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The Baptist home mission monthly

William W. Bliss,
American Baptist
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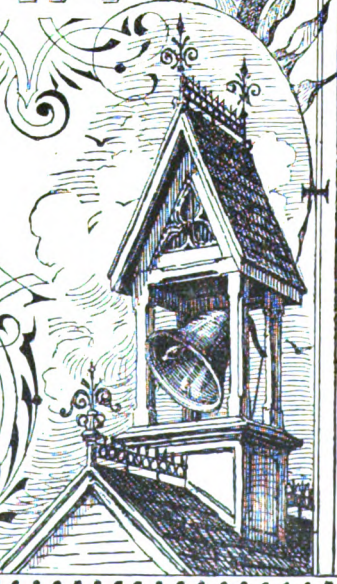
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THE BAPTIST

HOME MISSION MONTHLY

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No. 1.

EDITORIAL

A Home Mission text. "They made me the keeper of vineyards; but mine own vineyard have I not kept."—Canticles 1: 6.

Telegraphic dispatches announce the death, by accident, at the burning of a hotel in Pipestone, Minn. of our esteemed missionary there, Rev. A. S. Orcutt. No particulars are at hand as we go to press.

It takes England 70 years to double her population, it takes France 160 years to double hers, while the United States has repeatedly doubled its population in 25 years. What a tremendous effort is required to plant and maintain Christian institutions commensurate with such unprecedented growth of population!

We regret that the sketch of Alaska could not be completed in this number of the MONTHLY without occupying too much space. In the previous article there was unintentional omission of the name of Rev. Knut Nelson, our very highly esteemed Swedish missionary at Tacoma and around Puget Sound. He is doing admirably among his countrymen. At Tacoma they have a chapel of their own in a good location.

Rev. W. W. Everts, D.D., has been visiting several schools of the Society for the colored people in the South, and delivering lec-

tures on important topics to the students. The Presidents of these institutions have written in warm terms of the pleasure and profit which they, as well as the students, have derived from his presence with them. We hope to have some of the Doctor's impressions concerning this work for the MONTHLY.

Indeed! "But we respectfully decline to follow the lead of a disputatious person, who plants himself on technicalities and irrelevancies." So says the *Examiner*, with reference to a controversy which it began, and which it continued, reiterating its erroneous statement after a full, explicit and courteous correction thereof, first privately and then in print. And now, unable to maintain its original position, and unwilling to admit its error, it indulges in this personal fling as a last resort. All of which reminds us of the pettifogger's advice to a young practitioner: "When you have a poor case before a jury, abuse the opposing counsel."

In November the Society received from Mrs. M. M. Gray, of Oakland, California, a deed of nine lots upon which are ten houses, in the city of Washington, D. C., valued at about \$20,000. She thus wisely "becomes her own executor," securing to the Society this large gift, though retaining the income therefrom, as is proper, while she lives. Added to \$20,000 previously given, this

makes about \$40,000 from this generous woman for the work of the American Baptist Home Mission Society.

What our general missionaries sometimes do is well illustrated by the following account from Brother Banks, of the Puget Sound Association, in his visit to a church in that region. He says: "The seats were just as they were placed in the house by the man who brought them there; the stove stood in the middle of the house, about four feet from the pulpit, so that the sermon was largely delivered to the stove-pipe. I got two of the brethren and worked all day Monday, did not even stop for dinner, and so aroused their ambition that they set about to buy an organ, and I have sent it to them to-day."

Zeal in a good cause is contagious, and a zealous General Missionary can accomplish wonders in firing up the people to undertake greater things for Christ.

Rev. Dr. Haigh, of Chicago, at the Kansas Baptist Convention said that many people seemed to regard the American Baptist Home Mission Society as an organization "to get something out of," and kindly suggested that it is time for Baptists at the West to think of it as an agency through which they should work for the evangelization of peoples elsewhere than in their own States. So say we all. And so are our brethren in the West beginning to do most heartily.

The Kansas Convention adopted a resolution recommending: "That separate collections, so far as the churches are able, be taken for and in the name of the American Baptist Home Mission Society." Such contributions will be sent to Rev. Dr. Haigh, of Chicago, and by him forwarded to the Society.

The receipts of the Home Mission Society for its general work during the eight months ending December 1st, are about \$25,000 less than for the same period last year. There has been a falling off in legacies of about \$10,000. Contributions for the payment of

the debt have affected to some extent the regular receipts for current work. Of the amount pledged for the debt, about \$107,000 have been paid in and the remainder is expected by January 1st. But the serious question now is how to prevent another debt, as the Board is under obligation to do, except by further retrenchment, which seems to be impossible without most disastrous consequences. We have been compelled to refuse so many worthy applications from mission fields and to let slip so many excellent opportunities, that we already have the heart-ache.

At a public meeting recently, in a report prepared by the Secretary of a Woman's Home Mission Society, or rather a branch thereof, reference was made to the American Baptist Home Mission Society as "the Men's Society!" Now, we do not think that it is often so characterized, and the good Secretary who prepared the report perhaps did not quite consider the language she used on this occasion. The grand old Home Mission Society is a society *of* men and women and *for* men and women and children. It preaches the Gospel not to men only but to more women even than men. Of the nearly 100,000 baptisms in the fifty-four years of its history, probably 60,000 have been women. And from the first, as now, many of its most devoted and generous supporters have been Christian women. Thus it has been, is, and ever ought to be. We say these things as a gentle reminder, so that it may never again be called "the Men's Society."

At Washington we visited Wayland Seminary, and found President King meekly wearing the honorary "D.D.," which Colby University properly bestowed upon him at its last Commencement. In a certain sense, "All is quiet on the Potomac," but in another sense there is great activity in Wayland Seminary, which is filled to overflowing by a mature, bright, earnest class of students. Professor Johnson, a thorough teacher, as well as pastor of a strong colored church in Wash-

ington, is himself an illustration of the educational products of the Institution, when it has good material to work upon.

"More room," says President King. "We could double our attendance if we could accommodate them." Beautiful for situation is Wayland Seminary, overlooking the entire city at the south. Be sure and visit it when you go to Washington, and if you go further south, visit other schools also, where you will receive a warm welcome and find much of interest.

While at Richmond we visited for the first time the new building in which "Hartshorn Memorial College" is domiciled. Externally it presents an attractive and noble appearance; within, it is exceedingly pleasant, convenient and commodious. It bears no unfavorable comparison with the buildings of Richmond College, in full view about a half mile southward. Our esteemed brother, Rev. J. C. Hartshorn, of Newton, Mass., has erected a memorial tribute to the memory of his deceased wife, worthy of him who gave, and of her in whose memory it is given. This school for colored girls is pre-eminently a Christian school, and is surely destined to exert a marked influence for good upon the colored people, not only of Richmond and Virginia but of other States from which students come. Rev. L. B. Tefft, Principal, and Miss C. V. Dyer, first assistant—both of them experienced in this work—feel greatly encouraged. But Professor Tefft wants more—more money to finish and furnish rooms; more money for apparatus and books—and he ought to have it.

Last summer, at a hotel in Yellowstone Park, we overheard the following conversation between a young colored man and a Scandinavian domestic:

He: "I wish you foreigners would stay at home and give us Americans a chance."

She: You are no American."

He: "I am no American? I was born here; I have always lived here, and I expect to die here. If I ain't an American, who is?"

Significant utterance. The colored people of this country are awakening to the consciousness that they are not Africans, nor aliens, but *Americans*. Surely if they are not Americans, who are?

In industrial matters, as evinced at the gathering of the Knights of Labor in Richmond, their cry is: "Give us Americans a chance!" In political affairs their cry is: "Give us Americans a chance!" In educational matters their eager word is: "Give us Americans a chance!" In missionary work for the evangelization of Africa they are saying: "Give us Americans a chance!"

This utterance from a representative of the rising colored people of this country is a hopeful sign of the times. "Give us Americans a chance."

RICHMOND THEOLOGICAL SEMINARY.

On the 18th of November we visited Richmond, Va., to attend a meeting of the Trustees of "Richmond Institute" and to reorganize under the amended Charter as the Board of Trustees of "The Richmond Theological Seminary." Other members of the Board present were W. A. Cauldwell, Esq., of New York; Rev. A. Dickinson, D.D., Rev. J. S. Holmes, Rev. R. Wells, and Hon. H. K. Ellyson, of Richmond. Four new members of the Board were elected to fill vacancies and to increase the number of Trustees to eleven. These were Rev. Geo. Cooper, D.D., of Richmond; Rev. A. Binga, of Manchester, Va.; G. H. Quincy, Esq., of Boston; and C. J. Pickford, Esq., of Lynn, Mass. The officers of the Board are Rev. H. L. Morehouse, President; Rev. Jas. H. Holmes, Vice-President; Rev. Chas. H. Corey, Treasurer; Rev. Geo. Cooper, Secretary. Three of the brethren are pastors of strong colored churches in or near Richmond; one of whom is also Vice-President of the Board.

The school itself is in good condition. New buildings on a new site are greatly

needed. The aim is to maintain here a good theological school for advanced colored students for the ministry, a school which shall receive many of its students from other institutions, as theological seminaries elsewhere receive students from academies and colleges. Proper attention will also be given to those who have not enjoyed the advantages of a higher education.

The Faculty consists of Rev. Chas. H. Corey, D.D., President, and Professor of Hebrew and Biblical Interpretation; Rev. Nahum Hines, Professor of Biblical Theology; Rev. Jos. E. Jones, Professor of Homiletics, Greek, and Philosophy; and Rev. D. N. Vassar, Professor of Church History and Church Polity. The two latter are colored brethren, highly esteemed, and very capable in their respective departments.

The institution has a well-selected library of about 3,000 volumes, and is well equipped for the great work which certainly lies before it.

OUR PREMIUMS.

Please remember and mention them to your friends.

1st. "*Our Country; Its Possible Future And Its Present Crisis.*" This remarkable book will be given to any present subscriber who renews and obtains three new subscribers at regular rates, fifty cents.

2. "*Baptist Home Missions in America.*" This standard work of 619 pages, 250 pages of which are devoted to a historical survey of the subject, will be sent as a premium to any present subscriber who renews and sends nine other names at regular rates, or \$5 for the ten. The book is well worth \$2.

3. "*Longfellow in His Library.*" This beautiful steel-plate engraving of America's immortal poet, 24x32 inches, will be sent free to any person sending us the name of a new subscriber, with renewal of his own subscription and fifty cents additional for this engraving, which is worth several times what it will thus cost our subscribers. Remember, your renewal, getting a new subscriber, and

sending fifty cents besides, will secure you this elegant engraving.

Now let the names come in. The MONTHLY for 1887 will be better, if possible, than ever before.

KANSAS.

BY REV. D. D. PROPER, GENERAL MISSIONARY.

Our State Convention Anniversary meeting is just over, and we have summed up the record of the year. In this account we have found some things to lament, many things to rejoice over, and from it we have drawn some lessons of profit for the future. This annual meeting was a very enthusiastic gathering, and a delightful spirit of harmony prevailed. The watchword throughout was "*forward*" with our missionary work.

I. Work of the Last Year.

The number of missionaries under appointment was 43 in 47 churches, with 2,537 members, 41 Sunday schools, and 2,935 scholars. 631 new members were added to the mission churches.

The amount given in these churches to the Lord's cause for all purposes is \$22,160.06. Seven churches drop from the mission list, supporting pastors all the time, and some others for a part of the time.

Notwithstanding the hard times and lack of help from the Church Edifice Fund, twelve new meeting-houses have been dedicated, four completed, and nine are in process of erection.

Forty four new white churches have been organized during the year with 500 members. One of the two colored associations reports 20 new churches, with a membership of 375.

The present Baptist strength in the State is, one German conference of 12 churches, 658 members; one Swede conference of 16 churches, 524 members; two colored associations with 77 churches, and 4,616 members, and 22 other associations, making a total of 25 associations, about 475 churches, and 25,000 members. The number of Baptisms during the year is about 2,000.

II. Kansas as a Missionary Field.

Its situation is not in the *far* West as many might suppose, but in the exact geographical centre of the United States.

It is a little over 400 miles long by 200 miles wide, and contains 82,144 square miles of what was once known as the great American Desert. This is a territory nearly as large as New York and Pennsylvania combined. Until recently, not many permanent settlements have been made in the western half of Kansas. During the last two years there has been a great immigration to this part of the State, and there has been almost unparalleled progress in the rapid change from barren prairies to farms, towns and cities. It is estimated that 950 miles of new railroads have been built during the year, and as many more projected, on some of which lines work has already begun. The increase of population in the State for the year ending March 1, 1886, is 138,218. It will be much greater this year. In the western half of Kansas, now composed of 41 counties, there was March 1, 1886, 225,755 people. This was a gain of 80,000 for that one year. The present year will show even a larger gain in population. All but four of these counties are organized, and these will be very soon. In all these four counties, an area larger than the state of Ohio, with now at least 250,000 people, we have only 50 white Baptist churches, with 5 colored ones. The most of these are young, few in numbers, and weak in resources. Only three of them are self-supporting, with preaching all the time.

In 18 of these counties there is not a Baptist church. In 10 counties there is only one church in a county. There are only about 25 Baptist pastors in this territory, and not all of these give their whole time to the ministry. In 25 of the county seats and prospective county towns of Western Kansas, we are still without a Baptist organization. In 17 of these towns Baptists are already on the ground, and a church ought to be organized at once. In 17 towns of over 1,000 people we have no Baptist church. Now full-fledged towns are springing up in a sea-

son, along these rapidly extending lines of railroad, and the people are coming by the thousands for a permanent settlement. The class of people coming now, make mission work specially important and urgent. A great portion of them are thrifty families, with means to secure a home and go into business. Many of them come from churches in the East and elsewhere, and prize these privileges. The writer has recently received appeals from persons in eleven of these destitute counties, giving an account of the scattered Baptists, and calling for assistance to get Baptist churches started. Baptist people are already on the ground, waiting and longing for a pastor to lead them forward. They are members of Eastern churches, and children of Eastern Baptist parents.

Other denominations are on the ground, and in some instances absorbing our Baptist strength, and flourishing thereby.

Our foreign population though not large, only about one-tenth of the 1,406,748 people last spring, is rapidly increasing. There are about 30,000 Germans, 20,000 Scandinavians, and 10,000 French in Kansas at present. There are more or less Baptists among all classes.

III. The Coming Year.

Aggressive enlargement of our missionary operations seemed to be the spirit of our last meeting, and plans were laid accordingly. For our work in the State we received \$3,500 from the Home Mission Society, and for which we are sincerely thankful. Appropriations were made at this first meeting of the year, aggregating nearly \$8,000, and some urgent appeals had to be refused. Estimating receipts the same as last year nearly the entire resources of the year have been appropriated. We are looking for larger receipts, that the work may be further enlarged.

A District Missionary has been appointed for Southwestern Kansas, a territory of 25 counties where there are but a few churches. A radical change has been made in the mode of conducting missionary operations, by the adoption of a new Constitution, at the last meeting. By this change all the State Mission

work is put in the hands of one large Board of 43 directors, instead of four small separate ones as heretofore. Our growth seemed to demand this change, and by it we hope to accomplish more than in the past.

Our greatest need at the present time is for more good Baptist ministers to gather up these scattered Baptists, and give them pastoral care. But back of this is the need of money to support them in these new unorganized, houseless, destitute fields.

It may be said, Why do you not raise more money for your work in Kansas? We will grant that we ought to raise more, and are going to make great efforts to do so, but it must be recognized that it takes a *long time* to develop a self-supporting state, which shall be strong enough to adequately care for its mission work.

Kansas is only twenty-five years old. Baptists have just held their twenty-sixth anniversary. In the settlement of Kansas, probably it has had as many trying changes as any other western State. And perhaps there is not a State where, during the last twenty years, as many forces and resources have been thrown together for adjustment, and where there was no previous crystalized order of things to receive them.

Many people of many minds make sorry work of church matters as well as of other affairs. We have no serious church dissensions at present, but young, weak churches are subject to many disintegrating forces, before the work is solidified and established. We are just getting now a few of this class of churches, with strength to care for themselves and reach out efficiently to help others. The churches of Eastern Kansas have had a hard struggle to sustain themselves, build and pay for meeting-houses, and even yet many of them are heavily in debt. They have not had that development in Benevolence yet which qualifies them to meet largely increased demands.

We are not able to adequately care for the large increase of our population in Western Kansas at the present time. We are trying to do all within our power, but many inviting fields must go uncared for, and many golden

opportunities will be lost to us as a denomination, for lack of resources to meet this sudden and largely increased demand.

ALASKA.

NOTES OF A TRIP BY THE CORRESPONDING SECRETARY.

HISTORICAL SKETCH.

Alaska was discovered in 1741 by the Russian navigator, Vitus Bering, who, after enduring untold hardships with his castaway crew, died the following winter on one of the Commander Islands. The story of the survivors upon their return to Russia, concerning the valuable fur interests of the new country, stimulated adventurers, so that between 1743 and 1799 it is estimated that more than sixty expeditions were fitted out for "Aliaska Land."

The English navigator, Cook, explored the southern shores of Alaska in 1778. The Spaniards—Mexico then extending to the southern boundary of Oregon—had an eye also upon this region. The Russian authorities, aware of these things, hastened to lay claim to the new territory. Russian acquisition and domination may be said to date from 1787, when the Empress gave her sanction to the organization of expeditions thither.

Vancouver, another English navigator, cruised in Alaskan waters in 1794, but Baranof, who formally established Russian supremacy in the country, was there a year before him, with his colonizing, commercial, and political schemes. From that time until 1867, it remained a province of the Russian Empire.

The circumstances that led to its sale to the United States are briefly these. The Russian American Company—a tremendous monopoly—whose charter for twenty years was first granted in 1769 and twice renewed for the same length of time, about 1859 through adverse circumstances and mismanagement became greatly embarrassed and appealed to the Russian government for aid in maintaining its authority in the territory. The Russian treasury, already overstrained by the expense of the Crimean War just closed, was in no condition to respond to this call. Moreover, there were conflicting views about the condition and prospects of the country. As the best way out of the difficulty, Russia made proposals first, it is said, to England in 1864 and about the same time to the United States for the transfer of Alaska for a money

consideration. At the conclusion of our civil war the Russian ambassador and Secretary Seward resumed the consideration of the subject, and in May, 1867, the treaty was signed, and on the 18th of October the formal ceremony of the transfer to the United States took place at Sitka, Alaska. The Russian pocketed \$7,200,000 in gold, which is said to have been used largely in settling the accounts of the Russian American Company. Many people called the country "Seward's Folly." But the acquisition was by no means a barren one, as we shall see farther on, and the results have vindicated Seward's sagacity.

Governmentally speaking, Alaska was a Territorial "commons" until May, 1884, when Congress passed an act establishing a territorial government and making some provision also for education of the people.

THE SIZE OF ALASKA.

Alaska is about one-sixth the entire area of the United States. It contains 580,107 square miles, the entire country besides containing 2,963,666 square miles. Or, in another form, it is one-fifth the area of the United States, before its acquisition. From north to south in a straight line it is 1,400 miles—as far as from Maine to Florida; from east to west it is 2,200 miles—as far as from Washington to California. The Island of Attu, at the western end of the Aleutian chain, is as far west of San Francisco as Maine is east. So on the lines of latitude San Francisco is the central city of a country whose breadth is about 4,800 miles, or one-fifth the circumference of the globe. Between the old northern boundary of the United States and the southern boundary of Alaska, the British possessions intervene for about 400 miles. Then northward for about 300 miles is the Alaskan Archipelago. The eastern boundary line of this portion of the Territory is along the summits of the Coast Range of mountains, an average perhaps of thirty-five miles inland. In general outline, we may call this the short neck of a bird with a large tufted head and a long slender beak, projecting westwardly. Possibly it may answer for the head of the American eagle whose tail is Florida in the Southeast!

THE ROUTE THITHER.

The western and northern portions of Alaska are usually reached by vessels from San Francisco, which first touch land about 1,500 miles to the northwest. This is the ordinary route to Kadiak Island and to the Seal Islands. South-

eastern Alaska may be reached by steamers from San Francisco, connecting with the Alaska steamers at Port Townsend, or Victoria, B. C. The favorite route however is via the North Pacific Railroad to Tacoma, there taking the steamer which leaves Portland and comes around into Puget Sound. Thus one avoids exposure to sea-sickness on the Pacific Ocean. From April until October, two steamers run from Portland over the Alaskan route—the Ancon, a large side-wheeler, and the Idaho, a propeller—each making the round trip in about three weeks.

To those who dread sea-sickness this is one of the most delightful salt-water voyages in the world. Nearly the whole round trip of about 2,500 miles from Tacoma is as quiet sailing as on New York Bay or the Hudson River. In crossing Queen Charlotte Sound, Milbank Sound, and Dixon Entrance, for a few hours in all, there is exposure to the swell of the ocean, which occasioned a little discomfort to a few passengers, but with these exceptions one might imagine himself on the Hudson River or on Long Island Sound.

The channel or channels run sometimes between islands and the mainland, sometimes between long narrow islands parallel to the shore line. Literally there are thousands of these islands along the route, ranging in size from a few square rods to the area of the average New England State. In and out, often in a very tortuous manner, the steamer plows her way through glassy or crinkled waters, the passage at times being as narrow as in the narrowest portions of the Hudson River and again widening to miles.

From Port Townsend, the northern port of departure in the United States, until we reach Fort Tongas in our own Territory again, we pass through British waters about 500 miles. This is somewhat more than the frontage of the British Possessions on the Pacific, since Port Townsend is a little below the boundary line of 49°. The northernmost point reached by our steamer was 59° 13' north latitude—in Chilkat Sound. This is very nearly the latitude of the southern point of Greenland.

THE SCENERY.

Having visited Victoria, B. C., and enjoyed a ride over the superb roads to Esquimaux, the great naval station of the British Government on the Pacific coast, we stepped on board the "Ancon," for the journey to Alaska. At our left lies Vancouver's Island, 300 miles long, with

an average width of about fifty miles; at our right numberless islands and the British possessions. Through the Gulf of Georgia the views are enchanting. Toward the northern end of the island the Gulf narrows into Johnston's Strait. Here, for over a hundred miles, snow-capped, cloud-enveloped mountains lift their heads three thousand to six thousand feet, shooting up steeply from the water's edge. "Whales! whales! There she blows!" The excited passengers crowd to the side of the boat and strain their eyes in the direction indicated by the keen observer. Yonder, a mile away, goes up a geyser-like jet of spray about twenty feet high, and with the aid of field glasses we observe the monster tumbling in the waters. Presently others appear, until six or eight are visible at once. We pass some of them within a few hundred feet of the steamer, their dark brown backs often being thirty or forty feet out of the water. Occasionally at other points also we saw whales, now and then a seal, and on the shore a few deer.

Passing through Queen Charlotte Sound, at the north of Vancouver's Island, we get an unobstructed view of the Pacific Ocean, whose gently heaving bosom made a few human bosoms on the steamer heave in sympathetic response. Passing through islands to the right of us, islands to the left of us, named and nameless, large and little, we enter Greenville Channel, which is, perhaps, the gem, in the way of scenery, in this portion of Alaska. It is about fifty-five miles long, frequently not half a mile wide, from 70 to 120 fathoms deep, flanked on either side by very steep and high mountains, down whose green sides foaming cascades, like ribbons of white, make their swift course for five hundred, a thousand, or perhaps fifteen hundred feet. Old travelers on the Rhine say that it cannot compare in beauty and in grandeur with this Greenville Channel. Down the mountains, here and there, are narrow strips of a lighter green, on the sides of which the forest trees abruptly rise. It looks as though a huge mowing machine had smoothly cut a broad swath down the mountain. These are the tracks of former avalanches, or perhaps of immense accumulations of ice, which, being loosened in the spring season, swept downward with a thundering roar carrying everything before them.

Arriving at Fort Tongas, through a very intricate channel, the odd, fantastic, ugly looking "totem poles" of an Indian village add pictur-

esqueness to the scene. Here again we touch "Uncle Sam's" land, and so, as seemed fitting after about four days in British waters, the American passengers ring out on the evening air, "My country, 'tis of thee!"

From Fort Tongas northward, we cross Dixon entrance, where the Pacific for a few hours again salutes us, then for 100 miles with Prince of Wales Island to our left, until deflecting to the right we arrive at Fort Wrangell, beautiful for location, but beautiful in nothing else. Here is an old, rickety, dilapidated town facing an island-flecked bay, overlooked by mountain sentinels. A few hours' ride beyond Wrangell we encounter small icebergs. "Where is the glacier?" Soon it comes in view on our right, its terminus three or four miles wide and 300 feet high, hidden by the intervening hillocks, its white body half concealed and half revealed among the mountains in which, thirty or forty miles away, it has its rise.

The farther northward we go the more striking are the mountain peaks. Their bare, sharp serrated points looming up five thousand to seven thousand feet, are so precipitous that the snow remains only in the deeper gorges of their sides.

Inexpressibly sublime and beautiful are some of these views. Right before you is a tranquil bay with drifting icebergs, the waters reflecting the dark green mountain forms on each side; in front winds a glacier around to the left of a mountain whose higher slopes are covered with light green verdure until met by the white mantle of snow, and then farther away grayish brown peaks thrusting themselves out of the snow, and away in the distance twenty to forty miles, lofty pinnacled peaks of a deep blue against a pale blue sky, around whose tops the clouds form and move away like smoke from muttering volcanoes. An English tourist on board, who had traveled through the grandest scenery of Europe and Asia, declared that he had never seen anything to equal some of these wonderful prospects.

We were favored one evening with a view of Mts. Crillon and Fairweather, whose gigantic ghostly forms towered up dimly against the evening sky, the former 15,900 feet high and the latter but a little less. Takou Inlet, below Juneau, and Glacier Bay and Chilkat Sound, afford the grandest mountain scenery easily accessible to tourists on this continent.

Of the "thousand islands" of Sitka, the bold mountain profiles about Juneau and else-

where, we have not space to write. A word about

THE GLACIERS.

The glaciers beyond Ft. Wrangel become more numerous. The great group of great glaciers lies from the region about Juneau northward into Glacier Bay and Chilkat Sound. In Takou Inlet below and to the right of Juneau, are two enormous glaciers, one about a mile wide, with a moraine in front, and gradually melting away; the other three miles distant, about two miles in width on its seaward front, which towers nearly 300 feet above the water, and winding its way down from the blue mountains in the distance. Here we cast anchor, surrounded by icebergs, sometimes two hundred feet long, fifty feet wide, and from five to fifty feet high. One, alongside of which we anchored, was aground, its summit over-topping the steamer's wheel-house.

In Glacier Bay and Chilkat Sound are twelve or fifteen glaciers, some of them of great breadth and extent. Detailed description here is out of the question. Of Muir glacier only can we speak. This is at the head of Glacier Bay in 59° north latitude. Bright, beautiful and breezy was the day spent here, with our steamer at anchor about a quarter of a mile from this huge glacier's face. What a magnificent spectacle! Just before us and stretching clear across the sound, two miles wide, is an almost perpendicular wall of ice from 225 to 300 feet high. The center of the channel is 480 feet deep, so the sheer face of this iceberg at its greatest depth, allowing for the buoyant effect of the water, must be about 600 feet. A little farther back it is estimated to be a thousand feet in thickness.

It is funnel-shaped, widening out between the spreading mountain ranges above to five and ten miles. It is composed of several converging glaciers some of which extend forty miles northward. The tremendous pressure from the rear pushes the mass down the incline, and the lateral pressure from the converging mountain ranges at its face squeezes and upthrusts the mass in most fantastic forms at the surface, turrets, columns, spires, conical peaks, between which are chasms from 30 to 100 feet in depth. The edges for half a mile or so, are covered with gravel, broken stones and enormous boulders ground off the mountains along its route. Clambering over these rugged projections where the gravelly surface affords a footing, from one

of the highest points we overlook this great frozen river, cracking, grinding its way to the sea. The scene is one of inexpressible grandeur. Returning, we pluck from the gravel, below which, perhaps 30 feet, is a bed of ice, a beautiful purple flower. Again we are on the steamer intently watching the masses of ice that are continually breaking from the face of the glacier and falling two or three hundred feet upon the water, with a resounding report like that of a cannon or at times like a whole park of artillery. Now we hoist anchor and slowly proceed nearer the glacier's face. The captain fires his rifle repeatedly at it. How the echoes ring! Closer still, but very cautiously we go. A boy throws a stone against the towering mass. We are near enough! The steamer is a black pigmy beside this white Arctic monster. There is a huge perpendicular cleavage, indicating that a vast iceberg is loosing for its final plunge. We gradually retire a little distance and wait for the exhibition. "It is going! There it goes!" As we gaze, a section of the glacier about 100 feet wide, 75 feet thick, and 200 feet high, cleaves off, topples and plunges into the waters with a great sullen roar, throwing an immense column of spray nearly to the top of the glacier and creating a wave which rocks the steamer and breaks in foam along the shore a mile away. Rarely are tourists favored with so fine a display as this. So with lingering looks we leave the great Muir glacier in Glacier Bay, but never to forget its majesty.

AS TO THE COUNTRY ITSELF.

Alaska can never be an agricultural country of any value. In general, the mountains rise straight from the water's edge, so that along the sea coast, except where there is an occasional narrow strip or an indenting valley, there is very little arable land.

The interior is too cold for agricultural purposes. Garden vegetables, even strawberries, are raised as far north as Sitka. Potatoes, turnips and some other vegetables are raised on Kadiak and the Aleutian Islands. Breadstuffs of every kind are imported.

The climate along the seacoast is comparatively mild for so high a degree of latitude. The mean temperature at Sitka in January, is 30° above zero, and in July 55° above; at Kadiak in January 28° above and in July 57° above; and at the Pribylof or seal islands, 28° and 46° respectively. In the basin of the great Yukon River, in the north, in January it averages 26°

below zero, and in July 65° above. The mosquito is said to be a great pest here in the summer. Official statements show that the winter climate of Southeastern Alaska for many years has been the average winter climate of Kentucky and West Virginia. The explanation of this is found in the warm Japan current of the Pacific, the Kuro-Siwo, which strikes the Queen Charlotte islands 53° north latitude, and dividing, spreads southward along the British possessions and northward along the shores of Alaska. No wonder therefore, that at Sitka they often find difficulty in securing ice enough in winter for summer uses. Our steamer obtained its ice in Glacier Bay, where small icebergs weighing a ton or so were taken in strong rope netting and hoisted by the ship's crane on board and deposited in the hold.

But it rains in Alaska. In 1856 there were 258 rainy and 27 snowy days—the average number of rainy and snowy days being about 200 each year. The rainfall at Sitka is 84 inches—about the same as around Puget Sound.

The long days in summer and the long nights in winter correspond well with each other. In the longest days of summer there are about eighteen hours of sunshine, and from four to six hours of twilight. In the longest days of winter there are eighteen hours of darkness and but four to six hours of sunshine. This latter circumstance is in itself a great drawback to civilized life in these regions. A laborer at Juneau, between the high mountains on both sides, informed us that in winter outdoor work is carried on by the light of lanterns until nine or ten o'clock in the forenoon and from two or three o'clock in the afternoon, especially if the day be at all cloudy.

The timber of this country is not of a superior quality, though answering very well for ordinary purposes.

The wealth of Alaska consists chiefly in her mines, her fisheries and her furs.

It is as yet uncertain what deposits of the precious metals may be found here. The Cassiar mines, which once gave Fort Wrangel importance as the base of supplies for that region, have not met the great expectations raised. The Juneau gold mine, on Douglas Island, is indeed a wonderful deposit of low grade sulphuret ore, so exposed that surface blasting is carried on in securing it, as in an ordinary quarry. It is said that the owners have refused \$16,000,000 for it. Here are the great reduction works, with their

120 stamp mills, crushing the ore with such a thundering noise that you must shout into your neighbor's ear in order to be heard. Our steamer brought away gold ingots valued at \$95,000. Prospectors have been and are busy searching for new deposits, but where one "strikes it rich," a score are the poorer for their prospecting.

The salmon and the cod fisheries along portions of Southeastern Alaska are assuming large proportions, as also the establishments for the extraction of herring oil.

The furs of Alaska, however, are its crowning feature and its greatest source of wealth. The sea-otter is much sought after. Think of one elegant silver-gray skin, which we saw in a Juneau store, valued at \$500 in its native state. Few seals are found in Southeastern Alaska. The Pribylof islands, so named from their discoverer in 1786, and otherwise known as St. George and St. Paul, 200 miles north from the westerly portion of the Aleutian Chain, 1,000 miles west from Sitka, and nearly 2,000 miles from San Francisco, are the great resort of the "amphibian millions" of seals. Elliott, in his book on our Arctic Province, after careful calculations estimates that not less than "4,700,000 fur-seals assemble every summer on the rocky rookeries and sandy hauling-grounds of the Pribylot Islands!" Here, too, are large numbers of sea lions on friendly relations with the seals. Upon the acquisition of the territory, these islands were declared a Treasury reservation. Congress granted to the Alaska Commercial Company of San Francisco the exclusive right of taking a certain number of fur-seals every year for a period of twenty years. About 100,000 skins are taken each year, the company paying the Government \$3.66 for each, or about \$366,000 per annu. Twenty years' revenue from this source alone would be equal to the original purchase price of the territory. Under the wise restrictions of the government, this slaughter does not perceptibly diminish the number of seals, so that, as long as the fashionable world delights in this beautiful fur, so long will Alaska from this source alone yield a fair revenue to the government.

Concerning the people themselves, their condition and missionary work in Alaska, we must speak in a following article.



Our Continent.

California.—M. H. DeYoung, proprietor of the *San Francisco Chronicle*, when in New York recently, gave some statistics in regard to the agricultural productions of California, which are astounding. He says that the shipments of lemons, limes, oranges, and pomegranates from that State (in addition to all that were consumed at home) for the season of 1886, will exceed 2,300 car loads, or 50,000,000 pounds. The freight on these to the Atlantic ports is a little more than \$700,000.

The raisin crop shipped is somewhat more than 750,000 boxes, and the quality superior to the Spanish. The barley crop is 27,000,000 bushels, about equal to that of all the rest of the United States. The wheat crop is about 44,000,000 bushels. Of hops he thinks 50,000 bales will be shipped.

The quantity of grapes shipped to the East was very large, yet more than 25,000,000 gallons of wine were made, and 1,000,000 gallons of grape brandy. The olive crop is also very large.

—The *Saskatchewan region* of the N. W. Provinces (Dominion of Canada), proves to be very rich in coal, both bituminous and anthracite. The geological survey engaged in the work, say that the whole district lying between Rocky Mountain House and Fort Pitt, is one vast series of coal beds of the best quality.

This may compensate for the partial disappointment of the settlers in that region who have found wheat an uncertain crop the past year from the severe summer frosts.

—The recent blizzards in *Dakota* and *Montana* have been seriously disastrous to the cattle which form so large a portion of the wealth of both territories. In *Montana* the fear is expressed that the loss will amount to twenty-five per cent. of the whole stock. Many were killed outright, and some herds were driven a hundred miles from their ranches by the storm.

—It is said that in this storm a herd of buffalo, numbering three or four hundred, made their way southward from near the Canadian line into *Montana*, traversing a distance of nearly three-hundred miles. They were the first herd of buffalos seen in that region for ten years. They were probably the wood buffalo which inhabit the mountains, and are seldom seen in large numbers.

—From *Wyoming* reports have just come that the great stock ranches have so far overstocked the land, that there is not sufficient pasture for more than five-eighths of the stock now there. The last summer it is said that the roots as well as the stalks of the bunch grass were devoured by the cattle. Great losses are predicted for the coming season, and it is stated on high authority that the effort to cultivate

fodder for them will compel the ranchmen to sell their cattle for much less than they cost.

—Secretary Lamar reports that it has been ascertained that 6,410,000 acres of the public lands have been unlawfully enclosed by proprietors of adjoining ranches, and are claimed by them without any payment having been made or offered to the Government, and that this does not probably represent a moiety of what has thus been seized. Proceedings have been instituted or will be instituted at once, by which nearly half of this amount will be recovered.

He also complains that large tracts of land have been reported surveyed, maps of them filed, and the surveys paid for when no survey has been made.

—The Secretary also reports that serious encroachments have been made upon the National Yellowstone Park, by miners, hunters, and timber men, and recommends active measures of protection. He also advocates the immediate establishment of a great timber reservation in *Montana* and *Idaho*, to protect the head waters of the *Missouri* and *Columbia* from drought.

—The United States Treasurer reports that there are now \$61,761,448 standard silver dollars in circulation, and expresses the opinion that \$65,000,000 will be the extreme limit of this circulation.

—Recent discoveries of copper ore have been made on the line of the Canadian Pacific above *Georgiana Bay*. The ore is said to be so pure and in such vast quantities as to throw the *Lake Superior* mines completely in the shade. It is being worked by an English company of large capital and the ore shipped to *Wales* as fast as it can be mined.

—Secretary Manning recommends the displacement of the greenbacks by silver coin and silver certificates. The amount of the greenbacks is somewhat more than \$346,000,000.

—It is estimated that the product of the mines of *Montana* for the past year have been as follows: Gold, \$3,450,000; silver, \$9,600,000; copper, \$8,000,000; lead, \$1,250,000; total, \$22,300,000. Out of this gross product must be taken the great cost of working the mines, in order to arrive at the real profits. The owners of many of the mines reside in the East, whither a large percentage of the profits go, so that *Montana* is not greatly enriched by this output. Does this sum seem large? Put it alongside of the following statement.

Lancaster County, Pennsylvania, is the banner county of the United States, in the value of its annual agricultural products, which are set down at \$5,800,000. Thus, one county in that State produces one quarter as much in value as all the mines of *Montana*. It is said that there are thirty-three counties in the United States whose annual products exceed \$4,000,000, of which fourteen are in *New York*, seven in *Pennsylvania*, six in *Illinois*, two in *California*, two in *Massachusetts* and one each in

Michigan and Connecticut. Which pays best, mining or farming?

—The following list of the Governors of all the States in 1887 which includes those recently elected, with the length of their term of service, the date of its expiration, and their salaries, will be of interest to many of our readers. It is prepared especially for them and has not yet been published elsewhere.

Governors, 1887.

STATES.	NAMES.	TERM ENDS.	TERM OF SERVICE.	SALARY.
Alabama	Thomas Leay	Dec., 1888	2 yrs.	\$5,000
Arkansas	Simon P. Hughes	Jan. 13, '89	2 "	3,000
California	John F. Swift	Jan., 1891	4 "	6,000
Colorado	Alva Adams	Jan., 1889	2 "	5,000
Connecticut	P. C. Lounsbery	Jan., 1889	2 "	2,000
Delaware	Benjamin T. Biggs	Jan., 1891	4 "	2,000
Florida	E. A. Perry	Jan., 1889	4 "	3,500
Georgia	John B. Gordon	Nov. 1888	2 "	3,000
Illinois	Richard J. Oglesby	Jan., 1889	4 "	6,000
Indiana	Isaac P. Gray	Jan., 1889	4 "	5,000
Iowa	William Larrabee	Jan., 1888	2 "	3,000
Kansas	John A. Martin	Jan., 1889	2 "	3,000
Kentucky	J. Proctor Knott	Sept., 1887	4 "	5,000
Louisiana	Sam. D. McEnery	May, 1888	4 "	4,000
Maine	J. R. Bodwell	Nov., 1889	2 "	2,000
Maryland	Henry Lloyd	Jan., 1888	4 "	4,500
Massachusetts	Oliver Ames	Jan., 1888	1 "	4,000
Michigan	Cyrus G. Luce	Jan., 1889	2 "	1,000
Minnesota	A. R. McGill	Jan., 1889	2 "	3,800
Mississippi	Robert Lowry	Jan., 1890	4 "	4,000
Missouri	J. S. Marmaduke	Jan., 1889	4 "	5,000
Nebraska	John M. Thayer	Jan., 1889	2 "	2,000
Nevada	C. C. Stevenson	Jan., 1891	4 "	5,000
New Hampshire	Charles H. Sawyer	June, 1889	2 "	1,000
New Jersey	Robert S. Green	Jan., 1890	3 "	5,000
New York	David B. Hill	Jan., 1889	3 "	10,000
North Carolina	Alfred M. Scales	Jan., 1889	4 "	3,000
Ohio	Joseph B. Foraker	Jan., 1888	2 "	4,000
Oregon	Zenas F. Moody	Jan., 1891	4 "	1,500
Pennsylvania	James A. Beaver	Jan., 1891	4 "	10,000
Rhode Island	G. Peabody Wetmore	May, 1887	1 "	1,000
South Carolina	John P. Richardson	Dec., 1888	2 "	4,000
Tennessee	Robert L. Taylor	Jan., 1889	2 "	4,000
Texas	L. C. Ross	Jan., 1889	2 "	4,000
Vermont	Ormsbee	Oct., 1888	2 "	1,500
Virginia	Fitzhugh Lee	Jan., 1890	4 "	5,000
West Virginia	E. Willis Wilson	Mar., 1887	4 "	2,500
Wisconsin	Jeremiah M. Rusk	Jan., 1890	3 "	5,000
TERRITORIES.				
Alaska	Alf. P. Swineford	1889	4 "	2,500
Arizona	C. Meyer Zulick	1889	4 "	2,500
Dakota	Gilbert A. Pierce	1888	4 "	2,500
Idaho	E. A. Stevenson	1889	4 "	2,500
Montana	Sam. T. Hansen	1889	4 "	2,500
New Mexico	Edmund G. Ross	1890	4 "	2,500
Utah	West	1890	4 "	2,500
Washington	Watson C. Squire	1890	4 "	2,500
Wyoming	Geo. W. Baxter	1890	4 "	2,500

BOOK NOTICES.

OUR ARCTIC PROVINCE: ALASKA AND THE SEAL ISLANDS—By Henry W. Elliott. New York: Charles Scribner's Sons, 1886. pp. 473. \$4.50.

This work is gotten up in the best style of the book-making art for which the Scribners are noted. It contains forty-nine full page engravings, forty-three other illustrations in the text, and five maps, including a large folding map of Alaska at the end of the volume. It has also a copious index. It treats briefly of the history of Alaska, the

principal portion of the work being devoted to the character of the country and its people. Prominence is given both in the text and in the illustrations to the "amphibian millions" of sea otter, seals, sea lions, and walrus, whose skins are so highly prized in the markets of the world. The author writes from his own keen and minute personal observations covering a period of four successive seasons. He takes the reader through Southeastern Alaska, over to Mt. St. Elias and Kadiak Islands, to which particular attention is given, thence to the Aleutian group, the Seal islands of St. George and St. Paul, and thence to the "Lonely Northern Wastes," where the Mahlemoot hunts the "Morse" and the polar bear.

To the Christian reader, of course, the things of chief interest are the character, condition, customs and occupations of the people, in whose evangelization we are and ought to be interested as a long neglected element in our own domain. To all such as well as to others, we commend this fresh and valuable work.

REPORT ON THE POPULATION, INDUSTRIES AND RESOURCES OF ALASKA.—By Ivan Petroff, special agent. Washington: Government Printing Office, 1884.

This is a quarto pamphlet or volume of 190 pages, containing a great mass of facts on the topics named, well arranged and classified. Those who wish to make a careful study of Alaska should obtain this work, if any copies are yet to be had from the department of the interior at Washington.

REPORT ON EDUCATION IN ALASKA.—With maps and illustrations. By Sheldon Jackson, general agent of education in Alaska, 1886. Washington: Government Printing Office.

This pamphlet of ninety-three pages, prepared by one who has made a specialty of missionary and educational work in Alaska, for several years, is full of information not only concerning the specific subject treated, but concerning the people themselves. In the appendices are given the Acts of Congress for the Civil Government of Alaska, passed May 1884, and other matters of interest. The engravings and reproductions of photographs by the photo-gravure process are very good. A limited number of copies are published for distribution, and can be obtained by addressing the Secretary of the Interior, Washington, D. C.

NOTES OF SERMONS.—By J. M. Pendleton, D. D. 12mo., 227 pp. Price, \$1.25. American Baptist Publication Society.

This volume contains outlines of seventy-five sermons, and affords a good view of the manner in which the author has been accustomed to analyze his subjects. The selection covers a variety of topics—some of the Notes are more full, some are merely outlines of his plan.

The Chinese in America.

[The following interesting paper on the evangelization of Chinese in America was read before the Long Island Association, by Mr. J. C. Thoms, interpreter and teacher in the Chinese Sunday school connected with the Washington Avenue Baptist Church in Brooklyn.]

This world is always busy with commerce. Man, by natural tendency, is ever looking for gain—his ambition seems insatiable. Such is human nature. It is hardly necessary for me to tell you that most of my countrymen come here looking for gain, for they are no exceptions to the general rule; otherwise you would find very few who cared to leave their homes to cross the great Pacific Ocean.

America is spoken of in China as "Gum Sun," the "golden hills," and it is said that gold and silver are lying loose in the streets, and over the hills and valleys; and that since the Americans do not know the value of those substances, the Chinese propose to carry them away before they shall have a chance to find out their error. Such is the inducement for them to come here. They are mostly sons of respectable farmers, who find it hard to follow the occupation of their fathers, and therefore leave homes and country for a strange land in the hope of ameliorating their condition.

Some of them do prosper with surprising rapidity after they get here, and write back to tell their friends and relatives of their success, even asking them to come also; but most of them are sadly disappointed and write back to tell their kinsmen of the hardships they endure, and wish they had never come. Such, in brief, is the main story of the Chinese immigration. But I think He who "hath made of one blood all the nations of the earth" has other plans in permitting them to come—namely, that they may receive something far more precious than gold or silver; that they may learn the only secret which has made the United States so magnificent as a nation. In other words, to see the abundant blessing of God upon a Christian nation, and that the Christian people here may teach them how to obtain the same for their fatherland. The great question now is, whether Christian people are willing to take up the responsibility which the Master has left for them.

You have sent many missionaries to our country to proclaim the Gospel of the Lord Jesus, and you all know that they had marked success, though the lives of those faithful servants have been very often in danger, especially of late. I desire at this time to call your attention to the fact that you can do this work for the Master in the city of Brooklyn as well as in China. The Chinese are no longer your antipodes, but your neighbors. As a matter of fact, those here are more susceptible to what you may preach to them, and the reason is obvious. Living in a strange land, amidst strange surroundings, and thousands of miles from homes and loved ones, you must know by your

own experience how much kind actions and friendly sympathy must be appreciated when trouble or sickness visit them.

Martha and her sister Mary never realized that the Saviour's presence was such a comfort to them until their brother Lazarus died. Many years ago a Chinese lad heard a missionary tell the wonderful story about Jesus and His death upon the cross in a mission chapel for the first time. His little heathenish heart was bitterly opposed to the missionary, as he thought no other human being ever lived in this world as grand and noble as Confucius of his own country. Still, he was very much interested in the story, and attended the services Sunday after Sunday. The missionary had soon learned that the youth's feelings were opposed to him, and one night after service he stood at the door, shaking hands with everybody. He took both hands of the lad, patted him kindly, and spoke gently to him. Perhaps I might never have found the Saviour but for the beautiful example of Christian love exemplified by His faithful servant that night. Many faithful Christians are doing work similar to this for their Saviour among my countrymen in this city, and we want many more to join us in the enterprise. There are six Chinese Sunday schools in the city, three of which are of the Baptist denomination.

The missionary work of the Baptists among my countrymen, both in New York and Brooklyn, is far more successful than that of any other denomination. There are at least five times as many Chinese Christians who are Baptists in these two cities as those of all other denominations put together.

No one can see how much good is being done in these schools unless he is thoroughly interested in the work.

One who has no experience in such undertakings may feel discouraged, as there are so many difficulties to be overcome, and obstacles in the way.

In the first place, the work seems so slow; and if you are impatient to see the fruit of your labor (which is but natural), you are apt to become discouraged. "Slow, but sure," is, however, a wise motto. Naturally, our people are very slow and conservative. It is one of their national characteristics. Any innovation, presented especially by foreigners, is always looked upon with suspicion. Whatever their ancestors believed is always held dear and sacred by them. Their Confucius taught them to uphold conservatism as the fundamental principle, indispensable in the preservation of family peace and human happiness. Thus they may look at you suspiciously when you first approach them with the Saviour's message; but if whatever you do is kind and friendly, you will soon convince them of your sincerity and secure their confidence.

Most of the men who come to Sunday school and ask to be taught the English language do not have the least idea who their Saviour was. They are ignorant and superstitious, and strongly adhere to

idol worship. You first teach them to speak your language, which is useful to them in their daily avocations, and which, originally, is the chief inducement for them to come; but as soon as you find they understand you sufficiently, you can tell them about the Saviour, and that they have been worshipping nothing but wood and stone, and that there is only one God. They may feel awed at your seeming blasphemous language, and think surely their wooden gods will revenge your sacrilege: but if you repeat the same story every Sunday, the result will be as it has been in our school here—that their minds are disabused, and they at last admit that what they worship are really no more than wood, paper, and stone. Here is where their ears are opened to the Gospel. In order to accomplish all this, patience and perseverance are indispensable. Perhaps you may have heard that from 1845 to 1855 the patient pioneer missionaries in China, after laboring ten years, had only succeeded in winning one soul for Christ out of 350,000,000; but the subsequent 30 years has proved that they had not labored in vain, as there are over 45,000 Christians in that land, and we are confident that the time is not far distant when Christ's victorious banners shall be seen waving in every direction. It was more than 300 years before Christians were exempted from persecution in Rome.

Thus, step by step, devoted Christian workers in these Sunday schools are leading my countrymen to Christ. Oh! what a blessing it will be to China if these men, when they go back to their homes, instead of telling their friends and relatives of the gold and silver they found in America, or the hardships and rough treatment they received of your saloon politicians, tell the story of Jesus Christ who died upon the cross for sinners; then the Scripture which says, "And these from the land of Sinam," is indeed fulfilled!

Sunday in Mexico.

[From *La Luz*.]

It is in the observance, or non-observance of the Lord's Day, that we encounter one of the greatest contrasts between life in Mexico, and in our own dear home land. We cherish the remembrance of quiet Sabbath days; but here the delusion is soon dispelled by the clanging of discordant bells, forcibly reminding us that we are under *Cathedral* influence. In Mexico the bells clang and jangle as if they would hurl their discordant notes like thunderbolts upon the heads of those who proclaim Christ the one Mediator, to this crushed and blinded people. In contrast to the clear-toned church bell and the peace and quiet pervading all nature in any of our delightful home villages, we are entertained here by a band of music which is discoursing its liveliest strains to announce to the people the opening of a new *pulque shop*. Sunday is the day of the week reserved by all for extraordinary occurrences. If you saunter out in the early morning, you will see the more devout Catholics,

mostly women with prayer-book and rosary, returning from their morning devotions, preparatory to entering upon the pleasures of the day. Sunday is a general festival day. The native shops are clothed in their most attractive dress; the booths lining the streets are filled with the most tempting viands; the pulque shops hang out their most gorgeous decorations. The theatres put their best plays upon the stage, both for matinee and evening performance, and the best operas are reserved for Sunday. Orrin's circus has three of its most attractive performances on Sunday, and the bull fights are always held on this day. Extra trains are run for the accommodation of the multitude who flock to this most revolting of all their so-called amusements. Although bull fights are not allowed within the city limits, they are held at a convenient distance, "just near enough to be comfortable." The streets are filled with the gaily-dressed throng going to and from these different places of resort. At midday one of the superb Mexican bands plays in its most exquisite style in the alameda. This park cannot be surpassed by any of its size anywhere in the States. Here the gay crowd fill the drives, walks and benches; friend meets friend, and the time is whiled away till the hour for the afternoon festivities. At five o'clock the fine equipages begin to appear upon the streets, and at six o'clock the *Paseo*, the boulevard of the city, is lively with gay turnouts and finely mounted steeds. Perfect order is here maintained by mounted police. The promenades and benches are filled by people of all classes. By eight o'clock the *Paseo* is almost deserted, the people having returned to their homes to partake of their nine o'clock supper, and to prepare for the festivities of the night, consisting of opera, theatre or private party. The programme for every Sunday is choice and full, and all classes enter upon their distinctive amusements with the utmost enjoyment. The sound of a single church-bell, or the sight of one Protestant church spire, would be cheering. Each of the Protestant missions of the city holds at least two services, with Sunday school Sunday, beside prayer-meetings on various evenings of the week. The Northern Methodists, the Southern Methodists, the Presbyterians and the Episcopalians, all own houses of worship, fling open wide their doors, and invite the people to enter. But those who come into the Baptist mission house must do so through tribulation and by perseverance. After climbing a long stairway and crossing a corridor, they find a small but not unattractive room, where they are cordially greeted by a friendly hand-shake and invited to come again.

So many of these people now come, that the little chapel is compactly filled, and all manifest a spirit of decorum and reverence. We have no room for additional attendance, and our hearts sink within us when we consider that our work must come to a standstill from sheer lack of space in which to receive the people.

FROM THE FIELD.

"Watchman, What of the Night?"

Missions.

Wisconsin.

The fourth quarterly report of the missionary work in Wisconsin gives many facts of interest, and indicates substantial progress.

The total number of missionaries employed is 39, being the largest number ever employed in a given quarter.

It is evidence of substantial progress that five houses of worship are now in process of erection on mission fields, viz.: At Wausau, Ashland, Antigo, Baraboo, and Albany.

The missionaries have preached at 49 churches and 44 out-stations, and had the care of 57 Sunday schools. They have preached the Gospel in five different languages—English, German, Swedish, Danish, and Norwegian. There have been received into the churches during the quarter: By baptism, 96; by letter, 74.

FIELD NOTES.

Ogema.—This Mission is constantly bearing most excellent fruit. A deep spiritual interest prevails. The congregations are large and many unsaved people listen attentively to the word preached. One of the marked features of the work is the large number of promising young people who have embraced Christ as their Saviour within two years. The Missionary is doing much work among his Swedish countrymen in the vicinity of his field. Six were baptized, and two added by letter during the quarter.

Menominee Emanuel Church.—The work on this field was under the care of a student, Brother S. E. Price, of Morgan Park, Ill. The results obtained are a church of excellent materials, twenty-two in number, organized, Sunday-school organized with sixty scholars and seven teachers, and a vigorous missionary circle. The services were held in an uncomfortable hall and yet the average attendance in the hot summer months was sixty. Eight were baptized, and a deep interest pervades the congregation. The newly organized church has called Rev. A. C. Blackman, of Marinette, to the pastorate.

Brodhead.—This field, after having its meeting-house closed for nearly five years, and all its meetings suspended, has quickly taken on wonderful life and vigor. The present changed condition may be traced to earnest work put forth on the field by the Association Missionary Committee in February last. In

May, a student from Morgan Park, Ill., began his labors. A large congregation was at once gathered, an excellent prayer-meeting organized, and much spiritual interest developed. One hundred dollars were expended in beautifying the meeting-house. One was baptized and sixteen received by letter and experience. The church has called a pastor and the field is full of hopefulness.

Spencer and vicinity.—Nearly two-thirds of this town was destroyed by fire in August, but our chapel and the missionary home were spared. The resources of the church have been much reduced by the destruction of the property of its friends. The missionary has preached at Spencer every other Sunday, giving the remainder of his time to out-stations along the line of the Central railway. He has supplied eight of these out-stations with the preaching of the Gospel. There certainly has been no lack of earnest and self-denying labor on this field. Our missionary is an itinerant evangelist. He is one of Christ's couriers, preaching as he runs. His parish extends one hundred miles along the Central Railway. He holds himself ready to go anywhere, preaching the Word as he goes.

Ontario.—A student missionary, Brother M. Parsons, spent sixteen weeks on this field with excellent results. The church had been long without a pastor, but all the appointments of the church had been faithfully observed, the Sunday-school and prayer-meeting especially being in good condition. The labors of the missionary resulted in deepening the religious life of the church. The first week in September, the Evangelist, C. W. Palmer, spent a week with the church, holding special meetings. At the close of his labors, Brother E. S. Price, one of our missionaries, continued the meetings a week longer. The church was very much blessed and a large number were converted. Thirty-two have been baptized and eight received by letter and experience. The church has just settled Brother N. Feather as pastor. The outlook for this church is very encouraging.

By direction of the Executive Committee, the General Missionary secured the labors of fifteen young ministers connected with our Theological Seminaries, for missionary services in the State during the long summer vacation, viz.: Eight from Morgan Park, three from Hamilton, two from Rochester, one from Newton Center, and one from Denison University. They were assigned to pastorless churches and destitute fields. The term of service agreed upon was from twelve to fifteen weeks. The result of the work is a gratifying success.

FOREIGN POPULATION.

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.

Minnesota.

The anniversary meetings of the Minnesota Baptist State Convention were held at Duluth, commencing Oct. 12. One of the striking features of the meetings was the large attendance and active participation of prominent laymen. Twenty-five lay brethren were present from Minneapolis, and ten or twelve from St. Paul. Perhaps in this may be found the secret of the energetic and successful way in which the Baptists of Minnesota have been conducting their missionary work during the year just closed.

NOTES OF PROGRESS.

We now have 190 churches, a gain of 11, with a membership of 10,812, a net gain of 1,100, or a little more than 11 per cent.

Eleven pastors now at work among us have settled in our State during the year.

Our financial increase has been much more marked. The figures we give for last year are for all the associations; those for this year do not include our German churches, their statistics not being accessible.

The current expenses of our churches in the State for the year past were \$81,284.95, against \$66,586.28 the previous year. An increase of \$14,698.67.

The benevolent contributions amount to \$46,548.80, against \$16,575.53 the previous year. A gain of \$29,974.27, or 180 per cent.

Contributions for permanent improvements foot up \$63,907.41, against \$49,009.23 the year previous. A gain of \$14,898.18, or 30 per cent.

The total contributions for all purposes are \$194,331.70, against \$143,658.95 the previous year. A gain of \$49,672.75, or 33 per cent.

The missionary contributions for the State average \$4.50 per member, and the entire contributions \$18.67 per member.

HOME MISSION WORK.

Total expenditures for the year have been \$11,550. Of this amount \$3,850 has come from the Home Mission Society. From the State \$8,100.02 has been received. Last year the number of contributing churches was 119; this year, 136.

Forty-one missionaries have been employed during the year. Added by baptism, 340; by letter and experience, 257. Total membership of mission

churches, 2,277; average membership of these churches, 49. Number of Sunday schools, 55; teachers, 358; scholars, 3,695.

A much larger number of mission churches than usual are building this year. The depleted condition of the Church Edifice Fund is especially unfortunate. Many of these struggling churches are suffering disappointment because they cannot receive help.

NOTES FROM MINNESOTA FIELDS.

Lake City (Swede), Rev. J. L. Walters.—The pastor preaches to some extent across the river in Wisconsin. Decided progress has been made, nearly doubling the membership. Seventeen have been baptized, and six added otherwise.

Stanchfield (Swede), Rev. A. Blomgren.—The harvest time came to this church in a very precious work of grace, in which forty were added to the church by baptism, and thirty-three otherwise. The church becomes self-supporting, and sends sincere thanks for aid received.

Northfield, Rev. H. Kennedy.—A marked year in the history of this church. The house of worship has been repaired, and a baptistry and dressing-rooms put in at a cost of about \$300. (A meeting-house has been built at an out-station.) Baptist principles have been brought before the people as never before. A revival has been enjoyed, and thirty added by baptism, and seven otherwise.

Spring Valley, Rev. S. J. Nunn.—Missionary has labored nine months. A great change has come to the church. Abandoning the old meeting-house in the suburbs, they have held their services in the Opera House, with large congregations. A fine new meeting-house is now being finished, which will cost about \$5,000. The church has been lifted to a new position in the community. A revival has been enjoyed. Fifteen have been added by baptism, and thirteen otherwise.

St. Cloud, Rev. R. R. Coon, Jr.—An era is marked in the history of this church. With great faith and consecration, a beautiful and commodious meeting-house, to cost about \$5,000, has been begun, and will be enclosed before winter. The old house has been moved to the rear of the lot, and the new one will stand upon the old site. A new mission Sunday school and preaching station has been opened in West St. Cloud with much interest. Eight have been added by baptism, and four otherwise.

Fergus Falls, Rev. F. L. Sullivan.—A year of very hard labor, endeavoring to pay the debt on their lot of about \$900, and to prepare for building a house of worship. They have accomplished it, and the church has voted to exchange lots, procuring one in every way most desirable. Upon this new lot is a house which will be used for a parsonage, and another building which will be fitted up for a chapel. The church is in a good spiritual condition. Twelve baptized, and eleven added otherwise.

Dakota.

Rev. Moses Barker, of Chamberlain, Dakota, Nov. 4, writes of the great religious destitution in that region. It should stir everybody to larger offerings for our work there.

"There has been nothing of marked interest on my field during the quarter now closed. It continues to be a field of hope and promise, though at present small, and yields small visible results from labor bestowed. I have begun a systematic visitation of the whole town, and look for good results. Many families move away for the winter.

A very large destitute field surrounds me on every side.

Three churches east of this before reaching Mitchell are destitute of pastors. Kimball is in the midst of a large and intelligent population.

The country is fast filling up with intelligent and industrious farmers. White Lake is a smaller but no less thrifty town with ten hundred inhabitants, with a church organized, and very anxious to have the Gospel preached to them, but have not the means to support a pastor. Plankinton, a little further east, is a town of two thousand inhabitants, thrifty and enterprising, with a church membership of more than forty. At neither of these places is there a Baptist meeting house.

These houseless and pastorless flocks ought to be looked after by the Home Mission Society.

At least two good men ought to be sent on this field *at once*. Each of these towns are important points on the C. M. and St. Paul R. R. The other denominations have got good foothold on each of these fields, which makes it more difficult each year for the Baptist missionary to build up a church on the New Testament plan. The church at Plankinton ought to have a house of worship *immediately*. The other places can wait a little, as the Baptists can use the house of one of the other denominations half of the time, which is quite unsatisfactory and disadvantageous.

Two men and a few hundred dollars on this field *now* will immensely help the cause of the Master. Every year's delay makes the fields harder to cultivate.

"*Men of Israel help!*" This great territory, it seems to me, more than any other, needs the pure Gospel of Jesus Christ to meet the incoming tide of the thousands of emigrants pouring in, of all nationalities and beliefs. If this lethargy continues, we shall be overrun with all forms of unbelief.

My heart is saddened as I often read of hundreds of dollars that are spent by eastern churches, and pastors in "Social Union" dinners and festivities, and while thousands of souls for whom Christ died are going on in sin and down to death without the Gospel being preached to them because our great Home Mission Society is too poor to send us pastors and build us churches. I wish those brethren could

see the hard worked missionaries in their humble homes trying to support their families on a meagre salary. The retrenchment came to us with a stunning blow. But we held on to our work and the arm of God with the hope that when the great debt was removed, our support would be restored to its former standard. But it seems that in this we are to be hopelessly disappointed.

O brethren, I pray you don't neglect this great and promising field. We have an unsurpassed climate and a deep, rich and wonderfully productive soil. As I write on the fourth day of Nov., the sun shines bright and warm. We have yet had no mud, or cold, sour weather so common in New England at this season of the year. And this condition of climate will continue, for the most part, until Christmas.

O, this is a *grand country*, and we want to lay hold of it for Jesus. Farmers must have time to subdue this soil—the *terrible sod*—before ample means can be secured on the field to build up and support churches."

Indian Territory.

—Under date of Nov. 6, Rev. Daniel Rogers gives a very encouraging account of the condition and progress of our work among the Cherokees. He says:

"Our Cherokee Baptist Association convened last month. From 1,000 to 1,200 persons were in attendance at the meetings. The reports sent up from the churches during the past associational year were the most encouraging that have ever been sent since the Association was organized in 1868. There were 218 received into the churches by baptism, 117 by letter, and 11 on experience. Five new churches were received into the Association. The entire membership of the churches in the Association is 1,620. Two churches have withdrawn to unite with another association. About \$180 were sent with the letters for missionary purposes, printing of minutes, etc. Of this amount, the Women's Mission Societies in the churches sent about \$70. The Association appointed two missionaries to labor in destitute places in the Cherokee Nation, pledging, with the amount already available for this purpose, \$100. Of this amount, over \$50 is already raised. The Association also agreed to raise its proportion, with the other associations in the Territory, toward the support of a missionary among the uncivilized Indians at the Wichita Agency. This will be about \$100. There is now in the hands of the treasurer \$50 for this object. The churches have done more also toward the support of their pastors than heretofore. One church has recently built a neat and comfortable meeting-house without any aid from abroad. There has been a decided advance in Christian work, and a recognition of the fact of individual responsibility. On Sunday morning, after the annual missionary sermon, a col- of \$26.20 was taken for missionary work at home and

abroad. One-half of this was designated for the Home Mission Society. I enclose a post-office order or this amount, \$13.10. For these blessings upon Christian work we feel to thank God and take courage. Work for the Cherokees has not been in vain in the Lord."

The Swedish Baptist Association.

The Swedish Baptist Association of the United States held its annual meeting, at Campello, Mass., September 10-12, 1886. Fifteen churches were represented by letters and delegates. Two churches have organized during the past year, one at Hillsville, and one at An trim both in Pennsylvania. One hundred and twenty-six have been baptized during the year, and the Association now numbers *one thousand* members. Meeting houses have been dedicated; one at Jamestown, N. Y., and one at Campello, Mass., and one built, and now in use in Brooklyn, N. Y., but not yet dedicated. Nearly \$12,000 have been expended in missionary work. The churches of the Association own property valued at \$36,500. All this has been accomplished in six years. And they are resolved to raise more money for mission work.

Rev. O. Lindh of New York, was appointed to represent the body before the State Conventions of New York, Pennsylvania, Connecticut, Rhode Island and Massachusetts to urge upon the American brethren the importance of the Swedish mission field, and need of more help in their work. Thousands of Swedes in New York, Pennsylvania, and Massachusetts wait for the gospel, and if that is not given them, it is feared the influence of the Socialists and Anarchists among them will be most deplorable.

Resolutions were passed expressing the hearty thanks of the body to the State Conventions of Connecticut and Massachusetts, and the churches of Providence, R. I., and of Jamestown, N. Y., for assistance during the past year. Altogether the meeting was one of great interest and of much hopefulness to the Swedish Baptists of America.

Rev. N. L. Sweet, of Spencer, Wisconsin, writes hopefully of the northern part of that State, though at present it is a discouraging field for missionary endeavor.

"It may seem to you that this is a barren field, and don't pay to chop and dig and pull stumps for the crop that may be raised after we are dead. But your children will live to see the north half of Wisconsin richer than the south half. We have a productive soil, a very healthy climate, and vast wealth of timber and minerals, and it will be settled with a dense population in the near future. Railroads are pushing through in many directions, and settlers are following fast. Villages that may be cities, are springing up, and the foreigner is improving his opportunity vigorously. If we neglect to sow the good seed in the beginning, we shall have to hoe thistles in after years. We all need more of the 'go ye into all the world and

preach the Gospel to every creature,' whether there is money in the Society's treasury or not. 'It is easy to have large faith with big money.' But if good, earnest men, willing to endure hardness as good soldiers of Jesus, will go among the people and live honest lives, and keep out of *debt and disgrace*, God will feed them, if he has to give manna or send the ravens to carry bread to them; even the wicked do feed the righteous. I thank you for your patience and kindness thus far, and the kind friends who have given money and clothing for our support and comfort, have our grateful remembrance. I have the satisfaction of having tried to do my duty to you and my people and my master, though perhaps failing in all."

—Rev. T. M. Westrup, October 21, writes :

I wish to say something about the promising work near Teran, a town about ten miles northeast of Montemorelos. San Joaquin is a large plantation, a good mile from Teran. Good members of the Montemorelos church are living there, and have witnessed to good purpose. Miss Paula Barocio (Chicago Society Missionary), Montes, and I, have frequently been there; are on the best of terms with the owner, and many other people of standing; have good meetings, and expect D. V. blessed results. Without my knowledge a select committee with a coach, sent by the owner of San Joaquin, waited on the Cura of Teran, requesting him to meet me; which, to the surprise of few or none, he did not do, though he promised to send another that day, and go himself the following day. Some of the best people are real Protestants, and, I hope, will be real Christians soon. Hundreds of other places would respond like this to a missionary if we had one to go.

—From *Jackson College* President Ayer reports deep interest in African Missions. This is characteristic of all of our schools. He says :

"We have opened this work with a few more students than last year. Some fine material has come in, which serves to remind us that there is a great number of colored youth possessing fine abilities, and character quite remarkable, when their daily and constant surroundings are considered. Nearly all are professors of religion.

Four of my former students have just been appointed at the meeting of the colored Baptist Mission Society to be missionaries in Africa, (Topp and his wife, Diggs and his wife), who will probably join McKinney, now alone at the Vey Missions, back of Liberia. We shall then have five of our number in one African mission."

—"Considering the straits the Home Mission Society is in, I now take half of what I had laid aside to put in the bank and send to you to be used where most needed. I wish I could multiply it by ten thousand, but considering that my income the last year was only \$365, and \$110, of that was put into our new church, I do not see that I can do more at present."

—Progress in the Tulare Association, California, is shown by the following from M. S. Featherstone, Secy.

“Less than three years ago we arranged with the Home Mission Society for systematic mission work, and at that time the four active churches in the Association reported a combined membership of 110. We have now fourteen churches with a membership of 300. The timely aid given us by the Home Mission Society has been greatly blessed. A missionary spirit has been infused into our people, and we have been encouraged to go forward and help ourselves. Our late Association adopted unanimously, the following resolution.

“Resolved, That we hereby gratefully acknowledge the aid extended to us in our associational mission work, by the American Baptist Home Mission Society.”

“This field is white unto harvest, but the laborers are few.”

—There is great need of general missionary work among the colored people. Rev. A. M. Newman is doing excellent work of this kind in Louisiana. We should be glad to have such a man in every Southern State.

“Much is being done to bring the Baptists together in Louisiana. I went to Shreveport, November 3d inst., and met there the Northwestern Baptist Convention. They number about 14,000, and were once members of the State Convention, but they broke off in 1883. I am now happy to say that by prayer and patient labor the Northwestern Convention is induced to come into the State Convention again, and when this is done we will have a force of not less than 65,000 all laboring together for the upbuilding of the Master's cause. In the District Associations also, the work is very encouraging. Louisiana churches, which have been members of Associations in Texas and Mississippi for years, are coming back into their own State. I am now at work in the fourth district, and could, with very great benefit, spend another month here. I send you five new subscribers for the HOME MISSION MONTHLY.”

—Under date of November 7, Brother Roscoe, missionary and teacher at Kadiak, Alaska, writes:

“I will write you a few lines by this vessel—perhaps the last that you will get from me until next spring. We are well. I am getting along nicely in my school work. We have made friends among the people, and they all seem to think well of us. By next spring I think my brightest pupils will be able to read well enough to understand the New Testament. At present my brightest pupils understand but little English. I am learning Russian, and I think I will be able to speak it quite well by next spring. We have been having an evening school for the benefit of some adults who have to work in the day-time. I hope to be able to send you encouraging words by next spring.”

—The opening of Tower University, at Tower City, December 1, is an important event to the Baptists of North Dakota. Rev. A. M. Allyn writes that twenty students were present at the opening of the school, and more are expected.

“The public opening services were very successful and inspiring. Many new friends were made for the institution. All feel that our Professors, Williams and Heaton, are the men for the place.”

—Rev. Wm. Hurr, native missionary to the Sac and Fox Indians, Indian Territory, is greatly rejoiced and encouraged in his work. He says: “One of the leading councilmen of this tribe, also his son, have come forward and joined our church. At the baptism there were a great many present, and I hope much good was done. Brother Keokuk and the church are greatly encouraged. The new brother's name is Shaw-que-quot. He will be very useful to us, and is now at work among his relatives. I married three couples last week—full blood Iowas. Last year I married eight couples, all of the Sac and Fox tribe. We have very good meetings, and rejoice that light is now coming to this people.”

—Rev. G. Aubin, at Worcester, Mass., has cheerful results in his field. He says:

“Of the eight that I baptized the first Sunday of October, three were pedo-baptists, one Catholic, and the four others were Baptists in convictions, but neglected their duty for several years. One of the ladies baptized has a first-class education in English and French, and all the men can be numbered amongst the best French people of Worcester. It is seldom that we reach this class, so many at the same time; they will be a power in our mission.”

—Rev. C. P. Chavez, of St. Anne, Ill., encounters opposition, notwithstanding which the good work goes on. A sister who would not comply with the demand of the school directors to stop working in the Baptist Sunday school, lost her place. She would not refuse to serve her Lord for the sake of the loaves and fishes. The members are very faithful. “Our Sunday attendance is very good in the morning, but it is better in the night, because a good many come like Nicodemus.”

Church Edifice Notes.

—The reception of \$5 for the house in Mexico from the State Sunday School Convention of Louisiana, indicates that our colored Baptists are interested in mission work in other lands. The colored people only need some man like Rev. S. T. Clanton, the mission agent for Louisiana to place our benevolent operations before them and they will respond.

—Rev. A. Coffey, our missionary to the Delawares in the Indian Territory, writes: “The great need at this place is a house of worship. We occupy a building formerly used as a cabinet shop, built of native lumber, and without ceiling or plaster either on the

walls or overhead. This is neither comfortable nor commodious enough to meet the demands of the congregation. They have concluded that they must have a chapel in order to give permanency to our religions. I think if they could be helped from the Church Edifice Fund to the amount of say four hundred dollars, they could probably raise in the field and from other sources twice that amount and this would enable them to build a chapel amply sufficient to meet their wants." Our Church Edifice Department would gladly make the grant if we had the funds. Who will furnish the money for this Indian chapel?

—The Sunday school at Tahlequah, Indian Territory, sends \$8.10 for the house in Mexico. It is a sure sign that our mission fields are properly taught, when they manifest a willingness to assist in mission work. We especially thank this Indian Sunday school for the contribution.

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.

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.

A BRIEF HISTORY.

On the first day of February, 1877, in the city of Chicago and, as was believed, in obedience to the command of God, and for love of Him and of a suffering humanity, this Society had its beginning.

Some thoughtful, prayerful women, zealous in promoting the interests of foreign missions, were enabled by the blessing of God, to understand the signs of the times and to grasp the fact that only a part of what was needed to be done for women, by women in Christian missions, was provided for in any then existing organizations in the Baptist denomination.

Realizing this, the next thought was to broaden the sphere of the Women's Baptist Foreign Mission Societies, making departments whose object should be the elevation and Christianization of homes, with special reference to the Freed people, the Indians, the Mormons, the Chinese, and other immigrant populations of our country. There was much consultation; the advice of the Corresponding Secretaries of the Missionary Union, and of the American Baptist Home Mission Society was obtained, and the conclusion was reached that the new work must be done by a new organization.

Great undertakings usually have their martyrs, and this did not prove an exception. There was difference of opinion and vigorous opposition, and for a time the very life of the Society was threatened.

But the smile of the Lord seemed from the first to rest upon it, and results prove the wisdom of the undertaking. Liberal contributions of money came into its treasury at the very beginning, from those whose silver and gold had long been devoted to the Lord. Consecrated talent guided the pen in defence of the new aspirant for denominational favor. Women eager to work in this part of the Master's vineyard offered themselves as missionaries.

The work widened, and when the society was six years old, representatives of it were invited and met in council with the Secretary of the American Baptist Home Mission Society, the Superintendent of Education, and the Presidents of the schools of the American Baptist Home Mission Society. After a full discussion it was decided that the co-operation of the Women's Society in supporting missionary teachers to aid in the religious and industrial work of the schools of the American Baptist Home Mission Society was both practical and desirable. A plan of co-operation was therefore adopted by the Boards of the two societies, by which missionary teachers should be appointed and commissioned by the Women's Society, the appointment to be approved by the officers of the American Baptist Home Mission Society.

These teachers were to be counted as regular members of the faculty of the schools to which they were sent. They were to have special charge of the department of Bible and industrial education for women; the course of instruction to be prescribed by the Women's Society, and approved by the Board of the American Baptist Home Mission Society. They were to give daily instruction in the women's Bible classes, regular lessons in domestic arts and industries, and in physiology and hygiene, including care and nursing of the sick, and practical missionary work on the field so far as possible.

The work to be done was too momentous, too sacred to be entrusted to unskilled hands. Enthusiasm, consecration and sympathy, while indispensable in a missionary, are not enough. Zeal is a good thing, but judgement must guide it. A good knowledge of the Bible, some acquaintance with the science of medicine, and to know how to prepare wholesome food and necessary clothing are essentials in those who would successfully accomplish the work to be done by this Society.

A school for training these workers was opened at headquarters of the Society, in September, 1881. The course of study is well adapted to the needs of the pupils. All the instruction is given without charge by ministers, doctors of medicine, and others of ability. Missionaries of the Society are expected to attend at least one term before entering upon their work.

From the ninth annual report of the Society we learn that sixty missionaries have been employed

during the year, closing March 31, 1886. Chinese, Freed people, Germans, Indians, Mexicans, Mormons, Scandinavians, and the pioneers of our Western frontier, have had, from this Society, a chance to accept the word of life. From thirty-four States and Territories, and from Canada, the treasury has received cash contributions amounting with the balance on hand at the beginning of the year to \$36,015.50, and goods valued at \$7,224.65. Of souls saved, hearts strengthened, and homes blessed, no accurate record is made, except in the "Book of Remembrance" that is kept.

To Him in whose love alone any good thing is carried to fruition, praise belongeth for what has been accomplished, and for the confident hope concerning the future.—EMILY L. BLACKALL, in *The Messenger*.

Home Mission Lessons.

ISSUED BY THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

1. The American Baptist Home Mission Society.
2. The Women's Baptist Home Mission Society.
3. The Freed-people.
4. The Indians.
5. Mexico, its past, present and future.
6. Mormonism—the disease.
7. Mormonism—the remedy.
8. The Chinese in America.
9. Our Foreign Population. (A general view).
10. The Germans.
11. The Swedes.
12. The Danes and Norwegians.

The above lessons cover the mission fields of the United States and Mexico and may be had at five cents per single lesson or fifty cents for the series; a reduction of one-fifth is made where several of the same lessons or several series are sent to one address. Send orders to Miss Burdette, Corresponding Secretary.

GLEANINGS FROM LETTERS OF MISSIONARIES.

From Mexico.

Miss Barocio, writing from Montemorelos, Nuevo Leon, says:

"I hear that the priest is advising his people to take care of those bonnetted (wearing hats) ladies who are going about buying souls. They try to make the people believe that we pay money to those who accept the doctrines we teach. Thank God, many are having their eyes opened to know that these things are not true." Miss Treviño writes from Monterey: "It seems that the Lord is answering prayers: Christians are growing more interested in the Master's cause, and doing more to help in the work. Many in the homes I visit are inquiring about religion and hear

with joy of the great salvation; but many persons who receive the truth in their hearts, meet with much opposition in their families, and find it hard to obey the Savior.

Please remember in prayer these dear souls that they may be able to leave all and follow Christ."

The Germans.

Miss Miers, writing of her work says: "My heart almost breaks to see how blind are the masses of our German people, bound, even when professing Christians, to mere forms. I am thankful that it has pleased our Heavenly Father to awaken some of those I have visited, and that he has helped me to answer some who have been led to ask 'What must I do to be saved?' Our meetings are well attended and we are praying for a season of ingathering."

From Cleveland Miss Bolte writes: "Our people (Germans) while in a Christian land, are in darkness. The harvest truly is great but the laborers are few. The industrial school has increased from twenty-seven to sixty-one. I often think of a remark you once made to the students when I was in the training school—'If you cannot control one class how do you expect to manage a whole school?' I have now but two or three to help me with all these children. Some of these children come two miles to the school."

TREASURER'S REPORT FOR NOVEMBER, 1886.

Colorado.....	\$12 50	Nebraska.....	10 00
Dakota.....	15 97	North Carolina.....	5 00
Florida.....	5 00	Ohio.....	120 60
Indian Ter.....	26 00	Pennsylvania.....	346 34
Illinois.....	278 45	Utah.....	2 00
Iowa.....	38 27	Vermont.....	1 00
Indiana.....	116 66	Wisconsin.....	193 83
Kansas.....	166 36	Washington, D. C.....	50 00
Louisiana.....	5 50	Tidings and Publica-	
Mississippi.....	8 50	tions.....	105 60
Missouri.....	60 00	Mite boxes.....	3 15
Minnesota.....	22 10	Baby Band.....	21 63
Miscellaneous.....	14 50	Missionary Gardeners.....	4 50
Michigan.....	5 00		
New York.....	1,267 44	Total.....	\$3,007 81
New Jersey.....	99 91		

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 Tremont Temple, Boston, Mass.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Maine; Corresponding Secretary, Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston, Mass.; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

During the past month many changes have occurred among our State Vice-Presidents. In Maine, Mrs. E. M. Clarke, of Parkman, who one year ago was appointed State Vice-president, has been compelled to resign. Very soon after her appointment, Mrs. Clark seriously injured her foot, so as to be unable to walk. In spite of this affliction she has kept up the work of the State by letter-writing. Mrs. Clark has the gift of arousing enthusiasm by her letters. She feels, who

ever, that the work has reached a point which requires visiting among the churches. Her resignation was reluctantly accepted by the Board and the ladies of the State. On account of the size of Maine, and the time and strength needed to visit the churches, at the last State Convention meeting it was voted to appoint two Vice-Presidents for that State. Mrs. E. M. Lowe, Vice-President of the Eastern District, and Miss Rebecca J. Day, Vice-President of the Western District. These ladies have been confirmed by the Board. They bring to their work consecrated, earnest hearts.

Mrs. G. F. Genung, wife of Rev. G. F. Genung, of New London, has been appointed by the Board as Vice-President of Connecticut to fill the vacancy caused by the removal of Mrs. J. D. Herr from the State. Mrs. Genung has passed most of her life in Connecticut, (being the daughter of the late Rev. B. F. Bronson) and her knowledge of the churches, together with her rare organizing ability, will insure her success in her new field of usefulness.

Mrs. Geo. E. Foss of St. Albans, Vt., has been obliged to resign the position she was so well fitted to hold as Vice-President for Vermont, on account of failing health.

Mrs. C. C. Post, of Burlington, for many years Director of Lamoille Association, has consented to accept the position for the remainder of the year. Mrs. Post brings to her work rare gifts of heart and mind, and also a personal knowledge of the needs of the field, having visited some of our schools in the South and West.

Mrs. O. N. Hart, Vice-President of Massachusetts, has also been compelled to resign because of lack of time and strength. Mrs. Hart is thoroughly interested in our work, and assures us of her purpose to aid, in every way, the cause which lies so near her heart.

Although the workers change, the good work still goes on.

Miss Alice H. Sweet, of Tahlequah, whom we feared last month would be obliged to relinquish her work, is improving and able to superintend the work, and teach some classes.

Mrs. R. C. Mather, of Beaufort, S. C., has begun her school under favorable circumstances. Crowds of colored children are seeking admittance: Another teacher is needed at Beaufort, and it is hoped the right person will soon be found.

Spelman Seminary has been deeply afflicted in the death of one of the teachers, Miss Champney, who had endeared herself to all hearts by her lovely Christian character. She died in the triumph of the Christian faith. Surely for her it was not death, but the entrance into immortal life. Miss Peckham, another of the teachers, was summoned home on account of the illness of her mother. With the amount of work which demands daily attention in this school of 500 pupils, the withdrawal of these two workers must be a serious loss. May God's afflic-

tive hand lead many to consecrate themselves to Christ's service.

Mrs. Hiram Dawes, of Tullehassee Mission, Muskogee, writes hopefully of her work. She says she expected some trials, but there are others she did not expect. Some of her pupils are anxious to hear of Christ; others are making decisions against accepting the message of eternal life. Mrs. Dawes makes an earnest appeal for the home workers to give fifteen minutes per week for prayer for these ignorant ones without Christ.

At Kulli Inla, Indian Territory, Miss Rounds writes encouragingly. She speaks of the great poverty of these people, but of their intense desire for an education. She says, "It is pitiful to see little children not more than seven years old, walking three or four miles these frosty mornings without shoes, and without sufficient clothing to protect them. The old and young gladly hear of Christ, and are eager to obtain an education."

In Mexico, Miss Marto has been compelled to resign her position as teacher at Salinas, because of ill-health, and Miss Julia Flores will succeed her. Miss Flores is highly recommended by Mr. Westrup, as a cultivated, refined, Christian lady.

Miss Ora Osborne, of Mexico City, writes: "The home influences of our pupils are very detrimental to our school. To have the dear girls so contaminated, many of them so bright and promising, is indeed sad. Pray for Mexico."

At this Christmas time, all hearts are turned toward the birth of Him "who, though rich, for our sakes became poor." May the Christian women of New England for whom Christ has done so much, remember with prayer and loving sympathy our dear teachers, and the sin-bound ignorant people for whom they are laboring. Let our sympathy be expressed in generous gifts that shall flow into our Treasury, making glad many sad hearts by giving unto them the Bread of Life.

"Whatsoever thing thou doest, to the least of these and lowest, that thou doest unto me."

RECEIPTS FOR NOVEMBER.

Maine.....	\$159 83	Connecticut.....	\$90 85
New Hampshire.....	24 81	Miscellaneous...	188 66
Vermont.....	13 69		
Massachusetts...	580 13	Total...	\$1,155 62
Rhode Island...	97 75		

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
William Ritzmann,	Bridgeport, Conn.,	Nov. 15.
F. O. L. Loun,	New Britain, Conn.	Nov. 11.
F. Salmon,	Oak Hill, N. Y.,	Nov. 9.
A. A. Reed,	Farmersville, N. Y.,	Nov. 4.

Raymond J Hack,	Tonawanda, N. Y.,	Nov. 17.
Thomas Owens,	Conklin, N. Y.,	Nov. 24.
G. B. Spencer,	Randolph, N. Y.,	Nov. 18.
Edgar B. Watson,	Ogden, N. Y.,	Dec. 2.
O. H. Holberg,	Sag Harbor, N. Y.,	Dec. 8.
George W. Conley,	Bethany, Va.,	Oct. 31.
D. W. Burger,	Slaughter's Creek, W. Va.,	Oct. 3.
S. J. Howard,	Louisville, Ky.,	Nov. 19.
G. S. Goodloe,	Perryville, Ky.,	—
L. M. Timberlake,	Mt. Pleasant, Ky.,	Nov. 13.
J. C. Sorrels,	Rutherford, N. C.,	Nov. 18.
Jesse J. Ouzts,	Mountain Creek, S. C.,	Oct. 24.
John A. Brunson,	Greenville, S. C.,	Nov. 18.
D. H. Crosland,	Millbrook, S. C.,	Nov. 21.
Leonard Jewell,	Leesville, S. C.,	Nov. 28.
C. A. Turner,	Forsyth, Ga.,	Nov. 21.
R. R. Denny,	Springfield, O.,	Oct. 31.
William Norris,	Paradise, Ill.,	Nov. 23.
N. Feather,	Intario, Wis.,	Nov. 10.
G. H. Hudson,	Hesperia, Mich.,	Dec. 1.
T. Simpson McCall,	Ionia, Mich.,	Dec. 6.
H. G. Carstens,	Cedar Hill, Texas,	Nov. 14.
Hugh L. Clark,	Cold Spring, Texas,	Nov. 14.
T. Stephenson,	Weeping Water, Neb.	Oct. 25.
Charles A. Rice,	Fargo, Dak.	Nov. 13.

CHURCHES ORGANIZED.

PLACE.	DATE.
Bar Harbor, Me.	Nov. 26.
Worcester, Mass., South Baptist Church,	Oct. 28.
Bridgeton, N. J., Third Baptist Church, (colored),	Sept. 6.
Stithton, Ky ,	Nov. 14.
Scoboa, Miss.,	Nov. 7.
Big Springs, Texas,	Nov. 13.
Denton, Texas, German Church,	Nov. 29.
Pilot Grove, Mo.,	—
Florence, Mo.,	Nov. 1.
Omaha, Neb., Calvary Baptist Church,	Nov. 25.
Dell Rapids, Dakota, Scandinavian Church,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Quidnick, R. I.,	Dec. 1.
Somer's Point, N. J.,	Dec. 2.
Jersey City, N. J., North Baptist Church,	Nov. 14.
Philadelphia, Pa., Fiftieth Baptist Church,	Dec. 5.
Pittsburg, Pa., German Church,	Dec. 5.
Mulberry, Va.,	Nov. 14.
Charlottesville, Va., Mount Zion Baptist Church (colored)	—
Fairview, Ky.,	Nov. 21.
Ewing, Ky.,	Oct. 31.
Gratz, Ky.,	Nov. 5.
Sharpsburg, N. C.,	Nov. 25.
Warrior, Ala.,	Oct. 31.
Denver, Ind.,	Dec. 12.
Moline, Ill.,	Dec. 12.
Ashland, Wis ,	Nov. 14.
Minneapolis, Minn., Tabernacle Mission,	Nov. 14.
Pipestone, Minn.,	Nov. 21.
Chambers, Neb.,	Oct. 31.
Stanton, Neb.,	Nov. 28.
Sterling, Neb.,	Dec. 5.
Wilson, Neb ,	Oct. 24.
York, Neb.,	Nov. 28.
Dillon, Mont.,	Nov. 28.
Pasadena, Calif.,	Dec. 5.
Dayton, Oregon,	Nov. 28.
Stayton, Oregon,	—
New Westminster, B. C.,	Dec. 12.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
F. A. Potter,	33,	Whitesboro, N. Y.,	Oct. 10.
Ira J. Bailey,	33,	Morris, N. Y.,	Nov. 26.

Cassius H. Harvey,	71,	Mosiertown, Pa.,	Oct. 30.
Thomas Van Scoyoc,	59,	Mountain Dale, Pa.,	Nov. 2.
Elias Lyman Magoon, D. D.,	76,	Philadelphia, Pa.,	Nov. 25.
J. T. Hutson,	22,	Eagleville, Tenn.,	Oct. 28.
H. L. Henderson,	—	Simpsonville, S. C.,	—
J. M. Hall,	—	Macon, Ga.,	Nov. 13.
Allen Clark,	—	Madison, Ga.,	Nov. 12.
Sylvanus Landruum, D. D ,	66,	Brunswick, Ga.,	Nov. 16.
Archibald L. Farr,	60	Orlando, Fla.,	Nov. 17.
A. B. Goode,	38,	Atlanta, Texas,	Nov. 13.
Arthur G. Thomas,	59,	Minneapolis, Minn.,	Nov. 2.
Reuben Baker,	—	Union Centre, Kan.,	Nov. 9.
Joseph Ritter,	57,	Song Creek, Oregon,	Oct. 20.

Home Mission Appointments

IN DECEMBER.

- The following new appointments were made:
- Rev. John Jaeger, Germans in New Britain, Conn.
 - " David Zwink, Germans in Albany, N. Y.
 - " J. Bodenham, Brodgate, Iowa.
 - " H. H. Clouse, Oskaloosa, Ia.
 - " W. W. Willis, Arkansas Valley Association, Kans.
 - " Wm. Wilbur, Sterling, Kans.
 - " W. P. Blake, Herrington and vicinity, Kans.
 - " J. N. Barbee, Burrton, Kans.
 - " S. J. McCormick, Superior, Neb.
 - " Elisha English, Huron, Dak.
 - " D. W. Palmer, Ellendale, Dak
 - " F. O. Nelson, Swedes in Brown Earth, Dak.
 - " G. R. Darrow, Butte City, Mont.
 - " T. L. Lewis, Stevensville, Mont.
 - " E. Nisbet, Calvary Church, Denver, Colo.
 - " Axel Tjernlund, Swedes in Denver, Colo.
 - " F. M. Bowman, Raton, New Mex.
 - " C. H. Hobart, Los Gatos, Calif.
 - " W. R. Connelly, Napa City, Calif.
 - " Geo. W. Black, Rogue River Association, Oregon.
- The following re-appointments were made:
- Rev. William Appell, Germans in Louisville, Ky.
 - " F. A. Licht, Germans in Indianapolis, Ind.
 - " J. M. Shulene, Swedes in Princeton, Ill.
 - " O. C. Jensen, Danes and Norwegians in the Northwest
 - " D. E. Halteman, D. D., General Missionary for Wis.
 - " A. Sjölander, Swedes in Duluth, Minn.
 - " E. I. McKeever, Detroit, Minn.
 - " Robert Rae, New Auburn, Minn.
 - " J. P. Coffman, Akron, Iowa.
 - " J. R. Murphy, Mt. Pleasant, Iowa.
 - " L. F. Compton, Kilduff, Iowa.
 - " William C. Pratt, Sheldon, Iowa.
 - " A. J. Bengtson, Swedes in Leonardville, Kans.
 - " Chas. H. Woods, Hutchinson, Kans.
 - " R. P. Stephenson, Minneapolis, Kans.
 - " C. M. Nelson, Swedes in Clay Centre, Kans.
 - " J. W. McIntosh, Belleville, Kans.
 - " D. A. Homfeld, Germans in Woodbine and Lyona, Kans.
 - " Johnson Spade, Antioch Church, Pea Vine, Ind. Ter.
 - " Samuel Solomon, Colored People in Muscogee, Ind. Ter.
 - " T. K. Tyson, Valparaiso, Neb.
 - " E. D. Phillips, Franklin, Neb.
 - " H. A. Reichenbach, Danes in Omaha, Neb.
 - " J. A. H. Johnson, Scandinavians in Fargo and vicinity, Dak.
 - " Frank M. Horning, Blunt, Dak.
 - " E. F. Jorden, Lisbon and vicinity, Dak.
 - " Harvey Linsley, Saguache, Colo.
 - " Geo. L. Hart, Pueblo, Colo.
 - " Geo. H. Newman, Boise City, Idaho.
 - " G. Liljeroth, Swedes in Oakland, Calif.

The following teachers were appointed :

At Spelman Seminary, Atlanta, Ga.—Miss May B. Peckham.
 At Selma University, Selma, Ala.—Rev. Charles L. Purse
 Pres.; Rev. C. S. Dinkins; Miss Tina Merriman; Miss Florence
 L. Birney.
 At Florida Institute, Live Oak, Fla.—Miss Ada C. Bartlett.

At Creek Freedmen School, Tullehassee, Ind. Ter.—Mrs.
 Geo. E. Burdick.
 At Kulli Inla, Ind. Ter.—Miss Mary A. Rounds
 At Chinese Mission School, Fresno, Cal.—Mrs. M. F.
 Hunting.
 At Salinas, Mexico.—Miss Julia Flores.
 At City of Mexico, Mexico.—Miss Ora A. Osborne.

FINANCIAL STATEMENT.

FOR NOVEMBER.

MISSIONS AND EDUCATION.

Expenditures for the month, - - - - -	\$27,433 74
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Donations from Churches, Sunday Schools, and Individuals, - - - - -	\$11,096 90
Legacies, - - - - -	1,769 10
Tuition, Room Rent, etc., from Students, - - - - -	2,533 65
Income from Investments, - - - - -	48 89
" " Rent of Real Estate, - - - - -	662 00
Home Mission Monthly, - - - - -	101 49
Jubilee Volume, - - - - -	10 00
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Received Designated for Debt, - - - - -	\$16,222 03 1,226 80
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Total for November, 1886, - - - - -	\$17,448 83
Donations, Legacies, etc., from April 1, to November 1, 1886, - - - - -	184,723 27
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Total for eight months, - - - - -	\$202,172 10

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -		\$1,981 51
Interest " " " - - - - -		81 19
" " Loan " - - - - -		520 97
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Donations, Legacies, and Interest from April 1 to November 1, - - - - -	\$2,583 67	\$15,484 31
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Total receipts from all sources, - - - - -	\$12,900 64	\$217,656 41

Contributions and Legacies.

FOR NOVEMBER, 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, \$109.60.

East Dixfield Church.....	2 00
Waterville, sundry collections, per Rev. E. Leger	13 60
China, Mrs. Ira Emery	5 00
*For Wayland Seminary, D. C. :	
Portland, Free St. Sunday school.....	50 00
East Sumner Church.....	3 00
Norway, Miss Millett.....	5 00
*South Berwick, First Church, for Richmond Institute, Va.....	25 00
*Cherryfield, Ladies' Mission Society, for student in Wayland Sem., D. C.....	6 00

NEW HAMPSHIRE, \$188.25.

Newport, Frank T. Latham, for debt.....	5 25
Hopkinton Church, for debt.....	5 00
Gaza, Rev. G. W. Kinney, bal. for debt.....	50 00
Rumney Church, bal. for debt.....	11 00
*Exeter, Henry C. Moses, for Richmond Institute, Va.....	50 00
C. E. F. Newton Village, Mrs. E. B. Haitt.....	5 00
Designated for Mexico:	
Amherst, Geo. H. Shaw.....	57 00
Newton Village, Woman's Miss. Soc.....	5 00

VERMONT, \$9 80.

Burlington, Berean Church.....	2 20
*North Springfield, Miss Marcia Brown, for Spelman Seminary, Ga.....	5 00
*Rutland, Ladies' Home Mission Band, for Florida Institute.....	1 60
C. E. F. Designated for Mexico:	
Fairfax, A friend.....	1 00
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MASSACHUSETTS, \$3,043.10.	
West Newton Church, Woman's Mission Circle.....	60 00
Roslindale Church.....	2 27
Rawley Church.....	23 01
Marblehead Church.....	14 50

Maschang Church	10 00
Charlestown, First Church	148 34
Wesham Church	15 00
Billerica, First Church	5 83
Church	3 27
Boston, Dudley St. Church	121 89
Clarendon St. Church	124 19
Sundry collections, per Rev. J. D. Rossier	5 00
North Scituate Church	36 07
Brookline Church	220 60
East Gloucester Church	8 75
Maplewood Church	17 37
Framingham Church	38 30
Southbridge, Robert H. Cole	100 00
Brookline, Mrs. A. W. Benton	20 00
Malden, First Church	34 42
Charlestown, C. S. Delfendahl	5 00
Foxboro Church	43 50
Framingham Assoc	4 09
West Acton Church	12 00
Star Mission Band	11 25
New Marlboro Church	5 00
Lanesboro Church	50
Tyringham Church	1 00
Plymouth, Rev. Lewis Holmes, for debt	5 00
Everett, Rev. W. O. Ayer, for debt	5 00
L. E. Day, for debt	50
Maplewood, Freeman A. Smith, for debt	25 00
*For Richmond Theological Institute, Va.:	
Watertown Sunday school	50 00
Charlestown, First Church	15 80
Mrs. Moore	50 00
Amesbury, Deacon Woodman's family	50 00
Whitman, John Sproul	3 00
Salem, Miss M. E. Godden	50 00
Boston, Geo. H. Quincy	50 00
Brookline, Sunday school class of Miss S. H. Chase	50 00
*For Spelman Seminary, Ga.:	
Arlington Sunday school	50 00
Lowell, Mrs. Nellie Barnes	5 00
Reading, Dr. J. H. Hanaford	12 50
North Scituate Church	28 00
Cambridgeport Church	50
Brockport, "Willing Workers"	2 00
Woburn Sunday school	25 00
*For Atlanta Seminary, Ga.:	
Marlboro Sunday school	37 50
Winchendon Sunday school	20 00
*For Florida Institute, Fla.:	
Holyoke, Miss Hannah Day	5 00
Alexander Day	5 00
Ladies' Home Miss. Circle, First Church	41 02
South Gardner Church	7 00
*Worcester, Pleasant St. Church:	
For student in Richmond Institute, Va.	12 50
For student in Shaw University, N. C.	12 50
*Buxton Centre, for student in Roger Williams University, Tenn.	50 00
*A friend, for Wayland Seminary, D. C.	50 00
*Southbridge, Robert H. Cole	50 00
*Worcester, Ladies' Sewing Circle of First Church, for furnishing room in Spelman Seminary	50 00
*Foxboro Sunday school	5 00
C. E. F. Southbridge, Robert H. Cole	100 00
Designated for Mexico:	
Roslindale Church	10 00
East Dedham, Friend	10 00
Natick, W. A. Edwards	10 00
Wakefield, Mrs. B. B. Wiley	30 00
Somerville, Union Square Church	13 89
East Dedham, A lady	1 00
Middleboro, Central Church	10 00
Foxboro Church	4 25
Framingham Association	20 00
Mrs. E. B. Parker	100 00
Middleboro, Central Church:	
Charleston churches	5 00
Young Ladies' Mission Band	5 00
Rope Holders	5 10
LEGACIES.	
Newburyport, Interest on bequest of Mary Elwell	47 93
Southbridge, Interest on bequest of John Edwards	27 00
Westfield, Estate of Nancy Cowles	94 26
Wakefield, Estate of B. B. Wiley	106 70
Brookline, Estate of Sophia P. Goldsmith	500 00
Interest on estate of Sophia P. Goldsmith	30 00
RHODE ISLAND, \$267.00.	
Providence, First Church, "Friend"	25 00
Friendship St. Church	25 00

Mrs. C. G. Love	2 00
*Natick, Rev. W. Briggs, for Richmond Institute, Va.	5 00
*Pawtucket, Ladies' Home Mission Society of First Church, for student in Benedict Institute	50 00
C. E. F. Providence, Mrs. Chas. D. Wiggins	50 00
Designated for Mexico:	
Providence, Woonsocket Church	10 00
Narragansett Pier, Mrs. Chas. H. Knowles	100 00
CONNECTICUT, \$979.68.	
Niantic, A Christian woman	50 00
Colchester, Rev. J. Naylor	2 00
Bloomfield Church	15 65
Norwich, Central Church	100 00
Deep River Church	60 03
Bridgeport, First Church	233 00
Jewett City, L. G. Hastings	5 00
C. E. F. Designated for Mexico:	
Hartford, Geo. N. Clark	2 00
Spring Hill, J. W. Bingham	10 00
Bridgeport, Mrs. C. R. Hayward	2 00
LEGACY.	
Meriden, Estate of Lyman Clark	500 00
NEW YORK, \$1,603.82.	
Little Falls Church	29 00
Lawville Church	14 75
Bartlett Church	7 00
Marcy, Berean Church	14 00
Camden Church	2 15
Durhamville Church	1 26
New Hartford Church	2 75
Oneida Church	16 04
Utica, Bleecker St. Church	62 97
Vernon Church	12 50
Cazenovia Village Church	53 33
Rockville Centre Church	10 00
Huntington Church	3 00
Penn Yan, First Church	2 00
Worcester, First Church	24 45
Rondout, Young People's Miss. Soc.	25 00
Cuba Church	31 22
Elbridge Church	60 00
Batavia, First Church	35 71
Brooklyn, Tabernacle Church	122 10
Watkins Church	5 00
Norway Church	11 15
Fenner Church, for debt	23 65
Mt. Vernon, Rev. E. T. Hiscox, for debt	25 00
New York City, Mrs. C. C. Wallin, for debt	50 00
Rev. H. L. Morehouse	150 00
Rev. O. C. Pope	100 00
*Syracuse, Mrs. C. P. Hazzard, for Wayland Seminary, D. C.	50 00
*For Atlanta Seminary, Ga.:	
Troy, Geo. H. Harrison	25 00
Frank Fales	25 00
Brooklyn, Miss H. Tyler	30 00
Mrs. E. Goddard	5 00
*For Bishop College:	
A friend	2 00
Holland Patent, Wm. Broadwell	25 00
*New York City, Sunday school of Sixteenth Church, for student in Benedict Institute	25 00
*John D. Rockefeller, for plumbing in Spelman Seminary	398 53
C. E. F. New York City, Calvary Church, for Fargo, Dak., Church	25 00
Brooklyn, Washington Ave. Sunday-school, for Albany Ore. Church	50 00
Trumansburg Sunday school, for Chapel Builders' Fund	10 26
Hamilton, A friend	1 00
Designated for Mexico:	
Patterson, E. G. Miller	1 00
Albany, Wm. M. Van Antwerp	25 00
Schenectady, First Church	11 00
Troy, Miss Hattie Miller	1 00
NEW JERSEY, \$261.35.	
Cherryville Church	103 00
For Wadsworth, Neb	7 00
Camden, Tabernacle Church	10 70
Trenton, Clinton Ave. Church	1 50
Montclair, Mrs. W. S. Mikels	10 00
Bridgeport, First Church, for debt	43 15
Lakewood, Rev. E. Thompson, for debt	10 00
Mrs. S. B. Ireson, for debt	10 00

Mrs. M. L. Elliot, for debt.....	10 00
* For Roger Williams University, Tenn.:	
Morristown, Mrs. C. C. Bishop.....	50 00
C.E.F. East New Jersey Association "Churches,"	5 00

PENNSYLVANIA, \$2,071.21.

Philadelphia, Centennial Church.....	6 39
Beth Eden Church.....	58 61
Powelton Ave. Church.....	30 78
For Germans.....	5 00
Mantua Church.....	41 69
Hebron Church.....	5 00
Shiloh Church.....	1 25
Busleton, Lower Dublin Church.....	4 18
Harrisburg, Second Church.....	50
Williamport, First Church.....	49 70
Fox Chase, Bethany Church.....	4 70
Hepzibah Church.....	8 38
Gen. Wayne, Radnor Church.....	4 00
Markus Hook Church.....	25 00
South Chester Church.....	15 34
Upland Church.....	33 38
Harmony Sunday school.....	1 43
Carbondale Church.....	18 50
New Britain Church.....	53 63
Milton Church.....	17 50
Picture Rocks Church.....	5 23
Mt. Pleasant Church.....	6 84
Dunmings Church.....	3 45
Hatboro Church.....	21 89
Wellsboro Church.....	4 80
West Jackson Church.....	2 65
Sabbath Rest, Logan's Valley Church.....	25 00
Pittsburgh, Ladies' Aid Society, Fourth Avenue Church.....	25 00
Philadelphia, Rev. D. R. Leas, for debt.....	100 00
Scranton, E. R. Griffiths, for debt.....	10 00
Lewisburg, Rev. S. W. Ziegler, for debt.....	5 00
*Upland Sunday school, for Atlanta Seminary, Ga.....	48 14
*Jenkinton Sunday school, for student at Indian Uni- versity, Ind. Ter.....	5 00
*Philadelphia, Fifth Church, E. H. Thurland, for student at Richmond Institute.....	50 00
*Pittsburgh, Fourth Ave. Bible School, for student in Indian University, Ind. Ter.....	50 00
C.E.F. Pittsburgh, members of Fourth Avenue Church, in add.....	250 00
Designated for Mexico:	
Philadelphia, Mrs. M. R. Trevor.....	500 00
Fourth Church.....	100 04
Powelton Ave. Church.....	10 05

LEGACIES.

Lancaster, Estate of Sarah R. Davis.....	265 25
Indiana, Estate of E. P. Gibson.....	197 96

DELAWARE, \$3 63.

New Castle Church.....	3 06
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DISTRICT OF COLUMBIA, \$70.93.

*Washington, Wayland Seminary:	
Students for tuition.....	39 75
Students for room rent.....	22 50
Sundry receipts.....	8 68

VIRGINIA, \$497.66.

Harmony Church, per Rev. C. C. Johnson.....	5 00
*For Richmond Institute:	
Richmond Board of Education of Virginia State Convention.....	50 00
J. Smith.....	12 00
Richmond Institute:	
Students for tuition.....	110 00
Hartshorn Memorial College:	
Students for tuition.....	59 75
Students for room rent.....	40 25
Sundry.....	4 00
John F. Slater Fund.....	216 66

WEST VIRGINIA, \$18.90.

C.E.F. Designated for Mexico:	
Long Reach Church.....	5 00
Sago Church.....	50
Mrs. M. E. Montgomery and child.....	75
T. H. Shanon.....	75

Miss E. M. Wilson.....	1 00
Miss Cox.....	2 00
Mrs. H. L. Howorth.....	1 00
Mrs. J. A. Taylor.....	25
Mrs. Maggie Williams.....	2 00
Mrs. J. E. Middleton.....	1 00
Mrs. Chamberlin.....	30
Parkersburg, Woman's Miss. Circle.....	2 00
Green Sulphur Church.....	2 35

TENNESSEE, 548 36.

*Nashville, Roger Williams University:	
John F. Slater Fund.....	333 33
Students for tuition.....	94 84
" " room rent.....	82 84
" " tuition and room rent of previous year.....	33 60
Sundries.....	3 75

NORTH CAROLINA, \$1,457.64.

*Raleigh Shaw University:	
Students for tuition.....	35 03
" " room rent.....	35 03
" " tuition and room rent of previous year.....	606 13
Surplus of boarding department.....	678 29
Sundry.....	13 16

GEORGIA, \$248.02.

*Atlanta, For Spelman Seminary:	
*Atlanta Hopewell Association.....	1 50
Walker.....	9 00
Ebenezer.....	25 00
*For Atlanta Seminary:	
Pilgrim Association.....	3 00
Waynesboro, Walker Association.....	9 00
*Atlanta, Atlanta Seminary:	
Students for tuition.....	23 65
" " " of previous year.....	10 00
Sundry.....	1 00
Spelman Seminary:	
Students for tuition.....	165 87

FLORIDA, \$67.41.

*Live Oak, Nickel Club, for Florida Institute.....	1 50
Bapt. Gen. Convention, for salary of teacher in Florida Inst.....	25 00
Florida Institute:	
Tuition.....	17 00
Room rent.....	4 70
Tuition and room rent of previous year.....	6 15
Surplus boarding department.....	13 06

MISSISSIPPI, \$150.55.

Jackson, Mt. Helena Ass'n.....	10 55
*Jackson College:	
Students for tuition.....	96 00
" " room rent.....	44 00

LOUISIANA, \$5.00.

C. E. F. Baptist State Convention, for Mexico....	5 00
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TEXAS, \$503.25.

Demison Church.....	3 50
*Marshall, Bishop College:	
Students for tuition.....	107 00
" " room rent.....	51 00
*For Bishop College:	
LaGrange Association.....	5 00
Austin, St. Johns Association.....	5 00
Marshall, East Texas and Louisiana Ass'n.....	73 05
Dallas, No. Western.....	30 00
Cusseta, Black Byron and Unity.....	21 50
Paris, Zion.....	26 00
Nacogdoches, Sabine Valley.....	25 00
Mt. Pleasant, Cyprus.....	16 00
Marshall, E. Texas State Convention.....	26 00
Waskom, Rev. S. McDaniels.....	15 00
Joseph Strange.....	2 50
Terrell Church and Sunday school.....	11 35
Dallas, Wom. Mission Society.....	5 00
No. Western Sunday school Convention.....	5 10
Waxahachie Church.....	3 00
Austin, Sunday school Convention.....	5 00
Sherman Church.....	2 00
Waco, Bapt. State Convention.....	9 25
East Texas, Baptist State Convention (Colored).....	144 75

C. E. F. Designated for Mexico:
 Dallas, Obelia Griggs..... 25
 Davilla, Rev. E. E. Blockwell..... 1 00

OHIO, \$494.78.

Cleveland, Wilson Ave. Sunday school..... 18 00
 Columbus, North Church..... 7 30
 Sandusky Church and Sunday school..... 6 02
 Mt. Zion, First Church..... 2 00
 Van Wert Sunday school..... 2 26
 Independence, First Church..... 1 82
 Lawrence, First Church..... 1 00
 Marietta Sunday school..... 8 37
 Muskingum Valley, First Church..... 1 00
 Marietta Ass'n Coll..... 2 73
 Newport, Young Ladies' Mission Board..... 11 00
 Cincinnati, North St. Church..... 93 48
 Pleasant Ridge, First Church..... 11 50
 Fredericktown, First Church..... 8 30
 Cleveland, Euclid Ave. Church, for debt..... 300 00
 Attica, Rev. W. E. Lyon, "..... 2 00

C. E. F. Designated for Mexico:
 Troy Mission Circle..... 10 00
 Center Valley Church..... 3 00
 Cleveland, Dr. G. H. Quay and wife..... 5 00

MICHIGAN, \$349.74.

Battle Creek, First Church..... 25 20
 Jackson Assn., Woman's Mission Society..... 3 50
 Holly, First Church..... 2 23
 Lyons, First Church..... 1 00
 Hastings, First Church..... 1 00
 Plymouth, First Church..... 2 55
 Novi, H. B. Johns..... 5 00
 Moorville, First Church..... 5 05
 Chelsea, First Church for debt..... 5 90
 *For Atlanta Seminary, Ga.
 Grand Rapids, Lenora Kelly..... 14 00
 Mrs. Chas. Leonard..... 6 00
 Young People's League, Fourth Church..... 25 00
 Fountain St. Church..... 119 95
 Rev. J. Butterfield..... 5 00
 Fourth St. Church Bible Class..... 30 00
 West Side Church..... 25 00
 Ladies' Home Mission Society..... 16 00
 Mrs. Dr. Clay..... 2 00
 Walker, Perley Johnson..... 5 00
 Plainwell, Mrs. D. H. Hicks..... 5 00
 Romulus, S. and C. Schofield..... 2 50
 Muskegan, Mrs. Coleman..... 2 00

C. E. F. Designated for Mexico:
 Michigan State Convention..... 41 76

INDIANA, \$108.30.

Elkhart, First Church..... 12 90
 Rock College, First Church..... 4 00
 Monticello Ass'n..... 11 73
 Logansport Ass'n..... 13 77
 Indianapolis, North Church..... 8 00
 Warsaw, First..... 3 50
 Highland, First Church..... 4 00
 Elma, First Church..... 2 00
 Huntington, First Church..... 6 00
 Fort Wayne, First Church..... 41 40
C. E. F. Walcott, Mrs. Theodora Shaw..... 1 00

ILLINOIS, \$449.99.

Aurora, Park Place Church..... 8 82
 Englewood Church..... 68 23
 Ottawa Sunday school..... 25 00
 Chicago, Centennial Church..... 39 50
 Macomb, Rev. J. O. Metcalf..... 10 00
 Moline Sunday school..... 5 23
 Lincoln Church..... 3 38
 Dundee Church, in part..... 16 63
 Pinckneyville Church..... 1 01
 Richview, T. B. Thompson..... 50
 Chicago, Electa Goodrich..... 6 30
 Dr. F. B. Ives, for debt..... 25 00
 Englewood Church, for debt..... 11 25
 Du Quoin, Rev. M. Teague, for debt..... 10 00
 *For Shaw University, N. C.:
 Stillman Valley Sunday school..... 12 50
 *For Atlanta Seminary:
 Chicago, A Stranger..... 5 00
 First Church..... 81 39
 *For Florida Institute:
 Alton J. L. Randall..... 20 00

C. E. F. Marengo Sunday school..... 28 02

Designated for Mexico:
 Chicago, Dr. P. S. Hayes..... 1 00
 Mrs. L. B. Gregg..... 5 00
 Rev. Luther Stone..... 2 00
 O. S. Lyford..... 5 00
 Mrs. J. F. Gillett..... 5 00
 J. H. Leslie..... 5 00
 First Church (cash)..... 14 08
 Carbondale Church..... 8 75
 Perry, Mrs. Brengleman and Mrs. Frey..... 2 20
 Hutsonville Church..... 1 00
 Roodhouse, Martin's Prairie Church..... 2 00
 Crab Orchard, Cool Bank Springs Church..... 30
 Du Quoin, Rev. M. Teague..... 1 00
 Rev. J. C. Harris..... 1 00
 Anna, Rev. J. J. Midkiff..... 1 00
 Springfield, Rev. E. S. Graham and others..... 1 00
 Nashville, Mrs. M. F. French..... 20
 Richview, James M. F. Maury..... 20
 Adams, Newton Church..... 4 70
 Mt. Sterling, Marden Chapel..... 1 30
 Lena, First Church and Sunday school..... 1 50
 Carpenter Church..... 1 00

WISCONSIN, \$173.00.

Lodi Church (designated)..... 15 00
 Leeds Centre, O. S. Brown..... 2 00
 Brandt, Chester Thompson..... 10 00
 Portage, M. M. Henry, for debt..... 30 00
 Beaver Dam, Rev. E. B. Edmunds, for debt..... 5 00
 Delavan, Mrs. L. M. Nurse..... 5 00
 *Walworth, Mrs. Church..... 1 00
C. E. F. State Convention for Chapel Builders' Fund..... 100 00
 Janesville, Mr. Fales..... 3 00
 Designated for Mexico:
 Janesville, Ida B. Fales..... 2 00

MINNESOTA, \$1,528.58.

State Convention, per D. D. Merrill..... 1,379 32
 Kasson Church..... 2 00
 Clinton Falls, Mrs. B. A. Dyke, for debt..... 3 00
 St. Paul, D. D. Merrill, for debt..... 100 00
 Waterville Church, for debt..... 10 00
C. E. F. Clear Lake Church..... 5 00
 St. Paul, Sunday school of First Church..... 29 26

IOWA, \$579.62.

Mechanicsville, Mr. John Burley..... 3 00
 Rutland Church..... 1 00
 Percival Church..... 2 10
 Independence, Sund. Coll'ns, per Rev. C. E. Higgins..... 321 75
 Rev. C. E. Higgins, for debt..... 10 00
 Mt. Pleasant Church..... 26 50
 Rev. M. Sutton, for debt..... 2 00
 Radcliff Church..... 5 00
 Akron Church..... 2 00
 Killduff Church..... 1 50
 Danville Church..... 2 00
 Pisgah Church..... 2 25
 Burlington, Walnut St..... 36 07
 Algona Church..... 6 00
 Sigourney Church..... 5 00
 Carroll Church..... 27 00
 Council Bluffs Church, per Rev. D. H. Cooley..... 75 00
 Davenport, Coll., per Rev. D. Spencer..... 28 80
 Sioux City, Swede Church..... 3 50
 Council Bluffs, Swede Church..... 12 15
 Shenandoah, Rev. S. J. Shoemaker, for debt..... 5 00
C. E. F. Waverly Church, for Mexico..... 2 00

MISSOURI, \$92.45.

DeKalb, First Church..... 13 00
 Wallace, Taos Church..... 50
 Carrollton, First Church..... 10 00
 La Plata, First Church..... 9 00
 Bethany, Mt. Zion Church..... 1 30
C. E. F. Designated for Mexico:
 Caloma, J. M. Neese..... 1 00
 Cash..... 1 00
 Missouri Gen. Association..... 9 25
 Columbia, F. W. Smith..... 5 00
 Huntsville, Rev. S. Y. Pitts..... 10 00
 Hannibal, Miss Annie Louise..... 50
 Aullville Church..... 1 00
 Odessa, Greenont Church..... 50
 Mound Prairie Church..... 2 50
 Lexington, J. W. Waddell..... 1 00
 Dr. Bolton..... 3 00

St. Louis, O. Werrick.....	1 40
Mrs. Wittmar.....	50
Kansas City, First Church and Sunday school.....	20 00
Columbia, Mrs. J. C. Wither's Sunday school Class.....	1 00
Paris, Mrs. M. Bland's Sunday school Class.....	1 00
INDIAN TERRITORY, \$58.10.	
Cherokee Baptist Ass'n., per Rev. D. Rogers.....	13 00
*Tahlequah, Indian University: Sundry.....	37 00
C. E. F. Tahlequah Sunday school for Mexico.....	8 10
KANSAS, \$417.59.	
Florence Church.....	3 00
Concordia, Swede Church.....	9 04
Topeka, Sunday Coll., per Rev. D. D. Propper.....	373 75
C. E. F. Designated for Mexico: Lawrence, First Church.....	8 25
Sunday school.....	23 55
NEBRASKA, \$846.16.	
Baptist State Convention, Wm. Saxton, Treas.....	668 69
Tremont, Sundry Coll., per Rev. J. W. Osborne.....	76 52
Wymore Church.....	10 00
St. Edwards Church.....	26 20
Weeping Water Church.....	11 75
Peru Church, in part.....	8 00
Birthday Box.....	4 00
Broken Bow Church.....	14 00
Columbus Church.....	6 00
Guide Rock Church.....	7 50
Bradshaw Church.....	6 00
Minden, Rev. M. Hansen.....	5 00
Wahoo, Swede Church.....	2 50
DAKOTA, \$54.90.	
Akron Church.....	10 00
Fargo, Swede Church.....	5 90
Vilas, Dakota Board.....	3 00
Goodwin Church, for debt.....	15 00
Grafton, Rev. A. McDonald, debt.....	5 00
Miss Lottie Upham.....	5 00
Brookings, ".....	4 00
Kingsbury, ".....	7 00
COLORADO, \$113.48.	
Denver, First Church.....	107 48
Loveland, First Church.....	6 00
MONTANA, \$4.	
Helena, First Church.....	4 00
WASHINGTON TERRITORY, \$200.82.	
Klikitat Ass'n. collections.....	10 45
Colfax Church.....	7 05
Cheaney Church.....	29 12
Seattle collections, per Rev. A. B. Banks.....	154 20
IDAHO, \$5.00.	
Rothdrum, Clarke Greene.....	5 00
OREGON, \$163.34.	
Arlington Church.....	9 75
Elkton Church.....	5 00
Pendleton Church, per J. M. Pruitt.....	10 00
Convention, per N. P. Coast.....	130 59
Weston, Rev. C. A. Wooddy, for debt.....	15 00
CALIFORNIA, \$140.00.	
Ontario, Mrs. A. B. Kingsley.....	10 00
San Francisco, Sund. Coll., per Rev. J. B. Hartwell.....	15 00
Red Bluff, " Rev. C. C. Bateman.....	115 00
QUEBEC, \$5.00.	
*Dixville, Daniel Gibson, for Richmond Inst., Va....	5 00
MEXICO, \$20.62.	
Monterey, Rev. Thomas M. Westrup.....	20 00
*International School: Sundry.....	62

WOM. AMERICAN BAPTIST HOME MISSION SOCIETY, \$598.33.	
For teacher at Wayland Seminary, D. C.....	70 00
" " Hartshorn Mem. Coll., Va.....	50 00
" " Kulli Inla, I. T.....	55 56
" " Muscogee, I. T.....	50 00
" " Tahlequah, I. T.....	55 55
" " Mexico School.....	60 00
" " Florida Institute.....	14 89
" teachers " State University, Ky.....	88 88
" " Utah School.....	110 00
" " Spelman Seminary, Ga.....	44 05

WOM. BAPT. HOME MISS. SOCIETY, \$10.00.	
Chicago, For Church, City of Mexico.....	10 00
Total.....	\$18,607 96
Home Mission Monthly.....	101 49

J. G. SNELLING, *Treasurer*,
7 Beekman Street.

The contribution of \$39, credited to Ramsay Church, N.H., in the August MONTHLY, should read Rumney Church.

DONATIONS OF CLOTHING, ETC.

Bellows Falls and Chester, Vt., Mission Bands, box and freight to Minnesota, \$35.00
 Manchester, Mass., Baptist Church, 2 barrels and freight to Kansas, \$53.00
 Amherst, Mass., Baptist Church, 2 barrels to Jackson College, Miss.
 Worcester, Mass., Young Ladies' Missionary Society of Pleasant Street Baptist Church, box and freight to Kansas, \$90.00
 Pawtucket, R. I., First Baptist Church, box and freight to Wis., \$251.00
 Providence, R. I., First Baptist Church, 2 barrels and freight to Iowa, \$197.02
 New Haven, Conn., Benevolent Society of Calvary Baptist Church, barrel to Nebraska, \$75.00
 Rochester, N. Y., Woman's Union Mission Circle of Park Ave. Baptist Church, 2 barrels and freight to Iowa, \$147.38
 Rochester, N. Y., Second Baptist Church, 2 barrels and freight to Dakota, \$106.38
 New York, N. Y., Ladies' Benevolent Society of Calvary Baptist Church, box and express to Kansas.
 Brooklyn, N. Y., Women's Home Missionary Society of Strong Place Baptist Church, barrel and freight to Kansas, \$67.00
 Brooklyn, N. Y., Missionary Circle of Union Ave. Baptist Church, box and express to Dakota, \$46.00
 Troy, N. Y., Woman's Mission Circle of Fifth Street Baptist Church, 2 barrels and 1 box to Colorado, \$175.00
 Oswego, N. Y., Woman's Foreign Mission Society of West Baptist Church, box and freight to Ind. Ter., \$125.00
 Yates, N. Y., Baptist Church, barrel to Dakota, \$35.00
 Palmyra, N. Y., Ladies' Mission Circle, barrel and freight to Dakota, \$53.00
 Oxford, N. Y., Baptist Church, box and freight to Dakota, \$32.15
 Hatboro, Pa., Baptist Church, barrel and freight to Illinois, \$58.24
 Bryn Mawr, Pa., Woman's Mission Society, barrel to Kansas, \$92.00
 Plainfield, N. J., Park Ave. Baptist Church, box and freight to Dakota, \$153.15
 Hightstown, N. J., Women's Home Missionary Society, 2 barrels to Jackson College, Miss., \$25.00
 Flemington, N. J., Baptist Church, box and freight to Minnesota, \$75.00
 Norwalk, O., Woman's Home Mission Society, box and freight to Kansas, \$75.00
 Dayton, O. Linden Ave. Baptist Church, box, freight and cash, to Nebraska, \$111.00
 Dayton, O., Ladies of First Baptist Church.
 Two boxes to Missionaries in Minn.
 One box to Missionary in Neb.
 One box to Missionary in Dak.
 One box to Atlanta Seminary, Ga.
 Total valuation of five boxes, \$636.00
 Chicago, Ill., First Baptist Church, box and freight to Iowa, \$142.00
 Bloomington, Ill., Baptist Church, barrel and freight to Manitoba, \$43.00

❖ THE ❖ BAPTIST ❖

HOME: MISSION: MONTHLY.

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No. 2.

❖ EDITORIAL ❖

A good motto for the new year: "Honor the LORD with thy substance and with the first fruits of all thine increase." Prov. 3:9.

The Society's receipts for general purposes during the month of December were about \$7,000 less than for the same month last year.

Within the next two months the American Baptist Home Mission Society will need at least \$127,000 in order to close the year without debt. This is for obligations falling due on or before April first. We are keeping appropriations down, but this will not avail unless our friends keep their contributions up.

If you would know what the American Baptist Home Mission Society has been doing the last seven years, read the extracts in this number from "A Seven Years' Survey." It was the intention to give these to the readers of the MONTHLY somewhat earlier, but they are not untimely reading now.

The subject of systematic beneficence is receiving special attention in the West. The *Standard*, of Chicago, both by able editorials, and by communicated articles, is helping on the good work right royally. "The great

Awakening" now needed is an awakening of Christian conscience in the matter of Christian stewardship.

Over \$120,000 have been paid in toward the extinction of last year's debt. This is very gratifying. We need every dollar that was pledged, and we hope that our good friends who have not yet sent the amount of their subscription will do so at once so that we may report it all paid when our account shall close in April.

The destruction, by an incendiary, of the school-house located on the same lot as the church, in Salt Lake City, Utah, indicates the bitterness of Mormon opposition to the work of the excellent missionary teachers of the Woman's American Baptist Home Mission Society. The building was partially insured, and we hope that means for a new one will soon be forthcoming. Let the Baptist denomination teach the Mormons that the incendiary's torch shall not stop our work.

In consequence of the falling off in receipts, which for the year thus far are \$32,000 less than for nine months last year, the Board at the January meeting declined to appoint several missionaries who asked for aid on

important fields. There they are, unable to live on what the feeble churches can pay them, and some of them will be in great extremity by this action of the Board. We deeply sympathize with them. But the Board has promised not to incur a debt at the end of the year. Additional obligations cannot be assumed with a shrinkage in receipts.

About twenty of the forty councilmen of the City of Richmond, Va., are Baptists. A good thing for Richmond, no doubt, and we trust not a bad thing for the Baptists. Still, in this connection, we are reminded of Nathaniel Hawthorne's remark: "Neither the front nor the back entrance of the Custom House opens on the road to Paradise." It is true also of some common council chambers, up this way at least.

We observe that some influential Southern Baptists are openly asserting that the Home Mission Board of the Southern Baptist Convention is a superfluity, and ought to be dispensed with entirely. Its field is covered by old and efficient State Conventions, the only new mission fields to which it devotes attention being portions of Florida and Texas. It is felt that a special organization for such limited work is not called for now, whatever may have been the demands for it in the past.

All the missionaries of the Society have received the reports of the committees of the Society for 1885 and 1886 on "Systematic Beneficence" and "Methods in Christian giving." The Society expects every missionary pastor to train up his church in the way it should go, as well in the grace of giving as in the other Christian graces. In many small mission churches, where efficient men are few, the pastor must divest himself of undue delicacy and devote personal attention to the finances and benevolence of the church, or they will not be properly attended to. We know whereof we affirm, for we have been in precisely that position.

On Monday, January 3, several colored missionaries sailed from New York for Africa, under the appointment of the Foreign Mission Convention of the colored Baptists of this country. Nearly or quite all of them were educated at the schools of the Home Mission Society, in the South. Among the number was Rev. E. B. Topp, of Mississippi, a former student at Jackson College, and for a time a missionary of the Home Mission Society. He is a man of real ability, and if his life is spared will, undoubtedly, make his mark in Africa. Thus our Home Mission work is helping on the work abroad. As the demand increases there, the supply must be found here. To strengthen the work here means the hastening of the evangelization of Africa.

On to Mexico! The sum of \$25,000 in good pledges has been secured for mission headquarters in the City of Mexico. About \$7,000 have been paid in. The Board has appointed Dr. Pope and Assistant Secretary Bliss to proceed to the City of Mexico to confer with Brother Sloan about site, plans, and the erection of the needed buildings. They expect to leave New York by steamer for Vera Cruz, January 20, arriving in Mexico about February 1. Dr. Pope will probably remain until May to give personal attention to the erection of the house. In the meantime correspondence relating to Church Edifice matters should be addressed to the Corresponding Secretary at New York.

The good friends who have made pledges for this purpose will greatly oblige us by an early payment thereof, so that the work may be carried forward without delay or embarrassment.

Again we thank God and take courage and rejoice that we belong to the Baptist brotherhood—including the sisterhood who have been specially active in this good work.

Reports of revivals on many of our mission fields are very cheering. The indications are that the blessing of the Lord is attending the labors of the Society's missionaries in an unusual degree.

Rev. Samuel Gorman, who for the past three years has served the Society at Las Vegas, New Mexico, has been appointed to Central Mexico as a co-laborer with Rev. W. H. Sloan. He expects to go thither about the first of February. Brother Gorman was the Society's missionary to New Mexico, from 1852 to 1862. During that period he acquired a knowledge of the Spanish language, and is now able to speak and write in

Spanish, so that he can engage at once in personal work with the Mexican people. When he was in New Mexico, a young lad was brought into his Sunday school. Mr. Gorman took special interest in him. That lad has become Rev. Mr. Sloan, Superintendent of our work for Central Mexico. Little did either of them think, thirty years ago, that they would now be associated in preaching the Gospel in Old Mexico.



SITKA, ALASKA.

ALASKA.

NOTES OF A TRIP BY THE CORRESPONDING SECRETARY.

THE POPULATION OF ALASKA.

When the United States purchased Alaska in 1867, its population was supposed to be from 56,000 to 70,000. So it had been repeatedly reported to the Russian Government by the Russian American Company. That these figures were too high was disclosed by the census of 1880, which gave a total of 33,426. These are

distributed as follows: In the Arctic division, 3,094; in the Yukon division, 6,890; in the Kuskokvim division, 8,911; in the Aleutian division, 2,451; in the Kadiak division, 4,352; in the Southeastern division, 7,748.

Portions of the country, however, formerly were more densely populated than now. In 1837-1839 the ravages of the small-pox were frightful, sweeping off about 20 per cent. of the population in the most favored localities, and almost depopulating many interior and northern districts. It is said that "the abandoned village sites in the Yukon and Kuskokvim valleys far

outnumber the settlements now inhabited, and whole populous villages were converted into cemeteries by the burial of the dead of their own dwellings." Since 1839, as shown by a careful counting of the population in certain localities then and now, there has been no material change in numbers—on the whole, a slight increase. The Russians, most of whom were connected with the Government, or with the Russian American Company, very generally left the country after its acquisition by the United States. The first detachment of 200 went in 1868, and in 1870, Sitka, "which had once held nearly 1,000 Russians, the governor and a large retinue of officers and officials, a bishop with his train of priests, and which was then the scene of gay society life, was now almost deserted."

WHO ARE THESE PEOPLE?

The census of 1880 thus divides them: White, 430; Creole (*i. e.*, descendants of Russian fathers and native mothers), 1,756; Eskimo, 17,617; Aleut, 2,145; Athabascan, 3,927; Thlinket, 6,763. Since 1880 it is probable that about 1,000 whites have gone thither.

The Eskimo, or "Innuvit," is found nearly all the way around the coast-line of Alaska, from the Arctic Ocean on the north, Behring Strait and the Pacific Ocean on the west, and on the south including Kadiak Island and a narrow strip about 300 miles easterly from Cook's Inlet toward Mt. St. Elias.

The Aleut occupies the Aleutian Islands to the southwest. These were supposed at one time to be of Asiatic origin, partly because of a general resemblance in features; but the structure and inflection of their language shows them to be of American origin, and probably related to the Eskimo.

The Athabascans, or Tinnah, are found chiefly in the interior, though a few bands dwell along the lower course of the Yukon and Kuskokvim rivers. These are undoubtedly of Indian stock.

The Thlinkets occupy southeastern Alaska, in and around the Alexander Archipelago. Their traditions make them the descendants of the North American Indians. In this region also, on Prince of Wales Island, are the Hydahs, about 800 strong, and of marked Indian type.

GENERAL CHARACTERISTICS.

The Eskimo races of Alaska, comprising, as

we have seen, about half of the population, are at least a semi-civilized people, who generally wear ready-made clothing in summer and furs in winter. Their houses usually are something like the sod houses of some new settlers in portions of the West, outwardly resembling a circular mound of earth, seven or eight feet high and thirty or forty feet in circumference, with a low door at one side and a hole in the apex for the smoke to escape. The houses are frequently entered by an underground passage. Houses of logs and skins and bark are commonly erected for summer use. The Eskimo are quite industrious. South of Behring Straits they show a decided disposition to assimilate with the higher races.

The Aleuts are more advanced than the Eskimo, probably because of their closer relations for about a century with the Russians and their identification with the great sealskin traffic. They wear the American dress, live in comfortable houses, in which frequently may be found pictures, musical instruments, and other evidences of civilization. The Island of Oonalashka is headquarters for the business of the Alaska Commercial Company. The earnings of the people from the seal and the sea-otter business are quite large.

The Athabascans, or Tinnah, are savages who lead a nomadic life, generally, subsisting principally by hunting and fishing. Polygamy prevails among them, and shamanism and witchcraft have great power over them.

The Thlinkets of Southeastern Alaska have been well styled "marine nomads," as they occupy fixed dwellings only during the winter, unless occasionally when employed by the whites as at Juneau, Sitka, and other points where the nature of the industry calls for their labor. These only came under our direct observation, and of these we may speak more particularly.

In stature they are below the average, being about the height of the Chinese, whom they strikingly resemble in color and general appearance. When dressed alike and intermingled as laborers on the docks, it was difficult for us to distinguish them, except by the cues and the more positively almond shaped eyes of the Chinese. The length of their bodies is disproportionate to that of their legs, and in walking they have very little of the light, elastic movement of the American Indian. This is attributed to the fact that they spend so much of their time seated flat in their canoes. On shore, when

not occupied, men and women may be seen in front of their houses, stores, or public buildings, sitting on their heels by the hour. They dress in American clothing, though having a fondness for blankets, which are worn extensively by both sexes. The Indian, who has no savings bank in which to deposit his money, usually purchases blankets, which are always a marketable commodity. The only silk "stove-pipe" hat which we saw was worn by an Indian chief, a passenger on our boat, whose *cache* had been robbed of his accumulated stock of blankets. Very generally the natives go barefooted, partly because the heavy rainfalls render moccasins almost worthless. Even in winter, children play barefooted on the ice. Many of the younger women have fair and attractive features. But like their more civilized white sisters, some of them paint their faces for the sake of their complexion. The paint, however, would hardly suit the American belle, as it is a mixture of soot and fish oil, sometimes with vermilion and blue coloring matter added. This is applied to the cheeks and not infrequently to the forehead, nose, and chin, giving a peculiarly hideous appearance to the person. It constitutes a protection against the sun's direct and reflected rays when these Alaska ladies are in canoes on the water.

Silver bracelets and anklets are common, also ear-rings and sometimes a nose-ring. Some women also wear a silver ornament projecting about half an inch through an orifice in the lower lip. The older women replace this with a larger ornament of bone or wood. This fashion is said to be falling into disuse, although we saw several dusky maidens thus adorned.

At Fort Wrangel, Fort Tongas, Juneau, Douglass Island, Kilisnoo, Sitka, and some other points where their villages are found, opportunity was afforded of seeing their modes of life. In the older settlements the first things to attract attention are the "totem poles." These are a kind of heraldic family insignia. These poles are erected by the dwellings, and are from twenty to forty feet high, and from one to two feet in diameter. They contain rude carvings of human faces, forms of beasts and birds, the raven and the wolf being frequent—for the two great clans are known by these names. Sometimes the totem pole is plain and surmounted by the figure of a huge raven, frog, or head of a wolf.

The houses themselves rarely contain more

than one room; while a few are well constructed, the majority are rude affairs.

At Douglas Island we entered one of the largest at the time of the morning meal. Here was a single room about twenty feet square; in the centre was bare earth, about five feet square, where an open fire was burning, the smoke finding its way through the opening in the roof, for fireplaces and chimneys are unknown. The room contained thirteen adults, five children, several dogs, skins, boxes, household utensils, guns, and fishing tackle; part of the household squatted, or reclining about the fire, eating fried fish and bread, some exhibiting curios, and others, with heads to the sides of the house, rolled in blankets, taking their morning nap. Not a chair, stool, table, or bedstead in the establishment. One wrinkled, toothless, weird-looking woman of probably four-score years was doubtless the great grandmother of the younger people. Salmon, strung on poles for curing, adorn the approaches to the houses, which have each one door and often no window.

Many interesting facts must be omitted for want of space. These people are moderately industrious. The women make mats sell silver rings and bracelets, and carved spoons made from the horn of the mountain goat. The men at the Juneau mines were represented as being good workmen, with average powers of endurance. The hop districts about the southern shores of Puget Sound, between Tacoma and Seattle, depend very largely upon these Indians to gather the crop. We saw canoes, each containing six or eight persons with their household effects, dogs included, leaving Juneau for hop fields, six or seven hundred miles southward. These Indians, particularly the Hydahs, of Prince of Wales Island, have rare skill in the construction of graceful and commodious canoes, specimens of which were on exhibition at the Centennial Exhibition, and may now be seen at Washington.

THEIR POLITICAL STATUS.

Their political status is somewhat indefinite. They are not "the wards of the nation," like the Indians on reservations elsewhere in the United States. They can sue and be sued, make contracts, go and come at pleasure, and do whatever any other person can do lawfully. This is not the privilege of Indians on reservations. The Act of Congress in 1882, constituting Alaska "a civil and judicial district,"

provided "That the general laws of the State of Oregon now in force are hereby declared to be the law in said district so far as the same may be applicable, and not in conflict with the provisions of this Act or the laws of the United States."

THEIR EDUCATIONAL PRIVILEGES.

In 1784 Grigor Shelikof and his wife started the first school at Kadiak Island. The Russian-American Company was required by their charter to provide certain educational privileges for the people, but they did this ordinarily to such an extent only as was promotive of their business interests. Schools in connection with the missions of the Greek Church were maintained at numerous points. At Sitka there was a seminary for the education of Creole and native priests. From 1810 to 1825 missionaries of the Greek Church prepared an alphabet for the Aleuts of Belcovsky, many of whom read and write. Several years prior to the acquisition of Alaska by the United States, the schools generally were discontinued by the embarrassed Russian-American Company. The Government required the Alaska Commercial Company, in the twenty years' lease from 1870, to maintain schools for eight months each year on the seal islands of St. Paul and St. George. This has been done. The population of these islands is about 400. With this exception, until 1884 nothing was done for education in Alaska. Then \$25,000 was appropriated for general purposes, and a further appropriation of \$15,000 "for the support and education of Indian children of both sexes at industrial schools in Alaska." The Presbyterian schools, chiefly that at Sitka, got the entire benefit of this latter appropriation.

In 1885-6 Congress appropriated \$15,000 more for last year's work. Dr. Sheldon Jackson was appointed superintendent of education. Under his direction schools have been established at the principal points in the territory. Instruction is imparted only in the English language. The priests of the Greek Church look with jealousy upon these incoming English-speaking Christian teachers, but the advantages of an English education bring many to these schools.

In some of the most favored settlements of Western Alaska, where the Creole element prevails, fifty to seventy-five per cent. of the population can read or write in the Russian or their own vernacular, or both. Petroff,

however, in his report published in 1884, states that, "among the 7,000 or 8,000 members of the Russian Church, I have found less than 400 able to read and write in either the Russian, the Aleutian, or the Kadiak vernacular, though in the villages where parish churches are located quite thirty per cent. of these people possess the rudiments of education."

In Southeastern Alaska, since 1878, the Presbyterians have carried on school and mission work at an expense approaching \$100,000, a large portion of which has been provided by the Woman's Home Mission Society of the Presbyterian Church.

MORALS AND RELIGION.

Slavery, which was formerly common among some of the tribes of Alaska, is now rare; yet in the school at Sitka we saw a young girl who had been rescued from slavery. Gambling is a besetting vice.

The Hydahs on Prince of Wales Island practice polygamy, and the domestic relations are of the loosest sort. A very low state of morals prevails generally among the Thlinkets of Southeastern Alaska. Contact with the baser elements of white population which always drift into a new country has not improved their condition. Traffic in intoxicants has greatly demoralized the people. Hardly was the American flag unfurled at Sitka in 1867, before two ten-pin alleys, two drinking saloons, and a restaurant were opened. By Act of Congress in 1884, the importation, manufacture, and sale of intoxicating liquors in Alaska, except for medicinal, mechanical, and scientific purposes, was prohibited. But it is carried on almost without molestation in Southeastern Alaska. In the territory under control of the Alaska Commercial Company, and in some other portions of the territory, ardent spirits have not yet been introduced, and sad will be the day when it shall be done. Unless Christians are active, the rum-sellers and the roughs will work demoralization among large numbers of the natives, to such an extent as to render Christian effort for them almost nugatory.

Their native religious beliefs, like those of similar peoples, are generally vague. The Thlinkets believe in the immortality and migration of souls—not into bodies of animals, but into other human beings, chiefly into relatives of the female line. They believe in a Supreme Spirit, the creator of all things. "Shamanism" has held, and still to a consider-



NATIVE HOUSE AND TOTEM POLES, ALASKA.

able extent holds, these people in its grasp. The "Shaman" is a sorcerer, who professes to have power to summon spirits to his aid. His incantations with the concomitants of masks, cries, contortions, etc., are regarded with awe by the people. The Russians found the Kadiak people believers in demonology. So far as we know there are no idolators among these people.

MISSIONARY EFFORTS.

The first Russian commander who discovered the Aleutian Islands at once began to propagate

his faith among the natives, and in a short time baptized the son of a chief. Shelikoff, after the annexation of Alaska to Russia, urged the government to send out priests, chiefly, it is believed, because they would exert a pacific influence upon the people and thus render property and person more secure. So, in 1793 the Empress Catherine II., in a special ukase, directed missionaries to be sent, and in 1794 the Archimandrate Ivassof, with seven clergymen and two laymen, was sent to the island of Kadiak, which thus became the first mission station of the

Greek Church in Alaska, and the centre of missionary operation for that region. Elliot says: "It was the site of the first grand depot of the old Russian American Company, and also the location of the first missionary establishment and day school ever founded on the northwest coast of the continent."

Missionaries in a few years reported the conversion and baptism of nearly the whole of the Aleutian tribes. In 1806 the Lord's prayer was translated into the Kadiak language and sung in the churches, but was subsequently neglected and lost.

Sitka also became a great religious centre of the Greek Church in Alaska. The old Greek Church Edifice in Sitka is an object of interest to visitors. It is built in the form of a Greek cross, and surmounted by an Oriental dome. It is without seats. Ornaments, of silver, richly embroidered priestly vestments, and paintings of prelates, the Virgin and Child, are shown to visitors. This was mainly for the Russians themselves, and the chapel for the natives is an inferior structure. The priest's residence is a large building at some distance from the church. At Fort Wrangel we saw another Greek Church edifice, now unused.

The question naturally arises: What practical, abiding results were produced by the missionary efforts of the Greek Church? In Southeastern Alaska, as Petrof asserts: "The Russian priest made very little impression upon the warlike pagans, who only occasionally, for the consideration of a present, consented to submit to the ceremony of baptism." Elliott, speaking of the slight impression made upon them after nearly a century, says: "The cause of this failure of the missionary and the priest is easy to analyze; it is due to the demoralizing precept and example of those depraved whites who always appear on the field of the Indian mission, sooner or later; if they could be shut out, and the savage wholly uninfluenced by their vicious lives, then the story of Alaska salvage (*sic*) might be very different."

Of the Eskimo, particularly in upper Alaska, the same writer says: "These people are savages and not at all affected by the earnest and persistent attempts of the Russian priests to Christianize them." Petrof says that, though in some localities the Russian priest has the whole population on his registry, and baptizes the infants, yet the people preserve their old pagan customs and festivals.

The Aleutians were more deeply affected by

the labors of Russian missionaries. Nearly the entire population of about 5,000 souls are members of the Greek Church. Dr. Jackson says: "Outwardly they are very religious. They ask a blessing at their meals, greet strangers and friends with a blessing for their health, and bid them adieu with a benediction." Elliott's testimony is to the same effect. Petrof says: "The Russian Church claims on its registers 10,950 members in Alaska," but he would at once strike off 2,500 of them as fictitious and others as practically pagans still.

We may conclude, therefore, that while in the Aleutian district the religion of the Greek Church has wrought a marked change for good in the people, about five-sixths of the population are practically unaffected by it. What else can be expected in a system radically pedobaptistic, in which all children are baptized and reckoned as members of the church? A purer Christianity is needed for the regeneration and transformation of this people.

American Christians have done comparatively little for these Alaska people. The Presbyterians have done by far the most. They formally began work at Fort Wrangel in 1877 and at Sitka in 1878. They have mission stations at Fort Wrangel, Sitka, Fort Tongas, Haines, Hoonyah, Jackson, and Juneau. Only two or three churches have yet been organized and the entire number of church members is about 100.

The Protestant Episcopal Church, under the auspices of the Church of Missionary Society of England have had missionaries at Fort McPherson and La Pierre House, within the Arctic Circle, and a station also on the Yukon River about 1,300 miles north of Sitka.

In 1885 the Moravians established a mission on the Kuskokvim River, 150 miles above its mouth, and 1,500 miles from Sitka.

The Executive Board of the American Baptist Home Mission Society, which for two years had given attention to the establishment of a mission in Alaska, early in 1886 appointed Rev. W. E. Roscoe to Kadiak Island, where he is now at work. Mrs. Roscoe is a missionary of the Woman's American Baptist Home Mission Society of New England. Rev. J. A. Wirth is also at Afognak, not far distant, and though not under the Society's appointment now, will doubtless come into relation with it next year.

The Roman Catholic Church has recently sent missionaries to Alaska, but we have not definite information concerning their number or their stations.

Let it be said in conclusion that the people of Alaska as a part of our own American population have special claims upon us. Only a very small fraction of them are truly Christian; perhaps one-sixth of them are nominally Christian as reckoned on the registers of the Greek Church, which in many respects differs little from the Roman Catholic Church, while the great body are yet in pagan darkness and superstition, and exposed in many localities to the demoralizing influence of corrupt American adventurers. They are entitled to a place in our sympathies and our prayers, and to remembrance in our missionary offerings.

A SEVEN YEARS' SURVEY.

BY H. L. MOREHOUSE, CORRESPONDING SECRETARY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

[Extracts from the address presented at Asbury Park, May, 1866.]

During these years *the ruling theory* in the general management has been that the Society is set not alone for the cultivation of mission fields, but also for the development of the missionary spirit in the denomination; not merely to be the passive recipient and dispenser of the people's offerings, but to stimulate them to larger sacrifices for Christ; in a word, not to slavishly follow sluggish public opinion, but to lead and direct it. Instead of timidly walking by sight and waiting until requisite funds for an advance were actually in the treasury, when great opportunities presented themselves, having faith in God and in His people, at the manifest bidding of Providence we launched out, with these words as our standing motto: **WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.** And then, depending upon the common sense and consecration of Baptists in general, we have given them the reasons and the solid facts, trusting them to sustain the Society in its aggressive measures. The critic reminds us that we got tremendously into debt, and that debts are awful things. Yes, we did indeed get into debt—a great debt of \$123,000, an accumulation of four years; but when the fullness of the time came, God sent His Spirit among the people, who said, "The debt must go!" and lo! *in eighty days it went.* Instead of the black cloud and the gloom, there is now the bow of promise

and gladness. It was almost worth going into debt simply for this unparalleled, this magnificent manifestation of cheerful Christian liberality, which proclaims that love and loyalty to Christ are alive and strong in the earth. Debts are not desirable things; neither are they always dishonorable. There are worse things than a debt, which has been termed "the devil's saddle." Christian inertia, apathy, self-indulgence, worldly conformity, heartlessness, covetousness, and carping criticism are infinitely worse—are the seven devils themselves, that must somehow be exorcised by the spirit of Christ. When these are cast out, and every man is in his right mind as regards his responsibility for the proper or improper use of his Lord's treasures, then retrenchment will be mentioned no more, and Society debts will be unknown.

Now, after having thoroughly tested the benevolence of the denomination, after knowing what grand things they can do in an emergency, and how they can be depended upon for steady pulling, it is proposed henceforth to keep out of debt by making appropriations for each year upon the basis of average receipts for the three preceding years.

Two years ago, for the first time in the history of our missionary organizations, the Society appointed a standing committee on Christian beneficence. Already excellent results have been witnessed. The example has been followed by other general missionary organizations and by State conventions, and it is hoped that similar committees may be appointed in all the associations of our land, even to the regions where anti-mission and omission Baptists live and move and have their being for themselves alone.

The steadfast aim of the Society is to induce the churches to make regular contributions annually, and to do this, so far as possible, without depending upon the presence of a representative of the Society. All churches, small or great, are to be made to feel it a privilege and a duty to have a part in this work of the evangelization of this Continent. In addition to the BAPTIST HOME MISSION MONTHLY, about 10,000 copies of which are issued monthly, a vast amount of information in various forms has been disseminated among the churches. These efforts have not been fruitless.

Contributions to the Society's work during these seven years have been far in excess of

those of any other seven years in its history. For the financial year closing with April, 1879, *the contributions* for all purposes were \$86,569.55. The next year (the first of the seven under review) they were \$104,683.73; in 1881, \$131,572.49; in 1882, the semi-centennial year, \$260,806.63; in 1883, \$209,961.86; in 1884, \$249,383.82; in 1885, \$357,522.82; in 1886, \$288,732.84. The *legacies* have been: in 1880, \$11,020.09; in 1881, \$34,537.03; in 1882, \$50,160.13; in 1883, \$37,974.49; in 1884, \$78,663.38; in 1885, \$45,398.90; in 1886, \$46,295.88.

* * * * *

The total receipts for these years were as follows: In 1880, \$173,214.63; in 1881, \$235,032.44; in 1882, \$359,306.38; in 1883, \$283,944.25; in 1884, \$401,692.19; in 1885, \$447,379.05; in 1886, \$382,314.67,—a grand total in seven years of \$2,282,883.67.

During the preceding seven years, from 1873 to 1879, inclusive, the Society's gross receipts were \$1,375,407.26, and during the almost seven times seven years, from 1832 to 1879, they were about \$3,500,000. In other words, these seven years have shown 66 per cent. increase over the receipts of the previous seven, and have been about two-fifths of the nearly six million dollars received in the whole history of the Society.

During this period the Society has enjoyed the confidence and support of some whose giving has been on a princely scale. They have given not through strong appeals to their sympathy, but from principle and after deliberate consideration. They have seen the great needs in our Home Mission work, the golden opportunities that ought to be seized upon for Christ and His church, and have cheerfully laid their thousands on the altar of Christian consecration.

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The great financial reverses in the fall of 1883, and the long-continued depression succeeding, have put to the test the benevolence of the churches. Then, too, confidence in the Society was somewhat disturbed by certain losses which it sustained about two years ago—yet evidently only slightly disturbed, as shown by the offerings of the last two years, which have been the largest in the Society's history. Let him who has never made a business mistake, who has never been the victim of misplaced confidence, whose

foresight has always been as good as his "hindsight," let him throw the first stone. The crowning fact of the substantially unshaken confidence of the denomination in the Society's general management is found in the wonderful and expeditious removal of this great debt. The rapid progress of the Society, during these seven years, and its present condition, therefore, have not been due to exceptionally propitious circumstances. The Lord has said to the waves: "Peace, be still." "The Lord hath done great things for us whereof we are glad." To Him be the praise and the glory for these wonderful results.

Turn now to a consideration of the mission fields themselves. In 1879 there were 236 laborers all told. In the seven succeeding years the number ran upward as follows: 281, 392, 513, 607, 636, 695, 669. The number is almost three times what it was then. Some of this increase is owing to the plan of co-operation with western States; yet, when formerly a similar arrangement existed, the largest number reported was 435, in 1873. There are about three times as many missionaries among the Americans as then, twice as many among the Germans, and four times as many among the Scandinavians.

Now, what have we to show for these seven years' labors? More than 700 Baptist Churches organized by our missionaries—nearly as many as in the State of New York. Over 16,000 persons baptized, and about 18,000 more added by letter and otherwise—a total of 34,000 saved, shepherded, organized for Christian service in seven years. During this time 467 Church Edifices have been erected by the Society's aid, with accommodations for about 100,000 persons and a property valuation of \$1,500,000. The whole number of grants made for the erection of Church Edifices since 1855 is 781. In the 24 years to 1879, 304 grants had been made; in the seven years since, 467—more therefore in this period than for the entire previous years. This has been due in no small degree to the establishment of the Gift Fund to aid churches directly with outright appropriations for the erection of their houses of worship. This new departure was taken in 1881, and has put new life into many of our mission fields where an average gift of about \$350 stimulates and effectually aids a small and weak church to obtain a home of its own. At the same time, the Loan Fund has been in demand, many churches having been aided by both gifts and loans.

In 1879 the Society had eight schools under its fostering care—an increase of but one for the six preceding years. To-day there are seventeen, more than double the number. The enrollment then was 1,041; now, 3,258. There were about seventeen buildings then; there are thirty-six now, thirteen of which are large, substantial structures, erected during this time. The amount that has gone through the Society's treasury for school property in these seven years is \$263,629.97, most of which was thus designated. From the colored people and from other sources additional amounts have been put into property of schools aided by the Society, so that the total valuation of these properties must be nearly or quite double what it was seven years ago. The endowment funds held by the Society for these schools then was \$19,993.90; it has increased to \$96,069.04 now; while apart from this, by the death of its patron, Deacon H. Chamberlain, of N. Y., Leland University at New Orleans has received about \$100,000. Two Professorships of \$25,000 each have been established in the Richmond Theological Seminary, by Messrs. John D. Rockefeller, and Joseph B. Hoyt—who have the honor among Baptists of endowing the first Theological Professorships for the Christian training of the colored people of America. Best of all, about 1,500 conversions have been reported in these schools during this period.

To sum up: In these seven years receipts have trebled; the missionary force trebled; schools doubled and their attendance trebled; Church Edifice work increased seven-fold. Yet for all this development and for the management of these complex affairs the cost of administration has increased barely fifteen per cent.

"But," says some one, "why has the Society attempted to do so much? Has it not been forcing the work?" Forcing the work? Nay, indeed, *the work has been forcing us*. O! busy, rushing American citizens, intent on the things of to-day and eager for the things of to-morrow, have you paused to consider what wonderful years these last seven years have been for America? Have you thought of the material progress of our country in this period? Look at it! Up to 1879 there were 78,976 miles of railroad in this country. In the seven years since, 46,423 miles have been built—an increase of nearly sixty per cent. Over half as many miles in the last seven years as in the previous forty-eight years since the first rail was laid.

About two-thirds of this increase, or 27,582 miles, were built in the Society's vast mission fields of the West—four times more than the railroad mileage of New England for the last fifty-five years, and equal to eight roads from the Atlantic to the Pacific.

Railroad construction in the East has consisted largely in paralleling existing lines or increasing communication between important points, without developing new territory, but railroad building in the West has opened up a new world for industry, has made accessible a region almost as large as the entire country east of the Mississippi River. It was a marvel when one railroad spanned the continent. Now we have practically four, with lateral branches shooting out into mining camps and fertile plains and valleys.

People poured in; towns sprung up as by magic; lands were taken up with amazing rapidity. In these seven years the United States Government, certain States, and the railroad corporations, have sold about 117,000,000 acres of land in the West. Think of it! New England has about 40,000,000—nearly three New Englands opened and occupied for the first time since the world was made—all in seven years! Never was there anything like it in our history! There is nothing like it elsewhere on earth.

That West in 1870 contained a population of five millions; in 1880 of eight and a-half millions; it contains to-day at least ten and a-half millions. While during the last five years many eastern States show an increase of about ten per cent., some of these western States and territories have increased from twenty-one to two hundred per cent.

During these seven years, also, the unparalleled tidal wave of immigration has flowed in and over our land. The highest mark ever before reached was in 1854, when 427,833 arrivals were reported. In 1882 there were 788,992. In June, 1879, there were in this country about 6,220,000 people of foreign birth. In the seven years since there have arrived about 3,680,000. Making allowances for deaths and diminutions from other causes, there must be about nine million foreigners in the United States to-day, of whom quite one-third have come in the last seven years.

In this period, also, the 1,500 miles of railroad built in Mexico have rendered accessible to us not only the heart of that Republic—the

City of Mexico, with its 300,000 population—but have opened the greatest and neediest mission field on this continent, where ten million souls are in perishing need of a pure Gospel. On the northwest, long-neglected Alaska, under a new order of things, compels our attention also.

Do not these facts answer the question why the Society has attempted so much? The work has forced us, and not we it. We have felt the spur of Divine Providence, and we had to go. We are quick to perceive providential openings and to hear the call to occupy Africa and Burmah; are we as quick to see and to hear concerning these great openings here?

The questions forced upon us these seven years have been: Who shall have that mighty West—Satan or the Lord Jesus Christ? What is our duty to these swarming millions of immigrants, among whom are communists, socialists, nihilists, anarchists, haters of Government and of God, and among whom are multitudes of State church nominal Christians, of whom it has been aptly said: "They have the Gospel candlestick, but they have put the light of man thereon." To the polyglot multitude on the day of Pentecost did not the Holy Spirit speak in their own languages? Do not Lutheranism, Catholicism, and infidelity appeal to them in their own vernacular? Do not politicians likewise? Is it not plain that, unless as wise fishers of men we cast the Gospel hook among them, baited with their own loved tongue, in which only many can be reached at all, few of them shall we gain for Christ? Christianization first: Americanization its consequence. Make these people good Bible Baptists, and they are on the highway to Americanization.

And what of the Chinese question? When, two years ago, southern Baptists dropped their work for the Chinese on the Pacific coast, when during these seven years the anti-Chinese agitations have raged, what could the Society do but stand by this work, even assuming burdens it could hardly afford to bear to save these heathen whom God sent to our shores, and to convince them that their disgraceful treatment by nominally Christian communities is not sanctioned by the Gospel of Christ?

And was it not high time for the Society to enter Utah as it did about five years ago, that Baptists of America might have some honorable part in the regeneration of that people and the removal of the foul Mormon blot from our fair land?

In this period, also, through the census we have learned of the rapid increase of the colored people in America; of the probability that within the next generation there will be thirteen States in which the blacks will outnumber the whites, and that by the middle of the next century—only sixty-four years away—the colored people of America will number at least fifty millions in an estimated population of two hundred and ten millions. This fact, and the new significance which attaches to the colored man of America in relation to the evangelization of Africa, which, by the second visit of Stanley in these last seven years, has been opened, constitute in themselves a powerful exhortation to hold on and push on this work for the training of competent Christian preachers for the work at home and the work abroad. For where else on earth shall they—can they—obtain the requisite preparation? In the last seven years we have doubled the number of schools for them and for the Indians; in the next seven we must double their efficiency.

Will any man assert that the work of American Baptists in Home Missions has been overdone these last seven years? After all that has been accomplished, what are the facts? In Montana, that immense Territory, we have yet but ten churches and six missionaries; in Wyoming, but one missionary and three churches; in Utah, but two churches and two missionary pastors; in Nevada, but one missionary and one church; in New Mexico and Arizona, each, but three small churches and two missionaries.

Is it overdone while in Arizona and Idaho there is but one known Baptist to five hundred of the population; in Utah, but one to one thousand; in New Mexico, but one to two thousand; and when in more than one-half of this continent ninety-nine per cent. of the population is disconnected with Baptist churches? Is it overdone when in seven Territories, with an area nearly equal to that of the whole country east of the Mississippi, there are not fifty Baptist churches and ministers? Does this look like the speedy triumph of Baptist principles on this Continent? Are Baptist principles worth anything to Christendom?

* * * * *

The pressure of the past seven years is upon us still. Not to advance, is, relatively, retrogression. Preoccupation of fields by error, irreligion, infidelity, means a three-fold harder and costlier struggle for us to occupy them by and

by. Neglect of duty now will bring its swift penalties in ways of which we little dream. Withhold offerings for the evangelization of the peoples whom God's providence has sent hither, withhold our means for the evangelization of all peoples, and God will wring out the means in added taxes for criminal trials and the support of criminal institutions, in the destruction of property by lawless mobs, in the depreciation of values, in the arrest of projected enterprises, and the unsettling of calculations in the business world. The Gospel must keep the peace between the "House of Have" and the "House of Want."

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Brethren: No other nation ever had, none other is ever likely to have, Home Mission problems so complex, and on a scale so stupendous as those with which in the providence of God we have to do. We have here the unique mission field of the world. Before us is set the task of conquering and holding this Continent for Christ, of making out of these heterogeneous elements a homogeneous Christian people, and of moulding for Christ not an unprogressive, effete population, but the foremost and most aggressive people on the globe, who more than any other are destined to influence the world for weal or for woe. And under God we must work out this problem by ourselves and for ourselves. All Christendom is putting its resources into heathendom. We must do our share there also. Let us keep as strong a force as possible in foreign lands; but let us be on our guard, lest with our face to the foe afar, and eye intent on distant scenes, we forget the great needs of which this seven years' survey gives a hint, and allow the stealthy enemy to execute a flank movement here, awaking at last to find ourselves weak and exposed to peril where we should have been strong and secure. The work of the past, the needs of the present, the crescent future all summon us anew to the sublime work of making this richly endowed nation the brightest earthly gem in our Redeemer's diadem.

BOOK NOTICES.

THE GOLDEN BIBLE; or THE BOOK OF MORMON: Is it from God? By Rev. M. T. LAMB, 12 mo, 344 pp. Price in cloth \$1.00. Ward and Drummond, 116 Nassau St., New York.

This is a fresh and forcible work by one who has been among the Mormons and is now an appointee

of the American Baptist Home Mission Society to continue his missionary work in that field as soon as he can secure sufficient funds for the dissemination of the book among the deluded Mormons, whose eyes must be opened, unless indeed they are utterly given over to believe a lie. The critical examination of the Book of Mormon, and a comparison of it with the stately utterances of the Bible, so clearly discloses the vulgar human authorship of the former that there can be no reasonable ground for doubt about it.

The author, in the two closing chapters, on "American Antiquities *versus* the Book of Mormon," has given the latter a crushing blow, by giving first a *fac simile* of the pretended "Reformed Egyptian" character of Joseph Smith's Golden Plates and then comparing them with a *fac simile* of Egyptian characters and of the hieroglyphics of Indians of Central America, showing clearly no resemblance whatever between them. Indeed Smith's hieroglyphics are often modifications of our letters and figures, and in other respects are totally unlike anything ever known on earth. Then, too, the names of alleged cities and places and people on this continent at the time the Book of Mormon is said to have been written are shown by historical evidence to be an absurdity. Much patient toil has been expended in the production of this book. We are glad to know that it is very favorably received and we sincerely hope that thousands of copies may be scattered among the Mormons. We shall be glad to receive contributions designated for this purpose.

—From Rev. T. M. Shanafelt, D.D., Secretary of the Michigan Baptist Convention, we have received his valuable pamphlet, embodying a discourse on "Fifty Years of Baptist Growth and Progress in Michigan." Among other statistics are those showing the number of communicants in the principal denominations in the State. These are given as follows: Baptists, 30,056; Free Will Baptists, 5,750; Congregationalists, 19,805; Episcopalians, 13,639; Methodists, 61,759; Presbyterians, 17,985.

—VICK'S FLORAL GUIDE, Rochester, N. Y., is as beautiful as ever.

FROM THE FIELD.

"Watchman, What of the Night?"

Missions.

A Revival—An Experience.

Rev. G. H. Davis, of Hamilton, Pembina Co., Dakota, sends with his report for the quarter ending December 31, 1886, an interesting letter, from which we extract the following:

"The last minutes of the year are passing away as

I am writing this. A Happy New Year to you. A glorious New Year to the Home Mission Society. The expiring year has brought us many blessings in our work on this field. The last two months have been especially happy. Protracted meetings have been held in a school-house with most blessed results. God's people have been revived. Some causes of difference among some of the members of the church have been removed, and numbers have been awakened. Already fourteen have been baptized, and others are about to follow. Next week quite a number are to be received by experience and letter. There have been some most interesting conversions. Three of my own children, and a young person helping in the family, put on Christ in baptism. There is joy in my house and in several other homes because the Spirit has been poured out upon our sons and daughters.

"I shall never forget one scene in the history of the movement. I was at a house about ten miles west of this. The wife, a most intelligent person, and four of the children had lately been baptized. The night before we had had a most impressive meeting in the house, at which the husband had asked for our prayers. The morning found him still overwhelmed with emotion, but utterly unable to find rest in Christ. I feared I should have to leave him in this state of mind. We went together out to the stable to harness my horse. We there had some last words, and, blessed be God, as we went upon our knees in the straw, crisp and glistening, with the thermometer far down below zero, deliverance came to his soul. With his arms flung round my neck and his head resting on my shoulder, he exclaimed between his sobs that he had not repented half enough, and he felt he could not claim Christ as his. But after earnest prayer and a clear telling forth of the terms of salvation, he said, in answer to my renewed appeal whether he could not trust Christ—"O, sir, not half as much I could wish." That expression showed me the struggle was virtually over. The sunlight glanced on the dew-drop. Faith mingled in the regret. The history of his mind for the next twenty-four hours was like a magnificent sunrise. He was at one time much set against Christian baptism, but now he is a baptized believer. The conversions in this family are likely to be felt in their influence over a wide circle.

"I think I can safely say that never in my life have I seen a brighter promise of a plentiful harvest than now."

Cassville, Wis.—Rev. Geo. D. Stevens with his last quarterly report writes:

"It has been a very busy quarter to me. Held extra meetings for three weeks. Had a singing evangelist to help me. I did the preaching. We had a meeting of power. I had longed to see some one converted, so he was willing to obey Christ. I have seen it now. God has changed my complaint and given me a new song.

"A deep impression has been made on the commu-

nity, and some will join the church. Cannot tell how many at this writing."

Minneapolis, Kan.—Rev. R. P. Stevenson: "You will see that the Lord has blessed us (ten received by baptism and thirteen by letter), and we are now in the midst of a glorious work of grace. We hope many more may be added unto us. Nearly one-third of the present membership have been received within four months. I also during the quarter assisted Brother J. Shaw at Scottsville, in a meeting of days, when thirty-one were added to the church—twenty-five by baptism."

Clear Lake, Dakota.—Rev. O. E. Brown writes of spiritual quickening and personal sacrifice: "We have occasion for rejoicing in an earnest given us of a gracious quickening. One lady hopefully converted, her husband and several others asking for prayers. Pray for us. We shall commence extra meetings at once. I have consented to remain, though knowing the impossibility of supporting my family on meagre salary. I have come out fifty dollars and more in debt this year, mainly by having to buy a base burner stove—a positive necessity, and not a luxury; without it we should suffer."

Spring Creek, Dak.—Rev. B. Matzke, who is pastor of the Russian Baptist Church, says: "Our members are not able to pay my salary, and most of them are in great need, because they have no crops. Our brothers in the East and South sent us money, grain, and some clothing. Our English sisters in Pittsburg and Zanesville have also sent us clothing, which, on account of the snow storm and blizzard, we have not been able to bring from the station, sixty miles away. It is now even difficult to go to the stable, only thirty steps. The work for our Lord has a good future among the Russian people in this place. Many of them know that they must be baptized, and others pray for a new heart. New doors open for me to preach."

Alexandria, Dak.—Rev. W. H. Schwartz grieves over the spiritual destitution of his field: "My field has been lying out as a common for several years, and the state of religion has been very low. The great drought that prevailed in southern Dakota the past year has seriously aggravated their troubles, and has seemingly embittered rather than softened their hearts toward the Lord. We are about to commence special meetings. There is a deplorable state of things. The churches have been empty and the inhabitants spending their time in amusements or idleness on the Lord's day. My heart is burdened for this place. I trust the dear brethren will remember us singly and fervently in their supplications at the Rooms next week."

Rev. H. L. House, of Crookston, Minn., says: "We could never have raised so large an amount on dedication day had not outsiders helped us most generously, and they would not have helped us had it not

been for the prospect of securing aid from the Home Mission Society and so placing the church on a sound financial basis. It is safe to say that your gift of \$500 secured here another \$500 which we would not have otherwise secured. Words cannot express our thanks to the Society."

—Mrs. M. F. Hunting, who has recently taken up the work among the Chinese at Fresno, Cal., writes as follows: "In assuming the duties so sadly relinquished by our sainted Mrs. Potter, I found it very difficult at first to organize anything like systematic work, but tried to do what I could, and have now well established schools. The afternoon session is designed for children, and the evening for the young men, though some of the latter come also in the afternoons. A part of the morning hours I spend in the homes of about ten families, trying to do what I may for the elevation of the darkened minds and hearts of these interesting women and children. Some of the latter come, though very irregularly, to school, where the neighboring white children, who begged to come with the Chinese, gladly welcome them.

"We have a Bible-class and Bible lessons during the week, on Sundays at 2 P. M. for adult Chinese, and a Sunday-school at 3 P. M. for children, composed of the day pupils and their friends.

"The number present last Sabbath was: Bible-class, eight; children's school, thirteen. This has been about the average attendance of the latter for the quarter. Our Bible lessons have gained the attention of the Chinese, sometimes moving them to tears. Though formally dismissed at the close of their own class exercises last Sunday, the Chinese, and among them Ah Rin, the very recently re-elected keeper of their idol temple—all remained till after the close of the children's class. They intently watched all the exercises and seemed much interested.

"In my visits from house to house I feel the need of a Chinese Christian girl or woman to accompany me, not only to interpret but to find access to some wives when I alone sometimes cannot.

"And these few Christians and one thousand heathen living here *need* a Chinese pastor.

"These conditions met and a baptism of the Holy Spirit to bring the mentally convicted heathen to accept the gracious offer of salvation, this little community might soon 'cast their idols to the moles and to the bats.' Almost as soon as they learn there is one true and living God, their faith in their dumb idols is shaken; but not so easily ancestral worship, nor their fears of the evil one, and the harm he may do them."

—The following from Rev. J. Sunderland, General Missionary in Minnesota, shows how great loss the cause of Home Missions suffered in the accidental death of Rev. A. S. Orcutt, missionary at Pipestone, referred to last month:

"I also enclose report sent me by the widow of our lamented Bro. Orcutt of Pipestone. Sad, indeed, is

this calamity. Scarcely one of our missionaries has done a greater or more self-sacrificing work than he. A recent visit to the field has very deeply impressed this fact upon me. With small resources to sight, and many hindrances that would have frightened ordinary men, he steadily pressed on, overcoming every obstacle, until the meeting-house was dedicated and its cost fully provided for. And, best of all, the spiritual work was carried right along with the material. The field was ripe for the harvest when he was taken away. Revival meetings were in progress, in which he was aided by evangelist Watson. They have gone on since his death, with good results. Six have been baptized, and six added by letter, and others are converted."

—We cannot answer a most urgent appeal that comes from an Idaho town for a missionary to labor not only for the "Gentiles" but among the Mormons also, who are quite numerous there.

Church Edifice Notes.

—Our missionary, Rev. S. E. Sweet, at Ashland, Wisconsin, is rejoicing in the completion of the new chapel which the church was enabled to erect by aid from our Church Edifice fund. He writes "Our energies have been given to the erection of our new chapel. We have it completed and are greatly enjoying it. It is finely located and looks well, and is well built *and paid for*. Two await baptism and two are expected by letter soon."

—Our cause at Crookston, Minnesota, has been suffering because the church had no house of worship. With the promise from our Society of \$500 as a gift, and \$500 as a loan, the missionary, Rev. H. L. House, went to work to build a neat house of worship. He has succeeded grandly, and we clip from an exchange the following, showing how the house was paid for at the dedication. "The sermon was strong, able, vigorous, appropriate, and full of the marrow of the gospel. It was greatly enjoyed by the congregation, and well prepared the way for the raising of the balance needed to complete the payments for the house. The deficiency was \$2,735. They were promised from the Home Mission Society on condition of raising the balance, \$500 as a gift, and \$500 as a loan. They asked the congregation for \$1,800. A black-board was placed before the congregation, on which was written \$100, eighteen times repeated. As fast as a share, \$100, was subscribed, it was erased from the board. In just one hour the board was cleaned off; the whole was raised, with twenty dollars additional. Before the close of the day \$1,840 had been raised for the church building, and \$102.29 toward an organ fund." Without the leverage which the aid from the Society gave to the missionary, it would have been years before the church could have obtained a home.

—Not long since a good brother in this city sent

us a check for \$1,000 for our Church Edifice work, and now four churches at mission stations in the West are rejoicing in the prospect of houses of worship completed and free of debt. Another brother in Ohio sent \$750, and the church at Las Vegas, New Mexico, can now dedicate their house of worship free of debt. If brethren only realized how much help a few dollars affords to a struggling band on some frontier mission station that is striving for a little church home, our Church Edifice department would not be so scarce of funds for present needs.

—At the close of the year we only lacked about \$600 of having the \$25,000 called for to build a house of worship and mission head-quarters in the City or Mexico. Some of this has been sent in and a brother offers to assure that the remainder will be obtained. The Board has decided to begin the work at once, and so the amount subscribed for this purpose should be sent in at once. We ask that all the subscribers to this fund will send in the amounts to the treasurer, stating that they are to pay the pledges for Mexico. How the hearts of Brother Sloan and his co-laborers will rejoice at the certainty of having a church home where he can work for the Master with none to molest.

Do Not Forget.

For some time the Superintendent of the Church Edifice Department will be absent in the City of Mexico arranging for the erection of our mission buildings there. He asks the friends of the Master not to forget, during his absence, the mission churches of the West needing help to get into their church homes. The wide-awake Christian does not need to be visited, and begged to do his duty. The well-informed patriot does not need to be told that the crisis is upon the new West now. The one thousand churches west of the Mississippi River without houses must be assisted to get church homes, if they are to do efficient work among the vast multitudes who are settling the fertile valleys and beautiful prairies of the great West. We beg pastors, and those brethren whom God has blessed with means, not to forget the Church Edifice work of our Society. Send in some funds especially designated for this work. Help us to meet the great responsibility that is thrust upon us. We have the glorious gospel to proclaim, as the one great need of our new settlements; we have faithful men on the field working among the new comers, but there must be houses into which the people can be gathered to hear the good news, and where the children may be gathered into the Sunday school, or labor and energy will be in vain, to a great extent. These chapels are light-houses of truth. While the Superintendent is in Mexico working to build a house for God in that dark land, his heart will still go out for the little churches on the frontier, with whose needs he is personally acquainted, and he begs the people of God not to forget their needs. His heart will rejoice at each contribution sent up for Church Edifice work.

THE 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. THANE MILLER, Cincinnati, Ohio.
Treasurer—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.
Baptist Missionary Training School—2338 Michigan Ave., Chicago, Ill.

During the past six months we have been continually straitened in our finances and compelled to keep appealing to the sisters of our churches to send in their contributions. Missionaries on fields had to wait for salaries, and new fields were waiting for missionaries, who in their turn were waiting to go. Prayer ascended from many hearts that, if the Lord was pleased with the work, He would manifest His approval by opening the hearts of His handmaidens to contribute the means necessary to sustain it. This was made a matter of special pleading at the Saturday evening prayer-meeting at the Training School, at the Chicago Home Mission Union, and at the meetings of the Executive Board of the Society. A committee was, at length, appointed to report a plan for securing extra offerings sufficient to make up the deficit, relieve us from debt, and enable us to enlarge the work as Providence opened the way. The result was a Christmas appeal for an extra gift of not less than ten cents from each member of our branches and Mission Bands. The response, while not all that we hoped for, has been such as to warrant us in opening the mission at Memphis, with Mrs. M. A. Ehlers in charge.

As money continues to reach us, we shall not report the amount at this time, but may say that it will probably reach \$1,500. Of this sum \$500 was contributed by one lady and \$90 by another, but the larger part of the offerings were in small sums and represent many givers and much earnest desire to see the work prosper. This article may reach the eyes of some whom the appeal has not reached. To any such we will say it is not too late. Three students have recently graduated from the Training School, representing three nationalities, Danish, Swedish, and German. Shall they go to work? How shall they be supported? How much will you help?

Now, lest any think there is a waning interest and a falling off in receipts, we utter an emphatic—No; but there is more work, and it costs more to do it. What is needed is not so much that those already giving should give more as that the many thousands of women in our Baptist churches who are doing nothing shall be enlisted. Is there a branch of the Women's Baptist Home Mission Society in your

church? If not, should not one be organized? Will you help to bring this about? If there is a branch, do all the ladies in the church belong to it? If not, may not some of those outside be persuaded to enter the ranks? The work will all be done when all the people have a mind to do it.

THE CITY OF MEXICO.

We very gladly announce the fact that the Women's Baptist Home Mission Society has pledged \$1,000 toward the building of headquarters in the City of Mexico. In doing this the Board have been encouraged by pledges from the New York City, Brooklyn, Philadelphia, and Buffalo branches, while the "brick fund," secured generally from or by our young people, has helped to swell the sum. The money for this object is raised by additional labor, and consists of extra contributions. Friends desiring to have a share in this offering will please notice this paragraph and report plans to us.

THE CLOSE OF THE YEAR.

The fiscal year will close next month. Blanks for reports have been sent to all Vice-Presidents, Associational Directors, and Secretaries of Branches and Bands. If any such officers have failed to receive their blanks, we trust they will report promptly to the Corresponding Secretary of the Society.

THE TREASURY.

The treasury has been greatly relieved. The missionaries on the fields have been paid to date, and some new ones are on the field; but let the good work go on. A constant outgo demands a constant income. Let us thank God and honor Him with our substance.

GLEANINGS FROM LETTERS.

Miss Bolte (German) writes: "Sometimes I wish to be rich, in order to give more to the Lord's cause. I feel as though I could never repay the Society for all that our dear Training School has been to me, and will be in the future. I love the work more and more, and perhaps it will be of interest to you to know where I was first impressed in regard to this work. My dearest friend in Philadelphia was Miss Emma Martin, and it was at her home that I read an article in our German paper, several years ago, concerning the Missionary Training School. No one was happier than Emma, when, after earnestly praying over the matter for some time, I obtained the assurance that it was the Lord's will for me to go. Last week I received a little letter from her, which she wrote one week before her death. She took very much interest in *Tidings* and in all things connected with the work; but she has now gone to her rest.

"I have just seen an article in the *National Baptist*, which changes my plan, in regard to writing, until I had saved twenty-five dollars for a life membership,

before sending it to the treasury. I will send ten dollars at once and the rest as soon as I can.

"It comes from a willing and grateful heart. I wish all the children of God would feel the truth of the words, 'It is more blessed to give than to receive.'"

Miss Sandberg (Swede) writes from Minnesota: "We have a wide-awake school in the south side district. On New Year's Day our church gave that mission the name of Bethel Mission. The Sunday-school festival there was held the 27th of December, and it was so crowded we all wished our new chapel had been finished, to move into that evening. I am glad to say it is almost ready for us. Our church, as a whole, and our pastor, are very much interested, and are working for its completion.

"Last week was a week of prayer in that Mission. There was much interest. Some asked for prayers for themselves and others.

"The newly-organized Mission sewing society is working very earnestly. One of its members has been sick for some time. I stayed with her a part of the time, and watched over her. The most of our people cannot afford to get any servants to take care of them, so the poor women are often made happy when some one comes in, and gives them a drink of water when they are sick and not able to help themselves.

"I feel thankful to all the friends who have so kindly sent me clothing to distribute."

Miss Treviño, writing from Mexico, says: "Regarding the work here, I have the pleasure to tell you that the interest is growing more and more. Many hearts which are in sin and darkness feel unhappy, and are trying to find rest in Jesus Christ. Such hearts are almost ready to accept the word of God. In the houses I visit, I see sometimes the pleasure the people feel as soon as they see me coming with my treasure (the Bible) ready to read and talk with them about the wonderful plan of salvation God has provided for us.

"Many women come to our meetings and hear the sermons with great interest. The Lord only can bring forth the fruit from the precious seed. Our Sabbath school is increasing, too—about forty children come. We have a new Mission school at Lampazas. I have the pleasure of telling you I visited Santa Rosa in company with my brother. He preached a number of times, and thus helped me in bringing in the people.

"I organized a Women's Missionary Society there with ten members, but I hope there will be more."

Miss Sherwood writes from Louisiana: "The Industrial schools, young ladies' meetings, and women's meetings, are getting along nicely. I enjoy the women's Bible reading ever so much, and have two every Monday. I wish you could hear some of their prayers. I have the infant class at Brother Walker's. The Sunday before Christmas I asked them how many would promise not to drink any egg-nog.

Thirty-six promised not to drink it, and all kept their promise but one. I think that was doing quite well for little folks.

"There are some bright and pleasant things in our work, as well as some dark and disheartening. As I look back over the year's work I have many things to praise God for, and I am glad that I am permitted to enter another year in this blessed service."

TREASURER'S REPORT FOR DECEMBER, 1886.

Alabama	\$2 00	Nebraska	\$51 20
Colorado	27 50	North Carolina	5 00
California	8 00	Ohio	176 54
Dakota	14 55	Pennsylvania	497 88
Florida	10 00	Texas	55
Indiana	144 40	Utah	7 00
Iowa	73 91	Virginia	2 00
Illinois	461 96	Wisconsin	326 12
Indian Ter.	10 00	Tidings and Publica-	
Kansas	48 47	tions	147 69
Louisiana	20 90	Baby Band	33 38
Michigan	10 00	Missionary Gardeners ..	9 61
Miscellaneous ..	248 16	Mite boxes	2 50
Minnesota	35 61		
New Jersey	417 43	Total	\$3,856 47
New York	1,664 07		

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 Tremont Temple, Boston, Mass.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Maine; Corresponding Secretary, Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston, Mass.; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The month that has passed has brought to the Board in Boston both joy and sorrow. News has come to us from the various schools of increased interest in Bible study, and many are thoughtfully considering the question of their soul's salvation.

A letter arrived unexpectedly from Mrs. Roscoe, of Kadiak Island, Alaska. She writes that her pupils are beginning to read English, and she soon hopes to give them Testaments. They are very quick, and seem very docile. The Greek Church gives them some opposition, and as they take up more active missionary work they will probably increase their opposition. We seldom hear from this far-off mission field, but let us take an active interest in it, and by our prayers aid this lone worker.

Mrs. M. T. Hunting, of Fresno, Cal., who so recently entered her field of labor, writes encouragingly of her work. She says: "This is not *new* work to me. I have been down before into this dark 'gold mine,' and I have known the joy of seeing some of my pupils give up their idols and learn to worship the true God; but I never before felt that a *whole community* of these mysterious beings were looking to me alone for eternal life. It brings a fearful responsibility that I almost hourly feel I cannot meet, for

'Who is sufficient for these things?' My own bright earthly ray of comfort is the sure knowledge that you, though across the continent, 'hold the ropes.' I know you are praying for us, but I wish to ask you to pray more and more earnestly, if possible, for the field is dark and the soil peculiar. This work among the Chinese is unlike any other Home Mission work. It is really foreign. Quick results cannot be obtained even among the young men who attend the school. I can say this, after six years teaching among them, I never knew of one turning back after once setting his face Zion-ward."

Miss Taylor, of Salt Lake City, writes: "It is hard to teach in Utah. So hard, I sometimes get discouraged, but I try to take it to our Lord, and He gives me fresh strength and help. Our Sunday-school is growing slowly, and most of the scholars are those who will stay with us. Some young ladies and gentlemen are coming, and seem interested."

The sad news came to us January 6th, by telegraph, of the destruction by fire of the school-house at Salt Lake City, the work of an incendiary. We need remember the school, with special prayer, at this time.

Miss Ada C. Bartlett sends a pleasant letter from Live Oak, Florida, regarding her work. She writes: "On Thursday afternoon school closes with a brief prayer-meeting. Every evening, except Wednesday, at six o'clock, the pupils from the dormitories meet for a half-hour of prayer and study of God's word. Mrs. Fish usually leads. She calls it her family gathering. Wednesday evening is the general school-meeting, to which the friends and parents are invited. It is a great work."

Miss Cook, of Louisville, writes: "Our religious services are well attended—the prayer-meetings especially. Many are anxious about their souls, and have asked several times the prayers of Christians. We desire to see every one converted before leaving us. We ask the prayers of all."

The work of our Society is deepening and widening upon every hand. The results were never so encouraging as now. Yet it is with anxious hearts that your Board look forward into the next few months before the end of the year. Relying upon the gifts and prayers of the women of our churches, in September we added five new workers to our corps of teachers. Souls are being saved by the labors of these teachers. Young men and women who have been redeemed, and are thirsting for an education, by these teachers are preparing for efficient service in the vineyard of the Lord. Yet the expenditures each month exceed our receipts. This cannot long continue. Women of New England, what shall your Board do? Recall these teachers, or again appeal to you for increased gifts? We need money for *teachers' salaries*. Will you hold the ropes for these noble workers grappling with sin, superstition, and ignorance?

Mrs. G. F. Genung, of New London, the newly-appointed Vice-President of Connecticut, is the daughter of the late Rev. A. C. Bronson, not Rev.

B. T. Bronson, as was stated in the last copy of the MONTHLY.

RECEIPTS FOR DECEMBER.

Maine.....	\$151 07	Miscellaneous...	\$402 49
New Hampshire.	122 00	Young Volunteers	3 50
Vermont.....	72 94	Precious Jewels.	50
Massachusetts...	613 79		
Rhode Island....	68 25	Total...	\$1,754 85
Connecticut.....	320 31		

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
William Smith,	Fall River, Mass.,	Dec. 17.
J. F. Ames,	Genoa, N. Y.,	Dec. 9.
G. B. Spencer,	Randolph, N. Y.,	Nov. 18.
Edgar B. Watson,	Ogden, N. Y.,	Dec. 2.
George Tomkins,	New York, N. Y.,	Jan. 2.
Jacob Michaelian,	New York, N. Y.,	Jan. 2.
Samuel W. Newland,	Gypsum, N. Y.,	Dec. 21.
Edward E. Knapp,	Paterson, N. J.,	Dec. 29.
Elijah Jenkins,	Philadelphia, Pa.,	Dec. 16.
Benjamin P. Hope,	Jenkintown, Pa.,	Dec. 28.
William Wolfe,	Healing Stream, W. Va.,	—
C. S. Truman,	Christiansburg, Ky.,	Nov. 28.
John H. Frank,	Louisville, Ky.,	Dec. 2.
James Adams,	Louisville, Ky.,	Nov. 21.
B. J. Garrett,	Pembroke, Ky.,	—
C. A. Turner,	Forsyth, Ga.,	—
S. L. Patillo,	Friendship, Ga.,	—
W. H. Robe,	Winchester, O.,	Dec. 7.
John Campbell,	Centerpoint, O.,	Dec. 10.
W. T. Van Winkle,	Adeyville, Ind.,	Dec. 5.
Henry Becker,	Quincy, Ill.,	Dec. 9.
H. M. Mobbs,	Adrian, Minn.,	Dec. 8.
W. H. Van Cleave,	Hepler, Kan.,	Dec. 11.
W. H. Black,	Hillsboro, Oregon,	Nov. 26.
A. McNeil,	Eaton, Quebec,	Dec. 16.

CHURCHES ORGANIZED.

PLACE.	DATE.
Springfield, Mass, Highland Baptist Church,	Dec. 16.
New York, N. Y., Grace Baptist Church,	—
Pottsville, Pa., Olivet Church,	Nov. 5.
Buckingham C. H., Va.,	Dec. 6.
Walton, Ga., Harmony Baptist Church,	—
Union Chapel, Miss.,	Nov. 27.
Alamo City, Texas,	—
Greensburg, Kansas,	Nov. 28.
Oakdale, Neb.,	Nov. —.
Hotchkiss, Colo.,	Nov. 28.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Warner, N. H.,	Dec. 14.
Franklin, N. Y.,	Dec. 16.
Bridgeton, N. J., Pearl Street Chapel,	Dec. 7.
Bustleton, Pa.,	Dec. 5.
Georgeville, Pa.,	Dec. 5.
Philadelphia, Pa., Shiloh Church,	Jan. 2.
Lanes, S. C.,	Dec. 19.
Toledo, O., Olive Branch Church,	Dec. 5.
Mt. Pleasant, Mich.,	Dec. 19.

Edmore, Mich.,	Dec. 27.
Douglass, Mich.,	Dec. 30.
Ithaca, Mich.,	Jan. 2.
Marion, Mich.,	Jan. 12.
Crookston, Minn.,	Oct. 24.
Minneapolis, Minn., First Baptist Church,	Dec. 19.
Spring Valley, Minn.,	Dec. 26.
Kahoka, Mo.,	Dec. 5.
Baldwin's Mills, Quebec,	Dec. 14.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
John Johnson,	76	Bradford, Me.,	Dec. 5.
James M. Whipple,	77	Windsor, Mass.,	Dec. 10.
John Smith,	74	Otego, N. Y.,	—
John N. Adams,	68	Middleton, N. Y.,	Dec. 31.
Robert M. Owen,	—	Byronville, Ga.,	Dec. 6.
J. A. D. Podd,	—	Jacksonville, Fla.,	Dec. 23.
Zachariah H. Gordon,	91	Goodwater, Ala.,	—
A. J. Seale,	—	Red Land, Miss.,	—
Joshua Pearce,	39	Mexico, Mo.,	Dec. 6.
Alfred S. Orcutt,	37	Pipestone, Minn.,	Dec. 15.
Joseph Ritter,	57	Long Creek, Oregon,	Oct. 20.

Home Mission Appointments

IN JANUARY.

The following new appointments were made:
 Rev. F. O. Loun, Swedes in New Britain, Conn.
 " L. M. Newell, Kendall and Elroy, Wis.
 " W. A. Simmons, Concordia, Kan.
 " Thos. Baldwin, Second Church, Duluth, Minn.
 " C. Smith, Swedes in Red River Valley, Minn.
 " P. W. Rhoads, Las Vegas, New Mexico.

The following re-appointments were made:
 Rev. W. M. Haigh, D.D., Superintendent of Western Missions.
 " S. W. Marston, D.D., District Secretary for the Southwest.
 " J. D. Rossier, French in Boston and vicinity, Mass.
 " Axel Wester, Swedes in Jamestown, N. Y.
 " O. Ellyson, Anacostia and vicinity, D. C.
 " James Goodman, Sault Ste. Marie, Mich.
 " A. Marquart, Germans in Winona, Minn.
 " J. O. Dean, Clear Lake, Iowa.
 " B. H. Brasted, Spirit Lake and Milford, Iowa.
 " A. B. Charpie, Harper, Kans.
 " Geo. D. Ballentine, De Smet, Dakota.
 " Thomas Dyall, Beaver, Dakota.
 " John Crawford, D. D., St. Thomas and Crystal, Dak.
 " H. H. Beach, Leadville, Colo.
 " James A. Haycraft, Delta, Colo.

Church Edifice Grants

IN DECEMBER AND JANUARY.

By Loan,	7
By Gift,	3
Total number of grants made.	10
Aggregate of Loans,	\$2,825
Aggregate of Gifts,	1,300

LOCATION OF CHURCHES AIDED.

Fairfield, Ill.,	New Westminster, B. C.
Derby, Kan.,	Tyler, Texas.
Sedgewick, Kan.,	Coffeerville, Kan.
White Castle, La.,	Vilas, Dakota.
Kingman, Kan.,	Swedish Church, Chicago, Ill

FINANCIAL STATEMENT.

FOR DECEMBER.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$26,063 89
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Donations from Churches, Sunday Schools, and Individuals,	\$9,185 10
Legacies,	3,000 00
Tuition, Room Rent, etc., from Students.	1,728 58
Income from Investments,	1,821 19
" " Rent of Real Estate.	717 35
Home Mission Monthly,	219 30
Jubilee Volume,	6 75
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Received Designated for Debt,	\$16,678 27
	13,379 66
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Total for December, 1886,	\$30,057 93
Donations, Legacies, etc., from April 1. to December 1, 1886,	202,172 10
	<hr/>
Total for nine months, including \$110,545.17 for the Debt,	\$232,230 03

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$3,947 60	
Interest " " "	74 55	
" " Loan "	321 61	
	<hr/>	
Donations, Legacies, and Interest from April 1 to December 1,	\$4,343 76	\$19,828 07
	\$15,484 31	
	<hr/>	
Total receipts from all sources,		\$252,058 10

Contributions and Legacies.

FOR DECEMBER, 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, \$2,027.70.

Trenton Church	2 00
Livemore Falls Church	22 00
Gardiner, Mrs. E. M. Russell	2 00
Brooklin Church	1 70

LEGACY.

Belfast, Estate of Mrs. Lucy F. Robinson	2,000 00
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NEW HAMPSHIRE, \$121.97.

Hudson, First Church	2 86
Franklin Falls Church	16 86

Designated for Debt:	
Hopkinton Church	17 00
Antrim Church, in add.	30 25

*For Roger Williams University, Tenn.:	
Concord, S. F. Crawford	30 00

C. E. F. Designated for Mexico:	
Keene Church	25 00

VERMONT, \$215.75.

Burlington, Berean Church	9 25
Brattleboro Church	151 06
East Poultney Church	6 33
Ira Church	8 11
Manchester Church	3 00
C. E. F. St. Johnsbury Church	12 00

Designated for Mexico:	
Chester, "Mite Gatherers"	18 00
Sundry	8 00

MASSACHUSETTS, \$5,162.61.

Cambridge, North Ave. Church	1,270 05
East Taunton, John Andrews	2 00
Brewster Church	6 23
Fitchburg Church	122 00
Watertown, Mrs. Mary S. Coolidge, dying gift by her daughter	50 00
Old Cambridge, A Friend	2 00
Fall River, Hon. Job M. Leonard	100 00
Jamaica Plain Church	16 58
Andover Church	6 00
West Newton Church	50 00
Boston, Stoughton Street Church	73 00
First Church	299 34
Beverly, Second Church	25 00
Dighton Church	6 52
South Gardner, Mrs. Addie C. Ellsworth, "Christmas Present"	10 00
Weston Church	60 75

North Adams, per J. N. Williams.....	5 00
Springfield, per J. N. Williams.....	1 25
Worcester, First Church.....	25 00
Cash.....	2 00

Designated for Debt :

East Weymouth (M. C. D.).....	500 00
Andover, Mrs. H. R. Wilbur.....	75 00
Taunton, Winthrop Street Church.....	65 00
Holyoke, Timothy Merrick.....	500 00
North Adams, First Church.....	201 21
Newton Centre Church, in add.....	22 00
*North Scituate, Bailey & Littlefield, for student at Richmond Institute.....	12 50
For Hartshorn Memorial College.....	20 00
*For Richmond Theological Seminary, Va.: West Acton Sunday school.....	25 00
Brookline, A. W. Benton, for books.....	20 00
Watertown, Madame Capen.....	35 00
Lynn, C. J. Pickford.....	50 00
*For Benedict Institute, S. C.: Fall River, per Mrs. H. C. Gould.....	5 00
Chelsea, First Sunday school.....	50 00
Southbridge, "What To Do Club".....	50 00
*For Roger Williams Univ., Tenn.: Reading, Dr. and Mrs. J. H. Hanaford.....	12 50
Beverly, First Church.....	30 00
C. E. F. Sundry contributions for Dillon Church, Montana, per Rev. Dwight Spencer:	
Dalton, John H. Smith.....	50 00
Mrs. John H. Smith.....	5 00

Designated for Mexico:

Easton, Mrs. Jones Godfrey.....	10 00
Watertown, Mrs. E. H. Furnold.....	25 00
Miss A. M. J. Coolidge.....	20 00
Southbridge, Robt. H. Cole.....	25 00
Medfield Sunday school.....	10 00
Marlboro, D. & B.....	5 00
Middleboro, Mrs. G. G. Fairbanks.....	10 00
Taunton, Winthrop Sunday school, Mrs. H. D. Maneton's Class.....	1 50
Littleton Church and "Mite Boxes".....	13 50
Miss H. P. Dodge.....	10 00
C. E. F. Holyoke, O. E. Merrick.....	171 68

LEGACY.

Brookline, Estate of Thos. Griggs.....	1,000 00
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RHODE ISLAND, \$50.64.

Narragansett Pier, Mrs. J. R. Brown.....	4 50
Providence, per Rev. J. N. Williams.....	1 41
South Church.....	2 86
Sundries, per Rev. J. N. Williams.....	1 87
Woonsocket, Col. Baptist Church.....	10 00
C. E. F. Designated for Mexico: Newport, First Church.....	10 00
Providence, Mrs. I. T. Davis.....	20 00

CONNECTICUT, \$218.23.

Middletown Sunday school.....	4 26
Waterbury Church.....	20 00
Danielsonville, J. G. Telfr.....	10 00
East Morris, Miss R. M. Farnham.....	50
Yalesville Church and Bible School.....	10 40
Groton, Groton Bank Church.....	7 09
White Hills Church.....	3 75
Putnam, per J. N. Williams.....	4 00
Danielsonville, per J. N. Williams.....	3 00
*For Benedict Institute, S. C.: New Haven, "Pearl Gatherers".....	10 00
Niantic Church.....	20 49
Mrs. Beckwith.....	50
East Lyme, First Church.....	30 00
Groton Bank Church.....	30 00
Hartford, F. W. Payne.....	5 00

Designated for Debt :

Voluntown, Rev. E. Dewhurst.....	5 00
C. E. F. Designated for Mexico: Jewett City Sunday school.....	11 39
South Norwalk Sunday school, "Judson Miss. Society".....	25 00
Rockville, "A Few Baptists".....	6 00
Clinton Church.....	11 85

NEW YORK, \$14,350.04.

Rochester, Second Church.....	114 95
Belfast Church.....	17 59
Sunday school.....	7 05

Oswego, First Church.....	50 84
Troy, Fifth Church, in part.....	68 92
Potsdam Church.....	31 47
Oxford Church.....	18 65
Y. P. Society.....	3 00
Ballston, Mrs. E. S. Bailey.....	50
Mrs. M. E. Schaubert.....	50
Brooklyn, E. A. Fitter.....	15 00
Addison Church.....	8 13
Brooklyn, First Church, Pierrepont Street, per Rev. Wm. Reid and wife.....	50 00
Emanuel Church.....	250 00
Sixth Ave. Church.....	182 12
New York City, Kincaid Miss. Society of Sixteenth Street Sunday school.....	50 00
Mt. Olivet Sunday school.....	10 00
Reon Barnes.....	50
Riverside Church.....	70 00
Butternut Church.....	8 00
Alps, Mrs. Mary E. Coon.....	2 00
Fannie E. Coon.....	50
Lottie J. Coon.....	2 00
Carmel, Miss Sarah E. Kelly.....	10 00
Penn Yan Church, W. W. Armfield and wife.....	25 00
Geo. W. Shannon.....	5 00
Mrs. Geo. W. Shannon.....	3 00
Mrs. Ann Shannon.....	1 00
Mrs. E. Lewis.....	1 00
Mrs. Jenkins.....	25
Deposit, Rev. J. L. Smith.....	1 00
Mt. Vision Church.....	18 80
Rochester, Second Church.....	30 40
"Friend".....	25 00
Fredonia, Mrs. Julia A. F. Grant.....	30 00
*Brooklyn, Greenwood Baptist Church, for teacher in Shaw Univ., N. C.....	100 00
*For Richmond Theological Seminary: New York City, Sixteenth Street Church, Kin- caid Miss. Society.....	50 00
*For Benedict Institute, S. C.: New York City, D. I. Carson.....	25 00
*For Bishop College, Texas: Holland Patent, Ladies Miss. Soc. of Oneida Baptist Ass'n.....	12 00
Walworth, Ladies' Miss. Soc (furnishing).....	10 26
*For Indian Univ., I. T.: New York City, Epiphany Church, "Persia Band".....	50 00
Brooklyn, Hattie C. Blackford.....	2 00
Penn Yan, Miss Mary Shay.....	5 00
Buffalo, Washington Street Church.....	25 00

Designated for Debt:

Potsdam Church, C. E. Bascom.....	10 00
Brooklyn, First Church, Pierrepont Street.....	50 00
Rev. and Mrs. G. W. Folwell.....	50 00
Fulton Church, in part.....	108 50
New York City, Berean Church, Lewis H. Williams.....	100 00
John D. Rockefeller.....	10,000 00
Troy, Ladies of Fifth Street.....	12 50
Albany, Mr. and Mrs. Geo. A. Woolverton.....	1000 00
Oswego, First Church.....	29 00
Byron, C. S. Crook.....	3 00
Oswego Church.....	14 00
C. E. F. New York City, Wm. A. Cauldwell.....	1,000 00
Brooklyn, Rev. Wm. Reid and wife.....	50 00
Contributions for Dillon Church, Montana per Rev. Dwight Spencer:	
Amsterdam, Mrs. T. J. Vandevere.....	10 00
Brooklyn, Leonard Richardson.....	5 00

Designated for Mexico:

Brooklyn, Mrs. M. E. S. De Ramas.....	5 00
Amenia, Sunday school.....	10 00
J. F. Mead.....	5 00
Dover Plains, Rev. J. B. Nairn.....	10 00
New York City, Reon Barnes.....	25
Everett Barnes.....	26
Burnt Hills, Home Mission Circle.....	5 00
Brooklyn, First Church, Pierrepont Street, viz:	
H. H. Hill.....	10 00
F. Fraser.....	1 00
Mr. Brown.....	1 00
A little boy.....	10
Rev. Wm. Reid and wife.....	20 00
Brooklyn, Three Friends, per Rev. Wm. Reid.....	3 00
Rensselaerville Church.....	5 00
Belleville, Ladies' H. M. Circle.....	50 00
Carmel, Miss Sarah E. Kelley.....	10 00
Rochester, S. H. Phinney.....	25 00
Amenia, C. M. Benjamin.....	5 00
Albion Church.....	351 00

NEW JERSEY, \$1,176.57.	
Cramer's Hill Church.....	17 10
John Tenbroeck.....	45 00
Jersey City, North Church.....	26 22
*Trenton, Clinton Avenue Church.....	3 25
Designated for Debt:	
Flemington Church, Rev. F. L. Chapel.....	15 00
Mrs. Higgins and daughter.....	10 00
C. E. F. Designated for Mexico:	
Plainfield, "Friend".....	25 00
Morristown, Mrs. C. C. Bishop.....	1,000 00
Trenton, Rev. E. J. Foote, through <i>National Baptist</i>	10 00
East Orange.....	25 00
PENNSYLVANIA \$694.73.	
Roxboro Church.....	33 00
Philadelphia, Rev. James French.....	10 00
Rev. W. H. R. Conlers.....	30 00
Miss Mila F. Smith.....	3 00
Lower Dublin Church.....	3 68
Doylestown Church.....	1 10
Miss Mary Madox.....	3 00
Allentown Church.....	15 60
Great Valley Church, in part.....	8 84
Willistown, Sunday school.....	20 42
Phoenixville Church.....	19 90
Media Church.....	11 53
Muncy Sunday school.....	10 00
Laurenceville Church.....	6 16
Pughtown Church.....	4 50
*Philadelphia, Tabernacle Church for Richmond Theological Seminary, Va.....	25 00
*For Indian University, I. T.:	
Philadelphia, Mrs. Washington Butcher.....	50 00
Pittsburg, Youth's Mission Society.....	21 00
Designated for debt:	
Chester, J. W. Lewis.....	50 00
Clark Green.....	10 00
Philadelphia Rev. E. B. Palmer.....	25 00
Rev. Chas C. Pierce.....	47 00
C. E. F. Chester, For Bozeman, Montana.....	1 00
Sundry contributions for Dillon Church, Montana, per Rev. Dwight Spencer, viz.:	
Scranton, Miss Cora E. Butler.....	5 00
Rev. N. C. Naylor.....	2 50
First Welsh Church.....	67 00
Designated for Mexico:	
Philadelphia, contributions through <i>National Baptist</i>	11 00
Rev. T. A. Gill.....	5 00
Rev. W. H. R. Conlers.....	20 00
Centreville Church.....	3 25
Chester Church.....	5 00
Student of Crozier Seminary.....	2 25
Philadelphia, through <i>National Baptist</i> , viz.:	
S. A. Caldwell.....	100 00
Hon. W. B. Hanna.....	10 00
Miss Parker.....	5 00
Friends.....	4 00
First Church additional.....	14 00
C. S. S.....	1 00
E. M. B.....	10 00
"611".....	10 00
John Collins.....	10 00
DELAWARE, \$55.	
Wilmington Baptist City Mission.....	50 00
Camden, Wyoming Church.....	5 00
MARYLAND, \$50.	
Kingston, Mrs. E. B. Marshall.....	50 00
DISTRICT COLUMBIA, \$10.	
C. E. F. Designated for Mexico:	
Anacostia Church.....	10 00
VIRGINIA, \$301.	
*Richmond, Richmond Theological Seminary.....	
From Education Board of State Convention...	187 50
Students for tuition.....	50 00

Hartshorn Memorial College.....	
Students for tuition.....	45 50
" " Room Rent.....	18 00
WEST VIRGINIA, \$5.22.	
C. E. F. Designated for Mexico:	
Petersburg, South Mill Creek Church.....	4 72
Martinsburg Church.....	50
TENNESSEE, \$189.25.	
*Nashville, Roger Williams University:	
Students for tuition.....	78 12
" " " of previous year.....	11 90
" " for Room Rent.....	57 12
Sundries.....	42 11
NORTH CAROLINA, \$347.08.	
*Raleigh, Shaw University:	
Students for tuition.....	83 80
" " " of previous year.....	457 00
" " Room Rent.....	83 80
Sundry.....	22 48
SOUTH CAROLINA, \$769.90.	
*Columbia Benedict Institute:	
Students for tuition.....	191 59
" " " of previous year.....	24 50
" " Room Rent.....	153 81
John F. Slater Fund.....	300 00
Designated for Debt:	
Columbia, Rev. C. E. Becker.....	100 00
GEORGIA, \$300.20.	
*For Atlanta Seminary:	
Atlanta, W. H. Darden.....	10 00
Salem Church, (colored).....	2 00
Duluth, Rev. Herrodson.....	1 00
Mount Hope Association.....	14 35
Augusta Union Church (colored).....	10 00
Western Baptist Association.....	4 10
*For Spelman Seminary:	
Atlanta, Miss S. H. Champney.....	25 00
New Hope, Missionary Association.....	15 05
*For Indian Univ., I. T.:	
Atlanta, E. N. Meade.....	50 00
Atlanta Seminary:	
Students for tuition.....	35 00
" " " of previous year..	2 80
Spelman Seminary:	
Students for tuition.....	119 80
" " " of previous year....	11 10
FLORIDA, \$87.80.	
*Baptist General Convention for Florida Institute.....	25 00
*Live Oak, Florida Institute:	
Students for Tuition.....	46 25
" " Previous Year.....	4 65
" " Room Rent.....	11 90
MISSISSIPPI, \$173.75.	
*Jackson, Jackson Coll.:	
Students for Tuition.....	118 25
" " Room Rent.....	55 00
C. E. F. Designated for Mexico:	
Winona, Rev. A. Bell.....	50
LOUISIANA, \$2.75.	
Bunkie, per Rev. A. M. Newman.....	2 75
ARKANSAS, \$13.50.	
Varner, Crawford Church.....	1 05
" " Sunday school.....	3 60
C. E. F. Designated for Mexico:	
Hot Springs, First Church Sunday school.....	7 25
Judsonia First Church.....	60
Corning, Frank Kilpatrick.....	1 00
TEXAS, \$170.10.	
*Caldwell, for Bishop College.....	4 00
*Marshall, Bishop College:	
Students for Tuition.....	107 60
" " Room Rent.....	54 00

C. E. F. Designated for Mexico:
 San Antonio, Mrs. G. B. Davis and others 5 00
 Akin, Rev. O. E. Dwina..... 10

OHIO, \$632.83.

Elyria, First Church..... 73 50
 " " Sunday school..... 11 65
 Gallia Association..... 2 00
 Coshocton Association..... 6 13
 Savannah Sunday school..... 3 00
 Cincinnati, Ninth Street Church..... 23 75
 First Church..... 10 00
 Dayton First Church Sunday school..... 75 00
 Cleveland, Wilson Avenue Church..... 17 80
 Ladies of Logan Avenue Church..... 8 00
 Dayton, per Mrs. H. J. Roberts..... 50 00
 *For Indian University, Ind. Ter.:
 Cleveland, Woman's Christian Association..... 1 50
 Woman's Missionary Society Euclid Ave..... 74 75
 Alliance Woman's Christian Society..... 2 00
 Dayton First Church Sunday school Class..... 31 75
 Designated for Debt:
 Cleveland, Rev. C. H. Prescott..... 100 00
C. E. F. Designated for Mexico:
 Cleveland, Dr. Geo. H. Quay and wife..... 5 00
 Hayesville, H. Armstrong..... 5 00
 Dayton, Ladies' Home Miss. Soc., First Church..... 50 00
 Cleveland, Euclid Ave. Church Sunday school,
 Class of E. E. Judd..... 7 00
 Euclid Ave. Sunday school..... 75 00

MICHIGAN, \$225.00.

Ishpeming, Swedish Church..... 4 00
 Tecumseh, First Church..... 36 00
 Dexter, First Church..... 14 00
 Detroit, Eighteenth Street Church..... 22 00
 " " Sunday school..... 22 00
 First Church, D. A. Waterman..... 100 00
 *For Atlanta Seminary:
 Jackson, George H. Hikok..... 5 00
 Grand Rapids, George W. Hewes..... 2 00
 Plainwell, Mrs. D. H. Hicks..... 5 00
 Designated for Debt:
 Saginaw, N. S. Wood..... 10 00
C. E. F. Designated for Mexico:
 Detroit First Church, D. A. Waterman..... 10 00

INDIANA, \$94.32.

Mt. Ayr, First Church..... 11 00
 Brown's Valley Church..... 8 00
 Rockville Church..... 6 00
 Wolcottville Church, Special Coll'n..... 10 60
 La Grange Church..... 3 04
 Spencer, for Rev. J. H. Garnett, Ark..... 9 50
 Rockville Sunday school..... 3 07
 Waynestown Church..... 8 00
 Indianapolis, First Church Sunday school..... 35 11

ILLINOIS, \$598.03

Waukegan Church, for J. H. Garnett..... 5 00
 Newark, Lemuel Lester, for J. H. Booker, Ark..... 100 00
 Newport Church, for J. H. Garnett..... 5 00
 Chicago, La Salle Avenue Church..... 2 00
 Centennial Church, in add..... 19 00
 First Church..... 242 98
 Bradford Church..... 13 05
 Sublette Church..... 26 50
 Waukegan Church..... 20 00
 Austin, Mission Circle..... 15 00
 Sebastopol, Bethany Church..... 3 00
 Designated for Debt:
 Waukegan Church..... 10 00
 Jerseyville, First Church..... 22 70
 *Stillman Valley Sunday school, for Shaw Univ..... 12 00
C. E. F. Designated for Mexico:
 Richview, First Church..... 1 65
 Oreana, First Church..... 1 25
 Jerseyville, First Church Sunday school..... 8 70
 Iola Sunday school..... 1 00
 Menard, Rev. T. M. Griffith and family..... 1 00
 Allston, First Church..... 14 40
 " " Sunday school..... 13 25
 Hunterstown Mission..... 9 05
 De Kalb First Church Sunday school..... 6 10
 " " W. B. Hart..... 1 00
 Nashville Church Sunday school..... 2 00
 Concord Church..... 1 80
 Paris, First Church Sunday school..... 2 00
 Cobden Church, Annie E. Reeves..... 1 50
 Greenland Church..... 50
 Pinckneyville, First Church Sunday school..... 7 50

Marshall Creek Church..... 1 75
 Odin, Zion Hill Church..... 1 00
 Tolono, John Lanks and others..... 80
 Du Quoin, Nine Mile Creek Church..... 4 35
 Kinderhook Sunday school, A. L. Colwell..... 1 00
 Ellis Grove, Nine Mile Creek Church..... 1 00
 Pinckneyville Sunday school..... 3 50
 Collinsville, Bethel Church..... 2 50
 Chicago, Second Church. T. F. Rooney..... 5 00
 Bridgeport, Rev. M. Mording..... 10
 Quincy, Vermont St. Sunday school..... 6 95
 Richland Church..... 1 15

WISCONSIN, \$9.88.

Clinton Church, for Work under H. Woodsmall..... 7 88
 Milwaukee, First Church..... 2 00

MINNESOTA, \$105.00.

Designated for Debt:
 Faribault, Rev. W. H. Dorward..... 5 00
 Minneapolis, Cent. Church..... 100 00

IOWA, \$165.44.

Pella, Young Men's Christian Association..... 6 10
 Vinton Church..... 14 08
 Malvern Church..... 13 00
 Davenport Calvary Church..... 53 22
 Somerset Church..... 2 82
 Glenwood Church..... 22 25
 Council Bluffs Church..... 5 51
 Emerson Church..... 5 00
 Villisca Church..... 1 56
 Clarinda Church..... 1 02
 Mason City Church..... 6 04
 Nora Springs Church..... 3 84

C. E. F. Designated for Mexico:
 Awamaca, Mrs. Alden..... 25 00
 Boone Sunday school..... 4 50
 Waverly, Rev. Penn Moore, in add..... 50
 Point Pleasant, J. M. W. Lynn..... 1 00

MISSOURI, \$188.75.

Carl Junction, Mrs. and Miss Loud..... 5 00
 Jefferson City, First Church..... 18 00
 Springfield, First Church..... 9 90

Designated for Debt:
 Reynard, Mrs Mary E. Page..... 10 00
 St. John, Rev. S. H. Gunn..... 5 00
 Gallatin, F. Arbenz..... 1 00
 Maryville, Rev. W. H. Wood..... 50
 Mrs. Mary Graham..... 1 00

*For Bishop College:
 St. Louis "Willing Workers," per Mrs. S. W.
 Marston, for student..... 35 00

C. E. F. Designated for Mexico:
 Brownsville, Oak Ridge Church..... 6 00
 Stagle, First Church Sunday school..... 60
 St. Louis, Second Church Woman's Soc., in part
 Fourth Church Sunday school..... 7 50
 Holden, First Church Young People and Chil-
 dren of Sunday school..... 8 50
 Norborne, Gilead Church..... 2 00
 McCroskie's Creek Church..... 60
 Huntsville, First Church and Sunday school..... 9 40
 Fredericktown, First Church and Sunday school..... 1 00
 Edinburg, Grand River College..... 1 00
 Liberty, William Jewell College..... 9 90
 Columbus, Rev. T. W. Barrett..... 5 00
 Oak Grove Church..... 1 00
 St. Louis, Rev. G. D. Crocker..... 3 00
 Mrs. M. E. Hancock and friends..... 1 00
 Montgomery City, First Church, A. C. Hudson..... 6 95
 Wright City, Dr. L. Pratt..... 2 00
 La Plata, First Church..... 3 50
 Boonsville, First Church Sunday school..... 2 00
 Pittsville, First Church Sunday school..... 2 80
 Carl Junction, Miss C. R. Burton and others..... 50
 M. F. and Carrie Loud..... 2 00
 Odessa, Greenton Church..... 1 50
 Gallatin Sunday school..... 3 00
 Brunswick, Bluff Church, Jerome Dearing..... 50
 Holden, First Church, in add..... 75
 Syracuse, Antioch Church..... 1 75
 Philadelphia, Little Union Sunday school..... 1 00
 Hale Sunday school..... 30
 Round Grove Sunday school..... 2 00
 Diehlstadt, Mrs. J. E. Witch..... 1 00

Bolckow, Miss Maggie Rice.....	1 50
Gould Farm, C. L. Gould.....	5 75
Bagnell, Rev. Benj. Conner.....	1 00
Bates City, First Church.....	3 00
Cairo, Rev. M. F. Williams.....	1 00
Sedalia, Miss Mary and Jennie Parsons and others...	2 50

INDIAN TERRITORY, \$193.10.

Webber's Falls, per Rev. G. F. Wilson.....	2 50
*Muscogee, for Indian Univ:	
Sundries.....	22 50
Indian Univ.:	
Students for tuition.....	91 45
" " of previous year.....	51 65

Designated for Debt:	
Wetumka, J. G. Vore.....	25 00

KANSAS, \$57 50.

Kingman Church.....	10 00
Grand Centre Church.....	9 00
Belleville Church.....	7 00

C. E. F. Designated for Mexico:	
Burden, Miss Belle Hansbraugh and others....	12 00
Topeka, "Friend," through "The Western Baptist".....	10 00
Asherville Church.....	4 50
Carbondale Church.....	1 00
Auburn Church, Ladies' Society.....	5 00
Burlington, Master Alton Merrifield.....	1 00

NEBRASKA, \$88.00.

Omaha, First Church.....	53 00
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Designated for Debt:	
Lincoln, First Church, in part.....	35 00

DAKOTA, \$84.30.

Pioneer Sunday school.....	2 50
St. Thomas, Rev. John Crawford.....	8 00
Fargo, Col'n, per G. W. Huntley.....	59 68
Parker Church.....	10 12
Beaver Church.....	3 00
Grand Forks, Swede Church.....	1 00

COLORADO, \$5.00.

Designated for Debt:	
Delta Church, per Rev. Jas. A. Haycraft.....	5 00

MONTANA, \$18.00.

Helena Church.....	13 00
Bozeman Church.....	5 00

UTAH, \$11.00.

Ogden, Miss E. F. Parsons.....	1 00
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C. E. F. Salt Lake City, per Rev. Dwight Spencer for Dillon Church, Montana.....	10 00
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WASHINGTON TERRITORY, \$78.97.

Spangle Church.....	1 80
Dayton, Rev. J. W. Beaven.....	15 00
Vancouver, Aeon Church.....	2 50
Cheney Church.....	4 00
Socrates Rushing.....	5 00
East Wash. and No. Idaho Con.....	1 25
Walla Walla Church, per J. H. Teale.....	10 80
" " per J. H. Beaven.....	4 00
Woman's Society.....	2 66
Colfax Church.....	12 99
Sunday school.....	9 06
Rev. J. H. Cairns.....	10 00

OREGON, \$111.00.

Albany, John Connor.....	100 00
" Church.....	6 00
Weston, Pioneer Church, Madison Jones.....	5 00

IDAHO, \$11.20.

Rathdrum, Col'n per Rev. J. C. Baker.....	3 90
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C. E. F. Designated for Mexico:	
Boise City, First Church.....	7 30

CALIFORNIA, \$16.00.

C. E. F. Designated for Mexico:	
Oakland, Woman's H. M. Society of First Church.....	10 00
Rev. J. K. M. Beeson.....	50
Rev. J. M. Haefflin.....	50
Ukiah, M. W. Howard.....	5 00

BRITISH COLUMBIA, \$10.00.

C. E. F. Designated for Mexico:	
Victoria, Rev. W. Barss.....	10 00

MEXICO, \$12.60.

Monterey, Rev. T. M. Westrup.....	10 00
" " " ".....	2 60

INDIA, \$7.00.

Kurmoor, Rev. F. E. Morgan.....	2 00
Assam, Tura, Miss Ella C. Bond.....	5 00

WOM. AM. BAPT. HOME MISS. SOCIETY, \$1,902.28

For Teachers at Spelman Seminary, Ga.....	1,050 00
" " " State University, Ky.....	88 88
" " " Utah School, Utah.....	110 00
" Teacher at Fresno, California.....	180 00
" " " Hartshorn Memorial College, Va.....	50 00
" " " Creek Freedman School, I. T.....	50 00
" " " Cherokee Academy, I. T.....	55 55
" " " Wayland Seminary, D. C.....	35 00
" " " Florida Institute, Fla.....	14 29
" " " Kadiak Island, Alaska.....	100 00
" " " Kullu Inla, I. T.....	55 56
" " " Mexico City, Mex.....	60 00
" Students at State University, Ky.....	37 50
" Student " Spelman Seminary, Ga.....	62 50
" " " Indian University, I. T.....	13 00

WOM. BAPT. H. M. SOCIETY, ILLINOIS, \$51.45.

Chicago, for Indian University.....	25 00
For Student at Indian University.....	25 00
C. E. F. For church at Mexico City, Mex....	1 45

WOM. BAPT. H. M. SOCIETY, MICHIGAN, \$120.00.

For Teacher in Hartshorn Memorial College.....	100 00
For Church at City of Mexico.....	20 00

Total.....\$31,240 94

Home Mission Monthly.....219 30

J. G. SNELLING, Treasurer,

7 Beckman St.

DONATIONS OF CLOTHING, ETC.

Lewiston, Me., Ladies of the Baptist Church, barrel, freight and cash to Iowa, \$40.	
Fall River, Mass., Woman's Mission Society of Second Church, box and freight to Dakota, \$124 90.	
Boston, Mass., Mrs. A. Pollard, box to Atlanta Seminary, Georgia.	
North Middleboro, Mass., Ladies' Home Mission Circle, barrel and freight to Dakota, \$27.	
Providence, R. I., Union Baptist Sewing Circle, box and express to Iowa, \$120.	
Providence, R. I., Ladies of the First Baptist Church, barrel and freight to Wisconsin, \$110.70.	
Oswego, N. Y., Woman's Foreign Mission Society of West Baptist Church, barrel to Minnesota, \$95.	
Brooklyn, E. D., N. Y., Woman's Missionary Circle of Central Baptist Church, box and freight to Minnesota, \$61.79.	
Castile, N. Y., Women's Home Mission Circle, barrel and freight to Minnesota, \$54.90.	
Ballston Spa, N. Y., Ladies of the Baptist Church, barrel, freight and cash to Iowa, \$58.	
Newark, N. J., South Baptist Church, box and freight to Kansas, \$130.	
Allegheny, Pa., Home Mission Society of Sandusky Street Church, barrel to Kansas, \$100.	
Kingston, Md., Mrs. E. B. Marshall, box to Dakota, \$13.	
Grand Rapids, Mich., Fountain Street Church, box to Atlanta Seminary, Ga.	

THE BAPTIST

HOME-MISSION-MONTHLY.

VOL. IX.

MARCH, 1887.

No. 3.

EDITORIAL

The present number of the MONTHLY is devoted largely to the educational work of the Society. It is worthy of perusal with care, as showing the origin, growth, magnitude and character of this work. No one who reads these pages can fail to be impressed with its value to our own land, and its direct relation to the evangelization of Africa.

The exercise for the Monthly Missionary Concert for Prayer, is full of interesting and instructive statements, many of which are unfamiliar to those who have come to years of understanding, since the events referred to occurred. The leader of the meeting can amplify on some of these points, drawing from the reports of the presidents of these schools illustrations of the subject. Try the exercise and tell us what you think of it and how it can be improved.

A falling off of nearly \$9,000 in our receipts for January is a very serious matter. The receipts for the corresponding month last year included two large individual contributions amounting to \$6,600. We could not expect like amounts from the same sources this year. It is not often that such offerings come to us. At the same time, the fact that we have so much less than last year produces a very un-

comfortable feeling, while the obligations continue undiminished. In the next forty-five days a round \$115,000 are required to avoid closing the year with a debt. The books of the District Secretaries will close April 12th. Contributions may also be sent to the Treasurer, at the Rooms, until that date.

Those who have watched the receipts from month to month, as published in the MONTHLY, will have observed that nearly all the large subscribers to the debt have paid their subscriptions in full. It was a grand thing, that made many hearts leap for joy, when Mr. John D. Rockefeller pledged \$30,000 toward the liquidation of the debt. Beautiful has been the spirit in which, without any solicitation, he has paid the whole amount pledged. The same remarks are applicable to Mr. J. B. Hoyt, Mrs. C. C. Bishop, Mr. Samuel Colgate, and others, whose names have already been published among the large contributors to this object. We desire to report by the first of April that every dollar of the debt has been paid.

"The Chapel Builders" exercise is now ready for our Sunday schools. It contains

new recitations, including poetry and prose, with a dialogue and some new Sunday-school hymns. It is believed that it is even better than the exercise of last year, which was highly commended by the many who used it.

The day recommended is the last Sunday in March, but if superintendents prefer some other Sunday, we shall be just as well satisfied. Please send at once a statement of the number of scholars and the number of the exercises you wish for your school—ordinarily from one-half to two-thirds as many as the school numbers is sufficient. We sincerely hope that a large number of schools will adopt the exercise and make contributions for the building of Sunday school chapels for our houseless schools in the West.

It is hoped that there will be a large delegation from the Eastern States to the anniversaries at Minneapolis, Minn., this year. For many years brethren of the West have attended the meetings held in the East. Now, for once, at least, let us reciprocate with a fine attendance in return. The Minneapolis people are very public-spirited, and they want such a representation of the Baptist denomination as will make them stand even more erect than they now do. They want to see the ablest men and the brightest women of the Baptist family, as well as all others whose modesty may not permit them to write their names in either of these lists.

It is expected that special rates will be obtained from eastern points. So make arrangements, good friends, to visit Minneapolis the last of May and see the marvelous city of the North and help give a new impulse to our work in the great West.

We are glad to observe very frequently, in articles published in our missionary exchanges as well as in the weekly denominational press, how largely the Jubilee Volume is drawn upon in their preparation. The facts and often the very language is employed. This shows the permanent value of the work. Even though nothing is said of the source from which these facts are

derived and no reference or credit given to it, nevertheless we rejoice in the information thus obtained and disseminated. If you have not this book, "Baptist Home Missions in America," by all means secure a copy before it is out of print. Send on a dollar for the book, and twenty cents for postage.

Continued tidings of numerous revivals among our mission churches cheer us. Some churches announce their purpose after this year to become self-supporting. So while the cords are lengthened the stakes are strengthened.

PROGRESS AND PROSPECT.

BY REV. W. B. JOHNSON, OF WAYLAND SEMINARY, D. C.

RETROSPECTIVE.

We stand to-day upon an eminence that overlooks more than two decades, spent in efforts to ameliorate the condition of seven million immortal souls, by opening before their hitherto dark and cheerless lives possibilities of development into a perfect and symmetrical manhood and womanhood. The retrospect presents to us a picture of moral degradation—a logical sequence of slavery; mental gloom unpenetrated by the faintest ray of intellectual light; souls, (out of which should flow the holiest and best forces of life) belittled in capacity; warped in sentiment and lowered in instinct, until the distinction between moral right and wrong had nearly become extinct; absolutely sunk in the lowest depths of a poverty which reduced them to objects of charity, and stood as an impregnable barrier in their way to speedy advancement in all those qualities that make the useful citizen, with every influence of church, State, and social life opposed to their progress in, and enjoyment of the blessings of liberty, and, like some evil genius, forever haunting them with the idea that their future must be one of subserviency to the "Superior race."

Hated and oppressed by the combined wisdom, wealth, and statesmanship of a mighty confederacy; watched and criticised, their mistakes strongly magnified by those who fain would write destruction upon the emancipation, they were expected to rise from this condition. The idea of giving to the newly enfranchised a sound, practical education was considered at the dawn of freedom, an easy solution of what, as an unsolved problem, threatened the perpetuity of Republican institutions. Within a year from the firing on Sumter, the benevolent and far-sighted northern friends had established schools from Washington to the Gulf of Mexico, which became centres of light, penetrating the darkness and scattering the blessings of an enlightened manhood far and wide. The history of the world cannot produce a more affecting spectacle than the growth of this mighty Christian philanthropy which, beginning amid the din of battle, has steadily marched on through every opposing influence, and lifted a race from weakness to strength, from poverty to wealth, from moral and intellectual nonentity to place and power among the nations of the earth. From the awful depths out of which we have emerged to the promised land of perfect race development, we are asked to look, and by all the rapid and healthful progress of the past, by an unwavering faith in that Divinity that shapes our ends, forecast the future.

IMPROVEMENT.

The prospect shows improvement religiously. The emotional as opposed to the rational element in the negroes' religion is fast becoming a thing of the past. The pew is loud, continuous, and universal in its demand for an educated pulpit—one that unites to deep piety a mind well trained; that makes Christ the centre of all its preaching; that shirks no responsibility; that aims to awaken in the people holy aspirations and untiring zeal, to the end that the kingdoms of this world may become the kingdoms of our Lord and His Christ. Denominationally our progress is partly seen in the organization of the 800,000 Baptists of the South, for the prosecution of Mission work in Africa. We

have raised \$10,000, sent out six missionaries, all of whom have been trained in "Home Mission schools," planted schools and mission stations in Africa, and awakened an interest in the work in this country both in the ministry and laity, that is simply unparalleled. We regard the African Mission work as pre-eminently ours, since it develops in us that spirit of self help, without which nations nor individuals can rise to worth and power. There is a growing tendency among the churches of the South to assume the conduct and support of their own educational institutions, but the more conservative and far-sighted leaders see in this a present impossibility, though all believe the forces are gathering themselves, that will in time not only conduct and support, but build and endow colleges and universities all over the Southland.

Morally we are improving. This element of progress is necessarily slow; its opposition is mighty and deep-rooted; it must eliminate the evil habits of generations. No one who knows the southern negro and compares the low moral status in which freedom found him, with his present morality, can deny that his progress has been stupendous. Go to his home and there you will find a pure, moral atmosphere, supplemented by that taste and refinement which is an outgrowth of right living. Go to the schools, look into the bright, intelligent faces of the pupils, and see the marks of refinement, in dress and decorum, which are the consequences of proper home training. Mankind is imitative, the negro is pre-eminently so. Throw him in a healthy, moral atmosphere, and he will imbibe its salutary influence and reproduce it in his home. Since emancipation, under the most dispiriting circumstances the negro has made rapid and unparalleled improvement in morals; and if this state has been attained against countless and multiform adversities, to what moral heights may he not ascend in the next twenty years, with the refining and elevating influences of the church, the home, and the schools as agencies in promoting this great end.

Educationally his progress is amazing. For

this he is largely indebted to the continued benevolence of northern philanthropists. Already we have men in all the professions (where "caste" has not closed her iron gates against them) and the success attendant upon their efforts argues well for the race. But when we consider their rapid numerical increase and the vastness of the field for missionary and educational effort, we are confronted with the problem, how to meet this growing illiteracy and gather the material into our schools and churches to be utilized for God and humanity.

THE FUTURE.

The Society's schools planted all over the south have indeed been a rich blessing, not only to the Southland but the whole country. God has signally blessed the work of the past and now leads the denomination into wider fields of usefulness. Is there not a significant call to the great Baptist family, by the increasing numbers of Southern negroes; by the success of the past and the possibilities of the future, to enlarge its plans? If the negro population is to double itself every twenty years, in the next half century how shall the ignorant millions be supplied with teachers and preachers? In the hundreds of intelligent teachers and able preachers; qualified doctors and shrewd lawyers, farsighted journalists, energetic business men, and legislators of recognized ability, scattered all over the South, the Society may see the fruits of over twenty years' labor; and the efforts put forth now, to lift the negro to higher planes of thought and action can only become visible when the great tide of illiteracy rushes upon us in the years to come. God has given to Northern Baptists a work in the South that he has not committed to any other denomination. He has made that land productive of Baptist principles, and there is no spot in this Republic capable of yielding such glorious returns. Shall we not go in and possess the land?

The Southern negro now needs a thorough education of the hand as well as the heart and head. To give mental development only to a race whose needs are so imperative

and varied, to send out an army of intellectual giants and industrial dwarfs, is a mistake. Professor Gilliam says "The negro in 1,900 will number 14,000,000." Now with numerical increase come new responsibilities. What must be done for these millions? We answer, gather them into our schools, place the intellectual torch in their hands, and if they care not for the "professions," let them find their way to industrial fame by its light. We are in the midst of grand opportunities to do the American negro incalculable good. A thousand evils stand around to thrust their deformities upon him and subject him to a thralldom more demoralizing and far-reaching than that from which he has just been emancipated. The Lord of the Harvest invites the laborer by placing before him these white fields, ripe with possibilities. Shall we hesitate? Duty calls for immediate and determined action. The great Baptist denomination must let no man take its crown; it must rally its forces and in solid phalanx meet the common enemy that threatens to destroy the home, impede the progress of the church and subvert the order of the State.

"HARD TIMES."

BY DR. J. H. HANAFORD.

It is probable that many practice some retrenchment in their contributions to missions on account of the hard times, these being continual with a certain class of persons. Indeed there are persons whose careless habits, their general extravagance, their use of harmful luxuries, such as intoxicants and tobacco, must insure a constant struggle—constant poverty. Such feel that they cannot spare anything for the support of missions or for any benevolent cause. In illustration, it is estimated that we, as a nation, are annually spending \$1,500,000,000 for tobacco and intoxicants! Such a vast expenditure, certainly, with no return, save that of misery, vice, pauperism, crimes, degradation, ruin, disease, idiocy, will readily account for all of our hard times.

Now what are the moral inferences to be made from such a vast expenditure, such an utter waste of material wealth with no valuable return? While the greater part of the world is in ignorance, degradation, and moral darkness, while there is so much to be done, requiring a vast expenditure of human effort and wealth, to what extent will Christian principles justify so great an expenditure for these and other useless and harmless luxuries, those of food, clothing, and amusements included? To be more or less personal or direct, how can the zealous, intelligent Christian, one having but little of this world's goods, spend twenty-five dollars a year for tobacco, or twice the sum for intoxicants, when he well knows that the treasury is really needing replenishing, when he appreciates the pressing need of money, that the many millions of the heathen may be converted? Does he love his tobacco more than the souls of the heathen world? Does he love his dram more than the cause of his Redeemer, by whose sacrifice he hopes to be saved?

Does he love mere animal gratifications more than the cause of missions, which is emphatically the cause of humanity? What inferences shall we make, or what will be the decision of the Saviour when money is spent freely for these instruments of dissipation by professed disciples of the lowly One, who gave himself for a lost world, and so little, or none is given for this cause? (Will such disciples think it appropriate to ask God's blessing on the pipe, or the dram, that they may prove promotive of Christian growth, a spiritual blessing? If these indulgences are really right, as necessary as the taking of wholesome food, why not include these when the "blessing" is asked at the table?)

"Does the professed disciple of the meek and lowly Jesus really believe that 'it is more blessed to give than to receive,' when he spends far more for mere sensual gratifications than for the spread of the gospel, when it takes more to support his vices, his bad habits (it is not needful to designate them), than would educate a colored brother or sister?"

ON THE PACIFIC COAST.

NOTES OF TRAVEL BY THE CORRESPONDING SECRETARY.

From the Muir Glacier in Alaska, where winter clothing was in demand, due south about 1500 miles in two weeks to the heated region of San Francisco, early in September, was a very decided change; and yet at San Francisco there were two climates every day. From about ten o'clock in the forenoon until four in the afternoon the sun shone hot, so that light summer clothing was necessary for comfort, but about four o'clock the sea-breeze comes in chill and damp, and often wrapping the city and bay in a fog that lasts until the next forenoon, compelling the use of overcoats and wraps for out-door evening wear. So San Francisco and Alaska have at least one thing in common—the fogs. In one of these Alaska fogs, our steamer running very slowly, was borne by the currents quite out of her course; objects a hundred yards ahead were invisible. To ascertain whether we were in the vicinity of land, the steam whistle was blown loud and strong, and then every ear was intent to catch the returning echoes, which, according to their faintness or distinctness, and the interval of time that elapsed, indicated the distance and direction of land from our vessel.

The night on Puget Sound we shall not soon forget. The arbitrary captain of the *Ancon* decided not to bring his boat to Seattle and Tacoma, as he should have done, and so compelled those who were unwilling to make the outside trip around to Portland to stay over at Victoria or Port Townsend for one of the Sound boats, unless they chose to make special arrangements for going to Tacoma that night. This latter course was decided upon by about thirty passengers, who chartered a tug, with a cabin ten by twelve feet, and with a hurricane deck that afforded space for most of the company. We left Port Townsend at 7:30 P.M., expecting to reach Tacoma about one o'clock in the morning. It was 4:30 A.M. and daylight when we arrived. It was a fine night for studying the stars; the wonderful phosphorescence of Puget Sound also beguiled the weary hours. As our little propeller plowed through the waters it left in its wake a path of phosphorescent light as marked as if a powerful lamp at the stern were throwing its beams over the agitated surface.

OVERLAND TO SAN FRANCISCO.

Constitutionally disinclined to "a home on the rolling wave," and desiring to obtain an idea of the country, the towns and the industries between Puget Sound and San Francisco, we decided to take the overland trip by rail and stage.

Southward from Portland is the Willamette Valley, the garden of Oregon. In this wheat growing region the surplus straw, after threshing, is commonly burned, so that in the early evening the skies are lurid with these flashing fires. Southern Oregon and northern California are hilly and mountainous, apparently well adapted for grazing purposes. Railroad construction through the rugged Siskiyu range is no easy task. One of the features will be a tunnel about 3,000 feet long. Continuous railroad communication will probably be effected within a year.

The stage ride of ninety-eight miles between the southern terminus of the Oregon railroad and the northern terminus of the California road, which was made in about twenty-one hours, between 4:30 in the morning and 1:30 the next morning, without stopping except for meals and changing teams, was fatiguing indeed, but full of enjoyment and novelty as we wound up to the top of the Siskiyu Mountains, then down their southern slope, out into a broad valley, with bleak mountain ranges on either side, and at night plunging through the moonlit woods at a rattling pace, with clouds of dust so dense that only the wheel horses of our six-horse team could be seen. Grandest spectacle of all, and amply compensating for the discomforts of the trip, was Mt. Shasta, whose entire outline, with its snow-crowned summit 14,400 feet above the sea, and about 11,600 feet above the adjacent plain. It came into view directly before us at ten o'clock in the forenoon, apparently twenty miles distant, but really more than twice as far, so that it was before us all day, and at sunset presented a never-to-be-forgotten scene of mingled beauty and grandeur as its broad base was wrapped in the deepening shadows, while midway up the gigantic slopes the dark green verdure appeared in the waning light, and, above all, a mile of its summit enswathed in snow glistening in the sunshine and suffused by an inexpressibly beautiful pink tint that deepened with the departing rays until the sun went down, when under the light of the crescent moon it loomed up in ghostly grandeur as we entered the great pine woods of the Shasta Valley, and reluctantly bade it farewell.

Proceeding toward San Francisco we pass through the broad Sacramento Valley, famous for its wheat, stock, and in its lower portions for its vineyards. Sheep are sheared twice a year, and yield about eight pounds of wool apiece. It was just after harvest when we traversed this section. The great combined heading and threshing machines, drawn by twelve to sixteen horses, gathering from six hundred to one thousand bushels of wheat each day, which is delivered into bags that are sowed and dumped off as the machine progresses, had done their work. Piles of filled sacks, uncovered during this rainless season, greeted our eyes along the route. They lie exposed for weeks, until farmers are ready to market them. Large barns and granaries are unnecessary.

We passed Leland Stanford's vineyard of ten thousand acres. Elsewhere we saw the process of converting the grapes into raisins, by exposure on boards inclined to the sun that shines from a cloudless sky for weeks together. By the way, this monotonous, brilliant glare for weeks and months would seem to be almost distracting to one who is accustomed to the changing views of cloud-swept skies. After about three weeks of this, it was a positive delight, in the Colorado Mountains, to see storm clouds, with flashes of lightning. Of the grapes of California much has been said, so we need say but little. We tried to do our duty by them. At the Mechanics' Fair, in San Francisco, we saw single bunches weighing six pounds, and one cluster of bunches solidly massed that weighed twenty-eight pounds. Eating a bunch of grapes is not usually regarded as much of a feat, but bunches like these would rather tax one's capacity. The grape crop of California for 1886 was enormous.

YOSEMITE AND THE BIG TREES.

Everybody advised us to go to the Yosemite Valley while in California. As this advice coincided with our inclination, we went. A hot and fearfully dusty ride it was, especially the nearly two days' staging between the railroad terminus at Raymond and the entrance to the Valley. Before entering the Valley we made a detour of about eight miles to visit the big trees of the Mariposa Grove. These are named *Sequoia Gigantea*, in honor of Sequoyah, the Cherokee Indian who invented the Cherokee alphabet and gave his people a written language.

These trees are monsters, but in symmetry

and grace cannot compare with the firs and cedars of Puget Sound, which are nearly as high, though not of so great diameter as these. The road runs through one of these trees, "Wawona," the base of which is twenty-seven feet in diameter, the arch or roadway tunnel being ten feet high, nine feet six inches wide at the bottom, and six feet six inches at the top. Our long, four-seated stage coach and two teams of horses were within the diameter of this tree! Venerable patriarchs of the forest are these trees, whose ages, as shown by careful computations of their rings, are from three thousand to four thousand years—as old as to the days of Solomon!

The Yosemite Valley has been so frequently written up that we give it but brief mention. Imagine yourself passing over a rocky range of mountains many miles in width, and from six thousand to seven thousand feet above sea level, when suddenly your progress is arrested by a wonderful depression about half a mile wide, four or five miles long, and about two-thirds of a mile deep, enclosed in precipitous walls of rock of this height—this is Yosemite Valley.

It is undoubtedly the grandest scenery, within the same compass, on the globe. What waterfalls of seven hundred, nine hundred, one thousand six hundred feet! What sheer rocky faces, three thousand three hundred feet high! What a ride on mule-back was that up to Glacier Point, as we zigzagged up the steep shelf of the mountain side, turning often every forty feet, and clambering along the narrow path whose outer edges were the verge of steep descents for hundreds of feet! How provokingly careless the mules and horses seemed to be with their hind legs as they swung around these sharp curves, always keeping to the outer edge, over which their hinder parts threatened to go! Magnificent, unparalleled, was the view from Glacier Point, as we gazed straight down three thousand three hundred feet, our vision taking in the whole Valley, with "El Capitan" near the western gateway, and the "South Dome" near the eastern, and the distant, snowy peaks of the "Heart of the Sierras" enticing us to new explorations!

(To be continued.)



THE EDUCATIONAL WORK OF THE
AMERICAN BAPTIST HOME
MISSION SOCIETY.

An Exercise for the Monthly Missionary
Concert.

[NOTE—It is suggested that the leader of the meeting assign the sections of this article to different persons, who shall be called upon to read them consecutively, each reading to be followed by brief comments by the leader. Sing after every second reading.]

IN THE DAYS OF SLAVERY.

The Society, which was organized in 1832, and included the Baptists of the whole country, for several years had missionaries in the Southern States, who devoted their attention to the evangelization of both the white and the black population. Discussions on the question of slavery ran so high that in 1845 the Baptists of the slave States withdrew and organized a separate Convention. From the first the Society made no attempt to educate the slaves, either preachers or people. Indeed, most of the slave States made it a misdemeanor, to be visited by severe penalties, to teach slaves how to read.

After the organization of the Southern Convention, and the increasing sensitiveness on the subject of slavery, the Home Mission Society was practically excluded from work for the colored people of the slave States. Hence, from 1832 to 1862, a period of thirty years, but little comparatively could be done for them by the Society.

THE REBELLION: AN OPPORTUNITY.

Soon after the outbreak of the rebellion in 1861, multitudes of negroes who had escaped from slavery in Maryland and Virginia flocked into Washington, Alexandria, and to Fortress Monroe. Most deplorable and pitiable was their condition. They were huddled and herded together in sheds, barns, tents, and shelters of rudest construction as closely as they could be packed, half-starved, half-clad, homeless, helpless, penniless, ignorant "contrabands" of war. The compassion of Northern Christians was quickly aroused for these unfortunate beings. Individuals volunteered their services in their behalf. It was felt that here was a great opportunity and a great need. The Board of the Home Mission Society, quick to feel the missionary pulse of the denomination, in January, 1862, nine months after the first gun was fired on Fort Sumter, appointed one of its members to visit Fortress Monroe for the purpose of ascertaining the facts, in order that a wise course of action might be adopted. The Board recommended the Society to enter this great and needy field. The Society, animated by a high and almost prophetic spirit, as shown in the resolutions adopted

in May, 1862, decided "to take immediate steps to supply with Christian instruction, by means of missionaries and teachers, the emancipated slaves, whether in the District of Columbia or in other places held by our forces, and also to inaugurate a system of operations for carrying the Gospel alike to bond and free throughout the whole southern section of our country, so fast and so far as the progress of our arms and the restoration of order and law shall open the way."

The Emancipation Proclamation of President Lincoln, issued in September, 1862, to take effect Jan. 1, 1863, gave new impulse to the Society's efforts. The fulness of the times had come, and men girded themselves for the great undertaking. Honored and devoted men offered their services to teach the negroes, and money began to come in for the work. Voluntary organizations in New England and elsewhere co-operated in raising funds and sending missionaries to the South. In September, 1863, the Board asked for designated funds for this work, and decided to appoint "assistants to our missionaries in the South, to engage in such instruction of the colored people as will enable them to read the Bible, and to become self-supporting and self-directing churches."

In January, 1865, Congress passed an Act prohibiting slavery in the United States. In April, 1865, Lee surrendered at Appomatox. Five days later Lincoln was assassinated. The Society's annual meeting in May, 1865, was a memorable one in view of the great opening in the South, and the positive and progressive policy then adopted to press vigorously its work among the emancipated millions. The Society decided "in all wise and feasible ways" to promote "the evangelization of the freedmen, and to aid them in the erection or procurement of church and school edifices when requisite," and to employ "well qualified and faithful preachers, colporteurs, and teachers, male and female," for this work.

WHERE WORK WAS BEGUN.

In 1862, the first year, laborers were sent to St. Helena Island and to Beaufort, S. C. But a few points occupied by the Union forces were open to the Society's missionaries until 1864 and 1865. In 1864 the Society had appointees at Washington, D. C.; at Alexandria and Norfolk, Va.; at Washington, N. C.; at Beaufort, Port Royal, and Helena, S. C.; at Nashville, Memphis, and Island No. 10, Tennessee; in Mississippi, and at New Orleans, Louisiana. Many other important points were occupied from 1865 onward. Thirty-five missionaries, with sixty-two assistant missionaries, labored exclusively among the freedmen during 1865-6, and reported in the schools under their care 4,000 pupils. Nearly every missionary devoted a part of his time regularly to the instruction of the colored people, but particularly to the education of the colored ministers.

"The National Theological Institute," organized

in 1864, aspired to become the special organization of the denomination for this work of Christian education for the freedmen, and proceeded to send teachers to Richmond, Washington, and other points. For a time there seemed danger of serious divisions, but in 1869 an amicable adjustment was reached, the "Institute" discontinued its operations, and the American Baptist Home Mission Society thenceforth became the recognized agency of the denomination for this work of Christian education for the freedmen.

GROWTH AND PROGRESS.

The work not only grew to vast proportions among the four millions of ignorant, degraded beings, but soon took on new aspects. The need of established schools became apparent. School properties were purchased in 1865 at Nashville, Tenn., in 1866 at Washington, D. C., and Raleigh, N. C.; the National Theological Institute transferred to the Society its property at Richmond in 1869; property was acquired in Augusta, Ga., and arrangements effected for a site and building at New Orleans, La., the same year; in 1870 a site and buildings were obtained at Columbia, S. C., and a new site and building at Raleigh, N. C.; in 1871 a new site and building at Washington, D. C.; in 1874 a new site and building at Nashville, Tenn.; in 1877 grounds and a building were purchased from the Government at Natchez, Miss.; in 1879 the school was transferred from Augusta to Atlanta, Ga., where a new site and a new building had been provided by the Society; in 1880 grounds and buildings were procured at Marshall, Texas; in 1880 the schools started by the colored people at Selma, Ala., and Live Oak, Fla., were adopted by the Society, as also in 1881 the school begun by the colored people at Louisville, Ky.; in 1882 a new site was procured at Jackson, Miss., and the school removed from Natchez to the new building in 1884; in 1882 a new site at Atlanta, where now Spelman Seminary is domiciled; a location secured the same year near Muskogee, Ind. Ter., for the Indian University; and the following year the school for the Creek Freedmen at Tullehassee, Ind. Ter., and the school at Monterey, Mexico, were opened. There is a good institution for every one of the old slave States except Delaware, Maryland, and Arkansas. In the latter State a school at Little Rock is in its incipiency. Eight of these institutions are at the seats of State Capitals and one at the National Capital.

To summarize: In 1872 the Society had 7 schools under its fostering care; in 1879 it had 8; in 1884 the number had grown to 17. In 1879 there were about 17 school buildings; there are 36 now, 13 of which are large, substantial structures erected in seven years.

In 1872 there were about 800 pupils; in 1879, 1,041; in 1866, 3,326, among whom were 376 students for the ministry. The development has been wonderful.

VALUE OF SCHOOL PROPERTIES; OTHER
EXPENDITURES.

The valuation of school properties is as follows: Wayland Seminary, \$40,000; Richmond Theological Seminary, \$20,000; Hartshorn Memorial College, \$35,000; Shaw University, \$125,000; Benedict Institute, \$35,000; Atlanta Seminary, \$20,000; Spelman Seminary, \$50,000; Florida Institute, \$7,000; Selma University, \$15,000; State University, Ky., \$18,000; Roger Williams University, \$85,000; Jackson College, \$30,000; Leland University, \$85,000; Bishop College, \$30,000; Indian University, \$27,000; Tullehassee School, \$6,000; Monterey School occupies basement of the church. The aggregate valuation of school properties and fixtures is about \$630,000. There has passed through the Society for these objects about \$400,000. In addition the Society has paid for teachers' salaries about \$450,000 and for incidental expenses probably not less than \$75,000. The expense for teachers' salaries, taking an average of three years, is not far from \$56,000 per annum.

WHERE THE MONEY CAME FROM.

From 1862 to 1873 the Society solicited contributions specially designated for the "Freedmen's Fund," and out of these, teachers' salaries were paid and property secured. After 1873 teachers' salaries were paid the same as other missionaries' salaries, from the general fund, but property was secured and buildings erected chiefly from designated funds. One of the Lord's anointed women, a resident of New York, and her husband, the latter now deceased, have given for these specific purposes about \$60,000; another woman, of Pawtucket, R. I., likewise devoted, has given about \$45,000, including \$27,000 for endowment; a brother in Wales, Mass., \$5,000; another in Springfield, Mass., \$4,000; another in Brattleboro, Vt., \$10,000; a brother in Brooklyn, N. Y., about \$140,000, including \$95,000 by gift and from his estate for endowment (none of this, however, passed through the Society's treasury); another of North Adams, Mass., \$5,000; two sisters in Hampden, Mass., \$12,000; a brother in Stamford, Conn., about \$35,000, including \$25,000 for endowment; another in New York City, about \$65,000, including \$25,000 for endowment; and another, formerly of Providence, now of Newton Centre, about \$26,000. Many have contributed from \$1,000 to \$3,000 for these specific objects; while thousands have made their regular offerings for the maintenance of these great Christian enterprises. Generous legacies have also furnished resources for this work. The colored people have raised, apart from the Society's efforts, about \$50,000 for property and teachers, chiefly for the schools at Selma, Louisville, Live Oak, and Marshall.

The Society received only \$31,500 from the Freedmen's Bureau, while the head of that Bureau showed his partiality, which might be technically but not morally defended, by appropriating to a Pedobaptist organization of which he was President, and which

had almost no representation among the colored people, over \$200,000, besides favoring it in other respects.

Illustrious in the annals of American Baptist Home Missions are and ever will be the names of those who have contributed so largely to provide Christian education for the unfortunate millions of the South: Nathan Bishop and Mrs. C. C. Bishop; Mrs. B. A. Benedict; Jacob Estey; Elijah Shaw; C. T. Sampson; Holbrook Chamberlain; Joseph B. Hoyt; John D. Rockefeller; the Misses Leonard; Gardner Chilson; Abner Coburn; J. C. Hartshorn; O. H. Greenleaf; Timothy Merrick.

The total valuation of school property now held by the Society is \$300,000; the amount of endowment held by the Society, \$84,332; the amount held by Boards of Trustees, \$95,000. The whole amount received by the Society for all these purposes is computed at not less than \$1,000,000; and the grand total contributed by the Baptists of the North through the Society and through other channels is computed at \$1,200,000. The white Baptists of the South have contributed so far as known, less than \$10,000 to this work.

In matters of administration, mention should be made of the eminent service rendered by Dr. J. S. Backus, sole Corresponding Secretary of the Society through the troublous times from 1862 to 1867, during which period the policy of the Society was determined and the foundations of its work for the freedmen were laid; of Dr. J. B. Simmons, who from 1867 to 1874 was Associate Corresponding Secretary, and through whose special attention to this department of the Society's work, for most of this period, new schools were established and a marked impulse was given to the work; of Nathan Bishop, LL.D., and Dr. S. S. Cutting, Secretaries subsequent to 1874. Of the present administration since 1879, others may speak in the days to come.

THE PROBLEM: ENDOWMENTS NECESSARY.

The problem now is, how these growing institutions are to be maintained. They must meet the demands of the advancing intelligence of the colored people, must have better equipment, still abler instructors, or they will become of little account. The colored people are too poor to maintain them by their scanty offerings. Academies, colleges, theological seminaries, everywhere require endowment for their support. These schools are not an exception. While the contributions of individuals and churches are needed even more than ever, yet only by endowments of professorships can efficiency and stability be secured to these important enterprises. Ten such professorships of \$25,000 each, aggregating \$250,000, would place these schools beyond immediate peril, though even this amount is less than many a single college or theological seminary at the North has for its own uses. The Society will receive such funds in trust until such time in the future as may seem wise and

safe to transfer them to boards of chartered institutions.

CHARACTER OF THESE SCHOOLS: RESULTS.

These are missionary institutions. All teachers are professing Christians, most of whom go to their work with the same consecrated spirit as those who go to labor in India or Africa. Direct effort for the conversion of impenitent students results every year in the conversion of a large number. The formation of right Christian character is an uppermost aim in all these schools. The use of tobacco and of intoxicants is strictly prohibited. The Bible is a daily text-book, studied like other books. Missionary societies exist in all these schools and for years the missionary spirit for the evangelization of Africa has been kindling. Several former students have already gone to Africa; many more are preparing to go. These institutions we regard as the great hope of Africa's evangelization by her own children in America.

Industrial instruction is given in nearly every school. Spelman Seminary and Hartshorn Memorial College are institutions solely for young women. The Leonard Medical School at Shaw University is proving very successful in providing well-trained colored physicians for the colored people. Its faculty consists of the best white medical talent of Raleigh, and instruction and examinations are very thorough. The Richmond Theological Seminary is for the higher and more thorough education of advanced students for the ministry.

The general results of this great work among the colored people of the United States cannot be stated in figures. It is estimated that about 8,000 students have enjoyed the benefit of these institutions. They have had a marvellously uplifting influence upon their own people. Thus in one association of forty churches in North Carolina, all the pastors, except two, have been students in Shaw University. Two hundred and ten churches in that State have had as pastors those who studied in these schools. These students go forth as champions of temperance, as correctives to existing errors and irregular practices in the churches; some are editors, some officers in missionary organizations, and several are instructors in these institutions—about twenty five colored teachers being now under the Society's appointment. Great has been the work wrought; great are the present demands on us; great is the promise if these Christian institutions are properly sustained.

Names of Schools, Presidents, &c.

The names of these institutions, their locations, when founded, and when incorporated, together with the names of presidents and the 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., 19 years.

2. Shaw University, Raleigh, N. C., founded 1865, incorporated 1875; H. M. Tupper, D.D., 22 years.

3. Atlanta Seminary, Atlanta, Ga., founded originally at Augusta, 1867, transferred to Atlanta, 1879, incorporated, 1879; S. Graves, D.D., 2 years.

4. Roger Williams University, Nashville, Tenn., founded 1864, incorporated 1883; W. H. Stifler, D.D. 2 years.*

5. Leland University, New Orleans, La., founded 1870, incorporated 1870; Rev. M. C. Cole, acting President. Now self-supporting.

6. Bishop College, Marshall, Tex., founded 1881, incorporated 1885; Rev. S. W. Culver, 6 years.

7. Selma University, Selma, Ala., founded 1878, incorporated 1878; Rev. C. L. Purce, 1 year.

8. State University, Louisville, Ky., founded 1873, incorporated 1873; W. J. Simmons, D.D., 7 years.

9. Hartshorn Memorial College, Richmond, Va. (for females only), founded 1884, incorporated 1884; Rev. L. B. Tefft, 3 years.

10. Florida Institute, Live Oak, Fla., incorporated 1873, school opened 1880; Rev. J. L. A. Fish, 7 years.

11. Indian University, Muskogee, I. T., founded at Tahlequah, 1880, transferred to Muskogee, 1885, incorporated 1881; Prof. A. C. Bacone, 7 years.

II. UNINCORPORATED INSTITUTIONS.

1. Wayland Seminary, Washington, D. C., founded 1865; G. M. P. King, D.D., 18 years.

2. Benedict Institute, Columbia, S. C., founded 1870; Rev. C. E. Becker, 5 years.

3. Jackson College, Jackson, Miss., founded at Natchez, 1877, transferred to Jackson, 1883; Rev. Chas. Ayer, 10 years.

4. Spelman Seminary, Atlanta, Ga. (for females only), founded in 1881; principals, Miss S. B. Packard, Miss H. Giles, 6 years.

5. Creek Freedmen School, Tullehassee, I. T., founded 1883; G. E. Burdick, Ph.D., Sup't, 1 year.

6. International School, Monterey, Mex., founded 1883; under the supervision of Rev. Thos. M. Westrup; Antonio 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, Mex.; and Tahlequah, I. T. There are also mission night-schools for the Chinese in Oakland, San Francisco, and Fresno, Cal., conducted principally by missionaries of the Society.

* D. W. Phillips, D. D., Theological Professor (late President), 22 years.

Wayland Seminary.

WASHINGTON, D. C.

G. M. P. KING, D.D., PRESIDENT.

Wayland Seminary has enrolled 137 students this term; 81 men and 56 women. There are seven teachers in the Institution, among the number one colored man, a former student here.

About forty of the young men are preparing to be ministers. Ten of our students hope to go to Africa, as missionaries. We have an efficient Missionary Society, and sustain a monthly Concert that is a real power in strengthening faith, and in quickening zeal.

All our students are expected to teach, and they are trained with this end always in view. They are not taught for their own sakes, but for the sake of the long lines back of them. Of our last class of twenty-three, all are doing excellent work.

The young women are trained in the art of good house-keeping, and every week they are obliged to show that they can turn their training to good account. We have not room to do all that *ought* to be done in the industrial training, but a good beginning has been made. A course of lectures on "How to Care for the Sick," will begin next month, and in this way we hope to send out good nurses.

Our students are earnest in the cause of temperance, and know the right use for tobacco. Fortunately moths and vermin do not infest the place and so our students have *no use* for tobacco. We hear of the grand work our graduates are doing in the temperance reform.

A Christian principle among the students has never had happier illustrations than have been seen this term. The religious meetings have been refreshing, and seven of the students have professed regeneration. The Bible comes in for a prominent place in all our instruction and study. All our students are required to commit the Scripture lesson assigned for the Monday morning exercise. If students do not show that they have Paul's measure for a minister of the Gospel, they are regarded as *uncalled*. There are less than ten students in the school who have as yet neglected to seek Christ.

The government of the school is not so difficult as it might reasonably be expected to be. Students share in the responsibility of maintaining good order, and so aid in cultivating a public sentiment that sets itself most decidedly against everything that would destroy the happiness of the place, or hinder progress in study.

We could hardly ask to hear better things than come to us from a majority of our graduates. Meeting houses are dedicated *free of debt*—schools are established—literary societies are organized—the temperance reform is pushed forward—beginnings for public libraries are made, and thus an advance is made all along the lines of every good work.

The Richmond Theological Seminary.

RICHMOND, VA.

C. M. COREY, D.D., PRESIDENT.

What was formerly known as the *Richmond Institute* is now the Richmond Theological Seminary. The Faculty consists of four, two of whom are colored. The giving up of the academic and the normal departments has of course made it necessary to change the nature of the studies. This has naturally diminished the number in attendance. Last year there were nearly sixty ministers in attendance. This year the number is about the same. One of these is from Texas, one from the West Indies, and one from the Congo in Africa.

Our young men are active in religious and missionary work in the city and in the surrounding country.

The students of this school have always taken a deep interest in missionary work in Africa. The first missionary that went to that land since the close of the war was a student of the *Richmond Institute*, and for years the institution has had a representative in the foreign field. The Baptist Foreign Mission Convention of the United States of America was founded through the labors of a former student of this school, and the efficient Corresponding Secretary of this organization was formerly a student (but is now a Professor) in this Institution. Five from the school have entered the foreign field, and there are thirteen young men now here who hope to labor as missionaries in Africa.

In the cause of temperance our young men are exerting a wide influence. They are all committed to total abstinence. A former student (but now a Professor) in this Institution is Grand Chief Templar of the Grand Lodge (Dual) of Virginia. He is also President of the Third District Temperance Alliance, by the voice of the white as well as the colored people of the State. In view of his distinguished services in the cause, the lodges of Richmond and vicinity recently presented him with a magnificent regalia.

Hartshorn Memorial College.

RICHMOND, VA.

REV. L. B. TEFFT, PRESIDENT.

Enrollment this year, 94; of whom 51 have been boarders and 43 day pupils. Professors of religion at time of entrance, 74; Baptists, 67; Methodists, 4; Presbyterians, 3; unconverted, 20, of whom 3 have since professed conversion. Of the unconverted pupils four are boarders. Students from Virginia, 85; from West Virginia, 4; from Pennsylvania, 2; from North Carolina, 1; from South Carolina, 1; from Indian Territory, 1.

The work and inward life of the institution this year nearly reproduce the two preceding years. The religious interest is perhaps not quite as fervent, but the conversion of three pupils at different times shows that the work of the Holy Spirit continues. The growth in substantial Christian character in a good percentage of the pupils is altogether satisfactory.

Industrial instruction receives the entire attention of one teacher, whose salary is paid by the John F. Slater Fund. The aim of this department is especially to fit the young women for the care of their own houses and families. They are taught in the general principles and methods of house-keeping, in sewing and in the cutting and fitting of garments, and in cooking. No reader of this MONTHLY has better bread upon her table than is made by some of these colored pupils.

"Not to be ministered unto but to minister and to give His life a ransom for many." The spirit of the work and its measure of success may be seen by some illustrations.

Fanny has collected in a private house, and superintends, and with the aid of Maud and Mattie T., conducts a Sunday school of fifty members and upwards. It is well conducted. The same Fanny meets weekly the same pupils, except a few of the larger boys, to instruct them in sewing. The same Fanny assists every Saturday, in another sewing school, conducted by the city missionary.

Celestine teaches a class of twelve girls of about her own age in the colored orphan asylum.

Maud, Ollie and Mattie T., go Sunday forenoons to the asylum for the poor. They first teach in a Sunday school, and then go to the wards for Bible reading and prayer. "To-morrow is Sunday," said some of the poor women, recently, "and then *the girls* will be here." That seemed the one bright spot of the week.

Ollie, assisted by Matilda, Cora and Celestine, maintain for the children of the neighborhood a weekly sewing school, with an attendance of fifty-nine.

Mattie M., Florence and Victoria, in the Christmas vacation, at Mattie's home, called and conducted an enthusiastic temperance meeting, at which Mattie read an original address. They received twenty signatures to the temperance pledge.

During the last summer vacation Amanda and Fanny W., organized at Charlottesville a temperance society, which now numbers ninety-six.

Eliza, a graduate of last year, now teaching in the country, has organized a Sunday school and a sewing school.

Carrie, teaching in the country, conducts a large Sunday school gathered and organized by herself.

Lucy A. Henry, (Mrs. J. J. Coles) for a little while a special student in the Bible classes and in physiology, is now on the Atlantic, bound for the Vey Mission, West Africa. Two others would speedily be on their way to the Congo, if the condition

of their health did not for the present at least prevent.

The Missionary Society has recently received for our museum the dreadfully feared self-moving African god, Zobah. It has also given the institution fifty-six dollars for additional desks in the chapel.

We need help for students. We need help for furnishing rooms and for finishing the building.

Shaw University.

RALPH, N. C.

H. M. TUPPER, D.D., PRESIDENT.

During the first four months of the session nearly three hundred students have been enrolled. About thirty-five are preparing for the ministry, nearly thirty are studying medicine, and a large proportion of the others are qualifying themselves to become teachers. The corps of instructors consists of twenty regularly appointed teachers, ten white and ten colored. Of these, ten are connected with the literary and theological departments, six with the medical, and four with the industrial work.

In educational matters everything is alive and progressive in North Carolina. Numerous private schools and academies are springing up in all parts of the State, taught by former students of this institution, and the question is forced upon us, how to encourage and assist in developing these schools, and at the same time maintain our own work without suffering seriously in the diminution of numbers or in the amount of income from our school. The matter in time will adjust itself. Already the beneficial effects of these schools can be seen, as a smaller number of students in the lower grades have entered our school this year, while a larger number of advanced students have been enrolled, and it is by no means certain yet that there will be any decrease in numbers in the male department compared with previous years.

In the theological class there is an enthusiasm we have seldom seen. Dr. Skinner gives his whole time to Biblical studies, and his long experience as a pastor, his originality, his broad and sound learning, and acquaintance with the wants of the colored people, enable him to interest and greatly benefit his students.

The new medical class is larger and superior in talent to that of previous years. An impetus has been given to medical education in consequence of the success that has attended the class which graduated last spring, all of its members having entered into a good practice in some of the chief cities and towns in the South. Several of our older students, and among the best scholars we have ever graduated, have returned to take a four years' course in medicine.

Good progress has been made in our industrial school, which is fully organized, and is very popular

with the students. It is sustained entirely by the John F. Slater Fund.

But what is more gratifying than all I have referred to, is the religious awakening that has pervaded the school during the present winter. Extra meetings have been held and some twenty-five or more of the students have made a profession of religion, and Christians—both teachers and pupils—have been greatly blessed and revived. It has been truly a work of the Lord, and for quietness and power such as I have never witnessed before among the colored people.

Benedict Institute.

COLUMBIA, S. C.

REV. C. E. BECKER, PRESIDENT.

Flood, drought, earthquake, pestilence, famine—extraordinary causes—oppression, intemperance, loss of land by defective title, after paying for it once, twice, thrice; starvation prices for unskilled labor beyond the demand, with no means to make it skilled, set in a background of obstructions innumerable, of every sort and kind—ordinary causes—have conspired to make this year without a parallel, in its disaster to the colored people, since I have been in this State.

While our higher grades have never been so full as this year, yet on account of causes enumerated, there has been a falling off of about fifteen per cent. from last year, in the lower grades. Some of our students from the higher grades are doing good work in teaching classes of the lower grades. We have also about eighty who are preparing to teach, and about twenty preparing for the ministry.

We have four who are quietly entertaining thought of Africa as the field of their future labors, when they have completed their studies here. They are of our best.

Temperance sentiment may be faintly imagined, when it is known that the papers carried the announcement, after the last test of the question in this city, that the "dry ticket" polled thirty-three votes. Our Institution pledge to which we work, reads: "No liquor!! no tobacco!! no vulgarity!! no profanity!!" A few counties have opened a crusade, but against the almost undisputed sway of the demon, our students go out to wage a brave, but terribly unequal warfare.

Nearly all our boarders are church members, so that our efforts are mostly directly toward the development of Christian character, and the establishing of Christian principle. Religious feeling is strong, but quiet. We have had a few inquirers.

The work in the industrial departments has developed many unlooked for incidental features of as much value as the trade itself, though that cannot be over-estimated in this region. Nearly every one of our boarders, and a portion of our day-pupils are engaged in some of the departments.

Skill acquired in the various handicrafts, has developed a wonderful courage in attacking difficulties in study. The habit of constant carefulness required in the building of a wardrobe, in the fitting and making of a dress or shoe, and in the setting and entire handling of type in the printing room, has made itself manifest in a most striking manner, in all the work for the classes. The worth of type-setting, and the correcting of the proof and of the form, in the cultivation of language, in the increase of a vocabulary, in the formation of grammatical speech, and the application of proper punctuation, and other correlative benefits, are a sufficient reason for the introduction of such a department, if there were no others of a practical character. Add to these the tremendous significance in this region, of skilled labor to one who has it, and no gratitude can be too deep to the manager of the Slater fund, and to the giver himself for this aid in the establishment of this kind of work.

I have not time to speak of the work in detail our students are doing, in the different parts of the State. By the Divine blessing on all these influences and appliances, we have an increasing satisfaction in the solidity of the company of workers we see growing up about us, and their ability to meet reasonable expectations in laying hold on the great problems before them.

Atlanta Baptist Seminary.

ATLANTA, GEORGIA.

S. GRAVES, D.D., PRESIDENT.

We are just closing our first term of four months. We have enrolled thus far 131 students: of these, forty are preparing to preach, forty-one to teach, and the remaining fifty are seeking, as they say, "to make men of themselves."

One of our trials is that our students come and go, as their means will allow, and so render classification and consecutive study especially difficult, except in the case of those chiefly who are retained by the aid we can render them.

A gratifying earnestness is manifest among the pupils, and a corresponding progress in their studies. Our friends and patrons at the North have responded to our appeals with such promptness and in such a spirit of liberality, that our students have been comfortably and decently clad, and our means have been sufficient to aid the most needy and deserving. Of those preparing for the ministry, fifteen have been aided as beneficiaries.

We have four teachers, one of whom is colored. Some of the advanced students teach in the lower grades.

A new and unwonted interest has been awakened in behalf of the work in Africa, and a *Congo Mission Circle* has been formed, which numbers forty of our leading students. I look for this to become an element of great spiritual power in the seminary, as also

an open door through which many of our students will be led by the Holy Spirit to the Fatherland, and so fulfill the promise which the most remarkable providences of God that our age has witnessed, seem to justify: slavery abolished, the heart of the "Dark Continent" opened, this great intellectual and spiritual awakening among the freedmen turning to missionary endeavors. It is chief among "the signs of the times" that our American churches ought to mark.

The great change which these schools have already wrought and are working all through this South land, not even those of us who are here in the midst of it can appreciate. It is revolutionizing the colored race; it is giving them self-respect, self-poise; it is broadening their horizon. It is felt politically, as well as in morals and religion. Prohibition was carried here in Atlanta by the colored man. The balance of power was in his hands; and the vote that turned the scale was dropped from his hand. And it is these schools that did it.

The seeds of all good things we are casting into this new and quickened soil. What encouragement for God's people to work where He is working!

Our great want still presses upon us—a *new site*, and larger and more commodious buildings. We could double the number of our students, and more than double the efficiency of our work if we could get relief at this point.

Spelman Seminary.

ATLANTA, GEORGIA.

MISS S. B. PACKARD, MISS H. E. GILES, PRINCIPALS.

To the giver of all blessings should praise first be ascribed for the prosperity that attends this, the sixth year of this institution.

We are glad and grateful, beyond measure, for the new, cheerful chapel and warm recitation rooms, which are all the more appreciated because of the inconveniences and inadequate quarters of the last two years. It was thought that, with the increased accommodations afforded by the new dormitories, the crowded condition of the other buildings would be avoided, and there would be no need of more room for students for a long time to come; but already the rooms in Rockefeller Hall have been filled, and every available space occupied in the other buildings. They come from different parts of Georgia and other States, and in many cases, the first intimation we have of their coming, they appear at the door with baggage in hand. To refuse them admittance, when perhaps they have been working hard for months to earn their scanty means, would be a great injustice; therefore they are received, until over 250 boarders crowd these buildings.

While new scholars are coming weekly, few leave before the close of the year, showing that the old idea that three or four months' schooling would fit them

for any position is fast giving way. We trust the time is not far distant when more of these students can be persuaded to come long enough to complete a satisfactory course of study. The mental and spiritual improvement of the boarders is so much greater in comparison with the day-pupils, that it is cause for deep gratitude that more boarders can be received into the institution, and prompts the prayer for still more extended accommodations. If fifty extra rooms were added, they would all be filled. The enrollment in the whole school for the past four months has been nearly 600. The corps of instructors in all the departments numbers twenty.

Much attention continues to be given to the Industrial Department, and with good results. It precludes the formation of indolent habits among the girls, which is so often urged as an objection to the education of this race. It not only teaches them how to make and keep good homes, but stimulates them to industry and self-reliance.

The Training School for Nurses, now in its second year, is doing a grand work. A ward has been fitted up in one of the smaller buildings, which will contain six or eight patients. This has recently been tested to its fullest capacity by cases of measles among the pupils, giving practical work to the nurses, and affording them an opportunity of being taught to prepare food for the sick.

The standard of scholarship is also advancing. This year the first class, numbering six, will graduate from the Scientific or Higher Normal Course. A larger class is in preparation for next year.

A deep missionary spirit pervades the hearts of a number of these girls. They are anxious for the time to come when they will go out to work constantly for the uplifting of their people, whether in this country or Africa. The missionary meetings are occasions of deep interest to them, and greatly anticipated from month to month. A number go out to teach in the different Sabbath schools in the city, and are thus exerting an influence for good, as well as in visiting from house to house, distributing temperance and religious tracts and papers among those that can read. One Superintendent said, "I never knew anything about the Bible until one of the Spelman girls came to teach in my school."

The influence of the school is becoming more and more widespread, and the importance of the work seemed never more apparent. Temperance is studied as a science by the whole school, and the result of this study is seen in their earnest appeals to parents and friends to abstain from tobacco and intoxicating drinks. One little girl writes home, "Don't drink any more wine, mamma, it contains poison, and please don't let little sister drink it either." During the summer vacation, many organized temperance societies in the places where they taught.

We have all reason to be grateful to our Heavenly Father, not only for the blessings He has showered upon us in the past, but for the work He is still doing.

It seemed that the windows of Heaven were opened at the first prayer-meeting in the new chapel, when fifteen gave their hearts to Jesus. Now nearly fifty are rejoicing in a newly-found Saviour. Nor is the good work confined to the school; from two to three hundred were converted through the instrumentality of Spelman girls last summer. One girl erected a family altar in the home where she boarded; the aged father was converted, and thirty-six of her day pupils, besides a number in her Sabbath school class. The good seed sown is destined to bring forth a hundred-fold. The way God leads on is marvelously grand.

The Florida Institute.

LIVE OAK, FLA.

REV. J. L. A. FISH, PRESIDENT.

In some years of greater material prosperity in the State, the school has had a larger attendance. Eighty is our present number. But, for devotion to school duties, closeness of application, progress in self-reliant and independent thinking, and, above all, for growth in manliness and godliness, we think no other session has attained to it. The school has six teachers, one of whom is colored.

The industries are directed, first to the proper care of person and rooms; next, on the part of the *ladies* to the laundry, each doing their own washing and ironing, and then to aid and instruction, by divisions, in the kitchen and dining-room. All the girls also are instructed in plain sewing, especially in the care and making of their own garments. The *gentlemen* are expected to devote half an hour daily, at call, to the care and adornment of the Institute grounds. An opportunity is offered also in the printing office to learn "the art divine." How much one may learn in this art, while still pursuing the regular studies, is witnessed by the minutes of the Associations that are now passing through the *Florida Baptist Press*.

On moral questions, so far as we know, the Institute is an unit. To a man, students are total abstainers, and most heartily do they also eschew the use of tobacco in all its forms.

We note with special pleasure the gain in the attendance and length of their tarry with us, of those who have given themselves to the ministry. Their profiting is manifest to all.

With the advance of the term there has been a steady advance in the life and power of the moral sense, and its approach to its proper place in a true manhood. With most of our older scholars *to do right because it is right* is not only the strongest of motives but also the highest and most satisfying of all rewards. Heaven is lived for and longed for as the one place where to do right, for right's sake alone, is easy, and the God-like is congenial and habitual to the soul.

The larger number of the school have "got relig-

ion." Among them there seems to be a slow but sure uplifting of purpose and life unto God, a truer conception also of the "walk in newness of life," and "in the light even as He is in the light." There seems also to be an increasing tenderness and thoughtfulness for and among the "sinner" students.

Our constant prayer is—and we would urge all who wait for His kingdom and glory to unite with us—

"Establish Thou the work of our hands upon us,
Yea, the work of our hands establish Thou it."

The State University.

LOUISVILLE, KY.

WM. J. SIMMONS, D. D., PRESIDENT.

Our debt is very heavy. Our property has not yet been paid for, and still burdens us.

Our teachers are very faithful; even our women seem as strong as Hercules, and can work like Trojans. A more competent set we do not ask. The work is safe in their hands. Of our seven teachers two are white.

There are three departments here—College, Normal and Model school. A class of two will graduate from the first this year. It is quality, not quantity. From the second, six, and from the third, twenty-five—and they are all up with the grades. It does not cost too much to send out two good ones from the college. When I graduated there was only one other. "One has been taken and the other left."

Our enrollment shows 142—these *came* to us. We have been so crowded in former years that we have done little canvassing for students, for we had at times nine girls in one room, and we are paying now \$35 per month room rent for boys. Oh, for more room and a farm! Who will give it to us? We are having "a big meeting," in Southern language. Seven are converted and "more to follow." Have a large class every day in Christian doctrine—subjects so far presented: "Sanctification," "Justification," "General Judgment," "Hell." It takes three days on each subject. Bible in hand, Bible Readings—Subjects: "Christ," "Sinners," "Grace," "Interpretation of difficult passages."

The Foreign Mission work has hearty sympathizers and many contributors. Africa enlists the attention of our students, and they are pledged to help that field. We have none, however, who are going as missionaries.

On the subject of temperance it is a joyful thing we can say that only one student was ever known to indulge in intoxicating liquors. This was during the first Christmas of the institution, seven years ago. This is a good record. Nine-tenths of the students are open total abstainers.

We have fourteen young men studying for the ministry—noble, consecrated and true.

Our printing department flourishes, and the young

men do good work. The sewing school has a new sewing machine, and can do better than usual. All our work is done by students, only a cook is employed. Being cramped for room and short of means, we have not done what we desired in this department. We intend soon to have "Arbor Day," "Mission Day—Home and Foreign," "Temperance Day."

Roger Williams University.

NASHVILLE, TENN.

W. H. STIFLER, D.D., PRESIDENT.

This institution has enrolled since its opening in September, 126 young men and 61 young women. This is more of the former and less of the latter than last year. The young women find it more difficult to get means to pay the necessary bills. The large majority of the students are preparing to teach. Many of them are already teachers. The Normal Department has a graduating class of twenty-four. *Nineteen* young men are studying theology and sermonizing, many of whom are already pastors. At least thirty are looking forward to the ministry. The lectures of Rev. Dr. Everts in the early part of the year, followed by a day spent in the institution by Rev. Thomas L. Johnson, of Africa, awakened much missionary zeal.

Of the whole number enrolled, 130 are professing Christians. But these need much spiritual moulding and quickening, and directing into channels of usefulness. The state of piety needs elevating. A want of harmony in the school has greatly impeded spiritual activity. But the power of the Gospel has been shown in the Christian control which has been maintained.

All the students are pledged to use neither tobacco nor intoxicating drinks.

In industrial work a model kitchen furnishes instruction in the art of cooking. Sewing is taught in the sewing room. The young men have practice in carpentry, lathing and painting on the new building known as "Hayward Hall." In the printing office type-setting and proof-reading receive special attention. All the work except the press-work upon the *Record*, which is issued in an edition of 1000 monthly, is done here. The annual catalogue is also prepared for the press by the students.

The Institution needs the sympathies and prayers of God's people.

Selma University.

SELMA, ALA.

REV. CHARLES L. PURCE, PRESIDENT.

At no time in the history of our school has such a

large number of students been enrolled, and they are coming in almost daily. When we consider the great overflows of last spring, and the short crops of summer, we are astonished at the large number present. Surely new impetus has been given the work. Someone said a few days ago to me: "Your school is on a boom." We have 118 on roll, beside forty in the Model School. Our faculty of nine, with two exceptions, are colored.

There are eighteen studying for the ministry. There would be five or ten times as many if we had any way to help them. It seems as if the Lord calls the poorest to preach. If the rich would help them they would do much good in the cause of the Lord. So many want to prepare themselves to preach, but we have no way of helping them. May the Lord stir some hearts to help us in preparing a gospel educated ministry for this great State—Alabama.

The missionary spirit is being awakened among our students, and some of them work every Sunday in the destitute places. One young man is preparing for the African field. He is worthy of help. He manages to stay in school by cutting wood while here. What friend will help support him?

All our students are enthusiastic over the industrial feature of our work. Our girls have regular lessons in needle-work, house cleaning and domestic work. The young men are taught the art of printing, and as soon as we are able, they will be taught shoe-making, carpentry, and market-gardening.

Our whole school is on the side of temperance; its influence for prohibition is felt wherever its members go. Many of them are working-members of the different local unions.

The religious interest is very deep in our school at present. Our prayer-meetings are spiritual and stirring as the different ones rise and relate a touching incident or experience, or quote some blessed promise from the word of God. Then as one and another rise and ask prayers or give an assurance that they have been redeemed by the precious blood of Christ, one feels like exclaiming, as the apostle did on the mount, "Lord, it is good to be here!"

How I often wish that the dear friends in the North, who are giving so largely for this work, would drop in upon us during these refreshing times and witness the effects of these Bible schools, fostered and maintained by their prayers and money. If they would but come and pass through only one of these seasons, where they now give only hundreds of dollars, they would give thousands. They would then say, "Truly, these schools are the very gates of Heaven to the souls of perishing multitudes." There are a few ready for baptism now, and before many days pass by, we expect many more. Surely, in our embarrassments, the Lord is with us, and no good thing will He withhold from them that put their trust in Him.

Jackson College.

JACKSON, MISS.

REV. CHARLES AYER, PRESIDENT.

The roll-call numbers 200; a number somewhat smaller than was enrolled in February of last year, because of the partial failure in the cotton crop, which has depressed affairs generally. We have a class of men, some of whom are pastors, who are drilling in the analysis of Scripture passages on selected topics. Half of our students have experience in teaching, or are preparing to teach. Nearly all our students are mature in one or another respect. We have a class of thirty-one in book-keeping, a class of fifty-five in natural philosophy, another of forty-five in physiology, nine study geometry, twenty-seven study advanced algebra. We have no end of work in daily Bible-class teaching, and various English studies. We groan daily for the means needful to illustrate our teaching.

Five of our students, four men with their wives, and one single man, are accepted missionaries in Africa, one of whom has baptized scores of pagans converted to Christ. This Vey Mission has been conducted wisely. We have students in school who anticipate joining the African Mission, who feel the delightful constraints of the Great Commission.

We have had no industrial training department, but expect to begin soon with aid just promised from the Slater Fund. The present teaching force is fully, and even too much, occupied with present duties. We have six officers. A similar school near us, with less number of students, has sixteen officers, all of whom think they have full daily employment. All the work in the college and on the premises, save an occasional day's work, is done by our teachers and students—the work done by students lessening their bills to some amount.

The colored young people are cut off from all mechanical trades, except so far as these missionary schools afford them opportunity for instruction.

The Temperance Reform in this State is a movement of singular import. The majority of the white people are on the side of reform. The movement takes the prohibitory character. More than half the counties prohibit the saloon, and sale of the drink. The great temperance battle for the State is yet to come. The chief obstacle in the way of this reform is found in the colored population. The mass of the colored people are not for prohibition or temperance. The colored ministry, in general, is not sound on the temperance question, and does not follow temperance leadership.

It is, however, a standing testimony that all the school-trained colored men stood true to the most advanced work of the local option phase of temperance, even though their whole church and Sunday school went against them. The high temperance character and the courage of the educated young colored men

in the face of the saloon power, have drawn toward them much favor in the eyes of temperance workers, and have convicted them of the value of education to the negro.

Bishop College.

MARSHALL, TEXAS

REV. S. W. CULVER, PRESIDENT.

The sixth annual session of this institution commenced Oct. 1st. No change has been made in the teaching force since last year. The number in attendance during the fall term was greater than during the corresponding term of any previous year. The number in attendance thus far is 140. Of these fifty-six are preparing to teach and twenty-one studying for the ministry. Of the latter, eight have expressed a decided interest in African missions, and expect to hold themselves in readiness, if the way should open in that direction when they have completed their studies, to engage in that work. Much interest has been manifested in Bible study and in religious meetings, and three have professed conversion.

Most of our advanced students, as they go out to their homes or to their summer employments, become active laborers in temperance and Sunday school work; and much good has been done through their efforts.

Industrial work is fully organized in the girls' department, and, under the matron and lady teachers, is carried on successfully. A carpenter-shop and some tools have been procured for the use of the men. Two of the students have been employed in building a tower for the bell, which has been removed thither from the cupola on Marston Hall. It is the purpose to employ one of these students during the latter part of the session in instructing others in mechanical work.

The school was never more prosperous than now, and is increasingly popular and influential. It has a faculty of six, one of whom is a colored graduate of the Institution.

A valuable gift of books has been made the school from the Calvary Baptist Church, New York. A collection made by Mrs. A. S. Patton, of Plainfield, New Jersey, has also been given, and Ginn and Company have donated to the school their excellent series entitled, "Children's Classics"—in all increasing the library by nearly one hundred volumes.

Creek Freedmen School.

TULLEHASSEE, IND. TER. (P. O. MUSKOGEE.)

G. E. BURDICK, PH. D., SUP'T.

The attendance at Tullehassee during the earlier part of the year was unfavorably affected by the lateness with which the school opened. There are fifty-two names now on the roll.

Efforts have been made toward industrial education, as our school is an industrial or manual labor school. Besides the instruction of the school room, the boys and girls are taught to work.

We attempt, as far as possible,

1. To teach them the manliness of labor.
2. To train them to fixed habits of work.
3. To educate them to the value of labor beyond the supplying of immediate wants.
4. To impress upon their minds a sense of responsibility for the faithful improvement of the time during which they are employed.
5. To teach them to do their work in the most advantageous way.
6. To train them to secure the best results both as to quantity and quality of work done.

Since the beginning of the school session, quite an advance, I think, has been made, especially in keeping tools in place and in faithfulness to work.

One of the hindrances to making this department prominent, except in the direction of farm work, is the want of suitable appliances on the mission. The repairs now in progress on the buildings, however, have afforded opportunity to learn something of carpenter work under the direction of a practical mechanic. The boys seem to regard this as a privilege, and some show an aptitude for becoming, with suitable instruction, very good workmen.

We think it desirable that there should be, in every school, an interest in temperance matters. We have temperance catechisms for text books, from which lessons are recited weekly. In connection with these recitations, short lectures or remarks are presented, illustrated with experiments, and interspersed with temperance songs.

The year began under circumstances the most unfavorable to religious growth or to progress of any kind. The whole corps of teachers of last year, some of whom had been here almost since the Mission was established, had left, not one of them remaining. The pupils were naturally displeased at having teachers whom they had long learned to love, exchanged suddenly for total strangers for whom they had yet formed no attachment whatever.

Now, however, the school seems to be in good running order. We are becoming better acquainted, and ties of mutual regard are, we trust, forming between teacher and pupil. Best of all, the Holy Spirit has begun to work in our midst. One new convert will be baptized next Sunday. Five more are seeking, and ten have been restored. The awakening and sustaining religious interest in the school is what we deem most important. It transcends all else because it includes all else.

There is some interest among the pupils in Christianizing Africa. One, who was formerly a member of our school, but now gone to complete his studies in a higher institution of learning, purposes to enter upon this great field of labor. Another, now in our

highest classes, and having one of the brightest minds in our schools, looks, also, to that darkened and needy but hopeful land as the scene of her life work.

As to students designing to enter the ministry, we regard this a step to be taken with extreme caution. We believe that the standard of qualifications should be placed very high, and that the candidate should feel doubly certain that he has not himself chosen the work, but that God has called him to it.

There are one or two who seem to feel it their duty to preach the Word. Others are weighing the question in the light of prayer.

Indian University.

MUSKOGEE, IND. TER.

A. C. BACONE, A. M., PRESIDENT.

We commenced the present school-year, the second in our new building, with as good a corps of teachers in number as could be found, and a fair number of students. The outlook seemed encouraging, but sickness came, and soon removed one of our teachers, the Rev. A. J. Shoemaker, who had been with us only six weeks and four days. Since his death there has been an abiding sense of the great loss we have sustained. Still, in all the departments of the school, more efficient work has been performed than at any previous period.

The number of students enrolled is sixty-two. The tribes represented by these are the Cherokees, the Choctaws, the Chickasaws, the Creeks, the Delawares, and the Seminoles. Many others from these tribes, and from the Blanket Indians, farther West, have wished to enter the school, but having no means of support, have been unable to do so.

While many of the best students we have are received as beneficiaries, and such will be the case for some time to come, yet the people are gradually becoming more able and willing to provide for their own necessities. More of the students are coming to feel that the acquirement of an education is something that specially demands the putting forth of their own exertions.

This is a matter of great encouragement; but many Christian young men and women who are poor, will grow up without having their hopes of obtaining an education ever realized; and lives that could be rendered so serviceable to their people, will be spent without accomplishing the Christian service that is so much needed.

We have in attendance this year six young men studying for the ministry. Of these, one is in the Senior class, three in the Freshman, and two in the Academic classes. One or two others are debating the question whether or not they shall give themselves to the work of the Christian ministry. Several of our ministerial students have been obliged to go from us without completing their course of study, for the want of means.

The present year has been marked by a deeper religious interest among the students. Several have been hopefully converted. Some are now awaiting baptism, having presented themselves for membership in our recently organized Baptist church. Others, at our religious services, have asked for the prayers of Christians; and our hope is that they may be guided by the Spirit into the light.

A meeting of the Young People's Missionary Society is held monthly. Through this society much valuable information regarding needy fields has been gained on the part of students; and much deeper interest in the cause of missions has been awakened.

The Band of Hope holds its meeting, a temperance school, monthly, on Sunday afternoon. A pledge is taken by those who will voluntarily do so, to abstain from the use of intoxicating drinks and tobacco. All who labor in this field are made to see the importance of an effort in this direction in order to save the young; and such effort has been attended with good results.

All our students have their parts to perform in the household affairs, the care of the rooms and the premises. Special duties are assigned to each every two weeks. Habits of neatness and industry are specially inculcated. Once a week the girls are gathered into a sewing-school, and at other times, such as may desire it are taught fancy and ornamental needle-work.

In their manifold duties all the instructors find their time fully employed. And yet the Christian work grows upon our hands the longer we continue. But we feel that those who are now preparing to enter upon the active duties of life will step upon a higher plane of living, and bring unto their people blessings greatly multiplied.

FROM THE FIELD.

"Watchman, What of the Night?"

Missions.

Rich Returns.

A few years since I called to see a member of one of our churches, living near a New England village. I found her under the burning heat of a noonday sun in midsummer in her field, with hoe in hand, among her plants and vines, although she had passed her three score and ten. We sat down in the little white cottage on the hill, and talked about the work among the colored people of the South. She became interested in my statements, and from that time on has supported a student for the ministry in this school. She is a widow, toiling with her own hands, and she has often been seen rolling the products of her grounds

on her wheelbarrow through the streets of the village near which she lives, and seeking customers from door to door.

I have just received the following, written Jan. 27, 1887, from one of her proteges, who came a stranger and penniless to our school on Nov. 12, 1881.

"I took charge of the First Baptist Church, Feb. 9, 1884, since which time I have baptized about eight hundred persons, restored to Christian fellowship about four hundred, remodelled my house of worship at the cost of \$10,115.27, the last of which was paid Tuesday, 25th inst., kept up the incidental expenses of my church, which are over two thousand dollars per year, supported one student in school during the time, and two part of the time, and contributed largely to the missionary cause.

"My membership is about three and a half thousand."

* * * *

A statement like the above needs no comment. O, sisters, who are blessed with more than an abundance, and who are sighing for something to do; and O, all you who are anxious to place your means where they will yield the largest returns, where will you find a broader field, giving richer harvests, than here in the South, where so many young men are hungering to prepare themselves for usefulness among their people.

C. H. C.

Richmond Theological Seminary.

—Rev. Dr. Edward Lathrop, who at the request of the Board attended the Florida Baptist Convention and the Florida Institute at Live Oak, Fla., February 10th, thus writes from Savannah, Ga., about his visit:

"I returned this morning from Live Oak, and have accomplished, I hope, my mission successfully. I was very cordially received by the Convention, and after a full and frank discussion of all questions relating to the Florida Institute and our (the Home Mission Society's) relation to it, the Convention voted unanimously and enthusiastically to support the school as now manned and managed. Every discordant note was effectually silenced. I cannot speak in too high terms of the wise and effective way in which Mr. and Mrs. Fish are conducting the Institute. I attended the recitations, the prayer-meetings, etc., and took special note of their methods, and I am free to say that as to discipline, government, instruction, etc., we have not a better conducted school in the South. The Florida Institute, while not as largely attended as some of our schools, is an inestimable blessing to the State, and it is beginning to be appreciated by the white not less than by the colored people. Messengers appointed by the white Convention were in attendance at the meetings of this Convention, and they also visited the school and expressed themselves as highly gratified with the work which is being done. On the whole, I am not only glad that

I went to Live Oak, but I feel repaid a thousand-fold in the happy impression which has been made upon me touching the good work which Mr. and Mrs. Fish and their associates are doing there."

Rev. H. Woodsmall, who has been holding Ministers' and Deacons' Institutes among the colored people in Mississippi and Arkansas, gives some startling facts regarding the superstition and ignorance of the "preachers" on his field. He says:

"I have found some of the preachers in every locality anxious for instruction. Some rode as far as thirty or forty miles in inclement weather to attend the meetings; and they would patiently sit in the cold in open houses from 9 A. M. until nearly dark, listening to instruction, and asking and answering questions. The morals of many of the preachers in the sections visited are distressingly bad. Nearly all, in some localities, drink whiskey at the saloons, and indulge in other vices.

"Since writing last I held a meeting at Laconia, in Desha County, Ark. I found more preachers to the square mile there than in any section I have visited in the South. I got the names of forty-five who live in that community who claim to be called to preach. The most of them were in the meeting. I had several of them relate their "call to the ministry." All had heard voices, had dreams, seen visions, and the most of them had seen a little white man who gave them a book and told them to go and preach—that if they would open their mouths the Lord will fill them. All are ignorant; some cannot even read; and some are bad men. Some, though, are Christians and sincere. They simply need to be instructed in order to be cured of the delusion. Many seemed to think that the little white man who talked to them, that they could see and hear with their natural eyes, and who told them to quit their nonsense, and, if really called, to prepare by going to school, etc., was better authority than those they saw in their dreams. There were sixty-four in that church, Zion's Chapel, who had been licensed by the church two years ago. The high water in 1884 scattered them abroad, and many have not returned.

"I learned, while in Chicot County, that some leading preachers, one the moderator of an association, had been ordaining men for money, without the knowledge of their churches or action of any church. A very sensible young man told me that they offered to ordain him for \$20, but he refused. After attending one of my institutes he and six others promised to attend the special course for pastors at Little Rock during the winter."

The Baptist Tribune is the name of a new paper published at Columbia, S. C., by Rev. E. M. Brawley, D. D., the late President of Selma University. The paper is well gotten up, well edited, and deserves a good support from our colored brethren for whom

it is specially intended. It supports Benedict Institute and deprecates the attempt of a few to start a school for girls in another part of the State, saying truly that while it is easy enough to start a school, it is not so easy to find the means for its maintenance. It urges concentration at Benedict Institute.

As to the emigration from South Carolina, the following is said:

"Now, we are candid enough to say that politics is not the cause of the emigration, but the business policy pursued by our land owners and country merchants, aided by one or two years of short crops, is the reason why so many colored people are forsaking the State of their birth and seeking homes among the valleys and mountains of our Western land. The colored people are the most patient of all races. They can endure almost anything. But poverty and oppression they cannot and will not now suffer. For them to pay an exorbitant price for the rent of land and then to be cheated in their accounts by their merchants, by being overcharged or by having a heavy interest charged to them, is but to endure slavery. Their instincts and impulses, guided by their reason, say, "Go!" And many have gone, are going, unless a change somewhere is made.

"In all this we do not wish to say that the removal of one or more families from an old community to a new country, is, in itself, a bad thing; for emigration is older than civilization. Poor people always have sought to improve their condition by this means. But we do wish to give emphasis to the fact, that the oppression of our colored people in their business relations, is largely the cause of their going away, and such a cause is not indicative of a very healthful condition of public morals.

"We want the white people to cry a halt. Change your tactics, gentlemen, or take the alternative; witness next year the blooming cotton field in imagination only.

"And we will say to the colored people, that emigration is not the "cure all" for all your troubles. If you want to go, then go; but you can remain where you are and buy land. Get a homestead and improve it. Dress plainly, indulge in no extravagance, and save your money. Buy a home and be lord of the soil. Then educate your children; and you will find that, after all, there is no fairer climate and no richer soil than those of South Carolina; no truly better place to live, and no greener, prettier spot on which to die."

—Hon. J. J. Spelman, of Mississippi, who has done royal work as a representative of the colored people in the temperance reform, recently delivered an address at Spelman Seminary.

—*The Spelman Messenger*, the "organ" of Spelman Seminary, is a bright and welcome sheet, which reflects credit on the instruction in printing and the work done by the pupils in type-setting, etc. A recent number contained a fine picture of "Union Hall," the large, long building formerly used by the government as a hospital building.

—Rev. Charles L. Purce, the new President of Selma University, pursued his studies at Richmond Institute, under Dr. Corey; has been principal assistant at Selma, and has been wisely chosen, as it seems to us, to occupy his present position. The

skies are brightening financially, and we trust the school may be extricated from its embarrassments.

—"The Treasurer's Book for Baptist Churches and Sunday Schools," prepared by Rev. H. Woodsmall, supplies a want among the colored churches, a number of which, as he writes, already have adopted it. It is an excellent thing for the purpose.

—Rev. S. Ufford, of Massachusetts, who has spent some time in Atlanta, has organized a colored choir called "The Atlanta Quartette," with which he proposes to make a tour of the North, to raise funds for the Training School for Nurses and the hospital building, which it is proposed to erect as an adjunct to the Spelman Seminary, though corporately separate. Our friend, Sidney Root, Esq., of Atlanta, is the originator of this institution, and deeply interested in seeing it established. It will be a noble thing to do.

—*The Student's Voice* is a small paper published at Selma University, the first number of which has reached us. Its motto is, "An Educated Ministry for Alabama." It has a column devoted to temperance. We welcome the new comer.

—We are glad to see the following from Dr. Brawley's pen in the *Baptist Tribune*. We claim the colored Baptists of the South as part of the Society's constituency, and of course expect they will "do some of the lifting," as we are glad to say they are doing it. Heavier lifting is needed.

"The American Baptist Home Mission Society is in charge of our educational work. This Society has already spent a vast amount of money in prosecuting it. The time has come, yea, it came a long time ago, for us to enter into more practical relations with the Society and do some of the lifting. For it is no small expense which is annually incurred to pay teachers, keep up repairs, and meet incidental accounts. Our experience as President of Selma University has shown us many things, and we feel it to be our duty to impress the great facts concerning the educational work upon the hearts and pockets of our churches, and we will do it."

—The Tullehassee school, so writes Brother Burdick, would highly appreciate bedding and clothing for some of the pupils who are almost destitute of decent apparel. If anybody is disposed to help, send barrels by freight to Muskogee, Indian Territory, addressed to G. E. Burdick. Prepay freight if possible, and write a letter when it is sent.

"Shall Ignorance and Vice Rule?"

[From the *Baptist Record*, Jackson, Miss., Dec. 16, 1866. Rev. J. B. Gambrell, D. D., editor.]

Last week Meridian, Vicksburg, and Columbus all held municipal elections, and in each the best element of society was outvoted by ignorance, massed in the interest of the liquor traffic and kindred vices. A few bad white men, mostly foreign to our soil, a

great horde of negroes, and morality, intelligence, good government, all go down, while their opponents go up to places of power. The grave question thrust upon our people is, whether our towns and cities shall be ruled by the ignorant vote controlled by a few bad men for evil purposes. This was the question as to all States a little more than a decade ago, and it had its answer in the united and resistless action of the intelligent and moral people, before which carpet-bagism went down to rise no more over the States. Shall ignorance and vice, beaten from State positions, fasten and fatten on our municipal governments, to be a constant menace to all good? We have a few honest words to say about it as a citizen and a Christian.

Truth and candor has been too much neglected in dealing with this question.

In the first place, the enfranchisement of the negroes *en masse* was the political sin of this century. Any honest man who is acquainted with their status knows that they cannot vote with judgment. Experience has shown that they have been duped and misled, often into danger, by selfish demagogues, that they have been injured by the ballot and not benefited. Such a great mass of ignorance has proven a constant temptation to bad men, and to overcome it very bad methods have been resorted to by the white people. Not only our political virtue, but our morality and our very civilization have been severely tried.

In all this the negro has not been to blame. There never was a more offenseless race. And never was a race more completely the sport of the passion of others. Stolen from his native land by Northern ship-owners, sold to Southern planters, kept in bonds for generations, liberated as the result of war, enfranchised to perpetuate Northern domination in the South and in the United States, the poor negro has been moved about like a pawn on the chess-board, while Saxons have played their various games with him. He should have our sympathy and our help in all possible ways. But there is one point settled in the nature of things—NEGRO RULE CANNOT BE BORNE. Let that be written large, and who will may read.

This is not a question of color, white or black, nor previous condition; it is essentially a question of fitness to rule. The first and main question is, not how the negro attained his present status, who was to blame, or what he may attain to after a while; the fact confronts us, and any one can see it—the negro race is not now prepared to rule this country. It is a hard case, but the fact is, negro rule means the overthrow of our civilization, the destruction of our homes, the expatriation of the white population, and, finally, the utter ruin of the negroes themselves. Any man who will look the situation fairly in the face will not need any of what has just been said. A country dominated by ignorance and prejudices, banded together by race ties, or any other way, is doomed. In some way such a calamity must be

averted. Every patriotic citizen feels it, and because the possibility of negro rule has hung like a dark cloud on the horizon of our State, many of our best and brightest young men have left our borders.

When we say that the negroes cannot rule this country and will not, we write according to all historical precedent. Where, since the world began, did the weak, unintelligent, rule the strong, intelligent?

The methods by which the rule of intelligence and morality in the South is to be secured will not be discussed in this place. Upon that question we have our views, and may give them subsequently. Just now we have to say that every Christian patriot, white or black, will align himself for the rule of virtue and intelligence. It was done in the Hinds County local option contest. When bad men sought to mass the negroes on race feeling and lead them to the poles to vote for the saloons, the educated colored people stood for the right.

We believe future contests in the South will be fought out for the rule of intelligence and morality. To secure this is vastly more important to us than any party triumph.

Our Continent.

—Minneapolis claims 165,000 inhabitants; almost four times as many as it had six years ago.

—The National Crops of 1886 are not quite equal to those of some former years, but they are amply sufficient not only for our own wants but for the demands from abroad, even if there should be a war in Europe. The *wheat* crop is stated at 453,250,000 bushels; the *corn* crop at 1,750,000,000 bushels; oats at 624,000,000 bushels; and cotton at 6,428,000 bales, with a possibility of its reaching 6,600,000 bales, the bale being reckoned at 450 pounds.

—Of all American cities, Philadelphia and Chicago have the largest space devoted to public parks, about 3,000 acres each; Boston and St. Louis come next, not quite 2,300 acres each. Then follow San Francisco, New York, Washington and Brooklyn, from 1,000 to 1,200, while Buffalo and several others range below 900 acres, and Baltimore has only 775 acres.

—The great cities of Europe, densely as they are peopled, far surpass us in this respect. Paris has 172,000 acres, London, 22,000 acres, Vienna, 8,000, and Berlin 5,000. Even Tokio, the Japanese Capital has 6,000 acres in parks.

—Washington Territory is one of the four territories in which, by act of its Legislature, women have the right to vote. In November, 1886, of 18,000 women who were voters, 7,330 exercised the right of voting.

—The total number of Indian prisoners at Fort Marion and Fort Pickens, Florida, Dec 1, 1886, is stated by the Secretary of War to have been 465, of whom 68 were women and 154 children under fourteen years of age. These include the most dangerous and vicious of the Apaches and Chiricahaus of Arizona, and the once formidable chiefs, Geronimo and Majnus.

—Our exports of merchandise have, since 1876, exceeded our imports, and the excess has in some years been more than \$250,000,000. In 1886 the difference in our favor was less only about \$44,000,000, the imports being \$635,435,136 and the exports \$679,524,830. It is said that the reduction in our exports was very largely due to the falling off in the exports of breadstuffs, provisions, petroleum, refined sugar, cattle and copper. The prohibition of American pork in France and Germany was an important item in this reduction.

—A recent interview with Third Assistant Postmaster-General Hazen gives some facts of interest in regard to the Post Office Department which do not often see the light. The postage stamps, the use of which began in 1847, forty years ago, are now used to the extent of two billion (2,000,000,000) a year. The Government now pays \$6.99 a thousand for them. This includes everything, even their delivery to the General Post Office. They are manufactured by the American Bank Note Company of New York.

—There has been some falling off in the sale of stamps, because of the reduction in the price of stamped envelopes, which are now sold at very low prices. These are made in Hartford, Conn., as are the stamp wrappers, on a four years' contract. The Government pay about \$3,245,000 for this four years' contract.

—The postal cards are made at Castleton, near Albany, and about 350,000,000 are used annually; not so many as in 1883 in consequence of the reduction in letter postage and the introduction of the letter sheets. About \$25,000,000 of these will be demanded the present year. The revenue of the General Post Office is increasing rapidly.

—The crops of California in 1886 were enormous in quantity and of excellent quality. A correspondent on Jan. 1 thus enumerates some of them: wheat, 1,100,000 tons shipped, about 1,400,000 tons or over 42,000,000 bushels produced; barley, 39,000,000 bushels; wool product, 38,500,000 pounds; raisins, 703,000 boxes; 19,500,000 gallons of wine, of which, alas, 3,000,000 gallons are to be distilled for brandy; fresh grapes, an unknown quantity, 80,000 tons being shipped East. There are 8,000,000 fruit trees in bearing in the State, and the number is rapidly increasing. The orange crop is becoming a formidable rival of that of Florida. The honey crop is also rapidly increasing, that of 1886 being 4,000 times larger than that of 1885, which was regarded as very good.

—The anthracite coal production of Pennsylvania for 1886 to Dec. 7, was 29,370,000 tons.

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.

We are glad to report to the readers of the HOME MISSION MONTHLY, that the \$1000 which our Society pledged for the new building in Mexico City has been raised. The Society has responded nobly to this call for extra gifts. We would urge each church circle to be very careful that these special gifts do not lessen the amount usually given for the general work.

Our teachers are still depending upon us for salaries. If any church has delayed sending its special gift for Mexican building, we would gladly receive it for our general work. Calls for help come to us from every hand, to which we are unable to respond, for lack of funds.

During the past two months the Board in Boston has assumed the support of Mrs. R. C. Mather, of Beaufort, S. C. Mrs. Mather is one of the most faithful and successful teachers among the colored people. For many years she has given her time, her money, and her strength, to aid in building up a Christian school in S. C.

So rapidly has this school grown, that many have been turned away for want of room. Mrs. Mather has now become one of our teachers, and may she long be spared to carry on her noble work.

The school at Salt Lake City is holding its sessions in the lecture room of the Baptist church. Mrs. Berkley writes, "A calico curtain separates the department of Miss Taylor from my own. Every day we are reminded of something lost in the fire. Several valuable reference books, and our school dictionary, besides twenty-four new Bibles received as a present, are among our lost treasures."

Miss Sweet, of Tahlequah, I. T., writes, "Our school grows more orderly and studious every day. I have taught in many schools in New York State, but have found no better material out of which to make a good school than we have found here. The Indians are most susceptible to praise; and those who will not study for study's sake, will study for the sake of praise in their monthly standing." The Bible is

taught in this school, and the aim of the teachers is to lead the scholars toward Christ.

Miss Rounds sends encouraging words from her field in Kulli Inla, I. T. She gratefully acknowledges the reception of many needed barrels of clothing, which have been of untold value to the poor people of this section. We would suggest to churches or individuals sending barrels, that they place *inside* the barrel, the name of church, city (or town), and State. Teachers receiving supplies so far away, frequently receive two barrels at once. As there is no way of determining who sent them, they cannot be acknowledged.

All our schools, from whom reports this month have been received, speak of deepening religious interest.

THE 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. THANE MILLER, Cincinnati, Ohio.
Treasurer—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.
Baptist Missionary Training School—2338 Michigan Ave., Chicago, Ill.

BAPTIST MISSIONARY TRAINING SCHOOL.

2338 Michigan Ave., Chicago, Ill.

Preceptress & Cor. Secretary, Mary G. Burdette.
Associate Preceptress, Emma L. Miller.
Matron, Mrs. M. M. Whaley.

LECTURERS AND SPECIAL INSTRUCTORS.

Theological and Bible Department.

Prof. E. B. Hulbert, D.D. j	Rev. C. Perren, Ph. D.
Prof. A. J. Sage, D.D.	Rev. E. O. Taylor.
Rev. Geo. C. Lorimer, D.D.	Rev. E. Sandell.
Rev P. S. Henson, D.D.	B. F. Jacobs.
Rev. Wm. M. Lawrence, DD.	Miss E. Church.
	Rev. A. K. Parker, D.D.

Medical Department.

Wm. H. Byford, M.D.	Sarah H. Stevenson, M.D.
Daniel T. Nelson, M.D.	Henry T. Byford, M.D.
Mrs. Davenport Piercy, M.D.	Daniel R. Brower, M.D.
Henry P. Merriman, M.D.	Delaskie Miller, M.D.
M. J. Merglier, M.D.	Emma M. Nichols, M. D.

Vocal Music, Prof. E. H. Nourse.

OUR NEW MISSIONS.

Seldom, if ever, has a mission opened under more favorable auspices than that at Memphis, Tenn., where Mrs. M. A. Ehlers, Miss Belle L. Pettigrew, and Miss Anna M. Barkly represent the Society. We quote from a letter recently received from Mrs. Ehlers:

"If you could have some of the bright and precious experiences which I have been enjoying the past month, it would go far toward compensating for the weary hours which you have to pass at your office desk. But one sentiment seems to demand expres-

sion this morning, and that is, 'Bless the Lord O my soul, and all that is within me bless His holy name.' The way has been prepared before us in this city. The pastors evince a hearty interest in our work, and are very thoughtful in devising plans by which we may reach other people. Of the nineteen colored Baptist churches in this city, eleven have thus far been directly brought into relation with our woman's work, and we hope the others will come as soon as we shall be able to visit them. We have held six general meetings for women. The attendance has averaged about 150. Many bring their Bibles and take part in the reading. At the opening of the meeting we ask for individual reports of Christian work done since the previous session. As these reports are given, we speak in terms of commendation or kind criticism, as the case seems to demand. At our last meeting, the attendance was 175, and twenty-five or thirty reported special work. These efforts are principally in the line of house-to-house visiting, inviting people to church and Sabbath-school, and sometimes includes Scripture reading and prayer. The lesson given at this meeting is of a very practical kind, and is followed by a discussion of the topic, and often by honest confessions and promises of improvement. Our training class meets three afternoons of each week. *I have never seen a company of students anywhere show more ability in grasping ideas and discerning their logical relations.* Some of these women depend upon their daily toil not only for their own support, but for dependent relations, yet they arrange with their employers so they can regularly attend the class sessions.

"Two mornings of each week we are 'at home' to any who wish to see us. The other morning, six came asking help on the Sunday-school lesson for next Sunday. This suggests a teachers' meeting as the regular order for some set time. The spirit of gratitude is very apparent. We are very busy on Sundays attending both white and colored schools. Many of the white people have received us very kindly. Miss Moore's work here, though so brief, was very marked in its influence. 'I am glad for the coming of Miss Barkly, for she hath refreshed my spirit.'"

Since the above was written, Miss Pettigrew has joined the missionaries at Memphis, and we trust the Lord has a great blessing in store for this station.

OUR CHINESE MISSION.

The following letter, written by Mrs. J. L. Sanford, of San Francisco, cannot fail to be read with gratitude by all who are interested in work among the Chinese in our land :

"Miss Booth told me that she gave you some account of the Christmas entertainments of our schools. We were gratified; I might say almost satisfied, with the way our children performed their parts, and we think our Christmas-tree for them was a success, and the effect of the whole on their parents and friends very fine.

"We hope good was accomplished by these festive exercises, in the way of winning favor for Christianity on the part of the Chinese. When they are pleased and animated by the joy and good cheer that pervades such an event, it is an auspicious time, I think, to impress upon them the truth which we celebrate, '*Unto you is born a Saviour*,' and I always take advantage of the opportunity to talk to them about our Saviour. On the evening that we had the

entertainment at the day school rooms, when we arrived at the rooms one of the little girls was absent.

"We asked the other children if they knew why she was not present. Some of them said her mother did not have time to bring her, and did not like to have her come out alone at night. We sent two of the boys flying down to urge the mother to let her come, promising that one of the teachers would carry her home after the exercises were over. Pretty soon the boys returned with the good news that she was coming—that the mother herself was bringing her up.

"When they arrived I went to speak to the mother—to tell her how glad we were that Tai Tai was allowed to come, and to show her a seat. 'Oh,' she said, 'I haven't time to sit down; I have some work to do, and must hurry back home,' and she looked as if she had work to do, with her old work-apron and slipshod shoes on. I asked her to sit down for a minute at least, and take a look at the tree, and see how happy the children were. She sat down right by the door, so that she could slip out after a little while. It was then time for the exercises to commence, and so the children began to sing. One piece after another was rendered till all was finished, and there the poor woman sat, as if she were glued to the seat. Then came my talk and a prayer by Dr. Hartwell, both in Chinese, and at last the distribution of the presents—the simple, cheap, yet to the children satisfactory, presents. When all was finished, and the children lingered to enjoy their sweets and toys, still Tai Tai's mother tarried—her face beaming with delight, and all thought of work apparently banished from her mind. She was among the last to leave, and her little girl among the happiest of the happy children that gathered at 1115 Stockton Street, that happy Christmas eve.

"I think I have told you of this woman before. She is the poor widow who mends old clothes for a living. I frequently go into her home, and talk or read to her about Christ. She listens politely to what I say, and sometimes even manifests a strong interest in what she hears, but she is a strong believer in the false gods of her native land, and has not yet yielded to the truth, though we feel she is one of the most hopeful cases we have among the women, because she manifests such unbounded confidence in us, and is willing for herself and her little girl to hear the Gospel. She is decidedly more favorable to Christianity than most of the Chinese women. I would again ask the board to join us in special prayer in her behalf.

"Her little girl seems to have no doubt that what we teach her about God and about the errors of the Chinese religions is true, and appears not afraid to say so.

"Our night-school boys did not do so well in their exhibition as we wished them to do, but it was their first appearance in public, and of course much embarrassment and awkwardness were to be expected.

"I am very hopeful that several of my night-school pupils are almost ready to come out on the Lord's side.

"It has seemed a long season of toiling with but little reaping. Oh, how we long to see those gathered in who seem so near the kingdom!

"I do believe, however, that God is going to allow us to see this year a greater harvest than ever before. Pray for us that it may be so.

"I don't know what good our last year's work did. I see in it some things to rejoice over—some advancement, some signs of blessing—but much of our work seems to have gone for naught, when we see so many that we have tried to lead into the light still groping in darkness, and bowing down in worship to wood and stone, and the works of their own hands or

imaginations. God only knows what our work is worth. It has been done with much of weakness and unwisdom and faltering, but *it has been done for Him* and in His name. His word has been read, explained, preached, and scattered in the form of books and tracts, and we have His promise that His word shall accomplish that whereunto He sent it. This is all my hope. God's word is given to the people, and God's spirit is ready to give it power over the hearts of men.

"All things considered, I think our outlook is bright for the year just begun. One thing that gives me especial and unbounded joy, is that our little church is in perfect peace and harmony, the members one with another.

"Another thing that I thank the Lord for and rejoice in, is that Miss Booth and myself have been enabled to work together in great love and harmony. We are *sisters*—we work together as such. We generally agree in our plans and ideas, *but* when we don't we have no trouble about it. Sometimes one yields, and sometimes the other, *but generally both*. I am so glad you sent *her* here. I believe the Lord ordered it, and consequently *it is well*."

TREASURER'S REPORT FOR JANUARY, 1887.

Colorado	1 80	Nebraska	55 26
China	10 00	North Carolina	3 12
Dakota	2 50	Ohio	196 29
Florida	5 00	Pennsylvania	726 77
Indiana	107 83	Tennessee	4 50
Illinois	466 20	Utah	5 00
Iowa	36 90	Virginia	4 50
Indian Ter.	38 60	Wyoming Ter.	50
Kansas	25 49	Wisconsin	80 78
Louisiana	11 00	Baby Band	31 10
Minnesota	116 65	Mite boxes	3 21
Mexico	1 00	Missionary Gardeners ..	5 00
Missouri	46 50	Tidings and Publica-	
Michigan	1 00	tions	237 99
Massachusetts ..	81 60	Total	\$3,865 83
New York	861 96		
New Jersey	697 78		

THE WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, Detroit; Recording Secretary, Mrs. C. R. Henderson, Detroit; Corresponding Secretary, Mrs. S. A. Gibson, Kalamazoo; Treasurer, Mrs. William A. Moore, Detroit.

The Board, which so wisely arranged topics for general prayer for missionaries on the second day of February, suggested none more needful than that assigned for a portion of the first hour—"Prayer for the kindling of a missionary spirit in all hearts." A day set apart to pray exclusively for this one object would be a day profitably spent. We find in our churches, side by side with earnest mission workers, those who share none of their zeal, and who, if they give at all for missionary objects, give because they are asked, or perhaps to quiet their consciences after a fresh presentation of truths have been laid before them. Their hearts are evidently not in the work, and He who alone can change the heart must lift these from the depths of worldliness and self into the sunshine of loving, willing obedience, or our efforts

to interest them will be of no avail. There are those in our smaller churches who know very little of the needs of our own country, or that of others, and we feel like asking the Lord to raise from among our women some who can go from church to church and from house to house with the sword of divine truth, which shall demolish all barriers which have been mentally erected against mission invasion, and to organize for work those who have waited for a leader.

We are increasing our endeavors to reach all the young people and children, having for a helper in this department our former secretary, Mrs. Renwick. Though absent from the State she kindly aids by her correspondence. Our hope for the future is in the intelligent education of the young in home missions. As a great help to our circles our president, Mrs. Austin, has prepared leaflets for each month, which give a condensed history of different departments of the home mission work with which we are particularly connected. The "leaflet" for our next meeting is upon Mexico, which will have additional interest after reading a letter received from there written by Concepcion Chonita Renteria, a judicious Christian worker in the City of Mexico. It may interest the readers of the MONTHLY, if given in full, as translated from the Spanish language in which she wrote it:

"Beloved sisters in the Lord, I am pleased to know that you are interested in the evangelization of this part of the world. I will give you a brief account of my labors in this capital. Immediately upon my arrival here, without loss of time, I commenced visiting from house to house, encountering, as was very natural, many difficulties. Our God, who is never forgetful of His servants, soon showed Himself by my side, and after passing to and fro for many days I visited a family which was wholly given up to idolatry. The mistress of the house listened to the gospel, and was converted to the living God. So great was her hatred toward the idols, that she smashed them to pieces, bringing me one that her sister had kept hidden as spoils of the war. She and her husband and one of her daughters were converted to God, and were buried with Christ in baptism, and I have great hopes of the rest of the family. Another lady whom I visited gives evidence of faith in God, as she has been impressed by the teaching of the gospel; she no longer believes in images, and has delivered to me three of their gods, and these are now in possession of Brother Sloan. Afterward I was invited to visit the jail in company with the wife of the American Consul-General, she being a Baptist. Standing in the midst of the multitude, the jailer caused the female prisoners to give attention to the Word of God. I, being much favored of the Lord, chose for my text in John, that 'God so loved the world that He gave His only begotten Son,' etc. There seemed to be much emotion in some hearts, and they appeared contrite, saying they believed in the Son of God as their only Savior. And so, dear sisters, I have more and more hopes that this nation will be converted to the living God. I have lately visited a family where I was requested to offer prayer, and a member of the family accompanies me to church. She has been satisfied with our views of baptism, and will be baptized next Sabbath. She is engaged in a further study of the doctrines of the Saviour. I make it a point every day to make at least two visits, distributing tracts, bibles and testaments, talking with

the people in the public squares and streets. On one occasion, passing along the street I saw a company of forty or fifty women, and drawing near to them I spoke of Christ's work, and told them that when the Saviour was nailed to the cross for our sins He must have loved greatly our souls, and several of them gave indications of love to God.

"Yours in Christ,
"CONCEPTION RENTERIA."

Miss Dyer writes from the Hartshorn school:
"Our second term has commenced with encouraging prospects, having some very promising girls. We have not had as many conversions in the school as usual, but in a work like this we cannot measure success by the number of souls given in year by year. New students as they come in must be *trained*. They must be taught how to love; they must be taught how to think. The seed must be dropped into their minds and left to take root, and by-and-by we shall see the blade, then the ear, then the full corn in the ear. We miss the class that went out from us last year, but we know they are doing good work elsewhere."

Rev. Frank Barnett, of Ogden, Utah, has been suddenly called to Michigan by the severe illness of his mother. He left his church in the midst of revival interests, commending them to the care of Him, whose blessings have honored the efforts put forth in that field of work.

TREASURER'S REPORT FOR OCTOBER, NOVEMBER, DECEMBER.

Flint, \$10.00; Grand Blanc, \$6.50; Mundy, \$1.00; Mrs. Colwell, 35 cts.; Big Rapids, \$4.00; Greenville, \$1.10; Petosky, \$5.00; Traverse City, \$2.19; Bad Ax, \$1.25; Sand Beach, \$1.97; Mrs. Wm. Crary, Marion, \$1.35; Coldwater, \$5.28; Bellone, \$5.00; Charlotte, \$5.00; Jackson, \$12.83; Allegan, Young Ladies, \$22.50; Battle Creek, \$5.00; Ganges, \$3.00; Hickory Corners, \$1.00; Kalamazoo, \$37.13; Lawton, \$2.50; Prairieville, \$2.00; Plainwell, \$4.50; Young People, \$4.19; Adrian, \$5.00; Mrs. Bartlett's Infant Class, \$2.00; Hudson, \$5.40; Clarkston, \$3.90; Detroit 18th, \$6.07; Detroit, First German, \$5.25; Detroit, Woodward Avenue, Mrs. O. S. Gulley, \$10.00; Mrs. Wm. A. Moore, \$10.00; Port Huron, \$5.00; Speaker, \$5.70; Saginaw City, \$23.00; Lansing Band, \$1.70; Oleimos, \$1.00; Ovid Band, \$5.00; Cassopolis, \$2.75; Three Oaks, \$3.49; Band, \$1.19; Colon, \$5.00; White Pigeon, \$1.50; Holly, \$3.00; Sunday School, \$6.00; Howell, \$19.00; Milford Band, \$15.00; Parshallville, \$4.00; Plymouth, \$2.00; Bedford, \$1.50; Salem, \$16.50; Band, \$1.00; Ann Arbor, \$18.00; Ypsilanti, \$0.60; Thank-offerings, \$37.25; Collections, \$46.46; Carrie E. Renwick, Memorial, \$1.00; Mrs. W. B. Renwick, \$1.00; Three Rivers, \$1.12; Baby Helpers, William Van Husan Moore, Florence Van Husan, Abby Austin Lumsdon, Detroit, Willie R. Renwick, Grand Rapids, Foster R. Renwick, Chicago, Samuel Gibson, Hashel, Winfred Hodge, Kalamazoo, 10c. each. Total, \$450.72.

THE WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

The first quarterly meeting of the Woman's Baptist Home Mission Union of Connecticut, for this year, was held with the Calvary Baptist Church, New Haven, Thursday, January 27th.

A clear, crisp winter afternoon brought out quite a good attendance of ladies, and the meeting was intensely interesting. Mrs. Samson presided and led the devotional exercises.

The usual reports of the Secretary and Treasurer were listened to attentively, especially the Treasurer's,

as it showed quite a sum on hand after meeting our pledges.

The reports from the Circles are always interesting, and at this time were no exception. A number of barrels of clothing had been sent—one from the Calvary Church, New Haven, valued at \$85.00; another valued at \$31.00 was sent to Mrs. Becker. The Circle at the First Baptist Church had also sent one to Mrs. Becker, valued at \$26.00. They also reported a contribution from the Pearl Gatherers' Mission Band for the support of two students at Benedict Institute. Two ladies had been made life-members.

The Bridgeport Circle sent a very valuable barrel to Dr. G. E. Burdick, at Tullehassee Mission. The Golden Penny Band, of Chester, had also sent a very valuable barrel to Mrs. Becker. Interesting letters were read, showing the gratitude with which these barrels had been received, and the help and comfort they gave to the recipients.

Two new Circles were received, thus adding to our number of workers, and bringing with them much enthusiasm.

A letter from Mrs. Becker is always an interesting feature at our meetings, and the one read by Mrs. Samson gave us a thrilling account of the people in and about Columbia and of her work in the school.

A letter from one of the students showed a good Christian spirit and a determination to improve every opportunity for advancement in life. The Executive Committee's recommendation that from our appropriation of \$300 for work in the City of Mexico we pay the rent of the school-building for Miss Osborn, met the approval of the ladies. Prayer was then offered for our workers. Mrs. C. H. Butrick then gave us a very interesting account of her recent visit among some of the Circles, showing by their enthusiasm and earnestness that some of the sisters desire to be "doers of the Word, and not hearers only."

Miss Ogden, of Shelton, who desires to be a missionary, told us of her earnest desire, ever since her conversion, to work for the Master.

Our next speaker, Mrs. S. D. Phelps, needed no introduction. Her bright face and cheering words are well known to all, and are always inspiring. Her address was excellent. She gave a startling account of the evil that is brought here by foreigners from all lands—bringing with them their atheistic ideas, their Pagan religion and all the wickedness that follows in their train. She incited us to more earnest effort in home mission work, until this wickedness is overcome and this land becomes, as it should, the light that shall give forth light and joy to all that sit in darkness.

Mrs. Friday, of Burma, was with us, and gave us a few words of Christian greeting, wishing us God speed in home mission work.

After a collection, fervent prayer was offered for the success of all mission work by Mrs. Whiting. The pastor dismissed the meeting with the benediction.

MRS. W. H. ELKINS, *Secretary*.

BOOK NOTICES.

COMMENTARY ON MATTHEW. By JOHN A. BROADUS, D.D., LL.D. American Baptist Publication Society, Philadelphia, Pa. pp. 610. \$2.25.

This is a model commentary. For conciseness, fullness, clearness, for its combination of the critical and the popular element, for service alike to the learned pastor and to the man of ordinary attainments, for the thoughtful, spiritual comments of its learned author, and the pithy quotations of opinions held by eminent men of christendom, we regard this work unequalled. We are proud—a kind of sanctified pride we hope—that at last we have a Baptist commentary that will rank with any other that has been or is likely to be produced. If any pastor, superintendent or teacher, wants a valuable commentary on Matthew, by all means procure this.

LIGHT FOR THE JOURNEY: FROM RUTHERFORD'S LAMP. By ROBERT G. SEYMOUR, D.D. Duodecimo, 130 pp. American Baptist Publication Society, Philadelphia.

This little volume is full of gems from the saintly Rutherford's writings, including his beautiful hymn, "Glory dwelleth in Immanuel's Land." It is devoutly spiritual, and thus helpful to the Christian life.

These are handsomely gotten up Sunday school books, by the Publication Society, and seem pervaded by a healthful Christian spirit.

A TREASURER'S BOOK FOR BAPTIST CHURCHES AND SUNDAY SCHOOLS. By REV. H. WOODSMALL. Graves and Mahaffey, Memphis, Tenn.

This work contains "convenient forms for keeping accounts of the weekly offerings for pastor's salary and other church expenses; monthly offerings for the poor and contributions for missionary objects; also, appropriate forms for keeping the cash account with each fund; with an introduction on the duty of giving to the Lord, the principles that should govern and suggestions as to systems in collecting money." The work seems peculiarly well adapted to the purposes. Every church treasurer should have something of this sort for the accurate and systematic keeping of his accounts, and such a book will become exceedingly valuable for reference as the years go by. For a church of 200 members or less, the price is \$1.25; above 200 up to 350, \$1.50; and \$1.75 for a larger number.

J. A. Harris,	Montclair, N. J.,	Jan. 12.
C. L. Percy,	Port Murray, N. J.,	Jan. 19.
Watson S. Dorset,	Williamsburg, Va.,	Jan. 11.
W. M. Allen,	London, Ky.,	Jan. 15.
P. S. Elsom,	Stanford, Ky.,	Jan. 20.
William J. Agee,	Pleasant Ridge, Ky.,	Jan. 2.
J. H. Peay,	Newbern, Tenn.,	Dec. 28.
W. C. Durham,	Mt. Taber, N. C.,	Jan. 2.
Joseph A. Robinson,	Charleston, S. C.,	Dec. 26.
D. C. Smith,	Milwaukee, Wis.,	Jan. 6.
J. T. M. Johnston,	Ashland, Mo.,	Sept. —.
James M. Martin,	Salem, Mo.,	Sept. 26.
W. J. Denton,	Pleasant Ridge, Mo.,	Dec. 19.
W. W. Laughlin,	Warren, Mo.,	Dec. 29.
Joseph Christian,	Warren, Mo.,	Dec. 29.
William L. Merritt,	Daviess Co., Mo.,	Jan. 15.
R. F. Jenkins,	Daingerfield, Texas,	Nov. 14.
J. W. Roberts,	Chilton, Texas,	Dec. 12.
Joseph A. Stephen,	Bremond, Texas,	Dec. 12.
J. R. Finley,	Gordonville, Texas,	Dec. 19.
J. R. Carson,	Graham, Texas,	Jan. 13.
W. B. Starbuck,	Spring Lake, Dakota,	Jan. 11.

CHURCHES ORGANIZED.

PLACE.	DATE
West Union, W. Va.,	Jan. 29.
Ceredo, W. Va.,	Jan. 30.
Meadow Dale, W. Va.,	Jan. 30.
Hinton, W. Va.,	Jan. 13.
Chattanooga, Tenn., Central Baptist Church,	Nov. 21.
Sim's Creek, Texas,	Dec. 25.
Camp Creek, Texas,	Jan. 14.
Sheldahl, Iowa, First Swedish Baptist Church,	Nov. 29.
Mullinsville, Kans.,	Dec. —.
WaKeeney, Kans., Colored Baptist Church,	Dec. —.
Mt. Vernon, Kans.,	Dec. —.
Sedgwick City, Kans.,	Jan. —.
Bow Creek, Kans.,	Jan. —.
Spring Lake, Dakota,	Jan. —.
Ellensburg, Wash.,	Jan. 2.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Worcester, Mass., Dewey Street Baptist Church,	Jan. 13.
Kingston, Mass.,	Jan. 20.
White Plains, Ga.,	Jan. 16.
Gallipolis, Ohio,	Jan. 30.
Durand, Mich.,	Nov. 14.
Grand Rapids, Mich., Wealthy Avenue Baptist Church	Jan. 16.
Detroit, Mich., Woodward Avenue Baptist Church,	Jan. 19.
Denver, Ind.,	Jan. 30.
La Grange, Ill.,	Jan. 14.
Winona, Minn., German Baptist Church,	Dec. 11.
Hamilton, Minn.,	Jan. 23.
Sioux City, Iowa, Swede Church,	Dec. 26.

Burlington, Iowa, First Baptist Church,	Jan. 2.
Argentine, Kans.,	Jan. 9.
Mayfield, Kans.,	Jan. 16.
Wabash, Neb.,	Jan. 30.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Ira Leland,	76.	Brunswick, Me.,	Jan. 3.
G. G. Fairbanks, D.D.,	62.	Middleboro, Mass.,	Jan. 4.
J. Parker Chapin,	62.	North Leominster, Mass.,	Jan. 7.
Edwin Burnham,	69.	Newburyport, Mass.,	Jan. 29.
J. B. Mitchell,	—	Hinsdale, N. H.,	Jan. 11.
Albert L. Post,	78.	Montrose, Pa.	Jan. 6.

Ministerial and Church Record.

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

ORDINATIONS.		
NAME.	PLACE.	DATE.
J. N. Allen,	Halifax, Mass.,	Jan. 12.
D. G. Lawson,	Stepney, Conn.,	Jan. 20.
Arthur L. Candee,	Cross River, N. Y.,	Jan. 12.

William Martin,	—	Williamston, Va.,	—
Jabez Swiger,	62.	Muse's Bottom, W. Va.,	Jan. 22.
Francis G. Cessna,	51.	Hodgensville, Ky.,	Oct. 12.
Landon E. Duncan,	31.	Lexington, N. C.,	Jan. 19.
J. A. Farthing,	77.	Sweet Water, N. C.,	Jan. 6.
J. F. Moore,	—	Carthage, N. C.,	Jan. 9.
Fielding Maddox,	—	Stone Mountain, Ga.,	Dec.—
J. W. Webb,	—	Loganville, Ga.,	—
S. Cornelius, D.D.,	61	Little Rock, Ark.,	Dec. 29.
George C. Brown,	47.	Paris, Mo.,	Jan. 18.
W. B. Walthall,	67.	Fulton, Mo.,	—
E. M. McGraw,	60.	Blue Grass, Ind.,	Dec. 25.
Jesse N. Underwood,	68.	Chambersburg, Ind.	Jan. 6.
J. N. Tolman,	67.	Chicago, Ill.,	Jan. 23.
Burton B. Carpenter,	76.	Griggsville, Ill.,	Dec. 29.
J. W. Parkhurst,	56.	Ceresco, Mich.,	Jan. 16.
Harmon Ellis,	54.	Marshall, Wis.,	Jan. 28.
Albert Davey Low,	74.	Atlantic, Iowa,	Jan. 8.

“ Joseph Scholz, Hastings St. German Mission, Chicago, I
“ F. A. Holtzhausen, Watertown, Wis.
“ Jacob Albert, Germans in Minneapolis, Minn.
“ S. G. Adams, Pipestone, Minn.
“ J. W. Hough, Mapleton, Iowa.
“ W. J. Howard, Corning and Prescott, Iowa.
“ W. C. Shepherd, Clearfield and Kent, Iowa.
“ H. Geo. Carstens, Germans in Denton, Texas.
“ George Brown, Marysville, Kans.
“ C. H. Wareham, Marion, Kans.
“ George Kline, Bismarck, Dakota.
“ J. R. Deckard, Mandan, Dakota.
“ J. H. Vories, La Veta, Colo.
“ H. E. Adams, Selma, Calif.
“ S. W. Beaven, Puyallup, Wash.

The following reappointments were made :

Rev. K. Newkinst, Swedes in New Haven, Conn.
“ W. Lipphardt, Germans in Evansville, Ind.
“ F. Bower, West Union, Iowa.
“ L. H. Fisher, Osage City, Kans.
“ J. W. Osborn, General Missionary for Nebraska.
“ B. Matzke, Germans in Spring Creek, Dakota.
“ E. N. Elton, Fort Collins, Colo.
“ L. L. Wood, Salt Lake City, Utah.
“ Geo. B. Morse, Bozeman, Mont.
“ James Cairns, Colfax, Wash.
“ Q? Montes, Montemorelos and vicinity, Mexico.

Home Mission Appointments

IN FEBRUARY.

The following new appointments were made :
 Rev. Fred A. Licht, Second German Church, Chicago, Ill.

FINANCIAL STATEMENT.

FOR JANUARY.

MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$27,491 12
Donations from Churches, Sunday Schools, and Individuals,	- - - - -	\$14,024 87
Legacies,	- - - - -	3,516 00
Tuition, Room Rent, etc., from Students,	- - - - -	975 12
Income from Investments,	- - - - -	2,239 77
“ “ Rent of Real Estate,	- - - - -	587 67
Home Mission Monthly,	- - - - -	569 59
Jubilee Volume,	- - - - -	15 25
		<hr/>
Received Designated for Debt,	- - - - -	\$21,928 27
		10,726 55
		<hr/>
Total for January,	- - - - -	\$32,654 82
Donations, Legacies, etc., from April 1, 1886, to January 1, 1887,	- - - - -	\$232,230 03
		<hr/>
Total for ten months,	- - - - -	\$264,884 85

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$11,476 04
Interest “ “	- - - - -	375 00
“ “ Loan “	- - - - -	443 01
		<hr/>
		\$12,294 05
Donations, Legacies, and Interest from April 1, 1886, to Jan. 1, 1887,	- - - - -	\$19,828 07
		<hr/>
Total receipts from all sources,	- - - - -	\$297,006 97

Contributions and Legacies.

FOR JANUARY, 1887.

[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, \$96.67.

Bluehill Church.....	24 60
Bangor, Second Church.....	19 00
Sunday school.....	12 82
Kenduskeag Church.....	5 00
West Hampton Church.....	10 00
Waterville, Sundry Contributions, per Rev. E. Leger.....	13 25
Hartland, Mrs. M. E. Pratt.....	2 00

C. E. F. Designated for Mexico:
 Cornna, Alvin Young..... 5 00

NEW HAMPSHIRE, \$155.00.

Concord, Mrs. Wm. B. Stearns.....	100 00
Nashua, First Church.....	35 00

Designated for Debt:
 Hopkinton, in add..... 5 00

*Nashua, First Church..... 15 00

VERMONT, \$120.83.

Waterbury Centre, Lyman Prescott.....	5 00
Fairfax Church.....	31 36
Burlington, First Church.....	5 14
Sharon Sunday school.....	2 35
Whiting, Rev. J. C. Shirk.....	2 00
Chelsea, Mrs. R. L. M. Douglass.....	5 00
Rutland Sunday school, for Mormon work.....	6 57
Bakersfield, Mrs. J. R. Maynard.....	5 00
Bellows Falls Church.....	13 50

Designated for Debt:
 Bellows Falls Church..... 15 00
 *Rutland Sunday school, for "Colored Schools"..... 5 91

C. E. F. Designated for Mexico:
 West Brattleboro, "Busy Bees"..... 5 00
 Whiting, Rev. J. C. Shirk..... 2 00
 Brandon, A Friend..... 1 00

LEGACY.

Fairfax, Interest on Bequest of J. M. Hotchkiss.....	16 00
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MASSACHUSETTS, \$3,514.34.

Merrimac, Mrs. V. B. Sawyer.....	50
Danversport Church.....	28 00
Stoneham Sunday school.....	15 31
Andover Church.....	21 50
Middleboro, Central Church.....	22 46
Clinton Church.....	29 50
A Friend.....	30 00
Cambridge, First Church, A Friend.....	5 00
Still River, Chas. Chase, a Thank offering on Nine- teenth Birthday.....	50 00
Haverhill, Mrs. J. H. Duncan.....	20 00
Winchester, First Church.....	46 73
West Acton Church.....	11 25
Fall River, Second Church.....	100 00
Shelburne Falls, Young Ladies' Mission Band.....	12 00
Seetama Guild.....	7 00
Gloucester, Levi Carter.....	7 00
Springfield, C. B. Biglow.....	20 00
Westfield Church.....	4 35
Fall River, Mrs. E. M. Boomer.....	1 00
Boston, Clarendon St. Church.....	205 91
Mrs. M. B. Adams.....	25 00

Sharon, Mrs. E. F. Merriam.....	1 00
Worcester, First Church, in addition.....	11 93
Wollaston Heights Church.....	30 00
Littleton Church.....	27 00
Amherst Church.....	7 40

Designated for Debt:

Hancock, C. H. Wells.....	10 00
Boston, A. J. Coolidge.....	20 00
Andover, Rev. J. M. Wilbur.....	25 00
Cambridgeport, Rev. J. M. McWhinnie.....	25 00
Royalston, Rev. J. T. Smith, D.D.....	5 00
Needham, Rev. W. H. Clark.....	5 00

C. E. F. Worcester, Mrs. Ethan Allen..... 10 00
 Boston, Mrs. C. M. Winch, "Dakota"..... 100 00
 Chas. A. Roundy..... 5 00
 Haverhill, Mrs. J. H. Duncan, "Dakota"..... 5 00

Designated for Mexico:

Franksville, Mrs. Sarah W. Wright.....	2 50
Andover Church.....	5 00
A Friend.....	5 00
Boston, J. S. Paine.....	50 00
Cambridgeport, Miss. G. F. Leonard.....	1 00
Miss H. M. Leonard.....	1 00

LEGACY.

Boston, Estate of Samuel C. Demarest.....	2,500 00
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RHODE ISLAND, \$731.71.

Jamestown, Mrs. L. C. Clarke.....	25 00
Providence, Central Church.....	548 00
Fourth Church Sunday school.....	16 00
First Church, Weekly Offering.....	40 70
Rev. Chas. Hubbard.....	10 00
Central Falls Church.....	47 36
Westerly, First Church.....	14 65
*For Indian University, I. T.: Woonsocket Church.....	20 00

Designated for Debt:
 Providence, Mrs. H. H. Hartwell..... 10 00

CONNECTICUT, \$1,134.08.

Bethel, E. and T. Hall.....	3 00
New Haven, Calvary Church.....	150 00
Bridgeport, East Washington Ave. Church.....	33 00
East Washington Ave. Sunday school.....	5 00
Danielsonville, Mrs. H. N. Clemons.....	1 00
Chelsea Church, Golden Penny Band.....	3 00
Hartford, Asylum Ave. Church.....	91 35
*Woman's Baptist Home Mission Union, for Benedict Institute, S. C.....	112 50
*Norwich, Central Church, for Student in Atlanta Seminary, Ga.....	35 73

C. E. F. Designated for Mexico:

Chester, Rev. G. P. Watrous.....	4 50
Ladies' Home Mission Society.....	5 00
Bridgeport, Albert Wisner.....	25 00
New Haven, Hon. Francis Wayland.....	500 00
Deep River, S. H. Jennings.....	25 00
Stamford, Rev. L. H. Wakeman.....	1 00
C. J. Powelson.....	1 00
Z. Lawrence.....	1 00
W. Ferris Waterbury.....	1 00
D. H. Haight.....	1 00
Tylerville, Rev. Geo. H. Lester.....	10 00
Meriden, John D. Hall.....	35 00
First Church.....	30 00
" " Sunday school.....	40 00
Montville, R. G. Hooper.....	10 00
Putnam Church.....	10 00

NEW YORK, \$18,733.06.

New Rochelle, Salem Sunday school.....	13 18
Brooklyn, Mrs. Emily J. Hanna.....	10 00
Morris Church.....	30 15
West Troy Church.....	22 00
Young People's Mission Band.....	3 00
Troy, Fifth St. Church, "Ladies' Society".....	20 00
Second Church.....	30 00
Daniel Van Antwerp.....	1 00

East Troupsburg Church.....	5 00
Lansing and Groton Church.....	10 83
Camillus Church.....	51 57
Whiteboro Sunday school.....	5 00
Patterson Church.....	8 00
Mechanicsville Church.....	13 40
Hudson Church.....	33 23
Hamilton, First Church.....	110 43
Auburn, First Church.....	106 00
Albion, Conant Sawyer, D.D.....	10 00
Wilson, Curtis Pettit.....	20 00
Mrs. Curtis Pettit.....	6 00
Painted Post Church.....	16 40
Watertown Church.....	43 00
Oswego, West Church.....	164 85
West Sunday school.....	45 90
Meridian Church.....	7 25
New York City, Fifth Ave. Church, in part.....	70 82
Sand Lake, Rev. M. M. Mills.....	1 00
Saratoga Springs, First Church, T. W. Waterbury.....	10 00
Mary F. Waterbury.....	3 00
E. R. Waterbury.....	10 00
Milton Church, Mrs. Carrie Bellinger.....	5 00
Yates Association.....	95 81
Belfast, the late Mrs. A. S. Kneeland.....	500 00
Canistota Church.....	9 35
Pawling, Central Church.....	14 16
Holley Church.....	19 83
Sand Lake Church.....	6 00
Norwich Church, in part.....	25 00
Afton Church.....	12 70
Rochester, Lake Ave. Church.....	50 20
Lake Ave. Sunday school.....	22 75
Second Church Sunday school.....	18 43
Parma, First Church, Young Ladies' Mission Society.....	4 88
Second Church.....	6 65
Ogden Church.....	43 45
Webster Church.....	4 50
Henrietta Church.....	4 60
West Church.....	21 00
Penfield Church.....	48 00
Pittsford Church.....	26 50
Clifton Church.....	10 00
Mumford Church.....	31 00
Greece Church.....	20 60
Albany, Emmanuel Church.....	583 06
Binghamton, First Church.....	193 36
Amenia Church.....	110 22
Syracuse, Mary Sizer (deceased).....	90 00
Designated for Debt:	
Troy, Mrs. Lisk.....	1 00
Rev. H. O. Hiscox.....	15 00
J. De Golyer.....	25 00
Second Church.....	10 00
Fifth St. Church.....	2 00
Ladies of Fifth St. Church.....	6 50
New York City, John D. Rockefeller.....	10,000 00
Brooklyn, W. W. Bliss.....	25 00
Morrisonville, Rev. W. Nelson Thomas.....	10 50
Hermitage Church.....	6 00
Addison, P. C. Daniels.....	10 00
*New York City, Calvary Sunday school, for Student in Richmond Theological Seminary, Va.....	50 00
*For Benedict Institute, S. C.: Brooklyn, Geo. B. Forrester.....	10 00
*For Bishop College, Texas: Holland Patent, Ladies' Mission Society of Oneida Association, Mrs. S. N. Ward.....	30 00
East Clarence Church, for Furnishing.....	32 00
Whitesboro, Woman's Mission Society of Oneida Association.....	10 00
*For Jackson College: West Winfield Sunday school.....	13 00
C. E. F. Wilson, Curtis Pettit.....	25 00
Orient Point, Dan'l T. Latham.....	50 00
Designated for Mexico:	
Morrisonville, Victor Wells.....	1 00
Troy, W. W. Whitman.....	15 00
Brooklyn, Rev. J. H. Dudley.....	5 00
New York City, John D. Rockefeller.....	4,500 00
John B. Trevor.....	1,000 00
Colgate Hoyt.....	50 00
Horace Waters.....	10 00
Flushing, Miss A. Parsons.....	1 00
New Rochelle, R. P. Carpenter.....	1 00
Brooklyn, Mrs. H. Hutchins.....	1 00

NEW JERSEY, \$2,488.70.

Plainfield First Church.....	30 002
Westfield Church.....	10 33
Mullica Hill Church.....	10 00
Pemberton Church.....	24 20

Greenwich Church.....	10 35
Camden, First Church.....	63 82
Bridgeton Sunday school, for needy Sunday schools in West.....	63 82
Elizabeth, East Church.....	25 96
Jersey City, First Church.....	10 00
Monthly Concert.....	54 21
Monthly Concert.....	6 82
Designated or Debt:	
South Vineland Church.....	11 00
C. E. F. Orange, R. L. Banta.....	20 00
Designated for Mexico:	
Salem, Miss S. S. Walker.....	5 00
North Orange Church.....	1,000 00
Stormville, E. A. Van Kleeck.....	1 00
Morristown, Mrs. C. C. Bishop.....	1,000 00

PENNSYLVANIA, \$5,522.69.

Philadelphia, Mrs. J. V. Ambler.....	50 00
Memorial Church.....	36 30
Tabernacle Church, P. C. Hollis.....	25 00
Tabernacle Church.....	95 70
A Friend.....	100 00
Fifth Church, J. H. Mann.....	50 00
Taylorville, Welsh Church.....	10 20
Warren, First Church.....	17 85
Muncy Church.....	31 33
Clarion Church.....	18 00
Cambridgeport Church.....	13 25
Dimock Church.....	1 00
St. Clair, Sattsburg Church.....	7 57
Philadelphia, Second Church, Germantown Woman's Home Mission Society.....	20 75
Wm. Hawkins.....	10 00
Pittsburg, Fourth Avenue Church, Ladies' Aid Society.....	25 00
Upland, J. Lewis Crozer.....	1,000 00
Danville Church.....	1 50
Purchase Line, Rev. Samuel Furman and Wife.....	10 00
Philadelphia, Frankford Ave. Sunday school.....	28 00
West Philadelphia, First Church.....	109 50
Second Baptist Church.....	210 75
Spruce St. Church.....	16 43
Sunday school.....	10 13
Gethsemane Church.....	71 50
Lewisburg, Rev. G. M. Spratt, D.D.....	5 00
Lower Dublin Church.....	4 17
Mrs. M. R. Trevor.....	400 00
Angora Church.....	25 00
Phoenixville Sunday school.....	12 00
Pan Handle Association.....	3 27
Johnstown Church.....	8 00
A Friend, per Dr. Spratt.....	2 00
Lehman, Rev. P. S. Brewster.....	5 00
Oakland Cross Roads, J. W. Wilson.....	10 00
Pottsville Sunday school.....	4 00
Brandywine Church.....	19 24
Berwyn, Great Valley Church.....	6 25
Malvern, Willistown Church.....	25 20
Edinboro, Washington Church.....	8 00
*Philadelphia, Mrs. E. Corlies, for Two Students at Richmond Theological Institute, Va.....	75 00
Mrs. M. R. Trevor, for Student at Wayland Seminary, D. C.....	100 00
*West Chester, Dr. J. E. Jones, for Students at Wayland Seminary, D. C.....	100 00
*Williamsport Church, for Indian University, I. T.....	20 00
C. E. F. Designated for Mexico:	
Philadelphia, Mrs. J. V. Ambler.....	25 00
Through the National Baptist.....	62 35
Frankford Ave. Sunday school.....	10 00
Hon. H. G. Jones.....	25 00
Lewisburg Church.....	84 15
St. Clair, D. W. Lewis.....	5 00
Lancaster, Miss S. S. Le Fevre.....	50 00
Phoenixville Sunday school.....	5 00
Mill City, Mrs. S. A. Champlin.....	10 00
Upland, Sam'l A. Crozer.....	1,000 00
J. Lewis Crozer.....	500 00

LEGACY.

Harrisburg, Estate of Mrs. S. D. Young.....	1,000 00
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DELAWARE, \$100.00.

Wilmington, Ladies' Home Miss. Soc.....	50 00
Sunday School Union.....	50 00

DISTRICT OF COLUMBIA, \$70.05.

*Washington, Calvary Church.....	31 55
Wayland Seminary.....	

Students for tuition	26 50
" " room rent	12 00
VIRGINIA, \$55.00.	
*Richmond, Hartshorn Mem'l College:	
Students for tuition	35 50
" " room rent	19 50
WEST VIRGINIA, \$45.00.	
Huntington Church	20 00
Raven's Eye, Antioch Church	2 00
Slaughters Creek Church	2 00
Designated for Debt:	
Alderson Church	11 00
Parkersburg, Rev. W. E. Powell	10 00
TENNESSEE, \$8.35.	
Memphis, Middle Church	1 90
" Sunday school	6 45
NORTH CAROLINA, \$249.36.	
*Raleigh, Shaw University:	
Students for tuition	83 48
" " room rent	83 48
O'ld Accounts	17 35
Sundries	60 88
C. E. F. Designated for Mexico:	
Raleigh, Young Ladies' Mission Society of Estey Seminary	3 17
Blount St. Church	1 00
SOUTH CAROLINA, \$249.45.	
Philadelphia, Eli Grove Church	4 11
Packville, Calvary Church	1 50
Camden, Broom Hill Church	20
Kingsree, St. John's Church	3 34
Greelyville, St. James Church	1 00
Timmonsville, Bethlehem Church	1 95
Bennettsville, Saw Mill Church	1 90
Ordination Council	4 87
Ebenezer, "	4 00
*Columbia, Benedict Institute:	
Students for tuition	116 86
" " room rent	109 72
GEORGIA, \$76.00.	
*For Atlanta Seminary:	
Ebenezer Association	25 00
Atlanta, Dr. H. A. Bellamy	1 00
Atlanta Seminary:	
Student for tuition	48 75
" " "	1 25
FLORIDA, \$50.00.	
*Florida, Gen. Convention, for Florida Institute	
50 00	
MISSISSIPPI, \$166.20.	
Hernando, Second Church	5 80
Rock Hill Church	55
McKeners, Creek Sunday school	1 95
Sardis, Mt. Zion Church	4 05
*Jackson, Jackson College:	
Students for tuition	99 85
" " room rent	54 00
ARKANSAS, \$2.20.	
Varners, St. Olive Church	2 20
TEXAS, \$191.50.	
*For Bishop College:	
Marshall, Miss Rose Fowler for furnishing	30 00
Students for tuition	111 50
Students for room rent	49 00
C. E. F. Lockhart Church	1 00
OHIO, \$1,080.74.	
Cleveland, Logan Ave. Church	49 45
Mrs. S. B. Page	5 00
Idaka Sunday school	34 88
Racine, B. Kay	1 00
Twinsburg, Mrs. M. A. Williams	50
Macedonia, Mrs. Mary Reid	50

Marietta, First Church	35 25
Auburn Church	5 10
Laingsville, A. Sevens	1 00
Jonahs Run Church	22 10
Sunday school	5 00
Pioneer Church	5 75
Galion Church	11 60
Monroeville Church	20 00
Circleville, Central Church	8 38
McCornellsville Church	11 10
Xenia Sunday school	10 50
Dayton Sunday school of First Church	75 00
*For Indian University, I. T.:	
Cleveland, Euclid Ave. Church, "Earnest Workers"	5 00
Designated for Debt:	
Copopa, Rev. Sam'l Early	9 00
Prospect, Rev. B. J. George	5 00
C. E. F. Cleveland, James M. Hoyt, \$700 of which is for Church at Las Vegas, N. Mexico	745 13
New Dover, Morgan Savage	4 50
Marinette, First Church	5 00
Designated for Mexico:	
Marinette, First Church	5 00
MICHIGAN, \$124.45.	
Detroit, Twelfth Baptist Church	34 13
Clinton Ave. Church	5 00
Tuscola, Rev. P. Forbes and wife	11 55
Ann Arbor, First Church Sunday school	5 00
Kalamazoo, Miss C. H. Daniels	5 00
Mrs. H. C. Daniels	5 00
Pontiac, First Church	11 27
Designated for Debt:	
Coldwater, N. Harlow	50 00
C. E. F. Designated for Debt:	
Tuscola, Rev. P. Forbes and wife	2 50
INDIANA, \$71.34.	
Lima, J. H. Edgecomb	5 00
Moors Hill, Home Mission Band	13 50
Bedford Association	19 09
Pine Grove, Mrs. A. Jackson	1 00
Flat Rock Church	15 00
Utica Church	2 75
Designated for Debt:	
Carroll, Rev. M. C. Clark	5 00
B. S. Dunkin	5 00
Sarah Dunkin	5 00
ILLINOIS, \$574.04.	
Pontiac Church	26 50
Chicago, First Sunday school	60 87
Second Church, Morning Sunday school	20 09
Emmanuel Church, Mrs. C. Swift	5 00
Western Ave. Church	35 00
" Sunday school	4 34
Cash	1 27
Morgan Park, Shining Star Mission Band	8 00
Normal, E. C. Hewitt	25 00
Chenoa, Rev. J. B. Brown and wife	4 00
Marengo Sunday school	47 23
Geneseo Church and Sunday school "Mite Boxes"	11 24
Belvidere, South Church Sunday school	5 00
Rockford, State St. Church	87 63
Lamoille Church	20 62
Designated for Debt:	
Chicago, Memorial Church, Rev. C. F. Tolman	25 00
Rev. N. E. Wood, D.D.	25 25
Morgan Park, Rev. T. W. Goodspeed	7 00
Normal, E. C. Hewitt	100 00
Menard, Rev. Thos. M. Griffith	5 00
C. E. F. Designated for Mexico:	
Chicago, Wm. E. Smith	25 00
G. F. Smith	5 00
John M. Van Osdel	20 00
WISCONSIN, \$1,542.60.	
Spencer, Rev. N. S. Sweet	25 00
State Convention	1,467 30
Milwaukee, Wom. Miss. Circle of First Church	20 00
Designated for Debt:	
Delevan, Chas. H. Tapping, (deceased)	20 00

Marinette Church.....	10 30
C. E. F. Designated for Mexico:	
Lodi, Rev. H. L. Smith.....	5 00
MINNESOTA, \$398.41.	
Minneapolis, per Rev. J. S. Sunderland.....	243 61
Immanuel Church, Wom. H. M. Branch.....	8 00
Olivet Church, " " ".....	2 33
Northfield Church, " " ".....	4 19
Winnebago City Church, " " ".....	1 50
Woodland Park, St. Paul's Church, W. H. M. B. ..	2 81
State Convention, per Rev. W. D. Athearn.....	50 00
Fergus Falls Church.....	3 22
Detroit Church.....	35 00
Herman Church.....	5 00
St. Cloud, Swede Church.....	2 75
Designated for Debt:	
Rochester Church.....	35 00
Clinton Falls, Rev. B. M. Dyke.....	5 00
IOWA, \$398.41.	
Cedar Rapids Church, in add.....	5 00
Carlisle Church.....	3 60
Indianola Church.....	21 85
Waverly Church, in part.....	13 73
Shell Rock Church.....	2 41
Pella Church, for Utah.....	10 27
Hendrick Church, Utah.....	40
Centreville Church.....	3 03
Ottumwa Church.....	7 60
Perry Church.....	10 07
Glenwood Church.....	19 15
Shenandoah Church.....	11 30
*For Atlanta Seminary, Ga.:	
Anamosa, Mrs. Spencer Alden.....	75 00
Designated for Debt:	
Jesup Church.....	10 00
Atlantic, Rev. M. D. Beran.....	5 00
C. E. F. Norwalk, proceeds from sale of church property.....	200 00
MISSOURI, \$1.60.	
Moberly, Second Church and Sunday school.....	1 60
INDIAN TERRITORY, \$51.50.	
Richland Church.....	3 00
Sunday school.....	1 80
Antioch Church.....	1 20
*Muscogee, Indian University:	
Students for tuition.....	45 50
KANSAS, \$522.14.	
Topeka, per Rev. D. D. Proper.....	394 67
Yates Center, Mrs. G. R. Stephenson.....	50
Iola Church.....	50
Junction City, Bethel Church.....	1 00
Bethel Sunday school.....	2 95
Hays City, Sunday school "Birthday Offerings" ..	1 92
Toronto Church.....	1 25
Chanute, First Swede Church.....	4 60
Lawrence, " " ".....	4 25
Clay Centre, " " ".....	4 25
Kansas City, " " ".....	5 00
Leonardsville, " " ".....	5 00
Designated for Debt:	
Topeka, First Church, in add.....	70 00
Hiawatha, M. S. Smalley.....	25 00
C. E. F. Designated for Mexico:	
Carbondale Church.....	50
NEBRASKA, \$61.00.	
Lincoln Church.....	1 00
Edgar, Wm. Saxton.....	50 00
Designated for Debt:	
Columbus, Rev. A. W. Snider.....	10 00
DAKOTA, \$54.50.	
Fsteline Church.....	5 00
Watertown Church.....	15 00
Sioux Falls, Swede Church.....	2 50
Designated for Debt:	
Hamilton, A. Campbell.....	1 00

W. Campbell.....	4 00
G. H. Dories.....	10 00
Geo. Williams.....	5 00
Walter Williams.....	3 00
Mrs. G. Williams.....	5 00
Alex. Hunter.....	3 00
Archer McMillan.....	1 00
COLORADO, \$10.00.	
Fort Collins Church.....	10 00
NEW MEXICO, \$2.25.	
Las Vegas Church.....	2 25
UTAH, \$17.90.	
Ogden Church.....	12 50
Sunday school.....	5 40
WASHINGTON TERRITORY, \$195.00.	
Winlock, Salkum Church.....	1 00
Seattle, per A. B. Banks.....	179 00
New Tacoma, Swede Church.....	10 00
La Connor, Mr. and Mrs. James Gasches.....	5 00
OREGON, \$35.55.	
Portland, Swede Church.....	10 00
Baker City, H. W. Estes.....	20 00
Church.....	5 55
CALIFORNIA, \$119.45.	
San Francisco, per Rev. J. B. Hartwell.....	30 45
Pasadena, Delia Curtis, for Rev. J. Garnett.....	10 00
State Convention.....	79 00
MEXICO, \$10.00.	
Montery, Rev. T. M. Westrup.....	10 00
ASSAM, \$20.00.	
Woka, Rev. W. E. Witter.....	20 00
BURMAH, \$10.00.	
Rangoon, Miss Hattie Phinney.....	10 00
WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,245.19.	
For Teachers at Spelman Seminary, Ga.....	550 00
" " " State University, Ky.....	88 88
" " " Utah School, Utah.....	110 00
" Teacher " Creek Freedmen School, I. T.....	50 00
" " " Cherokee Academy, I. T.....	55 55
" " " Harshorn Mem'l College, Va.....	50 00
" " " Kullli Inla, I. T.....	27 78
" " " Wayland Seminary, D. C.....	35 00
" " " Florida Institute, Fla.....	14 29
" " " Mexico School, Mex.....	60 00
" Student " Richmond Theo. Sem., Va.....	50 00
" " " Indian University, I. T.....	50 00
" " " Spelman Seminary, Ga.....	25 00
" Teacher " Mather School, S. C.....	78 69
WOMAN'S BAPTIST HOME MISSION SOCIETY, \$237.32.	
For support of a Missionary.....	3 80
" Student in Shaw University, Fla.....	43 00
" " " Indian " I. T.....	1 28
" " " Atlanta Seminary, Ga.....	30 00
" Indian University, I. T.....	15 00
" Church in Mexico City.....	144 24
WOMEN'S BAPTIST HOME MISSION SOCIETY, MICHIGAN, \$200.00.	
For support of Missionaries.....	175 00
For Indian University, I. T.....	25 00
Total.....	\$40,743 58
Home Mission Monthly.....	569 59

J. G. SNELLING, Treasurer,

7 Beekman St.

THE BAPTIST
HOME MISSION MONTHLY.

VOL. IX.

APRIL, 1887.

No. 4.

EDITORIAL

The Minneapolis meeting will begin May 25th, and close the 31st. The meetings of the Home Mission Society begin with the annual sermon on Sunday evening, 29th, by Rev. A. J. Gordon, D.D., of Boston, Mass., and continue through Monday and Tuesday. It was desired that the meetings might be held so as not to include "Decoration Day." To begin a week earlier was not desired by the friends at Minneapolis, as the weather might be unpleasant. To begin a week later would conflict with the International Sunday school meeting at Chicago, and would also include the first Sunday in June, "Communion Sunday," when many pastors would wish to be at home. Hence, after much consultation all around, it was decided to hold the meetings as stated.

Rev. H. C. Woods, D.D., of St. Paul, Minn., has been appointed Superintendent of Missions for the district embracing Nebraska, Southern Dakota, Wyoming, Kansas and Colorado. His headquarters probably will be at Omaha. Dr. Woods has been a recognized leader in our denominational affairs in Minnesota. His Christian spirit, wisdom, ability, and broad-mindedness, have contributed much to the development of our missionary work in that State. His former residence as pastor at Greeley, Colorado, has given

him a knowledge of that portion of the field.

The work to be done is of a high order. It is that of counselling with Boards and General Missionaries in regard to the policy to be adopted, and methods to be employed in the cultivation of our mission fields. Special consideration will be given to unoccupied fields in Colorado, Wyoming and Southern Dakota, where there are no general missionaries at present. The development of the benevolent spirit in the churches will receive special attention. Indeed, Dr. Woods will be a bishop, an overseer, a superintendent in the best and Baptist sense—an adviser and helper to all in every good work.

The new mission headquarters in the City of Mexico are located on the corner of Mina Street and Humboldt Avenue, in the rapidly growing northwest section of the city. The lot is about 85 feet on Mina Street and 135 on Humboldt Avenue. The buildings, which are already in process of construction, will consist of a church edifice 50x50 feet, Spanish measurement; the audience room 50x40 feet, with seating capacity of 300. The plan is cruciform, with tower at street corner and large gothic windows in street gables. The materials are of brick with stone trimmings and metal roof.

The chapel fronting on Humboldt Avenue

will be 20x50 feet, with school room in front, connected with audience room of church, and with pastor's room and printing office in the rear. The mission residence on rear of lot will be a separate building, fronting on Humboldt Avenue, about 40x40 feet, one story high, and containing 10 or 12 rooms.

The location selected is the one favored by Hon. S. A. Crozer and Judge Wayland on their visit to Mexico, a year ago, and was the unanimous choice of Brothers Sloan, Pope, Bliss, and Gorman. The plan of the church edifice, it will be observed, is not after the antiquated architecture of Catholic churches which are not adapted to Protestant worship, but is in accord with the approved modern ideas. The house will be attractive within and without, and will be an object of interest because of its dissimilarity to the prevalent ecclesiastical architecture of Mexico. It will be no old musty malodorous Catholic structure modified, but a fresh, clean, sweet Baptist structure from foundation to turret.

Everybody, especially those who expect to attend the anniversaries at Minneapolis, should read the article of Bro. Sunderland, general missionary for Minnesota. Its statistics show with what minuteness and thoroughness our missionary enterprise is conducted in that State. Read it and see what is going on in that wonderful State—then arrange, if possible, to go to the May meetings.

Is not the following a very significant fact? "Ten languages—English, German, Norwegian, Swedish, French, Bohemian, Finn, Poland, Italian and Danish— are spoken in Minnesota. The governor's message was printed in each of these languages." If the State of Minnesota deems it so important that the people of every nationality shall have a knowledge of its affairs, that the governor's message is translated into ten languages, shall not we, as American Christians, entrusted with messages of greater moment from the Ruler of all, see to it that to all these foreigners flocking hither, that

message in its fullness is proclaimed as speedily as possible in their own tongue, in which alone multitudes can understand it?

The announcement is made that at a recent meeting of the directors of the Northern Pacific Railroad Company, the establishment of a weekly line of steamships between Tacoma and Alaska was confirmed.

The line will be opened in April, and continued through the season to October. The steamship *Olympia*, which was built several years ago at the Chester Yards, has already been chartered for the service. She is a large, first-class iron vessel with modern improvements, and is fast.

This intelligence will be gratifying to many who would like to make the Alaska trip, but who have been unable to spend so much time as is consumed by the old line, which had a monopoly of the business, and so consulted its own profit often quite as much as the convenience and pleasure of its patrons. Furthermore, heretofore about three weeks have been consumed in the round trip to Alaska, but under this new arrangement it will be made, as it can be, taking in all the points of greatest interest in two weeks. This new enterprise, under the efficient and popular administration of President Robert Harris, will surely be greatly appreciated by those who desire to go through the "wonderland" of the Northern Pacific Railroad up into the yet grander scenery of our Arctic Province.

Will those who send contributions for the pages of the MONTHLY be good enough to write on one side of the sheet only? And will not the missionaries of the Society be good enough to send facts of interest, intended for publication, on a sheet separate from all other matters? Where these facts are sandwiched between measles and blizzards, and accompanied with various personal matters and inquiries on various subjects, it is a tax upon editorial time as well as upon good nature to cull out, revamp and put the things that the public care to know

in a presentable shape. Good brethren, please say what you intend for the public just as you would like to have it appear. Divest it of all superfluities; say it in the shortest and best way; write legibly; punctuate carefully; use only one side of the sheet—so shall contributions be welcome instead of a dread. We are too busy, and life is too short, to be compelled to read scores of long letters on various subjects to find a half page for an extract for the MONTHLY.

The Southern Bivouac, for March, continues its articles by H. W. Austin, on "My Pilgrim Fathers." He describes their persecutions of the Baptists and of the Quakers. It is not a very pleasant picture. But in all probability if Mr. Austin himself had lived in that day he would have had a hand in the business, as would nine out of ten of us. Anyhow, they were men of convictions, and when once Baptist ideas were grafted on that sturdy stock it meant pronounced power for good, and for the emancipation of men from church and State tyranny. Perhaps it is about time to forgive the Puritans of two centuries ago, for they didn't know any better. Still, the *Bivouac* is interesting reading.

"THE NICK OF TIME."

REV. W. M. HAIGH, D.D., CHICAGO, ILL.

At the late meeting of the American Board held in Des Moines, Iowa, an important paper was read, closing with this vigorous characterization of our own time by Prof. Phelps, quoting in part from Lyman Beecher, "Every day is a day of crisis; every hour is an hour of destiny; every minute is the nick of time."

While this pregnant sentence may be uttered in regard to Christian work in every part of the world, it is pre-eminently fitting to our own country just now.

1. *Look at our marvellous opportunities!*

"America is another name for opportu-

ity" says Emerson. From the day the fathers first gazed on its nearing shores and planted their feet on its rocks, opportunity has been its distinguishing mark; and it is the strenuous effort through all these years to watch for opportunity and take it on the wing, that has given to our people such unparalleled energy and enterprise in every sphere of human endeavor. By the ready recognition and prompt use of opportunities, thick as snowflakes on a winter's day, barefooted boys, before they are old men, become ranked with millionaires, stand forth distinguished in science and learning, or die lamented from the highest posts of power and honor.

But America is another name for religious opportunity. The fathers recognized the distinctive privilege accorded them of imparting Christian training to the infant colonies, and right well did they "take occasion by the hand" and lead a nation toward a godly destiny. As step by step population has urged its way Westward, the opportunity has been renewed generation, after generation, for religiously moulding every new settlement, new city, new State, until we have fallen upon times when whole regions are occupied at once, and innumerable towns and cities beckon the Lord's people to seize the golden hour.

Other opportunities of which the fathers did not dream crowd upon us with bewildering magnitude. One half our country has been transformed by the war into a great harvest field whose ripened grain waver on every hand, not only inviting, but imperiously commanding that without delay the sickle be thrust in. Into the other half has been poured millions of immigrants, speaking foreign tongues, with but vague notions of the nature of free society, bound by the shackles of superstition, or looking with contempt on religion of every name and creed, and yet presenting to clear-eyed faith and yearning love one of the fairest fields for Christian effort ever given to any people.

O, broader than our vast prairies; richer than our magnificent soil; more promising than our wonderful mines, are the innumerable opportunities for immediate and fruitful

effort in the Master's service. But they must be seized now. We cannot pass them on to those who come after us, for they will perish in the transit.

"Every day is a day of crisis. Every hour is an hour of destiny. Every minute is the nick of time."

2. *Look at our imminent perils!*

The very privileges of this land are turning into our most threatening perils. Manhood suffrage for a few millions of homogeneous intelligent and chiefly rural people, is one thing; but for sixty millions of heterogeneous populations, many of them illiterate and ungovernable, and gathering with cancerous gravitation into large cities, is quite another. To dispense with armies and trust the people to govern themselves is to take great risks, and "eternal vigilance is the price of liberty."

Then our opportunities for religiously pre-occupying new regions are turning into great perils; for Satan can pre-empt a town, a city, a region, as truly as can the church. Alas! how often is this done; and while the church, slow to see and improve her day, falters and waits, the saloon and the gambler's den are the real pioneers of what we call Christian civilization.

Our degraded and unassimilated populations are a standing menace, not only lowering the general tone of national life and policy, but contaminating our own people, modifying for the worst our national customs, becoming the tools of designing demagogues and politicians, doing the bidding of crafty priests, and proving themselves the dangerous elements in every time of agitation and discontent.

Against all these perils there is but one safeguard. The Gospel in the hearts and homes of all the people can alone save us. It was the presence of that Gospel that made such a country as ours possible; and now when the perils multiply, and emergencies unthought of appear, the Church of Christ must rise to the full meaning of these events, and make the spirit and power of the Gospel regnant throughout the land.

"Every day is a day of crisis. Every hour

is an hour of destiny. Every minute is the nick of time."

3. *Look at our denominational necessities!*

Whatever may be said about missions being undertaken through denominational rivalry, and without justification in missionary necessity, there is work enough devolving legitimately on the Baptist brotherhood to task its utmost energies; work that cannot be neglected or left to others without treason to both our Lord and our brethren.

Is not the sentiment among the colored people of the South overwhelmingly Baptist? To whom, then, can we turn over the task of leading them forth from the blindness of ignorance and superstition into the light of intelligent Christian civilization, and yet we be guiltless before God?

Among the multitudes that year after year are swaying Westward to occupy our new States and territories, the Baptists are found equal in number to any, and surpassed by none. Not unfrequently when one, two or three churches have been formed in a young community, a faithful missionary can find as many Baptists in fact or in sentiment as would equal or outnumber all that are gathered in those churches. Shall these be left as "sheep without a shepherd," and compelled either to relinquish their cherished convictions and join other ranks, or to sink down with their families into religious indifference if not into frontier ungodliness? At their old home, these people were respected members of a Baptist church, their families a part of the Sabbath school, some of them teachers and active Christian workers, and all of them representing the result of many years' earnest labor and prayer on the part of pastor and church. Had they remained at home they would have enjoyed the fostering care of pastor, and Sabbath service, and church oversight, without which they would not have been expected to grow and prosper; and now if properly shepherded they would not only grow, but become the light and power of a new region; but how can they grow amid all the snares and uncertainties of a new country without pastor, or house of worship, or Sab-

bath service, or Sunday school? Can we thus allow the very hope of our churches to pass out into the wilderness uncared for and be guiltless? Ought not every church thus called to give its membership to the West, to feel called also to see that pastoral care and church privileges accompany them to their new homes? To this blessed ministry the Home Mission Society is devoted, the representative through its missionaries in the West, of the tender care and loving solicitude of the pastors and churches and Sabbath schools of the older regions.

But if this care is to be effectual, it must be prompt. The first few months of a settler's life in the West generally determines the course he will take, and the associations he will form, and work that might be effectual to-day will be useless to-morrow.

A few months ago I passed an important railroad junction in Iowa, wondering why at such a point we had no Baptist church. One of our excellent pioneers said, "I remember the time when there were more Baptists around here than of all other denominations united, but there was no missionary to enter the field, and the ground once more has passed into the hands of others who were more prompt." All over Nebraska, Kansas, Dakota, Colorado and the still newer West are places where these conditions now exist, and where the same result is threatened. Shall white haired men stand in these places twenty years hence and give the same explanation of the facts, or shall we, with enlightened promptness and unhesitating zeal, take possession of land so manifestly designated of God for us?

"Every day is a day of crisis. Every hour is an hour of destiny. Every minute is the nick of time."

MINNESOTA: TWO YEARS' WORK AND PROGRESS.

REV. J. SUNDERLAND, MINNEAPOLIS, MINN.

For the year ending October 1, 1885, 42 missionaries labored an aggregate of 34 years, serving 53 churches and 55 outstations.

For the year ending October 1, 1886, 41 missionaries labored an aggregate of 35 years, in 29 counties and 19 county-seats, serving 46 churches and 58 outstations, and having pastoral care of 55 Sunday schools, with 3,695 pupils.

As a result of these labors 727 persons were added to the churches by baptism, and 560 in other ways; 22 new Sunday schools were organized, and 15 churches, 13 meeting houses were built, and 7 others nearly completed.

The contributions of these mission churches for this time were \$71,144.26, of which \$34,211.73 was for permanent improvements, and \$5,754.26 for missions, an average of \$14.40 per year for each member.

Want of space forbids such a statement as would give a proper view of these results in detail; only a few salient points can be noted.

Eight churches have become self-supporting.

Chatfield has been raised from the dead.

Spring Valley, from great depression has added 50 members and built a fine church edifice.

Hamilton, more than 20 years houseless, has built, and in every way put on new life.

Pipstone from 20 members has become 60, and built an excellent house.

Le Sueur is moving to build a long-needed house.

Sleepy Eye has organized and built.

Granite Falls has doubled its strength, and become a mother of one church.

Herman has a house enclosed.

Fergus Falls, amid great difficulties, has more than doubled in numbers, and has secured a parsonage, chapel (nearly completed), and a choice lot for a future better house.

Crookstone has done wonders, doubling its membership and building the best Baptist edifice north of Minneapolis.

Brainerd has enlarged its house, its membership, and its efficiency.

St. Cloud is in the midst of a heroic struggle to build a house, suitable to its needs, in this rapidly growing city.

Duluth, Second Church, though three-years old, is only now taking on such life as is needful to meet immigration coming to this rapidly growing city.

Real strengthening and enlargement has come to our mission churches in Stillwater, Northfield, Kasson, Money Creek, Moorhead, and other places.

In St. Paul the East Church has been largely increased; the Hebron Church has been organized, and has grown to 75 members, and has a new house under way.

In Minneapolis the Immanuel and Calvary Churches have both become self-supporting, and rank among the strong, religious forces of the city.

The Immanuel has built a fine meeting house, and Calvary a parsonage.

The North-East Church is just entering its new chapel, having grown to a membership of 60.

The Tabernacle Mission, whose commodious house was dedicated in December, is the largest mission in the city.

Of our Swedish mission churches, that at St. Paul has become self-supporting, and is a strong, vigorous body.

East St. Cloud, Lake City, and Oscar have built meeting houses; and Clear Lake a meeting house and parsonage. Duluth has bought a fine lot, and must build at once. All of these have been largely increased in numbers.

Of our Dane-Norwegian mission churches, Albert Lea has been much strengthened, and has built a parsonage. The church at St. Paul has built a meeting house, the church at Stillwater is building, and at Minneapolis the larger part of a crushing debt has been paid, and these and several others have been much strengthened in numbers.

GENERAL STATISTICS.

There are ten associations in the State, viz.: 7 American, 1 Swede, 1 Dane-Norwegian, and 1 German. There are 119 American churches, with a membership of 7,129; 48 Swede churches, with a membership of 2,677; 15 Dane-Norwegian churches, membership,

725; 10 German churches, membership, 491; total churches, 192; members, 11,022; ordained ministers, 139; pastors, 96. Forty-four ministers settled in the State during the two years past, 28 of whom came to labor with our mission churches. The total baptisms for the two years were, 2,269, and the net gain 2,872.

Last year the baptisms were 1,350, 14 per cent upon the membership, and an average of 14 for each pastor in the State.

The contributions for our State Mission Work were, \$8,170.15, an average of 76 cents per member for our entire membership. The American Baptists averaged a little over one dollar per member for this purpose.

THE WORK BEFORE US.

We have 63 pastorless churches to supply, not counting 17 others which are really dead. Of the necessity of doing this, and as quickly as possible, the following facts, of the past year's work will be a sufficient argument. Of the 65 American churches reporting baptisms, 52 had pastors all the year, 10 part of the year, and 3 had no pastors.

Of the 36 reporting no baptisms, 7 had pastors all the year, 16 part of the year, and 13 had no pastors.

Our 42 missionaries are at present serving 48 churches, most of which, but for missionary help, would be added to the pastorless list. More missionary help would enable us to supply the rest.

The destitute fields are almost numberless.

Of our 80 counties, 21 have no Baptist church, 8 more have no American Baptist church, and 11 more have only 1 church each. More than half our county seats are unoccupied. Twenty towns and cities with more than 1,000 people (and several of them with several thousand), and 37 more towns with over 500 people, are unoccupied.

The 587 miles of railroad built in the State the past year has opened to us many important centers, none of which we have so far been able to accept. Several important fields are now appealing for help where there is no preaching by any denomination.

The northern one-third of the State is covered with timber, and is largely unsettled, but mining and lumbering operations, and the building of new railroads is fast opening this region, and many pressing calls are heard. There are several thousand people massed at Tower and other points in the mining region already, and nothing is being done.

Our State has a population of 1,250,000, and is increasing at the rate of 75,000 a year.

The State covers an area of 84,531 square miles, or 53,459,840 acres. About 6,000,000 acres, in 100,000 farms, are in cultivation, leaving more than seven-eighths yet uncultivated. The assessed valuation of the State in 1886 was, \$462,587,617, which showed a gain of \$74,000,000 for the two years preceding. The growth of St. Paul and Minneapolis is averaging together fully 30,000 a year. The real estate transfers in these two cities in 1886 reached fully \$60,000,000, and the cost of buildings erected, \$20,000,000 more. To keep up in either city or country with such a rate of progress in providing missionaries, church edifices, and other missionary appliances, more than taxes the zeal and liberality of God's people to the uttermost.

The character of our population adds to the needs and perplexities of this Home Mission Work.

Forty per cent. of our population are foreign born, and 30 per cent. more are of foreign parentage.

Forty per cent. of these are Scandinavians, among whom we have 13 missionaries. They are the more hopeful class for our efforts. Twenty-six per cent. are Germans, and 7½ per cent. Irish; while almost every other European nationality is represented by smaller numbers.

Indirectly the children of all nationalities are to some extent reached through our Sunday school and other missionary labors, but little is done directly for the adults except among Scandinavians and Germans.

Meanwhile, Rome and infidelity and vice are reaching all nationalities in their own languages.

WHAT IMPRESSION DO GERMAN BAPTIST CHURCHES MAKE UPON ELEMENTS OF ROMANISM AND INFIDELITY?

REV. J. C. GRIMMELL, BROOKLYN, N. Y.

Taking a single German Baptist church in one of our large American cities for example, the following statistics may prove indicative of the answer to be given:

In the decade 1873 to 1883, 295 members were added by baptism upon profession of faith in Christ. Of this number 171 were the direct descendants of Roman Catholic parents. Of the remainder, sixty were not only not identified with any church, but were outspoken in their disbelief of the Bible. Only four had been members of Methodist Episcopal churches, and five others of Lutheran churches; while all but a few, who were children of Baptists, had been "sprinkled in infancy."

These converts had not been reached by mass-meeting methods. German Romanism and infidelity are not reached in that way. Aside from the warning which is raised against Baptist doctrines and practice, more than any other "ism," by bishop and priest, in the pulpit and in the confessional, there is a prejudice rooted in the German mind, which dates its development back to the times when Luther united in the alarm sounded by Rome against any form of re-baptism. To an observing mind this blind and unjust prejudice appears a snare and a barrier seemingly unsurmountable. Not so to a courageous faith, however.

The accession of these converts is the result of the most patient and thoughtful individual treatment. A single hasty word, or the studied excuse of a doubtful act on the part of a professor of religion, may at any moment destroy the work of leading one of these benighted souls into Gospel liberty. Hence the objective necessity of a strict discipline in German Baptist churches.

Some of the ablest pastors in German Baptist churches were thus led to Christ. One

of these had endeavored by correspondence to lead his mother to the truth as it is in Jesus. Her only reply for many years was, that she caused prayers to be said in the "most holy church" for her deluded apostate son; thus spending much money in the church, which places a high financial value even upon her prayers. After fifteen years of patient endeavor the long desired news came across the sea, that that mother had received eyes of understanding and had destroyed the rosary. Shortly afterward she died, refusing absolution and the Unction, "simply clinging to the cross."

I will add another instance: One of the converts enumerated above, had a relative thus steeped in infidelity, that he refused to enter the house of God or read any religious book. He had, in younger days made the tour of all the different churches, and had settled down into rationalistic pessimism. God hears prayer. This infidel's youngest son having died, he was prevailed upon to permit a religious burial service, he, demanding however, that it be very brief. While the minister was reading from the Bible, that father without removing his hat filled a glass with beer—of which he had an abundant supply, and, casting a contemptuous smile at the proceedings, emptied it at one draught, immediately filling the glass again for readiness. The missionary pastor closed the book, saying: "We will leave the book for the present and talk to each other as men. Is this boy dead? Has he ceased to exist? Then why have you, father, not forgotten him? Why can you not forget him? Is there that within you by which you still revel in the charms of his extraordinary development, as if he were alive, then it ill becomes us to speak to, or about, man, as though he had naught but an animal instinct of mortality." The address lasted nearly one hour. The glass was not emptied. The head was uncovered. The man and his wife and several grown-up children are members of the church above mentioned.

Socialistic dreams had entered into this man's brains. Dreams of which he is now ashamed, but for which he believed himself

capable of laying down his life. Anarchism is the logical desperation of infidelity. I know a German pastor whose life has been threatened because of a fearless illumination of this modern scheme of the devil. German Baptist churches are in the way of Romanism and infidelity; very obnoxious to the gates of hell, yet they grow, adding a thousand new members annually to their list of membership.

Many more instances might be given; figures also, to give arithmetical proof of the statement. But the best evidence consists in the unostentatious but consistent lives of German men and women throughout the land, who, where it is most needed, declare with no uncertain sound, their conversion from Romanism and infidelity. May their number increase yet more abundantly, and the powerful influence of their holy lives extend throughout the immense German population of America, unto the praise of our great Redeemer, Jesus Christ.

ON THE PACIFIC COAST.

NOTES OF TRAVEL BY THE CORRESPONDING SECRETARY.

SOME COMPARISONS.

The coast line of the United States on the Pacific Ocean (exclusive of Alaska) in round numbers is 1,200 miles. This includes the frontage of upper Washington Territory on Puget Sound, an arm of the ocean. It is less sinuous than the Eastern coast line, on the Atlantic. Excluding the sinuosities of the latter, and following merely the general outlines, it may be said that the distance on the Pacific Coast equals that on the Atlantic from Maine to Florida.

On the Atlantic Coast, in this distance, there are thirteen States washed by the ocean. On the Pacific Coast, there are two States and one Territory. Washington Territory has a water frontage of about 200 miles; Oregon, 300 miles, and California, 700 miles. Washington Territory is one half larger than the State of New York; Oregon a little larger than both New York and Pennsylvania; and California is as large as New York, New Jersey, Pennsylvania, Ohio and Michigan. A Western State means something in its vast proportions. Some of our Eastern

States would hardly make a respectable county therein.

The harbors on the Pacific Coast are not so numerous as on the Atlantic. But the East has nothing to compare with the great harbor of Puget Sound, or with that of San Francisco. The Golden Gate, one mile wide and five miles long, introduces vessels into a bay fifty miles long, nine miles wide, with a depth of about thirty feet, where thousands of ships can find secure anchorage. A golden gate indeed it was, as we first viewed it late on a September day, wrapped in a mellow yellow flood of light from the setting sun.

The Columbia River affords also an entrance for ocean shipping which goes to Portland. A new harbor nearly one hundred miles South-westerly from Portland at Yaquina (or Yakima) Bay is to be made available by a recent appropriation from Congress. A line of steamers, now being built, will ply directly between that point and China, making Eastward connections with a railroad in process of construction to that point. The varied and abundant resources of the Pacific States and the commercial relations they sustain to the nations of the Orient, assure for them a great future.

POPULATION.

The population of the Coast States, generally speaking, is heterogeneous to an unusual degree. The Spaniards by priority of maritime discovery in 1592, claimed what is now known as Oregon and Washington Territory, while California was of course a part of Mexico. Spain formally relinquished her title to the northern portion in 1819, and California became a part of the United States by purchase from Mexico in 1847.

In 1831 there was a Mexican population in California of about 31,000. With the discovery of gold in 1848 and the world wide excitement attending it, people poured in from nearly all nations under the sun. In four years the population increased from about 75,000 to 264,000 in 1852, of whom over 240,000 were men, many of them the most daring and reckless adventurers that ever infested any country. For a time a reign of terror existed. In 1851, leading citizens organized the celebrated "Vigilance Committee," whose summary proceedings rid the State of some of the worst villains, until 1855, when the evil elements had again acquired such power, that the Committee re-organized for a final and successful effort. Since then the State has been in a comparatively orderly condition.

A knowledge of these facts is needful to understand the condition of things, socially, morally, and religiously to-day. For the present is the child of the past generation modified by later and better influences. The mixed, and to a great extent, the godless multitude of that day left their marked impress upon the entire Pacific coast. The old "forty-niners" are vividly remembered, and some of them still live.

To the credit of Christianity, it should be said that among the emigrants of 1849 were some devoted Christian men, who at once with undaunted courage undertook to establish Christian churches and Sunday schools in the midst of abounding evil. We met some of these who have held on, through many trials and vicissitudes, heroically and patiently. Their faces are radiant as they speak of the transformation that has taken place. Indeed there are comparatively few localities on the Pacific coast now which differ in any marked degree from similar localities in the older western States. Many towns and cities compare favorably with those of the East in point of good order and morals, though without doubt there is much greater indifference to religious matters.

DENOMINATIONAL BEGINNINGS AND GROWTH.

It was exceedingly interesting to visit localities of historic interest in connection with the establishment of our cause on the coast. We recalled the fact of the long and wearisome overland journey of more than 2,500 miles made by the first two missionaries and their families in 1845, Rev. Ezra Fisher and Rev. Hezekiah Johnson, who were about seven and a half months on the road, instead of seven and a half days now required for the journey. They wrote back: "We trust it is our love for the cause of Christ in Oregon which has led us to forego the privileges we enjoyed at *home* in the United States." For several years mails reached them *via* Cape Horn and the Sandwich Islands. Much to our regret we failed to see the son of Rev. Hezekiah Johnson, a lawyer of eminence in Oregon City. Another son, well and widely known in the East, the preacher of the annual sermon before the Home Mission Society in 1885, is Dr. Franklin Johnson, of Cambridge, Mass.

At Portland we met Deacon Williams of the First Church, to whom we are indebted for many kind attentions. He has been long identified with the church, indeed is a "pillar" in

it, and takes a lively interest in the Chinese mission conducted under the auspices of the church.

At San Francisco it was our privilege to meet Deacon Forbes of the First Church and President of the Social Union, to whom we are also indebted for special favors. When in our address before the Social Union we referred to the old "forty-niners" as in general a pretty rough company that are melting away, with a merry twinkle in his eye he said, "I am a 'forty-liner'," which of course gave us occasion to say that there were honorable exceptions to the rule, and that it was a pleasure to look upon those who had maintained their Christian integrity, letting their light shine through all those days of tumult, trial and excitement. How much the Baptists of San Francisco owe to even one man, who for nearly forty years has been a pronounced, active Christian, who can tell? The picture of the First Baptist Church, indeed of the first Protestant house of worship in San Francisco, built through the labors of himself and others, shows a low, one-story frame building, about as plain as could be constructed, in marked contrast to the large and stately structure which the church now occupies. All honor to the men and the women who planted and watered, and are spared to see the increase with which God has honored their efforts.

THINGS OF TO-DAY.

Baptist interests on the Pacific Coast are undoubtedly in a better condition to-day than they ever have been before. In Washington Territory and British Columbia, where Baptists were almost unknown a few years ago, we now have numerous churches. British Columbia is commercially related to Washington Territory, and it was but natural that the Baptists therein should look to the Home Mission Society for Missionary and Church Edifice Aid. The Dominion Board, at the time when help was needed for this field, were unable to do anything; hence the Society, whose field is North America, extended a helping hand. In but few of our fields have results been more gratifying. Around Puget Sound there are numerous settlements rapidly increasing in population which requires attention. Rev. A. B. Banks, General Missionary for this region, is admirably adapted to the work of exploring new fields, organizing and advising churches. His genial, hearty, sympathetic nature makes him welcome everywhere.

In Oregon our interests are hopeful. For this State, Washington Territory, and British Columbia, Rev. J. C. Baker has been Superintendent of missions for several years. It is but simple justice to say that his organizing ability and his general management have had much to do in bringing this district out of the lethargy and stagnation which prevailed when he began his work.

The North Pacific Convention, which formerly embraced the whole of this region, last year ceased to be, and in its stead three Conventions or Associations were formed, one for Oregon, another for Eastern Washington Territory and Northern Idaho, and a third for Western Washington and British Columbia. For each of these a general missionary will be required, and with their appointment the services of a general superintendent will be dispensed with. Brother Banks, as previously stated, is already at work in the latter district. Rev. J. G. Burchett, former President of McMinnville College, and now pastor of the church at that place, has been chosen by the Oregon Board and appointed by the Society as General Missionary for the State. His knowledge of the field and his abounding energy peculiarly fit him for this service.

In California our denominational affairs are in excellent condition. The bad men of the past who saddled themselves on the denomination, who ruled and almost ruined our cause there, have been "unhorsed" and left in deserved ignominy, "unwept, unhonored and unsung." To Dr. Abbott and a few others who organized the New State Convention in 1881, is great credit due for the improved order of things to-day. There is now but this one Convention which, with very few, if any, exceptions, includes the churches of the entire State. The compacting process is rapidly going on. All will doubtless be firmly welded in one under the white heat of the missionary spirit which is glowing throughout the State. Rev. W. H. Latourette, the General Missionary of the State, has had much experience in missionary matters in Southern California, and brings to his work unbounded enthusiasm, faith and hope. A new day is dawning for our cause in California, if we can have the resources to cultivate the State, the Southern portion of which, particularly, is filling up with astonishing rapidity.

Space will not admit of our mentioning in detail the many excellent pastors and others whom it was our privilege to meet. Pastor Henry, of

the Portland Church, has a perfect bee hive of workers. Several missions are sustained by the church. His consuming zeal, it is feared, will compel him to accept a less exacting pastorate, for a time at least. As preacher and pastor he is highly esteemed. On the route southward we met a number of the pastors, Brethren Hobart, Davis, Rugg, Hill, Brownson—all young men of ability, full of hope, with their faces to the future.

In California it was pleasant to worship with the First Church on Sunday, and observe the large and attentive congregation as we spoke on the work of the Society. Rev. W. M. Kincaid, the son of Missionary Kincaid, deceased, is held in the highest esteem by his people, who constitute one of the strongest Christian organizations in the city. Over at Oakland, which to San Francisco is somewhat like Brooklyn to New York, we spoke the second Sunday in the morning at the First Church, of which Dr. Gray is pastor, and in the evening at Dr. Morse's church. Both of these brethren are towers of strength to our denomination in that city, as well as in the State at large. The Home Mission Society has few warmer or more liberal friends than Mrs. Gray, wife of Dr. Gray. It was delightful to receive her promise of the gift of valuable property in the City of Washington, her former residence—a promise since fulfilled in the transfer of the same to the Society. Like a wise woman, she prefers to dispose of her gifts for benevolent purposes rather than entrust the matter to executors and the possible litigations that may arise over a will.

The Social Union of San Francisco and vicinity compares favorably with any like organization on the Continent. As a guest of the Union, we were surprised at the large number, about one hundred, in attendance, and were pardonably proud of their appearance, their evident refinement, and ability. One of our pleasantest remembrances is the evening with the Social Union of San Francisco. Particularly glad were we to meet Rev. A. J. Frost, D.D., of Sacramento, with whom we labored side by side for years in Michigan, who stands head and shoulders above any other Baptist minister in the State (being about six feet four inches high), and whose mind and heart are on a corresponding scale. To Captain G. A. Hull, of San Francisco, we are under many obligations. The ride with him through the Park and out to the Seal Rocks by the Cliff House on the Pacific was superb. He is a captain in the

church militant, as well as in the service of our Government. Of others we would also speak, but space forbids.

EDUCATIONAL INSTITUTIONS.

Baptists have had rather a hard time of it, educationally, on the Pacific Coast. In Oregon, soon after his appointment by the Home Mission Society in 1851, Rev. Geo. C. Chandler undertook the founding of a college at Oregon City. The enterprise, owing to adverse circumstances, was not long lived. Subsequently the college at McMinnville, about three hours' ride southwesterly from Portland, was started. Here is now a fine campus of about thirty acres, with a large modern brick building. The property is worth about \$40,000. Our visit to McMinnville gave us a very favorable impression of the institution. It would be an incalculable boon if it could have an endowment of at least \$50,000. It ought to have it.

In California, for a long time, earnest effort was made to put the college at Vacaville on a good basis. The location was against it. Other things were unfavorable. About two years ago a new departure was made in deciding to abandon Vacaville, and to secure ground near one of the populous centres of the State. It was a wise movement. To day, in East Oakland suburbs, there is a charming campus of about ten acres, on which is erected one of the handsomest and most convenient buildings for its cost that we have ever seen. The prospects are bright. Rev. S. B. Morse, D.D., of Oakland, has just been called to the presidency, which it is understood he will accept. When riding with him to view the location, and asked where the man should be found for President, we said: "Why not yourself?" We do not know of a better choice that could have been made.

Rumors of an institution for Southern California, at Los Angeles, were in the air during our visit. It has since "materialized." Southern California, in its rapid development, is irrepressible. It is so far from the northern portion of the State that there will be room for two institutions soon, if not now.

JOURNALISM.

The Baptist papers on the coast are two—*The Pacific Baptist*, published at Oregon, Rev. S. P. Davis, editor, and *The Herald of Truth*, of Oakland, Rev. G. S. Abbott, D.D., editor. It is our private opinion that the accomplished

wife of the latter has not a little to do with the "make up" of this sprightly paper. Both papers are efficient helpers in all our denominational enterprises.

Much remains unsaid. The half has not been told. Any attempt to forecast the future would be laughed at a hundred years hence. The possibilities of the Pacific Coast are wonderful. They can hardly be exaggerated. Strenuous effort is required to keep pace religiously with its material development. Twice the missionary work that is now done should be done. But the limit is already reached with the resources available.

FROM THE FIELD.

"Watchman, What of the Night?"

MISSIONS.

Among the French.

Some time ago Rev. J. N. Williams furnished us some incidents relating to our work among the French in New England. These may be taken as illustrations of the process that is going on among the misguided thousands of the Roman Catholic Church. He says:

"In 1874 French mission work was inaugurated at Putnam, Conn., by a visit from Father Chiniquy. At the invitation of one of the former occupants of the Catholic convent in the place, who herself had been led to embrace evangelical views, the famous ex-priest held a series of meetings in this important Connecticut manufacturing town. The field was ripe for a movement on the part of the French toward Protestantism. Great disaffection existed against the Belgian Jesuit who had charge of Roman Catholic interests here. Extortionary measures and high handed arbitrary and tyrannical disposition of matters prepared for a serious break in the ranks of Romanists here. Quite a number rebelled and hailed the advent of the ex-priest. This visit opened the field for permanent work. The Rev. J. N. Williams and a former colporteur of the Society, Bro. Pattenaude, commenced regular services. Conversions of Romanists have since been of frequent occurrence. Some thirty-five French Canadians have identified them-

selves with the Baptist Church in Putnam, and others with the Congregationalists and Methodists.

"Many cases of marked interest characterize the work in this field. R— was perhaps, from property and character, the most influential man in the Roman Catholic Church here, the father of a large family, with its ramifications throughout the whole community. The treatment he received from the priest finally opened his eyes to the true character of his ministry, and prepared him to welcome true Gospel liberty. Some of his Irish Roman Catholic fellow-citizens meeting him one day, full of the conviction that it was the tyranny of the priest that was the only reason for the stand he has since maintained in reference to claims of the church, said to him: 'We hear that Father V— is going away, and now we hope that you will come back with us.' 'Ah, my good friends,' answered our brother, 'you greatly mistake the reason why I am no longer a Catholic with you. It is not on account of hatred of Father V—. He has been the best kind of a priest for me. I thank God every day for Father V—. I was so blind that nothing less than his abuse, tyranny, and extortions would ever have opened my eyes to anything better than Romanism. But being driven to despair, almost to suicide, by his course toward me, I was led to doubt my church—to look for something better. I was led to the Gospel. Yes, Father V— drove me from the church to the Gospel of Jesus Christ, and I thank him—I almost love him for it.' To them this was a new view of the matter.

"Of M. C., his pastor remarked: 'Not a man in my church and congregation can interest my people in the prayer and conference meetings more than Bro. C—, even with his broken English.' Mrs. C—, was one of the most intelligent and best educated among her countrywomen in P— —looked up to as a leader. F. C— was chorister in the Roman Catholic Church. J. B. V— was the priest's chief lay assistant, a man of marked ability, of more than ordinary education, an astute reasoner, an indefatigable champion of Protestantism. Has now charge of a French Bible class.

"I. L—, a brand snatched from the burning, a miracle of grace, a wonder to those who knew him formerly as the leader of carousing bands. Being powerfully wrought upon by the Spirit of God while assisting at the Romish Mass, he hastily went out from services in which he had vainly sought help to overcome his besetting sin—drink—and went directly to a Protestant neighbor's house to procure a copy of the Word of God, in his new-born confidence that the Bible would help where saints and sacraments and church had failed. Commencing that Sabbath day with the first chapter of Matthew, he read and read until 'begotten with the word of truth.' When he first came amongst us we hardly dared believe his story and credit his profession. But time has more

than proved the miracle genuine. No more faithful or ardent brother is found amongst us. Though not a salaried missionary, he has habitually, by sale and gratuitous distribution, disposed of as many tracts, testaments, etc., as many of our regularly paid laborers. This dear brother, saved by the blessed Gospel from the doom of the drunkard, seems intent on making up or redeeming, as exhorter, tract distributor, Bible reader, time lost in sin and folly. A good *Methodist* brother was recently so impressed by his earnestness and zeal, that at the close of the service in which this (our Baptist) French brother took part, he went to him and offered him on the spot his check for \$200 to help him pursue a course of studies in view of the ministry, with the further assurance of help in the future.

"Other cases of like interest might be mentioned. One in particular can hardly be passed over without some record. H. C.—, shortly after his conversion in one of the French meetings, was driven from his bed at midnight by his Roman Catholic employer, who, at that late hour, while in a saloon, had learned for the first time that this one of his employés had become a convert to Protestantism. But this brutal dismissal of our brother from employment and position did not daunt the young convert's courage. Hiring a room, he set up business himself, and prospered beyond his expectation. His little tailoring establishment became a *rendezvous* for religious conversation and discussion with his countrymen, giving him goodly rank and name among the Christian brotherhood in P—for zeal and fidelity and influence. Feeling the need of rest, and hoping to carry the Gospel to the old home of his parents in Canada, he went there on a visit. Hardly had he reached the home of his childhood in the little village of St. Barnabé, in the Province of Quebec, when he was taken seriously ill, and after a few months' suffering died among his kindred in the flesh, but far away from his now dearer kindred in the Gospel. In one of his letters he told us of the persecutions to which he was subjected, and of the threat by the parish priest, that if he died a Protestant he would be denied the rites of burial, and added that, though his faith in the Gospel remained as firm as ever, he found it hard to be on his death bed without a single friend to come and speak to him a word of cheer. We at once, by correspondence, arranged for a brother to visit him. In his letters he stated that 'the priest is very bitter in his denunciations of our brother, pursuing him with his anathemas and threats privately and from the pulpit. Happily our brother is well established and thoroughly enlightened in the faith, remarkably capable in argument, and thoroughly versed in the Scripture. The priest is unable to cope with him in discussion. The whole population here is hostile to the truth, threatening our brother that no one would be found willing to lift a hand to see that he was buried, and that he would be cast out to rot in the field if he died a heretic.'

"Trustworthy information reached us that our brother persevered to the very last, and witnessed to the truth with the last breath of life. The priest on the day of his burial confessed his defeat, and said that the reason why he did not deny the corpse a place in the burying-ground, was the regard he had for the piety and respectability of the parents. His death in a Roman Catholic village of Canada may have been only one of God's methods of bringing light to souls groping in the darkness of Romish error in that benighted land."

Boston, Mass.—Rev. J. D. Rossier writes as follows about our work among the French in Boston and vicinity.

"At the close of this first year of our French Baptist Mission in Boston, a brief statement of its progress cannot fail to be of some interest for its friends and supporters.

"A French population of about 12,000 souls in Boston and adjacent towns, according a recent statement from the Catholic church, is large enough to create in our evangelical churches some interest for their spiritual welfare; though it may be supposed that those French people, coming to us from well-civilized countries, should be apt at least to afford themselves with religious privileges as they find in this country, knowing not that the great majority of them, being Catholics or infidels, would hardly attend an Evangelical church, while a small minority, nominally Protestant, and trained in formalist national churches, are generally so sadly indifferent, if not absolutely opposed, to religious improvements—which they used to term *Momerie* in their country—that they need as much as any other to be visited, religiously taught and helped. There is really not much difference. They do not know the Truth. How shall they believe in Him whom they have not heard? and how shall they hear without a preacher? Their dissemination in a large city, or their concentration in manufacturing points cannot be without serious consequences in our midst, being generally conceded that such an element, if not already a nursery for infidelity, is at least the natural and favorable soil for all kind of evils and principles detrimental to sound morals and Christianity.

"For many years previously to our present Mission evangelical services in French were held in Boston by Baptist preachers whose labors have not been without spiritual blessings, while another brother, Mr. J. Robert, was the instrument of many conversions, and the earnest promoter of our present Mission. But, without adequate support from any church or society, these individual efforts would not be sustained, and failed for lack of regularity. It was due to the Baptist Home Mission Society, with the co-operation of our Mass. Bap. Convention, to establish our present Mission in Boston one year ago by supporting a French missionary, whose work has been extended to the city of Lowell, where there is a large

French population, and among them some Baptist families. Through their kind assistance services in French are regularly held in a room of the vestry of Tremont Temple, with marked encouragement and increasing interest from a congregation averaging over sixty. For the last year two persons have been baptized, three accepted by letters, one is to be baptized next Sunday, while another, writing from a neighboring town, professes to have been converted at our meetings. Many expressions of gratitude and religious interest have also been tended to the missionary from families and individuals who have been visited and helped when they were sick, strangers, or in some critical situation. Nobody, in view of so many opportunities to help spiritually that class of foreigners, would deny that a French Mission was greatly needed in Boston.

"I feel a special pleasure to mention the fact that never in my missionary work was I so graciously rewarded with gratitude and affection from those receiving my spiritual attention.

"While we are thankful toward the Union Temple Baptist Church for the room they liberally permit us to occupy, we have no doubt the attendance would be much larger if we could have a better ventilated hall or a modest chapel in a central part of the city. Would any of our Christian friends in Boston, in view of such a desirable improvement, put a hand in this missionary concern? May God inspire many with a hearty offering for a much needed object."

Worcester, Mass.—Rev. Gédéon Aubin is, as ever, zealously engaged with tongue and pen. Under date of Jan. 29th he says:

"I send you a copy of my new French tract. I hope that it will be the means of bringing many souls to the light of the Gospel. The cost is about \$30 for 1,000 copies. This tract is for free distribution among Romanists.

"Our work is very interesting in this city and in the surrounding villages.

"December 10th I delivered a lecture in English at Grafton Centre before a large congregation. There was present an Irish Catholic lady who had never entered a Protestant church before. The subject of my lecture was 'Mariolatry.' After the service she confessed that she was convinced that the Romish church is in error. The singing and prayer made a good impression on her. Since that day she has been going to the Baptist church with her three children and her husband, who is a skeptic. They also attend the Sunday school. God bless them. I thank Him for this victory.

"Last Sunday was a very busy day for me. In the forenoon and at six o'clock P.M., I held two French preaching services. At two o'clock I delivered my lecture on 'Mariolatry' in English, before the South Baptist Church, and at seven o'clock P.M., I lectured in English at the First Baptist Church, before a large audience, on the following subject: "Is the Roman

Catholic Church Christian or Pagan? There were present several Irish and French Romanists. I am glad to say that the lecture made a deep impression on all.

"I am invited to deliver this lecture at Milbury, Mass., West Borough, Grafton Center, Webster, Southbridge, etc. Thus February will be a very busy month with me. These services are creating a great interest in our missionary enterprise all over the Worcester County. But these special efforts, instead of interfering with our regular works, are giving a new life to it.

"In going from house to house I am surprised to find so many who are ignorant of the most elementary things of the Bible. Some do not even know what the Bible is and that there is such a book. A month ago a friend of mine had a conversation with a fair specimen of a large number of Romanists, on the subject of religion. He spoke of Christ as being a Jew. 'No,' said the Catholic, 'It cannot be so, for the Jews hated him and killed him.' 'To what nation did he belong then?' asked my friend. 'Well,' answered he, 'you ought to know that he was a Frenchman.'

"This is a fact. It is sad to see so much ignorance, and the priests and bishops are the cause of this great spiritual darkness.

"How much needed is this work of evangelization!"

—Rev. J. N. Williams sends us the following concerning the work of Brother Basquin, showing that Catholics even, are beginning to think and act for themselves.

"I rejoice not a little in having obtained a supply of the Scriptures for our Brother Basquin, so that he has been able, while sustaining himself with the proceeds of sales made mainly to the Catholic French, to sell some 470 copies of the Old and New or New Testaments, and 150 parts of the Gospels. In some cases he has exchanged the word of God for Rosaries, images and crucifixes, the use of which the Catholics were persuaded to abandon for the use of the Word of God.

Since the foregoing was written comes this additional information:

"Brother Basquin, the French colporteur about whom I wrote to you before, is doing grandly. He has sold some 600 copies of the Holy Scriptures to French Canadians. His success has aroused the attention of the Catholic press, as is evident from the following, which appeared in the *Travailleuse*, of Worcester, one of their most influential papers. It is dated Dec. 3d, and is the priestly organ speaking of Scripture distribution: "And now another species of quack, which demands that we be on our guard. This time it is a certain ('Reverend?') who goes crawling along from door to door trying to introduce into our Canadian families a rag ('un cheffon') in the form of a volume containing poisonous reading matter treating of the subject of religion (of course).

He is at the present time in this city, and we are informed that this is not his first expedition. Well, now, Master B., we want you to understand that you are here dealing with a people intelligent and Catholic, and you have not the slightest chance of success. It might be preferable for you to disappear and evangelize somewhere else."

I think that this is encouraging. The devil is mad for once.

—Brother Williams tells us how the prayers of a Roman Catholic Church was answered:

Sabbath, at mass, in N. the priest asked the prayers of his congregation for a man whose faith was wavering and who was in danger of going over to Protestantism and being forever lost. The Monday following we commenced a series of evangelical meetings; he was there, an attentive listener. Wednesday he brought his daughter along with him. This we took as a sign that his wife was relenting somewhat in her opposition, which thus far had made his home miserable. Thursday he almost persuaded her to accompany him to the meeting, and Friday his whole family was with him, and the poor man was so joyful in the Lord and in the change that had come over his wife that he would have us sing the hymn, "Jesus of Nazareth is Passing By," and said that he was going to call that meeting, "The Marriage Feast of Cana." His wife, a very intelligent woman, and closely related to priests and nuns, had heretofore thought it her duty to use any and every means to prevent him from following the teachings of the Gospel of Christ, but had at last, herself, come under their blessed influence. Well, we liked the method of the priest to reclaim this man from what he viewed as heresy; it was a decided improvement on their usual methods, but we liked still more the way in which the Lord was pleased to answer their prayer according to His wisdom rather than according to theirs. It was suggested that they prayed to the saints and we to God, and no wonder the result.

Some of our meetings have been largely attended by Roman Catholics, especially was this the case at Marlboro, and some interesting conversions have occurred

—Rev. Chas. Chavez, after about four years at St. Anne, Ill., resigns to labor among the French in Kansas. He states that while in the service of the Society he has baptized fifty-seven persons; thirty-five in St. Anne and twenty-two in Goodland. The church is in peace, prayer-meetings well attended, and Sunday school in good condition.

—Rev. Eusebe Leger, of Waterville, Maine, writes:

The work is going on splendidly here now. The meetings are well attended. I count already seventeen who are coming forward; most of these I expect to baptize soon. I never was more encouraged. One case, especially, of a young man who has renounced Romanism, who had to lose his job because his em-

ployer, who is his father-in-law, is a Roman Catholic, turned him off, and told him that he'd see him starve, and would not give him an hour's work. This the young man expected before taking the step. His wife is beginning to be interested although she does not come to the meetings yet. Last Sunday was the best yet for us.

Mexico.

The last issue of *El Mexicano Bautista*, edited by Rev. T. M. Westrup, abounds in good things. It cannot fail to be very helpful in edifying our churches in Neuvo Leon. A paper of this character is needed, not only for the information imparted concerning the progress of the Gospel, but that those just rescued from error, and still surrounded by it, may be able to give a Biblical reason for the faith and the practices they have adopted.

The editorial on ecclesiastical government is very lucid and able. It is the first of a series. This deals with the Presbyterian form of government, showing on what a slender text it is based and how unrepresentative it is in its workings. We would like to quote portions of it if space permitted. Then follows an installment of Dr. Tucker's sermon on "The Position of Baptism in the Christian System," as translated into Spanish by Rev. W. H. Sloan; then a translation of a portion of Dr. A. H. Strong's theological lectures; then a translation by Bro. Westrup from an address by Dr. E. G. Robinson on Belief and Authority; an excellent rendering in verse of the 84th Psalm by Bro. Westrup, and other brief articles, original and translated. Such food as this must be strengthening to the saints in Mexico. They are being rooted and grounded in the faith.

—Among the news items in the paper are these:

"There are two schools in Monterey and one in each of the following points, to wit: Santa Rosa, Salina, Apodaca, Lampazas, and Montemorelos. The number of pupils is greater this month than in any one of the seven months past."

"The pastor of the three churches at Monterey, Salina and Santa Rosa is the esteemed and laborious Francisco T. Trevino. The three churches are in good condition to be profited by what he may do for them, and his qualities are well known. There are good meetings in each place."

Bro. Trevino, just returned from a visit to Lampazas and Laredo, reports good meetings, one baptism and others nearly ready at Laredo, and a hopeful state of things at Lampazas, where the school is doing well under the care of our Sister, Francisca Salas, who is also an excellent laborer in the Gospel, being occupied on the Sabbath in visiting and exhorting the families of the place.

I went to Santa Catarina in company with Senorita Epifania Trevino and my wife, where we had two meetings for prayer and preaching. We have there

two members of this church, and three believers nearly ready to receive baptism. I think that soon we shall organize there a Christian church, which, with the aid and blessing of God, will be as a city set on a hill."

Rev. Quirino Montes, of Montemorelos, reports a recent visit to Ebanos, where we have "a church of eighteen active members and eleven children in the Sunday school. I held three meetings with them—two at Carmen, another at San Jose, and several at Gran Teran. I believe that in a little while we shall have there a religious revival.

"The church at Montemorelos prospers. It has fifty-two members in communion; January 30th two united by baptism. The Sunday school consists of forty members, boys, girls, and adults, with three teachers. A special fund is being raised for a house of worship."

—Rev. Merced Flores has been transferred from Apodaca to Lampazas and Laredo, much larger fields, in the northern part of Neuvo Leon.

—Rev. Thomas M. Westrup, who for so long a time has been pastor at Monterey, leaves that particular charge in order to devote his time and energies as general missionary in the states of Neuvo Leon and Tamaulipas, strengthening the churches and visiting places where inquirers are known to be. Recently, the enraged Catholics, in a town he visited, most shamefully maltreated his horse and that of his co-laborer. But the Lord will make the wrath of man to praise Him, and the remainder he will restrain.

—Rev. Samuel Gorman, who was appointed to Aguas Calientes, nearly 400 miles northerly from Mexico, after a short visit to the City of Mexico, has begun work on his new field, where he arrived accompanied by Bro. Sloan, Feb. 16th. While in the City of Mexico he preached in Spanish to our Baptist church, surprising all by his command of the language. Though now seventy years old, he is as enthusiastic as a young man in perfecting himself in the knowledge of the Spanish language, which he acquired twenty years ago, when first appointed missionary to New Mexico. He asks no higher privilege than to spend the rest of his days in leading the benighted people of Mexico into the truths of the Gospel. Aguas Calientes has a population of about 32,000, and is one of the finest cities in the Republic. As the name signifies, it has warm springs, which make it a favorite health resort.

—Central Mexico, the district of which Rev. W. H. Sloan is the Society's Superintendent of Missions, embraces the States of Mexico, Tlaxcala, Puebla, Oajaca, Morelos, Guerrero, Michoachan, Hidalgo, Queretaro, Guanajuato, Aguas Calientes, San Luis Potosi, Vera Cruz. This district adjoins that of Bro. Westrup in Northwestern Mexico, which includes much of the States of New Leon and Tamaulipas.

Revivals.

Idaho—Rev. Geo. H. Newman reports nine additions to the church at Boise City—one man who a few months ago did not believe there was a God and ridiculed those who did believe. A Young People's Union has been organized, which is doing well.

North Dakota—Rev. Peter Grant, of Park River, writes of many who have found the Saviour. We have never had such a wide-spread interest in religious subjects in this town and surrounding country since it was settled. We have set before us the bringing of the gospel message to every home in the community.

At Lampton I went from house to house, and often had to sit up to one o'clock in the morning, explaining the way of salvation. During the day we had prayer-meeting in the houses and preaching in the school-house in the evening. The work has been most arduous yet most pleasant. I believe this new western country is one of the best mission fields in the world, and I am more and more convinced that the way to reach people successfully is to come into personal contact with them. Were I to give you a full account of our work it would keep me writing all day.

Rev. A. M. Allyn, of Tower City, writes:

We have been having a quiet work of grace since early in January.

Several backsliders have been reclaimed and twenty or more have professed conversion. The church has never been in so good a spiritual condition as now.

Our work has been mainly among the young people. I have baptized one man about fifty years of age, however, one of our leading business men; an ex-legislator. I expect to baptize again next Sunday.

Brothur A. specially desires that the public should know that Tower University is in operation and its prospects are bright. Rev. W. T. Williams, has charge, and is assisted by Prof., J. Heaton, a graduate of the Michigan State University. School opened December 1, 1886. We need money, and I hope some person who sees this article will be moved to help us secure books for a library or even money to pay our very able and hard worked teachers.

Southern Dakota.—Rev. G. S. Clevenger has been greatly blessed at Brookings. He says: "We have just passed through the most extensive revival that has ever been in Brookings, and we may say that we are still in its midst, as there are constantly new inquirers. From eighty to one hundred have arisen for prayers, mostly students. Up to this time thirty-three have united with the church. What I want to speak about now is our outlook and our financial condition. Our house is packed to its utmost capacity, and people go away for want of room oftentimes. The congregation has been growing gradually. I have had no one to help me."

He has a large attendance of students from the

State institution located there, numbers of whom have been converted and united with the church. Enlargement of this house is a necessity.

—Rev. A. F. Brauus, Carrington :

"I send my first report about the work among the German Roumanians at Carrington, Dak. Three months have passed, and I am glad to say 'the Lord hath done great things for us; whereof we are glad' (Psalm 126:3). Ten souls have been converted and four others have joined the church since the 1st of December, 1886. The members of the church are very poor, and many of them are only a short time here from Roumania. They are poor in this world, but rich in faith, and hope that this field will be a grand field in the future.

"Several of our Roumanian brethren have been in prison on account of their religious opinions.

Minnesota.—Rev. R. W. Bell, Hamilton :

"Since I last wrote you we had a wonderful manifestation of God's approval of the work in Hamilton. We thought that our edifice would not cost us more than \$1,400; but instead we have a house that will cost \$1,800 when finished. We built from one of the plans furnished by the Society, and we think that for a country church it is a model of neatness.

We had a beautiful day for the dedicatory services. A full house both morning and evening. Rev. J. Sunderland, Minneapolis, preached for us, and raised the amount of our indebtedness \$1,015. This amount has been secured in promissory notes, due October 15th, 1887—so our church to-day stands virtually free from debt.

We also began a series of meetings which have had a good effect, resulting not only in the awakening of the church spiritually, but souls have been converted to God. Upon the whole, we are better equipped for aggressive work now than ever before; and our united thanksgiving is, 'The Lord has done great things for us; whereof we are glad.'"

Missouri.—Rev. C. A. Sandvall, of the Swedish church, Kansas City, says :

"About the middle of January a dear sister of our country people came to us, remarkably gifted as an evangelist. She stayed with us for ten days only. We had meetings every evening and some believe that about forty or fifty embraced Christ. I have never heard such preaching as hers nor seen the masses so completely moved as at those meetings. Of course our house was crowded every night; but the other denominations murmured. The Lutheran priest once said, openly, I have heard, 'That Satan had come in the shape of a woman to the city.' So you may think, dear Bro, we have difficulties to confront everywhere from the Lutheran priests.

"Last Sunday we baptized eight of the new converts. For next Sunday we have two more candidates for baptism.

Wisconsin.—Rev. H. C. Leland, of Appleton, has been greatly blessed the past winter. In about three years he has baptized over sixty persons. The church, he believes, is coming rapidly toward self-support. "May the Lord bless the Society for its help which contributed so much toward our present victories."

—Rev. L. M. Newell, Elroy :

"Last Spring this church numbered but twenty-five members; now sixty-nine, and nine more are received now for baptism, and others have expressed their purpose to join soon."

Montana.—Rev. G. R. Darrow, upon arriving at Butte City, Jan. 14th, found sincere revival meetings in progress. He says: "I preached to a packed house—aisles and all—last evening, and from fifteen to twenty came forward for prayers. Some are rejoicing in the new-found love."

—Rev. George D. Downey, of Miles City, has been assisted in special meetings by Rev. C. C. Frost, of Butte. As a result, several have already united with the church, Bro. Downey has labored indefatigably for five years on this field.

Iowa.—Rev. Henry Williams, of Burlington, reports twenty-one baptisms, several reclaimed, and others added by letter and experience.

Field Notes.

California.—Rev. W. H. Latourette, general missionary for the State, has something to say about our interests and needs there :

"Immigration is coming to California at a rate unprecedented. In this part of the State the rate is a hundred per cent. greater than last year, and in Southern California it is five hundred per cent. greater. Until five years ago our denomination was chiefly engaged in quarrels among themselves. Much of our wealth was driven into other denominations. Our churches were left weak, and the heart to try to do anything was taken out of them. But we are slowly gaining ground in these matters. The past five years have been spent in welding the broken fragments. We have only held our own in numbers. Before that we did not hold our own. But all the time, both before and since five years ago, immigration has been steadily increasing. To day we are thus at least ten years behind our work. We are not doing what we ought for ourselves. But is our Board doing what it ought for us? I am looking now to the coming year—after the May meetings. Much money has been spent here, some has been wasted; but will not the Board give us a chance once more for our lives? While population is flocking hither whole scores and scores of villages should be occupied now, while our coming is awaited in fifteen towns of 1,000 to 2,000 inhabitants, in ten towns of 2,000 to 6,000, and in two others of 10,000 each, while we must not

let go of the stations already occupied—can't the Society, I say, in view of these things, give us one more trial and stand by us *stronger* for the next five years—stand by us just as it has stood by Bro. Baker in Oregon—until churches have been established at almost every cross-road? Can't the Society do this? There are fifty-two counties in California—twenty-six county seats have no Baptist church. Fifteen other towns, of 1,000 to 10,000 each, but no Baptist church. The proportion of Baptists to the whole population is 1 in 250 in California; 1 in 40 in New York; 1 in 20 in Missouri; 1 in 5 in Georgia. What we want is enough aid, regardless of the old basis of co-operation, to reach these growing towns and cities during the next two years."

Nebraska—Rev. J. J. Keeler, district missionary in Northern Nebraska, gives a few facts about that field, which is not half occupied by us, because we have no funds for the purpose.

"During the quarter I have written many letters in regard to the work in various places upon my field, and have traveled upward of 2,300 miles, attending to the needs of various fields.

"Have assisted one of our pastors in a series of meetings. Had a series in another place aided by a ministering brother. Both very profitable meetings.

"Have had the privilege of opening three churches and seeing them supplied with regular services; while one point under my direct care has had regular services through the quarter.

"Out in Custer County, in Anselmo, I secured two lots for church and parsonage, and am endeavoring to get a man to go there and preach, while holding the small churches of Merna and Ortello.

"I am going slow in organizing churches, because it is so hard to secure men to hold them. Am planning to organize only at most important places and have them supplied at once with preaching."

—Rev. J. D. Burr, Fairmont:

"The work here is promising. All are active and happy. Excellent system prevails in all departments. The Sunday school is prospering. Our services are held in the Opera House—a bad place, but we have no other. I preach every Sabbath evening, and meet the church for prayer and Bible study on Wednesday evening. We are working and praying for better things."

—Rev. C. W. McConnell, Kearney:

"Our house was well filled Sunday at both preaching services, and we had 139 at Sunday-school, which is about as many as we can accommodate. I found 37 members when I came in December, 1885. Counting on from that, we have passed 100, having received about 70. We expect to begin special meetings. I have no doubt that we will number 125 in March, and ought to gain largely in the summer. If we can be helped now, I have no doubt that we will more than pay it back in five years."

—Rev. E. D. Phillips, Franklin:

"When I look about me, my soul goes out to the destitute places of this broad field. It is thirty-five miles east to Red Cloud, the first Baptist church in that direction. West, it is twelve miles to Naponee, where is an organization, almost extinct. About forty miles northwest in Holdridge, where is another Baptist church. Mercy knows where are any more. I have been out eight miles south, and preached to them a few times. They are hungry for the Gospel."

Oregon.—Rev. Geo. W. Black, Rogue River Association:

This is indeed a needy field. In many places by giving a few weeks' work we can organize churches and build meeting-houses. I hope we shall be able to build meeting-houses this year at several places. A house of worship is assured at Medford to be erected early the coming spring.

Idaho.—Rev. L. L. Shearer, Weiser:

"We are beset with the most active and inveterate enemies of the Gospel I ever met, men well skilled in infidel literature. They boast their reason and liberality, yet they are as uncompromising and unreasonable as it is possible for rational beings to be.

"However, we are fully assured from observation and experience that this word of life accomplishes that whereto it is sent, when persistently preached in accordance with our Lord's directions and command.

"Our next quarter's report will show some encouraging results, since we are now engaged in a series of meetings in which there is much interest manifested. Six have professed conversion, all grown except one, and several are earnestly seeking. A principal feature of the revival is the scouring up of five old backsliders whom we have dug out of the rubbish of this community.

"The little church is very much revived and encouraged. Don't fail to offer an earnest prayer for us. Our enemies are correspondingly active, but we know on whom we *depend*."

Iowa.—Rev. E. Halvarson, Swedes in Des Moines:

"A new Baptist church was organized by me in Sheldahl, Iowa, the 16th of this month, with fourteen members, under the name of 'The First Swedish Baptist Church in Sheldahl, Iowa.' They were all members of our church. They are farmers, and well off, and I think the little church will grow up very quick among the farmers out there. Bro. Johnson, a student from our seminary in Stromsburg, Neb., is there preaching."

Kansas.—Rev. A. D. Abrams, Council Grove:

"I enclose herewith final report of the quarter which closes my missionary year. The year has not been an easy one. It has been very difficult to get through the year financially. The church is composed of men and women in very moderate circumstances. It has required no small amount of sacrifice on the part of both church and pastor. It has sometimes seemed as though we would have to 'cut

and run' from so many discouragements. But we are still here by the grace of God and the aid you have been enabled to give us, and now, as the year closes, we can say, 'Hitherto hath the Lord helped us.' And it has paid, for while the figures don't indicate much growth numerically, yet we have made a decided advance in point of real strength. A year ago we had but three members in the whole church who could be induced to pray in public, and one of those lived five miles away. Now we have a dozen. A year ago we had but *one* on whom we could depend to sing. Now we have an excellent choir—equal to any in town—and that is high praise. Now we have a Baptist Church in Council Grove that has no little aggressive power in it, while a year ago the Baptist Church really amounted to but little more than a house with a mortgage on it and a list of names.

"This week the church meets to consider whether we cannot support ourselves the coming year. It's a desperate undertaking, considering the 'hard times,' but I'm encouraged to believe that we shall be able to do it.

"But for the aid furnished by the Home Mission Society we should never have reached this point. God bless you and your work. If you receive no more 'Quarterly Reports' from this field, be sure you will hear from us in the way of contributions."

Utah.—A note from one of the leading members of the Ogden church, Utah, says: "Our church and Sunday school, with God's help, is doing splendidly. Attendance at Sunday school last Sunday, 144; collection, \$3.25. Bro. Barnett and the two lady missionaries, Miss Parsons and Oberg, are doing a good work, and all are well-liked by the community."

Indian Territory.—Prof. Bacone writes of the death of Nathaniel Potts (Wal-le-lu), which occurred Feb. 9th. He will be remembered by many as the one who spoke with such effect at the jubilee meeting of the Society in New York in 1882. He was pursuing advanced studies at Madison University, when pulmonary troubles developed and compelled him to leave. Prof. Bacone says: "I am not sorry for the labor that has been bestowed upon Brother Potts, for it has not been in vain, nor has he lived in vain, although he has been cut off so soon. He has done much here to awaken among his friends and associates an interest in a higher life. He has done much East to awaken an interest in Christian work for the Indians, and especially in our work here.

Scandinavians.

Minnesota.—Rev. O. A. Weenolsen, missionary to the Scandinavians in Minneapolis, rejoices in the blessings they have received.

"The last year has been one of marvelous prosperity

to the Mission Tabernacle, both in spiritual and temporal blessing. Many souls have been saved by faith in the living Christ, and the indications all around us are such that the Lord will open the windows of heaven and pour out even greater blessings upon us. We have now one of the largest Sunday schools in the city of Minneapolis. We have a meeting-house to accommodate 900 people, with a free dispensary for the poor, a Sunday school library of 575 volumes, a good staff of officers and teachers, and every thing which is needed to carry on an aggressive Christian work. The Mission Tabernacle property is worth \$15,000, with but \$6,000 debt. The Memorial Mission, in the northern part of the city, was opened the latter part of July, and is a very prosperous and promising field, with a Sabbath school of sixty scholars; and, all in all, the Baptist city mission work in Minneapolis is in advance of other denominations, so we have very much to be thankful for to God, and also to your society, for your aid and coöperation in this work, and seeing that God has done so great things in *two years*, have we not a right to expect much in the future? May God bless you in your efforts to help those who are spreading the Gospel."

—Rev. O. Lindh, our missionary in New York City, reports the organization of a new Swedish Baptist Church in Meriden, Conn., on Feb. 23d:

"The work among the Swedes in Meriden has begun by Rev. T. Clafford while he was pastor of the Swede Church in New Britain, and many members of the new organization were baptized by him. The new church starts with twenty members, and is full of hope for the future. Rev. O. F. Loun, pastor of the New Britain Church, conducts their services every Wednesday and one Sunday in each month. A building fund has already been started."

"Never Heard Preaching Before."

Rev. William M. Wells gives an illustration of the paganization of the neglected regions in some portions of the West. His field of labor is at Gardner and the region round about in Oregon:

"I can not tell you all I want you to know of the destitution of this part of Oregon. Twenty miles north of Gardiner, at Sinlaw, there is a large settlement. I was told by a man living there they had only heard two sermons there in five years; no preaching closer than Gardiner. Scoteseburg, twenty miles east from Gardiner, at head of Tide Water, on the Umpqua—a small town. They have only heard preaching two or three times for five or six years. I preached there three evenings. Ten asked for prayers. I only found two professors there, and they ladies. I hope to go there again soon. Eighteen miles further up the river, at Elkton, we have dedicated a house worth \$800—a debt on it of \$150.

Colorado.—Rev. C. M. Jones, of Grand Junction, regards the prospects of our cause there very good.

"The tide seems setting now again in our favor. We have worked on steadily and patiently, doing our own proper work, and it tells at last. The difficulties under which Christian work is presented in the farther West are appreciable only to one on the ground, and grappling with them. Spiritual bankrupts, pleasure lovers, despisers of authority, human and divine—liberals—uncertainty of purpose and general fickleness of impulse, all these bring the fiercest strain upon the pastors of our western missionary interests.

"Often and often are we thankful for the wise and practical sympathy manifested by our great Society's management at New York—patiently cherishing interests which appeal more to a sanctified faith than to impatient sight."

Idaho.—Rev. Geo. T. Annes, of Moscow, reports greatly improved spiritual condition of the church—a large number of young people and excellent meetings. He has also made a discovery.

"Occasionally there is found here a kind of Baptist whose faith is 'not to pay a preacher,' and it will take some time and grace to overcome this strange notion."

Facts about Home Missions on the North Pacific Coast.

BY REV. J. C. BAKER.

Fact No. I. Oregon, Washington Territory, Northern Idaho, and British Columbia compose the field.

No. II. The country contains a population of about 500,000.

No. III. In all British Columbia there are but two Baptist churches. One church to each 30,000 of population, and both supported by the American Baptist Home Mission Society.

No. IV. In the remaining territory represented, there are nearly fifty county seats without a Baptist church. There are over fifty towns with from 200 to 6,000 population which have no Baptist preaching.

No. V. There are at least ten churches which could raise from \$300 to \$500 each to support a pastor. This is about one-half the amount needed. The churches are too far apart to group their interests. Twenty other churches need pastors. Some of these could be grouped. But few could have a pastor without help.

No. VI. There are rich valleys settling up, some with fifty to one hundred families, having no preaching of any denomination. They present the finest kind of an opportunity for a minister to settle, build a home, and preach to a hungry people. In some of these valleys government land can be had.

No. VII. Thirty Baptist ministers are needed on this great field this year in addition to all we have.

Men who have the missionary spirit, who can endure hardness as a good soldier, who know no failure; some who can take a small field and work up a support.

No. VIII. From \$200 to \$500 each would enable the Home Mission Society to put men at work on these fields. *Thirty Churches or individuals* might supply this need.

No. IX. We have students at work on this field from Morgan Park, Shurtleff College, Lewisburg, Rochester, Hamilton, Newton, William Jewell Colby, Spurgeon's College, and other schools. They are men of talent and culture. We have besides, men called and taught of God, who were educated in the common schools, who are the peers of their brethren having talent, versatility and success. We should like to add to both.

No. X. We have an abundance of men, (called to be saints, we trust,) who succeed in making a failure all the time. We don't wish to add to this number.

No. XI. The Baptist Home Mission Society is supporting twenty men on this field; the Presbyterian Board over seventy; the Congregationalists sixty; the Methodists as many more. The Home Mission Society would like to double their mission force. They will do so if money is put into their treasury so that it is possible.

The Indian.

Rev. J. M. Helsley, of Wadsworth, Nevada, finds encouragements in his field, among both whites and Indians.

My work among the white people looks hopeful, although I cannot report any conversions. We have a better organized Sunday school, and attendance at the preaching service quite encouraging. I shall agitate the question of building a chapel this spring, and if my suggestions are approved so that we get a chapel, we may organize a church. We hold weekly Bible readings.

I was in Humboldt County the first Sunday in January, and held three services.

The Methodist minister on the field gave up his appointments to me, and the people without exception treated me kindly. I am sorry we could not have placed a good man on that field before the Methodists took hold. They have not been judicious in the selection of the men sent there. I still hold my influence over the larger part of the settlers outside the village, regardless of fact that most of them are Lutherans. I shall go there again in March. If the Methodists abandon the work there, we should occupy the entire field at once. There are two points where preaching is necessary, six miles apart, and one man can supply both every Sunday if living on the field.

THE INDIANS.

On the 14th of December I started to Walker River Agency, and reached there late on the 15th. It is about eighty-five miles south of Wadsworth, and

most of the road through an uninhabited desert. The loneliness is so oppressive on these trips, which often reach into the night before water or shelter is reached, that the dismal howling of the coyotes seems cheerful.

The agent, Mr. Genty, had announced my coming, so that a large attendance greeted me on the 16th and 17th. Perhaps 200 were present each day.

The Indians were respectful and attentive while I talked to them of Jesus and His love. It was necessary to use an interpreter, which is a disadvantage, as the interpreter does not fully understand what is meant.

I endeavored to show the leading men the advantage of Christianity, and a Christian education for their children.

After my last service I went into the house of the agent. A number of Indians came and stood about the door, among them the chief. They all finally left except the chief. He waited an hour or two and finally called me out. Said he wanted to say good-bye, wanted to know when I would come back again, and seemed quite touched at parting. He is a good, honorable Indian, who, with his people, has had little opportunity for enlightenment or civilization. If I were nearer him I believe he could be brought into the light.

The men are making rapid advancement in agriculture, and the children doing nicely in school, under Mr. Genty's management.

At Pyramid Lake Agency the Indians are doing well. The house is crowded nearly every preaching service. I seldom use an interpreter here, as many of the boys and girls read some English, and most of the adults can talk and understand the English language. Here, too, the signs are hopeful, many of the leading men, among them the chief and his son, are beginning to attend my services.

If it were possible I should like to have the position of teacher at this Agency for two years. I am sure a moral impression could be made on these children that would be lasting and helpful.

If these Indians can be brought to see their need of Christ, and the leading ones induced to accept him, there will be a glorious ingathering.

Church Edifice Notes.

If the constituency of the Society could be at the rooms in New York and read the pleading letters for two and three hundred dollars' aid to erect chapels in the West and among the colored people at the South, as well as for some of our growing interests in the Indian Territory and in Mexico, we are certain that the offerings for this purpose would be more abundant.

—Here is an application from S., in Nebraska, for \$200 to help build a chapel costing \$1,200. The

pastor writes: "We hold our services in a very dirty old court room with very poor seating. We *must* build *now*, or suffer such a defeat as will not be retrieved in years."

—This is the way Rev. E. N. Elton, of Fort Collins, went about the erection of a house for the church there: "The people felt and said, 'We can't do it.' But I had prepared at my own expense a subscription book in the form of blank notes, made payable when the house should be enclosed. I circulated it myself, somewhat, but feeling that I was not well adapted to that work, I got one of my sisters to take it. Usually, in such work, we go to the members of the church first, but as they felt too poor to begin the subscription, we got subscriptions wherever we could. Enough has been raised to justify our beginning the work; just about enough to *enclose* a house 26 x 44. We may be compelled to contract a debt of from \$200 to \$400 but we will avoid it if possible."

A word to every missionary pastor without a house of worship—Don't believe it impossible to build because the people say, "We can't." Don't consider it impossible because you are "not a good beggar;" perhaps there is a sister in the church who will make a good solicitor. It is often difficult for a man to say "No" to an earnest Christian woman. It requires some resolution on our part to say "No," even to Catholic "sisters," who visit the Home Mission rooms for contributions for their charities.

—The church at Blackfoot, Idaho, recently dedicated their house. Rev. T. M. Stewart, of Eagle Rock, writes:

"Thus we have, in the town of all in Eastern Idaho having most of home atmosphere and promise of permanence, a property costing \$2,800, a substantial brick house, 28 x 48, neatly finished and furnished, one of the brightest and most beautiful church-houses we can find anywhere. The few who have lifted heavily and are willing to continue in the work, appreciate the aid of the Society that has made these things possible.

—At Spring Valley, in Southern Minnesota, where a meeting house was lately dedicated, everything is hopeful. It was dedicated free of debt and is the best church building in the place, and the best of our denomination in that part of the State. We rejoice that another of our mission churches is so well housed.

—At Westminster, B. C., where Rev. Robert Lennie has labored successfully, a new house was dedicated Dec. 12th, the cost of which, with furnishing, was nearly \$6,000. It has richly paid to support a missionary here. Bro. L. says: "Four years ago there was only four church members here, with little or no influence of an ecclesiastical character. Now, within two years, there is a practical membership of forty, with church property worth fully \$6,000. Besides, there are now twenty Baptists in Vancouver ready to be formed into a church, and a

building is in course of erection as a house of worship. I have also secured ten lots in Vancouver for educational purposes, as soon as the city warrants a Baptist seminary of learning. I mention these things to the praise of the American Baptist Home Mission, because, apart from the Society, I could not have been here, and, humanly speaking, the work could not have been done.

"Our church edifice here is of brick, is after the plan of the Victoria Baptist church, has an excellent basement, is lighted by gas and heated by hot air from below, has a nice reflector, and will be cushioned, etc. It is the nicest church home in the city. The first to be lighted by gas. It is admired by all, and envied by some.

"In closing this year's labors I can only exclaim: 'What hath God wrought?'

"As the Lord has given us the material structure, we now trust He will use us in building up a spiritual house for an habitation of God through the spirit. I desire, on my own behalf, and on behalf of the church, to tender my sincerest thanks to the Society for their liberal aid, and trust that aid will be continued, not only so, but that the Society will see its way to continue and, if possible, increase its operations in B. C."

Missionary Boxes.

The Society has sent out to churches and Mission Bands a large number of applications from missionaries' families for assistance in the way of clothing and supplies. To our knowledge over eighty boxes and barrels have already reached their destinations. The letters informing us of the shipment of these supplies indicate that it was a labor of love, and that it is "more blessed to give than to receive."

The president of a Mission Band in Vermont says: "Although the whole church was not interested in filling the box, it has been a blessing to those who were, and I trust that it will prove a blessing to the whole church through them."

A lady writing from New Jersey says: "The only fault we had to find with this family was that it only numbered four people, and this church might just as well provide for a large family each year. The more they have to do, the more interested they become."

"Our sisters are aroused, and their enthusiasm must not be checked for want of proper information as to worthy poor missionary families." So writes a lady from Ohio whose circle already prepared boxes for six families, and who asks for the names of two more.

A lady from Md. writes: "My heart aches for these faithful ones, and I long to do something for them besides the small amount of money I can give. Can you put me in the way of doing so?" A missionary in North Dakota now rejoices over the receipt of valuable clothing. Many letters have been received from missionaries, acknowledging the receipt of

boxes, and expressing gratitude to the Society and the donors for the kind assistance.

A Danish missionary in Iowa writes: "The supply sent from Providence, was a blessed help to my family, and we could not help to think and say that God had directed your hand, and also theirs, to help the needy."

Rev. Dr. Graves, President of Atlanta Baptist Seminary, acknowledges the receipt of a box from the Baptist Church of Ann Arbor, Mich., and says: "The last service which the lamented Prof. Olney did was to pack and nail up this box for God's poor. He returned soon after, and 'was not, for God took him.'"

An Iowa missionary says: "As this is a very hard winter with us and we are in a financial strait, we hope there will be no delay in remitting. I must add that we received a good box (or barrel) of clothing, etc., that has been a great help to us."

We could give many instances where these boxes have proven a God-send to the missionary, and we would like to make special mention of many cases, but space will not permit. To all who have thus aided in this work, we return our grateful thanks. May their example be an incentive to others to go and do likewise.

Our Continent.

—The U. S. Bureau of Statistics has just issued its annual Statement of the Consumption of Distilled and Malt Liquors and Wines in this Country for 1886, and for each year since 1870. Statistics are generally considered dry reading, but this table, if rightly studied, has many interesting and many terrible things recorded in it. The total amount of distilled Spirits consumed in 1886 was 72,261,614 gallons; *i. e.* this was the quantity on which customs and revenue duties were paid and which may be presumed to have been tolerably pure. The vile and adulterated stuff retailed by the liquor dealers was certainly more than twice this amount, but there is one consolation; *viz.*: that the quantity of distilled spirits consumed is not increasing. In 1860 the amount reported was 89,968,651 gallons, and in 1870 79,895,708 gallons, and it has exceeded 80 Millions but twice since. Most of this large amount is domestic whiskey, rum and gin; only one-fiftieth being imported liquors.

—Before this liquor gets into the hands of the consumers, what with the watering and adulteration, and the enormous profits of the retailer, there is over five hundred million dollars paid for it.

The consumption of domestic wines has increased more than five-fold in these sixteen years—from 3,059,518 gallons in 1870, to 23,298,940 in 1880, and to 17,366,393 gallons in 1886, while imported wines have fallen off from 10,853,280 gallons in 1871, to 4,706,827 gallons in 1886; a reduction of

more than one-half. It seems probable that the consumption of both domestic and imported wines is decreasing, there having been a falling off of more than 6,000,000 gallons since 1880. There is a very large amount of adulteration in wines, and the 22,067,220 gallons reported, undoubtedly represent an actual consumption of more than 30,000,000 gallons of so-called wines. It is difficult to fix a valuation on the retail prices of these wines, but \$2.00 a gallon is certainly too low, and yet this would give 60,000,000 dollars for the wine bill of the year.

But the item which should cause most alarm, in this table, is the enormous increase in the consumption of malt liquors, especially those of domestic production.

The importation of foreign ales, porters, and other malt liquors has ranged, during the 16 years, between 1,000,000 and 2,000,000 gallons annually; but the malt liquors produced here, have gone steadily upward from 203,000,000 gallons in 1870, to 640,746,288 gallons in 1886, or about 11 gallons for each man, woman, and child in the country. The cost of this vile liquor to the retail dealer is about \$130,000,000—and to the consumer from 3 to 4 times as much. We are warranted therefore in believing that the beer drinkers of the country pay for these malt liquors not less than \$400,000,000; and that the liquor bills of the nation are at least \$960,000,000. We leave our readers to draw their own conclusions as to this terrible waste.

To put this liquor guzzling in another way, it allows to every inhabitant of the United States 6 bottles of whiskey, two bottles of wine, and 11 gallons of beer, as a year's supply. As less than one-half of the people use intoxicating drinks in any way, these amounts must be doubled, and probably should be quadrupled for the actual drinkers.

—The fact that three printing-offices in San Francisco are owned by Chinamen, shows that these enterprising immigrants are about taking up another industry. In China native printers, though ignorant of English, have learned to set type almost as rapidly as white printers who understand the language.

—The shortest bill ever introduced in the Maine Legislature, or in any other, perhaps, was recently presented as follows: "Sec. 1—The dog is hereby declared to be a domestic animal. Sec. 2—This act shall take effect when approved." It is the affirmation of a fact which has been called in question by Maine law courts. It is understood that this bill is introduced to avenge the loss of a cherished dog, because under existing Maine law the thief could not be convicted of larceny.

—The important bill allotting land in severalty to Indians has passed both houses of Congress and has become a law. The Indians in Montana have made a treaty giving up a large part of their Reservation, for which they are to receive \$1,500,000 in ten annual installments.

—Philadelphia is a large city, with upwards of a million inhabitants. 1060 miles of streets, 239 miles of sewers, and 748 miles of gas mains. The carrier delivery of the Post Office covers the greatest territory of any city in the world except London. Philadelphia is rightly called the "City of Homes." The census of 1880 showed that there were 146,512 dwellings, which was 73,828 more than in New York, and there are over 6,000 buildings erected here each year. In New York the average number of persons to each house is 16.37 compared with 5.79 in Philadelphia, which is the lowest average of any in the country. The Municipal building, now nearing completion, has 520 rooms, and the highest point of the tower is 537½ feet from the court-yard below; when finished, will be the highest artificial structure in the world, as well as the largest single building. The estimated cost is thirteen million dollars.

—The Legislature of British Columbia have passed a bill to protect all the interests of the Chinese at Vancouver Island, and to punish summarily all those taking part in any outrages on the Chinese. The ringleaders have been arrested.

—The Chinese Government has issued a decree paying \$25,000 to American Missionaries for their losses by the riots at Chung-King last year, and the Chinese Viceroy of the Provinces are now calling upon the American Minister at Peking, asking that the Chinese murders and outrages in Wyoming and Washington Territories and at San Francisco may be investigated, and compensation made for them.

Is our Government to be taught humanity and justice by these heathen rulers? Are we to be compelled to confess that we are below them in honor and upright dealing?

—The National debt, less Cash in the Treasury on March 1, 1887, was \$1,331,002,027; a reduction from February of about \$1,466,782.

—There are in the United States 2,647,157 women who earn their own living, so the reports from Washington say. But we venture the remark that there are some women who earn their own living who never told "Uncle Sam" of it, nor will he ever know of them. Indeed what housewife does not "earn her own living" though no wages are paid her?

—Our attention has been called to some criticisms on these paragraphs of our Continent for *March*. The first of these is in the 8th paragraph relating to the Post Office Department. The critic has made a mistake. The number of stamps of all denominations issued *does* slightly exceed 2,000,000,000 stamps a year, and they *are* furnished at \$6.99 a thousand *stamps*, including everything. His calculation is based on the erroneous supposition that they are furnished at \$6.99 per thousand *cents* worth, which is absurd, and he figures up the amount received as \$13,998,000. The actual cost is a little more than \$3,000,000. It

costs no more to manufacture a 15 cent stamp than a 2 cent one.

In the 10th paragraph in the sentence about \$25,000,000 of these are used, the dollar mark \$ was an error. What it was intended to say was that twenty five millions of the *letter sheets* would be demanded the present year, which is the truth. No statement in regard to the cost of *Postal Cards* was made.

—The paragraph in regard to the honey crop of California is given as reported to the Agricultural Department. It is probably a misprint there (for which we are not responsible); the true reading, we conjecture, should be, 4,000 *tons* larger, which is, we presume, the fact.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 Tremont Temple, Boston, Mass.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Maine; Corresponding Secretary, Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston, Mass.; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The reports which come to us from our schools this month are very encouraging. Many of the teachers speak of an increasing interest in Bible study. A number of the pupils are looking toward Africa as a mission field. It is encouraging to notice how quickly those who have found the Saviour precious to their own souls, turn towards the unsaved. The aim of nearly all our teachers is to win their pupils for Christ. The letters of our colored teachers fill us with thanksgiving, that through the gifts and prayers of our New England women, such noble teachers have been led to consecrate themselves to Christ's service.

Miss Annie C. Howard, of Wayland Seminary, writes: "We have a large number of students who are quite advanced in age, and who know—well, simply nothing so far as the knowledge of books is concerned, but it is encouraging to notice their progress, though slow; to see how they grasp and drink in the instruction when in their classes; they seem so grateful for all they get.

We are having a very refreshing time in our prayer-meetings. The first Sunday in this month four were baptized, and since then five have come to Christ. The Holy Spirit is indeed working with us. It is a real joy to see how they begin at once to work for Jesus. Just as soon as one is brought, he immediately sets to work, trying to lead others. One of the converts was a Catholic, and declared at the beginning of the term that she was all right, and would not give up her religion. As night after night the students

gathered for prayer-meeting, she began to look anxious. Soon she asked us to pray that if she were not in the right path, she might be put in it. Now her heart is filled with a new joy, and she says she is a soldier for Jesus."

Miss Ion E. Wood, a teacher in Louisville, Ky., writes: "My work is indeed pleasant. I find my pupils attentive, earnest, and willing. The average age is twenty. Our meetings have closed, but the Lord gave us eight new souls to rejoice over, and assist in His great work. The importance of working for the Master is fully known here, and each one is trying to do his or her part toward helping on the cause."

An interesting letter from Hartshorn Memorial College tells us about this school. Mr. Tefft writes: "We have enrolled this year 94: Boarders 50—all we had furnished room for; day pupils, 44. Professors of religion on entering, 74. Converted this year, 3. Those in the home not professing Christians, 4. From Virginia, 84; West Virginia, 4; Pennsylvania, 2; Indian Territory, 1; North Carolina, 1; South Carolina, 1; Florida, 1. One of our students, Mrs. J. J. Coles, has just reached the African shore as a missionary. She was a special student with us after she decided to go as a missionary."

Mr. Westrup sends us good tidings of the work done by our Mexican teachers. He calls earnestly for another teacher from our Society at Lampazos, where are signs of good. We cannot this year undertake any new work. Mr. Westrup says, "The characteristic of our field here is slow, sure growth; we might make more noise, and baptize more candidates, but I doubt if we could do much more with our present means than we are doing, to demolish superstition by sound, wholesome truth."

Mrs. Hunting, from Fresno, Cal., sends a deeply interesting letter from this foreign mission field of America. She writes: "Since I last wrote to you the Chinese have celebrated their New Year anniversary. Would you like to know how our Christian Chinese spent it? We may almost be said to have no Christian Chinese in the city. There are few names on the church record, four received by baptism and one by letter from Portland, Oregon. The latter is absent from the city much of the time. There are several learning the Christian religion, and one of these began this New Year with his first prayer in the presence of others to the living God. Another said: 'They wanted me to go to the Joss house, but I told them I would not eat a big dinner (of meat offered in sacrifice) and pray to the devil.'

"Before the New Year was quite spent Dr. Hartwell came to hold meetings among them for a week. I wish I could picture the scene, and the sensation I felt, when for the first time in my life I was present, and assisted (in the singing), at a street meeting. Close by the largest Chinese gambling and opium den, Dr. Hartwell and Pastor Jordan alternately standing on a table, myself sitting in the only chair (which at

Chinese kindly loaned me), while we were surrounded by such a congregation as I never before beheld. Chinese of all grades of intelligence and personnel, Americans the same, with a sprinkling of young women, old in sin, and unmistakably from the lower ranks of society. While Christ was being lifted up on that corner, to the very dragon himself, as far as human hands can make one—passed by alternately rising and bowing, and halted nearly opposite. The din of their unearthly music mingled with the voice of the preacher for some time, but at length, comparative quiet prevailed, and the people seemed to listen, first to the Doctor in their native tongue, then Rev. J. C. Jordan in English. I hope *next* year, I can give you an account of how the Chinese *Christians* spent their New Year in Fresno."

Surely such dark accounts of heathen life in our own America, should stimulate every Christian woman to increased activity in giving the Gospel to the perishing.

The annual meeting of the Woman's American Baptist Home Mission Society will be held upon the first Wednesday in May (May 4), in the First Baptist Church, Providence, R. I. It is hoped that a large number will be able to attend.

TREASURER'S REPORT FOR JANUARY.

Maine.....	\$57 60	Miscellaneous...	\$371 23
New Hampshire.	104 00	Young Volunteers	150 00
Vermont.....	89 68	Precious Jewels.	80
Massachusetts...	1045 95		
Rhode Island....	16 03	Total.....	2,066 79
Connecticut.....	231 50		

TREASURER'S REPORT FOR FEBRUARY.

Maine.....	\$286 14	Connecticut.....	\$306 90
New Hampshire.	126 26	Miscellaneous...	235 37
Vermont.....	24 77	Precious Jewels.	10 33
Massachusetts...	716 23		
Rhode Island...	157 00	Total.....	\$1,863 00

THE 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. THANE MILLER, Cincinnati, Ohio.
- Treasurer—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

Among the Swedes in Minnesota.

During a recent visit to Minnesota, it was our privilege to enjoy several experiences in connection with the work of the denomination among the Swedes, which we shall be glad to share, as far as space and

time permits, with the readers of the HOME MISSION MONTHLY. On the evening of our arrival at Minneapolis we were permitted to address a goodly number of the members of the First Swedish Baptist Church. This church is under the pastoral care of Rev. Peterson and is the largest Swedish Baptist church in the United States. Our mission in Minnesota was neither to collect money nor organize societies, but these Swedish friends are not sufficiently Americanized to stay at home when there is any reason to anticipate a collection, and are so unsophisticated as regard "giving" as a religious service inseparable from a missionary appeal. As a consequence they, on this occasion, testified to their desire to have the Gospel preached in America, by a generous contribution, a free will offering to the Lord. May they continue to abound in this grace.

The next day but one, we met the sisters of this church in their Mission Circle. The meeting was held at the house of the pastor, who led the service, which was entirely devotional. Scripture reading and exhortation, prayer and praise, richly filling the hour. There were about fifty women present. Their pastor testified to their usefulness as "helpers" in the Gospel, and emphasized the statement that they believed in prayer and that their prayers had brought them many blessings. These prayers are not empty words, for these women work as well as pray. Coffee and cake were served at the close of the meeting, and a half hour or so was spent in social converse.

On Saturday morning we started out to visit the Mission Band connected with this same church, and conducted by our Swedish Missionary, Miss Anna Sandberg. The morning was cold and stormy; the piercing wind in mad glee filled the air with flying snow. Ignorantly depositing ourselves in the wrong car, we were put off five blocks from the church. We conquered our impulse to return to the car and give up meeting the Band, and screwing our courage up to the sticking point, directed our steps into what seemed to be or to have been a narrow path through the middle of the sidewalk. At every step we seemed to sink deeper into the freshly fallen and badly drifted snow, until in exhaustion we halted to consider what we could do. We viewed the situation on all sides, and felt as hedged in as were the Israelites when they faced the Red Sea with the Egyptians in their rear, and mountains on either hand. We had not strength to go back over the path by which we had come, nor courage to press forward in the same way. On our right hand were fences, and on our left the street toward which we cast longing eyes, but between which and ourselves were interposed heaped up banks of snow. Could we get over them? We cautiously pressed the sloping side of these snow hills and persuaded ourself that it might bear our slight weight, and proceeded to climb, one step, two, three, and in we go; had we survived all previous perils to be buried in the snow drifts of Minnesota? The Women's Baptist Home Mission Society always keeps

its head above its troubles, and its eyes open, and never goes back if any good is to be gained by going forward, and we were not going to prove unworthy of the trust reposed in us as its representative. So we struggled through, and leaving the hill difficulty behind, soon found ourselves in the roadway singing softly in our heart.

"We'll stand the storm, it won't be long,
We'll anchor by-and-by."

And anchor we did in the "Fair haven" of a corner room in our Swedish church, where we found Miss Sandberg in the midst of nearly thirty children, most of them girls, and some of whom had come several miles, walking all the way. Wouldn't we have been ashamed had we gone back? These young people are called "Happy Workers" and deserve the name. We found them busy as bees, and sunshiny as June, and learned the secret of their presence and happiness when we discovered that more than a score of them were truly Christians and were working for and with Jesus. Most of them are already members of the church.

Towards evening of the same day we visited with Miss Sandberg the homes of some of the poor Scandinavian people on her field to whom she has ministered, and still does minister, in things temporal and spiritual. I saw those whose bodies had been clothed, and beds of sick ones over which had been thrown warm coverings which had come to Miss Sandberg in boxes and barrels from Mission Branches and Bands. We saw the Bible opened, and the whole family gathered about the missionary as she read and explained, sang and prayed the Gospel of Our Lord Jesus Christ. We noted smiles on the faces and tears in the eyes of those who welcomed her coming, and were impressed with her teachings. In a very poor home, where for long years the husband and father has been a drunkard, a burden, and a disgrace, we heard the grateful testimony of the now happy wife, that owing to the faithful labors of our missionary, her husband had not only put away the intoxicating cup, but given himself to Christ, and was now seeking to provide for his family the comforts which he had always denied them. We would be glad to mention details, but must not take the space necessary to do so.

A treat was in store for us in the evening, when again braving the storm which grew more furious, we were permitted to look into the faces of about fifty children belonging to the Industrial School connected with the Swedish Mission on the South side, which Miss Sandberg started about three years ago. You have seen references, from time to time, to the growth of this mission. It has been adopted by the First Swedish Baptist Church, and a very neat chapel is in process of erection and will soon house the Sunday and Industrial schools which have outgrown the old store-room in which they have been held.

The occasion which drew these children together on this stormy evening was an entertainment provided by the Scandinavian W. C. T. U., of Minneapolis. The exercises of the evening were pleasant, and the children were evidently very happy. Among them were two little girls to whom the writer has often referred in public addresses, and this is their story:

Somewhat more than a year ago, there came to Castle Garden among many other immigrants, a woman and her four children, two boys and two

girls. Miss Johnson, our missionary at Castle Garden, met her, found her somewhat fearful and troubled, said what she could to comfort and help her, told her of the friend of the friendless, and gave her a New Testament, urging her to read it, and put her trust in Jesus. Afterwards Miss Sandberg met the two little girls on the streets in Minneapolis, stopped to speak with them, went with them to their home, found their mother heartsick and homesick in this land of strangers, sat down by her side to cheer and help her, invited the children to the Industrial and Sunday schools, and the mother to attend the services of the church. The mother is now a member of the Swedish Baptist Church, and her children are taught and trained for Christian usefulness in these schools. This family is but one of many of whom like sketches could be written, and there would be very many more were there more missionaries doing such work as is done by Misses Johnson and Sandberg, and there would be more such missionaries were there more women in our churches who realized the importance of sending them forth, and were willing to contribute toward their support.

And now just a word concerning St. Paul and our work there. We spent several hours in the family of Rev. John Ongman, Pastor of the Swedish Baptist Church, and were glad to learn that there had been a precious in-gathering of souls there during the winter, and were refreshed by his sanguine expectations that we are on the eve of a wide-spread and glorious revival in our churches. He told us of several hundred men recently from Sweden, who were now living in tents in the neighborhood of the new stock yards, and we were pleased to know that Mr. Ongman and his people were awake to the opportunity, and were already holding Gospel services among them. By-and-by these men will bring to them in this land the families they have left in Sweden, and a Swedish settlement will take the place of the camp. Then there will be need among them for the work of Christian women.

On Arlington Hill, St. Paul, the population is almost whole Swedish, there being about four hundred families of this nationality in that locality. Truly the field is large, and the opportunity glorious. Shall we seize it, or let it pass?

We found the people, among whom Miss Venny Schelin has labored, very much attached to her and greatly desiring her return. It may not be known to all the readers of the MONTHLY that impaired health compelled Miss Schelin to leave her work at St. Paul and return to Sweden; but we are happy to learn that she is growing stronger and hopes to return during the summer. In the meanwhile Chrestin Wenlund, who graduated from the Training school in December, is doing what she can to supply Miss Schelin's place. As she has but just begun her work we can make no report of it at present, but know her to be a true daughter of the king, earnestly desiring to serve Him, and trust that she will prove a minister of mercy to many of her country people who are making homes in our land. May we rightly interpret the purpose of God in this flocking of the nations to America.

Cast thy bread upon the waters,
Sow thy seed o'er all the sod;
By the hand of sons and daughters,
Sow this continent for God.

Help us to sow, Oh, Lord, for thee,
From North to South, from sea to sea;
Where'er a heart or home may be,
And reap a continent for Thee.

M. G. B.

TREASURER'S REPORT FOR FEBRUARY, 1887.

Colorado	40 00	New Jersey	78 96
California	16 52	New York	1237 38
Dakota	4 65	Ohio	117 24
Florida	1 00	Pennsylvania	728 09
Iowa	63 74	Texas	5 90
Illinois	349 44	Wisconsin	82 35
Indiana	69 91	Tidings and Publica-	
Kansas	58 87	tions	166 42
Michigan	30 00	Baby Band	18 10
Missouri	6 00	Missionary Gardeners	1 75
Mississippi	20	Mite boxes	2 66
Minnesota	9 30		
Nebraska	25 85	Total	\$3,214 33

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Dryden W. Phelps,	Wilmington, Vt.,	Feb. 16.
Charles E. Torry,	Norwalk, Conn.,	Feb. 1.
A. B. Scars,	Philadelphia, N. Y.,	Feb. 23.
C. A. Schlipf,	Jamesburg, N. J.,	Feb. 16.
L. Meyers,	Bethlehem, N. J.,	Feb. 23.
J. N. Barcus,	Brownstown, W. Va.,	Jan. 31.
Wilson G. Hoover,	Brownstown, W. Va.,	Jan. 31.
J. H. Coleman,	Salem, Ky.,	Dec. 30.
Willard W. Schwarzdfefer,	Scottsville, Ky.,	Dec. 14.
J. D. Duncan,	Pilgrim, Ky.,	Feb. 4.
T. J. Acton,	Cane Run, Ky.,	Feb. 21.
Preston Blake,	Glenview, Ky.,	Jan. 27.
F. J. Washington,	Cedar Grove, S. C.	Jan. 30.
D. B. Farmer,	Anthony, Fla.,	
N. W. Gunn,	Good Water, Miss.,	Feb. 5.
H. B. McGehee,	Pittsburg, Texas,	Jan. 17.
J. R. Cason,	Graham, Texas,	
William P. Drew,	Dallas, Texas,	Feb. 20.
T. J. Harrott,	Jamestown, Texas,	
F. M. Taylor,	New Hampshire, Ohio,	Feb. 2.
W. P. Moore,	New Salem, Ill.,	Jan. 30.
John J. Corwin,	Birch Run, Mich.,	Feb. 10.
J. E. McIntosh,	Reedsburg, Wis.,	Feb. 23.
C. Henningsen,	Waupaca, Wis.,	Feb. 8.
James L. Caldwell,	Pleasant Grove, Mo.,	Jan. 30.
Price McCoy,	Bethlehem, Mo.,	
Thomas H. Boulivare,	Hether Creek, Mo.,	
Thomas Baker,	Mount Shiloh, Mo.,	Feb. 19.

CHURCHES ORGANIZED.

PLACE.	DATE.
Swift Creek, Va.,	Feb. —
Mount Alpha, W. Va.,	Feb. 5.
Pigeon Run, W. Va.,	Jan. 29.
Union, Ky.,	Jan. 29.
Robard's Station, Ky.,	Mar. 3.
Alexandria, Tenn.,	
South Memphis, Tenn., Roman Memorial Church,	Feb. 18.
Asheville, N. C., Second Baptist Church,	Feb. 6.
Subigna, Ga.,	Jan. 31.
Chiple, Ga., Colored Church,	Jan. 30.
St. Augustine, Fla.,	Jan. 27.
Amite City, La., Little Bethel Church (Colored.),	Feb. 19.
East Dallas, Texas,	
Rose Hill, Texas,	Feb. 19.
Brownstone, Texas,	
Chico, Kansas,	Feb. 20.
Los Angeles, Cal., German Baptist Church	

Tempe, Arizona,	Feb. —
Zacatecas, Mexico,	Jan. 23.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Fairfield, Me.,	Feb. 28.
New Haven, Conn., Calvary Chapel,	Mar. 6.
Jamesburg, N. J., German Baptist Church,	Feb. 16.
Philadelphia, Pa., Belmont Avenue Mission,	Feb. 9.
Cincinnati, Ohio, First Baptist Church,	Feb. 6.
North Adams, Mich.,	Feb. 3.
Sturgis, Mich.,	Feb. 15.
Chicago, Ill., La Salle Avenue Baptist Church,	Feb. 27.
East St. Cloud, Minn.,	Feb. 13.
Chandler, Mo.,	Feb. 6.
Blackfoot, Idaho,	Feb. 20.
Toronto, Ontario, Beverly Street Baptist Church,	Feb. 10.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Lewis Selleck,	67.	Hartford, Conn.,	Feb. 14.
Burton Noyes Sparry,	—	Boonville, N. Y.,	Jan. 23.
S. Dexter Morris,	70.	Olean, N. Y.,	Jan. 24.
George W. Pendleton,	65.	Rahway, N. J.,	Feb. 22.
Henry F. Smith, D. D.,	58.	Mount Holly, N. J.,	Feb. 11.
W. S. Walker,	47.	New Prospect, Pa.,	Feb. 9.
Andrew Heath,	55.	Louisville, Ky.,	Feb. 19.
J. Davis,	—	Hampton, S. C.,	Dec. 27.
John M. Hoover,	72.	Barnwell Co., S. C.,	Dec. 4.
L. S. Owens,	—	Cherry Creek, Miss.,	Feb. —.
J. G. Bynum,	—	Trion, Ga.,	Feb. 20.
John B. White, D. D.,	75.	Greenville, Ill.,	Feb. 12.
Ezekiel J. Locke,	77.	Marne, Iowa.,	Feb. 6.
Nathaniel Barnett,	68.	New Hope, Mo.,	Jan. 25.
John Sarr,	—	Chillicothe, Mo.,	Feb. 4.
H. Banta,	—	Wood Co., Texas,	Jan. 17.
J. B. Rogers,	46.	Monticello, Texas,	Jan. 16.
W. D. H. Johnson,	69.	St. Libory, Neb.,	Feb. 13.

Church Edifice Grants

IN FEBRUARY AND MARCH.

By Loan,	4
By Gift,	7
	—
Total number of grants made.	11
Aggregate of Loans,	\$1,250 00
Aggregate of Gifts,	1,740 00

LOCATION OF CHURCHES AIDED.

Ashland, Va., (Colored).	Hays City, Kan.
Ononcock, Va., (Colored).	Mt. Pleasant, Mich.
Kulli Inla, Ind. Ter., (Colored).	Livermore, Iowa.
Dell Rapids, Dak. (Scan.)	Banning, Cal.
Weatherford, Texas, (Colored).	Antigo, Wis.

Home Mission Appointments

IN MARCH.

The following new appointments were made :
 Rev. P. S. Sommers, Colored People in Florida.
 " L. W. Atkins, Baileyville and vicinity, Kans.
 " E. A. Abbott, Nelson, Neb.
 " R. Harrison, Cortland, Neb.
 " J. D. Stapp, Loup City, Neb.

Rev. A. W. Clark, Calvary Baptist Church, Omaha, Neb.
 " William H. Travis, Fairmount, Dakota.
 " Peter Mitchell, Galt and vicinity, Dakota.
 " Nis Tychsen, Scandinavians in Dell Rapids, Dakota.
 " E. N. Harris, Sioux Falls, Dakota.
 " T. R. Bowles, Compton, Calif.
 " J. C. Richardson, Corvallis Association, Oregon.
 " G. J. Burchett, General Missionary for Oregon.
 " Robert Whitaker, Mexico.
 " H. B. Steelman, Mexico.
 " H. C. Woods, D.D., Superintendent of Missions for Nebraska, South Dakota, Kansas, Wyoming and Colorado.

The following re-appointments were made:
 Rev. F. X. Smith, French in Woonsocket, R. I. and vicinity.
 " O. Lindb, First Swedish Church, New York, N. Y.
 " Peter Grant, Park River and vicinity, Dakota.
 " C. N. Patterson, Parker, Dakota.
 " G. W. Huntley, General Missionary for North Dakota.
 " G. D. Downey, Miles City, Mont.
 " C. C. Bateman, Sacramento River Association, Calif.
 " Robert Lennie, New Westminster, B. C.
 " Francisco F. Trevino, Monterey, Mexico.
 " T. M. Westrup, General Missionary for Nueva Leon, Mexico.

FINANCIAL STATEMENT.

FOR FEBRUARY.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$23,405 61
<hr style="width: 50%; margin: 0 auto;"/>	
Donations from Churches, Sunday Schools, and Individuals,	\$19,495 65
Legacies,	1,418 48
Tuition, Room Rent, etc., from Students,	2,901 89
Income from Investments,	32 95
Home Mission Monthly,	314 65
Jubilee Volume,	9 25
	<hr style="width: 50%; margin: 0 auto;"/>
Received Designated for Debt,	\$24,172 87
	<hr style="width: 50%; margin: 0 auto;"/>
Total for February,	\$24,718 37
Donations, Legacies, etc., from April 1, 1886, to February 1, 1887,	\$264 884 85
	<hr style="width: 50%; margin: 0 auto;"/>
Total for eleven months,	\$289,603 22

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$2,874 96
Interest " Loan "	328 04
	<hr style="width: 50%; margin: 0 auto;"/>
Donations, Legacies, and Interest from April 1, 1886, to Feb. 1, 1887,	\$3,203 00
	<hr style="width: 50%; margin: 0 auto;"/>
Total receipts from all sources,	\$32,122 12
	<hr style="width: 50%; margin: 0 auto;"/>
	35,325 12
	<hr style="width: 50%; margin: 0 auto;"/>
	\$324,928 34

Contributions and Legacies.

FOR FEBRUARY, 1887.

[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, \$9.00.	
Hancock Point, Mrs. Maria Crabtree.	3 00
Portland, Cumberland Association.	2 00
*For Spelman Seminary, Ga: Hancock Point, Mrs. M. Crabtree.	4 00

NEW HAMPSHIRE, \$93.20.

Littleton, C. P. Chickering	9 50
New Boston Church	5 47
Antrim, A Friend.	10 00
Claremont Church.	10 30
Designated for Debt:	
Hopkinton Church	10 00
*New Boston Church	72
*For Roger Williams University, Tenn.:	
Concord, John F. Jones.	12 50
C. E. F. Amherst, Geo. N. Shaw.	33 00
Designated for Mexico:	
Richmond, Mrs. J. H. Merrifield.	1 71
VERMONT, \$101.11.	
Haydenville Church.	11 76
Ludlow Sunday school.	21 58
Church	67 77

MASSACHUSETTS, \$2,779.40.

Boston, per Rev. J. D. Rossier	5 00
Warren Ave. Church	305 20
A Friend	2 00
Cambridge, B. O. Pierce, Jr.	20 50
Merrick, Miss L. A. Day	50
Cambridgeport, First Church	20 00
Chicopee, Children's Mission Band	1 69
West Somerville, Miss E. L. Teele	1 00
Millbury Church	13 22
Rutland, G. K. Hadley	5 00
Maplewood, Mrs. James Hunting	2 50
Fall River, First Church	466 44
West Somerville Church, Young People's Society of Christian Endeavor	2 21
South Boston, Fourth Street Church	10 00
Manchester Church	8 32
South Hanson Church	12 58
Southbridge Central Church	100 00
East Boston, Central Square Church	31 00
Hingham Church	5 00
Holyoke Church	50 00
Granville Church	21 00
J. S. Root and Wife	20 00
J. S. Root	7 00
Plymouth First Church	10 00
Watertown, Five Ladies, Designated	75 00
Weston Church	7 75
North Reading Church	11 30
East Gloucester Church	6 25
Old Cambridge Church	477 14
Worcester, Main Street Church	129 15
Billerica First Church	4 09
Newton Center Church	88 35
Designated for Debt:	
Needham, Rev. W. H. Clark, balance	5 00
*Winchester Sunday school, for Student at Creek Freedman School	35 75
*For Richmond Theological Seminary, Va.: Lynn, A. F. Smith	100 00
Worcester, Pleasant Street Sunday school	12 50
*For Wayland Seminary, D. C.: A Friend	50 00
Fall River, Mrs. Boomer	5 00
*For Roger Williams University, Tenn.: Beverly Sunday school, Children's Mission Band	25 00
Reading, Dr. and Mrs. J. H. Hanaford	25 00
*For Cherokee Academy, Indian Territory: Parks Corners Sunday school	4 20
Beverly, Girls' Mission Band	10 00
*For Spelman Seminary, Ga.: Westminster Church for Student	30 00
*For Shaw University, South Carolina: Worcester, Pleasant Street Sunday School	12 50
C. E. F. Dalton, John H. Smith, for Church at Blackfoot, Idaho	100 00

Designated for Mexico:	
Fitchburg, Samuel E. Crocker	100 00

LEGACIES.

Fitchburg, Estate of Susan Stone	54 00
Boston, Estate of Andrew Pollard	200 00
Interest on Bequest of John Wood	42 77
Danversport, Interest on Estate of Benj. Porter	48 94

RHODE ISLAND, \$85.12.

Providence, Union Church	266 00
Fourth Church	58 11
Friendship Street Church	88 12
A Friend	25 00
Newport, First Church, George B. Peck	20 00
Central Church	191 90
" Sunday school	40 00
Pawtucket First Church	79 99
*For Spelman Seminary, Ga.: Providence, Branch Ave. Sunday school	56 00
*For Roger Williams University, Tenn.: Providence, First Sunday school	50 00

C. E. F. Designated for Mexico:	
Newport, First Church "Hopeful Workers"	10 00

CONNECTICUT, \$611.89.

New Haven, per Rev. K. Newkinst	5 54
Waterbury, Alfred Shipley	13 00
Putnam Church	113 50
Wallingford Church	24 95
New London, First Church	65 50

Hartford, First Church	203 00
Tariffville Church	5 00
Designated for Debt:	
Southington Church	25 00
*New Haven, Woman's Baptist Home Mission Union for Miss Osborn, Mexico	96 00
*For Spelman Seminary, Ga.: Noank, Young Ladies' Mission Band	5 00
Hartford, Mrs. C. H. Thomas	10 00
*For Cherokee Academy, Indian Territory: Branford Sunday school	17 40
C. E. F. Waterbury, Alfred Shipley	15 00
Designated for Mexico:	
Northford, Joseph H. Linsley	8 00
Eleanor B. Linsley	1 00

LEGACY.

Uncasville, Interest on Estate of Polly Browning	6 00
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NEW YORK, \$3,882.13.

Kingston, First Church	37 44
Deposit Church	15 91
Buffalo, Delaware Ave. Church, in part	150 00
Cedar Street Sunday school	20 00
Oneonta Church	33 41
Troy, Fifth Street Church	401 25
" " Mission Band	10 00
Fifth Street Church, per Mrs. S. Shepard	30 00
Second Church and Sunday school	10 00
Henry C. Ward, (deceased)	40 00
Franklin Church	8 50
Gloversville Church	228 50
Port Jefferson Church	17 65
Brooklyn, Emmanuel Church	750 00
Penn Yan, Mrs. Sarah H. Doolittle	10 00
Albany, Cavalry Church	75 00
" Sunday school	25 00
Batavia, A Friend	5 00
Worcester, Second Church, in part	14 50
Rev. J. Powers	30 00
Friendship, Second Church, in part	20 63
Oswego, West Church, in addition	11 00
Hempstead, First Church	8 36
New York City, Madison Ave. Sunday school, Mission Association for Sunday school work in City of Mexico	25 00
Twenty-third Street Church	158 23
Lexington Ave. Church	51 20
Moriah Church	8 00
Rochester, Second Church	46 05
Palmyra, Miss Cornelia Sawyer	50
*For Spelman Seminary, Ga.: New York City, Madison Ave. Sunday school Mission Association, for Student	25 00
*For Richmond Theological Seminary, Va.: Sixteenth Church Sunday school, Kincaid Mission Band	50 00
Insurance Companies on account of loss by fire	11 00
*For Wayland Seminary, D. C.: Syracuse, Mrs. C. P. Hazard	50 00
*For Benedict Institute, North Carolina: Brooklyn Tabernacle Church	4 00
G. B. Forrester	10 00
*For Jackson College, Miss.: Perry, Mrs. Lydia Bryant	5 00
Greenwich Church, Ladies' Society	6 00
*For Indian University, Indian Territory: Homer Sunday school	25 00

C. E. F. Designated for Mexico:	
City, James B. Colgate	1,000 00
Rev. Richard Hartley	10 00
Williamsburg, Central Church	100 00
Rochester, Rev. T. H. Pattison, D.D.	25 00
Buffalo, Mrs. J. F. Chard	5 00
Mrs. T. Chester	5 00
Albion, An Aged Sister of Church	5 00
Flushing, A Friend	5 00

LEGACY.

Elbridge, Estate of Maria Gregory	300 00
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NEW JERSEY, \$1,604.52.

Piscataway Church	93 55
Friendship Sunday School	10 00
Union Sunday school	13 78
Stelton Bible school	25 00
Morristown, Mrs. C. C. Bishop, for Printing Press in City of Mexico	300 00

Newark, South Church.....	100 00
Columbus Church.....	9 82
Hopewell, Cavalry Church.....	18 00
Plainfield First Church, balance.....	225 00
Jersey City, Snnday school of First Church.....	25 00
Paterson, Union Ave. United Workers.....	17 94
New Brunswick First Church.....	130 75
Allentown Church.....	13 00
Vineland Church.....	133 04
Cedarville Church.....	16 20
New Market, Mrs. G. W. Calhoun.....	50

Designated for Debt:

Camden, Rev. H. H. Barbour.....	25 00
Millerville Church.....	30 00
Trenton, Rev. E. J. Foote.....	25 00

C. E. F. Piscataway Church.....

New Brunswick, First Church.....	125 00
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Designated for Mexico:

Paterson, First Church.....	70 00
Manasquan Sunday school.....	5 00
Roseville Church.....	100 00
Trenton, Miss Clara T. Whitehead.....	5 00
New Brunswick, First Church.....	58 00

PENNSYLVANIA, \$1,603.36.

Upland, Samuel A. Crozer.....	1,000 00
Pittsburg, Fourth Ave. Bible school.....	100 00
Brush Valley, Mrs. L. E. Runyan.....	50
Philadelphia, First Church, Mrs. E. W. Moore.....	5 00
Spruce Street Church, balance.....	13 00
Gethsemane Bible school.....	29 00
South Broad Street Church.....	29 33
Olivet Church.....	18 40
Second Germantown Church.....	89 00
North Chester Church.....	7 07
Unionville, Rev. John Sallade.....	1 00
Oil City Church.....	17 07
Newton Square Church.....	5 00
Frankford Square Church.....	39 09
Johnstown Welsh Church.....	5 00
Franklin Church.....	11 65
Nixon Street Sunday school.....	3 25
Village Green Church.....	4 00

Designated for Debt:

Philadelphia, Samuel J. Cresswell.....	50 00
Uniontown, Great Bethel Church.....	55 00
Germantown Church, for Atlanta Seminary.....	50 00

*For Spelman Seminary, Ga.:

Edinboro Sunday school class.....	4 00
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*For Cherokee Academy, Indian Territory:

Philadelphia, Mrs. Anna P. Solomon.....	25 00
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C. E. F. Designated for Mexico:

Philadelphia, through "National Baptist,".....	42 00
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DELAWARE, \$165.00.

Wilmington, Bethany Sunday school.....	15 00
Designated for Debt:	
Wilmington, W. H. Gregg.....	50 00

C. E. F. Designated for Mexico:

Dover, Mrs. F. M. H. Pike.....	100 00
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DISTRICT OF COLUMBIA, \$66.92.

*Washington Wayland Seminary:	
Students for tuition.....	37 50
" " room rent.....	28 00
Sundry.....	1 42

VIRGINIA, \$506.16.

*For Richmond Theological Seminary, Virginia:	
Education Board of Virginia, State Convention.....	189 50
*Richmond Hartshorn Meml. College:	
John F. Slater Fund.....	216 66
Students for Tuition.....	51 50
" " room rent.....	25 50
Richmond Theological Seminary:	
Students for Tuition.....	25 00

WEST VIRGINIA, \$33.33.

Parkersburg, A friend.....	2 50
Rev. S. F. Haskell.....	5 00
Clifton, W. P. Shank.....	5 00
C. E. F. Parkersburg, Rev. J. W. Carter.....	10 00

Designated for Mexico:

Petersburg, North Mill Creek Church.....	10 83
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TENNESSEE, \$1,259.14.

*Nashville, Rogers Williams University:	
Tuition.....	229 04
Room rent.....	176 95
Profits of boarding department.....	500 00
Sundries.....	19 83
John F. Slater Fund.....	333 32

NORTH CAROLINA, \$341.60.

*Raleigh, Shaw University:	
Students for tuition.....	223 10
" " room rent.....	93 10
Sundry.....	25 40

SOUTH CAROLINA, \$137.95.

*For Benedict Institute:	
Anderson County Sunday school Convention.....	8 00
*Raleigh, Benedict Institute:	
Students for tuition.....	82 67
" " room rent.....	47 28

GEORGIA, \$654.36.

*For Atlanta Seminary:	
Valdosta, M. P. McCrary.....	2 50
Willie Coleman.....	50
L. Drunks.....	25
Dawson, J. J. Mitchell.....	2 50
Atlanta, Providence Church Aid Society.....	5 00
Atlanta Seminary:	
Students for tuition.....	64 30
" " room rent.....	22 80
Sundry.....	4 90
Spelman Seminary:	
Students for tuition.....	95 70
" " " of previous year.....	10 86
Profits of boarding department.....	435 05
*For Spelman Seminary:	
Camilla Association.....	10 00

MISSISSIPPI, \$191.00.

*Jackson, Jackson College:	
Students for tuition.....	122 00
" " room rent.....	69 00

ARKANSAS, \$16.75.

Clear Lake Church.....	6 00
New Enon Church.....	4 00
Chicot County, Mount Zion Church.....	2 80
Arkadelphia Church.....	3 00
C. E. F. Bright Star, Albert Roberson.....	95

TEXAS, \$258.85.

*Victoria, M. H. Sinclair.....	90
*Marshall, Bishop College:	
Students for tuition.....	749 00
" " room rent.....	75 00

C. E. F. Designated for Mexico:

Victoria, M. H. Sinclair.....	1 00
Dallas, Rev. A. R. Griggs.....	20
Waskom Church.....	2 00
Morgan, Rev. W. H. Parks.....	1 25
Mount Zion, Salem Association.....	1 50
Brandon, F. L. Hicks.....	15 00
Marshall, Rev. and Mrs. F. D. Shorer.....	10 00
Mrs. H. Hobart Culver.....	3 00

OHIO, \$1,654.91.

Ceylon, W. W. Sylvester.....	1 00
Kingsville, Mrs. Laura K. Brown.....	20 00
Litchfield Church.....	4 10
Lowell Church.....	3 35
Lisbon Church.....	11 50
Cincinnati, Ninth Church.....	35 00
Webster Sunday school.....	50
Akron, "One who Loves the Cause".....	100 00
Sandusky Church and Sunday school.....	4 94
Dayton, First Church.....	590 25
Cleveland, First Church.....	75 50
Euclid Church.....	6 70
Sunday school.....	3 30
*For Spelman Seminary, Ga.:	
Cleveland, Wilson Ave. Church.....	15 00
*For Cherokee Academy, I. T.:	
Dayton, Soldiers' Home Sunday school.....	6 00

C. E. F. Lowell Church..... 1 00
 Designated for Mexico:
 Ceylon, W. W. Sylvester..... 1 00

LEGACY.

Brockport, Estate of Henry Alger..... 766 77

MICHIGAN, \$86.14.

Towas City, Miss Ida E. Horton..... 1 00
 Salt River, First Church..... 2 00
 Ovid Church..... 33 38
 St. Clair, Mrs. Oaks..... 2 00
 Muskegon, First Church..... 5 20
 Rome, Second Church..... 5 00
 Jackson, First Church..... 29 61

Designated for Debt:
 Charlotte, Geo. J. Perry..... 1 00
 *For Atlanta Seminary, Ga:
 Detroit, Woodward Ave. Church..... 4 45

C. E. F. Designated for Mexico:
 Ypsilanti Church..... 2 50

INDIANA, \$127.69.

Grant's Creek Church..... 3 50
 Friendly Grove Church..... 5 45
 Madison, First Church..... 45 15
 Seymore Church..... 17 00
 Hebron Church..... 9 00
 Indianapolis, J. McMurray..... 5 00
 W. A. Lowe..... 1 00
 Mrs. Elizabeth Denny..... 10 00
 Union Association, collection..... 1 65
 Franklin, First Church..... 29 94

ILLINOIS, \$870.94.

Pinkneyville, First Church..... 3 32
 Mount Vernon, Franklin Ass. ciation..... 50
 Jacksonville, Rev. D. D. Adams..... 5 00
 Church..... 26 00
 Sulphur Springs Church..... 2 00
 Hudson Church..... 54 00
 Newark, L. C. Saezer..... 25 00
 Morgan Park, E. B. Hurlburt, D.D..... 10 00
 Chicago, Immanuel Church..... 24 09
 First German Church..... 250 00
 Training School Mission..... 5 75
 First Church, E. Goodman..... 5 00
 St. Charles Sunday school..... 1 00
 Humboldt Park Church..... 20 44
 Mendota Church, in part..... 167 25
 Elgin Church..... 68 25
 Sunday school..... 30 00
 Lena, J. B. Hawley..... 2 50
 Erie Church..... 2 00
 Cordova Church..... 12 00
 Carbondale Church..... 12 74

Designated for Debt:
 Waukegan Church, balance..... 10 00
 Mendota, I. B. Merrifield..... 100 00
 *Humboldt Park Church..... 1 00

C. E. F. Designated for Mexico:
 Belleville Church..... 2 50
 Frandon, Jos. Sullivan..... 1 00
 Pana, W. S. Pound..... 1 20
 Pisgah, Union Church..... 1 00
 Mount Vernon, Franklin Association..... 1 10
 Jacksonville, Rev. D. D. Adams..... 2 50
 Church..... 4 50
 Tamaroa Sunday school..... 1 30
 Humboldt Park Church..... 3 00
 Chicago, Immanuel Church:
 Z. S. Dickinson..... 5 00
 Mrs. Sheppard..... 5 00
 G. A. Holloway..... 5 00

MINNESOTA, \$1,587.38.

Winona Church..... 45 00
 Clinton Falls Church..... 5 80
 Baptist State Convention..... 1,474 58
 Byron Church..... 2 00

C. E. F. Designated for Pipestone Church:
 Minneapolis, Central Church..... 20 00
 St. Paul, First Church..... 40 00

WISCONSIN, \$1,555.58.

Baptist State Convention..... 1,520 58
 *For Cherokee Academy, I. T.:
 Clinton Junction, Mrs. E. P. Dye..... 25 00

C. E. F. Designated for Mexico:
 Sparta, Woman's Home Mission Branch.... 1000

IOWA, \$1,515.52

Independence, per Rev. C. E. Higgins..... 203 32
 Eldora Church..... 5 00
 Council Bluffs, per Rev. D. H. Cooley..... 5 53
 Burlington Church..... 6 00
 Newton Church..... 3 00
 Atlantic, Swede Church..... 3 50
 Cedar Falls, Swede Church..... 10 00
 Sheldon Church..... 6 86
 Storm Lake Church..... 8 00
 Cherokee Church..... 24 80
 Iowa Falls Church..... 11 53
 Dubuque Church..... 37 95
 Manchester Church..... 3 61
 Knoxville Church..... 5 25
 Marcus, Rev. A. Cleghorn, D.D., (designated)..... 10 00
 Baptist State Convention..... 958 67

Designated for Debt:
 Spirit Lake Church..... 30 00
 Mount Pleasant, C. F. Panabaker..... 1 00
 G. J. Norton..... 1 00
 M. H. Mason..... 1 00
 A. P. Mason..... 2 00
 L. C. Howe..... 1 00
 E. Berry..... 50
 J. F. Gaston..... 50
 A. Arons..... 50

*For Atlanta Seminary, Ga.:
 Anamosa, Mrs. Spencer Alden..... 125 00

*For Roger Williams University, Tenn.:
 Anamosa, Mrs. Maria Belden..... 50 00

MISSOURI, \$193.35.

Macon, First Church..... 21 50
 *For Jackson College, Miss:
 St. Louis, Rev. J. W. West..... 1 00

C. E. F. Designated for Mexico:
 Neosho, James Robinson..... 90
 Brownsville, J. W. Neff..... 1 00
 Kate Bright..... 3 20
 Shell City, P. W. Githens..... 1 25
 Carrollton, L. B. Ely..... 25 00
 Keytesville Sunday school..... 3 00
 " Church and Sunday school..... 2 00
 Kansas City Church..... 70 00
 Olive St. Church, Helping Hand Society..... 30 00
 Lexington Baptist Female College..... 3 00
 Jefferson County Bethlehem Church..... 1 00
 Ashland New Salem Sunday school..... 6 40
 Cape Girardeau Church..... 2 00
 Warren, Rev. D. W. Morgan..... 4 00
 Indian Grove, Rev. G. P. Beswick..... 1 00
 Jefferson City, First Church..... 9 65
 Clinton, Bethlehem Church..... 1 30
 Columbus, Honey Creek Church..... 4 65
 Vineland, Chas W. Thomas..... 1 50

INDIAN TERRITORY, \$305.70.

Designated for Debt:
 Muscogee, Florence A. Bonham..... 5 00

*Muscogee Indian University:
 Students for Tuition..... 151 60
 Sundry..... 8 70

*Tahlequah, Cherokee Academy:
 Students for Tuition..... 135 40
 Mrs. Jessie M. Allen..... 5 00

KANSAS, \$338.00.

Topeka, per Rev. D. D. Proper..... 224 00
 Wichita, Mrs. J. K. Sawyer..... 5 00

Designated for Debt:
 Council Grove, H. S. Knowles..... 2 00
 Lawrence, First Church..... 100 00
 Topeka, First Church..... 5 00

C. E. F. Designated for Mexico:
 Olathe Church..... 2 00

NEBRASKA, \$352.11.

Fremont, per Rev. J. W. Osborn.....	53 78
Franklin Church.....	10 00
" Sunday school.....	2 50
Central City, Rev. J. J. Keeler.....	20 00
Burnett, Mrs. Chas. Carpenter.....	1 00
Kearney Church.....	20 00
Geneva Church.....	10 00
Peru Church.....	21 00
" Sunday school.....	4 00
Humboldt Church.....	15 00
Valparaiso Church.....	10 20
Rock Island Church.....	5 00
Decatur, Gardner Maryatt.....	1 00
Baptist State Convention, per Wm. Saxton, Treas.....	168 63
Oxford Church.....	10 00

DAKOTA, \$34.48.

Bottineau Church.....	4 48
Grafton Church.....	2 80
" Sunday school.....	2 20
Fargo, Swede Church.....	1 00
Aurora " Church.....	2 00
Montrose, Woman's Circle.....	7 00
St. Thomas Church.....	5 00

Designated for Debt:

Young, Rev. A. C. Turner.....	5 00
Edgar, Rev. F. H. Newton.....	5 00

COLORADO, \$83.40.

Greeley, First Church.....	80 00
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C. E. F. , Designated for Mexico: Banning Sunday school.....	3 40
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UTAH, \$10.00.

C. E. F. , Salt Lake City, Rev. D. Spencer, for church at Blackfoot, Idaho.....	10 00
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WASHINGTON TERRITORY, \$22.21.

Spokane Falls Church.....	17 21
Spangle Church.....	5 00

OREGON, \$109.02.

Haines Church.....	13 00
Oregon State Board.....	37 00
Gresham, Rev. J. M. Haskell.....	5 00
Oakland, James Chenevorth.....	21 00
Mt. Tabor Church.....	8 00
Baker City Church, W. C. Aloway.....	5 00
McMinnville, Yamhill Church.....	5 00

C. E. F. , McMinnville Sunday school.....	3 50
McMinnville, Yamhill Sunday school.....	5 70
Brownsville Sunday school.....	2 32
Pendleton Sunday school.....	2 50
Olympia Sunday school.....	1 00

CALIFORNIA, \$72.00.

Riverside Church.....	61 00
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C. E. F. , Designated for Mexico: Los Gatos, Rev. C. H. Hobart.....	1 00
Riverside Church.....	10 00

BRITISH COLUMBIA, \$10.00.

New Westminster Church.....	10 00
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MEXICO, \$28.75.

Monterey, per Rev. Thos. M. Westrup.....	13 75
Apodaca Church.....	2 00
" Sunday school.....	50
Mexican Mission Society.....	12 50

WOMEN'S BAPTIST HOME MISSION SOCIETY, \$67.01.

For salary of a Missionary.....	3 86
*For Cherokee Academy, I. T.....	10 00
*For Indian University, I. T.....	25 00

C. E. F. , For Church at City of Mexico.....	28 15
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GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES, \$1,250.00.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,750.00.

For teachers at Spelman Seminary, Ga.....	680 50
" " State University, Ky.....	88 88
" " Utah School, Utah.....	110 00
" teacher " Hartshorn Memorial College, Va.....	50 00
" " Creek Freedman School, I. T.....	50 00
" " Cherokee Academy, I. T.....	55 55
" " Kulli Inla, I. T.....	27 78
" " Wayland Seminary, D. C.....	35 00
" " Florida Institute, Fla.....	14 29
" " Mexico City, Mex.....	60 00
" students " Mather School, S. C.....	32 00
" student " Spelman Seminary, Ga.....	6 00
" teacher " Mather School, S. C.....	40 00

C. E. F. , For Church at City of Mexico.....	500 00
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BURMAH, \$11.50.

C. E. F. , Designated for Mexico: Bassin, Miss Belle Watson.....	11 50
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TOTAL.....\$27,236.48

Home Mission Monthly.....	314 65
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J. G. SNELLING, Treasurer,

7 Beekman St.

DONATIONS OF CLOTHING, ETC.

St. Johnsbury, Vt., Mrs. C. A. Sylvester, trunk and freight to Indian Territory.
 Framingham, Mass., Ladies' Missionary Circle, barrel to Michigan, \$95.00; barrel to Jackson College, Miss., \$27.00.
 Newport, R. I., Woman's Home Mission Society, barrel and freight to Nebraska, \$78.00.
 Chelsea, Mass., Young Men of the Baptist Church, bundle to Richmond Seminary, Va.
 Watertown, Mass., Ladies' Sewing Circle, barrel to Richmond Seminary, Va.
 Wakefield, Mass., Young Men of First Baptist Church, barrel to Richmond Seminary, Va.
 New York, N. Y., Ladies' Benevolent Society of Calvary Baptist Church, barrel to Texas, \$30.00; barrel to Kansas, \$35.00; Package to Dakota, \$21.00; barrel and cash to Iowa, \$30.00; barrel to Shaw University, N. C., \$60.00.
 New York, N. Y., Ladies of the Madison Ave. Baptist Church, barrel to Nebraska, \$60.50; barrel to Dakota, \$36.00; barrel to Kansas, \$36.50; barrel to Minnesota, \$70.30.
 Greenwich, N. Y., Young Ladies' Home Mission Band, box and freight to Jackson College, Miss., \$31.00.
 Troy, N. Y., First Baptist Church, box to Atlanta Seminary, Ga.
 Livonia, N. Y., Baptist Church, barrel to Jackson College, Miss.
 Gilbertsville, N. Y., Baptist Church, barrel to Jackson College, Miss.
 Albany, N. Y., Home Mission Society of Emmanuel Baptist Church, box to Jackson College, Miss.
 Clinton, N. Y., Baptist Church, barrel to Jackson College, Miss.
 Edmeston, N. Y., Baptist Church, barrel to Jackson College, Miss.
 York, N. Y., Baptist Church, barrel to Jackson College, Miss., \$23.00.
 Oswego, N. Y., Woman's Home Missionary Society of First Baptist Church, barrel and express to Kansas, \$80.00; barrel to S. C., \$23.00.
 East Orange, N. J., Missionary Circle, box and freight to Kansas, \$40.55.
 New Market, N. J., Baptist Church, box to Jackson College, Miss.
 Hackensack, N. J., Young Ladies' Mission Union of First Baptist Church, box and freight to Wisconsin.
 Elizabeth, N. J., Mission Band of First Baptist Church, box and express to Kansas, \$107.00.
 Germantown, Pa., Ladies of Second Baptist Church, box and cash to Dakota, \$107.00.
 Pittsburg, Pa., Ladies' Aid Society of Fourth Ave. Baptist Church, box and freight to Kansas, \$128.17.
 Wyoming, Ohio, Ladies' Aid and Home Mission Society, box and freight to Iowa, \$54.97.
 Bloomington, Ill., Ladies of Prairie Street Baptist Church, barrel and express to Indian Ter., \$15.00.
 Ann Arbor, Mich., Baptist Church, box and freight to Atlanta Seminary, Ga., \$29.40.
 Lu Verne, Minn., Baptist Church, box to Minnesota, \$20.00.
 Starkville, Miss., Mrs. C. Fox, quilt to Jackson College, Miss.

THE BAPTIST
HOME MISSION MONTHLY.

VOL. IX.

MAY, 1887.

No. 5.

EDITORIAL

We are glad to announce that the Home Mission Society closes its fiscal year without debt. This, however, is not because of contributions from the living sufficient to meet its obligations—for these are much less than last year, owing in part to the extra effort for last year's debt—but because of the payment of a large portion of the legacy of the late Gardner Chilson, of Massachusetts. Had it not been for this, even though the appropriations have been made on about the average annual appropriation for the past three years, there would have been a deficiency. It was a narrow escape, but the Lord times events wondrously well.

Hon. E. C. Fitz, of Massachusetts, executor of the estate of Gardner Chilson, has managed the large and complicated business entrusted to him with such ability as to enhance its value as originally inventoried, and to bring to the societies interested therein a larger amount than was expected. At a recent meeting of the Board of the Home Mission Society at which Mr. Fitz was present and made a statement of these affairs, the Board unanimously and heartily passed a vote of thanks to him for his efficient services.

The annual meeting of the Society at Minneapolis, May 29-31, will be of deep interest.

The Northwest is studded with churches planted and nourished by missionaries of the Society, and the mother will find herself heartily welcomed, we doubt not, by her numerous and enterprising children.

All will want to hear the annual sermon by Rev. A. J. Gordon, D.D., of Boston. Eminent brethren from all sections of the country and representing nearly all classes among whom the Society works are expected as speakers. Among these are Hon. Geo. A. Pillsbury, Minn.; President Samuel Colgate, N. J.; Hon. C. W. Kingsley, Mass.; Rev. H. L. Dietz, Wis.; Rev. J. Sunderland, Minn.; Rev. J. H. Hartman, Dak.; Rev. C. C. Frost, Mont.; Rev. J. Q. A. Henry, Oregon; Rev. R. Cameron, Colorado; Rev. J. B. Thomas, D.D., Rev. Richard Hartley, and Rev. O. C. Pope, D.D., N. Y.; Rev. G. C. Lorimer, D.D., Ill.; Hon. Francis Wayland, Conn.; Rev. W. J. Simmons, D.D., Ky.; Rev. A. S. Jackson, La.

Addresses are to be brief, and ample opportunity will be given for volunteer speeches, of which it is hoped there will be many. It is proposed to give people something that shall repay them for the trouble and expense of attending these meetings.

It is amusing to hear men make derogatory remarks concerning prearranged programmes, as "cut and dried," when they

themselves have been conspicuous in doing this very thing. It is also amusing to hear it said that a body of men, appointed by Boards of State Conventions, constitute an organization more in accord with Baptist principles than a body of people who are delegates from contributing churches, or who themselves have been liberal contributors, and who come directly from the churches which have made them life members for the purpose of such close and direct representation. The closer the relation of donors, whether individuals or churches, to the societies of which they are members, the better for them and for the societies.

Where are the missionaries for our work in the Indian Territory? Two or three good, earnest, patient men are greatly needed at important points immediately. Where are they?

The American Tract Society did a handsome thing in sending to about 200 of our missionaries last Christmas packages of chromo cards for use in Sunday schools, the value of which was \$316. Expressions of appreciation have come to us from missionaries, who with us unite in thanking the Society for these gifts.

The *New York Herald*, whether seriously or for a sensation is hard to tell, advocates that Alaska be made a penal colony of the United States, somewhat as Australia has been for England. It would have convicts sent there instead of to the prisons, for the development of the country, for the removal of convict labor in competition with free labor, and for the improvement of the criminals themselves. Alas for Alaska, if such a scheme should carry, of which, however, there is little danger. It would require a small army to keep convicts from escaping if they were transported to Alaska.

Responses are coming in from Chapel Builders' Day. We were present at one of our good schools where the exercises were used, and found it very interesting. That

school sent in \$100. Schools that have not adopted the exercise and made their offerings are requested to send for supplies, which will be furnished any time.

It is impracticable to publish in this issue of the MONTHLY the receipts for the closing month of the fiscal year, which ended April 14th. These and the total for the year will be published in the June number, which will be issued somewhat earlier than usual.

Rev. J. C. Baker, who has served the Society so faithfully and successfully as Superintendent of Missions for the North Pacific Coast, has resigned, to take effect May 1st.

Rev. G. J. Burchett, D.D., of McMinnville, Oregon, has accepted the appointment as General Missionary for that State. It is believed that no better selection could have been made.

Dr. Page of Cleveland, Ohio, who for many years wrought with great efficiency as District Secretary of the Society, and who in the afternoon of life retains his faculties unimpaired, writes:

"I rejoice greatly in the growing interest of the work in your hands. Your reports of your tour of observations in the great northwest are deeply interesting, graphic, and inspiring. I feel the old fire still in my bones, and sometimes almost wish I were twenty years younger. But the Lord raiseth up laborers to take up the work that others lay down."

Telegrams from Chicago announce that the Railway Passengers' Association have decided to make half rates to religious, beneficiary, and other organizations that will guarantee an attendance from abroad of one thousand persons, and to organizations with a smaller attendance the rates will be one and one-third fare for the round trip, on the old certificate plan. Persons pay full fare going, and upon presenting the certificate of their attendance at the meeting they will be entitled to one-third rates returning. Now for a grand rally for Minneapolis!

"THE CHINESE, NEXT!"

Rev. Dr. Hartwell of San Francisco, our Sup't of missions for the Chinese, in a recent letter says: "Nothing for years has given us so much joy as the closing words of a late letter from you. After telling me that you have received about what you need for the house of worship in Mexico, you add: '*Chinese next*'!"

"T'ong Tsin Cheung told me a few days ago that the lease held by a Chinaman on the lots we selected when you were here, for our new Chinese church and school house, is soon to expire, and if we wish to secure those lots within a year or two it will be necessary for us to take some steps to forestall a renewal of the lease by a heathen who would keep us out of the premises longer than we could afford to wait.

"I ascertained, therefore, the name of the last purchaser and called on him. He told me that he purchased the place in Oct., 1885, for \$9,000 cash, besides broker's fees, and turning to his memorandum book showed me his entry at the time. He has presented the property to his daughter, but assures me that it cannot now be purchased for less than cost, but thought it could be for \$9,000.

"Now it occurs to me, as we all agree that this location is the most desirable one for our proposed church, it would be wise to secure this lot as soon as possible, lest it slip away from us by a renewal of lease by a man who will refuse to give it up for two, three, or five years.

"Would not the Society's purchase of the lot be such a pledge of the Society's purpose to go forward as would encourage people to contribute? There has always been a feeling about the proposition to build a Chinese Mission Church, like this: 'Well, we don't know when the Society is going to act in the matter, and as most of the money is to come from the East, we will not subscribe just now, but will do something when the time comes.' If the lot is bought, that will mean *action*, and I think we can get some help on this coast."

What shall be done about this? Must our work among the Chinese in San Francisco be forever prosecuted under greatest disadvantages? Is there not in the possession of the Baptists means ample to secure what we need and so place our work on a substantial basis? No doubt of it, none whatever. What then? Believing that headquarters for our Chinese missions there are an imperative necessity, and believing that we are as able to secure them this year as at any time, we fling out this watchword for the coming year: **CHINESE MISSION BUILDINGS NEXT!**

For this purpose fifteen thousand dollars are needed. It will take about six thousand dollars to reconstruct and put the building in order for our purposes. We have about \$1,800 now designated for this purpose, but without the additional amount required this is of no avail. If any body will give \$5,000 for this object we will have the property in thirty days, and will then proceed to get the additional funds for the balance of the purchase money and for the improvements. Who will honor Christ and link his name to this important evangelizing enterprise for these heathen on our shores by giving \$5,000 for this purpose? We are sure it is somewhere, but where? We are sure it will come, but when? It ought to come quickly, or this opportunity will slip from us. Will those whom God has blessed with the ability to do this thing, carefully ponder over this matter and let us hear from them?

MISSION TO THE CHINESE.

BY J. B. HARTWELL, D.D., SAN FRANCISCO, CAL.

Christian work for the Chinese in America is fraught with difficulties. So is every work for Christ in this and every other land. Satan combats fiercely every measure which has for its end the glory of Christ and the saving of souls, and shrewdly adapts his forms of opposition and his agencies to the circumstances of each Christian enterprise. In China he avails himself of the haughty pretensions and powerful influence of the *literati*; in India, he interposes caste; in Africa, the frequent wars of the tribes; in

Catholic countries, the bondage to priestcraft; and in all nations the universal race-prejudice is made his powerful ally in retarding Christianity.

To the man who has caught the Spirit of Christ, this opposition, and all conceivable obstacles that Satan and his emissaries may devise, constitute no sufficient cause for despondency or relaxation of effort, but rather stimulate to more vigorous exertion, and arouse to more intrepid reliance upon our hidden but everlasting strength.

Strong as we may be in Him, however, it is prudent in us and pleasing to Him that we should look our obstacles squarely in the face, set over against them the advantage of our position, and draw from these any suggestions that may be of value in our work.

The special disadvantages of our position are:

1. Race-prejudice, not only of the Chinese against all foreigners, but especially of the white people in America against the Chinese. This is deep-rooted, bitter, and unreasoning. In China we have experienced the sensation of being hated and contemned because we were white, and from a far off land whose civilization and social habits would not allow us to *assimilate* with the Chinese. We have heard contemptuous epithets on street corners, from the lips of cultivated men and of rowdies, of scholars and of beggars alike. Yea, the very dogs have barked out as we passed, "*Foreigners,—intruders,—contemned,—hated.*" At such times we have had a conscious superiority in ourselves, and especially a consciousness of a noble God-begotten purpose in being in that land, that lifted us above all resentment and made us rather pity than hate. But we can imagine what would have been our feelings if the case had been altered and we had stood to the Chinese in the relation in which they stand to us in our country. In illustration of the intensity of the prejudice against Chinese, and everything pertaining to them, it may be stated that the writer, a short time since, thinking it desirable to remove his home, found a house that suited his purpose, agreed

with the agent upon the terms of payment, time of removal, etc., but when the owner was informed that the prospective tenant was a missionary to the Chinese, on this ground, and this alone, she refused to let the house to him! As a rule, the Chinese are not invited even to attend church, and if they venture to go they often meet such coldness, not to say rudeness, as renders them indisposed to go again. Naturally enough, this antagonism finds its reflex in the minds of the Chinese, and they hesitate to accept a religion from a people in whom it is supposed to beget such sentiments.

2. We do not get to work upon, in America, the best class of Chinese mind. There are, indeed, some good minds here, some *thinking* minds. For instance, one man whom I baptized here had great difficulty wrestling with subjects that have racked many a Western brain. He wished at one time to know how a good God could make a bad devil, or even allow him to become bad after being made good. Then, why did not God destroy him at once and save all the misery that followed? Is not God more mighty than the devil? Then how could He be loving and kind, and yet allow Satan to lead man into sin? If God is sovereign why could He not forgive man and restore him to favor of His own free will without the necessity of Christ's sacrifice? How could Christ be both God and man? Having a Divine father, but only a human mother, how could He be perfect God? And at such questions he stumbled many months. But such minds are rare, and the average here is lower, not than that of the same class in China, but than the average Chinese mind as we find it in their own country. We are dealing constantly and almost exclusively with cooks and shoemakers and cigarmakers and gamblers, and a few shopkeeper's clerks. The better class of minds do not come here in any considerable numbers.

3. The minds that are here are largely *untutored*. There are very few in America who, in their own country, would be considered educated men. In our mission

school there are many whose familiarity with books is not sufficient to enable them to read the Scriptures intelligently in their own language. For this reason our Chinese preacher gives, twice a week, after the close of school, a short lesson on *Chinese construction*, and some boys who have been some time in school and read English very well have asked to be excused from the English school that they may spend some time in learning their own language.

Yet these men whose minds are so little trained are full-grown men, with hearts *adult* in sin.

4. A fourth disadvantage is the *floating character* of our Chinese population. They are here to-day and yonder to-morrow. There is nothing like the permanency of population that exists in China and among our own people here. The Chinese are here for only a limited time, without home ties to bind them, and they go where the largest profits promise. Our work, therefore, is much of it only of a seed-sowing kind. Before we can reasonably expect to see results many of our boys are away. Then these wanderers are away from the restraining influences of home, from the influence of mother and sister, which, even in a heathen family, are very powerful restraints from evil. Woman, though occupying so subordinate a position in China, is very far from being a nonentity as regards the moral character of her sons and brothers. These men then are not in so favorable a position in this regard as are those in China for the reception of the religion of Jesus.

5. The difficulty in regard to the language is a very great one. Of white Baptist ministers who speak the Cantonese language (and, with the rarest exceptions, all the Chinese in America are from Canton Province), there are in the whole world not more than half a dozen, and in all the world there are but three white Baptist ministers giving themselves practically to preaching in that language. In America the writer is the *only one*. In this country, then, the work must be done chiefly through the medium of the English language. But the knowledge of

English that is gathered in the factories and in the ordinary American families by the Chinese operatives and servants is not sufficient to enable them to read the Bible, or even to understand without help the simplest sermon preached from the pulpit. How, then, are the Chinese to get the Gospel without special effort by the white Christians?

6. The Chinese who come to our Mission and Sunday schools come to learn English. They know that *our* object is to convert them to Christianity. This the carnal heart does not desire, and knowing that, for the sake of the English they are venturing upon what to them seems dangerous ground, they come armed, as it were, against Christianity. How different this from the state of mind of a Chinaman in his own land, who, from curiosity or other motive, with mind unprejudiced, except in a general way, against all foreigners, drops into a Mission Chapel and hears the Word of Life.

7. The social law of the Chinese is all against Christianity. This social law they bring with them to America, and a pride is maintained in keeping up their own social law as against that of the "barbarians."

There are, on the other hand, some marked *advantages in our position*.

1. When the Chinese, from whatever motive, become pupils in our schools, we stand to them on the vantage ground of *teachers*. There are perhaps no people under the sun in whom *adaptability* to circumstances is so marked as in the Chinese. A Chinaman can "accept the situation" and adapt himself to it, *when he has to*, with the utmost grace and good spirit. The principle and the spirit of deference for teachers have been so long inculcated in China that it has almost become part of a Chinaman's conscience that he must treat with deference the person and the teachings of his instructor.

When, therefore, he has consented to accept one as a *teacher*, even though he may be a *fan kwai* (foreign devil), he owes him and his words a peculiar deference, second only to that due his parents. This, of

course, will not convert the man, and oftentimes it is only outward and formal; but the habitual deference, together with the Chinaman's peculiar adaptability, very soon brings him naturally and powerfully under the influence of the teacher. All who have taught these people for any length of time have noticed how they come to confide in their teachers and to love them.

2. Giving them the English language, which has a recognized value, we stand to them on the vantage ground of *recognized benefactors*, doing them an *appreciated kindness*. To forget a kindness is ranked by the Chinese as one of the gross and *mean* vices, and pupils are careful to let their teachers understand that they are *not* unmindful of benefits received.

This habitual recognition of obligation puts the mind in a favorable attitude to receive impressions.

3. The *grateful* feeling that sympathy with a *stranger* in a *strange land* brings gives to the missionary or teacher a hold upon the affections and confidence of pupils. Cut off from affection and sympathy as the Chinese here are, lonely and heart desolate, where opposition, hatred, and contempt prevail so universally, the kindly sympathy of those who teach them is like water to a thirsty soul—a very water spring in the desert—and cannot but be noticed and reciprocated. Washermen are in the habit of attaching a tag, as a distinguishing mark, to all the clothing that comes to the laundry. The writer has often noticed that the tag on the clothing of his family is always *T'oung yan* (Chinaman's friend). Though this washerman had never been connected with the school, he knows where to find the Chinaman's friends.

4. The Chinese who come to America get, in some measure, *out of the ruts*. In China things and people move in ruts—old ruts of hundreds of years ago. Here contact with Western civilization, Western thought, Western modes of action, gives the Chinaman a thorough shaking up which is healthful, and when he settles down he finds his wheels are not in the ruts as before. He is more free to

think and to act than ever before. He is not so bound by superstition, so blinded by prejudice, nor so puffed up with conceit. He finds there is something good outside of China, and so is in a more receptive state than in his own country.

5. But in this as in all Christian work our greatest advantage and encouragement is God's promise and presence. He has promised to be with his people, giving success to their efforts, and we gladly testify to the consciousness of his presence and power with us.

Some suggestions growing out of the above enumeration will be profitable.

1. As servants of Christ we must brave the social obloquy that attaches to everything connected with the Chinese. That Christian men should quail before the tyranny of such contemptible and unreasoning prejudice as prevails in America, and for fear of the world's disapprobation abstain from the work that God makes obligatory, is an instance of moral cowardice in comparison with which Peter's denial of our Lord was an act of heroic Christian courage.

For Christ's sake we must *defy* the public odium and dare to do right.

2. We must *approach* the Chinese and not wait for them to seek us. The Gospel plan is, "*go* preach the Gospel," not sit and wait for the world to come to hear the truth. We must *seek out* the Chinamen and *show ourselves* their friends for Christ's sake. This involves no compromise of political sentiments, nor does it involve social equality. Is social equality a necessary or proper result to our missionaries among the negroes of the South or among the Indians? The inferior mind and culture naturally take a subordinate position. An intelligent inferior has but to be brought in contact with the better side of the superior to admire and reverence the superior.

3. When the Chinese come to us we must give them a *cheerful welcome*; welcome to church, welcome to Sunday school, welcome to the prayer-meeting. There is an unspoken, universal heart language which the Chinese understand as well as we do. There must

be no sham, for they will detect it. We must *feel kindly*, as well as act kindly, be like Christ, and love the men while we abhor their ways.

4. We need not wait for others to begin, for a school or a class to be begun. Any one Christian may begin, with even one Chinaman, if no more can be gotten at first. Secure his confidence, make him feel that he can *trust* you, and by and by he will bring others, and soon the worker will find the work growing on his hands and on his heart.

Our mission to the Chinese on the Pacific Coast is in a hopeful working condition. God has given unto us a united little church. He has sent us besides the Superintendent of Missions, a Chinese preacher of peculiarly loveable spirit, united with great power in the pulpit. He has won a good place in the confidence and affection of the Chinese Christians of all denominations and of the unconverted pupils in our school, and he is making his influence tell for Christ. God has given us two of His most noble missionary women, whose whole hearts and time, by day and by night, are engrossed with work for the Chinese. They are carrying the Gospel into the homes, and drilling its principles into the minds and hearts of the children. What we need now most imperatively for efficiency is a place in which to work. We need a *church* and school-rooms in *Chinatown*. Our present chapel (a hired store) is in Chinatown, and it is thought that our location has had much to do in enabling us to maintain a full mission school notwithstanding the superior facilities of the other missions. But our present place is not and can never be a *church*. As a rule we never get any women to our services. They will not go to a "man's school-house." Our congregations consist of our pupils and our church members. To baptize we go a mile or more from Chinatown. If we had a church the case would be different.

A very desirable lot for the purpose has been selected in a commanding position in the central part of Chinatown. It was seen and approved by the Secretary of the Society on his late trip to the Pacific Coast. It has

been held on lease by Chinamen for some years, but this lease is now about to expire, and now, before the lease can be renewed and the property thereby put beyond our reach for years to come, is the time to purchase it. It is thought that \$9,000 will purchase it. O that God would put it into the heart of some one of his stewards to contribute at once this amount!

Some of the good results of our work among the Chinese has been showing itself recently in the yearning manifested by some of our members to have the Gospel preached in their native villages in China. One of them, recently speaking to Mrs. Sanford, said he felt that he did not wish to live for anything else than to save money with which to send some one to establish a mission in his native village. Another has been devising means by which he can send his earnings to get a Christian preacher who was formerly in this country to go to his native place and make known Jesus the Saviour. Another some time ago went back to China, though he had returned to America only six months before, chiefly on account of his anxiety about his mother's salvation.

One of our boys who has not yet made a public profession of Christ, but who is, we believe, a Christian, is constantly wishing that the Chinese had in their schools such text-books as we use, containing so much of precious elevating, saving truth. He brings men to hear the Gospel and to learn the truth. Are not these things the fruit of the Spirit of God? And will not these yearnings bring forth results in China by and by? Christians of America, God is giving us an opportunity. Let us not lose it.

THE CHINESE ON THE PACIFIC COAST.

NOTES OF TRAVEL BY THE CORRESPONDING SECRETARY.

WHEN THEY CAME AND WHY.

The Chinese immigration to the Pacific coast began soon after the discovery of gold in California in 1848. The glittering dust had its

charms for the Mongolian as well as for the American. In 1852 it was estimated that about 22,000 Chinese had come to California. Their numbers steadily increased, reaching about 50,000 for California alone in 1870. Finding labor more remunerative here than in China, they soon began to take up their abode in the adjacent States and Territories, spreading themselves over the northern as well as the western portions of the country, until their presence has become familiar to residents of our principal cities. The census of 1880 showed that there were then in the United States 105,247 Chinese, about 100,000 being on the Pacific coast. The passage of the Restriction Act in 1882 had the intended effect to check this immigration. The bitter opposition to the Chinese in 1880 and subsequently caused the return of many to their native land. From June 2, 1882, to October 31, 1885, the excess of departures and deaths over arrivals was 27,393. It is estimated that there are not now more than 70,000 Chinese on the Pacific coast. The indications are that there will be no marked increase or diminution of their number for years to come.

The immigration has been chiefly from the province of Quang Tong, of which Canton is the capital—a province with a population of nearly 20,000,000. It has been asserted that the most of these Chinese were brought hither as coolies, in a condition of semi-servitude, and that the "Chinese Six Companies" were powerful organizations, deriving large revenues from these imported laborers. Nothing is farther from the truth. During our visit in San Francisco it was our privilege to meet Consul F. A. Bee, an accomplished, high-minded, able official, who for years has devoted his attention to the condition and interests of the Chinese in this country. From this interview, and from the pamphlet which he had prepared, entitled "The Other Side of the Chinese Question," we assert without hesitation that the charge that the "Six Companies" practically hold thousands of the Chinese in servitude is untrue. Consul Bee states that these Six Companies—viz., the Ning-Yung, Sam-Yup, Kong-Chow, Yong-Wo, Yen-Wo, and Hop-Wah Societies—are simply guilds or benevolent societies, somewhat after the order of "Odd Fellows," or other benevolent organizations among Americans. The Consul, who was among the early settlers of California, says that it was the custom then for residents of Eastern States to register themselves and form associations for mutual relief.

The Chinese saw the method adopted by the Caucasian miners to aid their countrymen, and at once imitated it to the minutest particulars by organizing a guild or society representing each of the six Cantonese districts from which they came.

Such is the origin and character of these organizations. Consul Bee says most emphatically: "They never brought a laborer to this country, nor ever contracted out such laborers. They never have collected a dollar of wages due a laborer. There is not a man or woman, railroad contractor, builder, land reclamation company, farmer, manufacturer, or housekeeper that ever contracted for or obtained a Chinese laborer or servant from any one of the Chinese Six Companies. These are not in the remotest degree connected with any mercantile business, nor do they exercise any influence other than as what they are represented to be, purely benevolent organizations. Hence the iterated and reiterated charges made by demagogues and the press, that they are slave dealers, importers of coolie labor, are mastodon falsehoods."

THEIR RELATIONS TO THE INDUSTRIES OF THE COAST.

They came at a time when laborers for public works and for the development of the country, as well as house servants, were scarce. The journey was too expensive for many European immigrants to make their way to the Pacific Coast. Men composed the vast majority of the population. For laundry and domestic service, Chinese were everywhere in demand. They were indispensable to the construction of the Central Pacific Railroad from San Francisco to Ogden, where in 1869, when the golden spike was driven as the last rail was laid uniting the East and the West, the Mongolian and the European laborers met. The Southern Pacific, portions of the Northern Pacific, of the Canadian Pacific, and of other railway lines were built largely by the labor of the Chinese. Distinguished gentlemen connected with railroads testify that without Chinese labor they could not have been constructed; that if the companies had been compelled to rely upon white labor, so difficult and so costly to procure, many of these enterprises could not have been carried through.

As laborers they were entirely reliable, worked more hours than white men, were not given to strikes, and never undertook by combinations to control the price of labor. Moreover they

were not addicted to drinking and riotous conduct like a camp of white laborers through which we passed *en route* from Oregon to California. To-day, on many of the railroads of the coast the "little yellow man" in his semi-American costume, with Yankee boots and a broad-brimmed Chinese hat, is the section hand to keep the track in good condition.

They have performed the hardest and lowest kind of labor in the State, constructing railroads, reclaiming waste lands, cultivating vineyards, toiling in factories, so that by furnishing labor at reasonable rates they have attracted to the coast capital for investment in business enterprises, and thus directly and indirectly have contributed immensely to the development of that section of the country. As domestics they are in constant demand. A well-known gentleman of San Francisco, who has a Chinese house servant, remarked to us that the unreliability, impertinence and exorbitant demands of white servant girls were almost unendurable, and that his wife often declared that she had never kept house with so much comfort as with Chinese "help."

In San Francisco, and in some other large cities, as Portland, Oregon, where there is a "Chinatown," the Chinese conduct business for themselves and often on a scale so extensive as to awaken apprehension that they will drive American artisans to the wall. The boot and shoe business of Chinatown, in San Francisco, is conducted on a large scale. Entering one of these establishments we find between thirty and forty operatives on a single floor as closely as they can be placed, with their sewing and other machines for these purposes. Here many of them also eat and sleep. In the manufacture of ready-made garments for both sexes they do a flourishing business. In the importation and sale of tea they do a large business. At one time recently certain Chinese firms, in imitation of American ways, got a "corner" on the pork-business of San Francisco, a business which is largely in their hands. Elegant stores full of Chinese and Japanese curios, vases, lacquer work, etc., etc., attract the visitor. In San Francisco they have a finely furnished Mercantile Exchange, similar to the Produce Exchange of Americans.

The objection strenuously urged against the presence of these almond eyed celestials on the Coast is that their "cheap labor" is ruining the white laborer, that "the white laborer walks

the streets of the city in idleness," that "our boys and girls are growing up in idleness and deprived of learning any trade by Chinese competition." Consul Bee affirms that this is not so; that "nowhere in the United States is food as cheap and labor so dear as in California." The average wages of the Chinese farm hand is \$25 per month; of the railroad laborer \$26 to \$30; of the cooks \$27.50; of house servants \$22.50 with board. From careful inquiry we are convinced that the proportion of the unemployed whites in San Francisco or in other cities of the coast where the Chinese congregate, is not larger than in Eastern cities of similar character where there is no "competition with Chinese cheap labor." As shown above, they have not brought wages down to starvation rates for the white man or for the servant girl who, if she is at all competent commands \$4 to \$6 per week with board, in the city of San Francisco.

The fact is, that although California is better able now than heretofore to dispense with Chinese labor, nevertheless if every Chinaman were at once to return to his native land, many branches of business would be almost paralyzed, and the introduction of colored help from the Southern States would be a necessity. To climb to prosperity on a living Chinese ladder and then, having reached the top to kick the ladder down and out as an utterly contemptible and abhorrent thing, is not particularly generous, not to say just and Christian treatment.

CHINATOWN.

In the principal cities of the coast, as in Victoria, B. C.; Portland, Oregon; and San Francisco, Cal., where the Chinese are most numerous, there is a quarter known as "Chinatown." To go through Chinatown is the desire of nearly all Eastern visitors. The tours are usually made in the evening under the guidance of some member of the Police department, who is not reluctant to act in this capacity, inasmuch as remuneration is expected. The unceremonious intrusions of these troops of curious and impertinent visitors, sometimes several companies in a single evening, is submitted to with wondrous resignation by the Chinese, who seem to have accepted it as an inevitable infliction. American residents, subjected to similar treatment, would rage. Our visit was made under the guidance of one of the oldest and best-informed officials of the department, Mr. Hotaling, in company with Rev. Mr. Kincaid and Dr. Hartwell, whose

knowledge of the Chinese language was often very serviceable to us.

"Chinatown" in San Francisco is chiefly in the business section of the city and embraces an area of about four by five blocks. The first story, generally, is devoted to business purposes, the upper stories being used for manufacturing purposes or lodging rooms, where enormous numbers of men are stowed away in a surprisingly small space. In one room about twelve by twenty feet we counted "bunks" for thirty-two persons. Some of these apartments are in the basement, where ten or twelve persons sleep in a small, unventilated room, in which, too, they do their cooking and, after the labors of the day, recline to enjoy their pipe of opium. A mat or rug, sometimes a blanket, is their only article of bedding unless it be a wooden head-rest. Their bunks are arranged in tiers along the sides of the room, very much as in lumbermen's camps, and somewhat as berths on steamers. They usually sleep in their garments worn during the day. But in person and in dress they look clean, though the floors of their abodes are dark with dirt. Rarely is typhoid fever found among them. It is the general testimony that they are clean and frugal in their habits and drink no whiskey. Men of large acquaintance with them state that they have never seen a drunken Chinaman. Their temperate living gives them greater resisting power against disease. Rarely, if at all, is leprosy known among them. So, in going through Chinatown we had no fear of infectious or contagious diseases. There are quite a number of Chinese families in San Francisco, and several hundred Chinese children born in this country.

In "Chinatown," except for the American architecture and the partial American dress of some of the Chinese, one might well imagine himself in China itself. The long, glossy "pig-tails" of this people swing as free as in their native land. Numerous barber shops do a thriving business among people who frequently shave a portion of their scalp, and whose faces are never adorned with whiskers, though sometimes with a delicate mustache. The shaving process begins early. At a Chinese restaurant where we dined, in an adjacent room was an uproarious company of Chinese whom the proud father of a boy was entertaining, the occasion being the first complete shaving of the youth's head, as he attained the age of thirty days.

The Chinese restaurants of San Francisco are gotten up with "Oriental splendor"—elaborate carving, costly decorations, Chinese orchestras, and vocalists of the first order, whose shrill, shrieking tones rasp the American tympanum excruciatingly. Accepting the invitation of several of our Christian Chinese brethren to dine with them at the "Bun Sun Lan" restaurant, and stating that our preference would be for a regular Chinese repast, we sat down with them and Dr. Hartwell on stools with marble tops, and proceeded to go through the bill of fare, which was successfully accomplished and pronounced good. The dinner was served in courses, the chief dishes being edible bird's-nests, shark's fins, bamboo shoots and duck, chicken and ham, with relishes, tea, pastry, nuts, etc. It was conceded that we made very good progress with the chop-sticks, for a beginner.

The stores are filled with queer articles of diet, dried fruits, oysters, etc., meats preserved in oil, strange vegetables imported from China. Chinese physicians minister to the sick. The drug-store in Chinatown is a curiosity. While herbs, barks and roots comprise the chief medicinal supply, yet there are certain ills that flesh is heir to which require other remedial agents. A species of dried lizard, when pulverized, is supposed to have great curative virtues, and a Chinaman, who observed our curiosity in examining a medicinal bug, remarked very seriously in his broken English, "Belly good."

The residence of "His Imperial Chinese Majesty's Consul General," Owyang Ming, is quite American in its appointments. The consul received us very cordially, conversing some of the time imperfectly in English, and through his interpreter, a graduate of Yale, and some of the time in Chinese with Dr. Hartwell. He was very courteous and affable, and with true Chinese hospitality provided his visitors with cups of delicious tea. With great politeness the Consul, dressed in the rich and striking apparel of his office, and accompanied by his interpreter, returned the call, and had with us the best cup of tea that the establishment could furnish. The consul took a lively interest in our educational work, particularly for the children, whose education, though partially provided for by the school authorities of San Francisco, is by no means satisfactory. On our way homeward we met on the cars Yow Jiar Shee, of the Chinese Legation, Washington, D. C., and found him also a gentleman of much refinement.

The theatres of Chinatown do a flourishing business—so, at least, it is said, for we did not visit them. Their single plays run through weeks. The passion for gambling is strong among the Chinese, equally strong, perhaps, among multitude of their white superiors.

The Chinese have been charged with being the corrupters of the virtue of the youth of San Francisco, and indeed of older persons as well. Doubtless immorality is prevalent among them as among pagans generally, but the extent to which they are chargeable in this respect is not so great as alleged. We speak advisedly after careful inquiries of those in positions to know whereof they affirm. We are prepared to say that the numerous corrupt concert saloons of San Francisco which carry on their business openly and unblushingly, and other places of ill-repute, with their visible and audible enticements, are exerting a tenfold greater damning influence upon San Francisco than are the few and restricted places of similar character among the Chinese. The Report of the Committee of the Board of Supervisors on Chinatown painted a lurid picture of the evils and iniquities of the Chinese. It was a rabid Anti-Chinese partisan report. Let them array the facts they could gather about the iniquities of the slums, of Barbary Flat, and of the hoodlum elements of San Francisco, and men would stand aghast. It is hardly becoming for the Caucasian pot of San Francisco to call the Mongolian kettle black.

The Joss houses of the Chinese on the coast are numerous. The chief one at Victoria is indeed splendid in its internal appearance. The same is true of Portland, Oregon. In San Francisco there are fourteen Joss houses. They are located generally in the upper story, and consist of a large room in which are idols, with all the paraphernalia of pagan worship, incense, tapers, offerings, prayers, etc., etc. These are open continually, not only to worshippers, but to visitors. Here then is Oriental paganism planted and flourishing in the midst of our Christian civilization, and it looks as though it were here to stay. It is very tenacious of life. Conscious that Christianity aims to overcome it, it braces itself against Christian influences and takes a natural pride in maintaining itself in the midst of opposing influences. There is no effort at concealment. On the other hand these Orientals worship openly, regardless of the presence and criticisms of the whites.

Passing through Chinatown the night of the

full moon, we beheld a singular spectacle. Along the curbstones, in the streets, and in various other places, were Chinese busily engaged in securely placing in an upright position splints, about a foot in length, on the top of which were lighted tapers. In the stores and residences, even of the worst, these tapers, and sometimes incense, were burning, often before an image.

Frequently there were burnt offerings of a peculiar kind of paper, with its tinsel decoration, in the midst of the street or in the courts of the buildings. What was the significance of all this? It was pagan worship and offerings to the special deity who receives homage at the time of the full moon. These devotees cared nothing for the curious looks and criticisms of spectators; they were open in their profession of faith in their deities. Literally, they let their light shine.

If Christians had some of the same boldness, the same disregard of scoffs and criticisms, what an impression they would make on the world! Paganism of the Oriental type is planted on the Pacific coast and challenges Christianity on its own soil and in its own home.

OUR MISSIONS AMONG THE CHINESE.

Soon after the arrival of this people, the Board of the Home Mission Society endeavored to secure a suitable missionary to labor among them, but were unable to do so until 1869, when Rev. John Francis was appointed, entering on his work in 1870. He was followed by Rev. E. Z. Simmons, of Canton, through whose agency the mission in Portland, Ore., was started. Several native helpers were also employed and the prospects were excellent.

Some of the churches had established mission schools before the Society's missionary arrived. The church of which Dr. J. B. Thomas was pastor, in San Francisco, in 1868, had such a school. Indeed, the interest was so deep that the Baptists of California, in 1871, proposed to contribute to the purchase of the First Baptist Church property, for Chinese headquarters, if Eastern Baptists would join hands in raising the requisite sum. Some thought that there were legal difficulties in the way. The financial crash of 1873 came. Changes in the secretaryship of the Society followed. The project was abandoned. To us, as to the Baptists of San Francisco, it seems that a great mistake was made in not then securing that property in

some way, for that old church-house, now occupied wholly by the Chinese, stands in one of the best locations for our mission headquarters. To purchase and reconstruct it now it would cost probably \$40,000.

In 1874 it was said that three native preachers spoke to thousands in the streets, in their native tongue, on the Sabbath, and that no mission of any other denomination on the coast was as prosperous as ours. Alas, our mission had no abiding place of its own. Other denominations secured, and have to this day, fine properties and all appointments for successful work. Under such disadvantages, when Mr. Simmons left in 1875 the mission languished. A futile effort was again made to secure the property. In 1879 the anti-chinese agitation resulted in the suspension of the mission in San Francisco, although it was carried on in Portland, Oregon, under the auspices of the First Baptist Church, with assistance from the Society. It was resumed in 1879 in connection with the First Baptist Church of Oakland, Cal.

The Home Mission Board of the Southern Baptist Convention had sustained a missionary among the Chinese for several years until 1885, when, ostensibly for lack of funds, it discontinued the work. Dr. J. B. Hartwell, D. D., the missionary of that board, whose previous labors in Canton, China, had given him a knowledge of the language and of the people, was adopted by the Society as Superintendent of Missions for the Chinese on the coast. He has done excellent service, considering the disadvantages under which he labors as to a place of meeting, which is simply a moderate-sized store fitted up for school purposes and public worship. It is dishonoring to the Baptist denomination of the United States to compel so valuable a man to chafe and waste his energies thus, when the paltry sum of \$15,000 would procure for us a good location with proper arrangements for the missionary work to be done. Dr. Hartwell has a native preacher, Tong Tsin Cheung, supported by the Society. It was our privilege to hear them both address a street congregation of about 400 Chinese in their own tongue one Sunday afternoon.

Within a stone's throw on the left was a joss house and on the right, about the same distance, a large theatre. A more orderly, respectful, attentive street congregation we never saw. Right in this locality, in the heart of Chinatown, we want to plant our mission headquarters.

Associated with Dr. Hartwell are Mrs. Sanford, who also speaks Chinese fluently, and Miss Booth, who is rapidly acquiring it, both supported by the Woman's Home Mission Society of Chicago. Their school for Chinese boys and girls is peculiarly interesting, especially the Scriptural recitations and singing of Gospel hymns.

At Fresno is a mission established through the touching, self-sacrificing efforts of the late Mrs. Potter. A missionary is supported here by the Woman's Home Mission Society of Boston. Another station is at Sacramento. At Oakland Mrs. Bradway, a missionary of the Society, has done and is doing a grand work. Here is a refined Christian lady, the wife of a Christian physician, with a delightful home, who devotes herself with rare tact and charming Christian modesty to the work of leading these benighted pagan souls into the light, esteeming it greater happiness than to enjoy the pleasures of "society" and self-indulgence. She has her reward in the conversion of many, two of whom were baptized in the First Church, Oakland, the Sabbath we were there.

At Portland, Oregon, in vital relations with the First Church, and in a building on its property, a flourishing Chinese mission has existed for years, the Society contributing toward its support. Deacon Williams is profoundly interested in it, as is also Pastor Henry and others. Several times we addressed the Chinese through an interpreter.

To Dr. Hartwell and his excellent wife we are under many obligations for their kind attentions during our sojourn in San Francisco. It was very gratifying to find a growing interest among Baptists in California in the evangelization of the Chinese.

Brethren of San Francisco promise assistance in securing headquarters when the Society is ready for a forward movement. *This is the next urgent thing for the Society to do.* AND IT MUST BE DONE!

The following is the action of the Executive Board of the American Baptist Home Mission Society:

Whereas, The Society's Mission among the Chinese of San Francisco is conducted at great disadvantage, because of the lack of suitable Mission Buildings,

Resolved, That an immediate effort be made to secure not less than \$15,000. for the purchase of property and the erection of buildings thereon, and

that Rev. J. B. Hartwell, D. D., be authorized to solicit contributions for this purpose.

Resolved, That the property thus secured be owned and controlled by "The American Baptist Home Mission Society," and in case at any future period it shall not be needed for this specific purpose, the Society shall have the right to dispose of it, and devote the proceeds to other Missionary purposes, as may be determined upon by the Executive Board, preference to be given to other benighted peoples, as the Indians or Mexicans on this Continent.

THE INDIAN MISSIONS OF THE CHURCHES FOR 1886.

A REPORT READ BEFORE THE NATIONAL WOMAN'S RIGHTS ASSOCIATION BY
MRS. MARIA T. RICHARDS.

In presenting the report of the Indian Missions of the churches for the past year, we give you the voices from the field sent by the various Christian denominations. The general tone of these is hopeful and inspiring. There is also in all a minor key, not of discouragement but of grief in view of the overwhelming disadvantages of fewness of laborers and a limited treasury. While recognizing this as a constant accompaniment of missionary effort, we present the encouraging messages from the churches. We repeat them in historical order, giving priority to the reports of the religious bodies that first entered on Christian Missions among the Indians.

The Society of Friends state, in a review of the year's work, that a vitalizing Christian influence has attended the religious instruction given in the schools and institutes under their care. In this respect a greater advance has been made than perhaps in any previous year. More than one hundred of the seven hundred fourteen children and youth in these schools have made profession of the Christian faith, and the general results of their work as seen in the permanent moulding of Christian character were never more evident and inspiring.

The Moravians still continue their labors at their four mission stations, but have nothing of special interest to bring to your notice.

The Presbyterian Foreign Mission Board recounts with joy a wonderful work of God's spirit at the Seneca Mission, and a marked improvement in the whole temper and spirit of the church and of the mission work at the Lake Superior, Chippewa, the Creek, and some of its

other stations. The translation of the book of Genesis in the Muscogee tongue is just completed. This is the first attempt at translating any part of the Old Testament into Muscogee, and is doubly important from the fact that this language is common to the Seminoles and the Creeks.

This report speaks particularly of the Native Missionary Society, which embraces all the Presbyterian and Congregational churches among the Dakotas as its supporters. The Society numbers nine hundred and thirteen members, and the yearly contributions amounted to \$908.33, as large an average per member as the whole Presbyterian church gives to Foreign Missions.

The Presbyterian Home Mission Board carries on its successful work among the Dakotas, in its seven churches, supplied by five native preachers in the territory of Sisseton Agency, and reports an enlarged work successfully begun among the Creeks, a spiritual blessing of rich harvest at the Cherokee Station, the rapid progress of the mission in Arizona, and the enlargement of their work in the wonderful Alaska land. From Alaska, the Indian Territory, New Mexico, Utah, Idaho, and the South, they report additions more numerous than ever before to the churches.

The voice of the Southern Presbyterian Mission Board is, that the year has brought many additions to its churches, and has been specially fruitful in its history.

The Methodist Missionary Society report their work in the Indian Territory as fairly successful for the past year. They have there an Indian Conference with about five thousand communicants and forty native preachers. The work of the Methodist Church is superintended by bishops and presiding elders, and is reported chiefly to the conferences. Neither the general aspect nor the statistics of the Indian Missions of this body can therefore be fully presented.

The Congregational Church through the American Missionary Association report: "The work is full of encouragement everywhere." The cry for enlargement comes from all the out-stations and settlements radiating from the three main stations of Santee, Oahe, and Fort Berthold. "The Word is having entrance and is giving light. The native workers are doing better all the while. There are tens of thousands of heathen adults and children who can be reached, waiting and anxious for us to come to them; in fact, sending us invitations for mis-

sionary teachers. We believe we utter the voice of the awakened conscience of our Congregational churches, that this society should go forward with enlarged plans for Indian Mission work."

The American Baptist Home Mission Society present the brightening prospects of their work in the Indian Territory, stating that the development of the missionary spirit in the native churches for the evangelization of the wild tribes has been exceedingly gratifying. The work of the Indian University, removed from Tahlequah to the new and spacious building lately completed near Muscogee, is growing in importance and interest, having thirteen of its pupils students for the ministry. "During the year the Society has done all that was possible with the resources at its command in this field of labor, and the Lord of the harvest has crowned the service with His blessing."

The Southern Baptist Mission Board state that their mission work among the Indians has been highly prospered during the year. There have been many baptisms and restorations to the churches. The efforts of the Board to arouse a spirit of missions have begun to bear fruit. The associations of the Creek, Choctaw, and Chickasaw churches have united to support a missionary among the wild tribes.

The Protestant Episcopal Missionary Society gives cheering details of progress in its Indian mission work. The review of the Niobrara Deanery shows a marked degree of prosperity, ten new stations having been opened, eight new churches built, 166 persons confirmed, and a gratifying increase in the offerings of the people. The statistics of the Crow Creek, the Upper Brule, the Lower Brule, the Pine Ridge, and the Sisseton Missions all show a cheering increase, and in some an unprecedented growth during the year.

The Reformed Church of the United States has had of late a newly awakened interest in Indian Missions, which has led to an increase of missionary effort among the Winnebagoes of Wisconsin.

The Universalist Church has continued its mission near Oneida, Canada.

The interest of the Unitarian Church has not yet culminated in organized effort. A special agent has recently been appointed by the Unitarian Association to go forward in Indian work, and a positive advance is expected in the near future. In justice to the Unitarian Church it should be said that private individuals have

given largely to this form of Christian benevolence.

The last report of the Indian Bureau of Catholic Missions is presented for ten years closing with 1878. The efforts of your committee to obtain late reports of this department have proved unavailing. We therefore present the yearly average of contributions and the number of missionaries and teachers as given in the last report.

Different Societies.	Number of Missionaries & Teachers.	Expenditures.
Catholic Missions.....	145	\$3,493 31
Moravian Missions.....	7	3,880 00
Methodist Mission Society	Not reported	6,000 00
Menonite Church Mission.	"	6,225 00
Presbyterian Southern Mission Board	"	7,781 28
Baptist Southern Mission Board	"	11,408 14
Methodist Episcopal Board, South.....	"	11,950 75
American Baptist Home Mission Society.....	27	15,138 42
Congregational American Mission Association	60	37,164 03
Presbyterian Foreign Mission Board.....	92	37,227 43
Protestant Episcopal Mission Society.....	79	40,276 38
Presbyterian Home Mission Board.....	77	75,151 63
	432	\$255,696 86

A review of the year's progress in Indian Missions should inspire profound gratitude for what has been accomplished. Yet, turning from what has been done to what remains to be done, we are profoundly impressed by the magnitude of the work to which the Church of Christ is now called. It would seem, indeed, on a superficial view, that the uplifting of this small people is a matter to be easily accomplished. The church sends forth its messengers to the teeming millions of India, Japan, and China. Cannot ten millions of Christian people care for one-third of a million at home, a number less than the population of any one of our seven greatest cities, less than one-half of that of Brooklyn or Chicago, less than one-fourth of that of New York? Nor is the difficulty in the character of the people, who are susceptible to religious teaching and eager for Christian knowledge, as has been abundantly proved. Yet from the days of John Eliot until now the work of the church for the evangelization of the Indians has been beset with almost insurmountable obsta-

cles. So severe has been the political despotism over the native inhabitants of the land that never had missionaries in Burmah, or China, or the islands of the sea, to endure such baffling, heart-breaking discouragements as in the Republic of America. "Those who controlled the Government," says Senator Dawes, and we must remember that these expressed the will of the American people, "tried every method to get rid of the burden of the Indian. We broke our treaties with him and drove him out of his reservation; we hunted him with our arms; we spent millions of dollars in endeavoring to slay him, but all in vain. He kept on increasing in the land; he was always present; he was constantly in the way, and in all its past policy the Government has tried, by fair means or foul, to get rid of the Indian."

By these statements we are inevitably reminded of the counsels of an ancient assembly of poetic fame, equally committed to a policy of destruction, and deliberating as to the best methods of its accomplishment.

"By what best way,
Whether of open war, or covert guile,
We now debate."

This was as true of the United States Congress as of that old council of Pandemonium. Here, too, was Moloch giving "sentence for open war," and Belial, who seemed—

"For dignity composed and high exploit;
But all was false and hollow, though his tongue
Dropped manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels."

And Mammon winning applause by inflaming desire of dominion and greed of gold; and Beelzebub, "pillar of state," with deliberation and princely counsel "drawing audience and attention still as night," while unfolding before American "Imperial Powers" how to drive forth—

"These puny habitants, what their power
And where their weakness; how attempted best,
By force or subtlety."

Surely in Indian Missions the American Church has wrestled "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

But we have reached "the outmost verge of Chaos and Old Night." The awakening con-

science of the people, the free, just, intelligent criticisms of the press, the sensitiveness of Congress to these indications of the pulse of public feeling, the adoption of a new governmental policy, all herald the coming day. And the sign of the times more than all others full of promise is this: that the government looks to the church as the ministry of a more exalting, vitalizing power, the most effective to lift the Indian to the estate of the citizen. Says President Cleveland in his response to the delegation of the Mohunk Conference, "I myself have learned to acknowledge, and more so every day, the benefit which this Government has received from, and the obligations which it owes to Christian and secular teaching. I have great faith in this instrumentality." Says Secretary Lamar, "I am doubly impressed with the belief, and it grows stronger every day, that the Christian religion, with its influence on character, on motive, and on conduct, is the instrumentality for the elevation of this race. The infusion of a spiritual motive is the thing that is to redeem the race from degradation."

These utterances of highest governmental authority accord with the statement of Herbert Welsh, who has so nobly given his life for this cause. "I say it not as a theorist, but as a practical student and observer. The first great line of effort for the Indian is through the Church of Christ."

As the Christian Church of America hears this appeal from the high places of earthly power, should it not come to her as a fresh Divine Commission from the King whose kingdom is not of this world? Should she not determine the measure of responsibility that rests upon her in these critical years for the civilization of the Indian? Should she not joyfully respond to the call of the Government to become its upholder and strengthener, and consecrate herself to the work with swift obedience and glad enthusiasm?

Yet all these favorable aspects are but the inauguration of the great work. For it has become burdened with the entanglements and difficulties, the uncounted political and moral debt, the bitter fruits of iniquity, the shame and disgrace of a "Century of Dishonor." But in regard to the appalling magnitude of the subject, have we not seen a gigantic evil removed in our own day, removed by terrible judgments in righteousness? Great and fearful as is this evil of Indian oppression, was not the evil of American slavery tenfold greater and more terrible still? If this

gigantic evil, striking its roots under the everlasting hills, and sending up the breath of its withering curses to the clouds of heaven, to be showered back upon us in the early and the latter rain; if this measureless iniquity, drawing down upon us as a perpetual magnet the thunderbolts of Almighty wrath; if this curse of terror has been swept from our land with the besom of an eternal destruction, shall our faith tremble now?

And shall we not as members of this women's society devote ourselves with fresh zeal to the work of rousing the women of our churches to action on this great subject? The missionary work in its several departments is largely dependent on the influence and labors and offerings of women. Could their influence be more fully elicited in this service, not only the Indian missions of the several branches of the church might be extended, but the pioneer work of this organization could also greatly enlarge the sphere of its operations, while all missionary work, as we are assured, will have a double significance and power.

And in estimating woman's influence in great governmental reforms, shall we forget that the greatest and most effective charge at American slavery was from the pen of a woman? More deep and far-reaching than all deliberations of statesmen, or discourses of orators, or sermons of divines, was her mission, who brought us to see the appealing look of human anguish face to face, and to hear the cries of human agony, till the swelling indignation ran along our veins like tingling fire. And not only for the negro but for the Indian a woman has arisen—forever of sacred memory—who has lifted the question from the grounds of social and political economy to the higher domains of thought and imagination; who has traced the march of those weary feet driven from mountain to river and river to mountain perpetually, towards the setting sun; who has shown the throbbing, bursting hearts beneath those dusky forms; who has revealed the astonishment, disappointment, tribulation and sorrow, indignation and wrath, the passions, deep calling unto deep, of those anguished, despairing human souls.

This woman, from the materials of the past, has reared a monument to her own honor and her country's disgrace, a monument whose opposite faces bear opposing descriptions; the one, recording the injustice and oppression of a mighty government against a small and defenceless people, the aborigines of the land; the other,

inscribing not the atrocities, but the long suffering of the Indian race, under ages of accumulated wrong. The third face of the monument, in lines more enduring than the tribute on brass or marble, records the undying honor of Helen Hunt Jackson; and the fourth is yet a blank, awaiting its future inscription, either of the administration of justice by the American people, or of the fearful judgments that may baptize the nation in another red sea of terror and death.

❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

Chinese Mission.

Mrs. Elvira Bradway, of Oakland, Cal., writes as follows of her work and the satisfaction she finds in it. We commend it to the careful perusal of all.

The celebration of the Chinese New Year among our Christian brethren has been of unusual interest to me this year, because, notwithstanding their number was less than usual, they seemed to enter so earnestly into the spirit of their religious observances. My sleeping room is so situated that I can look towards the Mission and hear quite plainly singing or loud talking. Knowing as I do the custom of the Chinese brethren to watch the Old Year out and the New Year in, I do not sleep very soundly during the night before. On the last night of their year, as I lay listening in the stillness with a silent prayer for the quiet watchers, suddenly at midnight I hear singing from the Mission Rooms,

"Arise, my soul, arise!
Shake off thy guilty fears."

After a few verses of the hymn all was quiet for a time, and I knew there was prayer among them. After the prayers the next hymn floated out on the still air—

"O, happy day! when Jesus washed my sins away!"

Then again a season of prayer. The last hymn sung,

"Hold the Fort,"

made me feel how much more encouraged these Chinese brethren are than they were a year ago when the boycotting spirit here had such a depressing effect on the mission work. I have never had a more deep-felt interest in the work than now. Indeed, my interest increases from year to year. In looking back to the time when I commenced teaching here, I have to thank God that He made me feel that the work was given me really in answer to prayer.

It will be nine years this coming spring that I had an unusual desire to do something more for the cause of Christ than I was doing. My desire was for some work that I could consider particularly mine to do for the Master. I felt this so strongly that I made it a subject of prayer for weeks. And while I had no particular work in view I trusted that God would give me that to do which would be most for his glory. After weeks of prayer and earnest desire, as I stood looking from my window one morning, I noticed a sign on a building opposite, a sign in a language I could not read. Instantly the conviction came to me that there lay the work for which I was praying. I knew the family who had been engaged in the school had left the city, and no one had offered to take their place. Eight years ago last August the school was reorganized for me, and in all this time God has so led me by His Spirit that I have felt sure of having been called to do this work for Him. In looking back over these years I realize how ignorant I was of what would be required of me. But I have been so guided at different times in particular ways that I could not do otherwise than recognize the hand of my Lord. It seems to me that my Christian life is so much more a reality. All other Christian duties are more of a pleasure in proportion as I am consecrated to this work. My life would seem very meager without this service for Him, and I hope I am engaged in something that will last till I am called to give an account of my stewardship.

Chinese News and Notes.

—Dr. J. B. Hartwell, Superintendent of Chinese Missions, writes us as follows:

"From the different parts of our Chinese field I receive reports hopeful and cheering. Miss Shouse, of Chico, is enamored of her work and is hoping for the best results. The pastor and good sisters in St. Helena are still enthusiastic in their little work for the Chinese. Mrs. Huntsman is devoted and prompt in her work in Brooklyn. The Sunday school there has been removed from the Jute Mill to the church. The attendance is small, but the same boys come every Sunday, and Mrs. H. is hopeful that at least one of her boys is a Christian.

"Mrs. Huntting was very much discouraged when she took hold of the work in Fresno, under peculiarly trying circumstances; but the pupils are back again, and though there are some grievous obstacles to her work she feels much more hopeful than she did. She has received the appointment of the ladies of the Boston American Baptist Home Mission Society and will remain in Fresno.

"Miss Willsie, who served us faithfully at Chico, resigned her work to take a position in a school in a neighboring town. The gentleman at the head of the school failed, as she thought, to comply with the terms of agreement, and she resigned the place, and is now—providentially, as I think—in Sacramento

and, as ever, anxious to work for the Chinese. I am trying to improve the occasion—the *providence*—in getting the church there to take hold of the Chinese work. I am not without hope of success, though past failure there has made me less confident than I should otherwise be. Our Street Services and Zayat Services in San Francisco continue as heretofore."

—Mrs. M. F. Huntting finds some cause for encouragement in her arduous work at Fresno:

"While the wives welcome me pleasantly, and usually at the leave-taking say, 'You come again,' yet if I speak of a Heavenly Father, or a loving Saviour, or other topic to which they do not care to attend, I am met with, 'I no sarvay,' which means, 'I do not understand, and do not care to talk about that.'

"But a few days since, offering a tract to a woman where I had called to give the children a lesson in A, B, C, she eagerly took it and commenced the perusal. Presently she asked, 'Year-soo, Year-soo! What *you* call it?' 'Jesus,' I said, and she made me repeat it, saying it after me again and again, till I thought she felt sure she could remember 'Jesus, sweetest name on mortal tongue.'

"Never did it sound more sweetly to me than when it came so reverently from the lips of that heathen mother. And how gladly I tried to tell her something 'of Jesus and His love.'

"Another family, where the wife, with the husband's consent, asked me to teach their children in their home, interests me much. When I asked the wife her name, 'China women have no name,' came the quick reply. 'But,' I said, 'God has a name for you, and He wishes to make you happy in the saving of your soul.' 'China women have no soul,' was the sad answer, and she turned wearily to her work.

"Their two little sons, Tuck-Kwong and Toi-Har, are bright, pretty children, who learn rapidly; but the equally engaging son of thirteen is not permitted to come to school, because ostensibly 'no time,' but really, I fear, because his father does not wish him to become a Christian. This father has lived thirty years in California, and until quite recently in San Francisco. He speaks English well. Who will pray for him, that he may accept Christ and use his wide influence in publishing the glad tidings among his people?"

The Indian.

March 31 the President directed the allotment of lands in Severalty to the Indians on the Warm Springs Reservation in Oregon. This is the first action taken under the Indian Land Severalty Act which was passed by the last Congress.

—The Indian school at Carlisle, Pa., numbers 361 boys and 192 girls.

—The Commissioner of Indian affairs, Mr. Atkins, is reported as saying:

I have sent the Severalty Act to the Secretary of the

Interior with a note asking for a construction upon some of its more ambiguous clauses; and we shall begin our work under the bill just as soon as those are satisfactorily settled and our force of special agents can be organized and set in motion. Where we can, we shall always secure the consent of the Indians to every move that we make in their work, but it might as well be understood that the policy involved in this Severalty Act will be carried out, whatever obstructions are placed in the way. It must be conceded that this entire work will inure to the benefit of the Indians in every particular, and there can be no temporizing over it.

—Capt. PRATT, of Carlisle, says:

While we think the Land in Severalty Bill a most excellent thing as tending to bring about the breaking up of the slavery of tribal cohesion, and to encourage the independence and individuality of the man, which is the bottom stay, and brings such great success to our American plan, we do not especially enthuse over it, as by any means the plaster that is going to heal all the Indians' woes.

True, a change is made in his possibilities.

Before he could not rise if he would; now, he possibly may if he can and will.

—"The Latest Studies on Indian Reservations," by J. B. Harrison, Esq., is a small volume of about 23 pages, giving the results of his observations last season in visiting several reservations as a representative of The Indian Rights Association of Philadelphia.

It is interesting reading, and will prove helpful to any who wish information on the subject. It may be obtained by addressing the Association, No. 1316 Filbert Street, Philadelphia, Pa.

Mr. Harrison says: "What is the Indian problem? Set forth plainly, without confusing rhetoric or sentimentality, it is the question how the Indians shall be brought to a condition of self-support, and of equal rights before the law, in which they will no longer require the special protection and control of the Government."

—"The Crowning Act" is the heading of a leader in *The Morning Star*, by Alice C. Fletcher. Of the Land in Severalty Bill, she says:

This bill opens the way for the legal release of the Indian from his hitherto anomalous position in our midst. Born in this country, of an ancestry knowing no other land, he could not acquire here any rights that would place him on an equality with the race that had dispossessed him of his heritage. He could not become a citizen or possess individually his property by any act of his own, but must remain a "domestic alien," without the pale of the law until relieved by a special act of Congress. This relief has been granted. The Indian may now become a free man; free from the thralldom of the tribe; free from the domination of the reservation system; free to enter into the body of our citizens. This bill may

therefore be considered as the Magna Charta of the Indians of our country.

Of the 169 reservations at present existing by patent, treaty or executive order, 119 will probably be subject to the action of the Severalty Bill.

The General Land in Severalty Law for the Indians.

This measure, which by act of Congress has become a law, is likely to have so important bearings upon the future of the Indian in this country that we give herewith a synopsis of its leading features. It is entitled, "An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes."

Section 1 provides for the allotment of land as follows: To each head of a family, 160 acres; to each single person over eighteen years of age, 80 acres; to each orphan child under eighteen years, 80 acres; and to each other single person now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, 40 acres (both sexes are placed on an equality in these matters). If the lands of any reservation are insufficient to meet such allotment, they shall be allotted pro rata; if in excess, only the amounts specified shall be allotted, except that where land is fit only for grazing purposes a larger quantity may be set apart to each person.

Section 2 provides that the Indians themselves may make their selections, heads of families selecting for their minor children, the agents selecting for each orphan child, and in such a manner as to embrace the improvements of the Indians making the selection. If any one fails to make a selection within four years after the President has directed the allotment to be made, a duly appointed agent shall make the proper allotment for him and patents shall be issued as to others.

Section 3 directs by what agencies such allotments shall be made and how records of the same shall be kept.

Section 4 provides that Indians who do not reside on reservations but wish to settle on lands of the United States not otherwise appropriated shall have such lands allotted to them in the same quantities and manner as to those on reservations.

Section 5 directs the Secretary of the Interior to issue patents in the name of the allottees, with the declaration that the United States holds the lands thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indians named, or, in case of their decease, their heirs, at the expiration of which period their lands will be conveyed absolutely in fee to the allottees or their heirs forever. The President has power in his discretion to extend this

period in any case. Any conveyance of the allotted lands before the expiration of the time named shall be null and void. The surplus lands of any reservation, by consent of the Indians, may be purchased by the Government with the approval of Congress, and shall be sold by the Government only to actual settlers in tracts not exceeding 160 acres to one person.

The sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians to whom such reservation belonged; and the same, with interest at three per cent. per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians, or the members thereof. Indians who comply with the provisions of this act and become citizens of the United States and competent as government employees shall have the preference in appointments to such positions.

Section 6 provides that, upon the completion of such allotments and the patenting of the lands to the Indians, every such Indian shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside, and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the territorial limits of the United States to whom allotments shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States, who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, and this, too, without impairing or otherwise affecting his right, if he has any, to tribal or other property.

Section 7 prescribes how water privileges in lands requiring irrigation shall be secured equitably to all.

Section 8 excepts from the provisions of this act the territory occupied by the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles and Osages, Miami and Peorias, and Sac and Foxes, in the Indian Territory, also the Seneca Reservation in New York and a strip of territory in Nebraska adjacent to the Sioux Nation.

Section 9 appropriates \$100,000 for the purpose of surveying land, the amount to be repaid from proceeds of sales of surplus reservation lands.

Section 10 relates to right of way through allotted lands, for railroads or other public uses.

Section 11 relates to the removal of the Ute Indians in Southwestern Colorado to a new reservation if they so desire.

The act was approved by the President February 8th, 1887.

INDIAN POPULATION IN THE UNITED STATES BY AGENCIES.

[From the Report of the Honorable Commissioner of Indian Affairs for 1886.]

ARIZONA.	
Colorado River Agency.....	2,527
Pima Agency.....	11,050
San Carlos Agency.....	4,977
Indians in Arizona not under an agent.....	914
CALIFORNIA.	
Hoopla Valley Agency.....	422
Mission Agency.....	3,096
Round Valley Agency.....	608
Tule River Agency.....	681
Indians in California not under an agent.....	6,456
Klamaths.....	213
COLORADO.	
Southern Ute Agency.....	978
DAKOTA.	
Cheyenne River Agency.....	2,965
Crow Creek and Lower Brulé Agency.....	2,274
Devil's Lake Agency.....	2,182
Fort Berthold Agency.....	1,322
Pine Ridge Agency.....	4,873
Rosebud Agency.....	8,291
Sisseton Agency.....	1,496
Standing Rock Agency.....	4,690
Yankton Agency.....	1,776
IDAHO.	
Fort Hall Agency.....	1,444
Lemhi Agency.....	557
Nez Percé Agency.....	1,460
Indians in Idaho not under an agent.....	600
INDIAN TERRITORY.	
Cheyenne and Arapahoe Agency.....	3,434
Kiowa, Comanche, and Wichita Agency.....	4,182
Osage Agency.....	1,905
Ponca, Pawnee, and Otoe Agency.....	1,968
Quapaw Agency.....	1,049
Sac and Fox Agency.....	2,261
Union Agency.....	61,000
IOWA.	
Sac and Fox Agency.....	380
KANSAS.	
Pottawatomie and Great Nemaha.....	1,007
MICHIGAN.	
Mackinac Agency.....	7,313
MINNESOTA.	
White Earth Agency.....	6,038
MONTANA.	
Blackfeet Agency.....	2,026
Crow Agency.....	3,226
Flathead Agency.....	2,280
Fort Belknap Agency.....	1,650
Fort Peck Agency.....	2,917
Tongue River Agency.....	795
NEBRASKA.	
Santee and Flandreau Agency.....	1,312
Omaha and Winnebago Agency.....	2,382
NEVADA.	
Nevada Agency.....	4,558
Western Shoshone Agency.....	3,680
NEW MEXICO.	
Mescalero Agency.....	1,202
Navajo Agency.....	19,277

Pueblo Agency.....	7,762
NEW YORK.	
New York Agency.....	4,963
NORTH CAROLINA.	
Eastern Cherokee, in North Carolina and Tennessee.....	3,000
OREGON.	
Grande Ronde Agency.....	510
Klamath Agency.....	972
Siletz Agency.....	612
Umatilla Agency.....	894
Warm Springs Agency.....	859
Indians in Oregon not under an agent.....	800
TEXAS.	
Indians in Texas not under an agent.....	290
UTAH.	
Ouray Agency.....	1,252
Uintah Agency.....	1,056
Indians in Utah not under an agent.....	390
WASHINGTON.	
Colville Agency.....	3,150
Neah Bay Agency.....	781
Quinalt Agency.....	423
Nisqually and S'Kokomish Agency.....	1,712
Tulalip Agency.....	1,223
Yakama Agency.....	3,290
WISCONSIN.	
Green Bay Agency.....	3,000
La Pointe Agency.....	3,796
Indians in Wisconsin not under an agent.....	1,210
WYOMING.	
Shoshone Agency.....	1,800
MISCELLANEOUS.	
Miami and Seminole in Indiana and Florida.....	892
Oldtown Indians in Maine.....	410
RECAPITULATION.	
Total Indian population, exclusive of Indians in Alaska.....	247,761
Number of mixed bloods.....	20,567
Total Indian and mixed population, males.....	120,527
Total Indian and mixed population, females.....	127,234
Number of children between six and sixteen years.....	46,877
Number of Indians who can read English only.....	23,495
Number of Indians who can read Indian only.....	10,027
Number of Indians who can read English and Indian.....	5,542
Total number of Indians who can read, over twenty.....	19,539
Total number of Indians who can read, under twenty.....	19,925
	39,064
Number who have learned to read during the year.....	3,153
Number of Indians who can use English enough for ordinary intercourse.....	38,801
Number of Indian apprentices.....	514
Number of Indians who wear citizens' dress, wholly.....	81,621
Number of Indians who wear citizens' dress, in part.....	59,695
Number of allotments made to Indians, full blood.....	6,875

Number of allotments made to Indians, mixed blood.....	798
Number of Indians living upon and cultivating lands allotted.....	9,612
Number of male Indians who labor in civilized pursuits, full blood.....	38,776
Number of male Indians who labor in civilized pursuits, mixed blood.....	4,647
Number of dwelling-houses built by Indians during the year.....	2,236

Revivals.

From Reports of Missionaries during the last quarter, we find that the spiritual results generally have been excellent. The following is a list of missionaries, on whose fields five persons or more have been baptized in this period.

O. A. Weenolsen, Minneapolis, 5; S. H. Haskell, Gresham, Oreg., 6; S. J. Nunn, Spring Valley, Minn., 12; Thos. Baldwin, Duluth, Minn., 5; M. M. Lewis, Winlock, Wash., 16; F. L. Walker, Wakeeney, Kan., 7. O. Ellyson, Anacostia, D. C., 6; W. A. Simmons, Concordia, Kan., 6; E. Nisbit, Calvary Ch., Denver, Colo., 5; G. R. Darrow, Butte, Mont., 7; J. M. Shulene, Swedes, Princeton, Ill., 5; Wm. Appell, Germans, Louisville, Ky., 14; J. S. Henry, Lincoln, Kan., 14; C. Silene, Swedes, Kansas City, Kans., 14; S. A. Abbott, Thorpe, Wis., 9; E. J. Brownson, Brainerd, Minn., 13; W. H. Beeby, Granite Falls, Minn., 12; H. E. Adams, Selma, Cal., 7; R. Christophersen, Danes, Albert Sea, 13; F. L. Sullivan, Fergus Falls, Minn., 14; S. G. Adams, Pipestone, Minn., 8; H. L. House, Crookston, Minn., 22; D. H. Simpson, Stillwater, Minn., 8; G. D. Downey, Miles City, Mont., 6; A. J. Bengtson, Swedes, Leonardville, Kan., 21; H. C. Leland, Appleton, Wis., 9; Anton Brandt, Scandinavians, La Crosse, Wis., 6; H. G. Carstens, Germans, Denton, Texas, 7; W. Lipphardt, Germans, Evansville, Ind., 15; C. A. Sandvall, Scandinavians, Kansas City, Mo., 13; W. H. Sloan, City of Mexico, Mex., 6; C. M. Nelson, Swedes, Clay Center, Kan., 5; J. G. Smiley, Stafford, Kan., 5; Nis Tychsen, Scandinavians, Dell Rapids, Dak., 9; A. M. Russell, Chico, California, 48.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, 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, 2231 Prairie Ave., Chicago, Ill.
Corresponding Secretary—Miss M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.
Recording Secretary—Mrs. H. THANE MILLER, Cincinnati, Ohio.
Treasurer—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

The Round Valley Mission.

April 22, 1886, an Indian mission was opened at Cevelo, Round Valley, California, under the auspices of the Women's National Indian Association. This Mission was transferred April 5, 1887, to the Women's Baptist Home Mission Society, so that just now, as we assume the work at this station, the following quotation from the last report of Women's National Indian Association will be especially interesting.

This valley, a fertile and beautiful one, formerly of about 25,000 acres, in Mendocino County, about 200 miles north of San Francisco, was partitioned about 1873, the southern part being thrown open to white settlement, leaving only five or six thousand acres to the Indians who rightfully owned it all. This latter tract with grazing lands adjoining on the north, about 103,000 acres in all, constitutes what is now known as the Round Valley Reservation, though the Senate Investigating Committee visiting it in August, 1884, found "97,500 acres of it occupied by nine white men who treated the land in all respects as if it were their own, and have held it for more than twelve years without compensation to the Indians or to the Government.

The six hundred Indians here, with as many more in the mountains near, are the remnants of Concows, Ukies, Pit River, Potter Valley, Little Lake, and Red Woods Indians. Nearly all of these speak English enough for practical purposes, and some read and write it. All have adopted the white man's dress and house, and raise their own grain and vegetables. A glimpse of the way to the field may be had in the following extract from a letter written by Miss Claudia J. White, one of the missionaries.

"After the stage ride from Cloverdale to Ukiah, thirty miles, we started at 7 A. M. with a great deal of courage, and a very stout team of horses and a wagon that would stand sidewise drawing over 'the rough way and steep,' for Round Valley, spending the night at Harris' 'Travelers Rest,' and a rest it is if one arrives, as I did, with a bad headache from lurching on devilled ham, sardines, cold boiled eggs and crackers, and then riding in the hot sun for twenty miles. We came through several very pretty valleys before we reached this haven of rest, and it was truly refreshing after pulling up a steep ridge of mountains to find suddenly opening upon our view this lovely little valley named after Mr. Potter, a prominent resident in the good old times when gold was plentiful in California, and occupied by his descendants to this day. We continued the journey over hill and dale, and through mountain canyons that saw the sun only at noonday and were cool and pleasant except just at the bottom where not a breath of air could reach. There, indeed, one cannot but be reminded of the vale of Gehenna. The prettiest portion of the ride on the first day was at the point where we curved round and round the mountain, making regular S's, and all the while hanging

over a deep chasm or canyon hundreds of feet below, the mountains above reaching up far into the blue sky. It was impossible to drive slowly around these dizzying half-circles, so we fairly whirled around them, and had to 'hold on tight' to keep from falling off the seat, and this latter fact was a small item compared to the fact that we were driving runaway horses that had not long before run off with a wagon, breaking it to pieces, and they were Government property too, and valued at \$600.

"At Harris's we found a Chinaman who, finding that I had a headache, insisted upon my using his Chinese headache medicine, which I did, nearly putting out my neuralgic eye with its fumes of oil of peppermint. But I got better and we had a long talk, and as he could read a little I left him some Sunday school papers. The next morning we started for Eel River, or North Fork as it is called, a swift though narrow stream, where, taking off our horses and unloading our baggage, with a hand-trunk, bundle and some few extras apiece, my companions, the two ladies, went over in the boat, and the baggage and I were rowed over the mad torrent by a handsome Spanish lad. The stream was swifter than it looked to one standing on shore, and as I stepped into the boat my head began to rush rapidly down stream and I was saved from following it only by looking in another direction. The boat whirled from shore, drifted a few seconds and was then safely rowed across and I landed under the highest mountain I ever saw. Its peak was covered with perpetual snow, or at least it was perpetual while I was there. Then our new wagon was loaded and we began the slow ascent of this immense lump of earth and rocks towering 6,000 feet above the sea level, and named Sanhedrin. The drive, from 8 A. M. till 3 P. M., was amidst such wild and picturesque scenery as I had never seen before. Sometimes we went up, up, up, till I was afraid the horses would fall backwards and I dared not look out either way for fear of losing my balance and falling to the bottom of the deep canyon which stretched along our way for many miles. As the gravel touched by the horses' feet tumbled and fell tinkling down till the echo was lost, I realized that for us to tumble in the same way was possible. And it was like going from a tropical to a frigid zone, for at first we had trees of a dark, rich green, then as we went higher others of a light green, and finally tall pines like those of Greenland, so tall that truly their 'tops did nearly reach the sky.' In many cases we had to get out and walk, for our \$600 horses even could not pull both us and our baggage up perpendicular hills whose summit seemed about to topple upon us. None of them did topple, however. They were covered with sheep and cattle grazing, and, as Bill Nye says, 'if you have a cow and the pluck to drive it out here, that is all that is necessary to make you to become a cattle-king.' If a man owns even two 'cattle,' and lets them run upon these 'public [Indian] lands,' and whenever he gets the chance, brands the calves belonging to the

Indians and white squatters (seldom the latter), he increases his stock year by year with little expense or trouble.

"We fairly flew down the mountain, and the horses, seeming to know that we were 'over the worst,' borrowed new speed and sped. The road, washed out in many places, was very dangerous, and the horses sometimes sank to the knees in the wet clay. When we came to the 'Devil's jump off' we came near following the example of his satanic majesty, for the wagon went down deep into water and mud, the driver fell off his seat and we went down to the bottom of the wagon in a heap. But when we reached the other side of Sanhedrin, we entered the valley of 'Eden,' and it was, indeed, 'so sweet.' It was a small one and one man owns it all. We drove through fields of sweet-blossomed California clover, through softly murmuring brooks, and rested our horses under large trees the like of which you never saw in our East, and it was nearly four o'clock when we came to the foot of the last mountain and entered Round Valley, our home. Here let me stay, awhile at least."

The writer of this letter, with her associate, Miss Anna L. Boorman, of New Jersey, have stayed at Cevelo a year, and organized a Christian work among the Indians there, which has already been blessed, and which we trust is the beginning of great things for these much abused people. Our friends will bear in mind that the adoption of this mission by the Women's Baptist Home Mission Society means two more salaries. We hope New Jersey will furnish one. Where shall we look for the other?

THE BAPTIST MISSIONARY TRAINING SCHOOL.

1. *What is the Baptist Missionary Training School?* It is a school where Christian women are prepared for missionary service.

2. *For what lines of missionary work are these women fitted?* The school is designed to fit women for all lines of missionary service, both on the home and foreign fields, and in church and city missions. Moreover, no Christian girl ought to consider her education complete until, if possible, she has taken such a course of Bible study and training for practical Christian work as this school affords.

3. *How is this school supported?* Each student is required to pay at the rate of not less than \$100 per year. The remainder of the money necessary to sustain the institution is provided by friends in the Baptist churches, East and West, interested in this line of Christian education.

4. *Has the indorsement of the denomination been encouraging?* It has been not only encouraging but hearty. An appeal for funds to meet current expenses has been made but once a year, and the responses have been prompt and sufficient.

5. *How long has the school been in operation?* The school has been in successful operation about six years.

6. *Are the facilities for instruction adequate for all the demands that may be made upon it by the denomination?* Abundantly so, as will be seen by the names of the following special lecturers and instructors, who, with the preceptress and her associate, form the faculty of the school:

Theological and Bible Department—Prof. E. B. Hulburt, D. D.; Prof. A. J. Sage, D. D.; Rev. G. C. Lorimer, D. D.; Rev. P. S. Henson, D. D.; Rev. Wm. M. Lawrence, D. D.; Rev. A. K. Parker, D. D.; Rev. C. Perren, Ph. D.; Rev. E. O. Taylor, Rev. E. Sandell, B. F. Jacobs, Miss E. Church.

Medical Department—Wm. H. Byford, M. D.; Daniel T. Nelson, M. D.; Mrs. Davenport-Piercy, M. D.; Henry P. Merriman, M. D.; M. J. Mergler, M. D.; Sarah H. Stevenson, M. D.; Daniel R. Brower, M. D.; Emma M. Nichols, M. D.

Vocal Music—Prof. E. H. Nourse.

7. *Has the institution needs for which provision has not been made?* The school has already outgrown its present quarters, and a suitable and permanent building, in the near future, seems an imperative necessity. For further information, address the Baptist Missionary Training School, 2338 Michigan Avenue, Chicago, Ill.

TREASURER'S REPORT FOR MARCH, 1887.

Connecticut.....	80	Nebraska.....	109 59
California.....	70	New York.....	3067 57
Colorado.....	29 90	New Jersey.....	917 37
Florida.....	1 00	Oregon.....	20 00
Dakota.....	17 20	Ohio.....	833 63
Iowa.....	208 75	Pennsylvania.....	474 00
Indiana.....	240 37	Texas.....	4 45
Illinois.....	1263 33	Tennessee.....	15 50
Kansas.....	52 50	Wisconsin.....	180 29
Louisiana.....	45 15	Wyoming Ter.....	7 55
Montana Ter.....	10 00	Titlings and Publica-	
Michigan.....	20 00	tions.....	223 61
Miscellaneous.....	216 20	Baby Band.....	43 03
Missouri.....	39 00	Missionary Gardeners.....	6 25
Minnesota.....	314 54	Mite boxes.....	3 52
		Total.....	\$8,358 80

MRS. R. R. DONNELLEY, Treasurer.

BROOKLYN BRANCH.

The Ninth Annual Meeting of the Brooklyn Branch of the Women's Baptist Home Mission Society, was held in the Bedford Ave. Baptist Church, on Wednesday, March 30th, at 2 P. M.

The President, Mrs. Wm. R. Taylor, occupied the chair. After devotional exercises, the Secretary, Mrs. W. E. Wamsley, read the ninth annual report of the Society, prefacing it with condensed reports from the twenty churches represented in this organization, showing in all cases growth, increased activity, and encouraging prospects.

The Treasurer, Mrs. W. E. Atkins, reported the receipts for the year ending March 30, 1887, as \$3,624.10, value of goods sent to Mission stations \$2,496.09.

The Chairman of the Nominating Committee, Mrs. J. H. Richardson, presented the following names for Officers, for the ensuing year: President, Mrs. Wm.

R. Taylor; Vice-President, Mrs. F. H. Parson; Corresponding-Secretary, Mrs. Wm. E. Wamsley; Recording Secretary, Miss L. J. Parson; Treasurer, Mrs. Wm. E. Atkins; the report was unanimously adopted.

A selection from "The Messiah" was sung by Miss Walker, after which Mrs. Dickerson, of Chicago, was introduced. Mrs. Dickerson greeted the ladies of the Brooklyn Branch in behalf of the Parent Society, stating that an introduction was unnecessary, all having a common interest, all being engaged in the same field of labor. Mrs. Dickerson spoke for several minutes on the importance of the work accomplished by those not in the mission fields.

Mrs. Quinton, who for years has been interested in the condition and needs of the Indians, was next introduced. Mrs. Quinton stated that the work going on among the Indians was Home Mission work, and urged Baptists to do more toward righting the wrongs of the Red Man. Mrs. Quinton pointed out on a large map of the United States the various portions of the continent where the aborigines still linger, saying, "that although the Indian work is comparatively small, it is yet morally great. A greater part of sixty-six tribes are still natural born heathen." Mrs. Quinton denied the truth of the prevalent theories as to the Indian's lack of capability for civilized life, and maintained her argument by ready statistics and incidents.

The President next introduced to the audience Rev. Dr. Wood, of the Strong Place Church, who held the marked attention of all present, as he eloquently spoke of the striking and marvelous growth of Christianity throughout the world. "God seems to have laid this country out for the most magnificent display of Christian achievement. The Anglo-Saxon people (the American people) is the noblest of God, and is to take the lead in the contest against heathenism, infidelity and irreligion. This is the golden age of womanhood, and its crown is Christianity."

Dr. Wood then paid a beautiful tribute to the women who were banded together to teach the gospel of Jesus Christ.

Mrs. Blackall, of Philadelphia, made a few remarks, in which she heartily seconded all that had been said by Mrs. Quinton, and Rev. Dr. Rhoades, of Marcy Ave., testified to the good work being accomplished by the Women's Home Mission Society. The meeting closed with the singing of the Doxology, and the Benediction pronounced by Rev. Dr. Hutchins.

**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 Woman's American Baptist Home Mission Society will hold its Ninth Annual Meeting upon Wednesday, May 4th, at the First Baptist Church, Providence, R. I. There will be reports from the State Vice-Presidents, and addresses from Rev. G. M. Storrs, D.D., upon his recent trip to Alaska, and also from Miss Virginia Dox, for many years a teacher among the Mormons.

It is earnestly desired that many of our ladies throughout New England make a special effort to be present at this Annual Meeting.

Spelman Seminary is carrying on its good work with an efficient corps of enthusiastic teachers. We receive from these teachers reports of faithful work performed by pupils who desire a Christian education. An earnest purpose seems to animate all the scholars in this school. Many of them are very poor. A teacher, in a private letter, begs the ladies of the North not to wear their boots too closely, but put them in the barrels which will be sent South. She also asks for Sunday school papers, a few quarterlies, and also Bibles and Testaments. This teacher has a number of scholars in her reading and arithmetic classes who do not own a Bible.

At Tahlequah, Indian Territory, the faithful and much-loved teacher, Miss Alice Sweet, has been compelled by failing health to resign her position. The work will go on for the remainder of the year under the direction of Mr. Frank Sweet, assisted by Miss Newton, the primary teacher. The Mission Bands have recently become deeply interested in this Indian school, and we hope that soon the entire salary of Miss Sweet's successor will be paid by the Mission Bands.

At Kulli Inla, Indian Territory, Miss Mary Rounds is patiently laboring among the colored people. The house which was used both as a church and school building was burned some months ago. After much sacrifice and labor another building has been erected, although much money is needed to make it convenient. This is a field where the people appreciate all that is done for them, and in their extreme poverty try to help themselves. Mr. Dallas, pastor and missionary, gratefully acknowledges the receipt of barrels from churches at the East.

At Salt Lake City the schoolhouse which was destroyed by fire Jan. 1st will soon be rebuilt. There has been but little interruption of work during the winter, as the lecture-room of the church has been used for school purposes.

At Beaufort, S. C., Mrs. R. C. Mather is still doing valiant service for God and humanity by stemming the tide of ignorance, intemperance, and sin.

The Industrial Department of this school is supplying a need not fully realized by those of the North. Sewing, mending, and housekeeping are arts unknown to many of these poor, ignorant negroes. In helping these girls to become good home-makers Mrs. Mather is laying foundations which will change and mould society. Many of these pupils at Beaufort are Christians, and Christian education is the aim of all the teachers.

At Muskogee, Indian Territory, Mrs. Dawes is finding encouragement in her work. Many things about this school are discouraging. The pupils are slow to receive the Gospel, but persistent effort, together with prayer and the help of the Spirit, are instrumental in softening stubborn hearts.

Among the women of the churches in New England a love for Home Missions is increasing. State meetings and associational basket meetings are being held in many churches. The children and young people of our Sunday schools are taking up the work, and we hope that before many years intelligent, interested men and women will find means and men to carry the Gospel into all parts of our beloved land.

RECEIPTS FOR MARCH.

Maine.....	\$262	26 Miscellaneous...	53	98
New Hampshire.....	105	58 Young Volun		
Vermont.....	228	10 tears.....	4	00
Massachusetts... 1,741	48	Precious Jewels.	13	00
Rhode Island....	77	84		
Connecticut.....	\$93	77	Total.....	\$3,058.01

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
F. H. Richardson,	Great Bend, N. Y.,	Mar. 16.
Robert Cross,	Cedar Grove, Va.,	Feb. 27.
William S. Cook,	Vine Run, Ky.,	Mar. 2.
Henry Tilford,	Harrodsburg, Ky.	Feb. 13.
Frederick Watts,	Richmond, Ky.,	Feb. 20.
J. J. Strickland,	Campbellton, Ga.,	Feb. 27.
Henry Berrien,	Pleasant Grove, Ga.,	Feb. 20.
John Morgan,	Jackson, O.,	Mar. 2.
B. F. Mugg,	Quincy, Ind.,	Mar. 17.
D. A. West,	Flora, Ind.,	Mar. 30.
G. W. Trask,	Whitehall, Ill.,	Mar. 17.
W. B. Cullis,	Chicago, Ill.,	Mar. 24.
B. McDermand,	Galien, Mich.,	Mar. 17.
J. B. Phillips,	Wyalusing, Wis.,	Feb. 13.
H. A. Williams,	Providence, Mo.,	Mar. 6.
William P. Thompson,	Hudson, Iowa,	Mar. 15.
W. B. Cobb,	Carbon, Texas,	Mar. 6.
A. K. Myattway,	Wahoo, Neb.,	Mar. 10.

CHURCHES ORGANIZED.

PLACE.	DATE.
Manchester, N. H., People's Baptist Church,	Mar. 1.
North Danville, Va.,	

Sugar Run, W. Va.,	Feb. 5.
Longdale, W. Va.,	Mar. 19.
Lansing, W. Va.,	Mar. 20.
Bethel, N. C.,	Mar. 15.
Flora, Miss.,	Mar. 27.
Mason, Texas,	
Timpson, Texas.	
Mount Pleasant, Texas,	Feb. 6.
Center Point, Texas,	Mar. 14.
Pilot Knob, Texas,	Mar. 6.
Leon, Texas,	Feb. 28.
Pleasant View, Kansas,	Mar. 11.
Chadron, Neb.,	Feb. 13.
Hagarty, Ontario, German Baptist Church,	
Vancouver, British Columbia,	Mar. 16.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Milton, Mass.,	Mar. 16.
North Egremont, Mass.,	Mar. 23.
Rockville, Conn.,	Mar. 8.
Washington, N. J.,	Mar. 9.
Brooklyn, N. Y., Second German Church,	Mar. 20.
Leesburg, Va.,	April 3.
Antigo, Wis.,	Mar. 13.
Salina, Kans.,	Mar. 27.
Salida, Colo.,	Mar. 27.
Pasadena, Cal.,	Feb. 27.
Adams, Oregon,	Mar. 13.
Spring Ridge, B. C.,	Feb. 6.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Amasa Howard,	54	Wethersfield, Conn.,	Mar. 27.
Thomas Benedict,	83	Colebrook, Conn.,	Mar. 9.
Thomas Davis,	79	Newark, N. J.,	Mar. 7.
John Martin,	89	Ovid, Mich.,	Feb. 4.
E. G. Trask,	76	Chatsworth, Ill.,	Feb. 18.
Emanuel Asbury,	—	Port Royal, S. C.,	Mar. 7.
Jacob Hudspeth,	86	London, Ark.,	
Solomon S. Mitchell,	33	Cobbs, Mo.,	Mar. 1.
Daniel T. Hill,	83	Syracuse, Neb.,	Mar. 30.

Home Mission Appointments

IN APRIL.

The following new appointments were made.
 Rev. W. H. Dalpe, French in Putnam and vicinity, Conn.
 " G. W. Hicks, Wichita Agency, Ind., Ter.
 " R. J. Tyrrell, Ludden and Oaks, Dakota.
 " H. H. Beach, Broadway Church, Denver, Colo.
 " J. G. Pulliam, La Conner, Wash.
 " A. M. Russell, Chico, Calif.
 Emetero Quiñones, Montemorelos and vicinity, Mexico.
 Paz Villafaña, Aguas Calientes, Mexico.

The following re-appointments were made:
 Rev. N. Brink, Scandinavians in Kankakee, Ill.
 " G. H. Davies, Hamilton and Bathgate, Dak.
 " A. M. Allyn, Tower City, Dakota.
 " Geo H. Parker, Watertown, Dakota.
 " Axel Tjernlund, Swedes in Denver, Colo.
 " J. M. Helsley, Piute Indians, Wadsworth and Humboldt, Nevada.
 " Z. T. Thistle, Colored People in Cheyenne, Wyoming.
 " L. M. Protzman, Penryn, Calif.

THE BAPTIST
HOME MISSION MONTHLY.

Vol. IX.

JUNE, 1887.

No. 6.

EDITORIAL

CHINESE MISSION HEADQUARTERS—
DON'T FORGET IT.

Let no one think that the call in the May MONTHLY for \$15,000 for Chinese Mission headquarters in San Francisco was once for all and that nothing more will be heard about it. Mark this: *The Baptists of the United States will not cease to hear about this until the money is raised.* This is not a spasmodic effort. It is a deliberate undertaking, born of the profound conviction that it is a necessity that it should be done. Remember our motto: **WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.** This should be done. It can be done. It must be done.

Responses are coming in. One comes from a brother in Pennsylvania, aged 82 years, and who relinquishes the annuity to which he is entitled on his conditional gift of \$500, and directs that the \$30 per annum be applied to forward this enterprise.

Another response comes from a lady in New Jersey. Without going into details, suffice it to say that there are \$3,000 from this source consecrated to this object. With what has heretofore been given by others we have about \$5,000 now pledged or paid for our Chinese Mission headquarters. This is one-third of the sum asked.

We want the next third, or \$5,000 more, within sixty days, so as to purchase the property.

We want the last third by October 1st., in order to transform the building for mission purposes.

And to this end we ask the prayers and the offerings of many. When the Providence of God sends thousands of heathen to this Christian land, shall we not make the most of our opportunity to win them to Christ?

The Church Edifice work of the Society is of exceeding importance. Read the carefully prepared article in this number by Rev. H. F. Cochrane, and then please follow the reading by an offering for this object. We have no regular contributions from the churches for this purpose, and so must depend almost wholly on the liberality of individuals.

Within a short time we have been cheered by the gift of \$1,000 from a gentleman, to help erect chapels in new towns in the West; also, by a gift of \$2,000 to help erect chapels for the colored people in the South. They have given wisely; we shall make the gifts go as far as possible, because the calls are so many and the amount at our disposal so small.

Until there are larger offerings for the Society's Church Edifice work, it will hardly be practicable to make grants of \$500 to churches desiring aid. We therefore advise that applicants desiring assistance to this amount

ask for not more than \$250 or \$300 as a gift and obtain the remainder as a loan to be repaid in three years.

Bear in mind also that the recommendation of the Board of a State Convention, in favor of an appropriation from the gift fund, places the Society under no obligation whatever to make the grant. Such action is merely advisory. We say this because in a letter just at hand occurs the following:

"We implicitly count on \$500 from the Church Edifice Fund, as our application was honored by the State Board."

We have had scores of applications endorsed by State Boards which we could not grant for lack of funds. Only when a State Board is in such co-operation with the Society that it stands pledged to a definite proportion of the amount asked, then its recommendation may be considered tantamount to a grant by the Society.

Suppose the spirit of consecration in the use of money, as shown in the letter received recently from a good man, should become general, what a mighty inflow there would be to the Lord's treasury!

"Considering the straits the Home Mission Society is in, I now take half of what I had laid aside to put in the bank and send to you to be used where most needed. I wish I could multiply it by ten thousand, but considering that my income the last year was only \$365, and \$110 of that was put into our new church, I do not see that I can do more at present."

Precious in the sight of the Lord are gifts like this—gifts that *cost* something to the giver.

"Let not thy left hand know what thy right hand doeth"—in the matter of giving—is a saying of our Lord which was recently illustrated in the rooms of the Home Mission Society, when a gentleman who has been a close observer of its affairs quietly counted out checks to the amount of \$7,600, which he wished to be applied to the general work of the Society, at the same time strictly enjoining as a condition of the gift that his name should not be published nor even spoken of to others than those with whom he had

directly to do. "The Lord knoweth them that are His." And they that have made their offerings to Him, here unknown, shall in the day of His coming be rewarded openly.

But, in thus making reference to this gift, we would not be understood as disparaging the publication of names of churches and individuals who give for missions. It is interesting to know who our friends are; besides a good example is thereby furnished others whose benevolence is often stimulated thereby. Last month when the receipts could not be published, a friend of the Society after receiving the MONTHLY wrote to the rooms expressing her disappointment, saying that the most interesting part was left out. To all such we commend the present number as containing an unusual amount of reading of this sort. Our only regret is that we cannot keep it up to this extent every month in the year.

The Baptist Courier of Columbia, S. C., referring to our call for \$15,000 for Chinese mission headquarters in San Francisco, says: "We are sure that there are many Baptists in the South who will be glad to aid in this noble work. The denomination has not been doing a tithe of its duty to this mission."

Dr. Hartwell and Mrs. Sanford, missionaries to the Chinese on the Coast, were "from the South," and surely it is fitting that Baptists of the South as well as of the North should participate in this undertaking. The evangelization of these heathen Chinese is a duty resting equally on all Americans, regardless of sections, and we hope every State and Territory in the Union will have some part in the establishment of our mission there on a good sufficient footing. Now, excellent *Courier*, please ask the 75,000 Baptists of South Carolina to give \$500 for this object.

As we are preparing the MONTHLY for the press, we learn of the death of Wm. H. Jameson, Esq., of Brooklyn, lately a member of the Society's Executive Board. Mr. Jameson was elected a Manager in February, 1881, to fill a vacancy caused by the death of A. B.

Capwell, Esq. In May, 1885, he was elected by the Society as one of its Auditors, which office he continued to fill with wisdom and fidelity until January, 1887, when he was reluctantly compelled by failing health to resign. His last visit to the city was to attend a meeting of the Board.

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“IT'S NONE OF OUR BUSINESS,
IS IT, GOD?”

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A well-known clergyman's little daughter has just been put to bed, and upon the stillness comes a tiny voice in the nightly prayer. Then silence, soon broken by these words: “And, dear Lord, this afternoon I saw out upon the cold sidewalk a poor little girl, and she had no shoes or stockings on—and—and”—another silence as though staggered at the immensity of the problem—“it's none of our business, is it, God?”

Reading the foregoing incident we fell to musing: “Then spake I with my tongue.”

A well known clergyman whose attention had been called to the great destitution on many of our Home Mission fields, during the past year made no effort to secure a contribution from his people to meet this destitution, and even in his prayers stammered when he came to this topic, and seemed relieved when he could dismiss it. He virtually said: “It's none of our business, is it, God?”

A wealthy man, whose living expenses are not much if any less than \$20,000 per year, and whose thousands are lavishly expended on paintings, horses, and pleasurable gratification, when the annual contribution of the church to which he belongs was made gave next to nothing or nothing at all to Home Missions. He virtually said: “It is none of our business, is it, God?”

A certain church never thinks of making a contribution to Home Missions unless the pastor preaches a sermon on the subject, or unless a Secretary comes along to stir them up to do so. The members would go along year after year without giving a dollar to this great work, unless urged and entreated and aroused to do so. Don't they

practically say: It's none of our business, is it, God?”

Is it *anybody's* business?

Whose business is it?

Is it not *yours* as much as anybody else?

Have you *neglected* your duty in this respect?

Will you *do* your duty by sending at once a contribution for this work?

Or, will you continue to read and hear of the great religious destitution in the West and in Mexico, and then turn your thoughts and prayers away from these things, saying: “It's none of our business, is it, God?”

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“YOU MUST MAKE THEM CRY.”

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One of our excellent general missionaries writes that if all the pastors in the State would heartily co-operate in the development of benevolence in the churches far more could be accomplished. On some he can rely, others “are under conviction—in full sympathy but a little ‘weak-kneed,’ and others on the ‘anxious seat.’ We hope to make it so warm for them that they will arise and join the invading army; and then there are those who are absolutely indifferent, fearing their own salaries will suffer if they advocate benevolence. Mistaken souls! The true idea of Christian giving has seldom found a place in our advocacy of missions. Appeals have been made to the feelings; as one good district secretary said to me, ‘*If you would get them to give you must make them cry.*’ Inducements to give that find no support in the word of God or the spirit of the Master, motives too low and selfish to touch the Christian element in our natures, are pressed as if divine. Contributions have been secured and the mind and heart left untouched by those high and holy motives that emanate from the cross, and the soul is left uneducated in the true principles of benevolence, and the reaction is ruinous in its effects. My aim in my preaching and addresses, and in my intercourse with the pastors and churches, has been to make Christ ‘all and in all,’ in giving as much as in praying or any Christian duty. From

Calvary radiates the light of Christian giving. If Gethsemane and Calvary and Olivet have no power to move the heart, and vitalize our Christian activities, we may despair of ever making a success of our religious work. I want to see our people on the 'Solid Rock,' which will be a perpetual inspiration—a source of spiritual power—an up-lifting agency consecrating all their resources for the honor of Christ and His cause."

A Massachusetts pastor sends a contribution from a member of his church, saying: "This is his second annual thank-offering for his gracious riddance from the tobacco slavery."

We are sure that to the Lord this offering is a "sweet savor"—much sweeter than if it had been spent for tobacco, and puffed heavenward in pungent smoke. May our brother long be spared to make these annual offerings.

CHURCH EDIFICE WORK.

BY REV. H. F. COCHRANE, CENTREVILLE, MICH.

I. What do we mean by the Church Edifice work of the Baptist Home Mission Society?

We mean the giving aid to needy churches in the erection of suitable houses of worship.

The aid is by gift or loan, and in some cases partly by gift and partly by loan. Selection is made of such fields as give promise of permanency and prosperity. The amount that can be appropriated to any one church is limited, as a rule, to \$500; the average appropriation is about \$300. An indispensable condition of assistance is that the building when finished shall be free from debt.

The ordinary cost of the houses so aided is from \$1,200 to \$2,500. In return for gifts thus made, the church is required to execute to the Society a mortgage upon its house of worship, without interest, and with the condition that there shall be no foreclosure unless the church shall cease to be a Baptist church or the house shall be alienated from the denomination. So much for the general plan of the work.

II. Is there any call that this work should be done? There are said to be 2,500 houseless Baptist churches in North America today.

Considering our large extent of territory yet unsettled and the rapidity with which new churches are now being organized, we can not expect this number to greatly decrease for some years to come. This destitution is scattered all over our land; the churches may be found in the Southern States, a few in Mexico, over 1,500 in our Western States and Territories, and some in the newer portions of our own State. In the new settlements the people who must compose these churches are generally poor. The first year they build their sod hut or log cabin and get things in some shape about the home; it may be two or three years before the returns from the soil equal the cost of settlement. But the missionary is there, churches are formed, multitudes of the irreligious, many perhaps foreigners, are pouring in, and these must be saved for Christ. The house of worship must be built, and then out of their poverty they appeal to us for help. Almost daily the calls come to the officers of the Society from nearly every quarter of the land.

III. Why should we answer these calls? Because, next to the work of the pioneer missionary in preaching the Word, there is no measure of evangelization so important as the erection of houses of worship. The fiftieth annual report well says: "A stated place for preaching and prayer ever has been, ever will be, an indispensable condition of the highest permanent results; hence the Society's church edifice work is the right arm of its missionary operations." The missionary must go first, preaching the Gospel, organizing Sunday-schools—in private dwellings or in school-houses—wherever he can find an open door. But if his labors are not to be largely lost the fruits must be gathered; believers, the old and the new, must be organized into churches, and these churches must have homes. The house of worship thus becomes a first necessity.

Even if rented halls were available for these new churches, they are a miserable substitute for a proper church home. Experience everywhere proves that no church can for any length of time maintain the worship of God in a secular hall with anything like a proper success. Were there no other reasons, the associations that are indissolubly connected with such places forbid their successful use for divine worship. Nothing can take the place of a building dedicated to the worship of God and religiously confined to that use. But in most of the cases we are considering even rented halls are not to be had. A union church building is less desirable than a hall.

If the church cannot have a house of its own it is homeless. A homeless church is a perpetual loser. It loses the inspiration of a home where the home feeling may cement the ties of brotherly love; it loses the people who are drawn by the attractions of a well appointed and cheerful church building; it loses the children who otherwise might be gathered into its Sunday school. When the Salt Lake Church worshiped in a rented room their Sunday school numbered twenty-five; when by the help of the Home Mission Society they entered their house of worship the number arose immediately to one hundred. A homeless church fails to secure the respect and confidence of the community. Not forgetting that our reliance for successful evangelization is upon the blessing of the Holy Spirit, still it remains true that there is a manward side to the work, and on that side nothing succeeds like success. Push and enterprise are desirable factors here as much as anywhere. Grit and gumption, as well as grace, have a place in the Lord's work.

What tools are to a farmer or a mechanic, the house of worship is to the church. With or without tools the artisan is still dependent upon the providence of God; with them he can grasp and utilize the opportunities that Providence gives; without them he needs a miracle to give him success.

Drummond says that "probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it."

With equal truth we may say that most of the difficulties in trying to do the Lord's work arise from trying to half do it. It is hard to see how a homeless church can rise even to the measure of half doing.

(1.) When we think of what has been and is being done for the evangelization of the world we rejoice and thank God; and when we take another look and see how the work is hindered by the ceaseless activity of sin, by the inadequate equipment of churches for their work, which would not be suffered for a moment in a worldly enterprise, and by the indolence of half-hearted Christians, we are compelled to exclaim, in humility, "Nothing but the marvelous energy of the spirit of God could accomplish such results in the face of such odds!" But when again we get a glimpse of the great destitution—the homeless churches, the unsaved souls to whom no one ministers—we feel to cry out for the voice of an angel to rouse the Christian world to its duty and responsibility to give to the perishing the bread of life.

(2.) Again, we should answer these calls because early occupation of new fields is of much importance. Those who build first get the most ready help from the community. Often a lot is given to the church first building. The people form the habit of going to the first house erected, the tide sets in that direction, associations tender and strong hold the worshipers. Those who come afterwards and seek to build find all these influences in their way. They must glean where others reaped.

(3.) Another reason for us as Baptists is the fact that other denominations are working vigorously on this line. While in one year we were able to help 113 churches with \$57,000, the Presbyterian Board appropriated \$81,000 to 185 churches, and the Methodist Church Extension Society aided 385 churches with \$167,000. The Episcopal Board asks for \$1,000,000, the income of which is to be thus used. If we wish to maintain the defense of what we conceive to be the truth of God's word, if we would not

have promising fields pre-occupied by erroneous teaching, we cannot afford to lag behind in this work. As Baptists we ought to answer these calls from love and loyalty to our Lord and in thankfulness for the marvelous growth with which He has already blessed us.

No other denomination can do our work. Our province in the work of Christ's church is ours exclusively. Presbyterians may do quite satisfactorily the work of Congregationalists; Congregationalists may do passably well the work of Methodists; but the work of Baptists can be done by Baptists only.

(4.) In presenting this cause of church edifice work, we are sometimes met by the query, "Why cannot these churches wait till they are able to build without help as we did forty or fifty years ago, when this country was new?" We answer:

Because to do so would be to lose position and influence, which, if ever regained, would be regained with great difficulty and at great cost. The settlement of a new country is a vastly different thing to-day from what it was fifty years ago.

The ease and rapidity of transportation, the larger native population from which to draw, and the great tide of foreign immigration now sweeping westward, totally alter the conditions of a half century ago. Then the unsettled portions of Michigan and Indiana and Illinois were largely colonized from neighborhoods in the older States. The people that settled any particular township were nearly homogeneous. Many of them were old neighbors. They simply transplanted their old customs and habits. In many instances they fixed to the new townships the names of those from which they came. Churches were organized after the pattern of those where they had worshiped with their fathers. Foreign immigration affected them but slightly, if at all. In the slow growth, the log schoolhouse served them a good purpose for a house of worship until they could build something better.

To-day thousands seek a new country where scores did then, and these thousands are a mixed multitude, from widely separated Eastern homes, and from almost every quar-

ter of the Eastern Continent. Instead of colonies of old neighbors, we have settlements of strangers with divers habits and methods of life. The power of the Gospel must melt these elements, and weld them together in a homogeneous mass.

The house of worship is needed as the rallying point, the centre of influence, and when new churches are formed they must have our help because, in the rapidly increasing population, they must build not alone for the present but also with reference to the future. Some of them might perhaps build without aid what would do for to-day. But to do so would be to find themselves almost at once behind the needs of the times, and burdened with a house which had exhausted their means and still was inadequate to their wants. A wise policy therefore bids them build with reference to the future, and a just and generous policy bids us hold out to them the helping hand. In so doing it is more than possible that we may help to plant a church where at no distant day our sons and daughters may find a Christian home and Christian companionship.

A word as to what has already been done by the Society. From the last report we learn that during the year ending April, 1885, 113 churches were aided, securing to the denomination property to the value of \$315,000. During the past two years not so much has been done, for lack of funds. Since the Church Edifice Fund was started 834 churches have been helped, securing property to the value of about \$2,500,000.

No other cause appeals to us for aid with more urgency or more assured promise of speedy and beneficent results than does this church edifice work. It is indeed in Home Missions the foremost duty of the hour. The evangelists have gone into the new territory preaching the gospel, hunting up the scattered sheep, by the grace of God converting souls, and gathering Sunday schools. Churches have been organized, rich in faith and good works, but poor in this world's goods. These churches must have homes. They are willing to sacrifice and to lift as probably few of us have any conception of lifting, to obtain

them. A little help from us will enable them to realize what they can not hope for unaided. Many a time has the assurance of a few hundred dollars from the Home Mission Society proved the inspiration that has enabled a feeble church to arise and build, when otherwise they would not have thought it possible. We ought to meet these calls gladly and cheerfully. We ought to give the help that will secure the building of at least 500 church edifices for Baptist churches during the coming year. Shall we try to do it? We ought to do it. We can do it if we will. No better investment of money can be possible for the Christian. Let it be remembered that \$100 given in aid of these needy churches now will accomplish as much as will \$1,000 on the same fields ten years from now.

Some of us must soon lay down our burdens, leave to other hands our worldly wealth, and go to give to the Master an account of our stewardship. When that time comes, better than any elaborate monument of bronze or marble, better than the most eloquent eulogium, though written with fadeless ink upon the most enduring parchment, will be some house for God's worship which our gifts have helped to build, within whose walls for generations the gospel shall be preached and souls shall be saved from the curse of sin, and from whose gates a long procession of redeemed saints shall go up to enter the gates celestial, trophies of our Lord's redeeming work and fruits of the prayers and gifts and labors of his people.

NEEDY NEBRASKA.

BY REV. J. J. KEELER, DISTRICT MISSIONARY.

The area of this State is fourteen thousand square miles greater than that of the six New England States, with a population, according to the latest census, of 740,145. The Baptists have an enrollment of 6,835. But the western two-fifths of southern and the western two-thirds of northern Nebraska, containing more than half the area of the State and a

population of over 100,000, has a Baptist roll of but 420. These are distributed among twenty-four churches, averaging less than eighteen members to the church.

My District, nearly as large as the State of Pennsylvania, has ten pastors, with a few superannuated ministers, and a few others who are content to labor in obscurity and preach to congregations not organized, to proclaim the doctrines of the Word of God as preached by the Baptists.

So each pastor would have ten thousand souls in his care had there been no increase of population since the census was made. This, however, is the country to which new settlers are coming so rapidly that since then many districts have doubled and even quadrupled their people. And still they come. Never was there greater demand than now for lands and inquiry for homes; so that in many places, esteemed until lately as barren, man's industry is changing the face of the country entirely. The incoming population is poor, so poor that, while opening their farms and getting ready to enjoy the reward of their labors upon the soil, it is impossible for them to sustain pastors and build churches unaided. If we wait to give them the benefit of pastors and churches when they are able so pay for them, they will often have grown so close and hard by their struggles with poverty and adversity that they cannot be aroused to interest in God's work. Meanwhile their children are growing up without the Gospel influence and unacquainted with its life. At many places in the State which I have visited I found numerous points where a Baptist church might be organized and would certainly grow and flourish, but only one which is able to support a pastor. Yet the principal points in this vast field should be taken and held now. The opportunity is better than it will be some time hence, for where a new town is organized or a new community formed the church which first enters the field has advantages of aid in building, and preferences on account of readiness to occupy, which cannot be obtained by those later upon the ground.

For example, Chadron is a new town of

1,500 inhabitants. It is the gateway to the Black Hills Country, and a division station on the F. E. & Mo. Val. R. R. In the earlier months of its existence a lot for a church could have been procured from the R. R. Co. as a donation. Now an eligible site will cost \$600 to \$1,000. But we have here a goodly number of Baptists, and though under great difficulties, on account of poverty, hope to organize a church at once and go on to win victories for the Gospel. Anselmo, a town less than eight months old, the terminus of the new B. & M. extension, about 100 miles northwest of Grand Island, is offering lots for church and parsonage. No church in the place, though a population of nearly 1,000 is tributary to it. And we have a few there who are firm in the faith and anxious to work in a church of their own order.

At North Platte a church was organized in 1871. There is a church and parsonage there. The town has over 3,000 inhabitants. The membership of the church is only about ten, and no man can be procured for the field because of lack of funds. New towns which are and must continue to be centers of energy are springing up all over this field, and the cry comes to us, "Have you no interest in the Master's cause in the West, or why is it that you don't send us a man to look after these Baptists?"

Needy Nebraska! Ah! here is need indeed! Who will send the men ready to work these places for our God?

❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

MISSIONS.

Gleanings from the German Field.

BY J. G. GRIMMELL.

One of the new fields to which a good German brother is about to be sent is Coal City, Ill. Three years ago an emigrant Baptist, whose daily work was

in the mines, began to invite neighbors to his family worship on Sunday afternoons. The exercises were very simple but attractive to more Germans living in the neighborhood than could be provided with chairs. Among them was Mr. L. Mieseles, who, though living in the same house, had long refused the neighborly invitation, pleading entire unbelief in whatever matters pertaining to religion. The spirited singing however drew him to hear the reading of a chapter from the Bible with simple comments now and then drawn from the commentary of a soul's experience.

—The Baptist after a time moved farther West. The neighbors now came to Mr. Mieseles, asking him to read the Bible. He did so. His soul was awakened. Never did a man feel the burden of sin more heavy nor realize the might of spiritual ignorance with more pain. Down in the depths of the mine he would agonize in prayer, crying aloud to God for mercy and light to his crushed soul. In vain his fellow-laborers endeavored to cheer and explain. There was no rest until the Holy Spirit brought peace that passeth all understanding. Then he left his work, and hastening from one acquaintance to the other, pressed upon each the necessity of striving for the blessed hope. The result was that eleven men and women were buried in baptism together with him, testifying to the grace which God gave this new convert. Mr. Mieseles, after spending one year in the German Theological Seminary, is to enter the field under the inestimable privilege of devoting his whole time to the work of winning souls. May God who loves him bless him abundantly.

—The converts at Coal City are members of the First German Baptist Church of Chicago, Rev. J. Meier Pastor. A model band of workers! Though worshipping in an old frame shed, which only blind love would call a church, they have devoted all possible contributions to the establishing of missions in that wicked city. The Second German Church—on the north side—recently went out with flying colors to begin work in a first-rate two story brick edifice. And immediately the gap was filled by a German Adventist Society, which joined the First Church in a body. So the devil is not having things his own way altogether among the foreign population about Haymarket Square.

—A good beginning in Foster Co., Dak.—In the fall of 1883 some German Baptists from Roumania had settled here, who, during a subsequent visit of the German Secretary, were organized into a church. They remained without a pastor until last fall, when Bro. A. F. Brauns, a graduate from Rochester, entered upon his work among this people. He was ordained to the gospel ministry April 10th, and on the following Sunday baptized fifteen happy converts. The membership is now fifty and the prospects are very promising.

—Two mission churches self-supporting.—One of the most prosperous German missions supported for several years by the Home Mission Society is

that in and around Hagarty in the northern part of Ontario. From a small number of Baptists which organized into a church during a visit of Rev. G. A. Schulte (who was laboring as an evangelist of German Baptist churches), the growth has been steady and substantial. There is now a membership of 125, though many have moved to other fields, where they are identified with regular churches. During the past year the church at Hagarty, with grateful acknowledgement for help in the past, has decided henceforth rather to aid the cause of Home Missions than be the recipient of further aid.

In like manner has the German church at Williamsport, Pa., grown strong enough now to raise the standard of her own self-support. In a resolution, unanimously and enthusiastically adopted, expression of the most hearty appreciation was given at the noble work done through the agency of the Home Mission Society.

Our Castle Garden Mission.

BY REV. J. SCHIEK, MISSIONARY.

Although the work of the American Baptist Home Mission in Castle Garden is but little known among our churches, it is nevertheless one of the most important and necessary branches of our mission.

If we consider that an average of over 1,000 people daily pass through the gates of Castle Garden to enter our blessed land, and that in the latter years emigration in this country has reached half a million annually, then we have sufficient proof that these streaming multitudes offer a great field for our mission. Verily, the time has come to draw the attention of our churches to this vast emigration, so as to induce them to take a lively interest in this mission.

A great responsibility rests on the churches of this land to provide for these foreigners from distant shores, and it is their duty to look after their spiritual and temporal welfare. Our churches can no more ignore this task, as they are admonished by the special command, "Love ye therefore the strangers that enter thy gates" saith the Lord.

Two-thirds of all our emigrants are Germans, while the rest come from Great Britain, Scandinavia, France, Italy and other European States. They are as different in their religion as they are in their nationalities. Protestants and Roman Catholics, Jews and Gentiles and Mormons and such as have no religion enter side by side into Castle Garden.

Now it is a matter of utmost importance to the emigrants what kind of people he meets on his arrival, as the good influence as well as the bad one may decide his future destination for life. Many a one has been led by our missionary into the house of God, where he found a spiritual home, and began a new

life. On the other side we must say that many a one has been, on his arrival, brought in contact with evil influence that led him deeper and deeper into perdition. Of both instances we are able to adduce many proofs. A great responsibility rests upon Christians of our country towards these foreigners.

Our emigrants, should above all things be made conscious, entering our shores, that this is a Christian land; they should at once meet the seeking love that says: "Come and we will do you good." We as Baptists should never be guilty of the depravation into which many of our foreigners fall that look for a home in our blessed country, neither should we stay behind other denominations that exert themselves so zealously for the welfare of the emigrants. We should above all endeavor at least to look and provide for the brethren of our faith. Would to God that these few lines might create a sincere interest in these dear people, and lead us to intercede most earnestly for this important mission.

The Roman Catholic as well as the Protestant churches have, in order to protect their members that come over to this country, and to lead back in their fold, appointed missionaries in Castle Garden that greatly exert themselves, especially the Roman Catholic, to cultivate this rich and copious field.

We as Baptists, persuaded and convinced of the urgent necessity of representation in this important place, have employed a missionary for the last five years; his principal work is to aid members and friends of our denomination in a brotherly way on their arrival in the country, to lead them to the fellowship of God's children, being to them a guide to their temporal and spiritual welfare. His efforts have been successful in leading many of our brethren in a spiritual home, after they had been cordially greeted and heartily welcomed to their utmost joy.

To those who were in need of temporal aid he has carried our blessed Saviour's injunction, "I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in."

But the efforts of our missionary are not only extended to the members of our denomination. To all promiscuously, he sows the seed of divine truth among the hundred of thousands, so that many, by his endeavors, have been gained to the Lord and to his church.

When such a flock of several thousands are seen in the rotunda of Castle Garden, one is strongly reminded of the Lord's word:

"He was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepherd."

Indeed there is not another spot like this, where Christian charity finds such a scope in extending her aids and carrying out her activities, for in no condition of life is man more helpless and needy than when he finds himself a stranger in a strange land, after being separated from all who are near and dear to him, exiled from home and kindred, he feels his misery and

abandonment in the keenest manner; after a wearisome and often dangerous voyage across the trackless ocean, he stands alone as a stranger in a strange land, an object of pity and misery. Whoever has an opportunity to be an eye-witness to the suffering and helplessness, as well as the dread and fear that befalls these poor immigrants on their arrival, can not possibly remain unmoved, but do all he can to befriend them.

But, what they need most, is the counsel and care of Christians, because they are beset on all sides by the greatest dangers and temptations, and treacherous and deceitful countrymen, impostors and bad characters of all sorts lay on the watch for them; practiced and wily as they are, they do not leave one stone unturned, even employing sacred religion as a cloak and pretence to rob the poor foreigners. Too many, alas! fall a prey to these false guides, and are in consequence thereof bodily and spiritually lost.

Brethren remember these strangers in your prayer. Help us to carry on this important work at the gate of this country.

Pray for Our Castle Garden Mission.

NORTH DAKOTA.

PROGRESS—MISSION WORK DURING THE PAST WINTER.

REV. G. W. HUNTLEY, FARGO, DAKOTA, GEN. MISSIONARY.

The last day of May this year will complete six years' work of our Society in the north half of this Territory. Their record is a history of trials and triumphs. Where we had one church organization then, we now number forty. From one missionary then, we have increased to twenty-two. Progress has been remarkable. There are now two associations, each embracing a Sunday School Convention on the field; also a State Convention with Pastors' Union, and an educational institution. Tower University is in successful operation. Notwithstanding the severity of the past winter, the work went steadily forward. Forty degrees below zero did not stop missionary endeavor or the work of the Holy Spirit. The preaching of the gospel, Sunday school efforts and prayer-meetings, together with faithful visiting from house to house, and from individual to individual have been attended with the Divine blessing. The real spirit of missions is on the increase, and missionary work shows gratifying results, making an increase of more than 10 per. cent to the churches within the last five months. One hundred and twenty conversions are reported, and a large share of these newly regenerate persons have already been baptized. Special revival meetings have been held in various places, and some of these have been of remarkable power.

At Oakes, where we constituted a church just before winter set in, a building was purchased, and moved

from Hudson to the new town site, a distance of three or four miles, and on January 23d was opened with appropriate services as the first house of worship in that new but growing town. That church is now enjoying its first revival, and souls are coming to Christ. Rev. R. J. Tyrrell, late of Michigan, is called to the pastoral care of both Oakes and Ludden churches.

Rev. Chas. A. Rice is doing effective work at La Moure and Grand Rapids, where houses of worship are needed and must be built.

Rev. A. F. Brauns, our missionary among the Roumanians in Foster and Wells counties, is rejoicing over more than a score of converts ready for baptism. This body of Baptists greatly need a meeting house; lots in Carrington have already been secured on which to build, but considerable outside aid will be necessary.

Rev. E. E. Tyson is leading in building a good house and parsonage at New Rockford, and intends to move in a similar work at Tiffany soon.

Rev. C. F. Dame, who has been supplying at Grand Forks during the winter, returns to Steele and Tappan, and is to commence building at once in the first mentioned place.

Rev. Geo. Kline, late of Belleville, Ill., settled with the church in Bismarck in January, where he is winning the hearts of the people and leading souls to Christ.

Rev. J. R. Deckard, at Mandan, is meeting with gratifying success, in increasing congregations and Sunday school, with an occasional convert coming out on the Lord's side.

At Page, where Rev. C. S. Herrington has labored the past year, a few souls have been saved, but divisions among the members of the church prevented larger growth. That church *must* build a meeting house.

And so must Cooperstown, where Rev. O. D. Purrinton is the successful pastor of a self-supporting church.

Rev. A. M. Allyn, at Tower City, has lately welcomed eighteen converts into the church through the ordinance of baptism.

Rev. J. A. H. Johnson, Scandinavian pastor at Fargo, has lately baptized eight of his converted countrymen; while Rev. C. J. Johnson, Scandinavian, is preparing to build in Grand Forks. Our American church in Grand Forks is worshipping in a chapel on the rear of their church lots, and expect to put up the main edifice this season, one brother subscribing \$2,000 towards the enterprise. The church at Devil's Lake, Rev. J. A. Marnie, pastor, are moving to build. Eleven houses of worship should be erected in North Dakota this spring and coming summer.

Rev. G. H. Davies, at Hamilton, has been blest with conversions, baptisms, and a large increase of membership to his church.

Rev. Peter Mitchell, lately appointed at Galt and vicinity, rejoices over ten converts already won for

the Master; while Rev. Peter Grant, at Park River, after fourteen weeks of constant revival effort, preaching three times on Sabbath and every night in the week, broke down just as an abundant harvest was ready to be gathered in; thirty-one ready for baptism. The work goes on, though the noble leader is temporarily laid aside.

Rev. Wm. H. Travis has lately been appointed at Fairmount, where he is doing good work. We now have four more workers on the field than we had one year ago, and we also have four churches more to be cared for. Six more men are imperatively demanded to supply the congregations already gathered. Four of our churches have nearly approached the point of ability of self-support. The excessive drought west of the Red River Valley last season nearly ruined the harvest in that part of the field, making it necessary for a larger outlay of missionary support from our treasury.

We are yet laying foundations, and wish to lay them wisely and well. There are yet eighty towns, and fourteen of these are county-seats, without a Baptist church or minister, and there are Baptists in all of them. Then the present season will be unprecedented in railroad building in this part of the Territory, and many more towns will spring into existence, calling for church organization, houses of worship and the living ministry. The General Missionary ought to be relieved from much of his present work, and left free to follow up these new lines of road and go into the destitute places and plant the standard in all these new and growing towns. Then there should be a Scandinavian General Missionary appointed to labor among the more than 40,000 Scandinavians in North Dakota. Rev. J. A. H. Johnson, of Fargo, is the man for that work, and he would have a very promising field; hundreds of his countrymen would be brought to receive the truth as it is in Jesus.

Kansas Gleanings.

General Missionary D. D. Proper sends us the following from his field:—

Marion.—This church was organized last August. It now numbers seventy-two members, and is engaged in building a new meeting-house, with \$2,300 subscribed. Missionary money makes this possible by settling Pastor C. H. Wareham.

Sterling.—Since settlement of Rev. Wm. Wilbur, this church is putting on new life and power. The work of building a new meeting-house is in progress.

Russell.—Until a few months ago this church was practically doing nothing. Now there is a good Sunday school, good congregations, and a subscription is being secured for a new house, with good prospects of success.

Marysville.—Until last December this church was doing nothing, and about dead. With the settling

of Pastor Brown the membership has been nearly doubled, a good Sunday school equal to any in town has been organized, and good congregations are gathered every Sunday.

Sedan.—From almost nothing this church, under care of Pastor Elwell, is coming up to front rank, and a new meeting-house enterprise is under way.

Toronto.—After aid of one year this field becomes self-supporting. The membership have increased from eighteen to over seventy, and other things in proportion. A new church at Neal has been organized.

Conway Springs.—This church was in a very discouraged condition one year ago, with scarcely a score of members. Timely aid, in helping support a pastor, has resulted in increasing the number of members to over sixty, and paying off a large amount of the debt on the new house of worship.

Hill City.—During the past seven months Pastor Farley has been instrumental in adding to the membership of this church, and has organized two new churches in the regions round about, baptizing quite a number.

Wa Keeney.—This church, organized less than one year ago, with fourteen members, under care of Pastor Walker, since July has increased to over thirty, and are canvassing for funds to build a new house of worship. A new church has also been organized in the country.

Lincoln and Beverly.—Aiding the Pastor, Rev. J. H. Henry, in this field has resulted in the resuscitation and enlargement of the Lincoln Church, paying off a depressing debt, and the erection of a new house of worship at Beverly. He has organized two new churches.

Concordia.—This church was greatly discouraged a few months ago. Since the coming of Pastor Simmons there have been twenty additions, and the Sunday school and congregations are largely increased.

In other places debts have been paid, bells have been put in, meeting-houses started, churches encouraged, congregations and Sunday schools built up, and the cause greatly advanced by timely missionary aid on our Home Mission fields in Kansas.

The Arkansas City Church, which last year was on our list of mission churches, is self-supporting this year, and on a recent Sunday gave \$176 to aid our State Mission work. Great results follow the expenditure of missionary money on these fields.

St. Paul and Minneapolis.

The following, from the New York *Sun's* correspondent, contains a large quantity of truth mixed with the humor:

St. Paul and Minneapolis are marvels among all the cities of the globe. Frontier villages on the borders of a savage-infested, unexplored wilderness twenty-five years ago; small towns on the remote edge of civilization fifteen years ago; crude and straggling

places of 45,000 inhabitants in 1880, to-day they form a grand, rushing, dual city—which in view of their fierce and ceaseless rivalry should be *duel* city—of over 300,000 people. They have the largest flouring mills in the world, one mill alone turning out 6,500 barrels of flour a day, or enough to load two entire freight trains of over twenty cars each. They have some of the greatest lumber mills, and many of the handsomest public and private buildings in the world. They have ten-story-and-a tower newspaper offices, and papers as big as those of New York or London. They have superb churches and schools, picturesque and romantic surroundings, and the most enterprising, cheeky, and hospitable people in this or any other world.

St. Paul alone has put up 145 miles of buildings in the last five years, and Minneapolis has certainly done as much more. Two hundred and fifty passenger trains daily come into and go out of the depots of St. Paul, and Minneapolis doubtless has as many. The assessed value of their property is \$200,000,000, or 100th of the total valuation of the United States in 1880. The actual value is about \$500,000,000, or one fortieth of the whole value of our Republic when the war began.

They are both growing like gigantic Jonah's gourds. Six years ago they were ten miles apart; now their street lamps meet at night. It is only a question of time, and but little time at that, when they will come—must come—together. Then will creation put on its eye-glasses, stop its ears, and climb up on the fence to witness the biggest fight that has taken place in all the universe since Beelzebub instigated the first strike in heaven, and got pitched headlong, with all his anarchistic brethren, over the jasper wall into the home and breeding place of much of our American politics. Each will want to be the Aaron's rod of the occasion, and swallow the other. Even now all such compromise-of name as "Minneapolis" and "Paulopolis" are anticipatorily scouted with indignant scorn.

Mexico.

Rev. W. H. Sloan reports four baptisms the past month. The truth is winning victories in Mexico.

—A generous Episcopalian lady has given \$300 for a bell for our new Baptist chapel in the city of Mexico. It will help to

"Ring out the false
Ring in the true
Ring out the old
Ring in the new."

—The event of special interest is the consolidation of our three papers in the Republic. Rev. W. H. Sloan will have immediate charge of its publication. We have received the English *Supplement to La Luz* for April, 1887, from which we quote on this subject:

Our paper is now the organ of all the Baptists in

the Republic, representing in its columns the consolidated interests of what heretofore has been known as *El Herald* *Mexicano*, of Saltillo, *El Mexicano* *Bautista* of Monterey, and *La Luz* of the City of Mexico. The editorial co-operation, in the Spanish department, of Bros. W. D. Powell, D. D., of Saltillo, and T. M. Westrup, of Monterey, will give strength and influence to the one Baptist paper of Mexico that neither one of the three former could hope to possess, and will give power to the appeals that we now make unitedly to this people. The fact that Northern and Southern Baptists have joined hands in this undertaking is, we believe, another augury for success in our work. But this paper, the child of prayer and of noble generosity, will know no North nor South. Mexico is to be won for Christ; it is the one absorbing wish and dream of our hearts, and in the presence of that great purpose all sectional differences fade into insignificance. We have joined hands in publishing work because we believe the Master will thereby be honored and glorified. To His blessed name be all praise.

—We have again been placed under deep obligations to Mrs. C. C. Bishop, of Morristown, N. J. Her generosity has enabled us to make additions to our little printing office that were demanded by our growing work and that have made "consolidation" possible. Every Baptist in the country (and there is probably not one, that does not receive the paper) should give this noble Christian woman a vote of thanks.

Field Notes.

Minnesota.—The Scandinavians in Minnesota constitute an important element in the population. A correspondent of the *St. Paul Pioneer Press* furnishes the following statistics:

"According to the census of 1885 there were in the State, people born in Norway, 92,428; Sweden, 80,735; Denmark, 11,785; total, 184,948. And when we add to this number those born in the State of Scandinavian parents, based on the relative proportion of the whole number born in the State, we get about 160,000 more, or an entire number of those commonly known as Scandinavians of about 345,000, or nearly one-third of the entire population. If we assume that one in four is a voter, the number of voters would be 86,000 instead of 35,000; but in order to be on the safe side I prefer to adopt the views of *Faædrelandet*, one of our leading Scandinavian papers, giving only one voter in five, and this gives a total Scandinavian vote of 69,000."

—Rev. Aufrid Sjölander, missionary at Duluth, gives the following facts concerning his field of labor:

"Beside 5,000 Swedish people there are about 1,000 Norwegians and Danish, and not less than 300 people from Finland who speak Swedish. I am the only Baptist minister to work among this number. There

has been *no* mission work among the Finlanders until late, when a few of them came to our meetings, were hopefully converted, and followed Christ in baptism. These young converts have now prepared a hall in the midst of their countrymen, where I preach twice a week to an average attendance of seventy-five, many of whom never have been within a church since they came to this country. Here have we also received fourteen children to our Sunday school, who before have been playing on the streets.

"What I need is Bibles. Many Swedes are without Bibles, and among the Finlanders I think seventy-five per cent. are without both Bibles and Testaments. I should need three dozen Bibles and six dozen Testaments in the Swedish language of an edition called 'Bibel Kommissionen.'

"Since Pastor Baldwin took up the work with the Second American Baptist Church we have not been able to secure a place large enough for our Sunday evening meetings. We are therefore compelled to build a church this spring."

—Rev. F. M. Archer, stationed at Albert Lea, sends the following items :

"In the First Church the Sabbath school, which was organized November 1st, has reached an average attendance of about fifty. Two were recently baptized from the school. The Sabbath congregations are increasing and a good degree of interest is manifest.

"At the Danish Church, Rev. Christopherson, pastor, the work is prospering finely. Several baptisms have occurred during the winter, and the house is thoroughly filled at almost every service. They need a larger building.

"At the Swedish Church, Rev. Holmgren, pastor, the work has been greatly blessed. The church has grown from fourteen to forty-eight. A small but neat building has been erected as a place of worship. They have a good Sabbath school. They expect more baptisms soon."

—From Brainerd, Rev. E. J. Brownson sends this note of progress and encouragement :

"I send you my second quarterly report. I am glad of the prosperity which has come to us. We held extra meetings in January, and several found Christ. Most of those I baptized came from the Sunday school. We are paying our church debt; this makes the third payment we have made. In another year I hope to see the debt entirely removed.

"I have done something in the way of sending good literature among the lumbermen of Minnesota. We have a large number of camps in this vicinity, and almost no Christian work has been done among them. Here is a large field of work among a much neglected class. Our Sunday school is very prosperous; it is the largest in the history of the school; we are almost crowded out of our quarters to supply room, but we will accommodate all who come. We now average over one hundred, with a gradual growth."

—This comes from a Minnesota Sunday school superintendent, Mr. G. L. Morgan, of Pipestone. It is very gladly received, and is very suggestive :

"Please find money order for \$4.70, our offering for Chapel Day. We are a young school, and know something about what it is to start a school in the West. We are a year old, and for six months we held our school over a saloon in the court room. We have been self-sustaining since we organized, but it is about all we can do. We are increasing in strength every month. The children enjoyed it very much. Hoping the mite will be received as it was given."

Oregon.—George T. Ellis, La Grand :

"The past three months have been months of steady growth in all the departments of our church work. During the month of January I held special meetings. The meetings were a source of blessing and strength to the church. Some have united, and others expect to unite at the next covenant meeting. We have just ordered a bell for the church weighing 850 pounds. In addition to my work here, I have been able to render some assistance to the new church at Elgin in their efforts to build. They have the foundation laid and the lumber all on hand, and as soon as spring opens they will push the building to completion."

—J. F. Baker, Spokane Falls :

"The quarter just ended has been the best one of my ministry here. The first of December Mrs. May C. Jones came to labor with us in response to an invitation from the pastor and church. Preparations for her coming had been made, and we were all expecting a blessing. God did not disappoint us, and as a result of our three weeks' meeting there were some fifteen conversions and some half a dozen wandering ones brought back to Christ and the church. There have been ten baptized, and others, no doubt, will come. The church has been greatly quickened, and our outlook is very hopeful."

Kansas.—The missionary churches in Kansas are coming rapidly into the line of self-support. Let the good work go on. Rev. D. C. Ellis, of Holton, says :

"I have made no application for a re-appointment, because we hope to be self-supporting in future. We have more than doubled our membership in the nine months since I came here. I am very thankful to the Board for the assistance given.

"May God ever bless the labors of the Home Mission Society. Pray for me."

—The church at Coffeyville, which has built a neat church edifice within the last two years, and now owns it, free of debt, sends word by the pastor, Rev. L. J. Dyke :

"We are going to try to get along without further aid from the Home Mission Society. I am *very* grateful for the aid we have received. Our present number is forty-one, but we are out of debt, and I hope we may be able to raise a salary of fifteen dol-

lars per week, with which I shall try to get along for the present.

"We have a prospect of something of an addition. There are some quite substantial members of the Methodist Episcopal Church coming to us. We are now engaged in a revival meeting, which has been in progress for nearly two weeks. There have been a number of conversions, and a good many more are deeply anxious. So far the work has been almost entirely among adults. Six, all adults, have been received for baptism, and will be baptized to-night."

Wisconsin.—Refreshing from the presence of the Lord and a harvesting of precious souls has been the experience on many mission fields the past winter. Rev. S. A. Abbot reports from New Richmond:

"With much thankfulness I present it, for our Father has blessed us in this field with much favor. During the quarter we have held special services for three weeks, resulting in the double blessing of the quickening of our membership and the salvation of nearly a score of souls, with many more inquirers, whom we expect will soon come into the light of sins forgiven. Eight have already been received for baptism, and more to follow. We have also been talking and praying about more commodious accommodations, as our house of worship is now crowded, and we must have some kind of enlargement, or be much crippled in our work. Our Sunday school has grown steadily, until nearly one hundred have been enrolled, and our room is now overflowing; but we expect enlargement, for God is faithful."

Colorado.—Leadville, having paid its loan to the Home Mission Society, repaired and improved its house of worship, now takes another step in advance. Mr. John B. Henslee, one of the church's strong pillars, writes us as follows:

"Knowing you are interested in all fields where the Society has been lending help, I drop you a line in regard to ours:

"We have called Rev. L. L. Kneeland, of Kankakee, Ill., at a salary of \$1,200, which we hope to pay without assistance. Brother Kneeland has accepted, and expects to be here by second Sunday in April."

Arizona.—Rev. U. Gregory writes:

"During the past month I have visited Florence, Phoenix and Tempe, where we organized a church of twelve members, one by baptism, and then came home to hold Gospel meetings every night. Our meetings have been well attended. Yesterday we received into membership by letter and experience three—two men and one woman; and some interest is manifested by others. We continue the meetings this week. Truly the Lord is rewarding our efforts to save souls. We send Post Office check for collection of \$2.50. Had it not been for raising \$20 for three years of insurance money for the church, we could have made it much larger. Some thief stole my horses last Friday night out of my pasture-field. It

was my missionary team, and a buggy-horse of Mrs. Gregory's. We feel the loss, as we are not in funds to replace them."

Dakota.—Rev. F. M. Horning sends the following good news:

"The Lord has been with us in Blunt. Brother Clevenger, of Brookings, assisted the pastor in a ten days' meeting, during which over twenty found Christ. Ten have already been baptized. The church has received eleven by letter and experience since January 1st. We number fifty-nine now. Brother Clevenger has been given a wonderful winning power."

—The following shows something of a pioneer missionary's hardships and devotion:

"Hard times still hold sway with us. Very little money to be had. Low price for a small crop. Utterly dependent as we are on our salary, our debts could only increase, and as they fell due I felt constrained by Christian honor to borrow one hundred dollars, at two per cent. per month, though not knowing how I was to pay it, but securing it on organ, books, and stove. Hence, you see how opportune the check came. With it I paid one note of fifty dollars, bought some coal, etc.

"The other note is not due till June, but I hope to be able to meet it by earning the money, for I think carpenter work will be plenty, not that I intend to give up preaching, though often tempted to. But it is such a blessed service, I could not bear to do so."

Church Edifice Notes.

—Trinidad, Col., needs a house of worship, but we have no money to give.

"We have no house of worship and cannot build unless we can get outside assistance. Whisky is the controlling power, and we have to work and hope, and tremble between fear and hope. Sunday is not very much respected here. We feel sometimes as if we had no Sabbath. People do not like to go to a hall to hear preaching, and what are we to do?"

—I. There are over forty houseless Baptist churches on the North Pacific Coast.

II. Most of these *can not have Sunday schools* because they have no house of worship.

III. There are *thirty-five county seats* without a Baptist meeting house.

IV. We have *only two church edifices* and one mission chapel in all British Columbia.

V. There are not more than ten churches of the *forty able to build, and they won't.*

VI. There are fifteen others which will build as soon as they can possibly do so, but years must elapse before they can pay even *one-half* for a house.

VII. There are fifteen others which could and would build during 1887, if they could be aided to the amount of \$300 on an average. To what better use

could a like sum be put? It would furnish a home for a church and Sunday school *till Jesus comes.*

VIII. If the money could be furnished we could build one of these churches *every month of 1887.*

IX. The money is to be paid to the American Baptist Home Mission Society in New York, and paid the church under the rules governing their Church Edifice Work.
J. C. BAKER.

—Rev. T. K. Tyson, Valparaiso, Neb., writes as follows:

“I hardly know what we will do for a meeting place, as the hall in which we hold services is engaged for weekly club dances for the winter, thus breaking into our plans. Oh, that the hearts of God’s treasurers might be open to replenish your Church Edifice Fund, that you might be able to grant us aid in building a house of God, where dances, shows, nor political meetings will ever enter to pollute the atmosphere and besmirch the floor. I never before felt so keenly the disadvantage of having to meet in a public hall. *We must build in order to live;* but I confess I cannot see how we can complete a house at all adequate to our needs without help.”

—Rev. J. Sunderland, our very efficient General Missionary for Minnesota, is putting forth all his energies in planting gospel churches in that rapidly growing State. He is striving to bring the older churches in the more settled portions of the State up to their full duty in the work of church extension. He says, “Just look at these facts. Nine meeting houses have been dedicated in Minnesota during 1886. Fourteen more are under way, and five more churches have bought lots and are moving towards building—twenty-eight in all, and several other churches are sure to build this year. Most of these are on our mission fields. We cannot hold them back. Many of these must have help. Our Board hopes to raise in the State for Church Edifice work not less than \$2,000 the present conventional year, aside from any aid given to churches in our two cities. Our needs press us to do it. We must either do it or fail to meet the crisis which is upon many of our churches. We shall cling to the hope that you will be able to help us more than the \$1,000 during the year 1887.” We wish every one of our Western Conventions would give special attention to raising funds for church edifice work.

—A colored brother whose church has been struggling with a debt for some time writes: “A church debt is the devil’s saddle and he never fails to ride in it.” A church debt may be necessary under some circumstances, but when the church neglects all common business principles in carrying the debt, and seems to feel under no obligations to pay or reduce the debt, it often proves a great stumbling block in the way of church prosperity. Churches should be careful of their credit financially if they wish to retain the

respect of the world. Churches should transact their business according to business principles, as well as individuals.

—Our Loan Fund is doing a good work in helping the colored people to obtain houses of worship. As a general rule these people never have large sums of money at one time, but where they have steady work their money comes to them in small amounts, and they are free to give in small amounts at each meeting for worship. By making loans to them for the completion of a house, and allowing them to pay the loan off in small installments for several years, they carry the burden easily, and have the satisfaction of feeling that they have a house paid for by their own earnings. The money thus returned is used to help other churches in the same way. Our records show that the colored churches have been far more prompt in repaying their loans than the white churches. They cannot pay large amounts at once, but, little by little, they grind it off, and thus meet their obligations.

Our Continent.

—The salt product of Michigan this year will probably reach 3,700,000 barrels.

—Over 3,000,000 acres of land in Texas are said to have been burned over by prairie fires the past year.

—Mexico has about 10,000,000 inhabitants; of these, 5,000,000 are full-blood Indians, 3,000,000 half-caste Indians or Mexicans, 1,500,000 whites of Spanish descent, and perhaps half a million Spaniards, other Europeans, Americans, negroes and others.

—The production of gold and silver in the world during the calendar year 1885 was: gold, \$101,580,000; silver, calculated at its coining value, nearly \$125,000,000. Notwithstanding the large depreciation in the value of silver, the production of silver in the world has steadily increased. The United States still preserves first rank among the nations of the world as the largest producer of the precious metals, its production of gold and silver during the year having reached the sum of \$83,400,000, or about two-fifths of the production of the whole world.

—In an article in the *Cosmopolitan* magazine for April, under the title of “Uncle Sam’s Book Case,” Mr. Frank G. Carpenter gives many interesting facts concerning the National (Congressional) Library. We have only room for three or four items:

And *first*, of its number of literary treasures. During Mr. Spofford’s administration of twenty-three years the library has largely outstripped all the other great libraries of the country, having now 560,000 bound volumes, 200,000 pamphlets, 350,000 pieces of music, and tens of thousands of works of art, maps, and photographs. Its annual increase from copyright alone amounts to from 20,000 to 30,000 volumes.

Its vast collections have long since overflowed its capacity, and now every available inch of space is utilized and every room in the vicinity is stocked with books. The very floors of the library are piled up with overflow, and the shelves seem almost bursting with their tightly packed contents.

The library proper, which is also the reading room, consists of a long, hall-like room with wings at each end, jutting off like the head of a T. The reading room is 91 feet long, 34 feet wide, and 34 feet high. Its walls are made up of rectangular alcoves, each about the size of a small hall bedroom, and shut off from the room by a door of lattice-work. The walls of these alcoves are filled with books, and there are three galleries of them rising one above another. In the front of the upper galleries are balustrades, and these have also been lined on the inside with bookshelves. The wings at the ends (dimensions not given) are also filled up with similar alcoves, and the whole looks like an immense bee-hive with hundreds of cells of as many colors as you will find in book-bindings.

The library is almost always full of readers.

Of the character of the contents of this great library not much is said. It cannot be well displayed till the great library building which Congress has been so tardy in ordering shall be completed and there is room enough to arrange it so as to make all its treasures easy of access.

While it has many of the most valuable books known to scholars, there must be, on the copyright side, much that is trashy and of small value. It is particularly rich in newspaper files, both of our own and foreign countries. The great and unique collection of the late Peter Force is only one of its many treasures of this kind. Complete files of the *London Gazette*, the oldest of English newspapers, and still the Court paper, as well as the other great English papers, and files equally complete of the *French Moniteur* and the *Journal des Debats* are in its collection. Here are found, too, a complete file of the *Allgemeine Zeitung*, the noted German paper, and many thousands of others, American, Spanish, Mexican, French, Japanese, and other papers in all languages. The collection of Bibles is very large and many of the copies are rare and curious. Here is the first American Bible printed in a European tongue, a German Bible printed at Germantown in 1743. What is still more rare, is John Eliot's Bible, printed in the Indian tongue at Cambridge in 1663. But two copies of this Bible at all perfect are known to exist, and but one man can read it. Some of these Bibles are in manuscript, with the illuminated initials and titles which the monks of the middle ages bestowed on them.

The collection of theological works is very large.

The report of the Agricultural Department for March, 1887, gives the following statistics of the corn and wheat products of 1886, the amount on hand

March 1, 1887, and the amount consumed or distributed. They will be found of interest.

Grain.	Product. 1886. Bushels.	On Hand March 1, 1887. Bushels.	Consumed or Distributed. Bushels.
Corn...	1,665,000,000	603,000,000	1,062,000,000
Wheat..	457,218,000	122,266,270	334,951,730

The Department of Agriculture has published its annual report of the number of horses, mules, cattle, milch cows, sheep, and hogs on the 1st of February, 1887, with comparisons of the numbers in 1886. These tables are not entirely accurate, as the census tables of 1880 demonstrated, but they approximate the truth. The following table shows the total number at this time and at a corresponding period last year, with indicated increase or decrease:

Stock.	1886.	1887.
Horses.....	12,077,657	12,496,744
Mules.....	2,052,593	2,117,141
Milch cows.....	14,235,388	14,552,083
Oxen and other cattle.....	31,275,242	33,511,750
Sheep.....	48,322,331	44,759,314
Swine.....	46,092,043	44,612,830

As to values, the decline has not been very large, being greatest in the case of cattle, which show the largest increase in number. Horses, sheep, and hogs have increased in value, while mules have slightly decreased. The total values of the various classes of animals are shown in the following:

Stock.	1886.	1887.
Horses.....	\$860,823,206	\$901,685,755
Mules.....	165,381,096	167,057,538
Milch cows.....	389,985,523	378,789,589
Oxen and other cattle...	661,956,274	663,137,926
Sheep.....	92,443,867	89,872,839
Swine.....	197,569,894	200,043,291
Totals.....	\$2,365,159,862	\$2,400,586,938

The total value of all the farm animals of the country is placed at \$2,400,586,938, an increase of \$35,427,076 over this time last year. The greater share of the increase is due to the increased number and value of horses. The decline in the value of cows has been charged chiefly to the low price of butter.

Our denominational statistics as shown by the *Baptist Year Book* for 1887, just issued, are:

Number of Baptist Churches in the States and Territories, 30,522, an increase of 498 since last report; total membership, 2,732,570; baptisms during the past year, 155,378; added by experience, 10,049; decrease by exclusion and erasure, 46,529; ordained ministers, mostly pastors, 19,377; 7 Theological Seminaries (one colored), with 48 instructors and

543 students, holding endowments of \$2,020,283, and having received gifts and bequests in 1886 amounting to \$128,536; 27 universities and colleges for males exclusively, with 251 instructors and 3,660 students, endowed to the amount of \$5,107,544, of which \$265,075 was given in 1886; female seminaries and colleges 30, with 73 male and 208 female instructors, and endowments of \$671,000, of which \$113,000 was received in 1886. There were 43 co-educating institutions with 126 male and 132 female instructors, and 4,757 students; endowments, \$602,250; gifts in 1886, \$156,224. Our own pages give the statistics of our colored institutions. Students preparing for the ministry, 1,681: total endowments, \$8,552,077; total gifts in 1886, \$713,735. There are 10 Baptist charitable institutions holding property valued at \$553,000. Number of Baptist periodicals, 105, of which 4 are in German, one in Swedish, and one (two?) conducted by colored Baptists.

—*Rev E. Nisbet, D.D.*, gives the following statistics of Denver, Colorado, in the *Examiner*:

This beautiful and picturesquely situated city has grown up from the desert in twenty-seven years to a population of 65,000. It is the State capital—has now in process of erection a million dollar capital building and a United States building of one-half million; and many elegant residences. She boasts of her school buildings, her magnificent opera house and fine business blocks. She has an extensive car system—horse and electric—hospitals, water-works, gas, streets lighted by electricity. The aggregate projected buildings of 1886 value at \$2,000,000, real estate transfers, \$11,000,000, business in 1886 very active, with great expectations in all departments for 1887. It is said that few of our great cities have such an excellent school system and thorough organization. The Baptists have the finest church edifice in the city—cost, exclusive of furnishing, \$85,000; the Episcopal cathedral is fine, the Methodist built an edifice this summer costing (including site, organ, furnishing) \$125,000. Denver has over sixty churches.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

GENERAL OFFICERS.

President—MRS. J. N. CROUSE, 2201 Prairie Ave., Chicago, Ill.
Corresponding Secretary—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.
Treasurer—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

TENTH YEAR.

The history of the tenth year is written, and its close is marked by another Ebenezer. During the whole or some portion of the year there have been employed seventy missionaries and helpers, paid entirely from the funds of the Society. Of this number nine have been teachers in the schools of the American Baptist Home Mission

Society; there have also been supported in these schools by specific contributions from our auxiliaries eighteen pupils. The cash receipts for the year have been in excess of any previous year, aggregating with the balance \$39,896.64, besides "much goods." We shall not take space for farther specifications, as an abstract of the report will be published in *Tidings* for June, and the full report in pamphlet form may be obtained after July 1, by addressing the Corresponding Secretary.

NEW YEAR IN CHINATOWN.

The New Year was in January, but it may be refreshing to read about it in June. The story was told by Miss Electa J. Booth in a letter written January 19, from which we glean the following presentation of the subject. This was Miss Booth's second New Year's in Chinatown. The first had occurred simultaneously with the beginning of her work in San Francisco, and she attributes, partially, her greater enjoyment this year to the fact that she has learned to know the people better and to feel a greater personal interest in many of them. She speaks gratefully of the kindness and politeness with which Mrs. Sanford and herself were received in the homes which they visited during this Chinese holiday season. She says: "We were generally met either at the door or in the hall-way when we went in, accompanied thither when we came out and invited to come again. Usually the women put away their work or whatever they were doing and sat down to entertain us. For one reason, if no other, I am glad that the Chinese celebrate their New Year, as at that time they take a general cleaning up of houses, floors, windows, children, in fact everything about the place; so that everywhere we found bright, clean faces, pretty, new clothes, and nice, tidy rooms. There is one mother whom we visit who keeps her house in order *all the time*, and this in spite of difficult circumstances. She has but one room about six feet by ten, in which she and her husband and two children live; this means cooking, eating, sleeping, washing, and ironing. The room serves, besides, as woodshed, coal-house, and store-room. Yet it is kept in such order and is so sweet and pure that I always like to go there when I am in Chinatown.

"In all the homes, during this season, the worship of burning incense wood or sticks is kept up all the time, so that the houses are always full of smoke, so stifling that you can scarcely breathe; and by the time you have done a day's visiting you find your eyes red and swollen from the effects of the smoke. How dreadful it seems to live in it all the time! and yet we visited a woman to-day who has lived eight years in the house where she now is and has never been on the street all that time. This case is an exceptional one. The women are at liberty to come and go as they please. However the real virtuous women are seldom seen on the street. The children seemed especially glad to see us, and came running to meet

us, saying: 'We're glad you've come, and we like you very much.' At one home a little boy ran out on the street to spread the news of our whereabouts; and Chinese children come pouring in to meet us and wish us a 'Happy New Year.' I have been greatly encouraged to see several of the young men in our night school, who are not members of the church, take a decided stand, in remaining with the Christians to receive New Year's callers in the chapel, and in attending the church services during the holidays."

Here, as elsewhere, the missionaries must confront the terrible evil of intemperance; and Miss Booth refers with sadness to the fact that in a number of instances they were unable to see members of their night school at whose homes they had called. On asking for one they would be told that he had taken too much wine and was in bed. Fathers and mothers were found giving the vile stuff to their children to drink; perhaps but a little, and yet enough to impart a taste for it.

In other homes, they found the father stretched on an opium mat, his opium outfit at his side, and he snoozing from the effects of his smoke. What can be expected from children born and reared in such homes, whose daily atmosphere is pregnant with opium smoke and liquor, and where gambling is a part of the daily life? And yet Miss Booth tells us that one of the sweetest and best boys in her school comes from one of these homes. She says: "I am thankful to see how firmly Christian teaching is taking hold of these children. One boy told me about his going to worship the idols. I asked, 'Do you think it is right, Ah Huen?' 'No,' he replied, 'but my mother makes me do it.' There are homes where both mothers and children have so far accepted our teaching as to profess their belief that their religion is false and ours is true, and yet, even in these homes, during the New Year's holidays, we find altars erected, the gods set up, and the incense burning." But the work is begun, and we believe it will go on until the Christian chapel will replace the Joss-house.

Miss Booth thus refers to another trait of Chinese character, which is more than usually apparent during the holiday season.

"Of all people, these are the greatest ones I have known for *theatre going*. Every night every Chinese theatre is crowded with men, women, and children; rich and poor, high and low, good and bad mingling without respect to class or condition. There are in Chinatown two large Chinese theatres, and as if these were not enough during the New Year season, *some Americans must set up another*. Here throngs of Chinese spend their time and their money, and get such ideas of American people as do not go far toward impressing the truths taught by the missionaries. There is so little to help and so many things to hinder that it is no wonder that the Gospel makes but slow progress here. Do you think I am discouraged? *No! a thousand times, no!* I am only the more convinced of the need of Christian work among them, and the more determined to do all I can to dispel the darkness and lead them to Him who is the Light, the Life, the Way."

TREASURER'S REPORT FOR APRIL, 1887.

Connecticut.....	\$6 00	New Jersey.....	\$17 90
Dakota.....	11 00	New York.....	348 97
Florida.....	4 00	Oregon.....	11 50
Iowa.....	18 50	Ohio.....	138 31
Indiana.....	45 86	Pennsylvania.....	175 63
Illinois.....	301 13	South Carolina.....	12 00
Kansas.....	98 41	Wisconsin.....	28 00
Louisiana.....	13 85	Tidings and Publica-	
Minnesota.....	11 25	tions.....	84 07
Mississippi.....	43 75	Baby Band.....	11 91
Mexico.....	6 00	Missionary Gardeners.....	2 50
Missouri.....	1 66	Mite boxes.....	8 76
Michigan.....	4 00	Miscellaneous.....	4 60
North Carolina.....	8 00	General Mission Soci-	
Nebraska.....	31 45	ety of Ger. Churches.....	73 55
		Total.....	\$1,683 61

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.

NINTH ANNUAL MEETING OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, PROVIDENCE, R. I.

The Ninth Annual Meeting of the Woman's American Baptist Home Mission Society was held in the First Baptist Church, Providence, R. I., beginning at 9:30 A. M., with a prayer and praise service, led by Mrs. M. H. Bixby. At 10 o'clock the business session was opened by the singing of the hymn "Sovereign of Worlds, Display Thy Power," followed by Scriptural readings by Mrs. Thomas Nickerson, of Newton Centre, Mass., the President of the Society, and prayer offered by Rev. T. Edwin Brown. The hymn, "Sing to the Lord, Ye Distant Lands," was sung, and then an address of welcome was made by Mrs. Samuel Richards, who said that twenty-six years ago there was formed the Woman's Missionary Society of America for heathen women in foreign lands, the first organization for the work of women for woman. From that organization there had been growths in every denomination, not only for work in the foreign lands, but in the home fields. There were no associations for the work of women which reached so high and broad a plane of Christian endeavor as the missionary societies. They touched and thrilled the human soul and led those walking in darkened paths to enter into the light. Mrs. Richards then spoke of the rich fields of labor in the South, and of the abundant harvest which awaited the workers there.

The President returned thanks on behalf of the Society. The organization was already under deep obligations to the women of Providence, and now the members felt doubly thankful. Referring to the work of the coming year, she said that the Society could not

abate one atom of the work in the South. The colored girls who had been taken from degraded homes had been educated, and were very anxious to enter the missionary fields of Africa. The Mexican fields were also to receive desired attention. That country was destined to be prominent in the near future, and the work should be pressed. Utah is pressing for attention. The school house in Salt Lake City had been burned down and the insurance money, \$1,500, had been paid to the Society. It was doubtful whether another small wooden building would be put up, certainly not on the site of the old one, for the authorities had demanded that it should be of brick. The importance of the work there was great, and there should be no hesitancy in contributing to the fund for the school.

Mrs. Mary C. Reynolds, of Wallingford, Conn., the Corresponding Secretary, read an abstract of the ninth annual report, showing the work that had been done in the several fields, schools, and colleges, supported in whole or in part by this Society.

Mrs. Margaret McWhinnie, of Boston, the Treasurer, read her annual report. The receipts were \$23,573.41; expenditures, \$20,025.25; balance to new accounts, \$3,548.14.

Miss Virginia Dox, a missionary and teacher among the Mormons, gave an interesting account of her educational work among the people of Oxtord, Utah. When she arrived in that town there was not a school in the place. At one time the Mormons had run what they called a school for a few weeks in each year, but it was so far from what it should be that it was closed. The missionary school was the first regularly organized institution of that kind in the town, and before it was opened the Mormons were warned by the Church not to send their children to it, but after it had been in operation a few weeks more than one-half of the children in the school came from Mormon families. This led the Mormons to see the inferiority of their school system, and they were now endeavoring to secure a better system of instruction.

Miss Dox was soon made a welcome guest in all the Mormon families, and as a result of what she saw could not condemn the believers in the faith of the Mormon Church; she pitied them all and deeply. They were industrious and sober people, but they were bound by infatuation to the tenets of the Church, and would suffer even martyrdom for the cause they were so blindly supporting. Polygamy was causing much misery, yet some of the wives of the polygamists believed in the dual marriages, and said that they were happy in it because it was a part of their creed. So far as the children were concerned, she had no trouble in controlling them, making no rules, but trusting to their sense of honor. Under that system the school was a happy one for the three years she was in it. Her pupils ranged from a girl four years old to a man forty-five years of age. Several of them were cowboys, and from them she

received the most courteous treatment. One pupil was a young mother with her babe in arms. When the school first opened every boy brought one dog, and some brought two; but rather than lose the pupils she kept both boys and dogs, and very fortunately she managed to maintain order with both boys and dogs. One other pupil was an uncouth, overgrown girl, eighteen years of age, who was noted as the best trainer of horses in that part of the country, in whose hands the wildest bronchos were speedily subdued. On Saturdays this girl spent her time in felling huge trees, and stripped them for the market. And yet that girl was influenced by the work of the school, and had developed into a kind-hearted, intelligent woman.

Miss Dox, through a serious accident and sprained ankle, ascertained the true sympathy which dwelt in the hearts of those simple-minded people, and could truly say that while suffering from lameness, which prevented her from walking, she experienced happiness such as she had never felt before. In conclusion, she said that while there was not a Christian in that town when she entered it, there was now a regularly established school with two Christian teachers, a church edifice with a zealous pastor, and a congregation of worshipers at the foot of the Cross. Many Mormons are being converted, and many have become members of the Christian Church.

Mrs. S. A. D. Sheppard, of Boston, called the attention of the ladies to a most beautiful piece of needle-work, on which was laid in harmoniously blended colors and tones silk representations in stitch-work of flowers and leaves. It was the work of Mrs. Dr. Eaton, eighty-one years of age, and the widow of the former President of Madison University. The work was simply marvelous, and was greatly admired. Mrs. Eaton contributed the quilt to the Society for the benefit of the Salt Lake City school, and the ladies were invited to contribute to a fund for the purchase of the artistic specimen of needle-work.

The Doxology was sung and the meeting was adjourned until two o'clock.

AFTERNOON SESSION.

The Society was reconvened at two o'clock, and the hymn, "Light of Those Whose Dreary Dwelling," was sung. The Lord's Prayer was repeated in unison.

The following report was made by the nominating committee and accepted. The ladies named were then elected for the ensuing year:

President—Mrs. Thomas Nickerson, Newton Centre.

Vice-President—Mrs. Anna Sargent Hunt, Augusta, Me.

Clerk—Mrs. C. E. Daniels, Boston.

Corresponding Secretary—Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston.

Treasurer—Mrs. Margaret McWhinnie, 14 Tremont Temple, Boston.

Auditor—Mrs. W. A. Bowdlear, Roxbury.

Executive Board—Class III., term expires 1890—Mrs. C. F. Byam, Charlestown; Mrs. E. W. Appleton, Providence; Mrs. G. W. Bosworth, Cambridge; Mrs. James McWhinnie, Cambridge; Mrs. Alice B. Merriam, Boston. To fill vacancies in Class I.—Mrs. Andrew Pollard, Boston; Mrs. G. S. Harwood, Mrs. J. W. Olmstead, Boston.

It was announced that a dispatch had just been received from Dwight Spencer, dated at Salt Lake City, saying that \$500 of the \$2,500 needed for the brick school-house in that place would be contributed in that place, providing the remaining \$500 over and above the \$1,500 insurance money was raised at this meeting. The President announced that at the noon session \$100 was received, and that a lady had promised \$100 more; that left \$300 to be raised before the evening came on, that a message might be sent to Mr. Spencer that the building fund had been raised.

The beautifully-worked spread spoken of in the report of the morning proceedings was at this point presented to the President, Mrs. Thomas Nickerson, as a token of the respect, love, and admiration held for her by the members of the Society.

Miss Virginia Dox gave a pleasing talk concerning her visit to the Tuscaroras and Shoshone tribes of Indians. Miss Dox went among the former mentioned Indians quite early in life and was adopted as a member of that tribe and given the name of "U-hoox Stahnat," which translated means "Bright Light."

Rev. G. M. Stone, D.D., gave a descriptive address upon Alaska, dwelling upon the great missionary field which it afforded, together with its wonderful mineral resources. The worst feature to combat in Alaska, so far as the missionaries were concerned, was the bad white man, who debauched everything he touched.

Following this address subscriptions were called for from the ladies for the Salt Lake City school, and responses were received, amounting to \$301, and the work was completed.

"Praise God from whom all blessings flow" was sung. Prayer was offered by Rev Mr. Stone, and then the meeting was adjourned.

RECEIPTS FOR APRIL.

Maine.....	\$425	37	Connecticut.....	\$240	10
New Hampshire.....	251	87	Miscellaneous...	194	26
Vermont.....	106	06	Precious Jewels.....	50	
Massachusetts.....	1,736	20			
Rhode Island...	71	00	Total.....	3,025	36

Woman's Union of Connecticut.

The second quarterly meeting of the Woman's Baptist Home Mission Union of Connecticut was held with the First Baptist Church, Bridgeport, April 21st, at 2.30 P. M.

There was a large gathering, including forty-two delegates from out of town. Mrs. E. S. Wheeler presided, and after singing and reading selections from the Scripture Mrs. E. M. Jerome led in prayer.

The usual reports of the Secretary and Treasurer were read and approved; then came reports from the Circles. Some, unable to do much financially, were still holding their meetings, and by their prayers and sympathy were doing what they could. Some had been much hindered in their work by the illness of their leaders, but were gathering together again and at work filling barrels to send with comfort and cheer to some Western home. Others reported increased interest and attendance and financial success. Mrs. Butrick then gave a report of the Baby Band.

Everywhere it has been introduced mother's hearts have been touched, and they have responded cheerfully, some giving the names of their children who were in heaven as a memorial.

After singing again Mrs. Samson read an extract from a letter from Mrs. Becker, telling us of her busy days and nights with the students, and her bright anticipations for their future. She also read a letter from Rev. J. L. Coppoc, of Bliss, Neb., with whom the ladies of Calvary Church had been corresponding; also a newspaper account of a blessed revival they had enjoyed during the winter and the struggles they had to secure a location and build their church.

Once in a while we get glimpses of Western life that are very pathetic, and this is one of them. The writer of the article says the settlement was twenty miles from the nearest railroad station, and three years ago there were not twenty people in the township. Two Baptist families arrived there and learning of Mr. Coppoc, who lived eighteen miles distant, determined on getting him to preach once in four weeks. The meetings were held in the sod houses of the settlers, and, as people came in, a few Baptists were hunted up and a church organized consisting of thirteen members. Last summer they determined to build a house of worship. After much self-denial about \$600 was raised, and a neat little chapel was built, but at great cost to the settlers. Men gave who stinted their families to do so. And now they rejoice that they have a church home, and praise God that His power is felt as sweetly within its wooden walls as in the grander structures of the East. They managed to get it painted over once, and left a place in the steeple for a bell. And now they are longing for the sound of a church bell; and were they able it would not be long before these valleys and hills, where only three years ago no sound was heard but that of the wolf and the crack of the hunter's gun, should resound with the church-going bell calling worshipers to the sanctuary.

Very much interest was manifested in the bell, and we hope to be able to assist them in procuring one.

We were then favored with an address from Mrs. S. D. Phelps on Home Missions. She brought to our notice the immense area of our country and the evils that menace it. She reminded us of the different races to whom we should carry the Gospel, and that for our own protection and safety it would admit of no delay. From the Indians we had taken carnal things; we should return spiritual things. Educa-

tion, temperance, and all other moral influences are excellent, but nothing but the *power of the Gospel of Christ* can save and preserve this nation.

It was an inspiration to all, and we hope our Home Mission work will be advanced thereby.

After singing and the closing prayer we gathered in the parlor for a social interview. These meetings and friendly greetings are bright spots in our warfare through life, and we wish more of our sisters could enjoy them.

MRS. W. H. ELKINS,
Secretary.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 96 Fremont Street, Detroit; Corresponding Secretary, Mrs. S. A. Gibson, 414 Dutton Street, Kalamazoo; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Avenue, Detroit.

The past few months has witnessed much of hard, earnest Home Mission work among the sisters in our State, such as has not been remunerative to our Home Mission treasury, but such as bears evidence of their zeal in defense of our homes and our State against the evils of intemperance. The campaign is over, and the prohibitory amendment was not carried, as had been our hope, but we know that the united, earnest prayers of God's dear ones for this object will not be lost, and that in His own right time He will give us the victory.

Most of our missionaries in the State report advance work. One has felt compelled to resign, feeling that the results of his labors did not justify his expense to the Board, while more promising fields were suffering for means.

The wife of a missionary who entered a rather discouraging field last November, though prostrated with inflammatory rheumatism, writes cheerfully of their growth in Mission and all Christian work. She says they need a great many tracts, Bibles, religious newspapers, and all good reading, for circulation. They contribute a dollar a week, in their little church, for the purchase of tracts and religious literature. One man in the lumber camps has been converted through the reading of tracts sent to him, and now he is ready to circulate them among the other men, although he is among profane and morally filthy surroundings. It is gratifying to see Home Mission Circles organized and maintained in these small churches, for they are strong indications of prosperity. We can but note the progress of a church which in its poverty starts out with plans for missionary work, verifying the promise, "Him that honoreth me I will honor." We have some promising "Mission Bands," which are our hope for the future. In one small town a

Band of thirty-eight members has just held its first anniversary. They had contributed fifteen dollars for missions, and twenty of them had been converted during the year. "Baby Helpers" have been added to our Home Mission interests, and quite a long list of names, with the accompanying ten cents, have been sent in to our treasury. One little boy of three years insists that two of his dolls shall belong to the "Baby Helpers." He is careful to set aside all that are maimed or ill-favored, but Santa and Nurse, he is sure, are worthy of being "Mission Helpers." He has caught his mother's spirit.

A letter from Miss Concepcion Renteria, of Mexico, informed us that she must leave her field of work for a rest, as her health would not allow her to remain longer—but she hopes to regain strength so as to again return to the work she loves. Mr. Sloan counts himself exceedingly fortunate in being able to secure the labors of Miss Rita Sombrano to fill her place while she is absent. Romanists and idol worshipers have been converted to God through this house-to-house visiting.

Miss Dyer has been spending her Sundays visiting the Sunday schools where the "Hartshorn" girls are engaged in teaching. She says, "Imagine yourself with me and let us visit two or three of these places. First we go into a mission school held in a dark alley. There is but one room in this cabin, in one corner of which is a bed. Boards have been brought in and placed on chairs, and the room is packed with children, boys and girls from four to sixteen years of age. We counted fifty-three. This school was established and is conducted by one of our girls. We listened to the instruction, and found repeated the same Bible lessons given at Hartshorn. A blunder is made now and then, but much gospel truth is pressed home upon the hearts, and we feel that these dear girls are doing a noble work. Next we will go to the colored almshouse. In a little room called a chapel, we find a dozen persons gathered for Sunday school. Of these, five are totally blind, but they tell us they love the Lord, and they know the time will come when they shall see the King in his beauty. This also is in charge of one of our girls. Although we have had few conversions this year, the Lord has not withdrawn his presence. As in the church, so in our work, there must be times of seed-sowing. The Lord will send the harvest in his own time. The wife of one of the colored professors in Richmond Theological Seminary has charge of both instrumental and vocal music. She is a true Christian lady, and her influence in the school is excellent. Shall this educational work stop? Every Christian, every teacher may take courage from the fact that under all this transformation of the human race lies that arm which began the work of making man."

In whatever department of the Home Mission field we stop to centre our thoughts, and give it any attention, we involuntarily feel that there is where we must

put forth our best energies. Our prayer for Christians in America is, "Lord open their eyes, that they may see the work Thou hast placed before them to do."

RECEIPTS FOR JANUARY, FEBRUARY AND MARCH, 1887.

Atlas, \$5; Fenton, \$15; Flint Band, \$12.10; Hadley, \$7; Ortonville, \$3; Almont, \$3; Caro, Mrs. Parkhurst Sunday school class, \$1; Big Rapids, \$2; Bowne, \$2; Grand Rapids 1st, \$33; Grand Rapids 2d, \$4.83; Middleville, \$2.25; Paris, \$5; Freeport, Miss Dorcas Woolcot, \$1; Greenville, \$2.12; Ionia, \$5.25; Band, \$3.75; Palo, \$4; Portland, \$2.65; Pewamo, \$3; Harbor Springs, \$4; Traverse City, \$5; Bad Axe, \$1.40; Sunday school, \$1; Sand Beach, \$14.53; Bronson, \$6.05; Coldwater, \$4.50; Band, \$13.25; Litchfield, \$3.30; Quincy, \$9; Albion, \$3; Aurelias, \$10; Bellevue, \$2.75; Jackson, \$22.78; Allegan, \$5; Young Ladies, \$3.50; Battle Creek, \$6.19; Sunday school, \$5.81; Independence Band, \$5; Ceresco, \$4; Climax, \$4.75; Band, 25; Ganges, \$4.69; Kalamazoo, \$37.89; Paw Paw, \$5.50; Plainwell, \$10.73; South Haven, \$4.14; Adrian, \$10; Rome 2d, \$1.75; Tecumseh, \$15.25; Detroit 1st, \$14.40; Detroit, Woodward Avenue, \$64.09; Young People, \$10.61; Sunday school, \$5.68; Boys' Band, .18; Detroit, Twelfth Street, \$19.50; Band, .62; Detroit, Eighteenth Street, \$5.50; Detroit 1st German, \$5; Macomb, \$2; Pontiac, \$12; Port Huron, \$10; Richmond, \$2.65; Rochester, \$3.15; Romeo, \$4.75; Mrs. C. C. Bowen, Detroit, \$5; Mrs. L. B. Austin, Detroit, \$5; Mrs. Wm. A. Moore, Detroit, \$10; Reed City, \$1; Bay City 1st, \$8; Bay City West, \$5.25; Bay City, Fremont Ave., \$5; Emerson, \$3; Saginaw City, \$2; South Saginaw, \$6; Tuscola, \$2.70; De Witt, \$5; Lansing, \$4.83; Band, \$9; St. John's, \$1; Okemos, Mrs. Hunt and Hulit, \$1; Mrs. Young, \$5; Cassopolis, \$2.50; Dowagiac, \$10; New Buffalo, \$4.85; Niles, \$12; Centerville, \$8.50; Porter, \$5.56; Three Rivers, \$3.20; Union City, \$4; Highland, \$15; Little Sunbeams, .50; Little Gleaners, .46; Little Veterans, \$2.36; Armor Bearers, .85; Buds of Promise, .48; Loyal Class, .70; Howell, \$9; Kensington Mission Helpers, \$8; Milford, \$10; Ann Arbor, \$7.35; Chelsea, \$4.50; Clinton, \$3; Mooreville, \$4.95; York, Young Ladies, \$8; Pentwater, \$3.75; Lakeside, \$13. Total, \$728.18.

Alexander Cheyene, De Smet, Dak., March 31.
A. F. Brauns, Carrington, Dak., April 8.

CHURCHES ORGANIZED.

PLACE.	DATE.
Richmond, Va., East End Baptist Church,	April 17.
Lawrenceville, Va.,	April 17.
Riffe's Hill, W. Va.,	March 13.
Laurel Creek, W. Va.,	April 9.
Bridgewater Station, N. C.,	—
Greenfield, Tenn.,	—
Fort White, Fla.,	—
Stray Horn, Miss.,	—
Fowler City, O.,	April 7.
McClain, Ind.,	April 13.
Sheridan, Mich.,	—
La Crosse, Wis., Second Baptist Church,	Feb. 8.
Enterprise, Neb.,	March 28.
Hay Springs, Neb.,	April 12.
Walnut Creek, Texas,	March 27.
Alto, Texas,	March 21.
Toledo, Wash.,	—
Dixie, Wash.,	March 30.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Brooklyn, N. Y., Emmanuel Baptist Church,	April 17.
Greenbrier, W. Va.,	March 24.
Society Hill, S. C., Union Baptist Church (Colored),	April 10.
Great Bend, Ind.,	May 4.
Goose Lake, Calif.,	March 13.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
William Ward,	90.	Sidney, Me.,	April 8.
William S. Hurlbut,	83.	West Bolton, Mass.,	Feb. 19.
Hugh Herrick,	71.	Nashville, N. Y.,	March 18.
Thomas W. Conway,	47.	Brooklyn, N. Y.,	April 6.
Edw'd G. Taylor, D.D.,	55.	Buffalo, N. Y.,	April 10.
H. Sterling Watt,	—	Cape May C. H., N. J.,	April 6.
Francis Wayland Tustin,	52.	Lewisburg, Pa.,	April 14.
L. A. Douglass,	—	Athens, Pa.,	April 12.
Wilson Ashley,	80.	Cráyton, S. C.,	April 8.
John Williams,	43.	Hampton C. H., S. C.,	Feb. 7.
L. W. Harrell,	84.	Augusta, Ga.,	March 28.
Drury Sumrall,	85.	Jasper Co., Miss.,	Dec. 10.
W. H. C. Perkins,	—	Wood Co., Texas,	Jan. 21.
W. E. Chambliss,	51.	Salisbury, Mo.,	April 5.
Merrill Howard,	56.	Finney Creek, Kans.,	April 16.
P. H. Steinberger,	87.	Chico, Calif.,	March 18.
J. A. McLean,	47.	Hantsport, Nova Scotia,	April 2.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Francis H. Davis,	Franklin Falls, N. H.,	April 21.
William G. Fennell,	Middletown, Conn.,	April 26.
F. S. Smith,	Caton, N. Y.,	April 6.
C. E. Maxfield,	Ilion, N. Y.,	April 4.
Leighton Williams,	New York, N. Y.,	May 8.
James M. Coleman,	Hopewell, Va.,	April 16.
J. W. Ross,	Blue Creek, W. Va.,	April 21.
Thomas H. Harris,	Otter Creek, Ky.,	Feb. 5.
Simon Jefferson,	Russellville, Ky.,	March 20.
D. M. Kamsey,	Hillsborough, Ky.,	April 10.
S. A. Childress,	Crittenden Co., Ky.,	March 12.
P. B. Butler,	Deep Creek, Ga.,	—
A. H. Mitchell,	Crawford Springs, Ga.,	April 3.
William Smith,	Sunbury, O.,	—
D. A. West,	Flora, Ind.,	March 30.
James H. George,	Brown Township, Ind.,	April 28.
James Westbrook,	Basco, Ill.,	April 22.
J. Robillard,	Unionville, Mich.,	April 6.
W. T. Woodhouse,	Breckenridge, Mich.,	April 6.
Dudley M. Canright,	Otsego, Mich.,	April 19.
Frank Sprague,	Sun Prairie, Wis.,	March 29.
Andrew Swartz,	Isanti, Minn.,	April 2.
Israel Bergstrom,	Minneapolis, Minn.,	April 7.
John Firth,	Ayrshire, Iowa,	April 13.
I. R. Dean,	Huntsville, Texas,	April 17.
M. T. Crews,	Salem, Kans.,	April 16.
D. B. Jacobs,	Topeka, Kans.,	April 27.

Home Mission Appointments

IN JUNE.

The following new appointments were made.
 Rev. Paul Mieville, French in North Adams, Mass.
 " Carl M. Seehaus, Scandinavian Pilgrim Church, Chicago, Ill.
 " Frank Sprague, Sun Prairie and Waterloo, Wis.
 " Charles H. Haas, Portage, Wis.
 " L. C. Knuth, Sheboygan, Wis.
 " Russell S. Sargent, Long Prairie and Sauk Center, Minn.
 " John S. Festersun, Beardsley and Brown's Valley, Minn.
 " W. H. Brodt, Bird Island and Hector, Minn.
 " Isaac C. Fallis, Fredonia, Kans.
 " M. P. Hunt, Ellsworth, Kans.
 " R. R. Williams, Madison, Dak.

Rev. Oscar D. Purinton, Cooperstown, Dak.
 " Thomas A. Whitaker, Aberdeen, Dak.
 " E. M. Heyburn, Canton, Dak.
 " F. M. Bowman, First Church, Pueblo, Colo.
 " Robert Garside, Boulder, Colo.
 " S. P. Davis, Mt. Tabor, Oregon.
 " J. C. Richardson, Oakland, Oregon.
 " J. H. Teale, General Missionary for East Wash and North Idaho.
 Rev. A. B. Vincent, Colored People in N. C.
 " S. N. Vass, Colored People in N. C.
 " James H. Eason, Colored People in Ala.

Rev. W. E. Holmes, Colored People in Ga.
 " D. Abner, Jr., Colored People in Texas.
 " George Lindhagen, Swedes in South Chicago, Ill.
 " A. A. Hammar, Swedes in Ishpeming, Mich.
 " H. C. Leland, Appleton, Wis.
 " Carl F. Lindberg, Swedes in Anoka, Minn.
 " J. M. Wood, Conway Springs and Mayfield, Kan.
 " T. C. Coffey, Yates Center, Kans.
 " F. L. Walker, Wakeeney and vicinity, Kans.
 " D. D. Proper, General Missionary for Kans.
 " M. Barker, Chamberlain, Dak.
 " C. B. Allen, Jr., Helena, Mont.
 " M. M. Lewis, Winlock, Toledo and vicinity, Wash.
 " Dwight Spencer, General Missionary for Rocky Mountain District.

The following re-appointments were made:
 Rev. G. Aubin, French in Worcester, Mass.

FINANCIAL STATEMENT.

FOR MARCH.

MISSIONS AND EDUCATION.

Expenditures for the month,		\$55,949 74
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Donations from Churches, Sunday Schools, and Individuals, -		\$50,147 79
Legacies,		100,949 96
Tuition, Room Rent, etc., from Students,		3,666 94
Income from Investments,		1,800 09
" " Rent of Real Estate,		612 00
Bills Receivable,		283 34
Home Mission Monthly,		530 91
Jubilee Volume,		17 45
		<hr/>
Received Designated for Debt,		\$158,008 48
		<hr/>
Total for March,		\$161,055 71
Donations, Legacies, etc., from April 1, 1886, to March 1, 1887,		289,603 22
		<hr/>
Total for the year,		\$450,658 93

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, -		\$8,431 32
Legacy " " "		35,000 00
Interest " " "		324 20
Gift returned for " "		300 00
Interest " Loan "		1,308 79
		<hr/>
Donations, Legacies, and Interest from April 1, 1886, to March 1, 1887, \$45,364 31		\$35,325 12
		<hr/>
Total receipts from all sources,		\$531,348 36

Contributions and Legacies.

FOR MARCH, 1887.

[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, \$25,576.14.	
Waterville, Sundry contributions, per Rev. E. Leger.	5 75
Church	5 00
Lincoln Baptist Association	6 73
North Berwick, Friend	4 00
Church	5 00
Cape Neddick Church	5 00
Lamoine First Church	7 00
South Dover Church	1 25
Portland, Free Street Church	149 17
First Church	127 82

Yarmouth Church.....	4 27
Bangor, Second Sunday school.....	20 86
West Hampden Church.....	6 00
Tenants Harbor, Third Church.....	7 00
Richland, First Church.....	90 00
Old Town Church.....	17 00
Calais, Second Church.....	18 60
East Winthrop Church.....	10 00
Shapleigh, First Church.....	6 00
Second Church.....	4 00
Hodgdon, Rev. L. Mayo.....	50
Sanford, First Church.....	30 69
Auburn, L. S. T.....	1 00
B. W. S.....	4 00

Designated for Debt:	
Caribou, Rev. E. E. Young.....	6 00
*For Wayland Seminary, D. C.	
Portland, Free Street Church.....	25 00
Paris Church.....	22 50

C. E. F. Calais Sunday school, Chapel Builders Fund.....	6 00
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LEGACIES.

*Skowhegan, Estate of Abner Coburn: For Wayland Seminary, D. C.....	25,000 00
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NEW HAMPSHIRE, \$314.58.

Wilton Church.....	11 10
Goffstown Center Church.....	3 47
Hampton Falls, Mrs. J. W. Dodge.....	5 00
Littleton, C. P. Chickering.....	10 00
Keene Church.....	50 00
West Swanzy Church.....	13 64
Rumney Church.....	14 52
Salem, Miss Ellen L. Kimball.....	50
Dublin Association, Friends.....	17 65
Exeter Church.....	85 00
Concord, Pleasant Street Church.....	21 60
Hinsdale Church.....	3 00
Newport Church.....	13 50
Goshen Church.....	1 50

Designated for Debt:	
Dover, C. H. Turner.....	1 25
Hopkinton, First Church, bal.....	7 00
*For Florida Institute, Fla.:	
Keene, a Friend.....	25 00
*For Roger Williams University, Tenn.:	
Lynn Center Church.....	6 30

C. E. F. Rumney Church.....	1 00
Richmond Sunday school, Chapel Builders' Fund.....	4 00
Dublin Association, friends.....	19 55

VERMONT, \$400.94.

Lunenburg, H. S. Thomas.....	4 00
St. Johnsbury Church.....	3 00
Brattleboro, Mrs. Rufus Smith and Children.....	10 20
Burlington Church.....	2 95
West Wardsborough, Rev. J. H. Parmelee.....	10 00
Ludlow Church.....	15 00
Bennington Church.....	175 31
Passumpsic Church.....	10 00
Essex Church.....	4 00
Hinesburg Church.....	9 00
West Randolph Sunday school.....	7 50
Readsborough Church.....	10 00
Groton Sunday school.....	3 65
Felchville Church.....	44 00
Johnson Sunday school.....	8 00
Georgia Plain Church.....	5 00
Pittsford Church.....	1 00
Sunday school.....	3 00
Chester Church.....	15 00
West Haven, First Church.....	7 50
Fair Haven Church, per Rev. D. Spencer.....	28 31

Designated for Debt:	
West Randolph, Rev. J. A. Pierce.....	6 00
C. E. F. East Hardwick, Mrs J. P. Wheeler.....	10 00
Pittsford Sunday school, Chapel Builders' Fund.....	2 54
West Rutland, S. S. Chapel Builders' Fund.....	5 18
Ludlow, Mrs. J. L. Buckmaster.....	1 00

MASSACHUSETTS, \$114,108.96.

Sundry contributions per Rev. J. N. Williams:	
West Springfield, Mr. Allen.....	1 00
Mt. Adams Church.....	8 00
Holyoke Church.....	5 15
Mr. Brien.....	9 00
Cash.....	1 80
Marlboro Church.....	1 75

Oakdale, A friend.....	15 00
Lee Sunday school.....	16 17
Littleton Church.....	10 00
West Somerville Sunday school.....	50 00
Boston, Brighton Ave. Church.....	71 00
N ^o Bibles for Salt Lake City.....	5 00
Ruggles St. Church.....	223 80
Clarendon Street Church.....	186 00
Orange Church.....	15 06
West Medway Church.....	5 00
Brookline, Friend.....	5 00
Mt. Chelmsford, N. B. Edwards.....	25 00
Rosindale Missionary Board.....	6 50
Marlboro Church.....	20 00
Clinton, First Church.....	42 38
Merrimack, Five Friends.....	15 00
Northampton Church.....	22 00
Newton Church.....	162 96
West Acton Church.....	15 46
Reading Church.....	4 00
Foxboro Church.....	25 16
Melrose Church.....	9 04
Ashland Church.....	3 08
Webster Church.....	25 00
Everett, First Church.....	33 64
North Oxford Church.....	27 00
West Somerville Church.....	15 82
Amesbury Church and Salisbury Church.....	30 00
Manchester Church.....	15 55
Holliston Church.....	11 00
South Hadley Falls, A Friend.....	25 00
Huntington Church.....	18 00
North Chelmsford, H. B. Edwards.....	25 00
Shelburne Church.....	8 00
Pittsfield Church.....	170 54
Cambridgeport, Broadway Church.....	137 91
Charles River Church.....	9 15
South Hanson Church.....	3 43
Cambridge First Church.....	300 00
Winchendon Church.....	25 00
Taunton, Winthrop Street Church.....	427 00
Winchester Church.....	9 84
South Boston, South Church.....	100 00
Springfield, First Church.....	52 25
Methuen Church.....	40 00
Salem, First Church.....	118 54
East Dedham Church.....	20 00
Sutton, First Church.....	7 75
Colerain Church.....	10 00
Shelburne Falls Church.....	63 12
Framingham, First Church.....	53 80
Kingston, First Church.....	6 25
Hampden Church.....	28 00
Newton Centre, Rev. A. W. Gates.....	5 00
Arlington Sunday school.....	10 00
Chelmsford, Central Church.....	5 87
Lawrence, West Church.....	5 00
Watertown, First Church.....	207 04
Fall River, First Church, by J. M. Leonard.....	100 00
Mrs. H. C. Gould.....	1 50
Royalston, J. M. Pierce.....	225 00
Lynn, Washington St. Church.....	140 10
First Church.....	59 35
East Church.....	36 00
West Church.....	7 00
Arlington Church.....	133 95
Rawley Church.....	12 08
West Royalston Church.....	34 00
Dighton Church.....	9 61
Holden, First Church.....	42 00
New Bedford, North Church.....	18 75
Fayville Church.....	2 30
Charlestown, Bunker Hill Church.....	108 00
Chicopee Falls, First Church.....	100 50
Natick Church.....	56 02
A Friend.....	2 00
New Bedford, First Church.....	74 00
Waltham Church.....	17 59
Raynham Church.....	9 62
Sunday school.....	13 38
Lawrence, First Church.....	60 00
Medfield Church.....	35 66
Salem, Central Baptist Church.....	60 00
South Framingham Church.....	20 00
Middleboro, Central Church.....	19 36
Middlefield Church.....	45 00
Rockland Church.....	14 90
Belchertown Church.....	7 50
Charlestown, First Church.....	156 98
Northboro Church.....	4 00
Franklin Church, per Dr. Bosworth.....	4 50
Norwood Church.....	18 66
Waltham, First Church, Judson Missionary Society.....	36 00
Medford Church.....	105 20
Chelsea, A. P. and Mrs. Mason.....	25 00

Chelsea, Carey Ave. Church	134 62
Hanover Church	30 00

LEGACIES.

Brookline, Estate of Mrs. Sophia P. Goldsmith	229 84
Boston, Estate of Samuel S. Cudworth	1,000 00
Mansfield, Estate of Gardner Chilson	60,000 00
" " "	10,000 00
Newton, Estate of Gardner Colby	1,000 00
" " "	1,000 00

Designated for Debt:

Boston, A. H. Murray	5 00
Orange, First Church, G. M. Chamberlin	5 00
Mrs. G. E. Chamberlin	5 00
H. L. Dowley	5 00
Rev. G. D. Reid	2 00
C. G. Kidder	2 00
J. Newton	1 00
*For Richmond Theological Institute, Va.:	
Watertown, Miss Annie M. J. Coolidge	25 00
West Acton Sunday school	25 00
Middleboro, Central Sunday school	50 00
Arlington Sunday school	50 00
Amesbury, Mrs. S. M. Bradbury	50 00
Whitman Sunday school	60 00
Brookline, Thos. Griggs	100 00
*For Atlanta Seminary, Ga.:	
Winchendon Sunday school	15 00
Boston, N. H. N. S., per Mrs. Mary Bevan	10 00
*For Jackson College, Miss.:	
Malvern, Mrs. I. L. Lamb	1 00
*For Spelman Seminary, Ga.:	
Springfield, State St. Society	25 00
Rockland, M. G. P. Band	5 00
*For Florida Institute, Fla.:	
Holyoke Mission Band, Second Church	22 00
Stoneham, Girls' Mission Band	2 17
*For Shaw University:	
Holyoke, O. H. Greenleaf, for Medical Department	200 00
*For Indian University:	
Marblehead " D "	5 00
Lawrence Church	13 00
*For Richmond Theological Seminary:	
North Scituate, H. T. Bailey and J. M. Littlefield	12 50
C. E. F. Haverhill, Mrs. W. W. Duncan	10 00
Mrs. Caroline Duncan	10 00
Fall River, Rev. L. A. Gould	10 00
Dalton, John H. Smith	50 00
West Somerville Church	16 51
East Stoughton Sunday school, Chapel Builders' Fund	5 00
Westboro Church, Chapel Builders' Fund	12 82
Designated for Mexico:	
Boston, A Friend, for Monterey Church	12 50
A Friend, for Mexico Church	12 50
Springfield, C. B. Biglow	10 00
Worcester, Main Street Church, Chapel Builders' Fund	8 65
South Framingham Church, Chapel Builders' Fund	5 00
Holden, First Church, Chapel Builders' Fund	8 53

LEGACY.

C. E. F. Mansfield, Estate of Gardner Chilson	35,000 00
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RHODE ISLAND, \$641 03.

Woonsocket, B. Hawkins	10 00
Church	8 18
Cash	2 50
Natick, A Friend	2 50
Oak Lawn Church	10 00
Jamestown, Central Church	4 00
Providence, Stewart St. Sunday school	54 70
Cranston St. Church	133 55
Broadway Church, in add.	10 00
First Church, (weekly offering)	193 00
Fourth Church	42 88
Newport, Mrs. A. A. Wilbur	10 00
Hope Valley, Second Church of Hopkinton	60 00
Bristol, First Church	8 07
East Providence, First Church, Young People's Mission Circle of Sunday school	9 00
Pawtucket, Pleasant View Church	20 00
*For Spelman Seminary, Ga.:	
Providence, Mr. E. G. Burrows, Jr.	50 00
C. E. F. Warren, Chapel Builder's Fund	14 15

CONNECTICUT, \$2,067.06.

Putnam Church, per E. Leger	6 00
Danielsonville Church, per E. Leger	1 70
Rockville, Mr. and Mrs. Wm. Butler	150 00
Voluntown Church (Sunday school, \$5.00.)	8 65
Waterbury Church	25 50
Eastford Church	18 00
Yalesville Church and Bible School	12 97
Niantic, A Christian Woman	71 75
Bridgewater, A Friend	2 00
Deep River Church	100 00
Packerville Church	9 25
Meriden, W. G. Atwater	2 00
Suffield, First Church	38 00
Second Church	231 50
H. B. Kent	40 00
Chester, G. P. Watrous	5 00
New Haven, Rev. S. D. Phelps	20 00
Mrs. S. D. Phelps	20 00
Grand Street Church	16 25
North Lyme Church	15 00
Cromwell Church	13 00
Stonington, W. G. H. Pollard	35 00
Stamford Church	543 41
Sunday school	117 12
" " for Indians	1 27
Waterford, Mrs. Estell D. Palmer	10 00
Stafford Church	10 00
Friends in Connecticut, by Dr. Murdock	55 00
Brooklyn Church	4 54
Prest. n City Church	14 78
Plantsville Church	25 00
Mystic, First Groton Church	8 25
Clinton Church	19 12
Yalesville Church	25 00
*For Richmond Theological Institute, Va.:	
Yalesville, Geo. I. Mix	50 20
*For Benedict Institute, S. C.:	
New Haven Calvary Church, per Mrs. T. S. Sampson	6 50
Woman's Baptist Home Mission Union	50 00
*For Florida Institute, Fla.:	
Thompson Church	4 00
Miss Helen Kanska, desig.	5 00
*Stamford Sunday School for Freedmen	22 07

C. E. F. Mansfield Church, Chapel Builders' Fund

3 00

*Designated for Mexico:

Stamford, Woman's Missionary Society	51 43
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LEGACY.

New London, Estate of Elizabeth Coit	200 00
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NEW YORK, \$23,722.58.

New York City, Rev. A. P. Graves, D.D.	25 00
Calvary Church	515 77
Central Church	418 60
Church of the Epiphany	400 00
per W. Bedell	10 00
Dr. A. Rowe	10 00
Wm. M. Jones	5 00
Anon.	10 00
Mrs. A. F. Hastings	50 00
West 33d St. Church, per Mr. Campbell	83 00
East Church	10 00
Mr. and Mrs. W. J. Mosier	4 00
Tabernacle Church, A Friend	2 50
Sixteenth Church, in add.	20 00
Madison Ave. Church	1,200 59
Mount Morris Church	374 50
A Friend for Missions	7,600 00
Laight Street Church	20 00
Brooklyn, Bedford Ave. Church	100 00
Washington Ave. Church	1,036 78
Marcy Ave. Church	324 72
Central Church (Bridge St.)	120 32
Hanson Place Church	300 00
Emanuel Church, in add., Mrs. Freeman Stowe	500 00
Greenwood Sunday school	25 00
First Church	702 76
" " A Friend	150 00
Strong Place Church	1,005 16
East Avon, Mrs. J. A. Dana	5 00
Sandy Hill Church	400 00
Yates Church	14 50
Dresden Church	2 50
Rochester, Rev. S. P. Merrill	5 00
Portage Church	11 00

Fort Edward Church.....	120 40
Bedford Church.....	13 29
Fort Ann, Mrs Margaret H. Reed.....	30 00
Otsego Sunday school Association.....	7 95
Peekskill Church.....	15 00
Chittenango Church, a Member.....	5 00
Deposit Church, in add.....	27 09
Buffalo, Delavan Ave. Church, in add.....	48 75
Cedar Street Church.....	91 86
Dearborn Street Church.....	20 28
Green Church.....	25 00
Hamilton, A Friend, Jas. D. Ramsay.....	1 00
Richburg, First Church and Sunday school.....	30 33
Flatbrook Church.....	5 00
Williamsburgh Central Church per F. C. Linde.....	200 00
Coring Church.....	30 93
Port Jervis Church.....	17 65
Hebron Church.....	25 55
Kingsbury Church.....	10 00
Keeseville Church.....	27 75
Potsdam, Woman's Mission Circle.....	13 90
Children's Mission Band.....	5 55
Sunday school.....	10 52
Colton Church, Woman's Circle.....	2 00
Fulton Church.....	20 00
Croton Falls Church.....	50 90
Bottskill Church.....	52 00
Albany, Miss F. S. Patten.....	200 00
Friendship Church, in add.....	11 00
Women's Society of St. Lawrence Association.....	1 77
Malone Church.....	51 96
Skaneateles Church.....	37 22
Auburn, Second Church, Mrs. E. Smith.....	25 00
Clifton Park, Mrs. S. M. Corwin.....	5 00
Georgetown Church.....	20 00
Wilson, Mrs. C. Pettit.....	5 50
Mechanicsville Church.....	11 00
Hoosick, Miss S. M. Rogers.....	10 00
New Rochelle, Salem Church.....	12 50
Salem Sunday school.....	7 96
Croton Church.....	7 50
Fort Ann Village Church.....	77 00
Second Church.....	5 00
Westfield Church.....	5 00
Newark Valley Church.....	12 44
Poughkeepsie Church.....	86 04
Mexico Church.....	10 00
South Richland Church.....	5 09
Whitesboro Church.....	19 96
Oneida Church.....	14 91
Herman Church.....	4 00
Russell Church.....	5 25
Troy, Fifth Street Church, in add.....	26 50
Mrs. L. E. Gurley.....	25 00
First Church and Sunday school.....	76 72
Glens Falls Church.....	61 77
Newark First Church.....	48 30
Romulus, First Church.....	8 20
West Plattsburgh Church, Rev. W. Nelson Thomas.....	10 00
Rondout Church.....	26 00
Mission Board.....	23 16
South Putney Church.....	7 00
Stillwater, Second Church.....	69 28
Second Sunday school.....	10 75
Cooperstown Church.....	16 93
Elmira, First Church.....	74 91
Sunday school.....	25 09
Worcester, Second Church in add.....	5 00
Ballston Spa Church.....	20 50
Parma, First Church.....	16 25
Phelps Village Church.....	12 00
Syracuse, First Church.....	60 66
Sunday school.....	11 07
Galway, Village Church.....	5 85
Wellsville Church.....	43 30
"Nimble Fingers".....	3 00
Albion, First Church.....	72 50
Newburg, First Church.....	225 13
Designated for Debt :	
Brooklyn, Central Church.....	15 00
New York, Calvary Church.....	42 51
John B. Trevor.....	2,000 00
S. H. Burr.....	50 00
Mount Morris Church.....	50 00
Tabernacle Church.....	100 00
Fulton Church, in add.....	12 50
Perry, Rev. V. A. Sage.....	25 00
New Brighton Church, Staten Island.....	50 00
Troy, Second Church, Mission Band.....	15 00
*For Richmond Theological Institute, Va.: Garden City, L. I., Mrs. Harriet C. Greene.....	

*For Benedict Institute, S. C.: New York City, Geo. B. Forrester.....	15 00
LEGACIES.	
Ridgeway, Estate of Mrs. Martha Murdoch.....	200 00
*For Jackson College, Miss.: Butternuts, Miss Mirandy Wyrick.....	2 00
*For Florida Institute, Fla.: South Granville, Mrs. J. Foster.....	10 00
*For Indian University, I. T.: New York City, Madison Ave. Church, "Workers Together".....	50 00
C. E. F. Brooklyn, Mrs. Mary L. Whiting.....	50 00
New York City, James Pyle.....	25 00
Mount Morris Church, for Livermore Church, Iowa.....	25 00
Hebron Church.....	5 00
Malone Church.....	13 28
Hoosick Church.....	10 00
Belleville, Rev. N. B. Comfort.....	10 00
Albion, First Church.....	19 06
Williamsburgh Central Church, per J. K. Dutton.....	50 00
For Chapel Builders' Fund:	
New York City, Mount Morris Church.....	75 00
Church of the Epiphany, Y. M. Society.....	323 50
Brooklyn, Hanson Place Sunday school.....	50 00
Nunda Sunday school.....	7 00
Geneva Sunday school.....	10 00
West Eaton Sunday school.....	1 58
Walworth Sunday school.....	3 37
Mount Vision Sunday school.....	2 16
Designated for Mexico:	
New York City, John D. Rocketeller.....	1,950 00
Amity Sunday school.....	6 40
E. S. Clinch.....	50 00
*For Roger Williams University, Tenn.: Cayuga Association, Rev. J. C. Webber.....	10 85
*For Florida Institute, Fla.: Hebron Church.....	5 00
NEW JERSEY, \$3,533-74.	
Arlington, Baptist Prayer Meeting.....	10 00
New York City, Mount Morris Church.....	52 10
Trenton, Clinton Ave. Church for Work in Alaska.....	1 00
Vineland, A Friend.....	75 00
Penn's Neck Sunday school.....	12 00
Bayonne City, First Church.....	5 00
Camden, Trinity Church.....	215 00
No. Camden Street Church.....	196 22
Sunday school.....	15 00
Long Branch Church.....	8 98
Key Port Church.....	81 47
Sunday school.....	15 00
Centerville Sunday school.....	2 50
Hamilton Square Church.....	11 00
Holmdel Church.....	28 00
Bridgeton, First Church, Berean Sunday school.....	10 61
Miss Hannah Mulford.....	100 00
Canton Church.....	9 02
Newfield Church.....	10 64
Sunday school.....	4 36
Morristown Church.....	578 75
Hackensack, First Church.....	28 38
Mont Clair, Woman's Home Mission, and J. E. Dodge Summit Church.....	2 50
Passaic Church.....	16 00
Sunday school.....	105 00
Milburn, First Church.....	10 00
North Orange Church.....	14 75
Hoboken, First Church.....	1,270 39
Georges Road Church.....	39 64
Lakewood Church.....	3 00
Bible School.....	28 00
Hightstown Bible School.....	4 00
Haddonfield Church.....	29 00
Flemington Church.....	146 50
Elizabeth, First Church.....	160 00
Plainfield, Park Ave. Church.....	117 21
Sunday school.....	60 00
Designated for Debt:	
Orange, Miss M. J. Wilcox.....	1 00
*For Atlanta Seminary, Ga.: Stelton Church.....	

C. E. F. Westfield Sunday school.....	25 00
Lakewood Church.....	15 00
West Hoboken, Sunday school Chapel Builders' Fund.....	17 35
Flemington Sunday school for Church at East Los Angeles, Calif.....	10 00
Florence Sunday school, Chapel Builders' Fund.....	12 21
Designated for Mexico:	
Paterson, First Church.....	14 16
Lakewood Church, Per Rev. E. Thompson.....	7 00
Haddonfield Church.....	5 00

PENNSYLVANIA, \$7,857.34.

Philadelphia, Chas. I. Cragin per S. W. Marston.....	50 00
Frankford Avenue Church.....	25 66
First Germantown, T. A. Gill.....	5 00
Mrs. Gustavus W. Knowles.....	500 00
Temple Church.....	29 25
First Church.....	422 08
H. L. Wyland, D. D.....	10 00
Messiah Sunday School.....	12 15
Mantua Church, Rev. W. H. Conrad.....	5 00
Dr. and Mrs. B. Griffith.....	100 00
Second Church, Bible School.....	25 00
Fifth Church.....	172 50
Roxboro Bible School.....	25 00
Mrs. Mary Higgins.....	10 00
Miss Rachel Higgins.....	10 00
Lower Dublin Church.....	3 91
Pittsburgh, Fourth Avenue Church, Ladies' Aid Society.....	25 00
Alleghany City, Nixon Street Church.....	11 60
Sandusky Creek Church.....	98 40
Library, Peters Creek Church.....	13 30
Norristown Church.....	20 00
Sunday school.....	26 27
Southampton Church, Dansville Church and Sunday school.....	43 05
Oakland Station, Milestown Church.....	6 05
Unionville Church.....	1 65
Tyrone Church.....	3 24
Fleming Center, Mrs. M. B. Lansing.....	1 11
Meadville Church.....	12 50
Alleghany City, "B".....	5 00
Scranton, Jackson Street Church.....	22 70
North Wales, Mrs. Matilda Clark.....	1 00
Bridgeport Church.....	14 20
Angora, Miss Anna Smith.....	1 00
Wilkesbarre Sunday school.....	2 00
Chester, H. F. Wilkinson.....	1,000 00
Robert Crozer.....	100 00
Rochester Church.....	22 02
Hallidaysburg Church.....	88 35
Franklin Church, balance.....	17 75
Huntingdon Church.....	5 00
Forestdale Church.....	1 20
Sunday school.....	5 00
New Bethlehem Church.....	3 07
North Buffalo, Union Church.....	22 04
West Chester First Church.....	8 10
Malvern Willistown Church.....	15 00
Danville Church.....	100 00
Ambler Church.....	58 75
Nicetown Church.....	14 10
Troy Church.....	8 69
St. Clair Church.....	6 00
Bristol Church.....	8 55
Sunday school.....	8 65
West Salem Church.....	5 50
Springfield Church.....	

Designated for Debt:	
Scranton, Rev. John H. Meyers.....	5 00
Philadelphia, Rev. George E. Rees.....	100 00
Edinboro, Rev. R. Pearce.....	10 00
*For Benedict Institute, South Carolina:	
Saltillo, Mrs. R. W. Hudson.....	16 00
*For Indian University, Indian Territory:	
Williamsport, Katie Campbell.....	10 00
*For Roger Williams University, Tennessee:	
Contribution for new building, Miss Lizzie Hicks.....	1 00
*For Richmond Theological Seminary, Virginia:	
Frankford Bible School.....	45 22

C. E. F. Philadelphia, A Lady, for chapels in the South.....	2,000 00
Germantown, Second Church.....	20 00
Third Church.....	21 00
Upland, Robert H. Crozer.....	25 00
Wilkesbarre Sunday school, First Church, Chapel Builders' Fund.....	10 80
Pittsburg, Fourth Avenue Sunday school Chapel Builders' Fund.....	68 47

St. Clair Church Chapel Builders' Fund.....	10 64
Great Bend Sunday school, Chapel Builders' Fund.....	1 50

Designated for Mexico:	
Philadelphia, A Friend.....	300 00

LEGACY.

Germantown, estate of Henry Walton.....	2,000 00
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DELAWARE, \$225.75.

Wilmington City, Mission towards salary of Rev. M. Heath, viz.:	
Second Church.....	100 00
Ladies' Home Mission Society.....	50 00
Bethany Church.....	45 75
Dover Church.....	20 00

DISTRICT OF COLUMBIA, \$177.84.

Anacostia Church.....	20 00
Washington, East Street Church.....	83 38
East Capitol Street Church.....	33 91
*Washington Wayland Seminary:	
Students for tuition.....	19 30
Room rent.....	21 25

VIRGINIA, \$236.25.

* For Richmond Theological Seminary, Virginia:	
Richmond, Rev. Chas. H. Corey.....	60 00
Mrs. Chas. H. Corey.....	15 00
Sundry.....	1 75
Richmond Theological Seminary:	
Students for tuition.....	25 00
Hartshorn Memorial College:	
Students for tuition.....	117 00
" for Room rent.....	17 50

WEST VIRGINIA, \$267.87.

Ravens Eye Church.....	8 00
Morgantown Church.....	16 00
Parkersburg Sunday school in part.....	7 52
D. T. C. Farrow.....	10 00
Church, balance.....	55 15
Woman's Missionary Circle.....	16 93
Sunday school.....	4 00
Raymond City, Dr. James Stewart.....	2 00
Palentine, Woman's Missionary Circle.....	3 20
Children's Mission Band.....	1 05
Kanawha Church.....	1 50
Eureka, Willow Island Church.....	10 63
Williamstown Church.....	5 00
Lubeck, Bethel Church.....	18 00
Fort Gay, Cassville Church.....	2 20
Wayne C. H. Church.....	12 00
Irontown, Mrs. S. E. Osborne.....	1 00
Cross Roads, Union Church.....	4 35
Morgantown, Woman's Missionary Circle.....	3 00
Hinton Church.....	3 75
Wheeling, Woman's Missionary Circle.....	5 00
Charleston Church.....	5 10

Designated for Debt:	
Alderson Church.....	8 25
Lockhart's Run, Mount Zion Church.....	2 00
C. E. F. Charleston, Rev. T. C. Johnson.....	10 00
Rev. S. W. Gibson.....	10 00
Parkersburg, Rev. W. E. Powell.....	10 00
Rev. J. W. Carter, D. D.....	10 00
Charleston Sunday school, Chapel Builders' Fund.....	17 20

TENNESSEE, \$881.88.

Memphis, Tabernacle Baptist Church.....	6 00
Washington Street Baptist Church.....	4 00
*For Spelman Seminary, Georgia:	
Chattanooga, B Street Church.....	9 50
*For Roger Williams University, Tennessee:	
Nashville, Standard Oil Co.....	5 00
Sundries.....	411 65
Contributions for new building, viz.:	
Hopkins and Wilson.....	5 00
Collections by T. E. Balch.....	150 00
*Roger Williams University:	
Students for tuition.....	80 56
" " room rent.....	39 18
" " books.....	53 81
Boarding department.....	117 18

NORTH CAROLINA, \$587.84.

Raleigh, Rev. H. M. Tupper, D. D.....	10 00
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Morrisville, Rev. J. H. Dunston.....	1 40	New Hope Church.....	1 20
Margarettsville, Zion Sunday school.....	1 50	Cornerstone Church.....	5 50
*Wakefield, Hickory Grove.....	1 10	St. John Church.....	1 10
Warrenton Church.....	3 00	Morris Chapel.....	1 60
Rev. J. A. Whitted.....	1 00	G. A. Maxwell.....	40
Miss Cora B. Person.....	1 00	H. M. E. Church.....	60
*For Indian University, I. T.:		(Arkansas County).....	5 00
Raleigh, Miss E. A. Dranghan.....	15 00	Elam Church.....	45
*Raleigh, Shaw University:		White River Association.....	5 00
Students for Tuition.....	269 34	Helena, Central Baptist Church.....	6 00
" " Room Rent.....	269 33	Brinkley, First Church.....	3 50
Sundry.....	15 17	Mrs. Blake and son.....	1 25
SOUTH CAROLINA, \$1,162.03.			
Timmonsville, Bethlehem Church.....	2 45	Cotton Plant, Pilgrim's Rest.....	1 25
Lancaster Church, J. R. Robinson.....	93	Baron's Chapel.....	4 60
*For Benedict Institute, S. C.:		Augusta, St. John's.....	3 00
Greenville, Rev. R. Carroll.....	14 00	First Church.....	6 70
*Columbia, Benedict Institute:		Auvergne, Mt. Gilead.....	5 05
Students for Tuition.....	240 77	Newport, St. John's.....	1 40
" " Room Rent.....	193 88	Union County Association.....	5 35
John F. Slater Fund.....	700 00	Ouachita and Saline Association.....	10 10
Sundry.....	10 00	Varner, Second Church.....	1 20
GEORGIA, \$872.26.			
Atlanta, Students in Atlanta Seminary.....	15 00	Arkadelphia, First Church.....	1 40
*For Atlanta Seminary, Ga.:		Camden Church.....	4 00
Atlanta Friendship Church.....	5 41	El Dorado Church.....	4 65
Mt. Zion.....	1 30	Sunnyside Church.....	80
Providence.....	5 00	Mariana Church.....	2 00
Madison Baptist Association.....	2 38	Forest City Church.....	1 50
Antioch Sunday school.....	2 30	Three Creeks, George Banks.....	1 55
Savannah, Second Colored Church.....	20 00	Hickory Hill Church.....	1 10
*For Spelman Seminary, Ga.:		Arkansas Baptist College concert.....	4 45
Springfield Sunday school.....	3 50	Arkansas City, Rev. I. G. Bailey.....	7 00
Camilla Association.....	10 00	New London Church.....	1 15
Barstow, Collection by Mrs. H. D. Grant.....	3 00	Hot Springs, Roanoke Sunday school.....	3 05
Savannah, First Bryan Sunday school.....	5 00	pring Valley Church.....	1 20
Madison Association.....	2 37	Morrilton, Mt. Zion.....	3 75
Marietta, Zion Church.....	3 40	Plummersville, St. Joseph Chapel.....	2 15
Friendship Church.....	4 20	Rackensack, Mt. Tabor Church.....	5 00
*Atlanta, Atlanta Seminary:		Pastoria, Morris Chapel.....	1 80
Students for Tuition.....	47 00	Fort Smith Church.....	11 00
" " Room Rent.....	65 00	Plummersville Church (Mount Olivet).....	1 80
Spelman Seminary:		TEXAS, \$568.35.	
Students for Tuition.....	259 97	Marshall, Teachers and Students of Bishop College.....	67 85
Boarding Department.....	417 45	*For Bishop College, Texas:	
FLORIDA, \$673.15.			
*Florida Institute, Fla.:		Marshall, D. Abner, Jr.....	10 00
Bradford Church.....	1 60	Miller Grove Church, designated.....	9 00
C. Brien.....	1 00	Poterville, Bethlehem Church, designated.....	9 00
Baptist General Convention.....	50 00	*Marshall, Bishop College:	
For Special Improvements.....	234 15	Students for Tuition.....	314 00
*Live Oak, Florida Institute:		" " Room Rent.....	155 50
Students for Tuition.....	275 60	C. E. F. Designated for Mexico:	
" " Room Rent.....	110 80	Mrs. A. W. Wood.....	3 00
MISSISSIPPI, \$334.40.			
*Greenville, per Rev. J. A. Booker.....	4 10	OHIO, \$1,157.62.	
Graball, Rev. H. Strong.....	2 55	Lima, First Church.....	40 60
Sardis, Rock Hill Church.....	1 75	Henrietta, First Church.....	7 00
*Como, McKeiver's Creek Church.....	2 00	Conneaut, First Church.....	19 50
*Jackson, Jackson College:		Columbus, First Church.....	83 00
Students for Tuition.....	224 00	Granville, First Church.....	105 00
" " Room Rent.....	100 00	Akron, First Church.....	51 40
John F. Slater Fund.....	350 00	Bucyrus, First Church.....	19 00
LOUISIANA, \$2.25.			
Bunkie, per Rev. A. M. Newman.....	2 25	Holland, Mrs. Sarah A. Hovey.....	5 00
ARKANSAS, \$198.91.			
Sundry Collections per Rev. J. A. Booker, viz:		Toledo, First Church.....	81 00
Little Rock, Mt. Zion Church.....	9 06	Dayton, Woman's M. Social Circle Lincoln Church..	20 00
" Sunday school.....	3 00	Central Church.....	22 75
Mount Pleasant Church.....	2 00	Norwalk, W. H. M. S.....	8 50
St. John's Church.....	85	Cincinnati, Mount Auburn Church.....	89 14
Mount Pleasant Sunday school.....	1 50	Ninth Street Church.....	10 00
Pine Bluff, First Church.....	4 50	Mount Auburn Church, J. B. Trevor.....	25 00
St. Paul's Church.....	31 85	Kirtland, Mrs. Harriet Martindale.....	100 00
" Sunday school.....	5 45	Columbus, North Baptist Church.....	10 20
Fairfield, St. Ruth's Church.....	25	Wyoming Church.....	123 00
Redfield, First Church.....	1 50	Ohio Association.....	12 75
Taylor's Chapel.....	4 00	Cleveland, Woman's Mission Circle, Cleveland Asso.	10 00
Derisoux Church.....	2 50	Brookfield Church.....	8 50
Lake Side Church.....	2 10	Manchester Church.....	5 00
Rev. A. M. Middlebrook.....	50	Havesville, H. Armstrong.....	10 00
		Jefferson Church.....	7 30
		Utica, Owl Creek Church.....	9 25
		Sandusky, Wayne St. Church and Sunday school....	5 32
		Clermontville, First Church.....	3 00
		Pleasant View, Church.....	2 13
		Huntington Church.....	3 40
		Linwood Church.....	22 25
		Portsmouth Ass'n.....	9 00
		Prospect, First Church.....	20 80
		Savannah Church.....	3 88
		Toledo, Memorial Church.....	5 00
		Delphi Church.....	5 75

Duncan's Falls Church.....	21 00
Madisonville Church.....	26 00
Designated for Debt:	
Garrettsville Church.....	13 70
Dayton, E. M. Thresher.....	100 00
C. E. F. Cincinnati, Rev. G. W. Lasher, D. D.....	10 00
Designated for Mexico:	
Urbana, First Church, Wom. Mission Circle....	10 50
Young Ladies' Mission Circle.....	3 00
Children's Mission Band.....	5 00
Dayton, First Church, Mrs. E. F. Sample.....	5 00

MICHIGAN, \$408.14.

Greenville, First Church.....	15 28
Lansing, First Church.....	23 50
First Church.....	26 33
Dowagiac Church.....	2 60
Centerville, First Church.....	12 80
Union City Church.....	2 33
Grand Rapids, Second Church.....	24 96
Cedar Springs, Ladies' H. M. Circle.....	4 00
First Church.....	4 07
Ortonville, First Church.....	11 00
Emerson Church.....	5 00
Tecumseh, First Church.....	12 66
Niles Church.....	24 00
Plainwell Church.....	7 17
Bay City, Chas. M. Avenill.....	9 50
Ishpeming, Sewing Circle of Swede Church.....	10 00
Algansee Church.....	5 50
Marion Church.....	1 23
Worth Church.....	1 75
Big Rapids Church.....	4 00
Benton Harbor, First Church.....	28 83
Kensington Church.....	17 00
Clear Lake Church.....	5 00
Birch Run Church.....	4 00
Weston Church.....	15 00
Bay City, Fremont Ave. Church.....	18 85
" Sunday school.....	10 00
Macomb Church.....	7 00
Milan Church.....	1 50
Novi Church.....	7 08
Fenton, Ladies' Mission Circle.....	2 00
Hillsdale Church.....	4 18
Flint, Bertha Archer.....	06
Portland Church.....	8 40
Sunday school.....	1 52
Three Rivers Church.....	11 00
South Saginaw, Mackinaw St. Church.....	11 14
Harbor Springs Church.....	6 00
Mount Pleasant Church.....	6 45
Leslie Church.....	14 80
Designated for Debt:	
Kensington, Rev. R. P. Farnham.....	5 00
Lansing, First Church.....	7 55
Hillsdale Church.....	98
C. E. F. Lansing, First Church.....	1 95
Hillsdale Church.....	15
Three Rivers Sunday school Chapel Builders.....	4 00

Designated for Mexico:	
Ypsilanti Sunday school.....	1 00

INDIANA, \$371.78.

Franklin, Greenwood Church, by Prof. Hall, for J. H. Garnett.....	26 00
Rev. A. Ogle.....	2 00
First Church.....	5 00
Aurora, First Church.....	25 00
Hurricane, First Church.....	6 55
Sharon Church.....	8 66
Sunday school.....	8 40
Sullivan, First Church.....	1 62
Washington, First Church.....	6 00
Orleans, T. B. Walker.....	4 00
South Bend, Peter Storker.....	10 00
Scaffold, Lick Church.....	1 30
Bethel Church.....	4 00
Hardenburg Church.....	3 56
Bloomington Church.....	5 09
Trafalgar Church.....	4 20
Hebron Church.....	5 00
Door Village Church.....	3 40
Kingsbury Church.....	7 75
Patriot Church.....	50
Macedonia Church.....	2 85
Vevay, Union Church.....	3 70
Liberty Centre Church.....	5 09
Winchester, W. C. Wilmore.....	6 00

Vincennes, First Church.....	20 00
Indianapolis, Rev. T. J. Connor and wife.....	5 00
New Bethel Church.....	8 69

Designated for Debt:	
Lafayette, First Church.....	37 00
Chauncy Church.....	11 00
Carroll Church.....	6 00

*For Roger Williams University, Tenn.:	
Contributions for New Building, viz.:	
Fort Wayne, Collection.....	52 40
*Franklin, Rev. H. Woodsmall and wife, desig. for J. H. Garnett.....	50 00
Students of Franklin College for J. H. Garnett.....	15 00
*Trafalgar Church.....	1 20
*Liberty Centre Church.....	5 48
C. E. F. Liberty Center Church.....	2 43

Designated for Mexico:	
Hurricane, Albert, Charles, and Hester Her-ring.....	2 00

ILLINOIS, \$4,533.35.

Winona, Peter Howe, designated.....	130 00
Carleton, Earnest Swift.....	2 00
Port Byron Church.....	1 25
Dixon Church.....	29 65
Sunday school.....	5 00
Stillman Valley Church.....	82 00
Chicago First Church, in add.....	95 20
Fourth Church.....	100 00
Humboldt Park Church, Rev. J. C. Johnson....	7 00
Immanuel Church.....	199 35
Sunday school.....	115 00
Second Church, in add.....	75 00
Rev. E. C. Tschersch.....	5 00
Pilgrim Second Church.....	34 07
Amboy, Mrs. J. H. Fisher.....	5 00
Utica Church.....	40 00
Dover, Rev. H. C. Edwards.....	3 00
Prairie Center, Mrs. C. E. Putney.....	2 00
Sterling Sunday school.....	75 00
Hudson Sunday school.....	9 55
Mount Carroll Church.....	19 68
Sunday school.....	10 00
Bloomington, Prairie Street Church, Mrs. Eliza Reed.....	5 00
Jacksonville, Mrs. L. Newman.....	9 35
Champaign Church.....	12 18
Sunday school.....	5 30
Lacon Church.....	6 50
Morgan Park, Prof. J. M. Price.....	10 00
Yorkville, Miss and Mrs. N. Hall.....	7 00
Church.....	13 60
Rockton Church.....	4 73
Chicago Bethany Church.....	4 60
Second Church, in part.....	42 00
Young Peoples' Missionary Society.....	25 00
Girard Woman's Society.....	7 00
Belvidere First Church, in part.....	18 62
South Church, in part.....	33 91
Plymont, Mrs. S. H. Allen.....	10 00
Cambridge, Mr. and Mrs. Whitman.....	15 00
Marengo Church.....	104 15
Mrs. E. and Miss Ella O. Patrick.....	40 00
"Gem Seekers".....	8 37
Dixon Church, balance.....	5 75
Beecher, Mrs. M. A. Blagney.....	1 25
Galva Church, in part.....	6 00
Lamoille, Mrs. Eliza Porter.....	25 00
Peoria, Park Place Church.....	7 75
Rantoul Church.....	5 15
Wheaton Church.....	12 58
Sandwich Church.....	29 50
Bloomington First Sunday school.....	9 61
Cordova First Church, in add.....	1 25
Lincoln Church.....	6 40
Belvidere First Church, in add.....	1 75
South Church, in add.....	15 50
Galesburg Church.....	51 45
Galon Church, in add.....	8 50
Chenoa Church, Rev. J. B. Brown.....	10 00
Norwood Park, F. M. Fox.....	5 00
Moline Church.....	22 00
Sunday school.....	5 27
Morrison, H. P. and E. Chamberlain.....	5 00
Somonauk Church.....	11 95
Rozetta Church.....	8 00
Freeport Church, in part.....	8 10
Sterling Church.....	5 00
Bloomington First Church.....	121 43
Buda Church.....	11 00
Hooperstown Church.....	8 53
Peoria Church, in part.....	20 85
Morgan Park, Pateson Missionary Society.....	16 80

LEGACIES.

Dowley Estate, rent.....	10 00
Carrollton, estate of Mrs. Laura M. Prinn.....	100 00
Designated for Debt:	
Chicago First Church, J. K. Burtis.....	25 00
Chicago First Church, J. H. Leslie.....	25 00
R. S. Parker.....	5 00
L. L. Everingham.....	25 00
Deacon Gano.....	5 00
P. S. Henson, D.D.....	15 00
Deacon Neal.....	5 00
Morgan Park, Rev. H. W. Brown.....	10 00
Rev. T. W. Goodspeed.....	13 00

*For Roger Williams University, Tennessee:	
Contributions for new building, viz.:	
Pana Church.....	9 27
Mrs. E. Dowling.....	5 00
Morris Aurora Association.....	60 00
Chicago Central Church.....	2 00
Englewood, Evan Evans.....	1 00
Aurora Park Place Church.....	4 00
Dr. J. M. Truquette.....	2 00
Mrs. E. T. Day.....	1 00
J. O. Mason.....	5 00
John Gardner.....	5 00
Dr. L. R. Brigham.....	5 00
Mrs. S. L. Carpenter.....	2 00
Dr. Gabel.....	2 00
Joliet, G. L. Vance.....	5 00
Mission Circle.....	7 00
Cash.....	3 00
Mendota Church.....	46 00
Nokomis, Mrs. E. Greenman.....	10 00
Springfield, Charles F. Mills.....	25 00
Downers Grove, Rev. I. N. Hobart, D.D.....	5 00
Aurora, Mrs. Dr. McAlpine.....	5 00
Marsailles, Rev. J. F. Howard.....	5 00
Morris, A. G. Woodbury.....	5 00
Alton, John F. Randall.....	50 00
Centralia Church.....	18 40
Rock Island Church.....	13 00
Chicago, Mrs. D. Kennard.....	5 00
Second Church, Mrs. C. N. Holden, for J. H. Garnett.....	15 00
Rev. W. M. Haigh.....	5 00
Bethany Church, for J. H. Garnett.....	2 50
Plano, N. Connelly.....	2 50
Monmouth, Mrs. D. Babcock.....	1 00
Pana, E. W. Hayward.....	1500 00
*Morgan Park Pattison Missionary Society, for J. H. Garnett.....	20 00
*Lamoille, Mrs. Eliza Porter.....	25 00
*Wheaton Church.....	2 00
*Morgan Park, Union Sunday school, Desig.....	15 00

C. E. F. , Wheaton Church.....	2 50
Hyde Park Sunday school.....	5 75
Englewood Sunday school.....	11 37
Memorial Church Sunday school Flower Garden.....	5 00
Mount Carroll Church, for Chapel Builders' Fund.....	4 50
Chicago First Church, for Parkhurst Church, Dakota J. C. Buckbee for German Missionary Church, Chicago.....	14 31
Chicago First Church, J. H. Reynolds.....	20 00

Designated for Swede Baptist Church, South Chicago:	
Chicago Central Church.....	30 00
First Church.....	120 00
Second Church.....	100 00
Immanuel Church.....	100 00
Fourth Church.....	100 00

Designated for Mexico:	
Stonington, Old Stonington Sunday school.....	6 55
Ashland, Eliza Daniel.....	1 15
Harrisburg, Robert Micks.....	90
Woodlawn, W. W. Crain.....	50
Chrisman, Rachel Hault.....	50
Chicago First Church, J. H. Reynolds.....	5 00

WISCONSIN, \$739.79.

Sister Bay Swede Church.....	1 00
Ogema Swede Church.....	4 00
Wauwatosa Church.....	17 00
Evansville Church.....	6 00
Racine First Sunday school.....	57 98
Milwaukee Woman's Mission Circle of First Church.....	19 00
Verona Woman's Mission Circle.....	5 00
Waubek Mission Band.....	4 50
Sunday school.....	50

Monticello, Mrs. W. T. Hill.....	1 00
Mrs. Sherbundy's Mite Box.....	56
Mrs. Clemmens' Mite Box.....	25
Brodhead, Mrs. A. C. Atherton, Utah.....	1 00
Lowville Church.....	1 00
Portage Church.....	1 00
*Walworth Church.....	50
*New Salem Church.....	5 50

Designated for Debt:	
Delevan, Rev. C. R. Lathrop.....	25 00
Rev. D. E. Halteman.....	15 00
Marinette Church.....	1 50

C. E. F. Baptist State Convention for Church at Antigo, Wis.....	560 00
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Designated for Mexico:	
Roberts, I. S. Ingerson.....	10 00
Beaver Dam Y. M. & Y. W. Church Association, Wayland University.....	2 50

MINNESOTA, \$896.16.

Minnesota State Convention.....	100 00
Lake City Church.....	5 00
St. Paul Sunday school.....	8 34
Stillwater Church.....	2 00
Sunday school.....	2 22
Eagle Lake Church, Swede.....	1 25
Glenwood Church.....	5 76
Minneapolis, Fourth Church.....	70 00
Northeast W. B. H. M. B.....	1 19
Immanuel W. B. H. M. B.....	4 25
Olivet W. B. H. M. B.....	2 66
Fourth Church, in add.....	35 00
Central Church.....	170 00
Stillwater, W. B. H. M. Branch.....	5 00
St. Paul, Woodland Park W. B. H. M. B.....	6 18
First Church, quarterly call (designated).....	67 46
Woodlawn Park Church and Young People's Society.....	3 23
Hebron Church.....	16 54
Baptist State Convention, per D. D. Merrill, Treasurer.....	163 84
Pipestone Church.....	25
Glenwood Church.....	5 30
Anoka, Swede Church.....	10 00
Albet Lea, Swede Church.....	10 00
Winona, German Baptist Church.....	8 65
Fergus Falls, Swede Church.....	3 50
Battle Lake Church.....	3 00
Long Prairie, Missionary Box.....	91
Grove City, Swede Church.....	3 05
Kasson Church.....	5 00
Luverne Church.....	5 00
Woodland Park, St. Paul:	
Earnest Workers.....	1 74
Young Ladies.....	1 87
Hector, Woman's Home Mission Branch.....	2 05
Moorhead, " " " ".....	3 00

Designated for Debt:	
Carman, E. D. Childs.....	25 00
Montevideo, Rev. F. E. Bostwick.....	10 00

C. E. F. Minneapolis, First Church, for Pipestone Church.....	40 00
Calvary Church.....	35 61

For Chapel Builders' Fund:	
Newport Sunday school.....	6 00
Pipestone Sunday school.....	4 70
Hastings Sunday school.....	1 50
Minnesota City, Mrs. Stewart.....	1 00
Luverne Church.....	11 00
Sunday school.....	4 00
Granite Falls Sunday School.....	2 00
Stillwater Sunday school.....	7 00
Little Helpers' Mission Band.....	3 00
Hamilton Sunday school.....	2 50
Alexandria Sunday school.....	1 50
Minneapolis, Calvary Church.....	8 11

IOWA, \$923 36.

Iowa City Church.....	10 00
Radcliffe Church.....	9 60
Waukon Church.....	4 60
Oskaloosa Church.....	20 00
Clarence, Mrs. E. O. Campbell.....	2 00
Osage, Mr. and Mrs. Lapham.....	1 00
Malvern Church, in part.....	26 25
Tama, C. A. Hilton.....	5 00
Ames Church.....	3 76

Des Moines, High St. Church, in part.....	8 95	
Monroe Church.....	9 63	
Jefferson Church, in part.....	21 80	
Nevada Church.....	13 11	
Newton Church.....	8 75	
Killduff Church.....	3 66	
Grant Junction Church.....	15 60	
Webster City Church, in part.....	16 79	
Shell Rock Church, in add.....	2 00	
Somerset Church.....	40	
Mechanicsville, J. H. Burleigh.....	12 50	
Iowa City, Mission Society of First Church.....	2 00	
Essex, Mrs. M. B. Stillman.....	2 00	
Toledo Church.....	5 00	
Hawkeye Church, Rev. J. M. Wedgwood.....	5 00	
Carlisle Church.....	3 10	
Ames Church, in add.....	3 22	
Clarence Church, Mrs. E. O. Campbell.....	1 00	
Jacksonville Church.....	15 00	
Clinton Church, in part.....	16 59	
Algona Church.....	1 66	
Osgae Church.....	22 06	
Burlington, First Church.....	25 00	
Mount Pleasant Church.....	8 80	
Bonaparte Church.....	15 00	
Harrisburg Church.....	3 15	
Unionville Church.....	2 77	
Afton Church.....	7 80	
Creston Church.....	5 24	
Leon Church.....	1 51	
Comanche Church.....	19 30	
Vinton Church.....	4 25	
Cascade Church.....	6 00	
Washington Church.....	12 00	
Iowa Falls Church, in add.....	2 25	
Marshalltown Church.....	43 85	
Nevada Church.....	6 89	
Perry Church.....	1 00	
Shell Rock Church.....	1 00	
East Des Moines Church.....	57 10	
Manchester Church.....	1 00	
Cherokee Church.....	8 00	
Sheldon Church, per Rev. W. C. Pratt.....	4 75	
What Cheer Church.....	8 30	
Red Oak Church.....	4 77	
Mason City, Young People's Mission Society.....	6 00	
Rockwell, Elder Holroyd.....	1 50	
New Hampton, Miss Carrie Bishop.....	1 10	
Keota Church.....	24 26	
Pine Creek.....	3 50	
Columbus City, per D. Spencer.....	1 29	
Burlington, Walnut Street Church.....	17 25	
Clinton, Rev. E. P. Savage.....	5 00	
Anam sa Church.....	3 31	
Dahlonega, G. M. Vallandingham.....	2 00	
Dnbuque Church, in add.....	23 25	
Malvern Church " ".....	7 00	
Creston Church.....	2 75	
Des Moines, High Street Church.....	9 50	
First Church.....	38 80	
Osgae Church.....	25 00	
Grand Junction Church.....	2 00	
Glenwood Church.....	1 50	
Webster City Church.....	14 95	
West Mitchell Church.....	3 75	
Comanche Church.....	10 00	
Delaware Church.....	5 00	
Waverly Church.....	2 00	
Cascade Church.....	6 40	
Designated for Debt:		
Shenandoah, J. Mentzen.....	5 00	
Boone, Rev. J. W. Allen.....	2 00	
Marshalltown Church.....	6 50	
*For Roger Williams University, Tenn. : Contributions for New Building, viz. :		
Davenport, Mrs. J. P. Van Patten.....	5 00	
A Friend.....	1 00	
Calvary Church.....	58 00	
Bonaparte, Rev. C. L. Custer.....	1 00	
Glenwood Church.....	8 10	
Samuel Brainerd.....	5 00	
C. E. F. Clarence, Mrs. E. O. Campbell.....		1 00
Marshalltown Church.....	6 50	
Logan Church, designated for Utah.....	12 70	
Schaler Church.....	2 13	
For Chapel Builders' Fund:		
Russell, Sunday School.....	1 04	
Waukee, Sunday School.....	7 00	
Cherokee Sunday school.....	7 00	
Stewart, Sunday school.....	5 50	

MISSOURI, \$134.06.	
Kansas City, J. C. James and Wife, for Work in.....	
Mexico.....	100 00
Wright City, L. Pratt.....	2 00
C. E. F. Designated for Mexico:	
Calumet, Mrs. J. A. Sanderson.....	1 00
Odessa, H. J. Cook.....	5 00
B. Elliott.....	25
Slagle Sunday school.....	1 00
Columbia, Mrs. J. B. Withers.....	2 50
Dotham, Walkup Grove Sunday School.....	2 21
Keener, Rev. J. H. Sparkman.....	1 00
St. Louis, Ladies' Society of Delmar Avenue Church.....	13 00
Lexington, H. M. Richardson.....	1 80
Blue Spring, J. W. Stanley.....	1 00
Westport Sunday school.....	5 30
INDIAN TERRITORY, \$62.90.	
Webbers Falls Church.....	3 50
Muscogee, per S. Salomon.....	2 00
*For Indian University, I. T. Tablequah Church.....	5 00
*Muscogee, Indian University, Students for Tuition.....	49 00
C. E. F. Designated for Mexico :	
Tablequah, Rev. D. Rogers.....	3 40
KANSAS, \$589.97.	
Herrington Church.....	3 00
Yates Center Church.....	1 00
Garden City Church.....	14 08
Syracuse Church.....	2 05
Greensburg Church.....	17 38
Mullinsville Church.....	5 00
Hill City Church.....	3 25
Baptist State Convention per Rev. D. D. Proper.....	282 77
Chanute Swede Church.....	4 50
Lawrence Swede Church.....	3 00
Leonardsville, Ladies' Sewing Society.....	5 00
Kansas City Swede Church.....	2 00
Clay Center Swede Church.....	5 00
Kankakee Swede Church.....	1 60
Elk City First Church.....	6 00
Burlington, A Friend of Missions.....	50 00
Topeka, Rev. D. D. Proper.....	5 00
First Church, General Work.....	143 42
Highland, Rev. G. Gates.....	5 00
Designated for Debt:	
Sabetha Church.....	2 00
C. F. F. For Chapel Builders' Fund:	
Burlington Sunday school.....	2 92
Atchison Sunday school.....	12 00
Louisburg Sunday school.....	4 00
Leonardsville Second Church.....	8 00
Designated for Mexico:	
Olathe, Rev. A. S. Vail.....	2 00
NEBRASKA, \$563.83.	
Superior Church.....	15 00
Bassett, Mr. and Mrs. S. T. Allen.....	3 53
Baptist State Convention, per. W. Saxton, Tr.....	545 30
DAKOTA, \$154.38.	
Bismarck Church.....	1 30
Woman's Circle of Second Church.....	8 50
Richland Church.....	4 95
Parker Church.....	4 85
Fergus Falls Church.....	3 51
Centreville Church.....	11 50
Sioux Falls Church.....	10 00
Myron, Gertrude M. Walker.....	1 00
Redfield, Baptist Mission Society.....	2 77
Brookings Church.....	29 00
Designated for Debt:	
Fargo Church, per. G. W. Huntley.....	22 00
Hurley, Rev. F. H. Newton.....	5 00
Hamilton, John McMillan.....	15 00
Mr. McIntosh.....	10 00
Archie McMillan.....	1 00
Thomas Anderson.....	5 00
Robert Anderson.....	2 00
Peter McMillan.....	1 00
Mr. McGilroy.....	1 00
Grafton Church.....	5 00
Centerville, Rev. B. S. Wales.....	10 00

COLORADO, \$162.93.	
Denver Church.....	30 05
Swede Church.....	4 35
Grant Junction.....	15 00
Colorado Springs, First Church.....	60 91
Designated for Debt:	
La Veta Church.....	10 00
Denver First Church, balance.....	42 52
C. E. F. Designated for Mexico:	
Denver, A Friend.....	10
MONTANA, \$28.83.	
Miles City Church.....	7 85
Ladies' Society.....	21 00
UTAH, \$31.71.	
Ogden, Utah Baptist Association, per. F. Barnett....	20 71
Salt Lake City, Rev. L. L. Wood.....	1 00
C. E. F. Salt Lake City, Rev. Dwight Spencer, for church at Salida, Cal.....	10 00
ARIZONA, \$2.50.	
Phenix Church, per. Rev. W. Gregory, D. D.....	2 50
WASHINGTON TERRITORY, \$94.15.	
Spokane Falls Church.....	33 75
Cheney Church.....	4 30
Spangle Church.....	2 00
Medical Lake Church.....	1 30
Colfax Church.....	7 30
Winlock Church.....	3 00
Tacoma Church, Swede.....	10 00
Dayton Church.....	1 30
Garfield Church.....	6 00
Walla Walla Church.....	10 00
Tacoma, First Church.....	5 50
C. E. F. Puyallup Sunday school.....	3 50
Spokane Falls Sunday school.....	5 00
La Connor Sunday school.....	1 50
IDAHO, \$14.00.	
Weiser Church.....	4 00
Moscow Church.....	10 00
OREGON, \$815.58.	
La Grande Church.....	30 00
Medford Church.....	5 00
Salem Church, Rev. J. C. Baker and wife.....	25 00
Gardiner Church.....	11 55
Portland Church, Swede.....	10 00
Scandinavian Church.....	5 00
First Church.....	200 40
Oregon Baptist Convention.....	7 50
Albany, Oak Creek Church.....	17 15
Medford Church.....	16 40
Gold Hill, W. S. Fitzgerald.....	5 00
Portland, E. G. Wheeler.....	5 00
Brownsville Church.....	21 35
Halsey Church.....	5 50
S. Bond.....	5 00
Warm Springs Agency, Hon. Jason Wheeler.....	1 00
Pendleton Church.....	11 00
Adams Church.....	21 10
Baker City Church.....	7 00
Gresham, Powell's Valley.....	5 00
Medford, R. T. Lawton.....	3 00
Mount Tabor Church.....	7 00
Dallas, Rev. P. Holman and wife.....	5 00
Albany, Oak Creek Church.....	2 25
Salem Church.....	9 00
Rev. M. L. Brigg.....	11 00
Forest Grove, Mrs. P. W. Chandler.....	2 00
McMinnville Church.....	23 01
Rev. A. J. Hunsaker.....	11 00
Chehalis Church.....	10 00
Antioch Church.....	6 10
Yamhill Church.....	2 00
M. Barnkoff.....	2 50
Brownsville, A. W. Stanard, Treasurer.....	28 90
Albany Church.....	18 00
Salem Church.....	1 50
A. T. Zeator.....	10 00
Amity Church.....	15 00

LEGACY.	
Salem, Estate of Deacon Kinney.....	210 12
C. E. F. The Dalles Sunday school.....	14 00
La Grande Sunday school Chapel Builders' Fund...	7 75
NEVADA, \$5.00.	
C. E. F. Wadsworth Sunday school, for Chapel Builders' Fund.....	5 00
CALIFORNIA, \$471.55.	
San Francisco, per Rev. J. B. Hartwell:	
Mr. and Mrs. Sierwright (Australia).....	3 00
Good Hope Church.....	17 00
Chinese Baptist Church.....	15 50
Vallejo Church.....	24 00
Penryn Church.....	10 55
Wom. Home Mission Society.....	48 00
Baptist State Convention, per W. R. Strong, Treas..	353 50
BRITISH COLUMBIA, \$12.50.	
New Westminster Church.....	12 50
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$2,202.15.	
For Teachers at Spelman Seminary, Ga.....	600 00
" " State University, Ky.....	88 88
" " Utah School, Utah.....	87 70
" " Hartshorn Memorial College, Va....	150 00
" " Creek Freedman School, Ind. Ter....	50 00
" " Cherokee Academy, Ind. Ter.....	55 55
" " Wayland Seminary, D. C.....	25 00
" " Kulli Inla, Ind. Ter.....	27 78
" " Florida Institute, Fla.....	14 29
" " Mexico City, Mex.....	60 00
" " Chinese Mission, Calif.....	120 00
" " Mather School, S. C.....	40 00
Students " Choctaw Freedman School, I. T.....	59 00
" " Spelman Seminary, Ga.....	53 43
" " Mather's School, S. C.....	35 00
" " State University, Ky.....	12 50
" " Benedict Institute, S. C.....	13 00
" " Furnishing Rooms at Spelman Seminary, Ga....	100 00
" " Teacher in Alaska.....	100 00
C. E. F. For Church in City of Mexico.....	500 00
WOMAN'S BAPTIST HOME MISSION SOCIETY, MICHIGAN, \$744.41.	
For Missionaries.....	175 00
" Teacher at Indian University, I. T.....	25 00
" " Indian University.....	55 25
" Indian Girl at Indian University.....	25 00
" Teacher at State University.....	75 00
WOMEN'S BAPTIST HOME MISSION SOCIETY, \$389.16.	
C. E. F. For Church in City of Mexico.....	389 16
GENERAL MISSION SOCIETY OF GERMAN BAPTIST CHURCHES, \$1,399.60.	
Total.....	\$200,921 42
Home Mission Monthly.....	530 91
J. G. SNELLING, Treasurer, 7 Beekman St.	
DONATIONS OF CLOTHING, ETC.	
Montpelier, Vt., Ladies of the Baptist Church, barrel to Shaw University, N. C., \$11.	
Cambridge, Mass., Ladies' Circle of the North Ave. Baptist Church, barrel and express to Wisconsin, \$60.	
New York, N. Y., Ladies' Benevolent Society of the Calvary Baptist Church, barrel and express to Wisconsin, \$75. Package to Alabama, \$16.	
Jersey City Heights, N. J., Missionary Band of Bergen Baptist Church, barrel, freight and cash to Dakota, \$65.	
Piqua, O., Baptist Church, barrel and freight to Nebraska \$31.70.	

THE BAPTIST
HOME-MISSION-MONTHLY.

VOL. IX.

JULY, 1887.

No. 7.

EDITORIAL

The Society's meetings at Minneapolis were of unsurpassed excellence and interest.

If enthusiasm could be transmuted into benevolent offerings, what an income the Society would have this year.

This issue of the MONTHLY is devoted chiefly to the report of the Executive Board. We want our readers to understand the broad scope of the Society's operations.

President Samuel Colgate was re-elected, and if there were not a rule limiting the term of the President to three years there is no telling how long the people would make him President of the Society. Hon. C. W. Kingsley, of Massachusetts, is the First Vice-President, and Hon. E. Nelson Blake, of Chicago, Second Vice-President. It would be hard to find a better trio of Baptist business men profoundly interested in our great enterprises.

One of the important matters brought before the Society was a proposition to appoint a committee to consider the advisability of organizing "The American Baptist Education Society." Such a committee was authorized and will be announced by President Colgate in due time, when more may be said on the subject. In the report of the Board will be found a section bearing on the subject. The proposed organization meets with much favor in many quarters.

At the annual meeting of the Executive Board, June 13, Rev. N. E. Wood, D.D., of the Strong Place Baptist Church, Brooklyn, was elected to fill the vacancy in the Board caused by the resignation of F. C. Linde, Esq. Bro. Linde's resignation was regretfully tendered, but became necessary on account of the burdens of his business and affliction in his household. Dr. Wood knows the West and brings to the service required by the Board large experience in similar work.

There are two things for which we solicit the immediate co-operation of the friends of the Society. John D. Rockefeller, Esq., has promised \$6,000 for the church edifice work of the Society on condition that \$6,000 more be obtained in good subscriptions before September first. Two thousand have been promised by another friend of the work, leaving \$4,000 yet to be raised. Who will help secure this?

Again, he has also promised \$4,000 toward our Chinese mission headquarters in San Francisco on condition that the whole \$15,000 required be secured in good pledges by September first. This, with previous amounts, carries present subscriptions to about \$9,000, leaving \$6,000 yet to be secured for this purpose. It is no easy thing to obtain this in the next sixty days, hence we beg every one who has any interest in the conversion of these heathen to send their mites, their

hundreds, their thousands for a Christian house of worship in the midst of the Chinese joss houses of San Francisco. Will you have some part in this specially important enterprise? You can have until next December in which to pay your pledge, if it is not convenient to send the money now.

Rev. Wm. J. Simmons, D.D., of Louisville, Ky., has been appointed District Secretary of the Society for the colored people of the Southern States. Dr. Simmons accepted and enters upon his work July 1. This appointment is very acceptable to leading colored Baptists in the South and we doubt not will be generally approved. That it will prove beneficial to all concerned we have no doubt. It is the first appointment of the kind made by the Society. A good man will be required to take his place as President of the State University, Louisville, Ky.

Some of the good things uttered at Minneapolis will appear in subsequent issues of the MONTHLY and will be interesting reading. The weekly papers cannot report in full what was said, though their reports in general have been excellent. The admirable address of welcome to the Society by Hon. Geo. A. Pillsbury ought to be read in full by thousands. We expect to present liberal extracts from it, even if the whole of it cannot be reproduced in the MONTHLY.

It is sometimes said that the Societies appoint as speakers and committeemen about the same set of men, with little variations, year after year. How groundless this statement is appears from the fact that over two hundred men have been appointed on the Society's committees the past five years, and that during the past eight years very few appointed speakers have addressed the Society twice. Eastern men at Minneapolis were surprised at the ability shown by some of the men from the West who for the first time were brought out by the Society. It is our purpose to keep out of the ruts and to pass the honors around; for the Baptist denomination has in its quiet retreats worthy,

able, yet modest men, too numerous to permit us to confine ourselves to a favored few on anniversary occasions. If any brother thinks himself unappreciated we have simply this to say: Wait a little, your turn is coming.

A very large majority of speakers and committeemen at the Annual Meeting of the Society were from the West. It is true, however, that many of these were Eastern men transplanted. They seem to have improved by the change.

Remember this year's rallying cry: **HALF A MILLION FOR HOME MISSIONS?**

**FIFTY-FIFTH ANNUAL REPORT
OF THE
EXECUTIVE BOARD OF THE
AMERICAN BAPTIST HOME MISSION SOCIETY.**

PRESENTED AT MINNEAPOLIS, MINN.,

MAY 30TH, 1887.

The Fifty-fifth Annual Report of the Executive Board is presented to the American Baptist Home Mission Society at its meeting in a great city, where, at the time of the Society's organization fifty-five years ago, there was no Baptist church nor any community out of which a church could have been gathered. Indeed, even as late as 1850 there were only 6,077 persons in Minnesota Territory. The marvellous growth and development of this region in a single generation illustrates the urgency of the demand for Home Mission work in our broad land, which doubles its population in about twenty-seven years, while the doubling of England's population requires seventy years and that of France one hundred and sixty years. For the first time the Society convenes in this populous portion of the Central West—no more "the Far West"—to greet and to receive the greetings of numerous vigorous churches which were organized through her instrumentality, and aided in their weakness, many of which now are self-reliant bodies

ranking in intelligence, enterprise, piety, and efficiency with the older churches of the East. The very atmosphere is fragrant with memories of godly men who toiled as pioneer and local missionaries of the Society in all this region. The first work of the Society in Minnesota was begun in May, 1849, by Rev. John P. Parsons, at St. Paul. Stillwater and St. Anthony were occupied later the same year by Rev. J. S. Webber, and Minneapolis in October, 1853, by Rev. T. B. Rogers. Conspicuous among the company of noble men who efficiently wrought for God here, was Rev. Amory Gale, who, after one year's service in Minneapolis, from July, 1857, to 1858, was the exploring agent and general missionary in Minnesota for the ensuing sixteen years. He performed an enormous amount of pioneer work and as a wise counsellor was influential in giving direction to our denominational interests in this State. Pioneer missionary work, as illustrated by his labors, has ever been a prominent feature of the Society's operations.

About two hundred and seventy-five fields in Minnesota have enjoyed the benefit of missionaries supported wholly or in part by the Society, with which, during the last eight years, the State Convention has been in harmonious co-operation, contributing by its liberal offerings and its judicious advisers greatly to the efficiency of the work. The aggregate of missionary service in this State has been 1,143 years. The amount expended for missionary support has been \$193,623.18. If this seems large, let it be considered that it is no more than many a church in our cities has expended for its own support within one-half of this period. Of about 100 Baptist church edifices in this State 53 were erected by the Society's assistance, 31 from the loan fund, 19 from the gift fund, and 3 from both funds. Thus, nearly every church has had missionary aid, and half of those with houses church edifice aid from the Society.

It seems fitting to refer to these facts as furnishing an example to the constituency of the Society of the way in which offerings have been used and with what excellent results. The substantial character of our

denominational interests here, the vitality, the enterprise, the liberal spirit characteristic of the Baptist brotherhood in this region, are the sufficient answer to those who inquire whether such outlay has been wisely made. The trees of the Society's planting and watering have yielded golden fruit in consecrated men and means, even for the conversion of the heathen world to Christ. All these things afford cause for rejoicing on this occasion, and inspiration to press our work more vigorously in the newer portion of our country where the conditions are similar to those that existed here barely a generation ago.

OBITUARY.

Some of the devoted friends of the Society, whose prayers and offerings have contributed to these results, are to be with us no more in these earthly convocations. The number of Life Directors and Life Members who have passed away during the year, so far as ascertained, is 88. Their names are in the appended list. The Committee on Obituaries will make special mention of some whose names, therefore, we need not repeat.

It is not practicable, in the limits of this report, to present even the briefest biographical sketch of these departed ones. Five of the directors were business men, and thirteen were ministers. Of the seventy life members, eighteen were women, thirty were business or professional men, and twenty-two were ministers. Among those widely known and closely identified with the Society's work were the following :

Rev. Silas Ilsley, of Syracuse, N. Y., was a member of the Executive Board of the Society from 1838 to 1842. Rev. E. L. Magoon, D.D., who died at Philadelphia, Pa., was also a member, with an interval of one year, from 1850 to 1858. Rev. Eleazer Savage, of Rochester, N. Y., showed his interest in the Society by a single gift of \$2,000 to its work. Rev. Henry F. Smith, D.D., of Mount Holly, N. J., was a warm friend of the Society, and was chairman of the Committee on Obituaries a year ago. Hon.

William Gurley, of Troy, N. Y., was one of the Society's generous contributors.

Four missionaries have died during the year. Rev. A. J. Shoemaker, of Pennsylvania, was called away soon after he began his labors as an instructor in the Indian University at Muskogee, Ind. Ter. He was greatly beloved, and lamented by his associates and by the students. Rev. Alfred S. Orcutt, of Pipestone, Minn., was killed almost instantly by the falling walls of a burning building. He was a good man, a faithful preacher and successful pastor, whose death was a great shock to his church. Rev. I. W. Wilkinson, who had wrought with success in mission fields in Dakota, died at Minneapolis, Minn. Miss Emeline A. Briggs, of Massachusetts, died at Florida Institute, Live Oak, Fla., in the midst of her labors.

These and other departures of well-known servants of our Lord again remind us of His own words, which we may appropriately adopt as our own: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

CHANGES IN THE BOARD.

In the place of J. A. Bostwick, Esq., elected at the last annual meeting, but who declined to serve, the Board elected C. H. Dutcher, Esq., of the Emmanuel Baptist Church, Brooklyn. Rev. R. S. MacArthur, D.D., overburdened with varied work, felt compelled to resign his position as a member of the Board of which he had been an efficient member. In his place Rev. R. B. Kelsay, D.D., Pastor of the Sixth Avenue Baptist Church, Brooklyn, was elected. W. H. Jameson, Esq., one of the auditors and a faithful member of the Board, was compelled by reason of ill health to offer his resignation. Wm. A. Cauldwell, Esq., of the Calvary Baptist Church, New York, was elected to fill the vacancy.

The absence, on account of long-continued illness, of J. B. Hoyt, Esq., of Connecticut, whose long devotion to the Society's interests, and whose generous offerings have greatly endeared him to his associates, has been deeply regretted.

The Board, numbering eighteen members, contains nine ministers and nine business men, two of whom are residents of New Jersey, three of Connecticut, five of Brooklyn, and eight of New York City and vicinity. The Board has held seventeen meetings during the year. The average attendance at Board meetings has been two-thirds of the whole number.

I.—FINANCIAL, ETC.

RECEIPTS.

The total receipts of the year, including conditional and permanent trust funds (not including Church Edifice loans repaid), have been \$552,314.67. This is fully \$150,000 in excess of the receipts of any previous year.

These have come from forty-seven States and Territories, also from Manitoba, British Columbia, Mexico, India, Italy, and Denmark.

The receipts may be classified as follows:

I. From *contributions* of churches, Sunday schools, and individuals, including \$14,300 conditional trust funds, \$349,797.36.

II. From *legacies*, \$158,257.19.

III. Income from Church Edifice *loans* and *invested funds*, \$17,598.94.

IV. From the *Schools* of the Society, \$19,987.61.

V. *Miscellaneous*, including receipts for the BAPTIST HOME MISSION MONTHLY, \$12,238.66.

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, \$179,907.86; from legacies, \$90,878.02; from all other sources, \$34,645.08; total, \$305,430.96.

II. *Designated Funds*.—1. For Church Edifice work: (a) Benevolent Fund. Contributions from churches, individuals, and

Sunday-schools, \$35,361.53; from legacies, \$41,379.17; from income of invested funds, \$1,604.94; gift returned, \$300; total, \$78,645.64. (b) Loan fund. From legacies, \$1,000; income from loans, \$6,051.04; total, \$7,051.04. Total for Church Edifice work, \$85,696.68.

2. For school buildings and other objects, \$9,492.47.

3. For payment of last year's debt, \$120,227.97.

III. *Permanent Funds.* — (Other than Church Edifice funds): From investments to be added to principal, \$1,855.11.

IV. *Conditional or Annuity Funds* (donors receiving annuities during their lives):—From individuals, \$14,300.

Two items in the large receipts of the year are worthy of special mention:

The first is the payment of last year's indebtedness of \$123,428.93. The accomplishment of this undertaking affords cause for special thanksgiving. The plans to this end were carefully made and methodically prosecuted. Within the short space of eighty days, pledges and cash were secured to cover the entire amount—the "cap stone" being put on in fifteen minutes at the opening session of the last annual meeting, when about \$7,000 were pledged for this purpose. Of the large number of pledges, ranging from fifty cents to \$30,000, only a very few remain unpaid. Indeed so great was the benevolent momentum of this effort that the offerings and pledges ran somewhat beyond the amount called for. The amount actually paid in, viz.: \$124,302.61, is \$873.68 in excess of the principal of the debt. This fully covers the incidental expenses of the effort. The result shows what American Baptists are capable of doing when a great emergency arises.

The second thing is the amount from the legacies. The largest sum ever received by the Society at once from a legacy was paid in March, 1887, by Hon. Eustace C. Fitz, executor of the estate of Gardner Chilson, Esq., of Mass., who died in 1877. By the death in Dec., 1886, of his son, who had a life interest in a large portion of the estate, the Society came into possession of \$105,000.

Of this amount \$60,000 were for general purposes, \$10,000 for educational work among the colored people, and \$35,000 for the Church Edifice Fund.

From the estate of ex-Gov. Abner Coburn, of Maine, \$25,000 have been received, designated specifically for Wayland Seminary, Washington, D. C.

The special effort for the debt has somewhat affected contributions for the current work of the year, as was expected. In general, however, offerings of the churches compare favorably with those of preceding years. If to the grand total of \$552,503.47 we add the value of the generous gift of property in Washington, D. C., by Mrs. M. M. Gray, of Oakland, Cal., the past year, the amount would be \$572,503.47.

EXPENDITURES.

Your Board have adhered very closely to the rule adopted a year ago in limiting appropriations to the average of annual receipts during the three years preceding. In the reasonable expectation of increased resources from certain legacies, slight enlargement in urgent cases was deemed justifiable. The expenditures in general are as follows:

1. For missionaries' salaries, \$130,666.79.
2. For teachers' salaries, \$59,260.98.
3. For special educational purposes, \$41,442.94.
4. In gifts for church edifice work, \$29,296.58.
5. For expenses of administration at the rooms, \$16,055.82.
6. For collecting and supervising agencies, \$15,799.42.

For detailed statement concerning these and minor expenditures see Treasurer's report. There has been no material change in the expenses of administration and collection, which are less than six per cent. of the year's receipts.

The following tabulated statement gives the amount appropriated to the several mission fields last year and four years preceding:

	1883.	1884.	1885.	1886.	1887.
Americans...	\$88,453 17	\$93,981 67	\$102,508 68	\$84,479 76	\$79,972 17
Germans	10,743 75	12,012 85	16,133 68	15,602 42	15,203 76
Scandinavians	8,401 03	10,554 95	11,228 88	11,223 49	12,528 65
Col' red People	5,731 82	5,301 30	6,550 44	3,875 90	4,401 84
Indians.....	4,277 88	4,659 38	5,835 24	4,576 28	4,566 81
French.....	2,493 75	2,766 50	3,010 42	1,833 06	2,678 81
Mexicans.....	972 50	3,279 83	5,906 49	8,885 11	8,156 15
Chinese.....	212 50	475 00	3,197 90	2,679 19	3,158 60
Welsh.....	.....	25 00	75 00	.....	.....
	\$121,286 40	\$133,056 48	\$154,446 73	\$133,155 27	\$130,666 79

Notwithstanding the purpose of your Board to keep down appropriations to about the average annual receipts of the past three years, yet, in consequence of the falling off in receipts and in ordinary legacies already referred to, there would have resulted a deficiency of about \$47,000 had it not been for the timely and extraordinary legacy mentioned. The rule adopted, therefore, is not a guarantee against a debt. While we rejoice that escape from a debt was thus provided by Him who times all things according to His infinite wisdom and foreknowledge, at the same time there is a tinge of regret that of the \$70,000 of the Chilson legacy for the general purposes of the Society only \$23,000 remains for new work, when the whole of it was so greatly needed. Indeed, in the light of the year's experience it is a grave question whether any enlargement can be made.

Your Board would impress upon the constituency of the Society the necessity of undiminished contributions, and earnestly expresses the hope that the erroneous impres-

sion may not prevail that the Society has abundant resources for its immense work.

ADJUSTMENT OF THE DEANE LOSSES.

The inevitable prominence which the Society's losses, through Mr. Deane, assumed at the last meeting of the Society, and the general expectation that some adjustment of these losses would be made during the year, calls for a report on this subject. The Society, by vote, directed "that the whole matter of adjusting the settlement of the losses incurred by the misconduct of J. H. Deane be referred to the Board for final settlement." A proposition made by Mr. Deane just prior to that meeting, while under consideration by the Board, was withdrawn. Directly after the annual meeting, steps were taken to effect an adjustment, but, on account of Mr. Deane's failure to make or accept any proposition, the matter lingered until the early part of this year, when, upon express demand by the Board, a settlement was accomplished. The terms of the settlement are essentially as follows: Mr. Deane's indebtedness to the Society is fixed at \$132,000. Mr. Deane agrees to pay the Society \$66,000, as follows: \$1,000 in cash; \$1,500 on May 3, and \$2,500 on June 13, 1887, for which satisfactory notes were given; and \$1,500 every three months thereafter, beginning with Nov. 1, 1887, until \$61,000 is thus paid, for which notes are given by Mr. Deane, and endorsed by his brother, bearing six per cent. interest. When payment in full of the foregoing amounts is made, the Society shall release Mr. Deane from further obligation. In default of payment of any of said notes at maturity, and the same remaining unpaid for thirty days, the entire amount of the original indebtedness, at the option of the Society, becomes due and payable, and the Society may proceed to collect the same, and to enforce any other remedies against Mr. Deane which it would have had if this agreement had not been made.

Inasmuch as the Society directed the Board to effect an "adjustment," rather than resort to severer measures, and inasmuch as the general sentiment of the friends of the

Society was in favor of this course, it is believed that the action of the Board, all things being considered, will receive the commendation of the Society.

In this connection it may be stated that, pursuant to the recommendations in the report of the Special Committee of last year, approved by the Society, that the Board should apply funds available from legacies to repair so far as practicable the Society's losses, \$35,000 of the legacy of the late Gardner Chilson, designated in general to the Church Edifice Fund, have been so applied to the Church Edifice Benevolent Fund.

Though such losses naturally tend to weaken confidence in the management of benevolent organizations, yet, in this case, because of the full and open reports of the Board and of the Special Committee of the Society last year concerning it, and because of the immediate adoption of a more rigid system in the financial department, the confidence of the denomination in the administration of the Society's affairs without doubt remains substantially unshaken. This is shown not only in verbal expressions, but in the continued liberality of the people, and specially in large offerings of \$7,600, \$10,000, and \$20,000, from old and new friends of the Society.

CHRISTIAN BENEFICENCE.

It is particularly gratifying to note how much attention this subject has received during the year. Last year's report of the committee of the Society has been widely disseminated. In this matter "line upon line, precept upon precept," is required, both for the correction of existing faults and for the proper instruction of the large numbers that annually unite with our churches.

Reports of the District Secretaries show an advance in the number of contributing churches. Still, less than one-half of the churches in New England, New York, New Jersey, and Pennsylvania, make regular annual contributions for Home Missions; in Ohio, Michigan, Indiana, and Illinois less than one-third; while in the States beyond, contributions distinctively for Home Mission

work in its broad aspects, and separate from State Convention work, are very rare. Frequent changes in the pastorate, the pastorless state of many feeble churches, the once-a-month preaching in vogue in some sections, are circumstances that seriously interfere with efforts to secure systematic offerings from many churches. There is also a large fluctuating element in the list of contributing churches. Thus in the District of New York and Northern New Jersey, for the year ending April, 1886, out of 491 contributing churches there were 105 which did nothing the year before, while 112 that contributed the year before dropped out of the list. This fluctuating element is therefore about twenty per cent. or one-fifth of the whole number of contributing churches in any year. So that, eliminating this fluctuating element, we find that there were but 386 churches, out of about 1,000 in the District, that made contributions to Home Missions regularly two years in succession. In three years' time, however, 635 had contributed. What is true of this District is measurably true of other Districts. In the New England District, containing 929 churches, it appears that of 431 contributing churches in 1886-7, there were 113 that did not contribute the previous year, while 91 that contributed in 1885-6 made no offering last year—leaving but 318 contributing two years successively. Surely, with this comparatively small percentage of churches that can be *depended* upon for stated annual contributions, the Society's trust in the arm of man is not likely to lead it to forget that its trust and hope are in God.

In the place of the lamented Dr. Cooper the Board appointed Rev. Edward Ellis, District Secretary for Ohio, Michigan, and Indiana. He began his work in August, and has had a very favorable reception by the pastors and churches in his district. For about five months, from November, 1886, Rev. Dwight Spencer labored in co-operation with Dr. Haigh in presenting the claims of the Society chiefly to the churches in Iowa, eighty-two of which were visited with encouraging results.

The time has fully come when the Society must ask the principal churches in all the Western States for distinct offerings for its general work. The burden is too great to be borne longer without their liberal co-operation. It is but right that this Society, as well as others, should now gather fruit from the trees of its own planting and its special care. And the offerings from the churches should be made relatively to other claims, somewhat in proportion to the magnitude of the Society's missionary, church edifice, and educational work. With pleasure we record the fact that prominent churches in Iowa, Minnesota, and Kansas during the past year have made separate and generous contributions to the general work of the Society. We emphasize the necessity for a continuance and enlargement of these gifts until the churches of the older West shall stand in line with those of the East in this respect.

NEW ENGLAND DISTRICT.

REV. A. P. MASON, D.D., DISTRICT SECRETARY.

The following table shows the number of churches and members in New England, and the number of churches that have contributed to the Home Mission Society during the three past fiscal years.

	No. Chs.	No. Mem.	Number churches contributing in			Legacies and Contrib'ns '86-7
			'84-5	'85-6	'86-7	
Connecticut.....	126	21,686	45	54	61	\$37,307 79
Rhode Island.....	66	11,554	20	27	26	5,842 36
Massachusetts...	295	52,064	176	209	193	147,516 77
Vermont.....	115	8,080	52	46	39	1,764 16
New Hampshire...	80	8,782	31	38	35	1,901 64
Maine.....	247	19,871	47	50	77	29,517 21
Total.....	929	122,937	371	424	431	\$223,909 93

In respect to these numbers two or three things should be noted:—In Vermont Associations there are several churches belonging in Canada, and their contributions go to Canadian institutions. In each of the New England States a large number of the non-contributing churches are small and feeble, reporting from six to twenty members. In no part of our country have churches in rural districts suffered from emigration more than in New England. The resident membership will not vary much from 100,000.

During the year I have traveled 13,189 miles, delivered seventy sermons and addresses, attended seventy prayer-meetings, written over 1,000 official letters, distributed a large number of circulars and *Home Mission Monthlies*. My traveling expenses have been \$306.48; postage, \$44.15; stationery, \$9.65.

NEW YORK AND NORTHERN NEW JERSEY DISTRICT.

REV. C. P. SHELDON, D.D., DISTRICT SECRETARY.

The interest in and support of the work of the Home Mission Society on my field shows no particular change during the past year. About the same number of churches have made contributions as during the preceding three or four years. In all my field 115 churches contributed in the year 1885-6 that did not contribute the past year, while 102 churches contributed the past year that were non-contributors the previous year. Nearly all, except the smallest and weakest churches, are accustomed with a good degree of regularity to make contributions. Very much, however, depends upon the interest and action of the pastors in regard to such contributions. In nearly every church, however weak and small, there are individuals who would willingly and gladly contribute something for our work, if the opportunity was regularly and properly afforded them. Some of the churches have given more the last year than in previous years, while others have given less. The decrease has been mostly in some of the larger churches in the cities. More money has been received from my field than in any previous year, but a large portion was for the debt as pledged by individuals and churches; hence the receipts for the current work of the Society were somewhat less than in the preceding year. With the debt paid, there is hope that the income from the field will be more regular, steady, and increasingly large.

The whole amount in contributions and legacies received within the year was \$125,751.82; from New York, \$114,597.38; and from Northern New Jersey, \$11,154.14. In visiting churches, and attending associations and public meetings, I have traveled during the year about 10,000 miles, delivered fifty-two sermons and addresses, attended eighty-one other religious meetings, written 671 official letters, and distributed many thousand circulars and a large number of copies of the *Home Mission Monthly*. I have done more work through the mails than in any former year. My traveling expenses have been \$277.70; postage, \$59.49; stationery, \$27.32; total, \$364.51.

I still find that one of the great obstacles to systematic and regular contributions is the frequent changes of pastors. Churches without pastors, or making a change of pastors, are quite apt to omit missionary contributions.

PENNSYLVANIA, SOUTHERN NEW JERSEY,
DELAWARE, MARYLAND, AND DISTRICT OF
COLUMBIA.

REV. E. B. PALMER, D.D., DISTRICT SECRETARY.

The apprehension was not unreasonable at the opening of the year that, the great debt having been provided for, there might be a want of urgency felt on the part of our church membership in the work of the Society. When, however, we consider the success of the special movement in behalf of Mexico, and the fact that all the subscriptions for the debt matured in this year, there is ground for hearty thanksgiving that the cause of Home Missions has been sustained so cordially.

The total receipts for this department are \$27,126.42. This includes \$7,743.18 for the debt and \$3,950.89 for Mexico. For the year ending March 31st, 1886, there were 355 contributing churches and 78 Sunday schools, making a total of 433; while for this year there are 370 churches and 73 Sunday schools, making a total of 443. The difference is very slight. Individual contributors last year were 103, while this year there are 188. The increase is due to special donors for debt and Mexico.

The Secretary has traveled nearly 7,000 miles at a cost of \$229.52; has expended for postage \$53.80, for stationery, including collection cards and envelopes, \$30.44, and for printing \$98.00, including circulars for special distribution on the field. We have sent out about 17,000 circulars and written a large number of personal letters.

There is still a wide demand for a deeper interest in the welfare of the country as a whole. Many Christians do not look beyond their own immediate surroundings; what religious concern they have is confined to the local community. The larger welfare of the nation is forgotten. What a glorious contrast would be presented if the mass of our church membership felt a practical solicitude in the religious welfare of the great and rapidly growing West, if, too, there was an intelligent and prayerful determination that the freedmen of the South should be lifted out of their ignorance, into the light of truth and virtue, and that our millions of foreigners should not remain without being leavened with the teaching of the New Testament!

It will require all the resources of pastors thoroughly imbued with the missionary spirit, combined with the power of the religious press and all existing special agencies, to awaken the great body of Christians to their missionary obligations and privileges.

It is gratifying that our religious papers are so thoroughly awake on this subject. The *National Baptist* has kept the great Mexican field continually before its readers with most happy results, both as to contributions and general interest. It stands among us as the exponent of the most humane principles, with a large and firm grasp upon all that pertains to the universal extension of the kingdom of Christ.

LAKE DISTRICT: OHIO, MICHIGAN, AND
INDIANA.

REV. EDW. ELLIS, DISTRICT SECRETARY.

This report covers the current year, from April 1st, 1886, to March 31st, 1887. We are compelled to report a slight falling off in the aggregate receipts for the year. This is doubtless due largely to the loss sustained by the death of the late secretary, Rev. James Cooper, D.D., who died just at the opening of the year's work. During several of the most important months of the year the Society was without any official representative in the District. It is possible, also, that the natural disadvantages attendant upon the introduction of a new man into the secretaryship may have led to this. However, I am very happy to say that I have received at every point a most cordial reception. I am also assured of a hearty co-operation. The three Baptist journals in the district, the *Christian Herald*, the *Journal and Messenger*, and

the *Indiana Baptist*, are most cheerful and generous in their support of our cause. The outlook is hopeful. Contributions from churches, Sunday schools, and individuals have been as follows:

Ohio, 133 churches, 37 Sunday schools, \$7,815.01; Michigan, 92 churches, 18 Sunday schools, \$3,197.02; Indiana, 99 churches, 4 Sunday schools, \$1,623.67. Total, \$12,635.70, from 324 churches and 59 Sunday schools.

I have spent eight months in the Society's service, have preached forty-nine sermons, delivered forty-five addresses, attended thirteen associations and three State conventions.

I have paid for traveling expenses \$246.60; postage, \$38.14; printing and stationery, \$51.48. Total, \$336.22.

SOUTHWESTERN DISTRICT.

REV. S. W. MARSTON, D.D., DISTRICT SECRETARY.

NOTE.—The serious illness of Dr. Marston for a few months past has somewhat interfered with the collections on his field, and has prevented him from making his annual report. There has been a gratifying advance in the number of contributing churches in his district, especially for our mission headquarters in the City of Mexico.

West Virginia, through the efficient labors of Rev. W. E. Powell, who has represented the Society therein, has responded more liberally than ever before. The year's contributions are reported at \$1,350.66.

II.—MISSIONS.

The whole number of additions to our mission churches the past year has been 6,285, of which 2,985 were by letter and experience and 3,300 by baptism. The 513 missionary preachers report preaching at 1,385 regular stations and out-stations.

EXTENT OF OUR WORK.

The Society's operations have been conducted during the past year in 45 States and Territories, also in Ontario, Manitoba, British Columbia, Alaska, and in three States of the Mexican Republic. The whole number of laborers supported, wholly or in part, has been 678, being two more than last year.

They have been distributed as follows: In

the Eastern States, 18; in the Middle and Central States, 32; in the Southern States, 140; in the Western States and Territories, 459; in the Canadian Dominion, 6; in Mexico, 21; and in Alaska, 2. French missionaries have wrought in 6 States; Scandinavian missionaries in 15 States and Territories; German missionaries in 18 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, 199; and among Americans, 319.

The Society aids in the maintenance of 18 established schools for the colored people, the Indians, the Mexicans, also several schools for the Chinese, one in Utah and three in Mexico, 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.

The particular distribution of these laborers is as follows:

Maine .. 2	N. C. .. 16	Wis ... 48	Cal. 23
Mass... 5	S. C. .. 17	Minn.. 56	Nev 1
R. I. 2	Fla. ... 9	Iowa .. 49	Utah 5
Conn ... 9	Ga. 25	Neb... 40	N. Mex. ... 4
N. Y. ... 9	Ala. ... 11	Mo ... 3	Ariz. 3
N. J. 2	Miss .. 6	Kan... 57	Ind. Ter. 34
Pa. 5	La. 9	Colo ... 15	Ont., Can. 3
Del. 3	Tex ... 13	Wy. ... 1	Manitoba. 1
D. C. ... 11	Ark ... 3	Dak... 58	B. C. 2
Va. 8	Ohio .. 2	Mont.. 7	Mex. 21
W. Va.. 2	Mich.. 7	Idaho.. 6	Alaska... 2
Ky. 10	Ill. 20	W. Ter 13	
Tenn... 12	Ind... 2	Ore ... 16	

RESULTS OF THE YEAR'S WORK.

Number of Laborers	678
Weeks of Labor.....	23,248
Churches and Out-Stations Supplied.....	1,385
Sermons Preached.....	52,705
Prayer-Meetings Held.....	32,154
Religious Visits Made.....	140,734
Bibles and Testaments Distributed.....	5,908
Pages of Tracts Distributed.....	408,864
Received by Baptism.....	3,300
Received by Letter and Experience.....	2,985
Total Church Membership.....	28,398
Churches Organized.....	129
Sunday-schools under care of Missionaries.....	673
Attendance at Sunday-schools.....	44,740
Benevolent Contributions Reported.....	\$28,538.92

RESULTS OF FIFTY-FIVE YEARS.

Number of Commissions to Missionaries and Teachers.....	11,893
Weeks of Service Reported.....	416,621
*Sermons Preached.....	1,038,158
*Prayer-Meetings Attended.....	569,976
*Religious Visits to Families or Individuals.....	2,577,478
Persons Baptized.....	103,214
Churches Organized.....	3,545

*During last forty-six years.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.— FROM 1871 TO 1887, INCLUSIVE.

YEAR.	† Total No. Missionaries and Teachers.	Missionaries.										Schools.			Ch. Edifices Erected.
		Among Americans.	Among Germans.	Among Scandinavians.	Among French.	Among Mexicans.	Among Indians.	Among Freedmen.	Among Chinese.	Number.	Teachers.	Scholars.			
1871.	354	149	25	15	4	3	10	73	3	7	19	81	31		
1872.	484	265	29	14	7	4	7	75	4	7	38	19	38		
1873.	435	289	9	6	2	7	68	3	3	7	25	21	36		
1874.	330	230	13	9	8	3	13	13	3	7	67	77	77		
1875.	334	219	10	12	0	6	20	13	2	7	86	79	88		
1876.	209	128	54	10	0	1	17	20	2	7	31	31	88		
1877.	215	109	32	10	4	13	15	19	1	7	41	87	13		
1878.	215	100	32	11	4	13	19	19	1	7	36	36	24		
1879.	216	108	32	15	4	10	15	19	1	8	1,050	1,041	10		
1880.	281	158	36	18	5	9	15	21	2	8	44	44	16		
1881.	392	209	46	30	5	—	21	21	1	11	38	1,101	101		
1882.	513	292	46	41	9	—	21	21	1	13	872	1,649	66		
1883.	607	358	51	40	9	—	12	21	1	13	869	2,151	66		
1884.	636	359	52	53	10	4	8	23	2	14	1,112	2,576	97		
1885.	695	356	65	53	10	15	23	23	1	17	1,126	3,000	100		
1886.	695	319	72	60	10	8	31	23	1	17	149	3,182	113		
1887.	671	319	75	69	10	13	27	14	1	17	147	3,326	62		
					11	13	14	14	3	18	158	3,021	64		

* 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.

WESTERN MISSIONS.

Pioneer missionary work, through the Society's agencies, is still required, as in the past, and has been performed to a large extent

the past year, particularly in Dakota, Nebraska, Kansas, Montana, Idaho, Washington Territory, Oregon, California, and Arizona, in exploring new fields, organizing churches and Sunday-schools, arranging for occasional services at places where it is impracticable to appoint local missionaries, preaching wherever there is opportunity. Missionaries of the Society have been the first to explore scores of new settlements the past year as they have explored thousands of others in the past. For years yet this kind of service will be required.

The call for missionaries to serve newly-organized churches has been far beyond the ability of the Society to answer. Where it is practicable, two or more churches are supplied by one man. The missionary pastors last year preached at 1,385 stations and out-stations. All churches aided are pressed to do first all they can for themselves, and at the earliest possible moment to dispense with aid from the Society. About twenty churches have become self-supporting the past year. In portions of Dakota and Montana the drouth of last season and other adverse circumstances seriously crippled the financial ability of many small churches and retarded their progress toward self-support. Large ingatherings have been enjoyed by some of the churches, and revivals have been general. A few general missionaries, with special evangelistic gifts, would constitute a valuable addition to our forces in the newer States and Territories.

The general or State missionaries are Rev. D. E. Haltman, D.D., for Wisconsin, Rev. J. Sunderland for Minnesota, Rev. G. W. Huntley for Northern Dakota, Rev. C. E. Higgins for Iowa, Rev. J. W. Osborn for Nebraska, Rev. D. D. Proper for Kansas, Rev. Dwight Spencer for Utah, Idaho, and Montana, Rev. A. B. Banks for the Puget Sound region, Rev. G. J. Burchett, D.D., for Oregon, Rev. W. H. Latourette for California and western Nevada. Without the constant, watchful care of these large fields by such capable general missionaries, it is next to impossible to maintain and carry on our work efficiently.

Rev. Dr. Haigh, of Chicago, has continued,

as heretofore, superintendent of missions for his extensive district, including sections which have had no benefit of the services of a general missionary. This work, with the increased attention which is required for the development of benevolence in the churches, has become too vast to be compassed by one man, however capable.

It has been deemed wise, therefore, to make a division of the district, leaving for Dr. Haigh Northern Illinois, Iowa, Wisconsin, Minnesota, and Northern Dakota, and constituting Southern Dakota, Nebraska, Wyoming, Kansas, and Colorado as a separate district. Rev. H. C. Woods, D.D., of St. Paul, Minn., has accepted the appointment as Superintendent of Missions for this territory. This appointment has been received with much favor. It is believed that Dr. Woods, who has been so long and prominently identified with the effective missionary management in Minnesota, has exceptional fitness for this responsible position.

Rev. J. C. Baker, whose services as Superintendent of Missions for the North Pacific Coast have contributed largely to the development of our interests there, retires from this position, as the North Pacific Baptist Convention ceases to be, and the work heretofore done under its auspices is taken up by the Oregon Convention, the Puget Sound Association, and the Convention of Eastern Washington and Northern Idaho. Brother Baker leaves the work in excellent condition and with credit to himself.

THE WESTERN DISTRICT.

REV. WILLIAM M. HAIGH, D.D., SUPERINTENDENT OF MISSIONS, AND DISTRICT SECRETARY.

The work in this district, in its three-fold character—missionary, constructive, and financial, has been prosecuted through the year on substantially the same principles as heretofore, and with similar results. The *missionary* work though hampered, especially in the newer regions, by the limitations of the treasury, has been markedly successful. The *constructive* work of organizing the State forces for missionary supervision and self-support has gone forward with noticeable steps, and the growing power of these organizations is manifest to all.

The *financial* work of training these new regions to take the larger national interests of the Society into their sympathies and efforts has also met with a good degree of success, and it is already seen that a healthier and more vigorous life comes to these States by this system than followed the old plan of expecting from a missionary State no practical interest in the work beyond their own borders.

In Minnesota steady and gratifying advance has been made. Forty-one missionaries were employed, serving forty-six churches with fifty-eight outstations. They raised on their fields for all purposes \$36,501.34, of which \$2,545.82 was for benevolent objects. The total receipts for the year were \$8,170.15 against \$7,193.04 last year. The number of contributing churches increased from 119 to 136. In addition the contributions for the general work of the Society are steadily growing, reaching this year about \$1,446.83. The year will always remain a marked one for denominational progress in the State. More work on church edifices is being done and projected than for many years. An almost general revival of religion has been enjoyed by the churches, and the total additions were 2,218, the net gain being a little more than 11 per cent. The total contributions for all purposes are \$193,331.70, a gain of \$49,672.75, or 33 per cent. The missionary contributions for the State average \$4.50 per member, and the entire contributions \$18.67 per member.

In Iowa we had 41 missionaries serving 82 churches and outstations. These churches raised on their fields for all purposes \$30,148.76, of which \$3,221.42 was for benevolent objects. The receipts were not equal to last year, being \$4,049.23. Indeed, the whole year has been one of more than usual difficulty, owing to the constant drain which is being made on the churches by emigration further west, and to the fact that for some months the State was without a financial secretary. The contribution for the general work of the Society, introduced by themselves, continues to grow. Rev. Dwight Spencer has spent five months this winter in the State, and by his forceful presentations has interested the people both in his special work in Utah and the general work of the Society.

He reports visiting 86 churches, delivering 98 sermons and lectures, distributing 15,445 pages of literature, travelling 8,360 miles.

The receipts for the year were \$2,562.95.

In Kansas 43 missionaries were under appointment in 47 churches and 45 outstations. These

raised for all purposes \$22,160.06, of which \$1,752.38 was for benevolent objects. The contributions from the State were \$3,392.63, besides a good beginning of \$581 on collection for the general work of the Society, which henceforth is to have a permanent place in the State. The year has been one of great progress. Many extensive revivals have been enjoyed. Forty-four new white churches, and 20 colored, have been organized, with 1,131 members, and signs of material advance are on every hand. A vast population is coming into the State, and calls for Missionary and Church Edifice aid are heard on every hand. The State, though suffering the consequences of previous retrenchment, is moving forward to her great task with hope and courage.

In Nebraska we had 28 missionaries laboring with 39 churches and many outstations. Quite a number of houses of worship have been dedicated or are nearing completion. A missionary for the Northwest has been employed, supported in part by the women's societies in the State. The total receipts were \$2,248.62, besides a small amount contributed for the debt and other general work. A large amount of aggressive work is being done and planned, especially in the chief cities and in the new regions, and no State promises richer results for the labor of our people, if only we can take advantage of the many inviting fields which open up before us.

Our work in Wisconsin is more encouraging than it has ever been. We had 40 laborers with 47 churches and 44 outstations. These churches raised for all purposes \$20,982.05, of which \$2,008.64 was for benevolent objects. The total receipts were \$5,793.11, being \$500 over last year, which was the Convention's high-water mark. In addition some \$1,257.81 has been contributed for the general and Church Edifice work of the Society. Many points of interest are opening up in this State, and the spirit of enterprise to occupy them is general and growing. Our work in this State is entering on a most hopeful stage.

In Dakota, since retrenchment began, our work has been done under great difficulties, but not without cheer. In North Dakota we have now 25 missionaries as against 18 last year, and the winter's work has been quite encouraging, notwithstanding the severity of the season. One hundred and twenty conversions are reported, and on a recent Sabbath 30 were baptized at several points. Numerous churches are

moving to erect houses of worship, and some have already made a beginning. The demand for further enlargement is very urgent. Eighty towns, all of them with Baptists in them, 14 of which are county seats, are without a Baptist church. A work of special interest in a colony of Roumanians, recently settled in Wells and Foster counties, is going on. A German student from Rochester has labored among them with marked success through the winter, and has just been ordained as their pastor.

In Southern Dakota we have had 33 missionaries under appointment but no general missionary, in consequence of which the general interests of the region have suffered for want of adequate oversight, though the work in local churches has been prosecuted with great fidelity. Some marked revivals have been enjoyed, and the prospects for the coming season are brightening and hopeful.

Illinois, no longer a missionary State, has contributed directly to our treasury for five years, and in the northern half, which alone belongs to this district, has given the past year \$9,643.10, a sum more than equal to what was contributed by the whole State for State and Home Missions together five years ago.

Our work among the foreign population of Illinois is still prosecuted by us, and we have had 11 Germans, 7 Scandinavians, and 1 French laborer. The work, especially in the city of Chicago and vicinity, has been attended with marked success, and demonstrates with new force the necessity for attempting much greater things. The events of the past year have shown to the whole American people the danger of allowing a giant city to grow up in the very heart of the nation with the powers of ignorance, superstition, and vice gathering with cancerous fury. The noble bands of our foreign-speaking disciples, who with truly apostolic zeal and sacrifice are ranged to beat back the powers of evil, have a task all too great for their strength. The whole country has a stake in the future character of this young city, and if the Society should decide that broader and more effective measures must be used to strengthen our work within its bounds it would only be doing what the brethren of other names are planning to do on a most liberal and comprehensive scale.

The work of supervising this vast district has grown enormously, calling for a travel the past year of 24,000 miles. The division of the dis-

strict which is now to take place comes none too soon for all concerned.

As this is the last report to come under the present arrangement, it is not inappropriate to add a few words as to the results of the system of co-operation between the States and the Society, which has been the chief feature in this district for about nine years. It was in the summer of 1878 that the Board of the Minnesota Convention proposed to our Board a plan on which substantially we have been working ever since. It went into operation October 1, 1878, and soon demonstrated its superiority over all methods used before, so that in 1879 it was taken up by Iowa, then Nebraska and Kansas, with such modifications as experience dictated, and was quickly adopted in other parts of the country. Before this the missionary work was done in each State partly by the Society and partly by the State Board, with no living unity, no orderly plan, no enthusiasm, and with meagre results. The new system wrought immediate change by bringing the States into living union with the Society, by making responsibility definite and supervision certain, by bringing to each State the experience of the rest, and by creating at once a missionary enthusiasm and courage which have brought most gratifying results. It has enabled us to employ with good effect a large number of Missionaries, and erect in suitable places many houses of worship, and has specially aided in developing the latent resources of the region. The receipts into the Society's treasury from this field for 1878 just before the adoption of the plan were \$4,404.22. The receipts on the same field for the year 1886 were \$33,238.77, of which about \$10,000 were for the general work outside these States; and for the year just closed, \$37,497.60, of which \$14,046.86 were for the general work of the Society. Its very success has made a division imperative, and, under the competent leader who has been chosen, its further extension beyond the Missouri will doubtless bring rich blessings to that wonderful region.

UTAH.

There have been no marked changes in our missions in Utah. The church at Ogden is prosperous. The church at Salt Lake City, owing to removal of some of its members and other causes, has not increased in numbers. At both places good Sunday-schools are maintained. The *Baptist Moun-*

taineer, a monthly paper edited and published by Rev. L. L. Wood, our missionary at Salt Lake City, has been very helpful in disseminating the truth among the people.

"The Golden Bible" is the title of a book by Rev. M. T. Lamb, a former missionary of the Society in Utah, who has made a fresh and searching examination into the base imitations, the puerilities, the inconsistencies, and the anachronisms of the "Mormon Bible." The work has received very high commendation as the most effective blow yet delivered against the foundations of the Mormon faith. Mr. Lamb is under appointment to labor as an itinerant in Utah, to lecture and disseminate this book as means may be furnished for the purpose.

It is truly pitiful that American Baptists have but two or three men combating this gigantic and growing system, which has a large number of missionaries effectively laboring throughout the Union, as well as in other countries. A Scandinavian missionary is greatly needed for Utah. The lady missionaries appointed by the Women's Baptist Home Mission Society (Chicago), though encountering many difficulties, have been valued helpers in Ogden and Salt Lake City.

The stringent legislation by Congress, last winter, in respect to polygamy and other matters vital to the Mormon system, may produce a marked change in Utah.

THE GERMANS.

The German Baptist churches of the country, though continually losing members, who, as they become thoroughly American in speech and tastes, find their religious home in American churches, steadily increase in numbers and in general efficiency in their missionary and benevolent organizations. In co-operation with the German Baptist Convention the Society's field includes the province of Ontario, Canada, and extends from New England to the Pacific Coast. At Castle Garden Rev. John Schiek continues the acceptable missionary, not only among his countrymen but to others whom he is able to reach by his knowledge of other languages.

That our German Baptist pastors and churches are doing a work among the German speaking population that American churches are not doing and cannot do finds illustration in the fact that one such church in Brooklyn, N. Y., in ten years received upon profession of faith in Christ 171 persons who were the direct descendants of Roman Catholic parents and sixty others who had been outspoken unbelievers in the Bible.

THE SCANDINAVIANS.

The steady influx of Scandinavians, and their active spirit of religious inquiry, make increased demands for more missionaries among them. Numerous calls have been refused, however, for want of means. In some States, as in Minnesota, Scandinavians comprise a large proportion of the Baptist strength.

Of the 192 Baptist churches in Minnesota, 63, or nearly one-third, are Scandinavians, and of the 11,022 members, 3,402, or nearly one-third, are Scandinavians. The Swedish Church at St. Paul has become self-supporting the past year, and the Tabernacle Church of Minneapolis (Danish-Norwegian), under the charge of Rev. O. Weenolsen, has had remarkable prosperity. Of the forty-two missionaries in this State last year, thirteen, or nearly one-third, were Scandinavians. In the East, as well as in the West, results of missionary labor among these people have been very gratifying.

THE FRENCH.

Work among the French has been prosecuted in Maine, Massachusetts, Rhode Island, Connecticut, and Illinois.

The State Convention of Connecticut and Massachusetts have co-operated with the Society in supporting missionaries in their borders. Notwithstanding desperate efforts of the Romish priesthood to prevent the people from hearing the truth, good congregations are gathered and many copies of the French New Testament are sold and given away. One man has sold about 600 copies of the Scripture to French Canadians, in some instances exchanging the word of God for rosaries, images, and crucifixes, the

use of which these Catholics were persuaded to abandon for the use of the Scriptures. Rev. J. N. Williams is still General Missionary for New England.

THE COLORED PEOPLE.

It is just twenty-five years since the Society, at its annual meeting at Providence, R. I., May 29th, 1862, committed itself to the work of evangelization and Christian education of the colored people of the South. The report of the Board contained a recommendation on the subject, which was referred to a special committee, two of whom, Rev. B.T. Welch and Rev. N. Colver, had been prominent in the great controversy at the meeting in Philadelphia, in 1844.

In the light of what has transpired since, the resolutions presented by that committee and adopted by the Society have historic interest, and so are worthy of reproduction here *

June 25th, 1862, the Executive Board decided: "That immediate measures be taken for the occupation by our missionaries of such Southern fields as in the Prov-

* "WHEREAS, We recognize in the recent abolition of slavery in the District of Columbia, and in the setting free of thousands of bondsmen by the advancement of our national armies into the insurgent States, a most impressive indication that Divine Providence is about to break the chains of the enslaved millions in our land, and thus furnish an unobstructed entrance for the Gospel among vast multitudes who have hitherto been shut out from its pure teachings; and

"WHEREAS, We see in the entire organization of the social and religious state of the South, which must inevitably follow the successful overthrow of the rebellion, the Divine Hand most distinctly and most imperatively beckoning us on to the occupancy of a field broader, more important, more promising than has ever yet invited our toils; therefore

"Resolved, That we recommend the Society to take immediate steps to supply with Christian instruction, by means of missionaries and teachers, the emancipated slaves—whether in the District of Columbia or in other places held by our forces—and also to inaugurate a system of operations for carrying the Gospel alike to free and bond throughout the whole Southern section of our country, so fast and so far as the progress of our arms and the restoration of order and law shall open the way."

idence of God may be opened to our operations." At the same meeting two missionaries were appointed to labor among the negroes on the island of St. Helena, S. C. Thus the work began. To review its growth, and consider fully the questions now pressing upon us in regard to it, are impracticable here. These alone demand the exclusive attention of a special meeting of the Society, lasting two or three days. The two annual reports of the Board preceding this have contained the suggestion that such a meeting will be most appropriate this year.

It seems on many accounts to be not only appropriate but necessary. It should be held in the South, where it will be accessible to the colored people themselves. Although by the sixth Article of the Constitution the Executive Board are invested with power, "if deemed necessary by two-thirds of the members, to convene special meetings of the Society," and have taken steps to hold such a meeting, still, it seems preferable that the Society itself direct the Board to arrange for a special meeting at such place and time in the fall of 1887 as may be deemed best.

During the year colored missionaries have been under appointment in Virginia, North Carolina, South Carolina, Florida, Louisiana, Texas, Indian Territory, Arkansas, Kansas, and some other States and Territories in the North. Rev. H. Woodsmall has rendered valuable service in holding ministers' institutes, organizing the benevolent, missionary, and educational work in Arkansas and portions of Tennessee and Mississippi.

THE INDIANS.

The principal work of the Society for the Indians is still in the Cherokee nation, Indian Territory. Among the Delawares, also among the Sacs and Foxes of the Territory, also at the Pyramid Lake and the Walker River reservations in Nevada, missionaries have labored. The number of missionaries to the Indians the past year has been 12, of whom 5 were white and 7 natives. Mr. Nathaniel A. Potts (Wal-le-lu), who addressed the Society in 1882, and who was expecting to enter upon his labors in the Territory this year,

died last winter. Mr. G. W. Hicks, who has pursued his studies at Rochester for two years, is under appointment to labor at the Wichita Agency, Ind. Ter. The year appears to have been one of much religious interest among our churches in the Territory, nearly 600 baptisms reported for 1886. Rev. D. Rogers reports 7,653 Baptists in the Territory, 2,538 of whom are among the colored people. A few white Baptists are included in the remainder.

Rev. W. E. Roscoe and wife, missionaries to Alaska, reached their destination at Kadiak Island, about 1,500 miles northwesterly of San Francisco, and 500 miles westwardly from Sitka, September 22d, 1887. Mrs. Roscoe is supported by the Woman's American Baptist Home Mission Society (Boston). Communication between Kadiak and the United States is interrupted from November to May, so that but little information has been received from them. What has come to hand shows the need of the Gospel for that people, who have become incorporated with the population of our country. The terribly corrupting influences of adventurers and reckless whites have not yet been so powerfully experienced in the Kadiak district as in the Southeastern district of Alaska. Being somewhat isolated, this island and its surroundings seem to afford a more hopeful field of labor, eventually, than the regions along the line of pleasure and business traffic.

A noticeable event and one that is destined, probably, to work great changes in the condition of the Indians on reservations, is the passage of "The Land in Severalty Bill," by Congress, and which was approved by the President, February 2d, 1887.

It is mortifying to consider that American Baptists have missions at but three of the 169 Indian Reservations of the United States, and that for the conversion of these pagans in our own land it is exceedingly difficult for the Society to find suitable laborers.

THE CHINESE.

Rev. Dr. Hartwell continues as Superintendent of Chinese missions in California.

In San Francisco he has had an efficient native helper in the person of Tong Tsin Cheung. Street preaching to large and attentive Chinese congregations has been conducted to some extent. Regular services have been held in the rented premises, which consist simply of a room designed for business purposes, but now fitted up for the school and for public worship.

The time has come for the Baptists of America to put this Chinese mission on a better footing. It can be done for about \$15,000. It must be done, somehow, speedily.

It is disgraceful to us that the work should be carried on under present disadvantages. Chinese paganism, with its fourteen Joss houses continually open and elaborately fitted up in the city of San Francisco, puts to blush American Christianity as represented by Baptists, with only a plainly furnished rented store-room as a place of worship. Mission headquarters for our Chinese work in San Francisco must be the specialty the coming year.

At Oakland, Fresno, Chico, and Sacramento, in California, missions are established. The Portland mission, under the auspices of the First Baptist Church, has been unable to secure an acceptable native preacher, for whose support the Society stands pledged.

The Women's Home Mission Societies of Boston and Chicago co-operate in the work in California.

A number of conversions and baptisms are reported for the year. The Chinese have learned to distinguish between the godless element, from which they have suffered persecution, and the Christian element, which seeks to do them good. In mingling with them in their places of business it is common to hear them refer to our Superintendent of Missions as a "Jesus man."

MEXICO.

There has been a decided advance in the interest of the denomination in the evangelization of Mexico. This is due not a little to the visit of Rev. W. H. Sloan at the last annual meeting, and for about three months afterward among the churches. Observing

brethren who have visited Mexico and perceived the need of the Gospel for that people have returned to advocate enlargement of operations there. The interest has extended to some of our theological seminaries. Two students have offered themselves as missionaries to Mexico, and others are considering the question.

Three new appointments of American missionaries have been made. Rev. S. Gorman, formerly, as again recently, missionary to New Mexico, where he acquired such knowledge of the Spanish language as to use it readily in public discourse, was appointed to Aguas Calientes, 338 miles north of the City of Mexico, where he arrived Feb. 16th, 1887. He has a native assistant, and reports favorable indications. Rev. Robert Whitaker, of the graduating class at Newton Theological Seminary, is under appointment to Central Mexico, expecting to begin his labors July 1st. Rev. A. J. Steelman, of Roselle, N. J., is also under appointment to the same field.

Central Mexico, the district of which Rev. W. H. Sloan is the Society's Superintendent of Missions, embraces the States of Mexico, Tlaxcala, Puebla, Oajaca, Morelos, Guerrero, Michoacan, Hidalgo, Queretaro, Guanajuato, Aguas Calientes, San Luis Potosi, Vera Cruz. This district adjoins that of Brother Westrup in Northeastern Mexico, which includes much of the States of New Leon and Tamaulipas.

In the States of New Leon and Tamaulipas, in Northeastern Mexico, our interests are in a very satisfactory condition. Rev. Thos. M. Westrup now gives his entire time to general missionary service, the church at Monterey having as its pastor Rev. F. T. Treviño. Rev. Merced Flores is transferred to Lampazas and Laredo. Two native missionaries, in addition to those previously under appointment, have been put into the field this year. Nearly every month baptisms have been reported.

The consolidation of the three Baptist papers heretofore published in Mexico is an event worthy of note. Three papers, *El Mexicano Bautista*, published by Rev. T.

M. Westrup at Monterey; *El Heraldo Mexicano*, published by Rev. T. W. Powell at Saltillo; and *La Luz*, published by Rev. W. H. Sloan, of the City of Mexico, have been consolidated under the name of *La Luz*, which will be published at the latter city under the immediate direction of Mr. Sloan, with whom Messrs. Westrup and Powell are associated as editors. This assures to all the Baptists in the Republic a much better paper than would have been possible under the previous arrangement. Such a paper is indispensable as a means of communication for all the churches and missionaries, as well as for the promulgation of the truth.

The other noteworthy occurrence, viz., the securing of mission property for headquarters in the City of Mexico, is referred to particularly under the department of Church Edifice work.

III.—CHURCH EDIFICE DEPARTMENT.

GRANTS TO CHURCHES.

The number of churches aided to erect houses of worship is the same as the year previous, viz., 62—by gifts, 29; by loans, 29; by gifts and loans, 4. The churches aided are in 22 States and Territories. Those having gifts are as follows: In Colorado, 1; Dakota, 7; Idaho, 1; Illinois, 1; Iowa, 2; Kansas, 5; Mexico, 2; Minnesota, 2; Mississippi, 2; Montana, 2; Nebraska, 3; New Mexico, 1; North Carolina, 1; Oregon, 3; Texas, 5; Washington, 1; Wisconsin, 2.

Those having loans: In Arizona, 1; Arkansas, 1; Dakota, 1; Idaho, 1; Illinois, 2; Ind. Ter., 1; Iowa, 1; Kansas, 2; Minnesota, 2; Mississippi, 1; Missouri, 1; Montana, 2; Nebraska, 1; New Mexico, 1; Oregon, 1; Tennessee, 1; Texas, 10; Washington, 3.

American churches, 47; German, 1; Scandinavian 6; Colored, 7; Mexican, 1.

The following table shows the number of churches actually assisted during the last six 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	20
1884-5	113	61	39	13
1885-6	62	23	36	3
1886-7	62	29	29	4

The aggregate amount of gifts has been \$10,818.05; of loans, \$13,325. The gifts have averaged \$338.06; the loans have averaged \$403.79. The \$24,143 thus employed has secured to the denomination church property valued at about \$175,000.

The number of churches that have paid off their loans during the year is 41. The whole number of outstanding loans to churches is 224. The whole number of churches aided has been 843.

RECEIPTS.

The receipts for the Loan Fund have been \$7,051.04, of which \$1,000 was from legacies, \$6,051.04 interest on loans.

This Fund amounts to \$122,047.18, and is sufficiently large for all demands that are likely to be made upon it.

The receipts for the Benevolent Fund have been \$78,645.64; from contributions, \$35,361.53; from legacies, \$41,379.17; from investments, \$1,604.94, and a gift repaid, \$300. Of this sum \$22,390.58 was designated for mission headquarters in the City of Mexico, the gift of \$6,450 by John D. Rockefeller, Esq., for the purchase of a site being included. A friend of the colored people in the South has given \$2,000, designated for church edifice work among them. There have been but two or three contributions from churches.

The loss entailed upon the permanent gift fund, as stated one year ago, has been partially repaired by the appropriation thereto of \$35,000 from the Gardner Chilson legacy. By the adjustment elsewhere referred to in this report, it is hoped additional sums will ere long be received for this purpose.

More numerous and larger offerings for immediate use are greatly needed.

MISSION HEADQUARTERS, CITY OF MEXICO.

The specially noteworthy incident in this department is that which relates to mission headquarters in the City of Mexico. Directly after the last annual meeting a special call was made for not less than \$25,000 for this object. Rev. W. H. Sloan spent about three months in presenting the subject to churches and individuals, during which period he was directly instrumental in securing fully \$14,000, including the generous gift of Mr. Rockefeller above referred to. Early in January the sum called for had been pledged, and a considerable portion thereof paid. Immediately thereupon the Board authorized Dr. O. C. Pope, Superintendent of Church Edifice Work, and W. W. Bliss, Esq., Ass't Cor. Secretary, to proceed to Mexico, and with Rev. Mr. Sloan to secure a site and make all necessary arrangements for the erection of the buildings.

This was successfully accomplished, and on February 26th, 1887, ground was broken for the first Protestant church edifice ever erected in that city. The buildings consist of a church edifice on the American plan, with adjacent rooms for the school and the printing press, and the missionary's residence detached. Dr. Pope remained in charge of the work for about two months. It is expected that the buildings will be ready for occupancy early in the fall. This gives us a habitat and a position in that city which would be impossible otherwise.

IV.—EDUCATIONAL.

The names of these institutions, their locations, when founded, and when incorporated, together with the names of presidents and the 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., 19 years.
2. Shaw University, Raleigh, N. C., founded 1865, incorporated 1875; H. M. Tupper, D.D., 22 years.
3. Atlanta Seminary, Atlanta, Ga., founded originally at Augusta, 1867, transferred to Atlanta, 1879, incorporated 1879; S. Graves, D.D., 2 years.

4. Roger Williams University, Nashville, Tenn., founded 1864, incorporated 1883; W. H. Stifer, D.D., 2 years.*

5. Leland University, New Orleans, La., founded 1870, incorporated 1870; Rev. M. C. Cole, acting President. Now self-supporting.

6. Bishop College, Marshall, Tex., founded 1881, incorporated 1885; Rev. S. W. Culver, 6 years.

7. Selma University, Selma, Ala., founded 1878, incorporated 1878; Rev. C. L. Purce, 1 year.

8. State University, Louisville, Ky., founded 1873, incorporated 1873; W. J. Simmons, D.D., 7 years.

9. Hartshorn Memorial College, Richmond, Va. (for females only), founded 1884, incorporated 1884; Rev. L. B. Tefft, 3 years.

10. Florida Institute, Live Oak, Fla., incorporated 1873, school opened 1880; Rev. J. L. A. Fish, 7 years.

11. Indian University, Muskogee, I. T., founded at Tahlequah, 1880, transferred to Muskogee, 1885, incorporated 1881; Prof. A. C. Bacone, 7 years.

II. UNINCORPORATED INSTITUTIONS.

1. Wayland Seminary, Washington, D. C., founded 1865; G. M. P. King, D.D., 18 years.

2. Benedict Institute, Columbia, S. C., founded 1870; Rev. C. E. Becker, 5 years.

3. Jackson College, Jackson, Miss., founded at Natchez, 1877, transferred to Jackson, 1883; Rev. Chas. Ayer, 10 years.

4. Spelman Seminary, Atlanta, Ga. (for females only), founded in 1881; principals, Miss S. B. Packard, Miss H. E. Giles, 6 years.

5. Creek Freedmen School, Tullehassee, I. T., founded 1883; G. E. Burdick, Ph.D., Sup't, 1 year.

6. International School, Monterey, Mex., founded 1883; under the supervision of Rev. Thos. M. Westrup; Antonio 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 the City of Mexico, Salinas, Apodaca, and Santa Rosa, Mex., and Tahlequah, I. T. There are also mission night-schools for the Chinese in Oakland, San Francisco, Sacramento, and Fresno, Cal., conducted principally by missionaries of the Society.

The schools are in thirteen States and Territories and in Mexico. They report an enrollment of 3,021 pupils, 310 of whom have the ministry in view.

* D. W. Phillips, D.D., Theological Professor (late President), 22 years.

SCHOOLS FOR THE COLORED PEOPLE.

The number of schools supported wholly or in part by the Society for the colored people is fifteen. Leland University, New Orleans, La., with an endowment of nearly \$100,000, is no longer dependent on the Society, and so is not included in this number. A new school, in its incipiency, and maintained the past year by designated funds, has been in operation at Little Rock, Ark.

The number of teachers for the year has been 122. Of this number 57 were men and 65 women. In the list were 23 colored teachers.

The enrollment of pupils for the year has been 2,807; 1,255 young men; 1,552 young women.

The number under sixteen years of age was 533; of those preparing to preach, 307; of those preparing to teach, 967; of those desiring to go as missionaries to Africa, 35; of medical students, 38.

The amount paid for teachers' salaries has been \$59,260.98. The various incidental expenses are about covered by receipts from tuition fees, room rent, etc.

Some of the schools report a much larger surplus than others; indeed, some report almost nothing. It is an erroneous notion that the Society should educate without any charge, and board students at bare cost, when many are able to pay the low tuition fee of one dollar per month, and also such a price for board that a surplus for ordinary and extraordinary expenses and repairs shall be met thereby without drafts upon Christian beneficence. In other words, the same principle should apply to these institutions as to churches, viz.: they shall provide for their own support as far as possible, and receive from the Society as little as possible consistent with efficiency in their work.

Beneficiary aid in money has been bestowed only as funds have been designated for that purpose. In some cases tuition fees and room-rent have been remitted. The utter financial inability of some students anxious to get an education makes a heavy

draft upon the sympathies of those in charge of these schools and compels some flexibility in the enforcement of regulations of this character.

Contributions from the colored people for special improvements and for the support of teachers and for beneficiaries have been made to some extent in Virginia, South Carolina, Florida, Georgia, Alabama, Mississippi, Kentucky, Louisiana, Texas, and Arkansas. In some States numerous local or associational schools have been started, which so enlist the sympathies and claim the contributions of the people that little or nothing additional can be obtained for the schools of the Society. In time these local schools may become feeders to our institutions if the latter can be properly equipped and sustained for the work of higher education.

In some States we have to encounter powerful competition from institutions of other denominations which have obtained State appropriations for their support. South Carolina appropriated \$8,000 to an institution under Methodist auspices. Georgia appropriates \$8,000 and Mississippi \$3,000 to two schools under Congregational control. Some denominations have no hesitation in asking and laboring for such State appropriations, even alleging that their schools are undenominational in spite of facts to the contrary, and employing the argument as applicable to all as to one, that as the institutions are doing excellent educational work in and for the State they should receive its appropriations. The Society never has sought State aid. We believe that the principle is wrong and that the appropriations now made should be abolished.

SPIRITUAL RESULTS.

The spiritual results as shown in the conversions of pupils have been gratifying. At Wayland Seminary 16 conversions are reported; at Shaw University, 29; at Roger Williams University, 4; at the State University, Louisville, 7; at the Atlanta Baptist Seminary, 9; at Spelman Seminary, 70; at Benedict Institute, 2; at Selma University,

9; at Hartshorn College, 3; at Bishop College, 3.

The inculcation of religious truth by daily study of the word of God and the formation of Christian character are still prominent features in these institutions, which were born of the missionary spirit, which have been characterized by the missionary spirit, and whose fruits are seen not only in the conversion of impenitent students, but especially in the widespread interest among the students for the evangelization of Africa.

THESE SCHOOLS THE HOPE OF AFRICA.

The six colored missionaries who went to Africa about three years ago, and the five who went the past year, were from these schools of the Home Mission Society. Wayland Seminary reports 10 students who hope to go to Africa; Richmond Theological Seminary, 13; Hartshorn Memorial College, 2; Shaw University, 10; Benedict Institute, 4; Selma University, 1; Jackson College, 5; Bishop College, 8. In other institutions a lively interest in African Missions is reported, though the number of those desiring to devote themselves to missionary service there is not given.

The fact that about 40 of these students hope to labor in Africa is a matter of special significance as showing what important bearings the maintenance of this branch of Home Mission work has upon the evangelization of the "Dark Continent."

MINISTERIAL EDUCATION.

The education of young men for the ministry continues to hold a prominent place in these schools. While the number preparing themselves for this service is large, 307, it is by no means what it should be. Many are prevented from coming by reason of their extreme poverty.

The Richmond Theological Seminary is becoming known as a higher institution for this purpose, to which more and more students from other schools will come, as they come from academies and colleges to theological seminaries in the North. Shaw University has been strengthened in its faculty by the accession of Rev. T. E. Skinner, D.

D., for many years pastor at Raleigh, N. C., and prominent in denominational affairs at the South. At Selma University Rev. E. M. Brawley, D.D., resigned in the fall of 1886, and Rev Chas. L. Purce, formerly a student at the Richmond Institute, was elected President. In the other schools work has gone on in this department substantially as last year.

ENDOWMENT NECESSARY.

The conclusion of twenty-five years of the Home Mission Society's educational work for the colored people of the South ought to be signalized by a large increase to the endowment funds for the maintenance of these institutions. Not less than \$100,000 additional should be thought of; \$250,000—\$10,000 for each of the twenty-five years—would be far more worthy of the denomination, as well as a fitting expression of gratitude for the great blessings that have attended the work to the present hour. Indeed, an endowment of \$1,000,000, at five per cent. interest, yielding an annual income of \$50,000 would be inadequate; for presently it will require \$75,000, and by A. D. 1900 doubtless \$100,000, to maintain these institutions.

When we consider that six American Baptist Theological Seminaries for white students have an endowment of over \$2,000,000 and that three Baptist Universities at the North have over \$2,500,000 endowment, saying nothing of the value of grounds, buildings, libraries, and equipment amounting to nearly a \$1,000,000 more, this call for at least \$250,000 toward the endowment of these large and growing schools, and so for the partial relief of the Society, cannot be regarded extravagant but rather a very modest appeal.

The only institutions with any endowment are Richmond Theological Seminary, \$55,000; Shaw University, \$66; Wayland Seminary, \$39.50, something however being expected soon from the estate of Ex-Governor Coburn; Roger Williams University, \$1,295; Leland University, \$95,000; Benedict Institute, \$28,000, the interest of which is to be added to the principal until \$50,000

is reached, hence for the present no relief to the Society. Aside from Leland University, which is now self-supporting, there are at least ten established institutions with valuable properties which ought to have such an endowment as would place them beyond peril. Shaw University alone, with its invaluable medical school, should have \$100,000. The fitting time has come for a grand forward movement in this direction.

INDUSTRIAL EDUCATION.

In many of the schools the department of industrial education is well organized. In nearly or quite all, something is done in this respect. Eight institutions issue monthly papers, the students doing the principal work of type-setting, printing, etc. The young men are taught in carpentry and other trades; the young women in dress making, housekeeping, caring for the sick, etc.

Appropriations for industrial education have been made by the agent of the Slater Fund, to seven of our schools. The indirect as well as the direct benefits of careful attention to these practical matters is very perceptible among the students.

MEDICAL EDUCATION.

The Leonard Medical School at Raleigh is attracting much attention. Nearly forty students have been studying medicine the past year. President Tupper says:

"The new medical class is larger and superior in talent to that of previous years. An impetus has been given to medical education in consequence of the success that has attended the class which graduated last spring, all of its members having entered into a good practice in some of the chief cities and towns in the South. Several of our older students, and among the best scholars we have ever graduated, have returned to take a four years' course in medicine."

At Spelman Seminary, special instruction is given the students in medical matters and in the treatment of the sick. Adjacent to the grounds of the Institution a site has been conditionally secured for the erection of a building to be used as a training school for nurses and for hospital purposes, under the

auspices of "The Franklin Hospital Society." This will really be auxiliary to Spelman Seminary, if the funds can be secured for the erection of the building.

SCHOOLS FOR THE INDIANS.

The Indian University, near Muskogee, Ind. Ter., grows in favor with the Indians. Sixty-nine students have been enrolled, six of whom are preparing for the ministry. President Bacone says: "Students have come from the Cherokees, the Choctaws, the Chickasaws, the Creeks, the Delawares, and the Seminoles. Many others from these tribes and from the Blanket Indians, farther west, have wished to enter the school, but, having no means of support, have been unable to do so." Three hopeful conversions are reported.

The Institution sustained a great loss in the death of Professor Shoemaker, soon after entering on his work last fall.

At Tahlequah the demand for a Christian primary school under Baptist auspices has been so great that it has been continued with enlarged and improved accommodations. Miss Sweet who had it in charge most of the year was laid aside by sickness in February, but the work has been successfully carried on by others.

SCHOOLS FOR THE MEXICANS.

The school at Monterey in charge of Mr. Antonia Garcia has been well attended. There is considerable prejudice in Mexico against the co-education of boys and girls. For several months a lady teacher has had most of the girls under her separate care. Day schools have been maintained, through the wise and liberal co-operation of the Woman's American Baptist Home Mission Society (Boston), at Santa Rosa, Apodaca, Salinas, and the City of Mexico. The Christian value of such schools, in which the Scriptures are read daily to children of people many of whom have never owned a copy of the Scriptures, cannot be estimated. Intelligence and devotion are thus made to go hand in hand.

SCHOOLS FOR UTAH.

The school building erected by the Woman's American Baptist Home Mission

Society, on a part of our church lot in Salt Lake City, was destroyed by fire last winter. It was plainly the work of an incendiary. Mormonism has been guilty of darker deeds than this. A new and better building is to be erected the coming season, with funds obtained from insurance, and additional gifts. A school of a higher grade is desirable.

Large sums have been, and are being expended by other denominations for schools in Utah. It is not within the scope of the Society's Educational work to make any appropriations for such purposes, except as funds may be thus designated.

DENOMINATIONAL SCHOOLS IN THE WEST.

The feeling is prevalent in the West as in the East that each Christian denomination should have its own educational institutions. Some denominations within a few years have organized societies for the express purpose of fostering and wisely directing such enterprises. Thus, an educational plan for a vast region is possible, while concentration in any point is practicable, whenever occasion calls for it. Baptists have no such organization. There is no comprehensive plan. The establishment of schools is left solely to individual action. Perhaps the owner of a town site offers land for a campus, and a few thousand dollars are pledged for buildings, when at once it seems that "the indications of Providence" are that the school should be started. A high-sounding name is decided upon, trustees selected, resolutions passed by the association in which it is located, then by adjacent associations, and then—it becomes an institution which has "claims upon the denomination."

The first claim, of course, is strongly pressed upon that particular State or Territory in which perhaps there are not half-a-dozen self-supporting churches. Without endowment and with small tuition fees, the school can be maintained only by contributions from churches most of which are feeble and largely dependent on the Society for the support of their pastors. The result is obvious. Again and again these educational enterprises have made such heavy drafts upon mission churches in the vicinity as to retard

their progress toward self-support. In other words, the Society becomes indirectly, to a certain extent, the financial helper of these institutions. Missionaries of the Society must be managers of these schools. Sometimes an agent is appointed whose urgent appeals secure collections which lessen the collections for missionary work in the State. And it is not uncommon that, after a few years of painful struggling, the institution ceases to be. Early death or lingering misery is the usual lot of institutions prematurely started where there is but a small and feeble constituency to nourish them. During the past two or three years the approbation of the Board has been invoked and given in behalf of some of these schools. Officers of the Society, at least semi-officially, have given much assistance in difficult matters connected therewith.

Is it not time for the denomination to have a defined policy and better methods in matters of so much importance as the establishment of denominational schools in the West? Shall the Home Mission Society continue to be virtually the general educational society of American Baptists for our Western fields? Is there not need of an organization whose attention shall be given particularly to these affairs—an organization to advise what shall be done, when, where, and how it shall be done, and which shall render needful assistance in doing it? In the Society's mission fields there are not less than ten of these educational undertakings projected or in operation.

DISTRIBUTION OF RELIGIOUS LITERATURE.

The Society's missionaries report having sold and distributed 5,908 Bibles and Testaments, and 408,864 pages of tracts. This religious literature has been supplied principally by the American Baptist Publication Society. The American Tract Society has also made grants to a number of our missionaries.

In Mexico a large amount of religious literature has been distributed with the effect of awakening a spirit of inquiry among large numbers of the people. In New England, particularly among the French Catholics,

several hundred copies of the Scriptures have been sold and given to those desirous of possessing them, while effective tracts prepared by some of our missionaries have been extensively distributed.

WOMEN'S HOME MISSION SOCIETIES.

The Woman's American Baptist Home Mission Society (Boston), in its general work, sustains a very close relation to this Society, both in the appointment of teachers and the payment of their salaries, as well as in reports of service rendered. They have provided for the salaries of thirty-eight teachers, and have passed through the Society's treasury during the year \$11,206.91.

The Woman's Home Mission Union of Connecticut has sent \$743.50 for designated objects, chiefly for the support of teachers.

The Woman's Baptist Home Mission Society of Michigan has co-operated, in the support of missionaries in the West, in Mexico, and in the South, sending for these purposes \$1,290.

The Women's Baptist Home Mission Society (Chicago) has sent directly to our treasury \$1,087.44, mainly for specified objects, and largely for the new church in the City of Mexico. Other contributions have been made to objects related to the Society's work: to the treasuries of co-operating State Conventions, \$1,887.65; to their missionary teachers who labor in connection with the Society's schools, \$2,441.64; to other objects, mainly to aid students in our schools, \$448.73. These sums aggregate \$5,812.46.

There is manifest among the women of our churches not only an increased interest in the work of the Society, but also, in many instances, a strong desire for closer co-operation in this work.

HALF A MILLION ANNUALLY FOR HOME MISSIONS.

The proportions of the Society's work are truly gigantic. The opposing forces of ignorance, error, and evil are gigantic. To hold what we have and to achieve what we should is a gigantic undertaking. No other missionary organization on this continent embraces in its scope of operations a threefold

work—Missionary, Church Edifice, Educational—like that of the American Baptist Home Mission Society. A full half a million dollars are urgently needed every year for these purposes.

The Baptist denomination is a giant—in size. But to boast of size without evidence of corresponding Christian achievement is but to beget for us contempt. In missions, the little Moravian band puts to blush many a denomination boastful of its bigness. Dormant potency is as useless as impotence. With all honor to a few who have come with liberal offerings to the help of the Lord against the mighty, it remains sadly true that, after all that has been said and done to arouse the denomination in respect to its duty to these vast, promising, pleading, Home Mission fields, it is hardly half awake. Two hundred and fifty thousand dollars as the contribution of more than 700,000 Baptists to whom the Society chiefly looks for its resources certainly is not a gigantic benevolent effort. The Society needs \$100,000 for Church Edifice Work, \$100,000 for Educational Work, and \$300,000 for missions in general on this continent, this year and every year. The constituency of the Society are abundantly able to give this without feeling it, without any sacrifice whatever. For this the Society pleads. It asks for fifty per cent. increase from churches now contributing and for an increase of fifty per cent. in the number of contributors.

Thankful to God for the progress of the past few years; recognizing that the work is His, not ours, except as His servants; to Him we commit anew all these great interests for the ensuing year, pleading that the day of His power may speedily come when His people shall be made willing to so honor the Lord with their substance and the first fruits of their increase that the half million needed shall be cheerfully offered annually for the conquest of this continent for Christ.

By order of the Board,

HENRY L. MOREHOUSE,

Corresponding Secretary.

E. T. HISCOX,

Chairman.

Schools.

BENEDICT INSTITUTE.

At Benedict Institute, Columbia, S. C., "Founder's Day" was observed March 16th, when the regular exercises of the school were suspended, and a special programme appropriate to the occasion was carried out.

Dr. Brawley, of the *Baptist Tribune* (which, by-the-way, is an excellent paper), has an appreciative editorial concerning Mrs. B. A. Benedict and her great work for the colored people.

It is such a fitting tribute from a well-known representative of the colored people, that we give it entire. Let the chaplet be put on the brow of the worthy benefactor while living. Let others learn from this also how they may honor God, and build for themselves imperishable monuments in the hearts of a grateful people.

"MRS. B. A. BENEDICT."

"Whoever aids in giving to a man mental and moral development, and lifts him into manly independence, is his true friend and benefactor; and whoever, in the desire to perpetuate the life and virtues of a loved one, erects a monument out of cultured and consecrated human hearts, does not only that which will perpetuate his memory, but also renders mankind a service of the highest and noblest character. Such was the act and such the purpose of Mrs. B. A. Benedict in founding Benedict Institute. Designed primarily as a memorial of her husband, she founded the school in 1872. Since then, until now, she has tenderly watched its growth and prosperity with the solicitude of a parent, and has added gifts from time to time until, with the gifts of others, the colored Baptists of South Carolina have an institution which could not be replaced with \$60,000.

Fifteen years have passed away since the doors of the Institute were thrown open and students invited to enter. Through all these years Mrs. Benedict has been spared until she has been permitted to see some of the fruits of her generous investments. On Wednesday of last week she completed her 77th year, and when the students assembled for services in commemoration of Founder's Day, could she have been permitted to look in upon the bright faces and happy hearts—faces beaming with intelligence, and hearts happy because they have been redeemed—she would have felt amply rewarded for her consideration and kindness shown to her less fortunate brethren.

But such is the perennial character of a good act that its influence never stops—it never dies. The students now at Benedict Institute are but one small detachment of the whole number who, within its walls, have received impressions for good which will last them through life, and which they in turn will make upon others. Hundreds have come to this place of learning unconverted, and have gone away happy Christians. Many came with perverted views of

Christian truth and worship, seeing things "through a glass, darkly," and returned to their homes and churches elevated in moral tone, developed in Christian character and prepared to teach others even as they themselves had been taught.

And since these results have been attained in the few short years of the past, when the institution is but yet in its childhood, what may we not expect in the years to come, when the school shall have put on the vigor of manhood? No mortal can foretell.

In behalf of the 100,000 colored Baptists of South Carolina we send our heartiest congratulations to Mrs. Benedict upon the completion of her 77th year, and join with her many friends throughout the land in the prayer that for some years to come she may still be spared to be with us to behold the further development of her work, before she shall be called hence to receive her reward from Him whom she clothed and sheltered and fed in the persons of His poor and untutored brethren and sisters."

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Russell S. Sargent,	Boston, Mass.,	May 18.
Robert Whitaker, J.	Waltham, Mass.,	June 10.
Thomas A. Whitaker,	Waltham, Mass.,	June 10.
Whitman L. Wood,	Warwick, R. I.,	May 19.
Charles Russell Upton,	Providence, R. I.,	June 17.
John O. Bergh,	New Haven, Conn.,	May 2.
George H. Horne,	Ridgewood, N. Y.,	May 24.
Otis A. Dike,	Sherburne, N. Y.,	May 19.
John M. Davis,	Cuba, N. Y.,	May 27.
J. H. Boyes,	Himrods, N. Y.,	May 26.
T. B. Marlie,	West Salem, Pa.,	May 5.
I. N. McIntyre,	Bethany, W. Va.,	May 2.
W. A. Maddox,	Grass Lick, W. Va.,	May 28.
J. S. Marples,	Alder Branch, Tenn.,	May 8.
J. B. Boyd,	Yellow Creek, Ga.,	Apr 17.
W. J. Thompson,	Double Heads, Ga.,	May 8.
Josiah J. Stephenson,	Philadelphia, Ga.,	Mar. 25.
J. S. Fincher,	Cross Roads, Ga.,	Apr. 23.
M. A. C. Bennett,	Summerville, Ga.,	May 15.
J. E. Barrett,	Greenville, Ala.,	_____
Frank Isaacs,	Amozion, La.,	Apr. 22.
A. J. Withers,	Mt. Olive, Tex.,	_____
I. T. Gillespie,	Hunt County, Tex.,	_____
J. W. Whatley,	Hunt County, Tex.,	_____
Nathan D. Bullock,	Thompson's Creek, Tex.,	Apr. 7.
I. S. Brundage,	Washington Township, O.,	May 12.
W. A. Pavy,	Burney, Ind.,	May 1.
J. B. Reynolds,	Upper Alton, Ill.,	May 11.
J. W. Neyman,	Benson, Ill.,	May 19.
H. Ryerson,	Salt River, Mich.,	May 25.
E. O. Smith,	Wauwatosa, Wis.,	May 5.
H. G. Reynolds,	Blue Rapids, Kan.,	_____
Josiah Smedley,	Two Mile Creek, Kan.,	May 15.
M. F. S. Henton,	Union, Oreg.,	May 12.

CHURCHES ORGANIZED.

PLACE.	DATE.
Skowhegan, Me., Bethany Baptist Church,	May 24.
Prospect Park, Pa.,	May 10.
Williamsport, Pa., Bethel Baptist Church,	May 22.
Laurel Hill, Va.,	May 1.
Thomas Fork, W. Va.,	May 21.
Hunter's Fork, W. Va.,	May 29.
Wilsonburg, W. Va.,	May 22.
New Haven, Ky.,	Apr. 10.
Newberry, S. C.,	Apr. 17.
Dornsville, S. C.,	May 7.
Apple Valley, Ga.,	May 15.
Champion Town, Ga., Mount Sinai Church,	May 28.
ChIPLEY, Ga.,	Apr. 17.
Hamburg, Miss.,	Apr. 17.
Bethel, Tex.,	Apr. 17.
Manshaca, Tex.,	Apr. 17.
West St. Paul, Minn., German Baptist Church,	Apr. 14.
Trenton, Mo.,	Apr. 18.
Bufordville, Mo.,	Jan. 15.
Cash City, Kan.,	Jan. —
Pleasant Valley, Kan.,	Jan. 27.
Kanona, Kan.,	Jan. —
Altory, Kan.,	Jan. —
Libo, Kan.,	Feb. —
Redemption, Kan.,	Feb. 16.
Almena, Kan.,	Feb. 27.
Purdyville, Kan.,	Mar. 12.
Mount Pleasant, Kan.,	Mar. 20.
Big Timber, Kan.,	Apr. 15.
Pratt Center, Kan.,	Apr. 12.
Medicine Lodge, Kan.,	Apr. 24.
Hay Springs, Kan.,	Apr. 24.
Great Bend, Kan.,	Apr. 24.
Coolidge, Kan.,	May 3.
Kiowa, Kan.,	May 8.
Quenemo, Kan.,	May 16.
Leota, Kan.,	May —
Millard, Kan.,	June 5.
Galt, Dakota,	May 15.
Los Angeles, Cal., Swedish Baptist Church,	May 22.
Roslyn, Wash.,	Apr. —
San Isidro, Mex.,	

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Rochester, N. Y., Plymouth Ave. Baptist Church,	May 8.
Columbia, Va., Memorial Baptist Church,	May 12.
Stuebenville, Ky.,	May 29.
New Hopewell, Tenn.,	May 22.
Bristol, Tenn.,	June 5.
Manchester, Tenn.,	June 5.
Greensboro, N. C.,	May 15.
Macon, Ga., First Baptist Church,	May 15.
Perkin's Junction, Ga.,	May 15.
County Line, Ga.,	May 22.
Alpharetta, Ga.,	May 15.
ChIPLEY, Ga.,	May 29.
Atlanta, Ga., Third Baptist Church,	June 5.
New Liberty, Ind.,	May 15.
Grand Cote, Ill.,	May 29.
Rehobath, Tex.,	Apr. 17.
Ferns, Tex.,	May 22.
Gilliam, Mo.,	May 1.
Bellevue, Mo.,	May 1.
Spring Valley, Mo.,	May 1.
St. Louis, Mo., Water Tower Baptist Church,	Apr. 24.

Minneapolis, Minn., North East Baptist Church,	May 15.
Sioux City, Iowa, Immanuel Baptist Church,	May 11.
East Los Angeles, Cal.,	May 1.
Eureka, Cal.,	May 1.
Oakland, Cal., Swedish Baptist Church,	May 8.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Joseph Storer,	71	Well's, Me.,	May 3.
Albert Aaron Ford,	46	Kent's Hill, Me.,	June 3.
David Gage,	77	Manchester, N. H.,	May 11.
Lewis Holmes,	74	Plymouth, Mass.,	May 24.
Edward J. Deckmann,	54	Pittsburg, Pa.,	May 20.
R. R. Taylor,	29	Cave Spring, Va.,	Apr. 30.
T. D. Rust,	63	Greenville, Ky.,	May 11.
John E. Montague,	69	Bethel Hill, N. C.,	May 8.
A. Murcherson,	—	Jacksonboro, S. C.,	May 7.
James Randall,	—	Carnesville, Ga.,	May 27.
Jared Jackson White,	42	Decatur Co., Ga.,	Mar. 30.
Ithamar May Chapman,	71	Streetsboro, O.,	May 6.
Asa L. Prescott,	70	Kaneville, Ill.,	Apr. 30.
J. S. Eisenbrey,	—	Commerce, Mich.,	May 16.
Charles Bailey,	65	Lawrence, Mich.,	May 14.
Supply Chase,	87	Detroit, Mich.,	June 4.
John M. Taggart,	—	Colorado Springs, Colo.	May 17.

Home Mission Appointments

IN JUNE.

- The following new appointments were made:
- Rev. W. J. Simmons, D.D., District Secretary for the Colored People, in the Southern States.
- Rev. R. J. Hack, Germans in Tonawanda, N. Y.
- " Peter Rech, Germans in Erie, Pa.
- " D. M. Pierce, Colored People in S. C.
- " Louis Wiesel, Germans in Coal City, Ill.
- " August Johnson, Swedes in Evanston, Ill.
- " George D. Menger, Germans in Faribault, Minn.
- " S. M. Lee, Colored People in Nicodemus, Kansas.
- " W. F. Re Qua, McAllister and vicinity, Ind. Ter.
- " Geo. W. Read, Chadron, Neb.
- " W. H. Mueller, Germans in Big Stone City, Dak.
- " Jacob Staub, Germans in Warner, Dak.
- " C. R. Upton, Grand Forks, Dak.
- " Donald McGregor, Hillsdale and vicinity, Mont.
- " T. S. Leonard, Dillon, Mont.
- " Harvey Linsley, Las Animas, Colo.
- " I. D. Fleming, Central Colony, Cal.
- " W. G. Miller, Roseburg and Looking Glass, Oreg.
- " J. M. Haskell, Gresham, Oreg.
- " Louis Glaeser, Germans in San Francisco, Cal.

- The following re-appointments were made:
- Rev. William Ritzmann, Germans in Bridgeport, Conn.
- " John Jaeger, Germans in New Britain, Conn.
- " C. H. Schmidt, Germans in Syracuse, N. Y.
- " David Zwick, Germans in Albany, N. Y.
- " Albert Brandt, Second German Church, Newark, N. J.
- " F. Sievers, Pilgrim (German) Church, Union, N. J.
- " John C. Schmitt, Third German Church, Philadelphia, Pa.
- " John H. Meyers, Germans in Scranton, Pa.
- " Henry Wernick, Germans in Newport, Ky.
- " William Appel, Germans in Louisville, Ky.
- " H. Geo. Carstens, Germans in Denton, Texas.
- " Wm. Lipphardt, Germans in Evansville, Ind.

Rev. J. Scholz, Hastings St. German Mission, Chicago, Ill.
 " F. A. Licht, Second German Church, Chicago, Ill.
 " G. Mengel, Germans in South Chicago, Ill.
 " Henry Becker, Germans in Quincy, Ill.
 " William Pfeiffer, Germans in Springfield, Ill.
 " August Boelter, Germans in Walshville, Ill.
 " Theodore Klinker, Germans in Green Garden, Ill.
 " A. Freitag, Second German Church, Detroit, Mich.
 " John Miller, Germans in Casco, Mich.
 " R. Machholz, Germans in Milwaukee, Wis.
 " Jacob Albert, Germans in Minneapolis, Minn.
 " August Marquart, Germans in Winona, Minn.
 " C. Shoemaker, Germans in Muscatine, Iowa.
 " G. Koopmann, Germans in Fulton, Iowa.
 " D. H. Cooley, D.D., Council Bluffs, Iowa.
 " J. O. Dean, Rockford, Iowa.
 " P. Jentoft, Danes in Cedar Falls, Iowa.
 " C. Carlsen, Danes in Atlantic and Harlan, Iowa.
 " Claas Regier, Germans in Lincoln Co., Kan.
 " D. A. Homfeld, Germans in Lyon's Creek, Kan.
 " George Burgdorff, Germans in Ellinwood, Kan.
 " O. F. Zeckser, Germans in Mill Creek, Kan.
 " B. Eisele, Germans in Hillsboro, Kan.
 " A. W. Snider, Columbus, Neb.
 " Alphonzo Lewis, Zion (Colored) Church, Omaha, Neb.
 " J. R. Deckard, Mandan, Dakota.
 " A. F. Brauns, Germans in Carrington, Dakota.
 " B. Matzke, Germans in Spring Creek, Dakota.
 " William Achterberg, Germans in Madison, Dakota.
 " E. B. Porter, Loveland, Colo.
 " A. J. Sturtevant, Vallego, Cal.
 " Frank Barnett, Ogden, Utah.
 " John Croeni, Germans in Bethany, Oreg.
 " Knut Nelson, Scandinavians in Tacoma, Wash., and along the Puget Sound.
 " J. B. Hartwell, D.D., Superintendent of Chinese Missions for the Pacific coast.
 " Samuel Becker, Germans in Logan and Zurich, Ontario.
 " Andrew Stern, Germans in Tavistock, Ontario.

Rev. F. A. Petereit, Germans in Manitoba and North West Territory.
 " J. A. Wirth, Afognack, Alaska.
 " H. Woodsmall, Colored People in the Southwest.
 Miss Nellie E. Hartwell, Chinese Mission School, San Francisco, Cal.
 The following teachers were appointed:
 At Richmond Theological Seminary, Richmond, Va.—Rev. Chas. H. Corey, D.D., Pres.; Prof. J. Endom Jones; Prof. D. N. Vassar.
 At Hartshorn Memorial College, Richmond, Va.—Rev. L. B. Tefft, Pres.; Miss Carrie V. Dyer; Miss Lillian M. Van Cleef.
 At Benedict Institute, Columbia, S. C.—Rev. C. E. Becker, Pres.; Mrs. M. C. Becker; Mrs. J. R. Armstrong; Rev. G. F. Genung; Mrs. G. F. Genung.
 At Atlanta Baptist Seminary, Atlanta, Ga.—Rev. S. Graves, D. D., Pres.; Prof. W. E. Holmes.
 At Jackson College, Jackson, Miss.—Rev. Charles Ayer, Pres.; Mrs. Charles Ayer; Miss Emily C. Ayer.
 At Bishop Baptist College, Marshall, Texas.—Rev. S. W. Culver, Pres.; Mrs. S. W. Culver; Miss Rose Fowler; Prof. F. D. Shaver; Mrs. M. A. C. Shaver.
 At Indian University, Muscogee, Ind. Ter.—Prof. A. C. Bacone, Pres.; Rev. David Crosby; Mrs. David Crosby; Miss Alida Baker.
 At Cherokee Academy, Tahlequah, Ind. Ter.—Rev. Alex. A. McLeod; Miss Lillis A. Newton.
 At State University, Louisville, Ky.—C. F. Sneed; Miss Lucy W. Smith.
 At Florida Institute, Live Oak, Fla.—Mrs. E. O. Daniels.
 At Shaw University, Raleigh, N. C.—Rev. H. M. Tupper D.D., Pres; Rev. Thomas E. Skinner, D. D.; Prof. A. W. Pegues; Prof. N. F. Roberts; Miss Martha J. Powell; Miss Clara H. Denslow; Miss Lena Kennedy; Prof. A. B. Vincent; Prof. Samuel N. Vass; Dr. L. A. Scruggs.
 At Wayland Seminary, Washington, D. C.—Rev. G. M. P. King, D.D., Pres.; Rev. W. B. Johnson; Miss Susan A. Curtis; Prof. Albert M. Richardson; Miss Annie C. Howard; Mrs. M. A. Magee.
 At Santa Rosa, Mexico.—Manuel Lopez.

FINANCIAL STATEMENT.

FOR APRIL.

MISSIONS AND EDUCATION.

Expenditures for the month, - - - - -	\$1,720 42
Donations from Churches, Sunday Schools and Individuals, - - - - -	5,832 42
Legacies, - - - - -	1,550 58
Income from Rent of Real Estate, - - - - -	14 00
Total for April, - - - - -	\$7,397 00

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$2, 294 71
Interest for Loan Fund, - - - - -	326 31
Total receipts from all sources, - - - - -	\$2,621 02
Total receipts from all sources, - - - - -	\$10,018 02

FOR MAY.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$24,901 25
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Donations from Churches, Sunday Schools, and Individuals, -	\$10,951 66
Legacies,	488 86
Tuition, Room Rent, etc., from Students,	2,252 58
Income from Investments,	272 00
" " Rent of Real Estate,	48 60
Sale of Real Estate,	600 00
" " Stock,	218 80
Home Mission Monthly and Jubilee Volume,	136 94
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Total for May,	\$14,969 44
Donations, Legacies, etc., from April 1, to May 1,	7,397 00
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Total for two months,	\$22,366 44

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, -	\$599 88
Legacies " " "	1,330 59
Interest " " "	87 50
Legacy " Loan "	250 00
Interest " " "	377 39
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Donations and Interest in April,	\$2,645 36
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Total receipts from all sources,	\$5,266 38
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Total receipts from all sources,	\$27,632 82

Contributions and Legacies

APRIL, 1887.

[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, \$176.33.

Turner, Mrs. Betsey Teague	50
Livermore Falls Church	22 70
Hallowell Church	14 00
Bangor, First Church	50 00
Second Church	20 00
C. E. F. Designated for Chapel Builders' Fund:	
Bangor, First Church Sunday school	31 13
Blue Hill Sunday school	8 00
Designated for Mexico:	
Bath, Elm Street Church, Young Peoples Society	30 00
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NEW HAMPSHIRE, \$60.00.	
Pottersville Church	5 00
New Ipswich Church	10 00
Nashua, First Church	45 00

VERMONT, \$45.50.

Ludlow Church	5 00
Middlebury Church	10 00
Whiting, Rev. Lyman Smith and family	2 50
Brandon Church	28 00
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MASSACHUSETTS, \$1,683.17.	
Amherst, a friend	5 00
Church and Sunday school	23 95
Worcester, Pleasant Street Church	50 00
Dewey Street Church	30 00
Boston, First Church	358 76
Union Temple Church	200 00
Lowell, First Church	55 35
Royalston, First Church	9 50
Roxbury, Mrs. S. E. Parker	15 00
North Scituate, Lucy Turner	4 00
Malden, First Church	26 77
Wakefield Church	87 00
Bellingham Church	2 00
North Bellingham Church	3 18
Newton Center Church	134 15
West Acton Church	12 00
Cambridgeport, Charles River Sunday school	14 18
Swampscott Church	7 03
Lawrence Church, Second	26 00
A friend	1 60
Needham Church	12 00
Springfield, State Street Church	314 43
Whitman Church	21 97
Cambridge, First Church, add	250 00
*For Spellman Seminary, Ga. :	
Whitman Church	3 80

C. E. F. Designated for Chapel Builders' Fund: Lowell, Branch Street Sunday school Mission Band.....	11 00
RHODE ISLAND, \$411.85.	
Providence, Fourth Church	20 00
Friendship Street Church	43 46
Fourth Church Sunday school.....	16 00
Steward Street Church.....	108 92
Pawtucket, First Church.....	132 00
Warren Church.....	90 22
Olneyville, W. L. Wood.....	1 25
CONNECTICUT, \$1,064.40.	
Meriden, First Church.....	23 40
C. E. F. Designated for Chapel Builders' Fund: Tariffville Sunday school.....	4 00
Meriden, First Church, Sunday school.....	37 00
Designated for Mexico: Stamford, J. B. Hoyt.....	1,000 00
NEW YORK, \$2,618.80.	
New York City, Calvary Church.....	70 00
Fifth Avenue Church, J. F. Comey.....	150 00
J. H. Lippincott.....	100 00
Walter N. Wood.....	21 00
Trinity Church.....	148 08
Sixteenth Church.....	40 07
Macdougall Street Church.....	107 60
Fifth Avenue Church, J. F. Plummer.....	100 00
Union Theological Seminary, Society of Inquiry.....	2 25
Niagara Falls Church.....	5 60
North Hector, Garrett Clawson.....	500 00
Hamilton, Mrs. C. M. Hartshorn, Desig.....	1 00
Gouverneur Church.....	11 82
*For Richmond Theological Seminary: New York City, Calvary Sunday school, for Student.....	50 00
C. E. F. Designated for Church at Livermore, Iowa: New York City, per Miss C. P. Simpson.....	33 38
William A. Canldwell.....	1,000 00
For Chapel Builders' Fund: Batavia Sunday school.....	10 00
Port Richmond, Judson Miss. Society, Park Sunday school.....	35 00
Catskill Sunday school.....	14 00
Schenectady, First Church Sunday school.....	5 00
La Grange Sunday school.....	10 00
LEGACY.	
Penn Yan, estate of Mrs. Harriet R. Owen.....	200 00
NEW JERSEY, \$327.29.	
Newark, First Church.....	116 52
Sunday school.....	45 76
West Hoboken, First Church.....	30 00
Sunday school.....	15 00
Elizabeth, Central Church.....	70 01
Bloomfield Missionary Society of Sunday school.....	50 00
PENNSYLVANIA, \$100.58.	
LEGACY.	
Montrose, Estate of Margery Gunnison.....	100 58
MARYLAND, \$10.00.	
Baltimore, Baptist Mission, desig.....	10 00
DISTRICT OF COLUMBIA, \$9.90.	
*Washington, 19th Street Church, Perseverance Missionary Society.....	9 90
VIRGINIA, \$2.50.	
Richmond, Rev. A. R. Griggs.....	2 50
LOUISIANA, \$10.00.	
New Orleans, A Friend.....	10 00
OHIO, \$1,387.27.	
Cleveland, First Church.....	122 64
C. E. F. Designated for Chapel Builders' Fund: Greenville Sunday school.....	14 63

LEGACIES.	
Dayton, Estate of Julia S. Barney.....	1,000 00
Granville, Estate of P. R. Gorton.....	250 00
MICHIGAN, \$289.21.	
Detroit, First Church.....	289 21
INDIANA, \$5.00.	
Muncie, Rev. S. Go din, debt.....	5 00
ILLINOIS, \$2.50.	
Griggsville, Mrs. B. B. Carpenter.....	2 50
IOWA, \$15.85.	
Independence Church.....	6 20
Burlington, Rev. E. C. Spinney, D. D., Desig.....	5 00
C. E. F. Designated for Chapel Builders' Fund: Independence Church.....	4 65
NEBRASKA, \$6.25.	
C. E. F. Designated for Chapel Builders' Fund: Oxford Sunday school.....	6 25
OREGON, \$35.00.	
Salem, S. R. Jessup, M. D.....	20 00
Baker City, H. W. Estes.....	15 00
DAKOTA, \$37.33.	
Tower City Church.....	23 00
Sunday school.....	4 00
C. E. F. Designated for Chapel Builders' Fund, De Smet Sunday school.....	10 33
UTAH, \$10.00.	
C. F. F. Designated for Chapel Builders' Fund, Salt Lake City Sunday school.....	10 00
CALIFORNIA, \$220.34.	
State Convention, W. R. Strong, Treas.....	200 00
C. E. F. Designated for Chapel Builders' Fund, Sacramento Calvary Sunday school.....	20 34
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,148.64.	
Designated for Santa Cruz, Cal.....	10 00
For Teachers at Spelman Seminary, Ga.....	550 00
" " " State University, Ky.....	88 88
" " " Utah School, Utah.....	110 00
" " " Hartshorn Memorial College, Va.....	50 00
" " " Wayland Seminary, D. C.....	35 00
" " " Creek Freedmen School, Ind. Ter.....	50 00
" " " Choctaw Freedmen School, Ind. Ter.....	27 78
" " " Florida Institute, Fla.....	14 29
" " " Mexico School, Mex.....	60 00
" " " Mather School, S. C.....	40 00
For Student at Spelman Seminary, Ga.....	50 00
" " " Mather School, S. C.....	5 69
" " " Choctaw Freedmen School.....	9 00
For Teacher at Santa Rosa.....	16 00
" " " Apodaca.....	16 00
" " " Salinas.....	16 00
Total.....	\$9,677 71

CONTRIBUTIONS AND LEGACIES.

MAY, 1887.

MAINE, \$59.55.

Farmington Church.....	6 50
Lewiston, First Church.....	16 00
Houlton, First Church.....	27 55
C. E. F. Sedgwick Church, for Chapel building.....	8 50
Auburn, Dividend for Chinese Mission Building.....	1 00
NEW HAMPSHIRE, \$156.71.	
Pennacook Church.....	56 00
Rumney Depot, Rev. H. F. Brown.....	5 00
Antrim Church.....	38 71
C. E. F. Amherst. G. H. Shaw.....	57 00

VERMONT, \$36.95.		NEW YORK, \$2,498.71.	
Putney Church.....	5 55	Fort Miller Church.....	10 85
Proceeds of Sale of Lace (donated).....	6 40	Fort Edward Church.....	6 15
*For Spelman Seminary, Ga.:		White Creek Church.....	9 00
Saxtons River, Bible School of Vt. Academy.....	25 00	Greenwich, J. McClelland.....	100 00
MASSACHUSETTS, \$2,116.02.		Brooklyn, E. J. Whitney.....	5 00
Boston, Collections, per Rev. J. D. Rossier.....	3 00	E. D. Union Avenue Church.....	52 80
Clarendon Street Church.....	245 56	Washington Avenue Church.....	18 42
Cambridge, B. O. Pierce.....	20 00	Ballston Spa Sunday school.....	14 00
Granville, O. J. Gibbons.....	25 00	West Winfield Church.....	36 00
Southbridge, Robert H. Cole.....	100 00	Buffalo, Delaware Avenue Church, in addition.....	100 00
Andover Church.....	10 00	Botskill Church, in addition.....	5 50
Newton Center Church.....	100 00	Kennedy Church.....	1 10
Society of Inquiry, Newton Theological Seminary.....	15 10	Lima Church.....	25 00
Waltham, Miss Lydia E. Farwell.....	5 00	Alabama Church.....	9 18
Princeton, Asa H. Goddard.....	25 00	New York City, First Church.....	174 38
Chicopee Falls, First Church.....	5 00	Swede Church, per Rev. O. Lindh.....	40 00
Clinton, First Church.....	10 53	Amsterdam, First Church.....	30 00
Cambridgeport, First Church, Cambridge.....	50 00	Hess Road Station, R. W. Noble.....	50 00
Lynn, Mrs. Holden, designated.....	5 00	Walton, First Church.....	6 66
Winchester Church.....	14 84	Livingston Association, Churches.....	40 33
Worcester, Lincoln Square Church.....	300 00	Stamford, First Harperfield Church.....	3 74
East Gloucester Church.....	6 05	Adams Center Church.....	8 50
Grafton, First Church.....	24 88	Millerton, Ladies of Baptist Church.....	3 04
West Acton.....	14 56	New Woodstock Church.....	21 21
Salem, First Church, a Member.....	100 00	Carmel Sunday school.....	5 00
Ludlow, F. Gallup.....	2 00	Lima Sunday school, designated.....	10 00
Lowell, Branch Street Church.....	23 10	West Greenwich Church.....	12 00
A Friend.....	3 00	*For Indian University, I. T.:	
South Hadley Falls, A Friend.....	25 00	Buffalo, Washington Street Church, per	
Newton Church.....	48 84	W. B. H. M. S., Ill.....	25 00
Cambridge, Second Church.....	10 00	*For Cherokee Academy, I. T.:	
Chelsea, First Church, Woman's Home Mission Society Mite Box Collections.....	35 79	Hamilton, Woman's Home Mission Society.....	30 00
Arlington Church, in addition, by B. S. Thing.....	200 00	C. E. F. Saratoga, Regent Street Sunday school, for chapel building.....	9 49
Westboro Church.....	70 00	New York City, Edward S. Clinch.....	200 00
Roslindale Church.....	5 21	Macedon Sunday school, for chapel building.....	6 37
Milford Church.....	8 00	LEGACIES.	
*Lynn, Mrs. Holden.....	5 00	New Lebanon, Estate of Maria L. Waite.....	200 00
*Worcester, Pleasant Street Sunday school, for Richmond Theological Seminary, Va.....	12 50	C. E. F. Pembroke, estate of Nancy Siler.....	1,230 59
For Shaw University, S. C.....	12 50	NEW JERSEY, \$262.13.	
*Southbridge, Infant class at Sunday school: For Student at Spelman Seminary, Ga.....	6 20	Morristown Church.....	42 30
*Westminster Sunday school, for Student at Spelman Seminary, Ga.....	20 00	Bordentown Church.....	87 94
*For Richmond Theological Seminary, Va.:		Daretown, Pittsgrove Church.....	4 57
Milton, Wallace C. Stratton, M. D.....	50 00	North Camden Church, balance.....	6 52
*For Hartshorn Memorial College, Va.:		Morristown, Mrs. C. C. Bishop, for purchase of "Our Country" for distribution.....	75 00
Stoneham, First Church Mission Band.....	15 00	Church, in addition.....	31 00
*For Benedict Institute, S. C.:		Lyons' Farms Church.....	5 00
Arlington Sunday school.....	20 00	C. E. F. Stelton, August Stelle.....	10 00
Mrs. Abner Wyman.....	15 00	PENNSYLVANIA, \$194.49.	
Boston Sunday school, G. F. D. Paine.....	50 00	Philadelphia, Pilgrim Sunday school.....	7 61
Saltillo Mission Band.....	4 00	Fifth Church, Bible school.....	50 00
*For Atlanta Seminary, Ga.:		An aged member.....	50
Leominster Church, per W. A. B. H. M. S.....	7 00	Falls of Schuylkill Church.....	10 35
Winchendon Church.....	15 00	Hallstead Church.....	4 00
*For Spelman Seminary, Ga.:		North Wales Church.....	10 00
Woburn Sunday school.....	25 00	Saltillo, Three Springs Church.....	7 76
Hyde Park, Miss S. B. Stevens.....	5 00	Sunday school, S. S. McVitty.....	10 00
North Scituate, per Miss S. T. Bailey.....	22 00	Chester Springs, Vincent Church.....	20 00
C. E. F. Southbridge, Robert H. Cole.....	100 00	Purchase Line, E. Mahoning Church.....	8 40
Haverhill, Miss Harriet A. Bradbury.....	20 00	Mount Pleasant Church.....	43 27
Reading Sunday school. For Chapel Building.....	5 00	Danville Church, balance.....	7 10
Ayer Sunday school. " " ".....	7 50	Cain's, Pequa Church.....	4 00
LEGACIES.		Springfield Church.....	6 50
Southbridge, estate of John Edwards, interest.....	27 00	C. E. F. Lewisburg, Miss Gwenny Rowland.....	5 00
Woburn, estate of Peter Fisk, interest.....	161 86	MARYLAND, \$20.00.	
RHODE ISLAND, \$321.53.		*For Hartshorn Memorial College, Va.:	
Davisville, Quidnessett Church.....	45 00	Baltimore Union Church, for new building.....	20 00
Providence, First Church, Miss M. M. Benedict.....	10 00	DISTRICT OF COLUMBIA, \$35.77.	
Union Church.....	45 00	Washington, Calvary Church.....	35 77
Newport, First Church.....	96 53	VIRGINIA, \$584.79.	
*For Hartshorn Memorial College, Va.:		*For Hartshorn Memorial College:	
Providence, young ladies of Cranston Street Church.....	100 00	Noel's, Mattapony Association.....	7 30
Arnold and Maine for building.....	25 00	For new building:	
CONNECTICUT, \$394.30.		Richmond, Hartshorn Educational and Missionary Society.....	57 96
*New Haven, Woman's Baptist Home Mission Union, For Benedict Institute.....	112 50	Rev. Lyman B. Tefft.....	100 00
For Mexico, school.....	48 00	*For Richmond Theological Seminary:	
C. E. F. Bridgeport, M. E. Morris, for Mexico.....	15 00	Noel's, Mattapony Association.....	20 28
LEGACY.		*Richmond, Hartshorn Memorial College:	
Hartford, Estate of Geo. E. Martin.....	218 80	Students for tuition.....	104 50
		" " Room rent.....	53 07
		Sundry.....	10 00

John F. Slater Fund.....	216 68
Richmond Theological Seminary: Students for tuition.....	15 00
WEST VIRGINIA, \$2.00.	
Petersburg, North Mill Creek Church.....	2 00
TENNESSEE, \$34.70.	
Memphis, Washington Street Church.....	10 10
Durhamville Church.....	2 00
Sunday school.....	3 60
*For Spellman Seminary, Ga.: Chattanooga, "B" Street Church.....	19 00
NORTH CAROLINA, \$218.28.	
*Raleigh, Shaw University: Students for tuition.....	127 51
" " Room rent.....	77 52
Sundry.....	8 25
*For Indian University: Ashville Church, "Workers Together".....	5 00
SOUTH CAROLINA, \$236.60.	
*For Benedict Institute: Anderson County Sunday school convention...	3 00
*Columbia, Benedict Institute: Students for tuition.....	104 00
" " Room rent.....	90 00
Sundry.....	34 25
*For Spelman Seminary, Ga.: Shaw Creek Church.....	5 35
GEORGIA, \$886.50.	
*For Atlanta Seminary: Atlanta, Friendship Church.....	3 00
Augusta, Friend.....	6 00
*For Spelman Seminary: Baconton, Rev. T. C. James.....	2 00
Thomson, Springfield Church.....	25 00
Atlanta, Friendship Church.....	25 00
Miss M. E. Barnes.....	15 00
Rome, S. Rutherford.....	1 00
Savannah, Second Church.....	20 00
*Atlanta, Spelman Seminary: Students for tuition.....	284 75
Boarding department.....	465 00
Atlanta Seminary: Students for Tuition.....	39 75
FLORIDA, \$153.65.	
Ocala, Rev. Geo. K. Allen.....	10 00
Baptist Convention, designated.....	50 00
*Live Oak, Florida Institute: Students for tuition.....	69 40
" " Room rent.....	24 25
MISSISSIPPI, \$1,643.01	
Pleasant Grove, Harmonia Hill Church.....	3 00
Vaiden, Mount Zion Church.....	5 25
Aberdeen, Second Church.....	23 45
Vaiden, Friendship Church.....	2 90
Sunday school.....	2 40
Lexington, Asia Church.....	6 25
Courtland, Shiloh Home Mission Society.....	70
Batesville, Zion Church.....	3 00
*Jackson, Jackson Col lege: Surplus returned.....	950 00
John F. Slater Fund.....	350 00
Students for tuition.....	106 50
" " Room rent.....	42 00
Boarding department.....	147 56
ARKANSAS, \$23.80.	
Morrilton, Mount Olive Church.....	2 15
Champagnell, Longview Church.....	2 25
Colsburg, St. Peters Church.....	1 25
Malvern, First Sunday school.....	1 40
Plummerville, Mount Olive Church.....	1 60
Sterling, Olive Church.....	1 00
Eldorado, Church and Sunday school.....	13 00
C. E. F. Arkadelphia, J. M. Knight, for Mexico.....	1 15
TEXAS, \$258.75.	
*For Bishop College: Gatesville, Bethlehem Church.....	12 75
Speigleville, Willowgrove Church.....	12 00
South Western Baptist Educational Society.....	27 00

*Marshall, Bishop College: Students for tuition.....	138 00
" " Room rent.....	69 00
OHIO, \$378.98.	
Marion Church.....	3 70
Martinsburg, First Church.....	8 81
Toledo, Olive Branch Church.....	2 50
Conneaut Church.....	3 50
Cincinnati, Third Church.....	45 20
Brookfield Church.....	1 50
Jefferson Church.....	25 00
Warren, First Church.....	17 00
Wellington Church.....	3 00
Youngstown Church.....	9 11
Cleveland, Idaka Sunday school.....	10 75
Xenia Church.....	107 20
*For Benedict Institute, N. C.: Cleveland, Euclid Ave. Church, Woman's Baptist Home Mission Society.....	75 00
*For Indian University, I. T.: Wyoming, Mrs. J. E. Tangeman's Sunday school class.....	25 00
South Vernon, Mission Circle.....	16 00
Cleveland, Mr. and Mrs. Eli Sanderson.....	10 00
*For Cherokee Academy, I. T.: Dayton, Sunday school of National Military Home.....	6 00
C. E. F. White Eye Plains Sunday school, for chapel building.....	5 62
Martinsburg Sunday school, for chapel building.....	4 00
MICHIGAN, \$612.96.	
Portland, Newell Griffin.....	5 00
Plainview Church.....	3 00
Bad Axe, First Church.....	3 70
Coldwater Church.....	63 34
N. Harlow.....	50 00
Hudson Church.....	10 09
Lapeer Church.....	11 00
Sunday school.....	5 00
Plymouth Church.....	2 00
Mrs. T. Hartsaugh.....	3 00
Imlay City Church.....	30 00
Sunday school.....	5 00
Attica Church.....	5 00
Grand Rapids, Fountain Street Church.....	96 10
Adrian, First Church.....	51 71
Rives Church.....	6 80
Sand Beach, First Church.....	21 00
Ann Arbor Church.....	12 16
Sunday school.....	4 99
Rollin Church.....	6 40
Berrien Springs Church.....	3 42
Pontiac, First Church.....	9 00
*Maple River Church.....	2 25
C. E. F. Berrien Springs, First Church.....	3 00
LEGACY.	
Alpine, Estate of Joseph Bullen.....	100 00
" " " " for Church Edifice Fund.....	100 00
INDIANA, \$22.71.	
Evansville, First Church.....	16 75
Monon Church.....	2 81
Livonia, Mrs. Elizabeth Kilso, designated.....	3 15
ILLINOIS, \$396.65.	
South Chicago, Swede Church.....	21 77
Jacksonville Church.....	13 10
Sunday school.....	22 00
Mendota.....	100 00
Morgan Park.....	53 00
Horace, Walnut Grove Sunday school.....	50
El Paso Church.....	22 35
D. Evans.....	5 00
Lockport Church.....	6 60
Sunday school.....	9 40
Wheaton, Church in addition.....	1 25
Chicago, First Church, Dr. T. B. Ives.....	20 00
" " Sunday school.....	35 74
Immanuel Church, D. G. Hamilton.....	10 00
Aurora Church.....	45 15
*For Cherokee Academy, I. T.: Elgin Sunday school.....	6 50
C. E. F. Benson Sunday school, for Chapel Build- ing.....	5 11
Lockport Sunday school, for Chapel Building.....	3 00
Rockford Sunday school, for Chapel Building.....	16 18

WISCONSIN, \$22.65.	
Union Grove Church.....	5 25
Beaver Dam Church, E. K. Reynolds.....	10 00
*For Spelman Seminary, Ga.:	
New Lisbon, Mrs. E. Pickering.....	1 00
C. E. F. Lake Geneva Sunday school for Chapel Building.....	6 40
MINNESOTA, \$21.25.	
C. E. F. Winona Sunday school for Chapel Building.....	12 00
Olivet Sunday school for Chapel Building.....	9 25
IOWA, \$472.11.	
Independence, Collections per Rev. C. E. Higgins.....	374 62
Newton Church.....	3 00
Clearfield Church.....	17 75
Floyd, Mrs. O. M. and Miss Clara Lapham.....	1 25
Lone Tree, Rev. J. C. Johnson.....	10 00
Chariton Church.....	9 75
Sibley Church.....	10 00
Afton Church.....	2 00
Ainsworth Church, in part.....	4 00
Columbus City Church.....	6 00
*For Hartshorn Memorial College, New Building:	
McGregor, Mrs. Thos. Arnold.....	20 00
C. E. F. Mitchell, E. L. Benedict for Mexico.....	2 00
Shellsburg, A Friend.....	5 00
Waverly Sunday school.....	4 24
Osage Sunday school for Chapel Building.....	2 50
MISSOURI, \$31.00.	
Singing Creek Church.....	3 25
St. Louis, Edgar L. Marston.....	10 00
*For Indian University, I. T.:	
Hannibal Missson Band.....	14 75
C. E. F. Long Branch Church, for Mexico.....	3 00
INDIAN TERRITORY, \$344.32.	
*Muscogee, F. B. Severs.....	50 00
W. V. Martin.....	10 00
Indian University:	
Students for Tuition.....	216 70
*Tahlequah, Cherokee Academy;	
Students for Tuition.....	67 62
KANSAS, \$9.75.	
Mound Valley Church.....	3 00
Concordia, Swede Church.....	4 75
C. E. F. Carbondale Sunday school for Chapel Building.....	2 00
NEBRASKA, \$279.91.	
Fremont, Collections per Rev. J. W. Osborn.....	90 20
Central City, Collections per Rev. J. J. Keeler:	
Mason City, Woman's Home Mission Society.....	5 00
Mrs. Trobey.....	30
Madison Church.....	10 71
Springview Church.....	3 00
Nebraska State Convention.....	46 20
Nelson Church.....	5 00
Wymore Church.....	3 01
Humboldt Church.....	2 00
Columbus Church.....	12 39
Valparaiso Church.....	4 80
Eagle Rock Church.....	15 95
Red Cloud Church.....	5 00
Baptist State Convention.....	43 70
Nebraska Woman's Baptist Home Mission Society.....	32 65
DAKOTA, \$30 90.	
Ellendale Church.....	2 00
Huron Church.....	6 30
Grafton Church.....	7 51
Stockholm Swede Church.....	2 27
Fargo, Swede Church.....	4 07
Calendonia, D. Freundberg.....	3 50
Bismarck, First Church.....	5 25
COLORADO, \$6.92.	
Denver, Broadway Church.....	6 92
MONTANA, \$4.00.	
C. E. F. Twin Bridges, Emmanuel Sunday school, for Chapel Building.....	4 00

WYOMING TERRITORY, \$4.22.	
Cheyenne, Colored Church.....	4 22
ARIZONA, \$10.55.	
Tempe, Miss Victoria Harmon.....	2 75
C. E. F. Prescott Sunday school, for Chapel Building.....	7 80
IDAHO, \$24.77.	
Moscow Church.....	9 25
Saguache Church.....	8 00
C. E. F. Boise City Sunday school, for Chapel Building.....	7 52
OREGON, \$44.46.	
Eugene City Church.....	27 46
Baker City, collections per Rev. E. P. Waltz.....	17 00
CALIFORNIA, \$1,443.25.	
Red Bluff Church.....	100 00
Orange Church.....	52 00
Baptist State Convention.....	1,100 00
Pasadena, First Church.....	40 00
*For Hartshorn Memorial College:	
Pasadena, Mrs. M. E. Case, for new building.....	100 00
C. E. F. Compton Sunday school, for Chapel Building.....	5 00
Penryn Sunday school, for Chapel Building.....	7 35
Chico Sunday school, " " ".....	10 70
Dixon Sunday school, " " ".....	20 00
Napa Sunday school, " " ".....	8 20
MEXICO, \$11.90.	
Monterey, collections per Rev. T. M. Westrup.....	9 70
*International School:	
Sundry.....	2 20
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,430.93.	
For Mrs. T. M. Merriman, Santa Cruz, Calif.....	20 00
Students in Spelman Seminary, Ga.....	102 50
Student in Indian University, I. T.....	10 00
Teachers in Spelman Seminary, Ga.....	600 00
Furnishing in " " ".....	35 00
Teachers in State University, Ky.....	88 96
" " " Utah School.....	110 00
Teacher in Hartshorn Memorial College, Va.....	50 00
Teachers in Mexico Schools.....	108 00
Teacher in Creek Freedman School, I. T.....	50 00
" " Cherokee Academy, I. T.....	19 45
" " Wayland Seminary, D. C.....	35 00
" " Choctaw Freedmen's Baptist Mission.....	27 76
Teacher in Mather School.....	40 00
" " Florida Institute.....	14 26
" " Fresno School, Calif.....	120 00
WOMAN'S HOME MISSION SOCIETY, MICHIGAN, \$100.00.	
For Teacher in Hartshorn Memorial College.....	100 00
Total.....	\$15,842 37
HOME MISSION MONTHLY.....	118 94
Jubilee Volume.....	18 00
J. G. SNELLING, Treasurer, 7 Beekman Street.	
Note the following corrections of contributions in the June MONTHLY, viz.:	
Richland Church, Me., should have read Rockland Church.	
The contribution of the Red Oak Church, Ia., \$54.77, instead of \$4.77.	
The following contributions, credited to the Woman's Baptist Home Mission Society, Mich., should have been credited to the Women's Baptist Home Mission Society, Ill. viz.:	
For Teacher at Indian University, I. T.....	55 25
Student " ".....	25 00
Teacher at State University, Ky.....	75 00

THE BAPTIST

HOME MISSION MONTHLY.

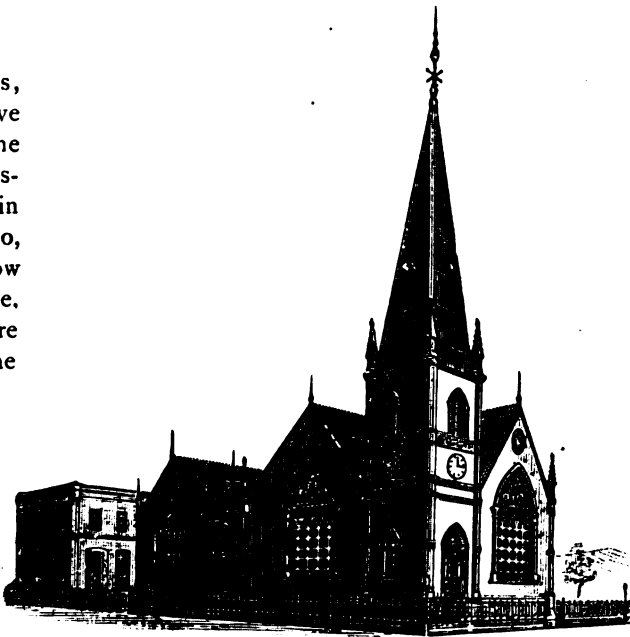
VOL. IX.

AUGUST, 1887.

No. 8.

EDITORIAL

Our readers, many of whom have contributed to the erection of the mission buildings in the City of Mexico, will be glad to know what they are like. We take pleasure in presenting the engraving showing the church edifice with the connected school building and the detached residence, which were particularly described in the April



FIRST BAPTIST CHURCH, CITY OF MEXICO.

The mission residence in the City of Mexico is finished, and occupied by Rev. W. H. Sloan, whose address henceforth will be "Tercer Avenida Humboldt, City of Mexico." Services were held in the chapel the first Sunday in July. Read what he says about ringing the new bell.

MONTHLY. Let every Baptist who spends a Sunday in the City of Mexico seek out and attend the Baptist Church, corner of Mina Street and Humboldt Avenue. Baptists have built the first Protestant Church Edifice in the old city of the Montezumas.

Brother Gorman, of Aguas Calientes, Mexico, makes an earnest plea for mission property of our own in that beautiful city. It is much needed.

Rev. Robert Whitaker, recently appointed to Mexico, left early in July for Aguas Calientes, where he will spend a few weeks with Brother Gorman in studying the language and becoming acquainted with methods of work. It is expected that he will labor in Queretaro.

Rev. W. T. Green, who was our first missionary to the City of Mexico, has been appointed to labor at San Luis Potosi, the capital of the State of that name, and of growing

importance on account of a railroad soon to be completed to that point. It has a population of about 35,000, and is about 75 miles east of Aguas Calientes.

Dr. H. C. Woods has decided to make his home at Lincoln, Nebraska, where correspondents will please address him.

It is with much sorrow that we announce that the condition of Rev. S. W. Marston, D.D., of St. Louis, Mo., gives no hope of his recovery. Indeed, it will not be surprising if when this reaches our readers his earthly work will have ended.

Prof. W. E. Morang, who for the past three years has been at the head of the Normal Department in Roger William's University, died at Nashville, Tenn., June 30th, 1887. For some time his health had not been firm. Pulmonary hemorrhages had occurred within the past two years. The rest and change which he sought directly after the close of the school year were unavailing to check the swift progress of disease. He passed away peacefully, sustained by the consolations of the Gospel. Mrs. A. M. Haley, an associate teacher, who was with him during the closing scenes of his life, writes: "He was fully prepared for the great change and entirely submissive. He expressed devout gratitude that among these scenes and with these friends his life should close. His love for his earthly home and kindred was very strong, and I feared when the end was near he might have painful longings for those to whom he could not go; but so far as I know, and I tried to observe carefully, he was not only contented, but chose this place above all others for the final scenes of his life."

He was a thorough gentleman, an admirable instructor and disciplinarian, quiet but decided in his conduct, beloved by all. His death is a serious loss to the Institution.

Rev. James A. Wirth, whose article on Alaska appears in this number, is missionary

of the Society at Afognak, about thirty miles northeasterly from St. Paul, Kadiak Island, where Brother Roscoe labors. The church at Seattle, W. Ter., which generously contributed to his support last year, as an independent laborer, this year assists also through the Society.

The story "How Uncle Ben Looked at it," by Mrs. Morgan, is one of the accepted prize stories for the MONTHLY. It is founded on facts. Those who read it will look with interest for another story from the same author in the fall.

A new school building, and a better one, is being erected at Salt Lake City, in place of the one recently burned by an incendiary. If this shall suffer the same fate then a better one still may be built. Rev. Dwight Spencer is in charge of the work for the Woman's American Baptist Home Mission Society.

Spelman Seminary, at Atlanta, Ga., has met with a severe loss in the destruction, by fire, of "Union Hall," the old hospital building, which accommodated not only the model school but in which were the dining-room, kitchen and other essential arrangements for the boarding department. The institution is now utterly without any facilities for this department. It is imperative that something be done at once to meet the necessities of the case. Neither the Home Mission Society nor the Woman's Society of New England have any funds for the purpose. The building was insured for \$3,500. It will require from twelve to fifteen thousand dollars to erect a suitable brick structure. This will have to come from offerings specially designated for this object. Miss Packard and Miss Giles have great solicitude on the subject, for it seems almost impossible to maintain the school without its boarding department. What is done must be done quickly.

Rev. Mr. Topp, a former student at Jackson College, Miss., who went as a missionary to Africa, returned in June, on account of

the dangerous sickness of his wife, bringing with him an African boy about eight years old, who had been given by his parents to Rev. Mr. McKinney, now deceased. The contrast between the coast of Africa and the city of New York, with the Brooklyn Bridge just overhead at their landing and the enormous ten to fourteen story buildings looming up in various directions, filled the young African with amazement. He was from the Vey country where the mission is established. In the Vey language the word "heaven" is "hijinny." Well, Brother Topp and his *protégé* came to the Home Mission rooms in Temple Court. After being swiftly borne upward five stories, in the elevator, and entering the rooms to gaze on the people in the streets below and to behold the wonders of surrounding architecture, the lad was asked where he thought he was. Promptly he answered "In hijinny." His darkened, childish imagination could conceive of nothing more wonderful. He thought he was in "heaven." That boy is to receive an education in our schools, and it is the hope and prayer of Brother Topp that he may become a Christian who shall return to his own savage kindred, where slavery exists and idolatry prevails, to preach the truth as it is in Christ.

The appointment of Dr. W. J. Simmons, of Louisville, Ky., as District Secretary for the colored Baptists in the South, has elicited warm commendation from our colored brethren. Professor W. B. Johnson, of Washington, D. C., writes:

"I thank you heartily for the appointment of Dr. Simmons, a man in whom the colored Baptists, North and South, have the largest confidence, and who unites to the perfect gentleman and consistent Christian the affable manner, irrepressible spirit and untiring energy in any work to which he puts his hands. You could not have made a better selection, and in recommending the appointment you not only conferred an honor on the race, by recognizing its manhood and scholarship, but you have silenced all our critics, who have tried to make it appear that the Society wanted the best positions for the whites and the worst for colored men. Thus you have put the Society on record as in favor of Christian manhood wherever found. Accept my thanks for the appointment with

the hope that it will bring the best and largest results."

Rev. E. M. Brawley, D.D., in *The Baptist Tribune* of June 30th has an editorial on the subject from which we take extracts.

This step on the part of the Society means a great deal. It is the first time in the history of our country that any great denominational society has given such thorough recognition to a colored man and the people whom he represents. It marks an advance movement.

The appointment of Dr. Simmons with the entire South as his field shows the *national* character of the Society as well as its policy to ignore the color line. The Home Mission Society belongs to all Baptists, and to all our broad land. Its representatives and workers are found in our country among all nations and people. The German, the French, the Scandinavian, the white American, the red American, and the black American, and every other man who is a Baptist, stands the equal of everyone else before the Society.

Dr. Simmons is one of our strongest and best men. The Society could make no better appointment. He is widely known and honored. He is a good preacher, a splendid organizer and a man of vast executive power. And we may add, he can do more work than any two men we know.

We promise Dr. Simmons South Carolina's full support. We have arranged to raise \$1,500 this year for the educational work alone, and we will do it.

The Baptist Monitor, of which Rev. R. L. Peny is an editor "extends to the Society the right hand of fellowship. It would not have been an easy matter for the Society to have made a better selection."

We might largely extend the list of commendations, but these suffice to show the feeling of our colored brethren on this subject.

VERY CHEERING—NOW FOR THE FINISH!

Read what Dr. Hartwell says about the benevolence of the Chinese to secure our headquarters in San Francisco. Even unconverted Chinese are helping. The generous offerings of Dr. Hartwell and his co-laborers should not be overlooked.

"Last night about twenty of our boys met for their usual prayer-meeting, and raised a subscription among themselves of over \$300, besides voting to the building fund \$100 that they had on hand in their Association. Last night I told the boys (heathen) in the

school that I would be glad to have them give what they would freely. They raised a subscription of \$82.25. So that I have now in subscription from the Chinese \$557.50. Several of our members not in town have been heard from, and perhaps some other of the heathen boys may make small subscriptions."

Mrs. Sandford has \$200 left by her deceased husband which she proposes to give to this fund.

Dr. Hartwell himself gives \$200, and his daughter Nellie \$20. He reports a total of \$977.50 from the teachers and the Chinese. He confidently expects the white Baptists of San Francisco to give not less than \$1,000. We also expect this, for hearty assurances of co-operation in this enterprise were given us by leading Baptists of San Francisco last September.

In addition to amounts previously reported, \$500 have been received from Mr. Samuel McVitty of Pennsylvania, an octogenarian who surrenders the amount on which the Society has paid him an annuity, in order that it may be applied to this object. Other smaller sums have been received, some from the Southern states, the former residence of Dr. Hartwell and Mrs. Sandford.

We have now in cash and in good pledges about \$10,500, leaving \$4,500 to be secured in the next thirty days, in order to meet the conditions of the \$4,000 subscription from Mr. Rockefeller. It is the most difficult period of the year in which to obtain contributions. We need the help of every one interested in placing this important mission to the heathen in our own land on a better footing. We would like to have a hundred persons send us \$10 each, and also ten persons, \$100 each. So \$2,000 would be provided for. But how we are to finish this up in thirty days without two or three contributions of from \$250 to \$500 each, we cannot tell.

Have you not a holy desire to have some part in this achievement. Henceforth, when visitors go through "Chinatown," instead of having an empty store pointed out to them as the headquarters of the Baptist Chinese

Mission, let them see a proper structure adapted to the wants of the field as well as worthy of the denomination represented.

Thirty days more! \$150 on an average for each day! *Now for the finish!*

HENRY ALGER: A REMARKABLE RECORD.

Henry Alger, of Brockport, Ohio, died in 1862. His executors have recently settled the affairs of his estate. He was so liberal a contributor to missionary objects while living, and made so generous bequests, that it might be supposed he was a man of large means. Such, however, was not the case. Rev. S. B. Page, D.D., of Cleveland, Ohio, furnishes us some facts of so much interest that we lay them before our readers. He thus writes:

"What is remarkable and worthy of note in this case is that a plain farmer whose whole real and personal property never exceeded in value, during his life-time, five thousand dollars, should, by industry, economy, and wise business management, bestow upon his children and their families, at sundry times, an amount equal to his entire earthly possessions and besides donate and pay into the treasury of our chief missionary organizations over four thousand five hundred dollars and leave to the same causes his real estate, which has since his decease been sold for seven thousand five hundred dollars and been distributed to those societies according to the terms of his bequest.

He constituted forty-seven life directors or life members of these societies—eleven in the Missionary Union at one hundred dollars each.

During the last four years of his life, himself and wife were members of the Third Baptist Church in Cleveland, and, being pastor of that church at the time, I obtained from him many interesting particulars of his life. They came here and located six miles west of the river, in 1812. He cut his path into the unbroken wilderness and commenced housekeeping without one dollar in money or a week's provision.

“RENDER UNTO GOD THE THINGS
THAT ARE GOD'S.”

What things are God's? Our money is His. It is ours only as his stewards. It is His by supreme lordship over us and over it.

“But I acquired it by hard work and skill.”

Who gave you the power of endurance, health, strength and ability? Were not these endowments from God? Is He not therefore entitled to the income from their use?

Recently a very wealthy man candidly stated that the bulk of his fortune came through a favorable conjunction of affairs wholly unplanned and unexpected by him, and that it was through no superior ability or far-sightedness on his part that he became rich. This is true of many. Providence has favored them. Has not God *given* them hundreds of thousands or millions to be used for Him in this time when the resources of our missionary societies are overtaxed to meet the enormous demands upon them?

Rich man, whose is that money which you hold? God's.

What are you doing with YOUR LORD'S MONEY? Are you spending large sums freely for your own pleasure and giving small sums grudgingly for religious work for human souls and the glory of God?

What right have you to heap up millions in this manner when the gift by you of even half a million would so wondrously help on the work of the world's evangelization?

Do you *need* any more than you have acquired?

Why can you not resolve, as some other good and most noble men have done, namely: to give away your entire annual income, above a moderate sum for living expenses? *Why not?* The world will be made better and you will be a happier man than to continue selfishly hoarding, for the sake of being reckoned a rich man among your fellows. Are you “rich toward God?”

“RENDER UNTO GOD THE THINGS THAT ARE GOD'S!”

DISINTEGRATING ROMANISM.

Romanism in the United States is not what it was in the dark ages or in some bigoted Catholic countries of to-day. Dr. McGlynn's recent utterances to thousands in the Academy of Music, in New York City, are evidence in point. He talks out in a manner that must make old Romanism wish for the inquisition for such plain spoken men. He is reported as saying:

You may charge me with inconsistency in not speaking out in this way before. But I defy any man to point out a single instance where I have ever defended an abuse on the human side of the Church. [Cries of “Never! never!” and applause.] I may have thought it my duty as a humble child of the Church to cover these errors that I might not incur the malediction pronounced against that son of Noah who exposed his father's shame. [Loud applause.] But I now speak out as I do because the times demand it. [Cheers.] I speak for the sake of your faith in what is divine in the creeds of religion. That you may distinguish between the crimes of the “machine” and the pure, undefiled religion of the blessed Master. We must distinguish between Christ and men, between His commands and the limited authority of those whose only reason for being where they are is that they may build up and not tear down. [Cheers.] It is a fact that religion is dying from the earth and men are going out of the Catholic church more than any other. In Catholic countries you will find the most intense hatred toward the priests and cardinals, not found elsewhere. Here a priest, if he behaves himself, is treated decently and considered a moral power in the community. But go to these Catholic countries and you find them despised. Let one of them but show his shovel hat and gown on a railroad train and he will get the entire compartment of the carriage to himself. Some of them, in fact, make capital out of this feeling in this way. [Laughter.]

It is a curious and significant fact that if you want to see the greatest reverence for the Church and her representatives you must go to those countries where she has been deprived of her benefices and brought back to her early simplicity. [Applause.]

As long as the Church in America gives the Pope to understand that it will stand no interference on his part in politics or policies here; that it will allow no Archbishop to say that an American citizen shall never make another political speech or attend any political meeting [great applause] without permission from the Propaganda—then I say all will be well. [Cheers.] Let the Roman machine of which the Pope is a mere puppet clearly understand this. [Applause.] Let them know that its adherents are not to be sold for the purpose of reviving the Pope's temporal power which is to day as dead as Julius Caesar. [Applause.]

The following concerning the efficacy of the Sacraments looks as though he had somewhere encountered Baptist ideas on the subject:

They threaten me with exclusion from the sacrament in life and with denial of Christian burial after death. There is little blood in my veins that is not

Irish, yet I am un-Irish in this that I don't care much about my wake and burial. They may throw my body into the sea or burn it. What I do care about is the welfare of my poor soul. [Loud applause.] And I am theologian enough to know, and I have always taught it, that precious as the sacraments are, they are in truth only signs and symbols, and a man can be saved without them if God's grace be given to him and his heart and mind are clear and pure before God. [Applause.]

We have no sympathy whatever with the land theories of Henry George and Dr. McGlynn. But in these independent utterances applauded by thousands of Catholics, we discover disintegrating influences at work in the Romish Church in the United States. And the hierarchical authorities, powerless to punish in a way to terrorize the people, are sorely puzzled to know what to do about it. Most strenuous are their efforts to hold the people in subjection, and Rome is not likely to die quickly or easily. The battle must be waged until millions are emancipated from the power of the Papal "machine."

He says of the Archbishop of New York that he is "obstinate, vindictive, autocratic," acting

"In a spirit strangely antagonistic to that of the Divine Master, in whose name he assumes to curse as well as to bless, to bind as well as to loose, to oppress and malign as well as to succor and console, to compel men to give him enormous revenues, even from the graves of the dead, and to support him in a marble palace, clad in purple and fine linen and faring sumptuously every day."

Make a note of this pithy utterance, for it will some day serve a good purpose:

Dr. Curran suggested to me that the Pope might have written some letter, talking about doing charity, and as I had said the best way was to abolish poverty and so abolish the necessity for charity he thought I was talking against charity. The joke was that the Pope had sent such a letter which had been mentioned in a pastoral. So we looked it up and found that it magnified the work done by the Pope in building poorhouses and almshouses, *as if the money had come down from the skies to the Pope for these paupers, and as if it was not the paupers themselves who had given it fifty times over.* [Cheers.]

AFOGNAK, ALASKA.

BY REV. JAMES A. WIRTH, AFOGNAK.

THE PLACE AND THE PEOPLE.

Afognak is both the name of the island and of the principal settlement where we live. This settlement consists of two villages sep-

arated from each other by an open space of perhaps half a mile, upon which opening stands the Greek church as the connecting link between the two. South of the church live the Creoles—Russian half breeds; to the north lies the Aleute village. The aborigines here are called Aleuts, though, properly speaking, they are the Koniags, undoubtedly a tribe of the Eskimo family. Physically, both Creoles and Aleuts are strongly built and of fair average height; in fact their height would be above the average but for their disproportionately short lower limbs. This peculiarity is probably due to the fact that the men spend so great a portion of their time in Bidarkas (Al. Kayaks)—skin canoes, wherein their legs are always in a cramped position. They age rapidly, however, especially the women, owing to their comfortless way of living: In this place, with two or three exceptions only, all sleep on the floor. The women and children are most of the time barefooted. It is not at all uncommon to see a woman carry water, barefooted, over the snow-covered, frozen ground; but they are never seen without a shawl or cloth of some kind covering their heads. As a matter of course, consumption carries off a great number.

THEIR RELIGION.

Religiously, both Creoles and Aleuts are members of the Greek Church, *i. e.*, they have adopted the rites and ceremonies of that church, to which they cling with superstitious tenacity and devotion. How much of truth they may have received during the Russian occupation of these islands, I can not tell. But it is certain that the present generation has not a ray of evangelical truth. Every house has a picture of some saint, before which the people cross themselves upon entering the room, and before which candles are kept burning during church time and high religious festivals. In every house, too, are an abundance of chalk crosses, put there each year on a certain day to keep out the devil. The men, also, carry little saints' pictures with them on their hunting expeditions before which to cross themselves, which seems to be nearly, if not quite all they know, of prayer.

Once a year the priest comes, when church services are held for a number of days, and all go to confession. In the absence of the priest, one of the three or four men in this place who are able to read a little, read a few short selections, which are accompanied by one or two chants by a choir and joined in by the congregation. During this service, which on high occasions lasts for two, three, and even five hours, the congregation stand, constantly bowing and crossing, and occasionally touching the floor with their foreheads. My wife and I attended the Easter service. It commenced at midnight with firing of guns and ringing of bells. The reader first read a short selection. After this, each member of the congregation, men, women, and children down to three or four years of age, lighted a candle which they held burning in their hands during the remainder of the service. A portion of the congregation then formed in procession, and with banners and crosses in addition to their lighted candles, they marched around the church. After the procession the whole congregation settled down to the singing of a single chant, which they repeated over and over again for a least two hours, the whole lasting three hours and ten minutes. The service closed with the kissing of a cross which the reader placed on a stand in the center of the house. This kissing was accompanied by bowing, crossing, and with many by prostration. After the close of the service, but before leaving the church, the people all kissed each other. It is called the Christian kiss of greeting, which all observed on and during the two days following Easter. It consists in a kiss on each cheek and on the lips. The custom appears to be quite innocent and even beautiful as you see it performed by parents and children. But during the day when the adult portion of the people have become, almost without exception, drunk, it does not look quite so innocent or inviting.

HOLY DAYS AND DISSIPATION.

There seems to be no conflict, whatever, between the most superstitious devotion to their church and beastly drunkenness. In

fact their Sundays and holy days, of which latter there are a great number, are the days for general dissipation. Church at 9 A. M., drinking during the day, and a dance in the evening, is the usual programme. At such times not only men, but even women, can be seen staggering around in their intoxication. Never and nowhere have I seen such general and downright drunkenness as here. This is a prohibition country; but the people have somehow learned how to manufacture their own whiskey. It is safe to say that all the graham flour and nearly all the sugar or molasses sold here is used for the purpose of distilling. The one redeeming trait about their drunkenness is that they are quiet and peaceable, even in their cups. Their stolidity and phlegmatic temperaments seem to keep them from getting maddened with strong drink. If they were a nervous, excitable people, there would be as many fights and murders as there are Sundays and holy days. We have no law here, no justice of the peace, no police, and yet I have not heard of a single fight during our eight months' residence on this island. On the other hand this very stolidity which makes them quiet and peaceable, clothes them in almost invulnerable armor against any attacks upon their reason or conscience. It will be hard, indeed, to penetrate this armor, strengthened as it is by vain rites and ceremonies, which to them constitutes the only true religion on earth. Yet we are not discouraged, for "with God nothing is impossible."

ACQUIRING THE LANGUAGE.

In order to do any real service here it is necessary that the teacher or missionary should first of all acquire the Russian language. If the government schools are kept up, one may be able to preach the Gospel to the coming generation in English. But at present, and for many years to come, a knowledge of Russian is essential, and if possible one ought to add the knowledge of the Aleute also. Right here, in this little settlement, we have both these languages, and by far the greater portion can express themselves in one or the other only. Most of the Aleutes

understand Russian enough to buy and sell, but beyond that they cling to their own language. In Kadiak, where there are quite a number of English-speaking people, and where a dozen of the school children are American half-breeds, a knowledge of those languages is not so absolutely necessary as here, where we have no interpreters. Yet even in Kadiak no one will be able to do good missionary work without a knowledge of the Russian language, at least. Hence I have given all my spare time to the study of Russian, in which I am thankful to say I am making fair progress, learning also a little Aleute along with it. Thus we shall be able to do very well, in regard to teaching, by the time the new school year opens. For real efficiency in missionary work somewhat longer time will be necessary. The schools, however, are both a good preparation of the soil in the hearts of the children, and a means of fitting the teacher for more purely spiritual labors.

HOW UNCLE BEN LOOKED AT IT.

A STORY OF MISSION WORK AMONG THE FREEDMEN.

BY CAROLINE S. MORGAN, PROVIDENCE, R. I.

The New Year, which for Alice Morrison had dawned so brightly, seemed to lie at her feet a crushed thing. But two weeks had passed since she had so joyously welcomed its coming, and now, in all its young promise and rich hope, it was for her but a shapeless ruin, changed beyond all recognition by the sudden, stunning blow.

It had come without a moment's warning—a swift-flying train, a treacherous bridge, a hopeless wreck, a death-freighted telegram bringing her the dreadful intelligence and with it the merciful unconsciousness from which she rallied only to know that her brightest, sweetest hopes had set in darkness. Such was the story of the two brief weeks into which such a world of sorrow had been crowded, and as yet she could see no light. Bitterly unreconciled, she wished that she too might die, for surely life could have no happiness in store for her, and would be intolerable, burdened with such a grief.

She and Frederick Fletcher had loved each other from childhood, and, as the years went by, had grown more and more devoted to one another almost as a matter of course as their friends thought. Nothing untoward marred their hopes, everything seemed propitious, and no serener sky ever smiled upon two happier young hearts. They seemed wonderfully well suited to each other, though for a long time Alice could hardly enter into his early expressed wish and resolve to study for the ministry, and then go on a mission. With his talents, social position and means, she foresaw for him a brilliant future at home, and used all her influence to persuade him to abandon the "notion" and enter his father's law office, or to avail himself of some one of the eligible positions in business life which were open to him. All in vain, however; the boyish inclination and early decision crystallized into an unwavering purpose which strengthened with each passing year, and was so contagious in its enthusiasm that almost against her will she found herself planning for her missionary work and missionary home in Burmah, with about as much zest as if she had never wished for anything else.

And so the college and seminary years went by, the long preparation was at last over, the day for the wedding set, farewell visits planned, the great boxes, packed by loving hands, stood ready for removal, and the voyage was engaged. Everything had seemed so sure when Mr. Fletcher bade her "good-by" for that absence of a day. And now hopes and fears alike were all swept away, engulfed in that yawning chasm where fire and water had done their worst, denying even the sad comfort of a last look upon the loved faces of the dead.

It was weeks before poor Alice, stunned and bewildered by the suddenness and horror of the shock, could think of or plan for the desolate future. She at first felt that there could be no future for her, and then she longed with all her heart to go to Burmah and devote herself to the work which *he* had so loved and yearned for. She felt, despairingly, that in this way only would life be worth the living, and plead earnestly to be allowed to go. But opposition met her on every side, considerations which she could not controvert were urged upon her, and again she felt herself adrift, without aim or purpose, in a cheerless world where one untimely blow had changed radiant sunshine into midnight darkness.

Long months of delicate health and great de

pression dragged their weary way along, and her devoted friends, failing to interest her in anything, grew very anxious lest her health or mind would permanently give way. But there was work for her yet, and a simple incident turned her sad thoughts into quite a new channel. She had from her babyhood been the pet of an old dependent of the family, "Uncle Ben" as he was called, a negro of colossal proportions, who, with his erect figure, ebony features and snowy hair, enthusiastic piety and original sayings, filled a niche in the neighborhood economy peculiarly his own, and was an altogether privileged person.

He had felt deeply for Alice in her trouble, and as his own heart had been torn by repeated sorrows, in comparison with which hers, great as it was, seemed but as a drop in the bucket, his tender words of sympathy and heartfelt prayers had been of more comfort to her than almost anything else. But he evidently came to think that something more was needed, for he took her quite sharply to task one day for giving way so to her grief. "'Pears to me, Miss Alice, darlin', dat it's mighty like flyin' in de face of de Lord God Almighty, and dat He won't stan' you know, for He is de King of Kings, and de Lord of Lords, and we nothin' but de dust under His feet. 'Pears to me you be mighty sight better to work more an' weep less. Lots of heeden, souls as black as dere faces, lyin' loose roun' dis yere country; no need to go to Injy—black folks as well worth savin' as yellow folks;" and Uncle Ben walked off with a stately tread, while she looked after him absently, thoroughly startled and aroused.

"Flyin' in de face of de Lord God Almighty,"—was that, in Uncle Ben's homely parlance, what she was doing in her bitterness? "Black folks as well worth saving as yellow folks." Why had she never thought of that before? Was Uncle Ben right? Were they as truly heathen as the ignorant masses of Burmah? If so, why couldn't she carry out her life's work, and do what little she could towards fulfilling Mr. Fletcher's heart desire, right in her own native land, without going to distant shores? Surely her friends could not object to *that*. As if to supplement her thoughts, a stirring appeal in a leading paper for more teachers for the freedmen schools, met her eyes, and she wondered that she had never before had her attention called to that branch of missionary work. She recalled Uncle Ben, faithful Katy, the brave regiments of colored troops which her father had commanded during

the war, and her interest was thoroughly awakened. Did we not owe as much or more to them than to the darkened souls of other nations? Christ said: "Beginning at Jerusalem." What had Mr. Fletcher thought of the matter? That she could not tell—how she wished she could. But this she knew, that she could not go amiss while she worked in any field for the Master whom he had so loved and served. So she thought it all out, studied it in all its bearings, prayed over it, talked with Uncle Ben for hours about it, and with her glad decision to devote her life to work among the freedmen, the dark shadow lifted, and the future, lightened by a consecrated purpose, shone with the earnest hope of what might be, chastened by the tender memory of "what might have been."

Her friends were so glad to see her again something like the Alice of old, that they were only too happy to assist her, and she soon found herself pleasantly established as one of the teachers in a school for colored girls, with some hours each day for missionary work outside, where, as the city was large, she knew she would find enough to do. Her little story had preceded her, and her sad, delicate face, gentle, refined manner, and perfect dress, seemed especially attractive to the pupils, many of whom could hardly have been in greater contrast to herself, yet all of whom possibly, had the negro's fondness of the beautiful. It was soon known too, that her services were given without remuneration, that she had left a luxurious home to devote herself to work for them; and then their admiration became enthusiastic, and their devotion almost unbounded.

That she should have such an influence almost frightened her at first, but as her work gradually unfolded, as she realized more and more its far-reaching results, and entered more and more into its true spirit and character, she rejoiced in whatever might help her to improve to the utmost the opportunities which promised so much, and watched anxiously, lest she should not do with her might all that her hands might find to do.

She soon found herself deeply interested in these dusky scholars who looked at her so admiringly and affectionately, who listened so earnestly to her words and so eagerly sought her advice and assistance. And, as she found how much she could do for them, sweet peace came to her own sad heart, and she blessed Uncle Ben, for his homely words of admonition and advice. The days which had dragged so

wearily while she folded her hands and brooded over her sorrow, fairly flew by, now that her heart and hands were busied in doing for others, and lengthened into weeks and months almost before she knew it. As she came to understand the needs of those under her especial charge, it seemed to her that she could not do fast enough; and, as one after another, won' by her gentle sympathy and kindly interest, confided to her their own particular trials and temptations, she felt that no toil on "India's coral strand" could be more blessed than the leading of these darkened souls of her own "fatherland" into the light. Poor Elsie May, struggling despairingly after the new life which she believed was to be attained only through some startling vision working instant conversion, abandoned, through Alice's patient guidance, the ensnaring delusion so dear to the heart of the negro, and exchanged her hopeless weeping for songs of joy. And Mattie Norris, tall, fair, and stately, gloomy, defiant and bitterly unreconciled to her lot, found in Alice just the help she needed, and, meekly submissive, resolved to devote her life to the elevation of the race to which, through her mother she belonged, and which, notwithstanding, she had so utterly despised and hated.

And then there was Nina Gorton, a pretty mulatto, as bright as she was pretty, and withal as simple as a child, in spite of her twenty summers. Her mother was the attendant at the waiting rooms of the great central depot and, worthy honest soul that she was, had little idea of the temptations which surrounded her pretty daughter at every step, and which she had thus far escaped, less from principle, perhaps, than from an innate love of what was good and beautiful. She had conceived an enthusiastic affection for Alice, who in return gradually became exceedingly interested in her, visiting her at her home, and becoming well acquainted with her mother. One day Nina came late to school, appeared troubled and anxious, hung continually about Alice, and, in bidding her good by in the afternoon, kissed her hands wildly and cried bitterly. All this was so unusual for the sunny tempered girl that Alice was greatly distressed, but could win no response to her anxious inquiries. She knew there must be something amiss, and resolved that if Nina was not at school the next morning, she would at once send and enquire about her. But the hour for school had not nearly arrived, when poor Mrs. Gorton came to Alice's room quite overcome with grief and horror, to report that Nina was missing,

and bringing a note which she had left, saying that she was going away to marry a kind white man who loved her, and would give her a beautiful home and all that she wanted. Alice blamed herself keenly that she had not been more persistent in her questioning the day before, and consulted anxiously with the other teachers as to what could be done. There was no apparent clue to Nina's movements, the case seemed hopeless, and the poor mother went reluctantly back to her desolated home where, to her utter astonishment, the daughter for whom she was so bitterly grieving rushed into her arms with a cry of mingled sorrow and satisfaction. When Alice learned the facts in the case, and found that it was *her* instructions, the memory of *her* words of advice and warning, which had turned the steps of the unsuspecting girl back from the edge of the precipice to which she had ventured, she joyfully felt that, even if she could do nothing more, her reward was great indeed. She gathered a world of fresh courage and inspiration from this little experience, and with the help of the devoted Nina was instrumental in plucking more than one "brand from the burning."

She was rejoiced, too, to find how much real satisfaction she felt in her distinctively missionary work. Her position as teacher opened to her many homes where she might otherwise have been regarded as an intruder, and she speedily found that interest in the children proved a pretty accessible avenue to the hearts of the parents. She had expected to find her chief pleasure in the school-room, and had rather shrunk from visiting, and the coming in contact with poverty and wretchedness. But as she came to realize how much could be accomplished in that way, how she could supplement the lessons of the school-room, and at the same time reach those who did not come under its influence; how a little help here, a suggestion there, could often bring order out of chaos, lighten sorrows and brighten joys, strengthen resolution and awaken a desire for better things, she did not wonder that missionaries came to love their work so well. She had always thought that she could never pray aloud, but the precious little neighborhood prayer-meetings, which she led with so much skill, told a different story. The twilight Bible readings from house to house, which she had at first so dreaded, became very dear to her. Often a whole family was present, from the tottering grandfather and grandmother, to the smiling, crowing baby, one

and all of whom welcomed her with a delight and reverence which both touched and startled her. Prayer meeting and Bible reading alike grew into the duties, nay, pleasures, which she prized the most.

And so the months sped by with flying feet, the year closed, and she hardly knew how to leave her work for the long summer vacation; there was so much to be thought of, so many interests to be guarded, that she turned away most reluctantly. Loving letters followed her, often as full of mistakes as they were of affection, but what of that? Every one of them gladdened her heart, for they whispered of what, through divine aid, she had been able to accomplish for those who could not do for themselves, and suggested, in almost every line, all there was yet to be done.

She was fully resolved that in that doing *she* must have a hand, and no entreaties of the friends who so loved her winsome presence could persuade her to the contrary. She would not allow them to call it "a sacrifice," as some of them were inclined to do, for she had come to fully understand Mr. Fletcher's enthusiasm; and the settled purpose to which he had so joyously consecrated his life was her precious inheritance. Then, too, she had *given*, and rich blessings, in "good measure, pressed down, shaken together, and running over," had been poured into her own darkened life. No, there was but one future for *her*, and to it she looked forward with "ardent hope and strong desire."

❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

Missions.

RINGING THE BAPTIST BELL IN MEXICO.

Rev. W. H. Sloan, July 3, writes in a very entertaining manner about the first ringing of the new bell in the new house of worship in the City of Mexico:—

The long agony is over and the Baptist mission in this city, thanks to a prayer-hearing God and the liberality of the denomination, now occupies prop-

erty belonging to the American Baptist Home Mission Society.

We moved on the 30th of June, in a pouring rain, and established our mission home in the new but incomplete residence, and the church in the new school building, also not completed. But we are sheltered. The printing press is again put up, the printer is at work, and we are mustering for a valiant contest with the foe.

Immediately on getting the family and printing office moved, I turned my attention to the bell. The manufacturers had sent no "bearings" for the bell to revolve on, a small but delicate piece of machinery that we ought to have had. I immediately had a contrivance made, a frame constructed, and things got into readiness to ring for our first service this morning. The papers got hold of the matter, and they made quite a thing, pro and con, of the *first Protestant bell ever sent south of the Rio Grande*. (The Quakers have a small one at Matamoras.) It was not until Saturday morning that I got things ready to hoist the bell into the tower. The architect failed to put in an appearance, but a large crowd had collected, and I feared we might have some trouble. But everyone was orderly and respectful, and a number of the strangers took hold of the ropes when I gave the order to hoist away. Slowly and amid profound silence the beautiful bell rose in air, I standing on the tower with "my heart in my mouth," for fear something would give way and Romanism enjoy a triumph over us. But nothing ever went better. When opposite the top of the unfinished tower, I seized the guy-rope in feverish anxiety and helped draw the bell in. It was an anxious moment, for it was much harder pulling than it was the other way; but at last it was landed, and I breathed one of the biggest sighs of relief it has ever been my misfortune to put forth. Two hours later the bell was in place.

The hour set for the first ringing was nine o'clock this morning, July 3. At that hour I quietly found my way to the top of the tower, for I was not yet quite prepared to pull a bell-rope in public, with a hostile crowd around. I stood by Meneeley's beautiful specimen of workmanship, and read from the Scriptures the 67th Psalm, and then bowed my head upon the bell and asked God in His infinite mercy to keep that bell always in the service of His truth, to make it a herald that should call a great multitude of people to a knowledge of the truth as it is in Christ Jesus, and to forbid that it should ever summon any soul to aught but what was in accord with the divine will. I did not "bless" the bell, but I did bless God and the noble Christian woman who gave it to us.

I then looked over the parapet and saw a large number of people below, awaiting the first peal. I seized the wheel with my hands, and, after a motion or two in either direction, I applied all my force and set the instrument in revolution. On the still

air of this Sabbath day there came a sound that never before was heard in this most ancient city of America—the sound of a Christian church bell. It seemed to me that all the memories of the past came to my mind, as I kept the bell in motion: the long history of the Aztecs, with their pagan worship; the Spanish conquest, the tyranny and profligacy of the priests, the oppression and debasement of the people, and the dawning of the better day. College lessons, too, came back to me, and I could not help but repeat the lines as I swung the bell:

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

I came down from the tower and found a crowd awaiting me. I had prepared a liberal amount of spiritual ammunition in the way of tracts, and in a little while had distributed over a thousand.

At ten o'clock the bell was again rung, and at half-past ten we had our first service in the new school-room. I had long dreaded the change. The attempt to move a congregation at any time is, as you know, a matter to cause anxiety. And we are now in the worst season of the year—streets inundated every afternoon. The new church, too, is distant from many of the members. But our fears, for to-day at least, were groundless. At the morning service there were “steadily” present 110 persons, a goodly number coming and going, and a crowd outside the windows. At the afternoon service there were 115 persons, all the room could hold. These are the largest congregations the Baptists here have ever had. There were many Romanists, and I preached directly to them in the morning. They listened with interest. After service I distributed another five hundred tracts.

I think I told you in my last letter but one that I expected to baptize a promising young man, who might prove to be useful in our work. I baptized him last Sunday, the last baptism in the old place. Certainly the signs to-day are very cheering; the best I have ever seen.

AGUAS CALIENTES, MEXICO.

DEAR MONTHLY: Please allow a few lines about our mission work and especially in Aguas Calientes.

And first, as to the needs of the field. Well it is as needy as it can well be. The masses are extremely ignorant, though since public schools have been established quite a large per cent. have learned to read some, and we have a goodly number of papers pub-

lished, but the masses of the people are too poor to take the papers, and they are too poor to buy the books and read them, and then they are so completely under the dominion of the priests that they don't dare read anything that would do them any real benefit. And they are taught to believe that Protestants are demons incarnate and that any thing they give the people is dangerous as poison. I gave a young man a New Testament one morning and he seemed glad to get it. He went away and was gone about twenty minutes, when he came back furious and said it was “Protestante,” and he would tear it up. I said if he did not want it to hand it back. No, he said he would tear it up. And sure enough he went at it and did tear about half the leaves out and scattered them in the wind. I said he would have to answer to God for that insult to His word and to Him. He seemed somewhat affected by that and stopped tearing it and walked off with his head down, and I think he put the remainder of the Testament in his pocket. This is the only case that I have known of their destroying the Scriptures. But I have learned that they tear up our tracts some times. But still there are quite a number who are reading the Bibles and Testaments and tracts, but they are many of them afraid to have it known. Several desire to come to our meetings but they dare not, for fear their business will be taken from them. Some who have become Protestants have lost their employment and often come near starving. They often go hungry because they can't get work. We have learned what Paul meant by saying: “The poor saints at Jerusalem,” when he was urging the Gentile churches to send them help. If it were not for this difficulty we could have our church or rather our little rooms crowded with willing hearers. And the only way we can see to overcome these difficulties is to live them down. Keep to work. Scatter our literature and overcome their prejudices. But it is a tedious process. And zealous souls often get discouraged. But still Christ's command “Preach the Gospel to every Mexican,” stares us in the face, and we have to push on.

And then the superstitious attachment of the people to their old idolatrous worship, with the constant promises of the priests that these acts of worship will save them, stands like a mountain barrier to our progress. When we listen to their prayers, forty-six times asking “Mary Mother of God” to save them, and only asking Christ twelve times, in a single prayer, our hearts are sickened, and discouraged. We are sad as we pass the thousands of the deluded people, who think they are going to heaven in all their sins, and then at death and in eternity to be lost. Sometimes the thought almost overcomes me and I feel like sinking down in the streets. Then again I reflect that Gospel means are their only salvation. This stimulates me again to rally to the work. Pray on, preach on, circulate books and tracts day and night, this is the only hope for Mexlco.

We have arrangements about completed to begin a school for Protestant children, and all others who can be gathered into our school. But we can't find a room where we can teach. Brother Paz Villafañá, my assistant, and I and all we can enlist are hunting daily for a room, but so far in vain. Oh! how we need a mission home for our work! There are some good properties in the market, but no money to buy with.

Brethren, what shall we do? A little longer and some other missionary society will lay hold of this chance and we Baptists will have the mortification of looking on and seeing them wear the crown we had in our reach. Shall we allow it to be so, my dear brethren?

S. GORMAN,

Aguas Calientes, Mexico,

June 1, 1887.

LETTER FROM FUNG CHAK.

WORK IN CHINA AND IN PORTLAND.

[Bro. Chak, formerly our missionary at Portland, Oregon, after a few years' labor in China, has returned at the request of the brethren in Portland, and is again laboring there under the auspices of the Society. We publish his letter as written.]

It has been the Gracious will of God in His many kindeneses to permitted me to have this chance to write to you to express how glad I am to be back in this field. And I thank the Board to appointed and to gaving me this opportunity to return to Portland to labour of Gospel work of our Lord Jesus Christ to our Chinese in Portland, Oregon again. I earnestly hope the Board will pray for me that God may send His Spirit fill unto my heart, that I may have good knowledge to do His work, and be faithful worker for our Master. And also hope you will pray for our Mission in Portland that God may through many prayer and would bless our work, and open the door of faith to our countryman.

And now I would like to write a few lines to inform you what I have been doing in China since I went away from here. I left Portland for China in 1882, about five years since, and I have preaching the Gospel of our Lord Jesus Christ ever since in China, four years at Canton, and one at Hong Kong. And the Lord has permitted me to be instrument in His hand of baptizing about 35 persons. We have very grand opportunities to preach to the heathen every day in our Chapel, & generally had good congregations. Last year have about 250. persons were converted and baptized, 45. were added to our Mission, & I consider this is a very good number owing to the many obstacles that we have to contend with in the midst of China and these idols.

I am very grateful for one thing; that is the conversion of my dear mother which gave me much happy-

ness. She used to worship the idols ever so much, when I first became a Christian, she was displeased with me, and whenever I spoke to her about Jesus, she never pay any attention or listen to me, and did not want to leave off her idols or gods. I prayed for her long long years after I become a Christian, and I trusting my merciful Father that he was sure to answer my prayer, so I never ceased my praying for her. My wife, who is a Christian woman, could help me to teache my mother about the Gospel, and prayer for her too. On my returned from Portland to China I found a great changing in her, she had left off her idols and never worship them any more, and went to church with my wife, and prayed by herself too, and next year 1883, she was converted by the Holy Spirit of God, and wanted to join to church and be baptized. The church were very glad to received her indeed, and Dr. Graves wanted me to baptize her. This is a great thing for me to enjoy, and I thank our Heavenly Father who hast heard and answered my prayer. Pray for her. May God bless you and prosper your work.

Remember me to all brethren of the Board.

I remain,

Yours Truly Brother

In the Lord Jesus Christ,

Fung Chak.

INDIAN UNIVERSITY.

BY REV. DANIEL ROGERS.

Seven years of faithful, earnest, prayerful work have accomplished great things for this Christian institution of learning, located at Muskogee, Ind. Ter.— So felt the Board of Trustees and friends and patrons who attended the closing exercises of this year's work. The exhibition of the Psi Delta Society for Friday night preceding Commencement was given up on account of the death, on that morning, of one of the most active and promising members of the Society, at the home of her mother, where she had been recently removed. This event cast a shadow of sorrow upon the hearts of teachers and scholars as well as a large circle of friends. On Sunday morning the excellent annual sermon was preached by Rev. J. S. Murrow, President of the Board of Trustees of the University, the highly esteemed and veteran Baptist missionary of the Indian Territory. His theme was "The Profitableness of Godliness." On Monday night the Rev. Mr. Re Qua delivered the annual lecture before the Missionary Society, taking for his theme "The Divine Art of Missions." The lecture was full of stirring, helpful thoughts on missionary work. The highly interesting original poem by Mrs. Re Qua was from an incident in missionary life, illustrating the divine power of the Gospel. On

Tuesday night the exhibition of the Academic Department was largely attended and highly enjoyed. On Wednesday morning, June 22, at 9.30 o'clock, a good audience gathered to attend the Commencement exercises of the University. Year by year the interesting and encouraging results of the year's work have been highly appreciated, but those who have attended all the closing exercises could heartily say that this one surpassed, in points of excellence, all preceding. The eleven original productions showed superior natural abilities, well trained by study and wise instruction. President Bacone and his corps of efficient teachers, a better company than whom have never been associated in Christian work in this Territory, might well feel proud of the young people whom God in his providence had sent to them for instruction. Diplomas conferring the degree of Master and Mistress of the Sciences were awarded to the two who had completed the prescribed course of study, with earnest, wise, fatherly parting words of President Bacone—words of weight and influence because uttered by one whose earnest life-aim and purpose to help young men and young women to true, earnest, noble Christian living, are so well known. During the year, sixty-nine pupils have been in attendance. Of these, six have been preparing for the ministry, one of whom graduates. Four of these have been appointed by the Home Mission Society to work as missionaries among their people during the coming vacation. Thirteen, including one who graduated, have been preparing to teach. Several who graduated from this University in former years are engaged in preaching and teaching, thus realizing the desires and anticipations of the friends of this school. The report at the meeting of the Board of Trustees, of the financial condition of the University, was a cause for gratitude and thanksgiving. The year has closed without the shadow of indebtedness, showing that there has been wise and prudential management. On the whole, the prospects of Indian University were never so encouraging and promising of grand results as at the Commencement day of 1887. Each year places it higher in the esteem of the people of the Indian Territory and confirms convictions that it is a divinely directed power for great good.

Indian Territory.

Rev. Daniel Rogers sends the following account of the ordination of Rev. G. W. Hicks:

A council, called by the Tahlequah Baptist Church to consider the propriety of setting apart George W. Hicks to the work of the gospel ministry, met on the 30th of June. The council consisted of five ordained ministers and nine lay members, representing six churches. After listening to a very interesting and satisfactory statement of the candidate's Christian experience, call to the ministry and views of Christian doctrines, ordination was unanimously recommended. The ordination services were observed on the follow-

ing Lords' day, four ministering brethren being present and participating. Brother Hicks is a Cherokee Indian, a graduate of Indian University, and subsequently, also, of Rochester Theological Seminary, New York. He is under appointment by the Home Mission Society as a missionary among the uncivilized tribes in the vicinity of the Wichita Agency, Ind. Ter. Brother Hicks goes to his work with many prayers and bright prospects of usefulness. It is gratifying to know that the Lord is raising up intelligent young men in our Indian churches and preparing them by proper intellectual and religious training to go forth and preach the everlasting truths of the gospel, and that these young men have a missionary spirit. Several now at Indian University are preparing for the ministry. Brother Hicks starts at once for his field of labor. As he spent a vacation two years ago at the Wichita Agency, he is not an entire stranger to the condition and needs of the field. He will join in work there with Rev. James Edwards, a Choctaw and Caddo Indian, who has been laboring for several months under appointment of the Baptist Territorial Convention for the Indian Territory. We shall look with much interest to the work at the Wichita Agency and vicinity. Two good, consecrated men, with God's blessing, may bring about as a result great changes among the Indians of the plains. May God's people remember these Christian workers in their prayers and give them their sympathy and aid.

Catholicism Among the Colored People in the Lower Mississippi Valley.

Rev. A. M. Newman, who has been our General Missionary in Louisiana, and who has had excellent opportunities for judging what Catholicism is doing among his people, favors us with the following:—

We Protestants are overwhelmingly in the majority in Louisiana. But whoever reposes on this statement will be startled when he is aroused; for in certain localities Catholicism is deep-rooted and it works unceasingly. Its votaries are constantly taught that the Catholic is the great mother church and that there is no religion but hers. All professors save hers are heretics. The only way to be saved is through the Pope, the church, and the priest, and that all persons who are not thus saved will be lost forever. We have had this kind of doctrine hurled at us more than once. It is a very dangerous doctrine, because a person who really believes it is harder to be christianized than one who makes no profession of religion at all, and the more truly he believes the more sure he is to be destroyed.

Catholicism teaches with a zeal that is worthy of a better cause. The Catholic parent teaches the child the doctrines of the church as early as it can learn; the Catholic nurse not alone teaches children of Catholic parentage, but those of Protestants, to be Cath-

olics. Wherever it can be done the strong hand of Catholicism is placed upon the public school. Catholics are put in as teachers, and they teach the Catechism and bring the child up in the ways of the Catholic church. This work, so persistently urged, often culminates in the taking of the first communion and the making of a Catholic. But little is to be feared from the effects of Catholicism on adult Protestants. These effects, however, are terrible when brought to bear on our children. A priest is represented as having said: "Give me the first seven years of the child and you may have the remainder." He tells the truth dreadfully. Nothing can break the chains of error and falsehood in which the child is bound by the Catholic instructor but the grace of the Lord Jesus Christ.

Catholicism repudiates all knowledge save that which it teaches its worshipers. It does not allow them to read the Bible, nor listen to a Protestant while he reads it. It would take that precious book out of every public school in Louisiana where a Protestant teaches, will not permit its communicants to attend Protestant churches, and in many instances have been known to forbid the giving of the hand of a Catholic in marriage to a Protestant except on the condition that the Protestant consent to be a Catholic.

Catholicism is gathering our girls for the nunnery and our lads for the priesthood, for it knows that if its work among our people is to make further and more rapid progress such reinforcement is indispensable. A divine sense of duty points to the homes, the public schools, the Sabbath-school, and the churches of our people, and many of our Louisiana Baptist Protestants hear a voice ringing out in clear accents: "Go rescue my people and bring them to me."

Notes.

ALASKA—Rev. W. E. Roscoe, in a letter recently received says:

We have had about sixty pupils under instruction, but our attendance has been irregular in both public and private schools. Many of our pupils have done very well both in learning the meaning of English words and in learning to read and write the language. If I could only have a good attendance I could achieve a grand success in the educational work, and no doubt in the course of time converts to Christianity could be gained.

We have very strong hopes of being reinforced by the arrival of Miss Nettie Parkhurst, of Lafayette, Contra Costa County, Cal., whom we expect Dr. Jackson will send to Wood Island about one and a half miles from Kadiak Village. She is a teacher of many years' experience, a Baptist and full of missionary zeal. I am on very friendly terms with the people of Wood Island. Some of them make frequent inquiries as to when their teacher is to arrive. As soon as I can speak enough Russian, or as soon as some of the people can understand enough English, I

will endeavor to preach to them. Before long we hope to be able to have a regular Sunday school. A few of my pupils have already read well enough to read in the New Testament, but cannot yet understand very much of what they read. There is a vast deal of prejudice against learning English among these people, the result of the teachings of the Greek church, and it will require much patient work to overcome this prejudice. We will do the very best we can.

WISCONSIN.—Elroy, under the labors of Rev. I. M. Newell, has been blessed with an extensive revival.

Our work here continues to receive tokens of divine favor. On the 22d of May I baptized eight more persons, in the beautiful stream at Kendall; seven were from Elroy. This makes fifty-four additions since coming here a little over a year ago, forty-four by baptism. Others are received for baptism who will go forward soon. At Elroy our work has been much opposed. Jealous because of our prosperity, the people are publically warned that it is their Christian duty to oppose the Baptists. (A relic of days gone by.) But the Lord is blessing our work.

NEBRASKA.—Systematic giving is making progress in the State—Rev. J. W. Osborn says:

While two years ago not five churches in the State had any settled plan, now about ten times that number have declared by vote that they will follow a fixed plan, allowing no agent of any society to interfere.

KANSAS.—Rev. W. Ward Willis, District Missionary for Southwest Kansas, gives an account of his pioneer work in that rapidly developing region. During the last quarter he traveled 1,965 miles, mostly by wagon road, and organized seven churches in the places visited.

After organizing the above churches the question of pastoral support was pressed upon them, and on nearly all the fields someone is candidating or settling.

I find that in this western field there are many open doors, and good opportunities for Baptist work to be done. There are more calls than I can readily attend to; and as fast as I can I am going on to these new fields preaching, visiting, and organizing churches. I find a great deal of struggling among some of our people in trying to make themselves a home on the prairies, but an earnest desire to help forward the cause of our blessed Lord and Master.

Others are listless, careless, and indifferent. They say they have come to Kansas to rest; and as far as church work is concerned they are apt scholars. In fact they are hindrances, and are doing damage to our Baptist Zion. The Lord have mercy upon them and wake them to duty.

The needs of this field of about 200 miles east and west, and over 100 north and south, are great; and instead of one district missionary there ought to be

one in every county seat, operating in every part of the county. The people, as a rule, are intelligent, wide-awake citizens, and ought to be supplied with active, pushing, and intelligent pastors; and I believe none others can succeed. Would that the funds were increased abundantly, so that missionaries might be secured to labor on this promising field.

Other denominations are doing aggressive work, and are endeavoring to occupy the important towns and cities here. Means are being used to build up churches; and often ministers and members of other churches use unfair, *tricky* means to persuade Baptists to unite with Pedobaptist churches. In some cases they succeed, in others they meet with ignoble defeat. Oftener the latter. I have met with several amusing cases where preachers of other names have been fairly caught in their own craftiness.

May God abundantly bless the American Baptist Home Mission Society, and supply it with all needed funds, and make it a greater blessing than heretofore, and speedily give to them "North America for Christ."

—The committee of the Kansas State Board on co-operation with the colored people of the State, recommend such co-operation, and that one representative of the colored Baptists be made a member of the Convention Board. There is a large number of colored churches in the State, and this proposed arrangement gives promise of much good.

MINNESOTA.—Rev. W. D. Athearn writes:

Our little church at Waseca, Minn., is doing good work, bettering its condition continually. It has wonderfully improved since 1884, when our good brother and much loved pastor, Rev. A. M. Torbet, came. Each year shows an advance. This last year our benevolent contributions have doubled. We hope to double them again the coming year. We have repaired our house of worship to the amount of over one hundred dollars. Other improvements are much needed, and we will attempt them as soon as possible.

We need very much a new communion service. Our present set is of pewter and saw its best days years ago. Any contribution that would secure to us this much needed service would be very gratefully received.

NORTH DAKOTA—Rev. G. W. Huntley says:

Immigration into this part of the Territory has been large this spring. New settlements have been made, new lines of railway have been commenced, and unfinished roads are being extended. On the Manitoba extension west, thousands of men and teams are employed, and five miles of track are being laid every twenty-four hours. The work goes on nights with the aid of electric lights. The increase of population demands an increase of Christian work and workers. Our prayer to God and the Home Mission Society is, *six more men for North Dakota*. The few workers on the field are meeting with encouraging success. We have trials and triumphs. God has smiled upon our efforts in bringing souls to Christ.

We are here for that purpose. In our constant personal contact with the unsaved we are more and more impressed with the necessity of urging immediate repentance, and faith in Jesus by showing the sinner that he is on the brink of the grave and the border of hell, and his only hope is in a complete surrender to, and cordial acceptance of Christ as the only Saviour. The old, old Gospel wins the people. We need more to preach it to the scattered and perishing here. While we are planting new churches we are trying to bring all the churches already established into true organized thoroughly for effective work at home and giving to aid in the work in regions beyond. Houses of worship must be built here; we must have a place for the missionary to preach and for the people to hear the Gospel.

CHURCH EDIFICE NOTES.

Almost Safe.

The proposition of Mr. J. D. Rockefeller, to give \$6,000 of the \$12,000 necessary to secure the erection of thirty chapels in the West, on conditions that others would contribute the other \$6,000 by September 1, has not yet been fully met. Mr. W. A. Caldwell has kindly promised \$2,000; Mr. H. K. Porter, \$1,000; Mr. E. Nelson Blake, \$1,000; Mr. S. A. Crozer, \$500, and others smaller amounts, until now we lack only about \$1,000 of having the \$12,000 secured. These struggling churches in the West are awaiting with anxious expectation for the reply to their earnest petitions for help. With many of them it is almost a question of church life or death. With a little help they can secure a chapel and have prayer-meeting and Sabbath schools. Shall we be forced to say to these little churches, you must not expect help? We are almost safe, only about \$1,000 lacking to secure \$12,000 and thirty houses of worship. Who of the Master's servants will say to us, put me down on that thirty chapel movement? The time is short. The first of September will soon be here. What you do do quickly.

—Some of our mission churches are not willing to take all that they can get. We can point to the little church at Monrovia, California, as an example. A new town was springing up rapidly and the Baptists needed a house of worship but did not see the way to obtain it without outside help. They needed \$300 more than they could raise, and our Church Edifice Department made an appropriation of that amount. On the day of dedication the little church made an extra effort and with much self-sacrifice paid the whole cost and returned the money to the Society to be used on some other needy field. All honor to the Baptist Band at Monrovia.

—Rev. C. W. Gregory, of East Los Angeles, California, writes: "God bless the Home Mission So-

ciety, without which we could not have secured our excellent church property. Our church, with its lot of 100 feet square, is free of all incumbrance except the conditional mortgage to the Society for the \$200 gift."

—Two houses of worship in Indian Territory are now nearing completion because of the help given by our Church Edifice Department. The Indians do much of the work themselves, and, with money to purchase lumber and nails, they get up a neat chapel at a small cost. More houses are needed and could be built if the money was in hand to give a little help.

—When you make your contribution for Home Missions do you think especially of our Church Edifice work? Remember that no funds can be used for this purpose except such as are so designated by the donors. If you intend something to help the little churches in the West in securing houses, designate for Church Edifice work, otherwise it goes to the General Fund. Some of our churches do not seem to understand this, and, while giving to the Society, never think to say that a part is for Church Edifice work, and so it all goes to the General Fund, and the Church Edifice Treasury runs low.

—Never, perhaps, has the demand upon our Church Edifice Fund been so heavy as at present. Population is pouring into the Western States and Territories, and towns springing up as if by magic. The new towns must be helped to chapels where the people can be congregated for worship and the children gathered in Sabbath schools. We could use \$100,000 a year very profitably now in this work. Other denominations are helping their people, and too often the Baptists are left to struggle alone, while the children are lost to us because they are furnished by others with facilities for Sunday school service.

—Nebraska makes its appeal through Rev. J. W. Osborn, who says:

"Our Church Edifice work presses hard upon us. It is of little use to spend money on a field or church that has no home. We must build this year at least twelve church edifices, or suffer greatly in our work. Small donations of from \$200 to \$300 would enable us to do it."

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, Wallingford, Connecticut; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

During the past month Spelman Seminary, Atlanta, Ga., has suffered a great loss in the burning of Union

Hall. This building was one of the most important of all those used for school purposes. The dining-room, kitchen, store room, carpenter's shop, nurse's training school, model school room, and one or two of the teachers' rooms were all in this building. Although an old building, yet it was admirably adapted for the purposes for which it was used. The work of the school will be seriously crippled until this house can be replaced. The coal for the next winter was in the cellar, and some of the supplies. The boarding department is an important part of the work of this school. When we consider that nearly a barrel of flour is used at one baking, and a bushel of potatoes at one meal, we get some idea of the size of the school, and also realize the care and planning that is necessary to make this department a financial success.

Miss Packard is a skilful manager, and has an able helper in Mrs. Mallory, the efficient housekeeper. In order to bear the expenses of this large family of two hundred and fifty boarders, much provision must be purchased at wholesale. A quantity had been placed in the store room of Union Hall for use during the coming year, but it was lost by the fire. Miss Packard and Miss Giles are very weary after the year's hard work. They need absolute rest. This calamity recalls them from their Western trip, and much of the summer must be spent in the hot Southern city. Our Woman's Society cannot put up school buildings. The insurance upon the old building is \$3,500. A new brick building, which prudence demands should take the place of the old wooden one, will cost from \$12,000 to \$15,000. Are there not some in the denomination who have means, who will at once aid in erecting this new building?

These faithful, successful teachers need to be relieved of all anxiety during these summer months. Surely here is an opportunity to do much good. We must not, however, as a Society, interfere with our distinctive work of supporting teachers.

Miss Caroline Loomis, of Hartshorn Memorial College, Richmond Va., has resigned her position in order to rest. Miss Loomis has taught twenty years, and has earned a right to retire from her labor of love among the colored people. Miss Lillian Van Clef, of Michigan, has been appointed to fill her place.

The plan of the new school house at Salt Lake City has been received by our General Missionary, Rev. Dwight Spencer. It was prepared by Messrs. Jardine, of New York, and the plan donated to our Society by these gentlemen. The specifications have also been completed, and work upon the new building will begin in a short time.

Our schools have now closed, and many of our teachers and home workers are now taking needed rest. The year that is past has brought us many perplexities. Losses by fire have hindered our work in Kulli Inla, Indian Territory, Salt Lake City, and now at Spelman Seminary. Yet God reigns. The work is His, and out of seeming disaster He brings grand results. May all those who pray for the ex-

tension of the Redeemer's kingdom remember the work of our teachers who are leading souls out of darkness into light.

RECEIPTS FOR JUNE.

Maine.....	\$23 04	Young Volunteers	30
New Hampshire.	18 72	Miscellaneous...	67 03
Vermont.....	39 68	Precious Jewels.	2 00
Massachusetts..	566 79		
Connecticut.....	133 12	Total.....	\$850 68

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. THANE MILLER, Cincinnati, Ohio.
Treasurer—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

Reunion.

We supplement a brief report of the Tenth Annual Meeting of the Women's Baptist Home Mission Society which will be found in July *Tidings*, by a short account of the joint meeting of the Woman's American Baptist Home Mission Society and the Women's Baptist Home Mission Society, with headquarters at Boston and Chicago respectively, held between 8 and 10 o'clock Monday morning, May 30, at the Hennepin Avenue M. E. Church, Minneapolis, Mrs. Thomas Nickerson, President of the first-named Society, presiding.

After a devotional service and a short address by Mrs. Nickerson, Mrs. J. N. Crouse, President of the Women's Baptist Home Mission Society (Chicago), was introduced and spoke especially on the responsibility of Christian women.

She mentioned as the four great factors in the world's civilization, the State, the church, the school, and the family, and tracing all influences to their fountain head found it in the home. The thought that the destinies of nations are in the hands of mothers, rolls an awful responsibility on Christian women, and the question, "What are we doing to meet it?" is one of great portent. Does the progress of mothers in a knowledge of child nature and the best methods of training it aught keep pace with the world's progress in all directions? is a question which must receive a negative answer. No special provision is made in our school curriculum to fit our sons and daughters for the responsibilities of paternity. The world's need to day is mothers and teachers who understand how to develop the spiritual nature of the child.

The speaker cited several incidents showing that among the mothers of our land there was great room for improvement, and then called attention to the difficulty of securing Sunday school teachers who understood child nature and were skilled in methods of developing it.

In applying the principle under discussion to the

work of the Society she represented, the speaker referred to the multitudes of people in our land whose women were utterly ignorant of the duties and responsibilities of motherhood, and showed how the Society aimed to send among these people intelligent Christian women to do the training for which the mothers were disqualified, and in this connection referred to the department of kindergarten instruction which had during the past year been added to the training school curriculum. The speaker closed by saying: "God hasten the day when each home in our land shall become a building stone, and our nation rise a vast cathedral filled with the praise and worship of God."

Mrs. A. S. Hunt, Vice-President of the New England Society, presented a paper in which, after pleasant greetings and allusion to the true unity of the work of the two societies, she proceeded to present "Our Country" in its aspect as a mission field, and urged the duty of Christian preoccupation in the opening States and Territories of the vast new West. She referred to the incoming thousands from Europe, to Mormonism with its centralized power, to the Southland with its 7,000,000 dark-skinned sons and daughters of Ethiopia, to thousands of untutored red men in wigwam villages in the Indian Territory or scattered over Western plains, to 10,000,000 Mexicans ground down under the heel of priestly despotism, to the gleaming pagodas of the heathen Chinese on the Pacific Coast, and to the peoples of Alaska, who sit in darkness. The speaker, having sketched the field, impressed the fact that in it is a distinct and definite work for the Christian women of the country. She called attention to the multitudes of women who have no knowledge of Christ, and yet whose influence, in its way, is as potent as ours. She spoke of the value of Christian schools, and of the importance of direct personal work in the homes of the people. We quote the closing paragraph of Mrs. Hunt's paper.

"The directions of an Athenian general to his soldiers going forth to battle seem to come to us with force. He ordered them in time of danger to put one knee on the ground, and firmly rest their spear on the other, and covering themselves with their shields be able to resist the enemy. Are we individually on one knee in prayer to our Heavenly Father, the unseen captain of our host, and does the shield of our faith in Him cover us so securely that we shall be able to resist any power that would hinder us in the great work whereunto we are called?"

Happy shall we be if we have even the least part in bringing in the day when it shall be said "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung up."

Mrs. M. A. Ehlers, of the Women's Baptist Home Mission Society (Chicago), spoke from the standpoint of a missionary. She referred to the fact that many of our women were too busy to find time for reading, that the Bible was almost untouched, and the *Helping Hand*, *Tidings*, and similar publications not always taken promptly from the wrappers; but that those who did occasionally read the newspapers, had doubtless had their attention attracted by the frequent heading, "Home Rule," or "Home Rule in Ireland." In the speaker's mind our country's great need might be expressed in the words, "Home Rule

in America." God's way of saving any country is to begin with the children in the home. What we want is not a blue-coated, brass-buttoned policeman on the outside, but a policeman on the inside, that the ruling motive should be, not "you must," but "I ought." The manner in which this education was to be conducted is taught in the Word (Deut. 6: 6, 7). The speaker illustrated her thought by relating an incident showing how a wise Christian mother had by diligent teaching of the Word of God led her son to give his heart to the Savior at four years of age, and, training him up in the way he should go, he was today a strong, useful Christian man.

But there are many children in our lands who have no true home. To these the Women's Baptist Home Mission Society is sending help. Seventy missionaries represented the Society on its various fields during the past year. Mrs. Ehlers cited her experience in Memphis to prove the need and value of the work done by these missionaries, who not only gather and train the children, but teach the mothers. Many of the latter with tearful eyes express gratitude for the help, saying: "We do want to know how to make our homes better and to train our children."

The speaker alluded to the fact that the children of to-day will in a few years be men and women, and that these boys will soon be the voters, each one helping to wield the destiny of the republic.

Touching the Indian problem, she said Indians can be taught to appreciate a Christian home, and recited beautifully the familiar lines of Longfellow, describing the homesick lodging of Minnehaha. Not Congress, but Christian women, must develop this instinct.

Mrs. Ehlers closed her address by an appeal to any one who might feel called upon to give herself to missionary work. She said she knew what it was to bid good-bye to parents, and Sunday school classes, and church and social privileges, but she knew also the joy in service, and at the close of each day, with her co-laborers, sang "One more day's work for Jesus, how sweet the work has been." My sister,

"Hear the voice of Jesus calling
Who will go and work for Me?"

Mrs. Mary C. Reynolds, Corresponding Secretary of the New England Society, spoke next of the work of that Society among the various classes of people in our land, and illustrated the true spirit of mission work by a graphic description of the scene when Miss Ophelia brought "Topsy" back to St. Claire, saying, "I do not know what to do with her," and Eva's sweetly laying her hand upon her and saying "I love you," a touch and assurance which caused Topsy's tears to flow, and gained for Eva her passionate promise to try to be good. So we must go to these people as Christ did. We must touch them. Mrs. Reynolds spoke of the importance of bringing the children to missionary meetings, and illustrated her thought by convincing incidents. She said that when she saw her own little daughter go down into the baptismal waters, she knew that missionary meetings had much to do with it. The speaker emphasized the place of prayer in our work, and closed her address by a beautiful application of the legend of St. Christopher.

Miss S. B. Packard, principal of Spelman Seminary, Atlanta, was introduced. Owing to the lateness of the hour Miss Packard had but a few minutes to speak, but did not fail to interest those who heard. She rehearsed briefly the history of the school from the day, six years ago, when she and her associate, Miss Giles, began the enterprise with eleven girls and women, until the present time when the enrollment reaches about 600. She said that aside from the literary and industrial teaching, Christ was the Alpha and Omega of the school and that seventy of

the students had, during the past year, professed faith in Christ. She referred also to the work done in the country places by students during their vacations, establishing Sunday schools, holding meetings, and in various ways informing and helping their people.

A collection was taken and divided equally between the two societies, the portion falling to New England to be devoted toward rebuilding the school house burned in Salt Lake City.

The meeting closed with prayer and the benediction.

TREASURER'S REPORT FOR JUNE, 1887.

California.....	\$10 00	Nebraska.....	\$4 25
Florida.....	1 00	Ohio.....	40 10
Indian Territory.....	14 50	Pennsylvania.....	21 16
Iowa.....	42 84	Texas.....	3 05
Illinois.....	426 58	Tennessee.....	2 15
Indiana.....	21 50	Wisconsin.....	41 59
Kansas.....	34 03	Tidings and Publica-	
Louisiana.....	28 15	tions.....	104 52
Mexico.....	5 00	Baby Band.....	14 40
Missouri.....	50 00	Missionary Gardeners.....	8 32
Minnesota.....	28 29	Mite boxes.....	4 24
New Jersey.....	241 34	Photographs.....	8 50
New York.....	677 00		
		Total.....	\$1,832 51

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Martin S. Howes,	Litchfield, Me.,	June 9.
W. H. Walker, Jr.,	West Rutland, Vt.,	June 28.
Willard Packard,	Carver, Mass.,	June 14.
R. Henry Ferguson,	Boston, Mass.,	June 22.
George H. Jackson,	Natick, Mass.,	June 29.
Thomas C. Crocker,	Charlestown, R. I.,	June 9.
Joshua Brackett,	New York, N. Y.,	June 7.
George E. Stevens,	Syracuse, N. Y.,	June 2.
Samuel McBride, D. D.,	Brooklyn, N. Y.,	June 14.
Milton G. Evans,	Factoryville, Pa.,	June 10.
Frank Churchill Woods,	Baltimore, Md.,	June 23.
Sutton Drake,	Hollywood, W. Va.,	May 29.
S. E. Smith,	Louisville, Ky.,	June 5.
T. J. DeWitt,	Clover Creek, Ky.,	June 7.
J. W. Powell,	Simpson Co., N. C.,	
Robert G. Patrick,	Greenville, S. C.,	June 12.
Peter H. Goldsmith,	Greenville, S. C.,	June 12.
Hartwell R. Mosely,	Greenville, S. C.,	June 12.
J. H. Foster, Jr.,	Tuscaloosa, Ala.,	June 12.
George Hamman,	Belton, Tex.,	
William F. Trammel,	Hulltown, Tex.,	June 19.
A. F. Beddo,	Dallas, Tex.,	June 12.
George W. Hicks,	Tablequah, Ind. Ter.,	June 30.
W. B. Hartzog,	Spencerville, O.,	June 9.
A. J. Witty,	Mount Olive, Ill.,	June 4.
W. L. Cavin,	Mount Olive, Ill.,	June 4.
James F. Claypool,	Point Pleasant, Ill.,	June 17.
J. J. Crosby,	Fairbury, Ill.,	June 29.
L. D. Carpenter,	Seymour, Ind.,	June 9.
Theodore B. Caldwell,	Milwaukee, Wis.,	June 30.
John S. Festersun,	Brown's Valley, Minn.,	May 19.
Thomas S. Young,	Davenport, Iowa,	June 21.
T. N. Hazen,	Mineral Ridge, Iowa,	June 23.
John Odum,	New Home, Mo.,	June 5.
S. J. Odum,	New Home, Mo.,	June 5.
Thomas Hendrick,	Spencer Creek, Mo.,	May 29.

J. D. Watson,	Pleasant Ridge, Mo.,	June 13.
Adin Roberts,	Keya, Neb.,	June 12.
Frank M. Baker,	Willows, Calif.,	June 19.

CHURCHES ORGANIZED.

PLACE.	DATE.
Fitchville, Conn.,	May —
Bathabara, Pa.,	May —
Norristown, Pa., Second Baptist Church	June —
South Baltimore, Md., Cross Tabernacle Baptist Ch.,	June —
Upshur, W. Va.,	Mar. 26.
Standing Stone, W. Va.,	May 28.
Wilsonburg, W. Va.,	May 29.
Sandy Bottom, W. Va.,	May 29.
Clover Bend, Ark.,	June 5.
Millerville, Mo.,	June —
Coronado, Kan.,	May 22.
Dighton, Kan.,	May 31.
Ness City, Kan.,	June 5.
Kinsley, Kan.,	June 28.
Payette, Idaho,	June 7.
Colton, Calif.,	June 26.
Souris, Manitoba, German Church,	June 19.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Farmington, Me.,	June 28.
Danversport, Mass.,	June 7.
Spencer, Mass.,	June 21.
Lansingburg, N. Y., "Millis Memorial" Baptist Ch.,	June 14.
Baltimore, Md., Grace Baptist Church,	June 12.
Gunpowder, Md.,	June 12.
Bristol, Va.,	June 19.
Wayne, C. H., W. Va.,	May 29.
Concord, Ga.,	June 26.
Adairsville, Ga.,	June 26.
Sealy, Tex., Mt. Zion Church (Colored),	Apr. 17.
Burney, Ind.,	June 26.
Milwaukee, Wis., Baptist Tabernacle,	June 26.
Stillwater, Minn., Scandinavian Baptist Church,	June 12.
Fairport, Kan.,	July 3.
Monrovia, Calif.,	May 22.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Henry Scott,	57	Providence, R. I.,	June 28.
Joseph Sharp,	67	Atglen, Pa.,	May 16.
S. C. Boston,	—	Pocomoke City, Md.,	June 13.
Henry G. Reed,	62	Huspah, S. C.,	Mar. 16.
C. C. Brown, D.D.,	—	Mossy Creek, Tenn.,	July 2.
Thornton Burk,	93	Cobb Co., Ga.,	June 6.
Benjamin Blitch,	75	Effingham Co., Ga.,	Apr. 22.
R. W. Billups,	51	Sulphur Bluffs, Tex.,	—
J. M. Russell,	—	San Saba, Tex.,	—
J. J. Corwin,	25	Birch Run, Mich.,	May 19.
Moses Hoagland Worrall,	55	Detroit, Mich.,	June 16.
Bela Hicks,	89	Sandwich, Ill.,	June 6.
Edwin C. Baird,	42	Central City, Neb.,	June 1.

Church Edifice Grants.

IN JUNE AND JULY.

By Loans,	12
By Gifts,	8
Total,	20
Aggregate of Loans,	\$5,910 00
Aggregate of Gifts,	1,550 00

LOCATION OF CHURCHES AIDED.

Pecos City, Texas,	Mouth of Green Briar, W. Va. .
Weimar, Texas, Colored,	Hillsboro, Kan., German,
Filley, Neb.,	Los Animas, Colo.,
Liberty, Va., Colored,	Clinton, Mo., Colored,
Wayne, C. H., W. Va.,	Montgomery, Ala., Colored,
Sterling, Kan.,	Russell, Kan.,
Tobias, Neb.,	Oakdale, Neb.,
Eugene City, Ore.,	Valparaiso, Neb.

Home Mission Appointments

IN JULY.

The following new appointments were made:

- Rev. O. Linth, Swedes in Boston, Mass.
- " Nathanael Schmidt, First Swedish Church, New York, N. Y.
- " Theodore B. Caldwell, Fifth Church, Milwaukee, Wis.
- " S. E. Price, Second Church, La Crosse, Wis.
- " W. H. Knapp, Chetopa, Kan.
- " E. Meyers, Germans in Beatrice, Neb.
- " James F. Hill, Wahpeton, Dak.
- " L. L. Wood, Dillon, Mont.
- " Fung Chak, Chinese in Portland, Oreg.
- " G. C. Harris, Dayton, Wash.
- " W. T. Green, San Luis Potosi, Mexico.

The following re-appointments were made:

- Rev. E. B. Palmer, D. D., District Secretary for Pa., So. N. J. Del., Md., and D. C.
- " A. P. Hanson, Swedes in Joliet, Ill.
- " Daniel Rogers, General Missionary for the Indian Territory.
- " Wm. Hurr, Sac and Fox Agency, Indian Territory.
- " E. E. Tyson, New Rockford, Emanuel and Tiffany, Dak.
- " J. H. Hartman, Jamestown, Dak.
- " O. E. Brown, Clear Lake, Dak.
- " Alex. Turnbull, Salida, Colo.
- " U. Gregory, D. D., Tucson and vicinity, Ariz.
- " Tong Tsing Cheung, Chinese in San Francisco, Cal.

The following teachers were appointed:

- At Wayland Seminary, Washington, D. C.—Miss Birdie W. Webber.
- At Richmond Theological Seminary, Richmond, Va.—George Hovey.
- At Roger Williams University, Nashville, Tenn.—Rev. D. W. Phillips, D. D.; Prof. D. R. Leland; Mrs. Annie M. Haley; Miss Silene Gale.
- At Florida Institute, Live Oak, Fla.—Rev. J. L. A. Fish; Mrs. Ada B. Fish.
- At Atlanta Baptist Seminary, Atlanta, Ga.—Prof. George A. Andrews; Mr. Everett.
- At Benedict Institute, Columbia, S. C.—John R. Wilson.
- At State University, Louisville, Ky.—C. H. Parrish; Miss Lulu C. Osborne; Miss Lucy W. Smith; Miss L. B. Elliot; Mrs. Jane McKarney; Mrs. M. E. Steward; Miss Mary V. Cook; Miss Ion E. Wood.
- At Spelman Seminary, Atlanta, Ga.—Miss S. B. Packard; Miss H. E. Giles; Miss C. M. Grover; Miss Cora E. Johnson; Miss Mary J. Packard; Miss Mary W. Pfeifer; Miss May B. Peckham; Mrs. E. M. Barrett; Miss Frances A. Dodge; Miss Mary C. King; Mrs. Jennette S. Mallory.
- At Chinese Mission School, San Francisco, Cal.—Miss Anna B. Hartwell.
- At Chinese Mission School, Fresno, Cal.—Mrs. M. T. Hunting.

FINANCIAL STATEMENT.

FOR JUNE.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$38,732 12

Donations from Churches, Sunday Schools and Individuals,	15,995 97
Legacies,	26,392 49
Tuition, Room Rent, etc., from Students,	1,552 13
Income from Investments,	2,220 57
" " Sale and Rent of Real Estate,	999 45
Home Mission Monthly and Jubilee Volume,	167 90
	\$47,328 51
Donations, Legacies, etc., from April 1, to June 1,	22,366 44
	\$69,694 95

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$1,022 99
Interest " " "	209 42
Interest " Loan "	352 21
Income from Rent, " "	13 54
	\$1,598 16
Donations, Legacies, and Interest from April 1 to June 1,	5,266 38
	\$6,864 54
Total receipts for present year, from all sources	\$76,559 49

Contributions and Legacies.

JUNE, 1887.

[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, \$25,433.64.

Saco Church	6 53
South Berwick Church	68 00
*For Richmond Theological Seminary, Va.:	
South Berwick, Ladies' Aid Society, First Church	50 00
C. E. F., Portland, A Lady	5 00

LEGACY.

*Skowhegan, Estate of Abner Coburn, for Wayland Seminary, D. C.	25,304 11
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NEW HAMPSHIRE, \$35.65.

Lebanon Church	32 65
C. E. F., Troy Sunday school, for chapel building	3 00

VERMONT, \$24.27.

East Bethel Church	5 00
Manchester, J. A. Swart	1 00
St. Johnsbury Church	5 18
Jay Church	3 09
Mechanicsville, Mrs. A. M. Livingston	10 00

MASSACHUSETTS, \$974.78.

East Taunton, John Andrews	5 00
North Leverett Sunday school	11 83
Lynn, Mrs. N. West	7 00
North Scituate, Henry F. Bailey	25 00
West Townsend Church	3 00
Hyde Park Church	21 87
East Brookfield Church	6 00
Newton Center Church	185 00
Andover, Mrs. Wm. Bailey	5 00
South Gardiner Sunday school, designated	52 57
North Sunderland Sunday school	5 65
Worcester, First Church	169 67
Turners Falls Church	25 00

Fall River, First Church.....	15 00
Clinton, First Church.....	19 88
North Sunderland Sunday school, Children's Fund...	1 53
Chelsea, First Church, by Clara B. Cushing.....	50 00
Brookline, A. W. Benton.....	30 00
Mrs. A. W. Benton.....	30 00
Springfield Church, per Rev. J. N. Williams.....	3 50
Worcester, per Rev. F. X. Smith.....	1 40
*For Florida Institute, Fla.:	
Boston, L. J. Fosdick.....	25 00
*For Benedict Institute, S. C.:	
Lowell, Mrs. E. O. Mallory.....	25 00
*For Hartshorn Memorial College, Va.:	
Newton Center, J. C. Hartshorn.....	50 00
*For Richmond Theological Seminary, Va.:	
Randolph, Mrs. E. R. Dubois.....	25 00
North Seitate, J. M. Litchfield.....	12 50
C. E. F. Dalton, John H. Smith.....	25 00

LEGACIES.

Newton Center, estate of Mrs. E. T. Bacon.....	128 38
Smithfield, estate of A. C. Scott.....	10 00

RHODE ISLAND, \$11.95.

Providence, per Rev. J. N. Williams.....	1 95
C. E. F. Wickford, Rev. F. D. Blake, for Mexico.....	10 00

CONNECTICUT, \$295.19.

Northford, James H. Linsley.....	5 00
Essex, First Church, for Indian work.....	80 00
Middletown, First Church.....	6 00
Jewett City Church.....	16 52
Middletown Church.....	3 26
Danielsonville Church.....	35 10
Mystic, Union Church.....	35 00
Noank, E. B. Fish.....	2 00
Yalesville, Bible school.....	9 81
Putnam, P. Desjardino.....	2 00
*For Florida Institute, Fla.:	
Thompson, Mrs. M. F. Davis.....	5 00
*For Benedict Institute, S. C.:	
Woman's Baptist Home Mission Union.....	63 00
C. E. F. Suffield, Mrs. W. W. Cooper.....	5 00
Miss Mary C. King.....	2 50
Hartford, Frederick W. Paine, for Chinese Mission Building.....	25 00

NEW YORK, \$2,242.14.

Adams Village Church.....	42 20
Pitcher Church.....	6 92
Sunday school.....	1 08
Syracuse, Central Church.....	85 00
Homer Church.....	53 25
Troy, Second Church.....	23 42
Masonville Church.....	9 75
Rev. B. C. Willoughby and wife.....	5 00
Saratoga Springs, Young Ladies' Mission Circle.....	5 00
Moriah Sunday school.....	5 00
Mt. Morris Church.....	13 22
Medina Church.....	40 78
Flushing, L. I., First Church.....	50 20
Waterloo Church.....	9 36
Carthage Church.....	10 75
New York City, Calvary Church.....	481 10
Yonkers, Warburton Avenue Church.....	850 81
C. E. F. Milo Sunday school, for chapel building.....	12 00
Park Avenue Sunday school, for chapel building.....	18 18
Mrs. A. B. Whitney.....	2 50
New York, Epiphany Church, Youth's Mission Society, for Mexico.....	50 00
Joseph Brokaw, for Mexico.....	50 00
Miss Mary S. Baldwin, for Chinese Mission Building.....	5 00
John D. Rockefeller, for Livermore Church, Ia.....	75 00
Hamilton, Mrs. M. D. Allen.....	70 00
Collections by Miss C. P. Simpson, for Church at Livermore, Ia.....	16 62

LEGACY.

Essex, estate of Hon. Palmer C. Havens.....	250 00
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NEW JERSEY, \$818.37.

Burlington Church.....	25 00
Bridgeton, First Church.....	123 89
Renssen Avenue Church.....	90 20

Salem Memorial Church.....	43 74
Manahawkin Church.....	5 00
Sunday school.....	5 00
West Creek Church.....	5 50
Mount Holly Church.....	50 00
Clinton Church.....	12 70
New Market Church.....	26 09
Millington Church.....	41 00
Mount Bethel Church.....	3 30
East Orange Church.....	128 92
Bloomfield, First Church.....	40 59
Montana Church.....	5 00
Dividing Creek Church.....	5 00
Frenchtown Church.....	11 00
Woodstown Church.....	12 96
Salem, First Church.....	68 87
Matawan Church.....	6 34
Daretown, Pittsgrove Church.....	6 27
*For Bishop College, Tex.:	
Jersey City, Summit Avenue Church.....	2 00
C. E. F. New Brunswick, Wm. Rowland, for Mexico.....	50 00
Vineland, Mrs. P. R. Russell, for Mexico.....	50 00

PENNSYLVANIA, \$1,078.03.

Philadelphia, Frankford Avenue Church.....	20 50
Calvary Church.....	29 50
Hebron Church.....	3 72
First Church, Mrs. M. Griffith.....	2 00
Eleventh Church.....	23 06
John B. Stetson.....	100 00
Memorial Church.....	237 99
Lower Dublin Church.....	3 49
Townville Church.....	10 10
Centerville Church.....	1 70
Newcastle Church.....	10 35
Clifford, First Sunday school.....	1 50
Pittston Church.....	15 20
Glen Run Church.....	6 84
Aldenville Church.....	9 25
Fleming, Warriors' Mark Church.....	1 50
Wilkesbarre, First Church.....	21 45
Pittsburg, Union Church.....	31 28
Lewistown, W. S. Settle and friend, designated.....	2 00
Fayette City, Olive Branch Church.....	7 15
Oxford Sunday school.....	2 00
Pottstown Church.....	25 60
Scranton, First Welsh Church.....	42 00
Mrs. Cora E. Butler.....	1 50
Tacony Church.....	9 84
Williamsport, First Church.....	50 57
Solebury Church, Barbara Brown.....	1 00
Lawrenceville Sunday school.....	5 00
Pittsburg, Thirty-seventh Street Church.....	12 86
Thirty-seventh Street Sunday school.....	4 39
Mount Washington Church.....	22 06
Pittsburg, Siloam Church.....	3 60
Fair Oaks Church.....	20 00
Antioch Church.....	1 00
Ebenzer Church.....	16 29
Washington Church.....	14 16
Bridgewater Church.....	16 91
Vincent Church.....	6 70
South Auburn.....	5 00
Ansonville, Zion Church.....	5 00
Warsaw, Gethsemane.....	2 00
West Liberty Church.....	5 00
McPherson Church.....	1 00
Jeffries, Happy Valley Church.....	1 00
Litchfield Church.....	2 15
Leroy Church.....	60
Ridgebury Church.....	2 25
Burlington Church.....	2 00
Alba Church.....	50
West Franklin.....	50
New Brighton Church.....	4 95
Wyalusing Church.....	5 05
Pittston, Lucerne Avenue Church.....	12 52
Uniontown, Great Bethel Church.....	58 00
Designated.....	10 00
*For Richmond Theological Institute, Va.:	
Ward, P. R. Berkeley.....	6 25
*For Indian University, I. T.:	
Philadelphia, Mrs. W. Butcher.....	50 00
Mrs. Eliza M. Corlies.....	50 00
*For Shaw University, N. C.:	
Philadelphia, Fifth Church.....	50 00
C. E. F. Peckville, Mrs. L. C. Bowen.....	5 00

DELAWARE, \$12.00.

Milford Church.....	12 00
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DISTRICT OF COLUMBIA, \$449.26.

*For Wayland Seminary:	
Washington Calvary Church Mission Band.....	50 00
Wayland Seminary:	
Students for Tuition.....	39 25
Boarding Department.....	360 01

VIRGINIA, \$273.87.

*Richmond, Richmond Theological Institute:	
Boarding Department.....	72 62
Sundry.....	1 50
Hartshorn Memorial College:	
Students for Tuition.....	125 75
" " Room Rent.....	69 00
Sundry.....	5 00

WEST VIRGINIA, \$30.00.

Wheeling, First Church.....	12 00
Mannington, Dents Run Church.....	5 00
Morgantown, Woodland Sunday school.....	7 00
Lockhart's Run, Mt. Zion Church, Designated.....	6 00

TENNESSEE, \$39.46.

Gardner, Cedar Grove Church.....	1 25
Newbern Church.....	1 41
Jackson, Berean Church.....	6 25
Fawkes Chapel.....	25
McLemoresville Sunday school.....	95
Milan Church.....	3 00
Stanton, Mt. Zion Church.....	8 65
Fredonia Church.....	3 55
Dancyville, St. John Church.....	2 20
Double Bridges.....	1 35
Woodville Church.....	1 45
Galloway, Prospect Church.....	3 20
Memphis, Ebenezer Sunday school.....	4 00
Beale Street Sunday school.....	1 95

NORTH CAROLINA, \$205.00.

*Raleigh, Shaw University:	
Students for Tuition.....	116 99
" " Room Rent.....	81 99
Sundry.....	6 02

SOUTH CAROLINA, \$2,245.97.

*Columbia, Benedict Institute:	
Contributions for "Heaters," per Rev. D. M. Pierce.....	262 00
John F. Slater Fund.....	300 00
Sundry.....	3 00
Students for Tuition.....	150 44
" " Room Rent.....	103 00
Boarding Department.....	574 61
Sundry.....	852 92

GEORGIA, \$68.00.

*For Atlanta Seminary:	
Flint Hill Association.....	1 15
*Atlanta, Atlanta Seminary:	
Students for Tuition.....	31 50
" " Room Rent.....	35 35

FLORIDA, \$503.38.

*Live Oak, Florida Institute:	
Students for Tuition.....	74 60
" " Room Rent.....	12 10
Boarding Department.....	416 68

MISSISSIPPI, \$9.50.

Grenada Church.....	2 40
New Hope Church and Sunday school.....	3 00
Starkville, Second Church.....	4 10

LOUISIANA, \$1.50.

Opelousas Church, Colored.....	1 50
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ARKANSAS, \$34.95.

Hickory Hill Church.....	1 00
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Mt. Holly Church.....	2 15
Camden, Mt. Gilead Church.....	2 85
Pinnacle Springs, Mt. Zion Church.....	75
Solomon Grove Church.....	6 50
Wampoo, Clear Lake Church.....	5 30
Lisbon, Mt. Zion Church.....	3 25
Sunday school.....	1 15
Three Creeks, Elbethel.....	1 20
Howell, Barons Chapel.....	6 00
Cotton Plant, Mt. Pleasant Church.....	5 00
Shady Grove Church.....	10 00
Saulsbury, Ash Grove Church.....	3 00
Maddy, New Hope Church.....	1 00
Jefferson County, United Baptist Church.....	2 80
Henrico Church.....	3 00

TEXAS, \$2,289.46.

Victoria, M. H. Sinclair.....	2 4
Marshall, Students of Bishop College.....	2 00
*For Bishop College:	
Southern Baptist Education Society.....	9 00
*Marshall, Bishop College:	
Students for Tuition.....	108 50
" " Room Rent.....	55 25
Sundry.....	208 26
Boarding Department.....	1,900 00
C. E. F. Flatonia, Rev. H. M. Rowland for Mexico.....	4 00

OHIO, \$1,971.76.

Cleveland, Wilson Ave. Church.....	23 20
Dayton, Linden Ave. Church.....	232 67
Springfield, Sinking Creek Church.....	13 89
Colebrook Church.....	7 00
Cleveland, First Church Sunday school.....	50 00
Stryker, per Rev. J. N. Williams.....	25 00
*Springfield, Sinking Creek Church.....	10 00
C. E. F. Springfield, Sinking Creek Church.....	10 00

LEGACIES.

Lebanon, Estate of Mrs. Wm. Ashmore.....	250 00
Fredericktown, Estate of Louisa J. Bethel, in add.....	450 00

MICHIGAN, \$177.39.

St. Louis, First Church.....	11 37
Cheboygan, First Church.....	34 50
Milan Sunday school.....	2 70
Clint'n Church.....	5 00
Gaylord Church.....	1 00
Highland Church.....	47 05
Sunday school.....	10 00
Rope Holders' Society.....	4 50
Galien Church.....	1 30
New Buffalo Church.....	2 50
East Saginaw Church.....	35 82
C. E. F. Lansing Sunday school, for Church at Charlevoix, Mich.....	14 65
Mt. Clemens Sunday school, for Chapel Building.....	7 00

INDIANA, \$524.55.

Lowell Church.....	2 00
Mishawaka Church.....	2 50
Walcottville.....	50
Indianapolis, Mrs. Elizabeth Denny.....	500 00
Metae Church.....	3 05
Crooked Creek Church.....	2 94
C. E. F. Peru, Little Helpers, for Mexico.....	2 00
Goshen, Sunday school of First Church, for Chapel Building.....	11 56

ILLINOIS, \$484.65.

Danville, O. A. Prior.....	8 50
Pana Church.....	13 75
Morris Church.....	10 00
Aurora, Park Place Church, in part.....	20 08
Chicago, A Lady, per B. F. Jacobs.....	5 00
Memorial Church.....	183 85
Raritan Church.....	31 79
Batavia Church.....	6 00
Moline Sunday school.....	4 30
Prairie Centre, W. H. Juice.....	10 00
Chicago, A Friend, "M".....	5 00
Belleville Church.....	4 33
Ames, Woman's Mission Circle.....	2 00

Benton Church.....	2 00
Morristown Church.....	22 45
*For Shaw University, N. C.:	
Stillman Valley Sunday school.....	12 50
*Newark, Samuel Lester, Desig.....	50 00
W. B. Brayton.....	10 00
*Morgan Park, T. W. Goodspeed, Desig.....	10 00
Chas. F. Goodspeed,.....	1 00
E. J. Goodspeed,.....	75
*Yorkville Sunday school,.....	3 19
*Chicago, Memorial Church.....	25 00
C. E. F. Ahley, D. Berry, for Mexico.....	1 60
Pana Church,.....	1 25
Somonauk Sunday school, for Chapel Building.....	10 31
Chicago, A Friend, "M," for Chapel Building.....	5 00
Memorial Church.....	25 00

WISCONSIN, \$1,371.63.

Beaver Dam Church.....	5 00
State Convention.....	1,366 63

MINNESOTA, \$2,245.51.

Minneapolis, Collections at Anniversary Service.....	230 25
First Church, Desig.....	100 00
State Convention.....	1,852 16
C. E. F. Chatfield Sunday school.....	2 60
Cokato, Swede Sunday school.....	1 81
St. Paul Sunday school.....	4 99
Houston Sunday school.....	4 45
Minneapolis, Norwegian Sunday school.....	5 64
Northeast Sunday school.....	6 55
Fourth Sunday school.....	6 10
Herman Sunday school.....	6 00
Owatonna Sunday school.....	4 18
Spring Valley Sunday school.....	6 43
Faribault Sunday school.....	5 57
Fergus Falls Sunday school.....	5 72
East Claremont, Mrs. Briggs.....	3 00

IOWA, \$200.66.

Washington Church, bal.....	11 75
Webster City Church, in add.....	5 00
Bonaparte Church and Sunday school, in add.....	5 00
Malvern, Mrs. Julia Glynn, Desig.....	50 00
Emerson Church.....	45 00
Museatine Church.....	33 75
Winterset, A Friend.....	3 00
E. Burnham.....	2 00
C. E. F. Washington Sunday school, for Chapel Building.....	5 66
Clinton Sunday school, for Wausau, Wis.....	35 00
Indianola Sunday school, for Chapel Building.....	4 50

MISSOURI, \$1.00.

C. E. F. Carrollton, Lena Brandon, for Mexico.....	1 00
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INDIAN TERRITORY, \$77.50.

Tahlequah Church.....	10 00
Webbers Falls Church.....	2 50
*Muscooge, Indian University:	
Students for Tuition.....	65 00

KANSAS, \$43.20.

Raymond, Rev. J. N. Barbee.....	5 00
Chanute, Swede Church.....	1 50

*For Indian University, I. T.:	
Herrington, Mrs. Ida Mallory.....	5 00
C. E. F. Olathe, A. L. Vail, for Mexico.....	50
Topeka, Sunday school of First Church, for Chapel Building.....	25 40
McPherson Sunday school, for Syracuse Church.....	5 80

NEBRASKA, \$217.44.

Stromsburg Church.....	15 00
Wymore Church, Desig.....	12 00
State Convention.....	190 44

DAKOTA, \$54.81.

Fairmount Sunday school.....	6 30
Vermillion Sunday school, Desig.....	7 79
Parker Church (Ladies' Society, 2.55).....	17 85
Parkstown Church.....	4 60
Fargo Church.....	5 00
Page Church.....	3 27
Tower City Church.....	10 00

COLORADO, \$4.50.

Trinidad Church.....	4 50
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MONTANA, \$32.40.

Butte Church.....	32 40
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UTAH, \$5.00.

C. E. F. Ogden Sunday school, for Chapel Building.....	5 00
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ARIZONA, \$6.00.

Phoenix Church.....	6 00
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IDAHO, \$12.00.

Boise City Church.....	12 00
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OREGON, \$2.00.

McMinnville Church.....	2 00
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CALIFORNIA, \$143.40.

San Diego, First Church.....	120 00
Orange Church.....	3 35
*For Choctaw Freedmen's Mission, I. T.:	
Oakland, First Church, Day Star Mission Band.....	10 00
C. E. F. Oakland, First Church, Woman's Home Mission Society, for Mexico.....	10 05

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$497.00.

For Teachers at Spelman Seminary, Ga.....	100 00
" " " Utah School.....	110 00
" " " Mexico School.....	108 00
" Teacher at Creek Freedman School, I. T.....	50 00
" " " Mather School, S. C.....	40 00
" Student " " ".....	35 00
" " " Indian University, I. T.....	25 00
" " " Choctaw Freedmen Mission, I. T.....	9 00
" " " Hartshorn Memorial College, Va.....	20 00

WOMAN'S BAPTIST HOME MISSION SOCIETY, MICHIGAN, \$350.00.

For Missionaries.....	125 00
" Work in Mexico.....	50 00
" Teacher at Hartshorn Memorial College, Va.....	150 00
" Indian University.....	25 00

WOMEN'S BAPTIST HOME MISSION SOCIETY, ILLINOIS, \$244.81.

For Mission Work.....	25 00
" Student at Atlanta Seminary, Ga.....	35 00
" Church at City of Mexico.....	184 81

Total.....\$44,863 58

HOME MISSION MONTHLY..... 154 90

J. G. SNELLING, Treasurer,
7 Beekman Street.

DONATIONS OF CLOTHING, ETC.

- Newton Centre, Mass., Dr. Lyman Jewett, books to Atlanta Seminary, Ga.
- Winchester, Mass., Ladies' Circle of Baptist Church, barrel to Richmond Theological Seminary, Va.
- Hartford, Conn., Mission Band of First Baptist Church, box and freight to Kansas, \$77.58.
- Brooklyn, N. Y., First Baptist Church, barrel to Atlanta Seminary, Ga.
- Brooklyn, N. Y., Rev. G. W. Folwell, books to Richmond Theological Seminary, Va.
- Stelton, N. J., Baptist Church, barrel to Atlanta Seminary, Ga.
- Detroit, Mich., Woodward Ave. Baptist Church, barrel to Atlanta Seminary, Ga.
- Huron, Dak., Rev. A. P. Graves, D.D., books to Richmond Theological Seminary, Va.

THE BAPTIST
HOME MISSION MONTHLY.

Vol. IX.

SEPTEMBER, 1887.

No. 9.

EDITORIAL

If Baptists of the United States could know how many urgent appeals for aid from Western fields the Board of the Home Mission Society is compelled to answer in the negative, it would seem that they would double their contributions to our work.

Every little while somebody figures out that Baptists are doing as much in Home Missions as other denominations. If this is so, please tell us how it is that the Missionary Societies of other denominations are expending double the amount we are able to expend for Mission and Church Edifice work in many Western States and Territories. That they are doing so, is a fact. Are Baptists doing their share for the evangelization of America, in these stirring times?

John Taylor, President of the Mormon Church, is dead. He was born in 1808, in England, emigrated to Canada in his twenty-fourth year, and, under the influence of the "Apostle" Pratt, left the Methodist for the Mormon Church, in which he became so conspicuous. He is said to have been a man of great personal power and ability. He was indicted under the Edmunds law in 1885, for polygamy, and has been in concealment ever since until his death. Of course the

Mormons reckon him as a martyr for their faith.

Of late there has been considerable agitation in Alabama about the removal of the school from Selma to some other location. The reasons for such a change have never impressed us favorably. At the recent Convention it was decided by an overwhelming majority that the school should remain at Selma.

We are now prepared to furnish applications for boxes of clothing, etc., for our missionaries, to the ladies' benevolent circles of our churches. It is desirable that the boxes should be prepared and sent before cold weather comes.

It is particularly requested, if any circles are in direct communication with those whom they supplied last year and have made arrangements to send boxes to the same persons this year, that they will inform us so that boxes may not be duplicated. For lack of such information heretofore, sometimes one missionary has received two boxes.

We hardly need urge that only good goods should be sent. Don't send old and patched garments. They will not be used if sent, and time and money for freight will be wasted.

WILLIAM W. BLISS, ESQ., ASSISTANT CORRESPONDING SECRETARY.

IN MEMORIAM.

With most profound sorrow we record the death of William W. Bliss, Esq., Assistant Corresponding Secretary of the American Baptist Home Mission Society. The sad event occurred on Wednesday afternoon, August 10th, in Brooklyn, N. Y. The suddenness with which he was removed from his friends and his work was a surprise and a shock to all. Apprehension had been felt for several months concerning the condition of his health, but no one, not even himself, expected so speedy termination of his life. Although for years he had not been thoroughly robust, yet he was sufficiently vigorous to attend to his daily duties at the Rooms from about nine in the morning until five and a half o'clock in the afternoon. In the opinion of his physician his constitution was seriously impaired by the privations and the sickness of his army life. Not all the martyrs for our country fell on the battle field, but many by wasting disease years afterwards.

Somewhat more than two years ago he had a very severe attack of sciatica which laid him aside nearly three months. After that attack he did not seem to recover his former strength. Some other complications last fall made still further drafts upon his vitality. A troublesome cough, which took hold of him early in the winter, would not yield to remedies. It was hoped that the sea voyage to Vera Cruz and the change of a few weeks on his trip to the City of Mexico, whither he went in January, with Dr. Pope, for the purpose of attending to matters pertaining to our mission headquarters in that city, would prove beneficial to his health. No substantial benefit, however, was derived from the journey. With the approach of summer his condition became worse, and was unrelieved by a vacation of

a few weeks in the Catskills. Returning to Brooklyn he placed himself under the treatment of a specialist and only the week before his death thought there was a decided improvement in his general condition. For two weeks prior to his fatal attack he spent several hours a day at the Rooms. On Thursday evening, August 4th, after reaching home, most unexpectedly he had a very severe hemorrhage of the lungs, followed on Saturday morning by a second one, though slight, and on Saturday evening a third hemorrhage more serious than the preceding. From this time until Wednesday afternoon he gradually grew weaker, until without a struggle he gently breathed his last. His funeral took place on Sunday the 14th.

Mr. Bliss was born February 4, 1839, in Columbia, Herkimer County, N. Y. The family soon after came to Brooklyn, where they have since resided. Mr. Bliss entered Brown University in 1859, but left in his junior year to become a private in the Tenth Rhode Island Infantry, and after three months' service in Virginia re-enlisted in the One hundred and Seventy-sixth, New York. He was captured at Brashear, La., and exchanged, and in October, 1863, he was promoted to captain of the First Engineers Corps, and in December, 1864, was made lieutenant colonel, commanding a regiment of colored troops in Texas. In 1865 he resigned, re-entered Brown University and graduated in 1866. Two years in Columbia Law School and law practice until 1879 followed. In May, 1879, he accepted the position to which he was appointed by the Board, upon the recommendation of Dr. Cutting, as the Corresponding Secretary's Assistant. For the past four years he has been formally recognized by the Board as the Assistant Corresponding Secretary of the Society. He was a member of the Strong Place Baptist Church of Brooklyn, with which he united at 16 years of age, under the ministrations of Dr. E. E. L. Taylor; and was superintendent of its mission Sunday school. In 1869 he married Miss Abby M. Richards, daughter of the Rev. Dr. Richards, of Providence. His wife and a daughter survive him.

The eight years' intimate association with Mr. Bliss have been among the pleasantest in our memory. They have been years of exacting service, at times of great perplexities. But never a murmur fell from his lips. He was unusually self-contained, assiduous and patient in application to the duties of his position. During these years no word or act has marred the harmony of the relations existing between us. Our evening departure homeward from the Rooms was usually together.

He was high-minded, large-hearted, of great equanimity, well-balanced, with a strong sense of right and justice, and with a judicial cast of mind which, with his keen perception, made him an excellent adviser. He was a man of positive convictions and decision of character, withal discreet and circumspect in all his ways. He was conscientiously faithful, diligent, and accurate in whatever he undertook. There was an earnestness, sincerity, sobriety, and dignity of manner, united to a polite and respectful bearing, which won for him the regard and esteem of all his associates.

His well-disciplined mind was easily trained to almost any task set before him and his good literary taste was exceedingly valuable in the literary work pertaining to the publication of the BAPTIST HOME MISSION MONTHLY. His years of legal experience especially qualified him for attention to certain financial and property matters, which, under the new regulations of the Board adopted in 1886, were distinctively committed to him. Possessing an excellent memory, his mind was stored with details of the Society's work during the past eight years, so that he was an invaluable assistant in every department of its operations. He was the Corresponding Secretary's right arm and official confidant. His great aim seemed to be to make himself as efficient as possible to the Society which he loved and believed in as the great agency of the denomination, under God, for the evangelization of this continent. No other thought or desire was entertained than to devote his life to the promotion of its interests. This he considered his life work in

which he was contented and happy and to which he cheerfully brought his best service. Alas! that so suddenly this useful life has been cut short!

To his family he was most tenderly devoted. In the Strong Place Baptist Church he was an active member with an ever-growing influence in its counsels. For the past two years he was the beloved and efficient superintendent of the Carroll Park Mission Sunday School.

In all his deportment he was the refined, Christian gentleman, not only irreproachable, but adorning the profession made thirty-two years ago by a positive, pronounced Christian life.

A good man and true has fallen. Nowhere, save in the bereaved household, will he be missed more than at the Rooms of the Society, where eight years of almost daily companionship as co-laborers have made but stronger and tenderer the ties of a friendship that henceforth becomes a blessed memory.

The church has lost a useful member, the Sunday school a loved and efficient superintendent, the Society a most capable servant, a large circle of acquaintances a true friend; the community a good citizen; the country a patriot and one deeply interested in the purification of its political life; the greatest loss, inexpressible and irreparable, is to the bereaved household who have the heartfelt sympathy of all who have been connected with him in the work of the Society.

The longer I knew him the more strongly I became attached to him on account of those manly traits of character which marked his daily life. He was a courteous Christian gentleman. He had a warm nature, making him a tried and trusted friend. He possessed sound judgment, making him eminently a safe and reliable counsellor. In his relations to the Society he was faithful and true, and in his relations to the officers and others at the Rooms he was always genial and courteous. I do not know what we shall do without him.—J. G. SNELLING, *Treasurer*.

During an official association with Col. Bliss, of two years, working side by side with him in the Rooms, and travelling with him on business of the Society into a foreign country, I always found him the clear-headed business man, the faithful friend, the courteous gentleman and the devout Christian. To me his death is a personal loss of an esteemed friend and associate. His place in the work of the Society will be hard to fill.—O. C. POPE, D.D., *Supt. Ch. Ed. Dept.*

Clear-headed, cool, of sound judgment—a true Christian gentleman, whose opinion could be relied upon. His death is a very great loss.—GEO. A. SCHULTE, JR., *Recording Secretary.*

We have lost in him one of the best and truest men we have ever had in the Rooms. He was clear-headed, sound in judgment, safe in counsel, genial, courteous and true as a friend and Christian. We shall miss him very, very much.—C. P. SHELDON, D.D., *District Secretary.*

His loss to the Rooms will be well-nigh irreparable. The accuracy of his judgment was marvellous. His familiarity with all departments of the Society's work was remarkable, and I have known no instance in which he was at fault in matters of opinion in complicated and difficult affairs. Kind, genial and gentle in spirit, he was both respected and loved by all who had intercourse with him. A Christian gentleman—all who met him were impressed in his favor. His judgment on all matters pertaining to the Society's service commanded very unbounded confidence. Its accuracy was remarkable. I feel that his death is a personal bereavement.—E. T. HISCOX, D. D., *Chairman of Executive Board.*

I do not know how to express my sorrow at the announcement of the death of my friend, Mr. Bliss. I say "my friend," for I had learned through my intercourse with him at the Rooms to love and trust him with the fullest confidence. To the Society itself I can scarcely conceive of a greater loss in the

person of a single subordinate officer. Conspicuous for his modesty, unobtrusive in his suggestions, he was so thoroughly acquainted with all the affairs of the Society in every department, as well as with all the minutiae of his own, and his statements were made with such clearness and accuracy, and his judgment was so unbiassed and wise, that he had become to me an unquestionable authority on all points of business. It will be many, many years before any one so competent and so consecrated can be found to do his work. I can never expect any one in that position to fill his place in my esteem and love.—WILLIAM A. CAULDWELL, *Auditor of the Society, and of the Finance Committee.*

The death of our friend and co-laborer, Mr. Bliss, greatly saddens me. Associated as I have been with Mr. Bliss from the time of his election to the office in the Home Mission Society, the duties of which he so efficiently discharged, I have learned more and more to appreciate his worth as a Christian gentleman and as an officer of our Society, whose ability and rare qualifications are seldom combined in any one man. He was so able and yet so modest, so firm in his matured convictions, and yet so courteous and so deferential to the opinions of others. How greatly shall we miss him in our counsels, in our Committee and Board meetings.—EDWARD LATHROP, D.D., *of the Board and Education Committee.*

I knew Mr. Bliss only in the Rooms. Two things in him arrested my attention. One was his sound judgment. I found that this was not because of his legal training; it did not seem at all to depend upon his being accustomed to deal with intricate and difficult questions, but seemed to be intuitive. The other was his readiness. Whatever subject was under discussion, it seemed to have just been studied by him. All his knowledge on that subject seemed entirely at his command.—REV. CHRISTOPHER RHODES, *of the Board and the Church Edifice Committee.*

Having been connected with the Board since Dr. Hill's time, and so privileged to

associate with such noble men as Drs. Backus, Taylor, Simmons, Cutting, and Bishop, it is no disparagement to their memory to say that Mr. Bliss was their peer in the faithful discharge of every duty imposed upon him. Ever kind and gentle, he was nevertheless a man of very strong convictions and sound practical judgment. The Society has lost one of its most able officers, the denomination one of its most trusted advisers, and those of us who have known him personally, a warm-hearted and true friend.—WM. PHELPS, *of the Board and the Finance Committee.*

I most cheerfully bear witness to the uniform kindness of our deceased brother as he always extended it to myself and my associates of the Board. His great aim was to promote the interests of the Society and he rendered such faithful service as he was particularly adapted for by his early legal training. The Society has lost a faithful servant, and one whose place it will be difficult to fill.—JOSEPH BROKAW, ESQ., *of the Board and Auditor of the Society.*

In the death of our Brother Bliss, the Society has lost a valuable officer and friend. A place has been made vacant which will be difficult to fill. He was always prompt in the performance of duty, kind and gentlemanly in his deportment; and perhaps no greater tribute can be paid to his memory than to say he was in the truest sense a "Christian gentleman."

He will be greatly missed at the "Rooms," and by the members of the Board generally, but especially will his loss be felt by the members of the Finance Committee, whose labors were always greatly facilitated by his sound judgment and by his careful, systematic preparation and presentation of all matters requiring the attention of this Committee.—S. H. BURR, *of the Board and the Finance Committee.*

In the sudden death of William W. Bliss, Esq., the Home Mission Society has experienced a loss almost irreparable. Not only was he a brother of undoubted Christian character, but possessed also of sterling busi-

ness qualities, seldom found; quiet and unobtrusive in his manner, but always at his post, and engaged in performance of his duties, with singular correctness and fidelity—W. H. PARMLY, D.D., *of the Board and Church Edifice Committee.*

PERSONALS.

Rev. Dwight Spencer is doing pioneer missionary work in Northeastern Wyoming and the Black Hills. He will be heard from.

Rev. Robert Whitaker and wife arrived at Aguas Calientes, Mexico, July 21, in good health, and were warmly received by Brother Gorman and wife.

Rev. W. T. Green expects to begin his missionary work at San Luis Potosi, Mexico, early in the fall.

Rev. W. J. Simmons, D.D., has been attending several State Conventions of Colored Baptists, who have given him a hearty welcome as the representative of the Society.

Rev. S. Graves, D.D., has been very much engaged during the hot summer months in trying to obtain \$10,000, wherewith to purchase the new site so greatly needed for the Atlanta Baptist Seminary. He has secured about \$4,000, but without the other \$6,000 this is of no avail.

Miss Packard and Miss Giles have sought to enlist friends in the rebuilding of "Union Hall," recently burned. Mr. Rockefeller, who has already so generously given about \$28,000 for land, buildings, and furnishing, very naturally feels, as he expresses it, that "other friends must rebuild." Now, where are the "other friends"? "A friend in need is a friend indeed." This is a time of great need for Spelman Seminary.

President Bacone, of the Indian University, called at the Rooms early in August, *en route* to the Territory, where he expects to work in the interests of the institution until its opening, about Oct. 1. He is making a marked impression for good in the Territory. His whole being seems devoted to the intellectual and spiritual uplifting of the Indians therein. He hopes to have two students this year from Mexico.

President King, after attending to the preliminaries for the erection of an addition to the chapel, of Wayland Seminary which will increase its capacity nearly fifty per cent., has been recuperating in Maine. He is rejoiced at

the prospect of this much-needed improvement, as well as in the acquisition of an adjacent lot, on which is a residence that will be occupied by his family, thus enabling him also to convert the suite of rooms heretofore occupied by him in the institution to other uses for the school.

President Culver, of Bishop College, Texas, has been kept at Marshall all summer by the severe illness of his son, who, at last accounts, was convalescent.

President Tupper, and Dr. Skinner, of Shaw University, have been quietly working for an endowment of \$50,000 for that institution. It is most important that this should be secured at an early date.

President Corey, of Richmond, rejoices in the acquisition to the Faculty of Richmond Theological Seminary of Mr. George Hovey, son of President Hovey, of Newton Theological Institution. Dr. Corey, himself, will take the chair of Theology.

Dr. Phillips has been busy as usual in securing assistance for students and other purposes at Roger Williams University. He has been at his old home in Wakefield, Mass.

President Becker, of Benedict Institute, is to have Rev. G. F. Genung and wife, of New London, Conn., as co-laborers the ensuing year.

President Ayer, of Jackson, with his family, have been at Cottage City, Mass. He has secured money for a workshop for the industrial department of the institution. He is one of the delegates of the Society to the American National Baptist Convention at Mobile, which he expected to attend the last of August.

AMERICA IN PROPHECY.

BY REV. DWIGHT SPENCER, UTAH.

History is fulfilled prophecy. Prophecy is the dim outlining of the Divine plan; history shows us the plan executed. Thus in the ninth of Genesis it is predicted that of Noah's three sons Japheth should have the supremacy. While of the other sons it is simply

said that one should serve and the other be served, of Japheth it is said: "God shall enlarge Japheth," and "he shall dwell in the tents of Shem."

And history shows us this prophecy in process of fulfillment. The Hametic family moving to the South, "as thou goest toward Sodom," have naturally become ease-loving, indolent, and weak, while the family of Shem, settling near the old homestead, "by a mount of the East," have just as naturally become slow and plodding.

But it has been quite different with the family of Japheth. Moving westward, we first find it in Eastern Europe, "dividing the islands of the Gentiles," then sweeping across the continent, they plant the insignia of empire first upon the Grecian peninsula, then upon the banks of the Tiber, and finally, when all Europe had acknowledged their supremacy, they set up their standard upon a cluster of "islands" jutting far out into the Atlantic. But Japheth is still to be "enlarged." This restless and adventurous spirit once aroused, will not rest satisfied until the farthest boundary has been reached, and the remotest West possessed. Launching their ships upon the Atlantic, they force their keels through untried waters, land upon these shores, and found an empire differing from all others the world had ever seen. Its standard was the cross; its motto, "Peace on earth, good will toward men."

The world's circuit had been made; the last empire established:

"Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

But this is not all; Noah's eldest son is yet to "dwell in the tents of Shem." Not by the sword is the conquest to be made, but by the mightier weapon, the gospel of peace. The march of infant Christianity from East to West was feeble and uncertain; matured and robust Christianity will sweep from West to East, surmounting every obstacle, and bearing down all opposition.

The conquest of the world for Christ—this is

America's mission. And God has abundantly supplied her with resources for the work.

In square miles it lacks only two hundred and fifty of the whole continent of Europe, while in climate it embraces that of every zone, and in production whatever is choicest among fruits, and most necessary for the sustenance of life.

In its accumulation of wealth, history affords no parallel. While America has barely passed her first century, her wealth already exceeds that of the richest nation in Europe, and that, too, with her agricultural resources only partly developed, and her mining industries yet in their infancy. The assessed value of her property is more than sixty billions of dollars, and this only represents about two-thirds of her actual wealth. The increase of wealth in our own denomination affords an illustration. In 1836, when our Home Mission Society was organized, the total wealth of Baptists in the contributing States was only twenty-one millions of dollars; now it is a billion and a half. It is safe to say that there are a half dozen Baptists to day, each one of whom is worth more than the whole denomination was worth fifty years ago.

When Peter said, "silver and gold have I none," he did not mean to undervalue these as evangelizing agencies. The church in her poverty could only heal here and there one; but God has stored up for the American Church wealth sufficient for the "healing of the nations."

But a greater surprise awaits us if we consider the people of America. The great Aryan or Japhetic family, strangely broken up and separated in its march across Europe, is being wonderfully reunited in America. Teuton and Celt, Scandinavian and Slav, settling in the fertile valleys of the West, or engaging in commercial enterprises in the cities and towns, build their homes side by side, and forgetting race prejudices and former antagonisms, soon come to look upon the country that opened loving arms to receive them, as their own, and unite their energies in developing its resources and increasing its power. And from these different branches of the family of Japheth God is bringing forth His

crowning work in a race intellectually and physically superior to any the world has yet seen. All former molds are being thrown aside, and,

"From the sweet clay of the exhaustless West,"

God is forming a new man endowed with all that has been grandest and best in the different branches of the parent-stock. Already we behold a quickness of intellectual life, and a fertility of invention, that promise the speedy fulfillment of the glowing utterances of inspired seers and prophets. While Asia is indulging in a sleep of thirty centuries, and Europe is bound hand and foot by state conventionalities, America moves swiftly forward, astonishing the world by the brilliancy of her genius and the vastness of her power.

But while God "sitteth in the heavens" working all things in the interests of "His Christ," He seems to leave all to human sagacity and foresight, and is constantly saying to us, "Except these abide in the ship ye cannot be saved." "The forces of the gentiles coming to us" from civil and priestly despotism, unless we receive them with the loving embrace of the gospel, and thoroughly imbue them with the spirit of our King, will become the dupes of cunning demagogues, and "run greedily" after every error that promises either pleasure or reward.

But, viewed in the light of a grand opportunity, we see in it the "new thing" that God is doing in our day. Europe, shaken by revolution, and in terror from Nihilistic plots, its inhabitants taxed to the point of starvation to support tottering dynasties, is sending her millions to America to receive at our hands the precious boon of gospel light and liberty. A member of the German Reichstag said recently, "The people of Germany want only one thing: money to go to America." This is but the fulfillment of prophecy. The Messianic kingdom takes the place of the Judaic, and these restless masses coming to our shores are "the Gentiles coming to our light;" these "the sons of strangers to build our walls," and "to make of the little one a thousand," and of "the small one a mighty nation."

And God has given to His church abun-

dant means for its great work. Taking the Government estimate of \$175 as the average yearly income of every person in the country, and estimating the membership of the different denominations engaged in mission work at 8,000,000, we have as the annual income of the American church \$1,400,000,000. Of this amount the Lord's tithe would be \$140,000,000! Now allowing \$50,000,000 for home expenses, and \$30,000,000 for work in foreign fields, we still have \$60,000,000 left for evangelizing America. This would enable the church to plant a mission in every settlement large enough to support a saloon, to plant a colony of Christian families in every Mormon town, and to buttress all its missions with a suitable corps of trained workers from the home church. And this is not too much to undertake or expect. The fact is, our mission work is at present so feebly conducted that Christianity in many places is brought into contempt, and the great busy world moves forward in its quest for wealth and pleasure without giving it either attention or thought.

And it is because the church is withholding the Lord's tithe, and doing so feebly and parsimoniously the Lord's work, that He is allowing us to be disturbed by socialistic plots and labor agitations. If the church would but "bring all its tithes into the Lord's storehouse," and consecrate its talent to His service, it would have sufficient strength to cope with these evils, and then "its light would break forth as the morning, its health would spring forth speedily, and the glory of the Lord would be its reward.

Let us turn our attention for a moment to our own denomination. In 1836, when our Home Mission Society was organized, we had in the contributing States 175,000 Baptists, worth on an average \$121.42 each, and they gave for Home Mission work \$17,000, or an average of ten cents each. In 1885 we had 612,146 Baptists, worth each \$2,356.60, or twenty times as much as in 1836. Twenty times ten cents would give us two dollars as the amount each Baptist

should give to make his contribution proportionate with that of 1836. But this would give our Home Mission Society the grand sum \$1,224,292, instead of the mere pittance it now receives. Is it not a fact that ought to shame us that with our increased membership and wealth our liberality is only about one-quarter of what it was nearly fifty years ago? And with this million and a quarter of dollars how largely we could increase our force of laborers! How would "the hands" of the few laborers now upon the field be "strengthened," how many feeble and drooping missions take on new life and activity!

Viewed as an economic measure, we should look to the evangelization of America. In doing Christian work we should have an eye to the influence our work will have upon the future. While all souls are valuable, there is a vast difference in the value of souls. An Ethiopian eunuch was converted, and a single soul was saved. A Saul of Tarsus was converted, and the throb of that new life has quickened the pulses of Christianity for eighteen centuries. And what Saul was to the early church the American convert, aflame with Gospel love, and untrammelled either by priestly domination or musty superstition, will be to the church of the future. A Judson, intellectually quickened by contact with American life and thought, and mastered by the grand idea of universal conquest for Christ, going forth to the dark and enslaved races of the old world, and translating the Bible for untold millions, sets in motion forces that will operate for Christianity until it shall be proclaimed that "the kingdoms of this world have become the kingdom of our Lord and of His Christ."

And the same is true in the planting of churches. What a wail the Revelator makes over the churches planted in Asia Minor! They were planted among old and decrepit races, whose blood had been tainted by fifty generations of sensual indulgence and enervating vices, and to-day, but for the sad lament of the seer of Patmos, we should hardly know of their existence. How dif-

ferent with churches planted in a youthful nation, whose every heart-beat sends forth life and vigor, and whose example and influence will become a mighty factor in shaping the world's civilization. These lights, once kindled, will increase in brilliancy and power until "the gross darkness" that now covers the nations shall be dispersed and the whole world rejoice in the brightness of the coming dawn.

My brethren, I plead for America—for America, endeared to us by the memories of venerable sires and devout matrons, whose blood and treasure were poured forth that we might enjoy our "goodly heritage."

For the sake of our children I plead for it. For the world's sake I plead for it. I behold the nations in their death struggle, and in their helplessness they turn their longing eyes to us for help. For Christ's sake I plead, and by the love we bear to Him who gave His life for us urge that we *give nobly and do grandly* for the saving of fatherland. Evangelize America, and the world is evangelized; let the light in America "become darkness," and the world sinks into the gloom of an eternal night.

"Sail on, O Ship of State!
Sail on, O UNION, strong and great!
Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate."

NEED OF A FRENCH THEOLOGICAL DEPARTMENT AT NEWTON.

BY REV. J. N. WILLIAMS, R. I.

There are over 300,000 French Canadians in the New England States. Their presence among us is thus interpreted by the Roman Catholic priesthood: "French Canadians," said a distinguished priest from Montreal at the laying of the corner stone of a large French Catholic Church at Woonsocket, R. I., "Providence has sent you here to do in the land of the Puritans what you have so grandly done in Canada—to bring everything into subjection to our Holy Father the Pope."

In the correspondence of a well known French Canadian priest, who relates his visits to various centres of Roman Catholic population in New England in the columns of an influential French paper pub-

lished in Worcester, I noticed the following expression of the Roman Catholic hierarchy's hopes and purposes. It is of quite recent date.

"Without doubt Providence has had special designs in view in thus directing the emigration of our countrymen towards the United States. Who knows but that they are destined to unite with the Irish to secure the domination of the Catholic faith and supersede the old Puritans who are rapidly dying out under the sway of heretical fanaticism even when it has not yet reached open infidelity."

It is to the honor of the American Baptist Home Mission Society that the *better* and *real* purpose of God towards this priest-ridden and despoiled people, even their evangelization, has been so well understood long before other denominations awoke to the obligations and importance of work among this people who are coming to occupy so important a position in our midst. The labors of our own Society in their fruits and success have, within a short period, enlisted other denominations, more especially the Congregationalists. These latter have taken hold of this French work with an immense advantage over us, in one particular especially. For several years past, in the city of Montreal, the Pædobaptist French Missions have had an excellent theological school or department connected with the well-known University of McGill, in which gifted young French Canadians have received a thorough classical and theological training under the direction of an able French teacher, the Rev. Mr. Coussiart. Thanks to these educational advantages, our Congregational brethren have a good supply of well-trained missionaries to occupy any opening fields in our midst.

While rejoicing in this increasing interest and multiplication of agencies, we should not be unmindful of the danger that our own denomination, who richly deserves the best part of the harvest fruits, may possibly be left far in the rear unless we can have for this great work men of respectable training and scholarship as well as piety and Baptist sterling principle. The Grande Ligne Mission, the only French Baptist educational institution to which we can look, has no school of theology or of higher learning, and is not equal to the preparation of, and demand for, men for her own immediate wants and fields in Canada. To complete both the literary and theological education of her *own* missionaries, she is under the necessity of sending them to Pædobaptist institutions; either to McGill College or to schools in Switzerland, alternatives which, to say the least, are not especially conducive to the development of denominational stamina and enthusiasm. Baptist laborers trained for their work in Pædobaptist schools amidst surroundings of feebleness and scantiness of Baptist agencies; of great weakness in numbers; of feeble growth and comparative inferiority with other denominations of Protestantism, as is the case in France and somewhat also in Canada, will not and cannot have the same faith or courage or enthusiasm denominationally of

young men drilled amidst surroundings of numbers and influence and success which characterizes the status of the denomination in the United States. Nothing would tend more to give to Frenchmen destined to the Baptist ministry, back-bone and confidence in Baptist principles and Baptist methods, in their adaptation to the spiritual wants of men, than to be brought into contact with, and drilled in the ranks, as it were, of the onward moving and mighty army of regular Baptists in the American Union.

From quite extensive acquaintance with French Baptist laborers I have become deeply impressed with the great need and importance for our French Baptist work, not only in New England, but in Canada and even in France, of a *French Department in one of our vigorous theological institutions.*

NEEDED FOR NEW ENGLAND.

We need a French Educational Department in one of our theological seminaries, such as Newton, for example, for the vigorous and successful prosecution of our work in our own country, especially in New England. Among the converts in over twenty or thirty French mission stations such as Worcester, Woonsocket, Fall River, Putnam, Danielsonville, Waterville, Lowell, etc., we find young men with excellent natural abilities and marked piety desirous of devoting themselves to missionary work as colporteurs, evangelists, or pastors among their Roman Catholic countrymen. They usually are somewhat familiar with the English language, but, with now and then an exception, are uneducated, or at least only trained in the simplest rudiments of learning. Their French is frequently as bad, if not worse, than their English, having, in addition to the defects of that language as spoken by the uneducated in Canada, anglicisms without number, making it almost incomprehensible and simply outrageous to a cultivated French ear. These defects, whenever they undertake to speak on religious subjects, are held up to ridicule, to the great disadvantage of evangelical truth, by the Roman Catholic press and the French Catholic pulpits. The very best advantages of purely *English* studies would leave them with this very serious disqualification for work among their countrymen, and the temptation to such would be to go into the English ministry. And this is what several Frenchmen have done. With their exclusively English training they are at home in our language and sadly deficient and inefficient in the use of their native tongue. But if, while storing their minds with general knowledge and theological lore, they could at the same time be in constant training in the use of the French language for the more effective use of this knowledge among their countrymen, our French work would reap the full great benefit of our American institutions of learning. Otherwise, that is without some arrangement to train them thoroughly both in the use and knowledge of their own beautiful language, these young

French laborers will come out of the very best of the schools of the prophets with very little ability to influence those of their own nationality—their goodly learning, a sort of Saul's armor, and they themselves instruments well tempered, but, for the French work, not only not sharpened but duller than ever, and unable to do much else in the Master's *French vineyard* than club, hack, and bruise. With a little daily and constant drilling during their studies by a French professor competent to train them thoroughly in French grammar, homiletics, preparation of French sermons, etc., their ability to use efficiently their knowledge among their countrymen would grow apace with their other grand educational advantages. The young Frenchmen in the Presbyterian college of Montreal, though following a regular course in English in the University of McGill, graduate thorough French scholars with ability to write and to speak the French language with ease and correctness. One professor, Professor Coussirat, I believe, is able to effect this result. And I think that in a French Department connected with a theological institution like Newton Seminary, one well qualified teacher would suffice, in addition to their English studies, to train young French men for effective service as ministers, evangelists, and colporteurs among our French-speaking population. We know of several among our French converts, persons of ardent piety and Christian zeal and good ability, who would become efficient workers in our French mission field could they enjoy the advantages which Newton with such a department could afford them. In addition to their French studies, they could follow all the exercises of the English classes of the Seminary, except those which absolutely require familiarity with Greek and Hebrew. I know of some six or eight brethren to whom such advantages would bring a grand opportunity for usefulness in our French mission work.

NEEDED FOR CANADA.

Such a department is needed for our Baptist work in Canada. The Grande Ligne Mission laborers would be greatly benefited by a few years' connection with one of our Baptist theological schools. That mission has been of late years growing in the direction of full sympathy with the regular Baptist denomination, and yet strong influences, both pædobaptist and open-communion, press upon the intellectual and spiritual life of those under its influence and in its schools. The training of its laborers in one of our institutions of theology, I think, is the only means which will bring that mission into anything like real and cordial connection with the regular Baptist denomination. I speak advisedly on this point, having myself been connected with that institution as pupil and missionary, and knowing by my own experience the real character of its influence in that direction. In that mission to-day, the man whose convictions and practice are most fully in accord with us is the Rev. A. Thérien, and he owes, I think, much of his regular Bap-

tist proclivities and stamina to a sojourn in the United States as missionary of the Baptist Home Mission Society at Burlington. His influence, which is very considerable in that mission, has been pronounced and vigorous in the direction of our polity and methods since his return to Canada after several years' connection with a regular Baptist church in Burlington as member and as their missionary in coöperation with the Home Mission Society, to the French in that city. The influence of theological training in one of our seminaries would certainly be no less effective and desirable.

NEEDED FOR FRANCE.

But such a department is needed for our work in France.

If there is need of our professors going to Europe to study the higher branches, there is more need of Baptist laborers in France coming to the United States to learn our denominational methods, belief, and practice. It is my conviction from acquaintance with French missionaries, from long observation of influences which mold religious character in France, that we shall never have very marked success in our Baptist work in France till the laborers in that field are formed for their work outside of France, and in our own land. I wish I could communicate to those who are interested in our Baptist Mission in France my feelings and deep convictions on this matter.

I believe that the France-French are very accessible to the influences of Gospel truth as held by us as a denomination. At least this was my experience while laboring a few years ago in a French colony in Ohio. Our distinctive principles, though violently opposed at first, have become dominant in a remarkable degree in that community. A prosperous church was formed, a good church edifice was built, and this French Church will compare well with the American Baptist churches in the State. I think that my work in Stryker enabled me to estimate the value and importance of advantages that American educated missionary laborers would have in France.

They would have the advantage of representing American institutions. And France, which does not believe in the Pope, and often hardly in God, believes in the great republic of these United States. And the sojourn and training of missionaries in the United States would be to the French republican somewhat as to Isaac "the smell of a field which the *Lord has blessed*" of Esau, winsome of favor and predilection. Nothing was clearer to me than that as an American, speaking the French language, I had all the more cordial welcome to the hearts and homes of the France-French in Ohio.

And then these young Frenchmen, trained in our schools, would have the advantage of being all the more judged as the disciples and representatives of the religious faith of the New World, a religion that has not persecuted, that has had nothing to do in the

ruin of France, that is guilty of no political relationships or connivance with tyranny and ambitious schemes of state control. Both *French Romanism* and *French Protestantism* in the history of France, and yet more in the popular mind of France, being mixed up alike with state calamities and state patronage, are regarded with more or less suspicion and feelings of resentment. Anything in the shape of religion, having the character of foreign origin, of being in some sort imported and not of home production, has a more cordial reception and more unprejudiced consideration. I think that this was one secret, perhaps the main secret, of the attention and welcome given to the efforts of Mr. McAll. The religion which he in his efforts represented and presented, bore the character of an imported article, and disarmed resentment, prejudice and hate. The average Frenchman's feeling is something like this: "unless there is something better in the way of religion than what we have in France I want none of it." This very feeling would give to the foreign and American trained missionary the advantage which Paul had in Athens, of being bearer of a *new* message, when the indifferent and sceptical Athenians rushed to Mars Hill to consider "*What will this babbler say? May we know what this new doctrine, which thou speakest, is?*"

Furthermore, in matters pertaining to religious life, French Protestantism is deplorably behind the times. In the Lutheran, or national church, comprising the main part of the Protestant element, the atmosphere is that of cold, dead formality, not far removed from the prevailing scepticism of the nominally Roman Catholic population. Its church life is so void of goodly influence, so opposed to vital piety, to zeal, to aggressiveness, that those who come into the enjoyment of a real religious life not only separate from that church organization but are prejudiced against all church organizations or church life, and are inclined to ideas of disorganization and are easily won over to the Plymouth Brethren view of the church. Many, who in sentiment otherwise are Baptists, drift into some group or *coterie* of these famed disorganizers. This tendency is a trouble and a weakening influence in our Baptist churches in France. Now I think that nothing would better prepare and qualify those who are to inspire and direct religious sentiment in France than for them to spend a few years in our country where church life has so much of goodly influence, of efficiency, of success, of piety to commend it. They would be believers in it as they never can be in seeing church life or the workings of church organizations only in France. Baptist church life would be not only a theory, but in their minds and hearts something possible, practicable and grand, and they would be a thousand times stronger to stem the current of influences in their own land adverse to church organizations or to church life, from whatever source they might come.

Again, laborers in France need to accept our more advanced ideas on the subject of temperance,

and they will not imbibe these unless they come under the influence of our American advanced Christian sentiment and public opinion. Not long since I had occasion to notice this deficiency in Baptist religious training in France. One who had labored as a Baptist missionary, a man of undoubted piety, of remarkable religious experience, converted in connection with the work of a Baptist church in France, was no further along in temperance principles than to feel perfectly free to enter a saloon and take a glass of liquor. Visiting along with him a fellow-countryman of his, we were invited to drink, our host remarking that he had an excellent brand of cognac or brandy. I treated the kind offer of our host, as usual, by a decided refusal and remark that I never took anything of the kind. But my French friend, following the almost universal custom of his own country, from which he had so recently come, accepted the offer and seemed to see nothing at all out of the way to warm himself up with a glass of strong drink. I argued the question with him at the first opportunity. I found him ready to claim his right to use liquors in moderation. He said that he thought that here in America Christians were fanatical on the subject of temperance. Not many days after, however, I received a letter from him, stating that he had thought the matter over since our talk on that subject, and saw it in a new light, and had concluded that the total abstinence method was, after all, the only safe and Christian one, both in reference to example and the avoiding of temptation.

For such reasons and many others, I think that no plan would conduce so effectively to the right and successful prosecution of our *Baptist mission work in France* as to have our laborers there prepared in our seminaries, and enabled by a sojourn in our midst to catch the inspiration of Baptist sentiment in America.

Indeed, I think that we shall never have marked success as a denomination until we have in that most important field men trained for their work away from the religious atmosphere of France and away from the influences and customs which prevail there.

There is considerable Baptist sentiment among Protestants in France. It has formed what has rightly been called "*dry Baptists*." They accept the theory but keep aloof from the practice of Baptist principles. I think that the large number of such indicates that there is an impression, widespread, that our belief and practice are in accordance with Scripture—correct, but impracticable. The practicability and adaptation are what will be learned and grounded in the conviction of workers by their sojourning here and being brought into contact with us as a denomination.

A PROPOSED PLAN.

My plan would be substantially this :

To endow or sustain a French professorship in connection with one of our theological institutions that

would engage the services of a French professor permanently, qualified to teach the French language and all that pertains exclusively to work in French among Roman Catholics, leaving the rest to the instruction given in the regular course in theology of the seminary. In the case of students who might enter without sufficient knowledge of the English language to follow the English course, it would be practicable and inexpensive to have primary instruction given to such by a tutor, which could easily be provided for from students in the seminary, perhaps in return for French lessons or for remuneration otherwise.

One of the benefits of such a department would be to enable our American theological students to perfect themselves in the knowledge and pronunciation of the French language simply by occasional attendance upon the lectures, etc., in the French department. This would be no small advantage, especially to pastors settling in New England, where frequently they are surrounded by a large French Canadian population.

The ability to speak the language of these foreigners would be of great value, as many of our New England pastors are free to acknowledge, were it no more than the ability to use the French formula in baptizing converts from that nationality, or to say a few words in giving the hand of fellowship to French converts who unite with our American churches. In New England this nationality is now, and is becoming more and more, a great field into which pastors who should have some knowledge of French could and would enter and gather sheaves. With a French department in close connection with one of our theological seminaries, nothing would be easier than for our American theological students to perfect themselves in the use and pronunciation of the French. A little study of the language, and attendance upon some of the French exercises, would secure such a result in a good degree. I wish that France-French students could be offered the advantages of this French Department for another and very important reason. Not only would our theological and denominational training be of great advantage to *them*, but *their* French would be of immense advantage to *French-Canadian students* with whom they would be associated in study and converse.

❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

MISSION WORK FOR FOREIGN POPULATIONS IN AND AROUND CHICAGO.

Whatever concerns Chicago concerns us all. It was so in the anarchist riots ; it should be so in Gospel work. Dr. Haigh kindly furnishes for the MONTHLY the report of the Committee of the Chi-

cago Association on Foreign Populations. A great year's work has been done. Read and see.

Your Committee on Work among Our Foreign Population, in reviewing the operations of the past year are filled with devout gratitude to God for the blessing which has rested upon this department of service.

THE GERMANS.

The First German Church, a member of this body, Rev. J. Meier pastor, has surpassed even her own noble record. The movement anticipated at our last session, by which the mission on the north side should be set off as an independent church, has been carried out by the dismissal of about eighty members to form what is now known as the Second German Church of Chicago. Of the \$14,000 which the North Church building cost, \$5,500 still remained as a debt; but the mother church, in parting with this vigorous and promising mission, and deeding to them the property, assumed \$1,500 of the debt, leaving \$4,000 for the new church to provide for. The pastor, Brother Licht, is aided by the Home Mission Society.

We have long desired to find an opening in the southwestern part of the city. This has been given to us during the year in a providential manner. For the last eleven or twelve years there has been a small band of German baptized believers under the leadership of Bro. A. Lauter, now an old man. They were not Adventists, nor were they strict Baptists. These people came to Brother Meier's church, took their confession of faith, and have now united with some members who lived in that locality in composing the Hastings Street Mission. This little band had a small brick chapel worth about \$3,000, which came into the hands of the German Church; but, in order to procure a clear deed, the church had to pay a debt of \$800 and afterwards expended over \$400 in repairs, but it is now a very convenient and attractive place of worship. A missionary, Brother Scholz, has been appointed by the Home Mission Society and is now earnestly at work, so that in the very region where some of the worst disorders of last year originated, a fountain of life and peace is opened up for the salvation of the people.

Reference was made last year to a mission in Humboldt Park. Another station also had been established at Clybourn Place. It was desired to unite these two interests, and so lots have been secured on the corner of Wabasca Avenue and Dudley Street for \$1,000 cash. A frame building 25x50 feet, two stories high, has been purchased and moved on to the lots, and converted into a house of worship and Sunday school. This house was dedicated June 19th and has cost, including the lots, about \$3,000.

This church has also missions at Oak Park, at Coal City and Joliet. At Coal City a most interesting work is in progress, and a missionary, Brother Miese, has just been appointed to labor there and at Joliet.

Notwithstanding the numbers dismissed to form new churches, the mother church has a membership still of 400, about 100 of whom belong to the missions already mentioned. They maintain 5 Sabbath schools, which contain about 500 persons.

The burden of caring for so many interests is becoming very heavy. A large conveyance is kept by the church in which teachers are carried out to their mission schools on the south and southwest of the city; and besides the heavy debts which have been incurred in procuring buildings, \$725 have been paid from the treasury in school expenses exclusive of lights and fuel, etc. But the pressing necessity of this church is now a commodious and suitable house of worship for themselves. In caring for all these interests the church has allowed its own work to wait, until their house is not only poor and old and ready to perish, but it is much too small for the work they have to do. They must build, and nothing now can aid the German work in this city so much as the erection of such a house as they need. But to do this they must have help. They have most richly deserved it, and your Committee earnestly recommend that if the work is begun, the new committee be authorized to organize such plans as may bring before the churches of this Association this prime and pressing necessity.

The German church at South Chicago and Colehour still moves on with encouraging success. We have, therefore, three German churches and five missions, with six houses of worship, in connection with this Association.

THE SWEDES.

Turning now to the Swedes, the outlook is more encouraging than it has ever been. The First Church, Brother Linden pastor, has secured lots for its new house, and is engaged in pushing forward the work with energy. It will be a great advance when they shall be able to enter their new house. This church has several promising missions. The branch mission at Lake View is just finishing a house of worship to be dedicated next Sabbath with excellent prospects, while the mission at Evanston has gone forward with such success that a missionary, Brother August Johnson, has recently been appointed by the Society to give his whole time to this field.

The Second Church, Brother Sandvell pastor, has gone forward, as was hoped last year, in the erection of an excellent house, aiming simply to occupy the basement. This has been done, but with such a growth of interest and of numbers as makes it imperative that the main audience room should be finished at once. It is already plastered, and it is hoped that it may be, before long, ready for occupancy, giving to our cause on the south side a most healthy impetus.

At South Chicago our work has taken on new life. A year ago they were well-nigh crushed with a debt of \$2,100, which discouraged the members and scattered the congregation; but by the earnest liberality of the members and their friends in the Swede

churches of Illinois, and by a donation from the Church Edifice Fund of the Society of \$450, the debt has been reduced to \$750, for which a loan has been provided also by the Society, arrangements being made for its gradual liquidation, thus restoring confidence and kindling hope. Marked advance has been made in all directions by the church, and many persons have been received by baptism. Our missionary, Brother Lindhagen, has wrought nobly.

At Pullman, where Brother Swartz is still our missionary, the work is progressing, and preparations are being made to erect a comfortable house of worship on lots promised to them by the company.

At Englewood, where a church was organized one year ago, they have been much encouraged, and have erected a house of worship costing not far from \$4,000. They ask for aid in supporting their pastor.

The Scandinavian Pilgrim Church, (Dane and Norwegian), Rev. J. A. Jensen pastor, now numbers 192 members, with 160 in the Sabbath school.

They have raised during the year \$1,700, have had some marked blessings, and added by baptism 13.

The contemplated movement at Humboldt Park has been made with encouraging success. There is already a fair congregation, with a Sabbath school of fifty. Brother Seehaus, a young man from the Seminary, has been appointed by the Society a missionary for the summer.

We have now therefore under appointment by the Society on this field,

Four German Missionaries.

- G. Mengel, South Chicago and Colehour.
- F. A. Licht, Second Church, Chicago.
- J. Scholz, Hastings Street Mission.
- Louis Wiesele, Coal City and Joliet.

Four Scandinavian Missionaries.

- J. Lindhagen, South Chicago.
- P. Swartz, Pullman.
- Aug. Johnson, Evanston.
- C. M. Seehaus, Humboldt Park.

During the year there have been five houses of worship either built or bought, and three others are being projected, besides the payment of the debt at South Chicago, and the proposed completion of the Second Swede Church, Chicago. The clear addition to the property of the German and Scandinavian churches here the past year is about \$20,000.

IMPORTANCE OF THIS WORK.

In conclusion, your committee cannot ignore the fact that just now the questions which concern our foreign population are foremost in the thought of the American people. The explosion of the bomb in the Haymarket a year ago scattered at once many false hopes and delusive notions. No longer can we indulge the dream that in some way the genius of our institutions and the free air of American liberty will save us from the communist, the anarchist, the nihilist of Europe, and transform these classes into law-abiding, peace-loving citizens. No longer, on the

other hand, can Christians be in doubt as to their duty to reach this people with the Gospel, and that in the only practicable way by giving it to them in their own mother tongue. If merchants and priests and politicians and anarchists address them in their own language, and by so doing succeed in controlling them, why should we hesitate to use the same natural and divine method of giving them the salvation which is in Christ?

A vast proportion of them are industrious and thrifty in their habits, desirous of identifying themselves with their adopted country, and when reached by the Gospel are among the most earnest, self-sacrificing Christians we have. They prove for us our strongest allies in battling for social order and national integrity. Every foreign-speaking Baptist church is a centre of Christian intelligence and devotion, a rallying post for temperance, for Sabbath observance, for Bible study; a bulwark for social safety and national defense. In no way so easily and at such little cost can we reach our foreign population as by aiding and strengthening the hands of these brethren; in no way so surely and so safely can we grapple with the problems of our foreign population as by multiplying Baptist churches among them.

No association in the country has a more vital interest in this work than the Chicago Association. No association has more to hope for from its prosecution; no other so much to fear from its neglect. "This work the American Baptist Home Mission Society is prepared to do to such an extent as the people of God shall furnish the resources."

Baptists in Indian Territory.

You requested statistics of membership in our Baptist churches in the Indian Territory. I have carefully collected these statistics, which I think are very nearly accurate. There are considerable many Baptists in the Territory who have never presented their letters—renters who are expecting to remain only a short time. It would be a difficult matter to determine the number of these. I would have to guess at their number, so have not included them in the enclosed. Nearly all the statistics which I send I have taken from minutes of associations; the larger part of the remainder from pastors or clerks of the churches; and the remainder from my personal knowledge, excepting a few of which I am not certain, yet my figures will vary but very little from the actual number. If my statistics vary from the facts, the number I give will fall short rather than exceed the actual number. They are as follows:

Cherokees :

Indian and White.....	1,835	
Colored.....	500	
		2,335

Choctaw and Chickasaw :

Indian and White.....	1,755	
Colored.....	885	
		2,640

Creek and Seminole :

Indian and White.....	1,225
Colored.....	1,153
	2,378
<i>Wichita</i> —Indian.....	61
<i>Sac and Fox</i> (about).....	25
<i>Peoria, Ottawa, and Miami</i> (about).....	60
	7,499

There are some colored churches in the Choctaw and Chickasaw Nation, and *perhaps* some in the Creek not reported in the above. I am sure it would be safe to add for these unreported churches and scattering members over the Territory at least 154—making a grand total of 7,653.

The proportion of Indians to the white in our churches cannot well be exactly determined. Yet I can give very nearly the number of each. By Indians I suppose you mean those who are citizens of Indian tribes *by blood*. Some have more Indian than white blood, others more white than Indian.

The statistics I sent you of white *and* Indian were as follows :

Cherokees, 1,835. Of these number I should say that 1,700 are Indians, citizens <i>by blood</i> . Probably 1,100 of this number would be called full bloods. Choctaw and Chickasaw, 1,755. Of this number about 800 Indians—550 of whom are <i>full blood</i> . Creek and Seminole, 1,225 Indian and White: 1,100 Indians, of whom about 975 are full blood Indians. Wichita, 61. Of this number 55 full bloods. Sac and Fox, 25. All full blood or nearly so. Peoria and Miamis, 60—45 nearly full blood.	
Full blood Indians.....	2,750
Those of more or less Indian blood.....	991

Total, Indians..... 3,741

Number of Baptist churches, 160; number of ordained ministers about 150; baptisms reported in 1886, 595. The whole number baptized exceeds considerably the number reported.

DANIEL ROGERS.

Tahlequah, May 12, 1887.

SCENES, LIFE, AND WORK IN MEXICO.

OVERTHROW OF THE TEMPORAL POWER OF THE ROMAN CATHOLIC CHURCH—THINGS THAT LED TO THE SEIZING OF THE CHURCH PROPERTY.

In order to appreciate the magnitude of the religious revolution which awes the student of Mexican history, one must remember that Spain and the church were one. The hand of Rome was in the iron glove of Cortez, for the standard which the Spanish adventurer set up bore the motto in Latin—“Let us follow the Cross, and in that sign we shall conquer,” and so it was. Mexico was overrun in the

name of Spain and Rome, and she was governed for three centuries for the profit of both with relentless selfishness that has left its deep and broad impress on the material and religious life of this nation, to the infinite injury of both. Church and State were apparently indissolubly and profitably united for plunder—with a very incidental regard for the interests of the Indians. What the conquest achieved the missionaries of the Spanish Catholic church held fast. The religion of the cross was enforced by arms, and the walls of the new faith were cemented with the blood of those slain under its banner. The creed of force and not of love won these new triumphs for the church. The most careful students of this civilization seem to agree that there was nothing radical in the transformation which gave the Aztecs pictures of the Madonna and the saints in place of their idols and heathen forms. It was in the main a change of externals in which the shadow supplied the place of the substance. With scarcely an exception the priests indorsed and inspired the cruelties by which the power of the Spaniards was extended over the native races of America. The story of the brutalities, of fire, of torture, of blood-hounds, and of the pitiless sword by which the tribes were conquered, marked the advent of the gospel of peace. The old Spanish writers record all this with satisfaction as fitting work done for the glory of the church. In all this dark chapter of history one man stands out as a lonely apostle of mercy. It was fitting that the greatest modern Aztec painter should embalm the fragrant memory of the good friar, Las Casas, the one prominent representative of the faith who unceasingly urged a policy of clemency upon the Spanish rulers. His record of the atrocities he was powerless to stay forms the black inside chapter that tells of the gospel as first expounded in Mexico. “With mine own eyes,” he writes, “I saw kingdoms as full of people as hives are of bees, and now where are they? . . . Almost all have perished. The innocent blood which they had shed cried out for vengeance; the sighs, the tears of so many victims went up to God.” The never-ending stream of blood that poured from the sacrificial stone before Huitzilopochtli was not stayed by these Christian hands. It was removed from before the god of stone and continued to flow for the glory of the only true God. The conception of the Supreme Being in Mexico and in Spain was not so very different, and the transition from the one form of the worship to the other was not unduly violent, it will be seen.

By almost the same steps did the selfishness of the church work its own remedy. A superstitious people had been first coerced and then diplomatically led into the fullest outward obedience to Rome. The visit of Cortez to Spain and the Pope in 1528 had been fruitful in yielding a crop of bulls of indulgence that made the leader and his soldiers assured heirs of heaven, and local saints had been raised up to satisfy the appetite of the Indians for signs and wonders.

Special holy privileges were also constantly on profitable sale. In time, too, the Mexican church welcomed the Inquisition, and indeed demanded it. About 1529 the leading men of the province, religious, military, and civil—among them Zumarraga, the first bishop, the same bigot who burned the historical records of the Aztecs—met in council and resolved as follows:—

“It is most necessary that the Holy Office of the Inquisition shall be extended to this land, because of the commerce with strangers here carried on, and because of the many corsairs abounding on our coasts, which strangers may bring their evil customs among both natives and Castilians, who, by grace of God, should be kept free from heresy.”

Thereafter the Holy Office had ample headquarters and the fullest sway, and condemned to roasting heretics and sorcerers with the utmost zeal and method. One public burning place has since been included in the Alameda, the great Palace of the Inquisition is now a medical college, while in the city of Puebla the Methodist missionaries control for their gentle uses a similar establishment. The first inquisitorial auto-da-fé resulted in the death of “twenty-one pestilent Lutherans,” and about the last one condemned to be shot, in 1815, was the patriot Morelos, companion of Hidalgo and his successor in leadership, both parish priests who inaugurated the war of independence in 1810. For declaring against Spain, the court pronounced Jose Maria Morelos “an unconfessed heretic, an abettor of heretics and a disturber of the ecclesiastical hierarchy; a profaner of sacraments; a traitor to God, to the king, and to the Pope.” That was the beginning of the end for the Inquisition and the church. From 1824 to 1867 it stood straight across the path of liberty, and spared no means to stay progress toward a distinct national life. Holding one-half or two-thirds of the wealth of the country, it had declined in 1846 to contribute anything to help repel the American invasion. This helped to prepare popular sentiment for what followed.

It would be difficult to overdraw the material splendor of the church, to whose princely revenues all contributed. A tithe of everything produced in Mexico or imported hither went to the clergy. A century of toil had been expended to rear for her occupation in this city the noblest cathedral on the continent, a century and a half had gone to make an edifice only less grand in Guadalajara, and at Puebla and elsewhere were cathedrals of note—all magnificently adorned with gold and jewels and splendid things. The conventual establishments of the Franciscans and Dominicans were on the largest scale, and were most elaborately appointed. With such a hold upon the wealth of the country, and with its practices so deeply rooted in the life of the nation, how is it that without the introduction of any new form of faith the people of Mexico have overturned the old order of things? The revolution was a clear

economic necessity, but it involved more than the laws of trade. It exhibits the superficial character of the hold possessed by the church on this population. When ecclesiasticism came in conflict with the vital spirit of liberty, the weaker went to the wall; freedom and absolutism were incompatible. The practical enslavement of the native population had been accomplished by Spain and the church, and both logically fell. When the people were groping toward freedom, this sequence was little appreciated; the first guarantees of Mexican independence were “Religion, Union, and Liberty.” Juarez was the apostle of liberty in its broad sense. He drew up the laws of reform proclaimed in 1857 by Comonfort, and he executed them in 1867 upon the downfall of the empire. This was the most radical transformation undertaken by any government of modern times. It confiscated property estimated at \$300,000,000, and devoted it to the purposes of the government of independence. The church was stripped at a blow of all its possessions, its convents and religious houses were closed, its religious societies were abolished, and to-day the church exists in Mexico only by the sufferance of the government. The clergy were forbidden to wear the garb of their order, religious parades and processions were prohibited, and the civil marriage was declared to be the only legal one. The retribution which overtook the church was terrible, however much it had been provoked, and it was carried out with a sternness which was vindictive in its sweeping character. The harvest which came out of the dead past was abundant after its kind. When the church favored a foreign mission and supported Maximilian, it tried the longsuffering people beyond endurance, and their joy in the humiliation of a great religious system was savage in its final manifestations. Nothing is more impressive in the study of Mexico than the fantastical fanaticism of liberty which has wrought such great and often seemingly untoward results, but which all, as seen in review, fit into a remarkable scheme of progress. No human intelligence foresaw the end from the beginning—unless Juarez be made the possible exception.

It was inevitable that a revolution so sweeping in its extent, and so blind in its details, should have profited the government very little. These hundreds of millions of dollars which nominally accrued to the government have not sufficed to keep the present administration from a condition of things nearly approaching to bankruptcy. Stunned and indignant at the character and extent of the retribution which had fallen upon them, the authorities of the church forbade good Catholics under penalty of excommunication from investing in “God’s property.” It was deemed possible to prevent the liberal government from realizing on its seizures. This was an obvious error of policy from the standpoint of expediency. Faithful sons of Rome kept their hands off the rich holdings, for the church, composed of some 7,000 ecclesiastics, owned literally the best property of the

republic in both city and country. These comprised, it has been stated, about 900 rural estates and some 25,000 blocks of city property. Had friends of the church been permitted or rather covertly directed to buy in all this, the church might have gained her own in an underhand way. But in fact the prohibition was so far effectual that what the church had owned passed into the hands of those who had small regard for her favor. The adventurous and heretical elements of society profited by the sale at the expense of both church and government. Many of the wealthy men of Mexico made their fortunes at this time, and their sons have in a measure outlived the odium attached to such an investment. It is very plain that clerical politicians now realize their mistake, and some of the property formerly owned by the church is controlled by those who have acted in her interest and are virtually her trustees. But no such arrangement is legal, and so far as the public is informed, the church has regained nothing of her lost possession. The some 4,000 churches and cathedrals in which Catholic worship is permitted are held only by the courtesy of the government, the property being at any time liable to be denounced and sold.—*La Luz, Mexico.*

CHURCH EDIFICE NOTES.

Success.

We are happy to announce that through the blessing of God, and the liberality of His servants, we have succeeded in meeting the kind proposition of Mr. Rockefeller, and have thus secured the whole \$12,000 for those chapels in the West. Just twenty-four donors contributed this \$12,000 for the establishment of thirty lighthouses for God and truth in the new settlements of our own land. At least thirty homeless churches and Sunday schools provided with a house in which to assemble is a work not to be despised. Who can tell the influence these churches will exert on the future of our country, and on the eternal destiny of the many who will worship within their walls? The Master be praised for this much.

But this does not half meet the demands of the fields. We ought to build at least thirty more chapels this fall. This we can do if we had \$12,000 more. Is there not some brother or sister who will say, "I am willing to start this?" We believe that there are twenty-four others who could build another thirty chapels, or if not twenty-four, then two hundred and forty. There is no more important work than helping new struggling churches to obtain houses of worship. The sons and daughters of the older States who, amidst toil and privation, are laying the foundations of new States beyond the Mississippi, should not appeal to us in vain for help. To raise the money to secure thirty chapels in sixty days may look like doing things by wholesale, but we should remember this is an age of wholesale work. The evil one is spreading his influence by wholesale. The people of God

cannot afford to go by ox team while Satan uses railroads and telegraph. We must be up and doing. We live in a wondrous age and we must do wondrous work for God. Shall we strike for \$12,000 more? Who will make a proposition to give a certain amount on conditions that we provide for thirty additional chapels by the first of January? Christmas will be all the sweeter if you help to shelter from the wintry blasts these homeless little churches. We will regard such a proposition from some Christian brother or sister as in indication of Providence to go forward for thirty more houses. They are certainly badly needed.

—This is an extract from a letter written by a Christian woman from Colorado. It shows the necessity for an increase of our Church Edifice Fund: "I, two sons, and husband, joined the Baptist Church last August, when poverty and sickness drove us from Missouri to Colorado, where we thought we could get us a home once more. We have found us homes, but what shall we do with our children? We are too poor to get a church house, and what families are here are like ourselves, too poor to help as they would wish. Now \$200 would put up a house that would do for a church, where we could get the wild cowboys and children together. We could manage to employ a preacher if it was only for once a month. I know it would do worlds of good for our own homes. We are fifty miles from a church. It has been nearly a year since we have heard a sermon. But I care not for myself. My race is nearly run. A little while longer and I shall be with the dear ones that are waiting for me on the 'shining shore.' We need help to bring the children under proper influences here in the wild mountains of Colorado."

—Rev. Thomas Howland, formerly of Clayton, N. Y., writes from Michigan, where the little church with which he is laboring recently lost their house by fire. The insurance paid off the mortgage which they had been forced to put on the house, and left them only their lot unencumbered. There is no other Baptist church in the county. Ten have recently been added to the church. He says: "The present is the most critical time the Baptist cause has passed through here. The church members have all concluded to lift with all their might to remove our burdens, and if they fail, to give up, as there is no hope without a building." With what they can do themselves, and \$400 help, they can rebuild their house.

—To a struggling church in the mountains of West Virginia our Church Edifice Department made a small donation to help them finish up without debt, and Rev. W. E. Powell, our indefatigable general missionary, writes: "The house that we dedicated last Sabbath cost \$1,175, and is worth \$1,500. Your \$100 gift has made a whole church and community happy. Even the pastor smiled and seemed glad. He extends hearty thanks in behalf of the church."

Our Continent.

A statistical exhibit of the churches of the United States has been made by *The Independent*. The results are compared with figures gathered four years since. According to numbers the summary is as follows:

	<i>Churches.</i>	<i>Ministers.</i>	<i>Communicants.</i>
Methodists.....	47,302	29,493	4,532,658
Roman Catholics...	6,910	7,658	4,000,000
Baptists.....	40,854	27,889	3,727,020
Presbyterians.....	12,868	9,429	1,082,436
Lutherans.....	7,573	3,990	930,830
Congregationalists..	4,277	4,090	436,369
Episcopalians.....	4,524	3,865	430,531
The net gains in four years are thus stated:			
Methodists.....	5,381	5,008	588,783
Baptists.....	3,691	1,344	390,654
Lutherans.....	1,443	561	144,843
Presbyterians.....	1,085	595	115,999
Episcopalians.....	1,415	201	78,832
Congregationalists .	341	367	48,760

Minneapolis has 50,000 Scandinavians, more than any other city in the world except Christiana, Stockholm and Copenhagen.

There are now over 1000 Young Men's Christian Associations in this country, with 140,000 members, expending for Christian work \$785,000. The aggregate of property in buildings, libraries etc., is over \$6,000,000. The Sunday-schools number over 100,000 with 8,500,000 scholars.

There are still 9,000,000 acres of public land in Colorado, 12,000,000 in Arizona, 30,000,000 in California, 49,000,000 in Dakota, 7,000,000 in Florida, 44,000,000 in Idaho, 7,000,000 in Minnesota, 41,000,000 in Utah, 20,000,000 in Washington Territory, and some millions of acres in other States and Territories.

The attempt of the Canadian Pacific to secure the tea trade has forced the steamship lines running to San Francisco to shorten the time between Yokohama and San Francisco by two days. Tea from Shanghai is now put down at Liverpool in 36 days—a week quicker than by the Suez route.

A contemporary gives the following interesting information: A gentleman who has investigated the subject gives us some figures relative to the religious complexion of the XLIXth Congress which expired in March, which he says are reliable. Of the 408 Senators, Members, and Territorial Delegates who compose Congress, 72 are Methodists, 63 Baptists, 41 Episcopalians, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christians, (Campbellite), and 2 Quakers, making a total of 283 who are actively connected with some church organization. This leaves 125 who either never belonged to any church, or have drifted out of such associations. It would appear from the above that the National Legislature in Congress assembled would make a pretty good missionary field.

—The legislature of Nevada has passed resolutions looking to the disfranchisement of Mormons in that State.

—The last distillery in Iowa has just closed—Amen.

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, Wallingford, Connecticut; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The teachers in most of our schools are resting during these summer months preparing for the labors of another year. Mrs. R. C. Mather, of Beaufort, S. C., has arrived in Massachusetts, after closing a successful school year. Mrs. Mather is doing excellent work in the Industrial Department. Her girls are taught all branches of work; housework, sewing, knitting, and dressmaking.

Besides giving her pupils a Christian education, Mrs. Mather seeks to prepare them for practical life so they will be fitted to become capable home makers.

Rev. G. F. Genung, of Connecticut, has accepted a position as teacher in Benedict Institute, Columbia, S. C. Mrs. Genung will assist him, and her support will be assumed by our Society. Connecticut loses a valuable worker. While we are sorry to lose Mrs. Genung from among our home workers, we are glad to know she will fill so important a position in the Home Mission field.

The school house at Salt Lake City is now in process of erection, and the teachers are rejoiced at the prospect of soon being in a school-room again.

We hope the prayers of all Christians interested in the extension of Christ's kingdom among the Mormons will arise for this school.

Mrs. Hunting, of Fresno, Cal., sends cheering words from her discouraging heathen field. She writes: "For some months past among the Chinese in Fresno there has been a steady advance in educational matters. In things spiritual there has also been some advance. We have had more pupils the last month than at any previous time. We commence school at 9:30 A.M. In this session we have reading, spelling, writing sentences, and oral and written arithmetic. If more earnest students than these can be found we would like to see them. Brief devotional exercises at the opening of school and a text or more than one, or the singing of a familiar hymn between recitations, is always in order. Promptly at one o'clock school closes with the Lord's Prayer. About two P.M. I am usually in Chinese Fresno, about a quarter of a mile from the mission house. Here in the homes and shops find from four to seven or eight

pupils each day. In one place find a boy ready for a lesson—in another find two or three. Sometimes one of these 'no can come; have to watch gambling houses to see if p'liceman no come. No not much 'flaid; pay p'liceman money he no catch.'

"I have permission now to teach all the little girls; only four at present. Of our regular seven to nine o'clock evening school, our prayer meetings, Sabbath schools for Chinese and another at a later hour for American children, our visits in Chinese homes, and shops, only a mention need be made. There is work enough for two missionaries. Pray for us."

Our Home Mission work now embraces Foreign Mission work. Can we not hasten to carry the "Good News," the Gospel of the risen Christ, to these perishing Chinese. They are dying daily, hundreds of them in Christian America, and no one to point them to "The Lamb of God, who taketh away the sins of the world."

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

Mrs. Francis Wayland, President; Mrs. T. S. Samson, Vice-President; Mrs. W. H. Elkins, Secretary; Mrs. J. V. Garton, Treasurer.

The last quarterly meeting of the Woman's Baptist Home Mission Union, of Connecticut, was held at the Sea View House, West Haven, July 21st. Though the day was stormy the novelty of a seashore meeting drew out quite a large gathering of ladies. Mrs. Samson presided and made the opening exercises very interesting. This was her last meeting with us, as she is soon to remove from the State. We regret exceedingly that we are to lose her counsel and advice, but our prayers and good wishes go with her, and we trust that in her new home many will be comforted and cheered by her Christian counsel. The reports from the circles, considering the warm weather and the vacation season, were very interesting. From a Mexican paper an extract was read giving a very full description of the new Baptist church in the City of Mexico; also a letter was read from Miss Osborn giving an account of her work in the day school and the many discouragements she met with. She made an earnest plea for our continued support, and especially our prayers that she may be able to continue in the work successfully. From a very interesting paper read by Mrs. Ditman, some excellent reasons were given showing why Christian women should be interested in Home Missions. Again we were glad to greet our sister, Mrs. Becker, and listen to her account of the work at Benedict Institute. She told us in a very interesting way of the condition of the students just after the earthquakes, of their superstition and depression, of their fear to laugh because God had sent such a judgment upon them. But gathering them together in a prayer-meeting she was able to lead them to a more

perfect faith and trust in God. So when another earthquake came, and the cracks opened wider and the plastering fell in places, they were calm, and with the exception of two, sat in their places, while many of the other people became frantic and rushed out, doing much damage to themselves and others. Her story of the many difficulties the students met with, and their success in overcoming them, will long be remembered. What a blessed work that of laying the foundation of the Christian religion in the hearts of these people who were so long groping in darkness.

The meeting was a very precious one to many, and some beautiful thoughts were carried home, which will, we hope, result in much Good for Home Missions.

MRS. W. H. ELKINS, Secretary.

REPORT OF THE WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 96 Fremont Street, Detroit, Treasurer, Mrs. W. A. Moore, 1015 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. S. A. Gibson, 403 Lovell Street, Kalamazoo; Recording Secretary, Mrs. C. R. Henderson, 52 Wishler Street, Detroit.

Perhaps in no time since the organization of our Society have we had more to encourage us than today. From the northern part of our State, which is being rapidly settled, we receive especially gratifying reports of circles being formed, bands organized, and an increased spirit of inquiry manifested. These gracious indications serve to increase the earnestness of our desire that the Lord will provide some one who can make personal visits to those who are ready to be taught and to be led into paths of obedience. Our devoted secretaries keep upon the watch towers, but are not generally able to go out into the homes and meet face to face those to whom their hearts are drawn.

One loved sister, who has in a quiet way done most efficient work in all mission interests, has entered into rest, and may her mantle fall on others. A pastor's wife in a small northern town writes, that in calling upon the sisters in their church, every one pledged either one or two dollars, thus making themselves members of the mission society, for both home and foreign work, which they were about organizing. Being in a lumber region, and widely scattered, they can meet only once in three months, but in the two meetings which they have held, this church of twenty-five resident female members has sent twenty dollars to the treasurer of the Foreign Mission Society, with the promise of sending the same to our Home Mission treasurer, besides contributing to the Judson Memorial Fund. We may safely count on the future prosperity of this self-denying church, for "there is that scattereth and yet increaseth." We cannot too

highly estimate the importance of establishing Christian education and of throwing all possible religious influences into the newly occupied portions of our State. In the upper peninsula where is a territory nearly twice as large as the united States of Massachusetts, Rhode Island and Connecticut, only five English speaking Baptist churches exist—one church or every four thousand square miles. Rev. C. H. Irvine is sewing good seed in Menominee and in the region round about, and is blessed in reaping happy results. He feels the need of helpers, as he sees that harvests may be readily gathered in could laborers now enter the field.

Miss Dyer is spending her vacation caring for and guarding the new building and grounds of Hartshorn Memorial College; she holds correspondence with the girls, in their different homes, who are trying to sustain their reputation for diligence in the Master's service. They do not forget that suggestions, corrections and aid from Miss Dyer add wonderfully to their success in Christian labor, so that her time is fully occupied in her various duties. She spends a portion of each day in teaching a colored woman and a boy who live on the place during the summer. We hope nothing may prevent her getting away for a short time, as change from so long a confinement to her work must be a physical necessity. Prof. Bacone, of the Indian University, feels greatly the need of more teachers than the Home Mission Board are able to supply. Two promising young Mexicans are anxious to enter the University if the one hundred dollars necessary for their yearly support can be furnished. We are hoping that the women in one of our associations will assume the support of one of these young men.

Miss Rita Sambrano, in writing of her daily duties, says she makes it a point each day to call upon some families who are ignorant of the true God, according to the apostolic plan; if they will not listen to her in one house she goes to the next, until she finds some willing to hear the Word of God. We have been greatly interested in reading Rev. Mr. Sloan's article, "Ringing the Baptist Bell in Mexico," in our August number. Mrs. Bradway finds increasing satisfaction in her labors among the Chinese in Oakland, California. She speaks touchingly of the triumphant death of one of the Chinese converts, and she feels that no one thing has had so salutary an effect upon the heathen Chinese as the Christian death of one of their number.

THIRD QUARTERLY REPORT OF THE TREASURER OF THE W. B. H. M. SOCIETY OF MICHIGAN.

Eastport, 2; Flint, 4.45; Imlay City, 5; Bengall and Riley, 2; Coll. of Shiawassee Assoc., 1.87; Owosso, 12.80; Paris, 5; Mt. Clemens, 4.45; Sec. Expense, 50; Plymouth, 5.25; Band, 2.50; Mrs. E. E. Conklin, 10; Bad Axe, 2.20; S. S., 1; Detroit, 18th St., 15.52; Detroit, First German, 4; Three Oaks, 2.04; Band, .64; Adrian Co-Workers, 25; Detroit, Clinton Ave., 2; Carey Conley, .50; Holly, 2; Detroit First, 12.75; Romeo, 2; Holly S. S., 3.33; York, Young Ladies, 10; Kalkaska, 5; Ypsilanti, 5.35; Coll. at Flint River Assoc., 5.10; Cassopolis, 2.50;

Coldwater, 3; Harsville, 10; Belding, 3; Caro Sunday school Class, 2; Vernon, 8.25; New Buffalo, 1.35; South Haven, 4.75; Jackson, 8.65; Coll. at Bellevue, .90; Hudson, 8; Pentwater, 6.60; Union City, 6; Port Huron, 10; Rives Junction, 6.85; Williamston, 1.50; Allen, 5.94; Mrs. Carrie E. Miller, 1; Bertie and May Miller, .80; Rome, Second, 2.75; Quincy, 2.50; Tecumseh, Temple Builders, 1.70; Palo, 2.75; Reolin, 5; Adrian, 10; Ganges, 2; Kalamazoo, 18.12; Home Mission Workers, 12.76; Little Gleaners, 8.25; Redford, 1; Novi, 3.50; Cheerful Workers, 2.50; Fairfield, 6; Norvell, 7; Battle Creek, Independence Band, 10; Bath, 2; Parma, 2.80; South Bay City, 5; Charlotte, 15; Bloomingdale, 5; South Saginaw, 4; St. Louis, 4; Hillsdale, 4; Coll. at Grand River Assoc., 3.30; Mrs. O. Waterbury, 1.20; Rome, First, 1; Harbor Springs, 3; Mrs. N. M. Root, 1; Tuscola, 1.50; Detroit, Second German, 2; Saginaw City, 2; Morenci, 3.25; Jackson, 3.86; Coll. at Jackson Assoc., 4.38; White Pigeon, 4.65; Traverse City, 6; Lapeer, 5; Lawton, 3; North Pine Lake Sunday school Class, 1; Greenville, 2.10; Lake Side, 1.25; Three Rivers, 13.84; Mrs. M. Van Vleet, 1.50; Miss Ettie Shelharner, 1; Highland, 10; St. Ignace, 5; Petoskey, 2.35; Bay City, First Church, 20; Mrs. Rensick, 1; White Hall, 5; Moorville, 2; Woodward Ave., 28.40; Boys Band, 4.06; Milan, 3.70; Okemos, 1; Plainwell, 12.40; Lansing, 4.75; Harrisville, 5; Bath, 2; Williamston, 1; Owosso, 3; Coll. at Assoc., 4.42; Okemos Girls, 2; Chelsea, 5; Tecumseh, 4; Ashland Center, 3; Grand Rapids, Fountain St., Young People's League, 10; Detroit, 12th St., 5.50; Bronson, 4.45; Newberg, 3; St. John's, 1; Sand Beach, 9. Total, \$610.83.

Ministerial and Church Record.

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

ORDINATIONS.		
NAME.	PLACE.	DATE.
William J. Cloues,	Dover, Me.,	July 27.
John Brainerd Wilson,	Peabody, Mass.,	July 7.
Herbert L. Caulkins,	Cambridge, Mass.,	July 20.
W. L. Swan,	Noank, Conn.,	July 19.
Messiah Mesropian,	New Haven, Conn.,	July 28.
Edwin M. Baker,	Rockville, Conn.,	Aug. 3.
Abraham H. Manee,	Brooklyn, N. Y.,	July 11.
Julius Luedeke,	Rochester, N. Y.	June 26.
W. C. Taylor,	Buffalo, N. Y.,	July 11.
James N. Pellegrin,	Elmira, N. Y.,	June 16.
Isaac N. Phelps,	New Rochelle, N. Y.,	July 14.
J. A. Maxwell,	Bates Forks, Pa.,	July 21.
John R. Ellis,	Centraha, Pa.,	July 7.
Barton J. Yates,	Warren, Pa.,	June 30.
J. Eugene Reed,	Philadelphia, Pa.,	July 12.
Israel Tansmore,	Pittsburg, Pa.,	July 24.
D. B. Rose,	Pinnel's Chapel, Va.,	May 29.
Wyatt Lambert,	Oak Island, Ky.,	May 30.
G. A. Davis,	Pleasant Grove, Ky.,	May 16.
C. M. Reid,	Lancaster, Ky.,	June 15.
Bourbon A. Dawes,	Salvisa, Ky.,	May 29.
A. Logan Vickers,	Covington, Ky.,	July 24.
H. B. Folk,	Brownsville, Tenn.,	July 10.
Thomas F. Rivers,	Bull Swamp, S. C.,	July 28.
A. C. Ball,	Pleasant Grove, Miss.,	_____
James A. Brown,	Newark, O.,	July 14.
Eli J. Stump,	Union Mills, O.,	May 28.
Frank M. Morris,	Pleasant Lake, Ind.,	July 7.
Cyrus V. Coffey,	Bethel, Ind.,	July 6.
F. B. Collins,	Marselles, Ill.,	July 19.
S. Eber Price,	La Crosse, Wis.,	July 14.
D. T. Denman,	Hannibal, Mo.,	July 7.
Jesse R. Green,	New Prospect, Mo.,	July 3.
Wilson Slater,	Fairgrove, Mo.,	June 12.
Mack Payne,	Rock Prairie, Mo.,	July 3.
G. W. Stroud,	Carrollton, Mo.,	_____
P. W. Githens,	Blue Mound, Mo.,	July 23.
C. J. Spradley,	Cold Springs, Texas,	June 19.

L. L. Price,	New Friendship, Texas,	—
C. W. Stamper,	Eagle Cave, Texas,	July 7.
J. M. McMahan,	Sardis, Texas,	—
H. B. Lewis,	Lone Grove, Ind. Ter.,	May 29.
William H. Sage,	East Sugar Creek, Kan.,	July 2.
William C. Clark,	Wichita, Kans.,	July 26.
C. W. Finwall,	Brookings, Dakota,	—
Andrew Johnson,	Big Springs, Dakota,	July 12.
J. B. Kennedy,	Toronto, Ontario,	July 5.
J. E. Davis,	Toronto, Ontario,	July 5.
H. F. Laflamme,	Toronto, Ontario,	July 5.

CHURCHES ORGANIZED.

PLACE.	DATE.
Campello, Mass.,	—
Lone Star, W. Va.,	May 1.
Parkland, Ky.,	—
Boston, Ky.,	June 26.
Buckingham, N. C.,	—
Cave Spring, Ga.,	June 24.
Jackson Co., Ga.,	July 8.
Canton, Fla.,	—
Ft. Mead, Fla.,	—
Richland, Fla.,	—
Myrtle, Miss.,	July 15.
Celoste, Texas,	July 10.
Chestnut Grove, Ohio,	June 12.
Union Mills, O.,	May 28.
Oberlin, Ohio, Zion Baptist Church,	—
Dayton Centre, Iowa,	—
Norcatour, Kansas,	June —
Lyons, Kansas,	July 3.
Gove City, Kansas,	July —
Iowa Point, Kansas,	July 16.
Bow Creek, Kansas,	—
West Denver, Colo.,	June 30.
Albuquerque, New Mexico,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
South Brooklyn, N. Y., First German Baptist Church,	July 10.
Binghampton, N. Y., Park Ave. Baptist Mission,	July 10.
Birdsboro, Pa.,	July 10.
Dover, Del., Calvary Baptist Church,	July 10.
Central City, Va.,	July 3.
Pack's Ferry, W. Va.,	July 17.
Mouth of Greenbrier, W. Va.,	July 17.
Union, Ky.,	May 15.
Willow Springs, Ga.,	June 26.
Sylvester, Ga.,	July 17.
Anthony, Fla.,	—
Oriando, Fla.,	—
Norwood, La.,	—
Cleveland, Ohio, Erin Ave. German Baptist Church,	July 24.
Coffee Creek, Ind.,	July 10.
Hardin, Mo.,	July 3.
Wichita, Kansas, Emporia Ave. Baptist Church,	July 10.
Tobias, Neb.,	July 17.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
William Hague, D. D.,	79.	Boston, Mass.,	Aug.
Truman O. Judd,	76.	Montwese, Conn.,	July 21.
Ezra S. Gallup,	69.	Homer, N. Y.,	—
Henry W. Webber,	66.	Esperance, N. Y.,	July 30.
W. A. Baynham,	—	Loretto, Va.,	—
William Morrison Bell,	50.	Lexington, Ky.,	July 13.
Mark Pope,	—	—Ga.,	July 12.
David Lee, D. D.,	—	Mt. Willing, Ala.,	—
S. B. Webster,	73.	Northfield, Minn.,	June 26.
Eber Ward,	68.	Holt Township, Iowa.,	June 21.
Jirah Blackmer Ewell,	34.	Udall, Kan.,	July 8.

FINANCIAL STATEMENT.

FOR JULY.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$28,370 74
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Donations from Churches, Sunday Schools and Individuals,	12,217 38
Legacies,	607 67
Tuition, Room Rent, etc., from Students,	851 20
Income from Investments,	1,600 00
Home Mission Monthly,	88 35
Jubilee Volume,	3 00
Total for July,	\$15,367 60
Donations, Legacies, etc., from April 1, to July 1,	69,694 95
Total for four months,	\$85,062 55

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$4,730 73	
Interest " " " - - - - -	300 00	
Interest " Loan " - - - - -	480 84	
	<u>\$5,511 57</u>	
Donations, Legacies, and Interest from April 1 to July 1, - - -	6,864 54	\$12,376 11
Total receipts for present year, from all sources, - - -		<u>\$97,438 66</u>

Contributions and Legacies.

FOR JULY, 1887.

[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, \$311.04.

Waterville Church.....	152 04
Greene, Mrs. Sarah C. Coburn.....	100 00
Springvale Church.....	6 00
Buckfield Church.....	5 00
Augusta, First Church.....	24 50
Livermore Falls Church.....	23 50

NEW HAMPSHIRE, \$248.37.

New London Church.....	65 37
Concord Church.....	150 00
Amherst, Geo. H. Shaw.....	33 00

VERMONT, \$21.83.

Grafton Church, by Mrs. K. H. Leonard.....	7 40
Montpelier Church.....	14 43

MASSACHUSETTS, \$1,449.51.

Cambridge, W. H. Hollis.....	5 00
Manchester Church.....	7 37
Beverly, First Church.....	200 00
Tewksbury Church.....	40 00
Somerville, Perkins Street Church.....	75 00
Middleboro, Rev. L. L. Fittz.....	1 04
Haverhill, First Church.....	100 00
Cheshire Church.....	7 40
Newton Center Church.....	77 75
Beverly, Wom. H. M. Soc. First Church.....	35 00
Fall River, Mrs. Hariett C. Gould, Desig.....	10 00
Springfield, State Street Bible School.....	50 00
A Friend.....	300 00
Manchester Church.....	30 53
Mansfield Church.....	15 44
Norwood Church.....	40 00
Collections per Rev. E. Leger.....	7 00

*For Spelman Seminary, Ga.:
Lexington Church H. M. S..... 5 00
Brookline Sunday School..... 40 00

*For Atlanta Seminary, Ga.:
Boston, Clarendon Street Church..... 50 36

C. E. F.

Barre Sunday School, For Chapel Building.....	2 25
Boston, A Friend, For Chinese Mission Building.....	3 00
Boston, S. H. S., For Chinese Mission Building.....	25 00
Westboro, Mrs. C. M. Winch, designated.....	100 00
Framingham, Mrs. E. B. Parker.....	50 00
Northampton, James Sandy.....	5 00
Watertown, Mrs. Sarah P. Marsh.....	125 00

LEGACY.

Boston, Estate of John Wood, interest.....	42 77
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RHODE ISLAND, \$151.75.

Warren Church, A Sister.....	5 00
Providence, Fourth Church.....	40 68
Fourth Sunday school.....	16 00
Friendship Church.....	39 07
First Church.....	51 00

CONNECTICUT, \$341.15.

Essex, First Church.....	48 50
Willimantic Church.....	50 00
Meriden, Broad Street Church.....	125 00
Rainbow Church.....	7 65
Waterford, Mrs. E. H. Darrow.....	5 00
East Lyme, Second Church.....	5 00

*For Shaw University, N. C.:
Stonington, O. B. Grant..... 100 00

NEW YORK, \$2,807.41.

Pulaski Church.....	17 00
Sandy Creek Church.....	3 00
Troupsburg Church.....	10 00
Wayne Village Church.....	22 55
Cazenovia Church.....	5 00
Greene Church.....	5 00
East Pharsalia Church.....	1 60
Preston, W. B. Lewis.....	10 00
Sherburne Church.....	11 79
Akron Church.....	10 15
Clarence Church.....	12 72
Newfane Church.....	10 00
Madison University, Society of Enquiry.....	7 61
Knoxville Church.....	7 00
Clifton Park Church.....	18 50
Burnt Hills Church.....	19 16
Mohawk River Association.....	18 00
Jay Church.....	6 43
Hoosick Falls Church.....	26 87
Sunday school.....	6 82
Saratoga Sunday school of First Church.....	17 56
Ostego Association.....	47 69
Castle Creek Church.....	5 41
Whitney Point Church.....	3 29
Alabama Center Church, in add.....	5 00
Allegany Association.....	62 01
Sunday school Convention.....	11 08
Waverly Church.....	79 50
Bellville Church.....	36 13
Fredonia, David Barrell.....	500 00
Rochester, Clifford Street Mission Sunday school.....	3 80
Park Ave. Church.....	134 39

Franklin Association:

Milford Church.....	8 00
Sidney Center Church.....	10 25
Unadilla Church.....	3 50
West Oneonta Church.....	25
South Bidwell.....	5 00
Albany, Tabernacle Church.....	33 34
Perry, First Church.....	8 00
Homer, Lavina S. Chittendon.....	25 00
Macedon Church.....	8 06
South Bradford Church.....	2 00
Buffalo, Prospect Ave. Church.....	99 49
" " Sunday school.....	21 31
Mt. Vernon Church.....	50 00
Berlin Church.....	6 13
Fairport Church.....	91 56
Bolton Landing, Wm. Howard.....	1,000 00
New York City, Central Sunday school.....	50 00
Tarrytown Church.....	36 00
Harrisonville, F. W. Werner.....	5 00
Fredonia Church.....	11 00

Saratoga, First Church.....	43 00
Rochester, P. F. Paine.....	129 56
C. E. F. , Fairport Church, for Ponca Church, Neb. Hamilton, A Student Friend.....	5 00
Alps, Mrs. T. E. Saxby, for Chinese Mission Building.....	1 00

LEGACY.

Lyndon, Estate of Cynthia A. La Selle.....	14 90
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NEW JERSEY, \$2,746.23.

Caldwell Church.....	7 50
Newark, Fifth Church.....	13 25
Bloomfield, First Church, in add.....	2 00
Plainfield, H. E. Needham.....	10 00
Freehold Church.....	48 55
Trenton, First Church.....	110 00
Camden, Linden Church.....	13 26
C. E. F. , Vineland, Mrs. Eliz. B. Russell, for Mexico Morristown, Mrs. C. C. Bishop, for Chinese Mission Building Calif.....	41 67 2,000 00

LEGACY.

Bloomfield, Estate of Dr. D. V. Thomas.....	500 00
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PENNSYLVANIA, \$2,817.03.

Pittsburg, Fourth Ave. Church.....	913 48
Manayunk Church.....	26 43
Sunday school.....	10 00
Bethesda Church, A Member.....	5 00
Philadelphia, Fifteenth Church.....	18 74
Rev. T. A. Gill.....	5 00
Wm. Hawkins.....	10 00
Factoryville Church.....	50 00
East Brady, Berean Church.....	5 00
Clark's Green Church.....	6 00
Aldenville Church.....	3 10
Clinton Church.....	3 55
Lewisburg, Mrs. M. G. Tucker.....	30 00
New Bethlehem Church.....	5 25
Lewistown Church.....	6 00
Upland Sunday School.....	54 36
Ambler, Mt. Pleasant Church.....	16 29
Reading, First Church.....	40 50
Sunday school.....	10 00
Olyphant, Blakeley Church.....	4 00
Montandon Church.....	1 00
*Jenkintown Church.....	25 25
Sunday school.....	3 08
C. E. F. , Upland, J. Lewis Crozer.....	50 00
Saltillo, Sam'l McVitty, for Chinese Mission Building.....	500 00
Pittsburg, Fourth Ave. Church.....	1,000 00
West Upton, A Friend, for Chinese Mission Building.....	10 00
Philadelphia, M. Bye, for Chapel Building.....	1 00

DELAWARE, \$104.25.

Wilmington, City Mission.....	104 25
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MARYLAND, \$2.00.

C. E. F. , Kingston, Mrs E. B. Marshall, for Chi- nese Mission Building.....	2 00
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DISTRICT OF COLUMBIA, \$46.42.

Washington, Calvary Church.....	26 42
Anacostia Church.....	20 00

WEST VIRGINIA, \$80.25.

Clarksburg Church.....	44 60
Baptist State Convention, colored.....	4 00
Shinniston Church.....	2 00
Belington Church.....	3 25
Philippi Church.....	6 50
Salem, J. P. Carr.....	8 00
Parkersburg, Deacon O. Branch.....	1 00
Lockhart's Run, Mt. Zion Church.....	5 00
Barrackville, Bethesda Church.....	2 48
Raven's Eye Church.....	2 00
C. E. F. , Blue Sulphur, Mud River Sunday school, for Mexico.....	1 42

TENNESSEE, \$9.60.

Carolina, Woodlawn Church.....	8 60
Humboldt Church.....	1 00

SOUTH CAROLINA, \$312.95.

Darlington, Collections per Rev. D. M. Pierce.....	12 48
*Columbia, Benedict Institute: Sundry, per Rev. C. E. Becker.....	300 47

FLORIDA, \$64.70.

Ocala, Collections per Rev. P. S. Sommers.....	39 70
*Baptist Convention, designated.....	25 00

GEORGIA, \$125.09.

*For Spelman Seminary: Atlanta, Providence Church.....	5 00
" Sunday school.....	2 50
Deacon James Tate.....	2 00
Miss M. W. Pfeifer.....	4 00
A Friend.....	25 00
Miss Lou Mitchell, Collections.....	6 28
Spelman Seminary: Students for Tuition.....	80 25

MISSISSIPPI, \$17.85.

Stormville, Storm Chapel.....	7 00
Liberty, St. Helena Church.....	2 00
Hermando, Deane Hill Church.....	5 00
Winona, Mt. Vernon Church.....	2 35
Arkbutla, Enon Church.....	1 05
Tupelo Church.....	45

ARKANSAS, \$17.70.

Dermott, Antioch Church.....	1 00
Laconia, Zion Chapel.....	6 00
Mount Pleasant Church.....	3 00
Rackensack, Lake Mound Church.....	5 05
Brinkley, Harris Chapel.....	2 65

TEXAS, \$118.17.

*Marshall, Bishop College: Students for Tuition.....	75 75
Boarding Department.....	42 42

OHIO, \$646.74.

Cleveland, Euclid Ave. Church.....	300 00
Rev. S. B. Page, D.D.....	5 00
Mrs. ".....	5 00
Groveport Church.....	3 35
Proctorville, Beulah Church.....	2 55
Attica Church.....	5 00
Mt. Gilead Church.....	23 20
Dayton, W. M. and S. C. of Linden Ave. Church.....	10 65
Springfield Church.....	22 45
Warren, G. O. Griswold.....	100 00
Defiance Church.....	3 00
Bellefontaine Church.....	13 50
Toledo, Olive St. Church.....	5 00
Salem Church.....	1 35
Cheviot, Mrs. A. Rockingfield.....	1 50
Centerville Church.....	24 12
Sunday school.....	5 95
Euclid, First Church.....	4 93
Sunday school.....	1 14
Ashland, Miss Annie Thomson.....	2 00
*For Indian University: Cleveland, Children's Mission.....	1 50
*Cleveland, Euclid Ave. Church: Wm. Chilsom.....	50 00
Mrs. Henry Chilsom.....	50 00
*Groveport, First Church.....	55
C. E. F. , Groveport, First Church, for Ellsworth Church, Kansas.....	5 00

MICHIGAN, \$309.89.

Mason Church.....	27 31
Detroit, First Sunday school.....	52 54
Rubicon Church.....	2 20
Manistee, Maple St. Church.....	10 00
Owasso, First Church.....	41 17
Bay City Church.....	92 86
Howell Church.....	14 71
Romeo Church.....	10 00
St. Charles Church.....	5 75
Ithica Church.....	7 00
Kalamazoo Asso'n.....	1 75
Traverse City.....	8 20
C. E. F. , St. Johns Sunday school, For Chapel Building.....	4 15
Cleveland, Trinity Sunday school.....	12 25
" Church, Ladies' Home Mission, Society for Chapel Building.....	10 00

INDIANA, \$38.48.			
Franklin, R. A. Ogle, desig.....	3 00	Leroy, Mrs. C. E. Lutton.....	50
Goodland Church.....	9 00	Conway Springs Church.....	5 00
Burnettsville Church.....	2 14	Baileyville Church.....	18 00
Elkhart, First Church.....	11 50	Reeder Church.....	1 55
Mission Sunday school.....	5 00	Avilla Church.....	2 00
Liberty Church.....	2 28	Sun City Church.....	3 25
Huron Church.....	3 25	Medicine Lodge Church.....	4 62
Horeb Church.....	1 15	Kiowa Church.....	3 93
Prairie Vine Church.....	1 16	Leota Church.....	11 35
		Coronado Church.....	4 39
ILLINOIS, \$356.43.		Dighton Church.....	3 31
Decatur, Henry Smith.....	25 60	Hess City Church.....	5 13
Jacksonville, Rev. D. D. Holmes.....	5 00	Garnett, Rev. W. W. Willis.....	15 00
Mrs. L. Newman.....	2 00	Hays City Church.....	2 76
Cobden Church.....	5 00	Wa Keeney Church.....	4 33
Girard, D. Boggess.....	4 63	Rev. F. L. Walker.....	5 00
Jacksonville, I. D. Rawlings.....	10 00	Hutchinson Church.....	8 00
St. Charles, Mission Band.....	5 00	Kansas City, Swede Church.....	20 40
Mrs. Shannon.....	5 00		
Mrs. Beecher.....	1 00	NEBRASKA, \$26.07.	
Sublette, A. Lady.....	10 00	Fairbury, First Church.....	10 00
Chicago, La Salle Ave. Church.....	42 00	Wymore Church.....	75
Deer Park Sunday school.....	3 31	Sidney, B. F. Jones.....	15 32
Malta, Mrs. S. Corey.....	5 00		
Joliet Church, in part.....	59 84	DAKOTA, \$27.75.	
Swede Church.....	11 00	Big Springs, Scandinavian Church.....	5 25
Newport Church.....	2 00	Yankton, Mrs. Hannah Delano.....	2 00
Monmouth Church.....	12 00	La Moure Church.....	8 00
Naperville, Trustees of Church.....	69 00	Jamestown Church.....	5 00
Oak Park Church.....	51 55	Sioux Falls Church.....	2 50
*Chicago, Western Ave. Church, Ladies, desig.....	15 00	C. E. F. Ipswich Church, for Chapel Building..	5 00
Bethany Church, Rev. F. R. Swartwout, desig.....	2 50		
C. E. F. Chicago, L. Everingham, for Mexico House.....	10 00	COLORADO, \$8.50.	
		Salida Church.....	8 50
WISCONSIN, \$72.34.		WASHINGTON TERRITORY, \$108.50.	
Milwaukee, Wom. Miss. Circle of First Church.....	13 34	Seattle, Collections per Rev. A. B. Banks.....	102 35
Sun Prairie Church.....	9 00	Toledo Church.....	2 00
		La Conner Church.....	4 15
LEGACY.		IDAHO, \$2.50.	
Lowell, Estate of Mrs. E. L. Shephard.....	50 00	Middle Valley Church.....	2 50
		OREGON, \$92.90.	
MINNESOTA, \$743.84.		Medford Church, by Rev. G. W. Black.....	12 90
Sleepy Eye, T. C. Peterson.....	5 25	The Dalles, J. M. McMaster.....	60 00
Brown's Valley Church.....	11 50		
Beardsley Church.....	2 08	CALIFORNIA, \$102.45.	
Fergus Falls Church.....	6 94	San Francisco, Third Colored Church.....	10 20
St. Paul Church.....	10 00	San Bernardino Church.....	43 75
Minneapolis, collections per Rev. J. Sunderland.....	110 00	Napa City Church.....	10 00
Swede Church.....	10 75	Chico Church.....	3 50
St. Cloud Church.....	8 00		
Waseca Church.....	15 31	C. E. F. For Chinese Mission Building; San Francisco, Rev. J. B. Hartwell....	25 00
Duluth, Second Church, Ladies' Circle.....	25 00	San Diego, First Church, for Ponca Church, Nebraska.....	10 00
C. E. F. Luverne Sunday school, for Chapel Building.....	1 20		
East St. Cloud Sunday School, for Chapel Building.....	1 75	MEXICO, \$0.60.	
State Convention:		*Monterey, International School: Students for tuition.....	60
Minneapolis Central Church.....	524 40		
St Paul Church.....	6 61	WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,527.65.	
Byron Church.....	2 10	For Mexico School.....	6 00
St. Cloud Swede Church.....	3 05	Students at Roger Williams University, Tenn....	25 00
		" New School Building at Salt Lake City.....	1000 00
IOWA, \$80.79		" " " Spelman Seminary, Ga.....	120 00
Cresco Church.....	4 02	" Teachers at Spelman Seminary, Ga.....	100 00
Davenport, Calvary Church, in part.....	28 75	" " Mexico School.....	48 00
Rossville Church.....	3 52	" Teacher " Creek Freedman School I. T.....	50 00
Waterloo Church.....	40 00	" Benedict Institute.....	10 00
McGregor, Abby T. Arnold.....	4 50	" Student at Hartshorn Memorial College.....	8 65
		" Teacher at Fresno, California.....	120 00
MISSOURI, \$10.00.		" " Beaufort, S. C.....	40 00
C. E. F. St. Joseph. E. J. Townsend, for Mexico, Florida, Thos. M. Reaves, for Mexico.....	5 00		
	5 00	GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES, \$1,500.	
INDIAN TERRITORY, \$416.11.		Total.....	18 406 98
Webber's Falls Church.....	2 25	HOME MISSION MONTHLY.....	88 35
*Muskogee, Indian University: Students for tuition.....	210 65		
Boarding Department.....	203 21	J. G. SNELLING, Treasurer, 7 Beekman Street.	
KANSAS, \$566.20.			
Topeka, collections per Rev. D. D. Proper.....	456 93		
Yates Center, J. W. Robinson.....	75		

THE BAPTIST

HOME MISSION MONTHLY.

VOL. IX.

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No. 10.

EDITORIAL

Benevolence appears to have taken a little vacation the past summer.

If you adopt the weekly offering system of giving, be sure that it includes the work of Home Missions.

The gifts of the many who can do but little, and the gifts of the few who can do much, are greatly needed.

The Society has sowed liberally in Texas. It is gratifying therefore to get benevolent returns in a gift of \$3,000 from a lady in Texas for the Society's work.

The prospects were never better for a large attendance at the school for the colored people in the South.

Arrangements are progressing for the special meeting of the Society in the South this fall or early in the winter. Particulars will be given in the next issue.

The Board has decided to erect a new building at Spelman Seminary in place of Union Hall, recently burned. With the insurance of \$3,500 and pledges of \$2,500 it

will be practicable to erect the wing of a building to which additions may be made hereafter. About \$9,000 are required for the completion of the wing and the central portion of the building, which will be three stories in height including the basement, which will be chiefly above the surface except at the front where the grade will be raised. Work on the building will be discontinued when funds for this purpose shall be exhausted. It is hoped that several thousand dollars more may be contributed for the work.

Numerous applications from our missionaries, for boxes of supplies for their families, have been received, and already many of these have been sent to the good women of the churches who are desirous of helping in this manner. It is extremely desirable that boxes should be filled and forwarded before December; otherwise it will be necessary for unsupplied families to purchase if they are able to do so, or, if unable, to go without until relief comes. As line upon line seems necessary, we again say: Don't send any soiled, patched or ragged goods—for the families of these good men are not mendicants, but thoroughly self-respecting, and deserving of the best that can be sent them.

The Executive Board of the Society appointed a fraternal delegation of five to attend the meetings of the American National Baptist Convention at Mobile, Ala., in August. Two of the delegation were unable to attend. President Chas. Ayer, of Jackson College, Prof. W. E. Holmes, of the Atlanta Baptist Seminary, and Rev. D. M. Pierce, of Darlington, S. C., attended, represented the Society, and were received, as Brother Pierce says: "with intense interest and cordiality. In fact the work of the American Baptist Home Mission Society was the theme of the Convention."

The Convention will meet after this year at the same place with the Foreign Mission Convention, whose meeting this year will be in Little Rock, Arkansas.

It is gratifying to observe the heartiness with which our colored brethren of the Southern States, in their Conventions respond to the suggestion to make special contributions to the general work of the Society. In several instances a day has been set when all the churches of the State are to be asked to make their offerings for the Society's work. The feeling of many is well expressed by Rev. R. T. Pollard, Secretary of the Alabama Convention, who says: "I think I can safely say that the colored Baptists of Alabama are grateful to the Home Mission Society for what is being done by the Society for their benefit; and they are realizing more and more that the *Society's* work is *their* work." This is as it should be. Let all fall into line to take our Continent for Christ.

Rev. J. F. Baker, pastor of the Baptist Church at Spokane Falls, W. T., died of typhoid fever, August 9, aged thirty-four years. He was the son of Rev. J. C. Baker, for several years superintendent of missions on the Pacific Coast. After completing his studies at Morgan Park Theological Seminary, he accepted an appointment by the Society to labor at Spokane Falls, where, by his ability and devotion to his work, he built up a good church and congregation and gained the

esteem of the whole community. He was active in our denominational work throughout the Territory, occupying an important position on the Missionary Board of the Convention. We remember with pleasure the day spent with him a little more than a year ago. A valuable man has been taken from our missionary ranks. A strong, devout man is needed to take his place in this rapidly growing city of the Territory.

The Swedish Baptist Association, of New England, in session at Tremont Temple, Boston, Mass., early in September, sent to the Home Mission Board their "affectionate greetings and thanks, in Christ's name, for all your kindness to our people in the Eastern States." There are no more appreciative and warm-hearted people than our Scandinavian brethren.

PERSONALS.

—Rev. J. L. A. Fish has arranged for an early return to Live Oak, Fla., invigorated by his summering at Granville, N. Y. The health of Mrs. Fish has become somewhat impaired, we regret to say, by overwork and climatic influences, but it is hoped that restoration will soon follow a course of treatment at Clifton Springs.

—Rev. A. Owen, D.D., who for more than a year has been a resident of Nashville, Tenn., has consented to take the Presidency of Roger Williams University the ensuing year. Dr. Owen was for several years the honored President of Denison University, in Ohio. His ability and wisdom give promise of excellent things for Roger Williams University under his administration.

—Rev. E. C. Mitchell, D.D., takes the Presidency of Leland University, New Orleans, La. Dr. Mitchell's experience in educational matters specially adapts him to this important position in the great city of the South. Dr. Mitchell's connection with Roger Williams University about two years ago, as acting president, has given him not only an acquaintance with the work but a deep sense of its great importance. The institution is self-supporting, having an endowment fund of \$95,000, in addition to its resources from tuition fees and incidentals. We

hope the day may not be remote when a first-rate medical department shall be added to the institution.

—The health of Rev. Dr. Marston, of St. Louis, appears to be somewhat improved. He has gone to Eureka Springs, Ark., to try the efficacy of those medicinal waters. Many will pray for his full recovery to health and usefulness.

—Rev. W. J. Simmons, D.D., has planned for eighteen meetings at the most important points in the South, between September 19th and October 8th, in the interests of the Society.

DONE.

It is done! The \$15,000 asked for our Chinese Mission headquarters in San Francisco is secured in good pledges, several thousand dollars already having been paid in. In May, the MONTHLY said: "The Chinese next." In June the hope was expressed that the whole amount required would be secured by October 1st. It was done by September 1st.

A liberal and unexpected contribution from a sister in Texas, the latter part of July, made up the balance required to meet the conditions of Mr. Rockefeller's gift for this purpose by September 1st. Was not this a significant indication of Providence that the work should be done? Nor do we forget the San Francisco Baptists, whose contributions for this purpose will probably reach \$1,500, one brother alone giving \$500. The names of donors will appear in the MONTHLY in due time. We hope in our next issue to announce that the site has been procured.

Hearty thanks are tendered to all the generous friends who have responded to this appeal in the midst of the torrid summer months. We thank God that henceforth we shall have suitable and creditable accommodations for our Chinese work in San Francisco.

P. S. A telegram from Dr. Hartwell, just as the MONTHLY goes to press, states that a desirable site has been purchased on the corner of Sacramento Street and Waverly Place, at a cost of \$10,000. Every cent of the \$5,000 additional will be needed for the reconstruction of the building.

ENORMOUS IMMIGRATION.

For the year ending June 30th, 1887, 483,116 immigrants arrived in this country, exclusive of those from Canada and Mexico. Estimates based on previous returns give 84,000 as the number from these last-named countries, making a total of about 567,000. The great discontent and poverty of the people in many European countries are the causes of this large immigration. The papers recently chronicled the arrival of about 2,000 in one day at Castle Garden alone. Large numbers of Italians are coming. We remember when the Italian with his hand-organ and monkey was a novelty; now thousands of this people throng our cities and are engaged on our public works.

It is probable that the present year will see the largest immigration since 1883, when the number reached 788,000.

Not a few look with concern, if not with alarm, upon this large foreign element increasing so rapidly among us; and already in political circles the question of imposing restrictions upon immigration is being agitated. So potent is the foreign element in politics that such restrictions are the barest possibility, especially after our gates have swung wide open to the world so long.

The moral and religious aspect of the matter is what most concerns us. The urgent necessity of greater efforts for the evangelization of these peoples must be apparent. American Baptists are sending money to evangelize Italy, and it is well. But not a thing is being done by us for the evangelization of these tens of thousands from Italy among us. Not half enough is being done among the Scandinavians; not enough among the Germans, the French, and others. Why is not more done? The simple answer is: *Because of lack of means to send the men into this harvest field.*

Neglect of this field, in which Catholic, infidel, and anarchist influences are busy, will bring its terrible penalties, sooner or later, close to the homes and the business interests of our land. It will be cheaper

and infinitely better to give our means for the prevention of evils through the agency of the Gospel, than to suffer the losses and to repair the damage that may be wrought by these un-American and un-Christian agencies, left to their own tendencies. Our religious duty to the souls of these misguided millions is so plain that a statement thereof is unnecessary.

SHALL WE HAVE A FRENCH THEOLOGICAL DEPARTMENT AT NEWTON?

The able article in the September MONTHLY, by our General Missionary to the French in New England, in advocacy of a French Theological Department at Newton, has been favorably received. The paper was originally prepared for the Committee of the Board of Trustees on such a Department, but it is worthy of wider circulation.

The subject is one to which we have given considerable thought for several years, and concerning which we have corresponded with the President and others at Newton. Recent correspondence has shown that the matter is under consideration. That there will arise objections and difficulties, is to be expected. But we believe none of these will be insuperable to Christian faith and determination.

The work must necessarily be begun in a small way at first, as it was in the German Department at Rochester and the Scandinavian Department at Chicago. As its importance becomes apparent, resources will be provided for enlargement as may be needed.

Mr. Williams makes an excellent point in showing how such a department would incidentally prove valuable to not a few of the American students, whose future settlement may be in towns containing a large French population.

The casual reference by one of the speakers at Minneapolis to the possibility of the establishment of such a department at Newton at once brought out hearty applause.

There is undoubtedly a feeling that the thing should be done. We hope the good men composing the Board may solve the question, how to do it. For, surely, with the incoming of so large a French Catholic element in New England, and with its rapid natural increase, the day draws nigh when it will be a menace to many of our cherished interests, so that unless we now do our duty by this people we shall receive the penalty of our neglect. We owe it to the darkened souls of these benighted subjects of the Papacy to spread the light among them by the best agencies we can provide for this purpose. What Brother Williams has done is well known. His work has been greatly blessed of God. The efficient laborers are few. There is now no proper training place for them. Shall we have one? We would be glad if some friend of this work, after reading what is herein said on this subject, would say to Secretary Mills, of Newton: "Here is a thousand dollars with which to begin the work." It would be taken as an indication of Providence, we think, that it should be done.

We have a German Theological Department in the Rochester Theological Seminary.

We have a Scandinavian Department in the Baptist Union Theological Seminary at Morgan Park, Ill.

Both have rendered invaluable service in our mission work among the Germans and Scandinavians.

Now, shall we complete our operations by having a French Theological Department at Newton Theological Institution?

PAPAL PAROCHIAL SCHOOLS AND PLUNDER OF PUBLIC FUNDS.

Dr. McGlynn has revealed the political plottings of papal priests in the City of New York in the days of the corrupt Tweed ring, when a bargain was made and executed

whereby that ring's candidate for Mayor was supported and elected by the active influence of Catholic priests, who in return received between \$200,000 and \$300,000 for Catholic parochial schools in New York City. The names of priests and other dignitaries are given with particularity. This is a specimen of the dirty work of Romanism when it can further its own interests.

Dr. McGlynn asserts that the mass of Catholics do not want these parochial schools "which are forced upon them by the fanaticism of bishops and priests, so that the support of the schools has to be extorted from the people by never ending scoldings from the altar and pulpit," and by various other unchristlike acts.

But, nevertheless, it is a most significant thing that parochial schools, of late years, have rapidly increased. In our judgment there is imminent an effort on the part of the Catholic hierarchy to secure "their share" of the public school funds for the education of Catholic children in Catholic schools. To the unthinking and sympathetic, their arguments and appeals will seem to have justice and equity on their side, while corrupt politicians now as in the days of the Tweed *regime*, will be only too ready to favor their schemes for the reward of Catholic support to political preferment.

Here, then, is a powerful crafty combination waiting its chance to accomplish its object. Who is watching it? What combination of influence either in directing public opinion or in opposing such legislation by practical measures, exists among us? As Baptists, there is no proper organization through which our sentiments can be voiced, or which can engage in active opposition to such iniquitous schemes. If the proposed "American Baptist Education Society" is formed, proper and timely expression could be given through it, by way of argument and protest, as well as in other ways to which even politicians would do well to take heed. Such a society would find important work in this direction, sooner or later; of this we have no doubt. It constitutes a strong argument in itself for such a Society.

THE "SOCIAL EQUALITY" BUGABOO.

Just now, in some portions of the South, politicians and prelates are vigorously using the bugaboo of "social equality" to frighten white people into compliance with their wishes. In advocacy of the outrageous "Glenn Bill" just passed the Lower House of the Legislature of Georgia, the author of the measure is reported as saying "that co-education meant ultimate intermarriage." What nonsense! The two colored men who voted against the bill, while 124 voted for it, are reported as denying such a conclusion—nay, more, denying that such desire exists among the colored people. Mr. Wilson said:

"Schools do not mean intermarriage; God forbid that they should! The words that I utter, as you all well know, come from an uneducated negro; but I am here to represent my people, and I am conscientious in all I say and do. I disclaim the hunger and thirst of intermarriage that has been attributed to our race. It makes no difference what the people and the press say in reference to the matter; I make the assertion. In closing I ask you to vote intelligently on this bill and give us our rights."

Mr. Crawford uttered similar sentiments with even greater emphasis.

The horrified advocates of the infamous measure which affixes a penalty of \$1,000 or service in the chain gang to the crime (?) of teaching a white child in a colored school of Georgia, even though it be the child of a professor in a colored school supported by Christian benevolence, have invented the phrase "intellectual miscegenation." We should certainly say that it would be a decided improvement to the intellects of some of these retrogressionists if they could have an infusion of common sense, even though they got it by association with educated colored men.

Again: It is credibly reported that certain citizens of Montgomery, Ala., incensed at something published in a colored paper, applied to the city court for an injunction to restrain the State officers from advancing the

funds or proceeding with the erection of the building. "The injunction is asked for on the broad ground that education inspires negroes with ideas of *social equality*, that as they are an inferior race they must remain so, and that the white race must rule. The first State contribution of \$4,000 is due in October, and the injunction is specially asked for to prevent this."

This bugaboo has its prelatial keepers also.

The Episcopalians in the diocese of Charleston are much disturbed and perplexed about the admission of colored clergymen to seats in the Convention. A committee has reported on the subject, and make the following utterance.

They believe the seating of "colored clergymen in the Convention to be not only unconstitutional but dangerous." It is argued that there is no danger whatever to any of the social barriers between the races, if the colored people be taken into councils and churches as the equals of the whites, but the committee are confident that the actual and practical result would be to force negro social equality upon the people.

Well, well, well!! When will this bugbear of "Social equality," be laid away to rest? What power is there to compel a black man's family to associate with whites, if they don't want to? Or what power to compel a white family to associate with a black family? Or what power to compel one white family to associate on terms of equality with another white family? Does it follow, as a matter of course, that because certain white men sit together in an ecclesiastical convention that all their households must be on terms of "Social Equality."

Alas, that any churches of Christ, in their conventions, cannot rise at least as high as do men in business and political conventions where black men and white sit side by side, never disturbed by the shadowy spectre of Social Equality. All over our land, in Common Councils, in legislative bodies, in political nominating Conventions, etc., where political questions are to be considered, whites and blacks sit together, and there

is no whisper about the dreadful "Social Equality" consequences that may come from it. Alas, for the churches that instead of teaching the world in matters like this, yield to current prejudices, and bring themselves into contempt with the children of this generation who, in this particular, are wiser than many so-called children of light.

SOME THINGS THAT OUGHT TO BE STOPPED.

As appears in what is said elsewhere, we have no sympathy with the spirit of the Georgia Legislature in the passage of a bill against co-education of whites and blacks in that State. That bill is aimed at Atlanta University, an Institution founded by the American Missionary Association, (Congregational) and which receives annually an appropriation of \$8,000 from the State for the education of the colored people.

The thing we now wish to say with the utmost possible emphasis is this: THAT APPROPRIATION AND OTHERS LIKE IT OUGHT TO BE STOPPED.

It is unnecessary to recount the circumstances which originally gave to that Institution this generous amount. We are dealing with questions not of the past, but of to-day.

There is no just reason why Atlanta University should be thus favored over other institutions in the State doing the same kind of work. There are reasons why it should not be.

The Society which controls it, though long claiming to be undenominational, is as intensely denominational to-day as any other similar organization. The institution itself is denominational; positively Congregational, pedobaptist in its spirit and general influence. To such extent has this denominational influence made itself felt in the institution that arguments and inducements have been held out to promising Baptist students to abandon the Baptist faith, and become Congregationalists. Of this we have ample proof.

Now we assert that in the State of Georgia

where there are not more than three or four thousand colored and very few white Congregationalists, but where there are more than two hundred thousand white and colored Baptists upon whom taxation falls, the continuance of such an arrangement is manifest injustice. Congregationalists with almost no constituency get the marked advantage of an appropriation of \$8,000 annually, while the Baptists get nothing and are compelled to maintain their institutions out of their own contributions and the contributions of Northern Baptists. This matter comes closely to the American Baptist Home Mission Society, which is compelled to carry on its educational work for the colored people of Georgia at great odds, with such a powerful competitor having State support behind it. And yet the schools of this Society have just as much right to that appropriation as has the school that receives it.

It is time that this whole business should stop. We do not ask for State support in our work. We protest against unfair appropriations to other denominations, however specious may be the arguments advanced in favor of them. Atlanta University, we assert, is a thoroughly denominational institution; and, having so long enjoyed these large gifts from the State treasury, would now do itself honor by renouncing them in the interests of fairness toward similar institutions. Let all denominational schools stand on a common footing—*State aid for none of them.*

This, we are pleased to see, is the sentiment of the colored Baptists of Georgia in their State Convention in July, when it was

“Resolved, That if the honorable Legislature of Georgia should withdraw the annual appropriation above mentioned, we, the representative Baptists of Georgia, enter our most solemn protest against the use of public money to sustain any denominational school.”

Strangely, however, they have got the impression that Atlanta University is not a denominational school, as there is incontrovertible evidence it is.

There are two other similar appropriations which ought also to be stopped. One is that of \$3,000 by the State of Mississippi to the

Congregational school at Tougaloo. The other is that of \$8,000 to the Methodist school at Orangeburg, S. C.

There is much more that might be said, and will be said, if necessary, on this subject. This, at least, will serve as an introduction. We shall be glad of the views of our brethren in the North and in the South on this subject.

EASTERN WYOMING AND THE BLACK HILLS.

BY REV. DWIGHT SPENCER.

Eastern Wyoming embraces Laramie, Albany, Crook, and part of Johnson Counties. Its area is 33,800 square miles, or something larger than the State of Maine. With the exceptions of Laramie and Albany Counties, through which the Laramie Mountains, the most eastern of the Rocky Mountain system, extends, the country is generally level, broken in places by rocky knobs and sandy bluffs, and is really a continuation of the large plains of Western Nebraska.

The main industry at present is stock raising, to which the country is well adapted, and over 1,000,000 cattle, and about the same number of sheep, with many horses and mules, graze upon its widely extended plains. For agricultural purposes irrigation is mainly relied on, and wherever water has been introduced the most abundant crops are produced. This part of the territory is rich in minerals; coal, copper, iron, silver, and mica being found in abundance, and when once the railroads now in course of construction are completed, these will find a market, and the country will settle up rapidly.

As an illustration of the thrift and enterprise of the inhabitants, we only need to look at Cheyenne, where in 1867 there was only an expanse of desert, bleak and barren, with a single dwelling, and where to-day there is a thriving city of 9,000 people, with large and costly public buildings, five banks, seven

churches, and stores covering a half block of ground. Here we take the Cheyenne and Northern Railway, a branch of the great Union Pacific system, to Laramie River, its present terminus, 115 miles. Then by stage thirty miles to Fort Laramie, where we stay all night, and take stage again at seven the next morning for Lusk, where we arrive about noon. Here we strike the Fremont, Elkhorn, and Missouri Valley Railway, a part of the Chicago and Northwestern system, and gladly changing from lumbering coach to comfortable car, "go west" fifty-five miles to Douglas, the present terminus of the road. The town is built where Fort Fetterman formerly stood, and owes most of its growth and prosperity to the building of the railroad. It has a population of a little over 500, and, situated in the midst of a rich farming country, promises to be one of the principal towns in this part of the Territory. A few Baptists are here, greatly needing the care of a faithful pastor.

Now by stage again north and west 175 miles to Buffalo, the county seat of Johnson County. This town, situated on Clear Creek, one of the branches of the Yellowstone, is in the midst of a stock raising and agricultural system, and gives promise of rapid growth. Here are about a dozen Baptists, among whom are brethren N. T. Webber and S. A. Sturgis, formerly of Cheyenne. The Congregationalists have a church but no pastor, and Brother Webber gives it as his opinion that a good Baptist minister, one in whom the people had confidence, could nearly be supported upon the field. How important that such a man be immediately sent there! Think of the isolation of these brethren and their families! North, the nearest Baptist church is at Miles City, Montana, 175 miles away. East we have to go to Huron, Dakota, before we find a Baptist church, distance 630 miles; south to Cheyenne 210 miles; and west to Boise, Idaho, 650 miles. Then there are a half dozen small towns near Buffalo where there should be occasional preaching.

Now back again by stage and rail to Lusk, where the train stops three-quarters of an

hour for dinner. But we choose rather to spend the time in visiting the half dozen Baptists living here. These express themselves as determined to stand by "the faith once delivered to the saints," but say, "O, that we could once in a while hear a Baptist sermon." The Congregationalists have an unfinished church but no pastor, and this is all there is to remind the five hundred people of this town that there is anything to be desired beyond present gratification and enjoyment.

Now east again eighty-five miles to Chadron, Nebraska, where we have a spare hour, and improve it by calling upon the Baptist pastor, but find him away upon his ranch. Can preaching and ranching be successfully prosecuted by the same man?

Now a branch road running north 104 miles to Rapid City, Dakota, takes us to the borders of the

BLACK HILLS.

The term is used to denote a group of buttes and mountains, with their accompanying foot-hills lying in southwestern Dakota, and lapping over into Wyoming. The entire group is about one hundred miles in extent, from north to south, and eighty-five from east to west, and is enclosed by the south fork of the Cheyenne River, and the Belle Fourche, or north fork of the same stream. The geological indications point back to the cretaceous epoch, when this cluster of mountains formed an island in the midst of a vast open sea, extending west over eastern Wyoming and Montana, and east over the vast basin now drained by the Missouri and its tributaries. Harneys' Peak, a granite formation, at present the highest mountain of the group, rises 8,200 feet, and, estimating from the dip of the different strata overlying this, its original altitude must have been between 12,000 and 13,000 feet. The wear and tear of the elements during the long ages since surface erosion begun its work have cut through the different sedimentary formations deep down into the more solid rocks, and this, followed by the action of numerous mountain torrents, has given us the present altitudes, separated by their numerous gulches and canyons.

The whole region may be defined as a group of sharply defined mountains and hills covered with a dense growth of pine timber, which, seen from a distance, gives them a dark and sombre appearance; hence the name "Black Hills."

Now let us go into them. We are at Rapid City, the county seat of Pennington County, one of the thriving towns of southwestern Dakota. Among its 3,000 people we visit a dozen Baptists, and gently reprove them for not having at an early day set up the Baptist standard. It is a mistake for Baptists to think that they can do nothing because they have not a "King like other nations."

Now, with a concord coach and four spirited horses, we start off in fine style. For the first twenty-five miles the road skirts the "hills" and passes through an excellent farming country. Then we wind in among the foot-hills twelve miles, and roll into Sturgis in season for dinner, stop over one stage, visit fifteen Baptists, and preach in the evening. A church should be organized here at once. The railroad is graded to this point, and trains will be running before the snow flies.

Take on two extra horses and plunge into the hills. Followed Bear Butte Creek the first fifteen miles. Canyon steep and narrow, so that the road in places is built upon a shelf along the side of the mountain. Now a wheel runs off, and we are on the point of being dumped into the creek. Unload and help get the stage upon the "shelf" again. Now we cross the rugged divide between Bear Butte Creek and Deadwood Creek. Four miles of this, and with steaming horses we enter the city of Deadwood. It is built in the gulch, where placer mining was begun in 1876. The gulch is very narrow, and will only admit of one principal street, the others being terraced up upon the sides of the mountain. Present population, 3,500. Two churches—Congregational and Methodist. Twenty-five Baptists—part working in each of the churches. Preach Sunday morning at a union service in the Congregational church. The Baptists all say, "Send us a man to preach and organize churches in the different

towns in the hills." An aged sister, whom I visited, said, "I have lived here seven years, and yours is the first Baptist sermon I have heard. I see by the papers that we are all the time sending ministers to foreign countries, and I can't help asking, 'Do Baptists in the East think more of the heathen than of their own brethren and sisters?' I suppose I ought not to have such thoughts, but in my loneliness they will sometimes arise."

Sunday evening drove up to Lead City, three and one half miles, and preached in the Congregational church. Meet a few Baptists. Here is located the most extensive gold mine in the world. Five hundred and eighty stamps are worked, and 1,500 men employed. Population of town, 3,000. Fifteen miles north is Spearfish, with a population of 600.

Now we will go through the "hills," and for this purpose secure a one horse stage, sometimes called a buckboard. The way lies over densely wooded mountains, and through beautiful valleys. The scenery constantly changing from rocky cliff to wooded summit, from narrow canyon to broader valley with its charming farm cottages; a perfect kaleidoscope. In this way we make sixty miles, passing through a half dozen beautiful villages, and reach Custer City, the county seat of Custer County. The town was named after General Custer, who encamped here a few days on his expedition to Montana, where himself and faithful band were slaughtered by the Indians. A beautiful town situated in the valley of French Creek. It has an elevation of 5,500 feet, and its pure air and water, with its wild and varying scenes to make it one of the most attractive places on the "hills." Population about 600, among which are a half dozen Baptists. Now we strike out through the hills again nearly east, to the Hot Springs, forty miles, where we spend the Sabbath. A beautiful town in a narrow gorge abounding in springs highly prized for their medicinal properties. Visit the Baptists and hold service morning and evening in the Methodist church, which is without a pastor. Visitors from almost every part of the country present.

Twelve miles more bring us to Buffalo Gap

on the railroad. Some excellent Baptist families here. Get them together in the school house and preach from the parable of the lost sheep.

SUMMARY.

Numbers of towns in the Black Hills having post offices, 55. Population of these towns, 18,000. Number of mines actually worked, 23. Bullion shipped in 1886, \$3,206,504.90.

Ministers employed: Congregational, one superintendent of missions, and 7 ministers; Methodist, 1 superintendent, and 11 ministers; Presbyterian, 2 ministers; Lutheran, 1 minister; Catholic, three priests.

There are at least 150 Baptists "like sheep having no shepherd," in the different towns in the hills. Ought we not send pastors to them?

"The harvest is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2.

FROM THE FIELD.

"Watchman, What of the Night?"

The Work of French Evangelization in New England.

From the address of Rev. C. E. Ameson, a French Canadian Missionary in New England, before the American Home Missionary Society at Saratoga, in June last, we glean the following facts which have a direct bearing on our Canadian French work in New England:

"There are about 1,000,000 French-speaking people in the United States. Of these, 300,000 are in New England, and about 175,000 in Massachusetts. In the last named State about 10,000 are nominally Protestants, or inclined that way; 40,000 are socialists, anarchists, or bold and blatant infidels; the remainder, 125,000, are under the influence of Rome. And this in the Pilgrim and Puritan State, *par excellence!*

"The reasons why so many French-Canadians come to New England are not far to seek.

"The first and cogent reason is that they are compelled to escape from the oppression of Rome or starve. The burden she lays upon these poor people grows heavier each year. The grain tithe of each

twenty-sixth bushel yields about \$4,000,000; her compulsory system of pew rents, \$4,000,000, and under the old French laws in the Province of Quebec, she claims and exercises to the utmost her right to tax and assess the people for her huge bishop's palaces and churches which are being erected continually. By all these means she draws from a population not exceeding 2,500,000, a sum not less than \$40,000,000 per year, and as the people are growing poorer every year, they must emigrate to live. But though thus oppressed by the Romish power, they are for the most part very bigoted Catholics, and their priests have openly taught them that their mission is to subdue New England to the sway of the Pope.

"They are a most prolific race, families of ten or twelve children being the rule, and it is the aim of these priests to have all these children brought up in the Romish faith. At the present rate, in another generation these French Canadians and their descendants will outnumber the descendants of the Puritans and Pilgrims there. Shall it be to make Canadian Romanists the dominant power in New England, or to give over the land of the pilgrims to French socialists and anarchists?

"These people can and must be converted, and the work must go forward with great energy and promptness now, or it soon will be too late."

The movement for a Protestant Christian education of at least the young men of ability among the Canadian French, which is so strongly urged by Mr. Ameson, as well as by Rev. J. N. Williams in the September number of the MONTHLY, is one which our New England Christian men of wealth should push forward with the utmost zeal.

UTAH.—Rev. Frank Barnett, of Ogden, is in affliction by the death of his oldest daughter.

He writes:

"We have thoroughly repaired the church within at a cost of about \$225. The parsonage is done and we are in it. It is very comfortable indeed, for all which we are very grateful. I never saw more devoted work than I have seen among this people."

This is substantial progress, and shows that our work in Utah is not in vain.

LIGHT BREAKING IN.

And here is a deeply interesting account of the way the truth is spreading, and of the work which Brother Barnett sometimes is called to do:

"In a little settlement about eight miles away from Ogden, a company of young ladies, who had left the Mormon Church, met in a private house to talk over the matter of starting a Gentile Sunday school. Being totally ignorant of how one should be conducted, they sent to Ogden for some one to come out and organize and start them. The second Sunday after it was started I went out and found about fifty gathered

in a private house. None of them had ever prayed in public, but one young lady said she had been praying in secret for help to come, and now that it had come she was ready to do what she could publicly, and would attempt anything. She is the superintendent of the school and a most earnest young woman. An old, gray-headed man, who has been in Utah for thirty years, and a Mormon elder until within the last fifteen years, arose and said, with tearful eyes: 'For long years I have prayed that the time might come when my children might be taught of Christ as He is; but they have grown up and left me, and have never heard, only from my lips, about pure religion. But, thank God, my prayers are answered on my grandchildren. They are yet to be taught the pure gospel. You may depend on me to do all I can to help on this work, and my house is always open for any minister of the gospel or any gospel service.' For the summer they are to erect a booth of branches to hold the school in, and are taking steps to build a school-house for the winter. They besought me to come out whenever I could. It was 'Cornelius' again calling for light. Just about eight miles in the opposite direction the people of the settlement had already organized a school and were running it to their great satisfaction. On one side of the house they had the Bible; on the other side they had Paine's 'Age of Reason;' and they were comparing and discussing the merits of the two, and telling the children to accept just which they pleased. They did not care for any preacher of religion, but wanted their children to think for themselves.

"Three miles west of us Miss Oberg, our lady missionary, has started an industrial school of about forty, and the people are so taken up with it that one man has given ground for a school-house, and under Miss Oberg's management the community are about to build. She is spending her short vacation in *working* up that interest. On every hand men and women want the light of truth, which Mormonism cannot give. How white are the fields! How few the laborers! Only one Baptist minister in all Utah!

"Last Sunday evening two were baptized into the church. The man had been a Catholic and the wife a Mormon. Another has been received for baptism, who for twenty years has been a Mormon, and yet said at our meeting: 'Through it all God has not permitted the spark of grace to die, and at last has brought me back to His own people.' We are praying for her husband, who has been drifting into doubt and to the use of strong drink. He is often in our services, and we hope he may yet be saved. How blessed the work to plead with these dear souls and see them come rejoicing into the light and truth!

"God grant that this far-off whisper of Utah's need may be heard by the brethren of the East."

WASHINGTON TERRITORY.—Rev. J. H. Teale, General Missionary for the Eastern District, says of Rev. J. F. Baker, deceased: "His was the largest at-

tended funeral that ever took place in Spokane Falls. He was indeed a *man*; a GOOD man, and a *safe* man. He was our main dependence and best worker in all denominational matters on this field. How the place of so *broad* and *good* a man is to be filled we cannot say. He leaves a most important position as pastor unfilled at a time when we were in the worst condition to spare him. I now stand *alone* in the midst of seven pastorless churches on this very rapidly growing field. We have just had a grand revival in Garfield, W. T., right in the midst of harvest and the heat of summer. House would not hold the people. About forty conversions. Preaching by Miss Mary C. Jones."

OREGON.—The church at Astoria is greatly revived under the ministrations of Rev. M. L. Rugg, who has made heavy pecuniary sacrifices to do the work there. The prospects are good if the field can have a minister "who will stick to it a few years." Indeed there is reason to believe it will become one of the strong churches of the State.

KANSAS.—Rev. M. P. Hunt, of Ellsworth, says that the place is a county seat, with a population of 2,600, and that the little Baptist church of twenty-five resident members have just completed a new and commodious house of worship, costing \$3,500, which was dedicated August 21st. Subscriptions for \$1,500 were made that day for the payment of the indebtedness on the property. The outlook for the future is promising.

—The church at Wamego proposes henceforth to become *self-supporting*. Rev. C. J. Coulton tells an interesting story of its struggles and triumphs. It pays to help such interests:

"Two years ago, by the aid of our Baptist Home Mission Society, I commenced my labors here as pastor with a much discouraged people. Membership small and scattered. Not a yard of carpet upon the church floor; hard, cheap chairs for seating. Now the church is seated with neat, comfortable assembly chairs, good carpets upon the floor, a baptistery built under the pulpit, the house renovated, the membership more than doubled, the spiritual condition good, and hope dwells strong in our midst. We commence the third year September 1st, feeling able by sacrifice and self-denial to sustain the preaching of the Gospel unaided by the Home Mission Society, and glad to become an aid in sustaining the Home Mission Society instead of longer being a dependent upon its bounty. The two years of aid from your Society has saved this church to our denomination and the cause of our Blessed Master in this community. Long live the Baptist Home Mission Society to aid and bless these weak and waste places is the prayer of this church."

INDIAN TERRITORY.—Rev. G. W. Hicks, whose post-office address is Anadarko, Kiowa, Comanche and Wichita Agency, gives us interesting facts about his field. We hope that a communion set has been

secured for him. If there are churches that would like to give their old communion sets to our mission churches we shall be glad to put them in correspondence with each other.

"I reached this field on the 11th of July about midnight. Having been out here before I was somewhat acquainted with the place and with the people. All that knew me appeared glad to see me among them again. It was really pleasant to see many familiar faces and to be greeted with a hearty handshake, with the usual "Sar-ter-kee" (Wichita term for Cherokee).

I found the Wichita Indians hard at work making preparations for their annual camp meeting, which was held July 14 to 18, with good results. Two professed conversion and were baptized by Rev. James Edwards, missionary of the Territorial Baptist Convention. Two others were received by experience.

You are aware of the existence of a Baptist church among those Indians. It was established several years ago by the celebrated Delaware Chief, Black Beaver. Through the labors of missionaries sent here at different times by the Creeks and Seminoles, a good many of the Wichitas became followers of Jesus Christ, so that at one time the church numbered eighty members. But having no pastor—no regular missionary—many have been drawn away, others removed by death, reducing the church to probably one-third of its former membership. I have not yet ascertained the exact membership at present—but reckon they number about thirty. One truly encouraging feature of this church is, that it is a *working church*. With *very few* exceptions, the members take part in the meetings readily, either by singing, prayer, or speaking. They are not ashamed to testify in public for their Saviour. They are truly sincere and faithful, so far as they know how to be so. Another worthy characteristic of the spirit of these humble disciples of Jesus Christ, is their liberality in giving. They give *freely and cheerfully*, to bear the expenses of the church, and for other purposes. At the last camp meeting, a collection of \$31.10 was taken, to be applied to the expenses incurred by the meeting.

The church has lately been re-organized, by the election of pastor, deacons, clerk, treasurer, and sexton; which, we believe, is in accordance with the scriptural idea of a church. We have services every Sabbath either at the church or at an out-station; weekly prayer-meeting, woman's meeting and covenant meeting. The church decided to hold communion on first Lord's day in each month. If some church could donate a communion set to us, even a "second-hand" one, it would be gladly received and do much good. We cannot purchase one ourselves yet because we are struggling to raise money to pay off the camp meeting debt, which was made before I came. If *your* church can do nothing for us please make our need *known* through the HOME MISSION MONTHLY.

I hope to organize a Sunday school as soon as I can find teachers. There are a few here who have

attended school at Carlisle and other places, who can speak and read English well enough to help me very much if they can be induced to take hold.

You can scarcely appreciate the disadvantage I have, to conduct this work. I am unfamiliar with the language here, and I have no ready interpreter, in consequence of which I am prevented at times from preaching. But I am determined to overcome this hindrance, by *learning* the language, which I have commenced to do.

This is a good field for missionary work. The Gospel is needed *here* as much as any place on the Western Continent. The good seed sown in this soil will in time yield abundant fruit, to the glory of our God. I am very much encouraged at present to look for God's blessing upon this people.

MEXICO.—Brother Westrup reports an extensive revival at San Rafael, in New Leon, under the labors of Alejandro Treviño, assisted by Brother Powell of Saltillo, and Brother Treviño of Monterey. Meetings have been large—so large, indeed, that the place of meeting would not at times accommodate them. Profound interest is shown in the truths of the Gospel. Fifty-seven have been baptized on profession of faith, and the good work is still going on. A new church has been organized at Galena, as the result of this revival. "The morning light is breaking" for Mexico.

MINNESOTA.—Rev. Russell S. Sargent, who is ministering to the two churches at Sauk Centre and Long Prairie, regards them as very important fields, each of which should have the full service of a pastor, with preaching every Sunday. For lack of regular services some of our Baptist people, and others who would have attended the Baptist church, have been drawn into other congregations. Is not this an illustration of the proverb: "There is that which holdeth more than is meet, and it tendeth to poverty"?

—Rev. S. G. Adams, of Pipestone, tells what timely assistance has done for that field:

"Only sixteen months have passed since Rev. A. S. Orcutt came to Pipestone, Minn. He found a very few dispirited Baptists, organized into a church years ago, but without a cent's worth of property. Encouraged by four hundred dollars—support from State Convention and Home Missions—he began work, giving half his time to this field. The promise of a five hundred dollar gift from the Chapel Fund encouraged the church to buy a lot well located and begin to build. Last December 15th Rev. A. S. Orcutt lost his life in a burning building.

"Rev. A. Watson, evangelist, had just come to assist in a series of meetings. Under this deep bereavement the writer, S. G. Adams, was invited to assist the evangelist. After a precious meeting I became pastor of the church.

"Now we have property worth \$3,500, a membership of fifty-one, twenty-seven having been added during the last twelve months. During these twelve months \$2,800 has actually passed through the hands of our treasurer, raised on the field. All this is the direct result of the few hundred dollars from the Home Mission Society. Now is the time to duplicate these facts all over the Northwest.

"Men of Israel, help the Society, that she may plant perpetual local churches in all these rapidly growing towns."

About Boxes.

"I have to day received a box of clothing from the ladies of the Mission Band in ———, N. J., and I must say I feel quite unworthy to receive such a bountiful supply of everything. It came in a very good time, for our clothes were all worn out, and they were such nice things that we can hardly believe our own eyes. May God bless them; they have done nobly."

The ladies of the ——— Church, Brooklyn, recently sent a box to one of our missionaries in Kansas. In a note informing us that it was sent, we find some things so good that we must give our readers the benefit of them.

"Its value, including freight, was \$98, and that was a very low estimate for it. In the first place, we provided an immense barrel, and nearly every article it contained was new, and they were valued for just what we paid for them. I wish you could have seen all the nice, comfortable things that barrel contained. I never was more proud of any thing in my life. Our ladies seemed especially interested in *Little Myrtle*, (I suppose it was because she was a *girl* and *my name-sake*), and every thing a child could wear was provided for her. We also sent some bedding, sheets, pillow cases, and a pair of blankets, all new. We bought fourteen suits of good, heavy flannel underwear, two suits apiece all around. I merely mention these few items, to let you know it contained no trash, and I thought it would be satisfactory to you to know about what we did send them."

We call that, "doing the handsome thing."

Chinese.

The observance of the Chinese New Year in Mrs. Bradway's Mission School, Oakland, Cal., is thus described by Mrs. E. H. Gray:

"A number of Christian friends were invited to call upon the Christian Chinese at the Baptist Mission on the evening of the first day of the celebration of the "Kong Hee Fah Choy," or the Chinese New Year. The converted Chinese of this school had assembled in their chapel the night before to welcome the New Year. And as soon as the clock struck twelve the company joined in singing the hymn commencing,—

"Arise, my soul, arise,
Shake off thy guilty fears," etc.

Then they knelt in prayer, thanking God for the return of the New Year, and especially thanking him that this New Year found them, not idolators, as some of them were one year ago, but worshipers of the true and living God, and followers of Jesus Christ His Son. Then they arose and sung—

"Oh, happy day, that fixed my choice,
On thee, my Saviour and my God," etc.

After this followed mutual congratulations, and singing the praises of Christ, their glorious Redeemer.

On repairing to the chapel Sunday evening, we found the Mission boys all there, with smiling faces and happy hearts. Their chapel was neatly and beautifully decorated with flowers and mottoes—chiefly in Chinese; but conspicuous in large, beautiful, ornamented letters, in English, was the precious name of "CHRIST." This, evidently, was the name above all others these converted idolators delighted to honor. According to the Chinese custom, sweetmeats, in great variety, were passed around among the guests with their compliments. Then followed a brief religious service. The boys singing some favorite hymns in Chinese, when short, appropriate remarks were made by Mr. J. H. Stevens, Dr. Bradway, Mrs. Bradway, and Dr. Gray. This was supplemented by remarks from the Chinese brethren, giving some description of the observance of New Year in China, and thanking the Christian friends for their welcome visit and sympathy in their mission work. The exercises were then brought to a close with prayer by Dr. Gray, the Chinese joining heartily in closing with the Lord's Prayer. In gazing upon that interesting group of former idolators, now worshipping the true God, how could we help exclaiming, "*What hath God wrought!*" All honor to Mrs. Dr. Bradway, the indefatigable and successful principal teacher and worker in this school."

—Upon the passage by Congress of the Bill appropriating \$147,750 to indemnify the Chinese sufferers from the Rock Springs riots, Hon. William Walter Phelps spoke as follows:

"I want to pay this amount because the Chinese Government asked for that sum. The sum represents only the property destroyed. The Chinese Government knows that our Government never likes to pay a claim in full, so it wisely presents its Bill only for the property destroyed, and says nothing of twenty-eight men murdered—nothing of fifteen men wounded—nothing of 700 Chinese hunted for ten days with club and rifle, like rabbits, until they were dispersed into the wilderness and their village was made an ash heap.

"In the time when Great Britain was at war with China, an American citizen named Edwards was arrested by mistake as an Englishman, imprisoned from sunrise to sunset, and then released. The Chinese Government paid \$31,600 for the injury done

to his person and to the dignity of the United States. There were 700 Chinese who suffered at Rock Springs—all of them more than this man. We hesitate to pay them \$200 each. Recall the familiar story of heathen generosity—how China once gave us \$700,000, and said: 'Take it and pay the claims of your citizens.' We took it; we paid the claims with twelve per cent. interest, and there was enough left to return \$200,000 to the Chinese Government.

"If this seems ancient history, long after the Rock Springs massacre there was a riot in Ching King. The rabble destroyed property belonging to the American Methodist Missionary Society. The Chinese Government has already paid \$25,000 for these losses; and also, since our discussion on this bill, a riot, under similar circumstances, at Shanghai, destroyed other missionary property. The Chinese Government has paid this bill, too, \$5,000.

"I have no heart to speak of the obligations founded in the international law. I don't want even to refer to the treaty, where we pledged ourselves to exert all our powers to devise measures for the protection of Chinese subjects in this country. It is not on the ground of legal, but of the moral, obligations that I prefer to rest this claim."

Living a Christian.

A COMPOSITION BY A LITTLE CHEROKEE INDIAN GIRL.

I think a Christian life is the happiest life that ever was. It don't make you happy at first, but you will be happy afterward. It is so hard to do right. It is just like climbing a steep hill. Before I came to this mission I didn't know a thing about a Christian. I thought a Christian was a awful fine person. I thought they wore diamonds, silks, velvet and satin; but I am a Christian and I want the love of Jesus in the place of these things. I don't wear silks and velvets. It don't make you any better or worse, but the love of Jesus makes you a great deal better. But pupils, you have no idea how I hate Satan—m-m-m. I wouldn't, I wouldn't, I wouldn't serve Satan's words, but I would serve God's words. Oh! it is such a comfort to know that God is on the watch all the time. He never lets a second pass without He is on the watch. If He ever once got off of the watch we would fall to pieces; there would be nothing else of us, and you see how good He is; there can't be anything gooder. Now I love God better than I do my mother, because I wouldn't have my mother if it was not for Him.

—Prof. Spear, in a published statement, says that the annual expenses for the schools at Hamilton, N. Y., are about \$40,000 per year. No one who regards that as a wise outlay for one institution should think that \$50,000 or \$60,000 a year is a large expenditure for the sixteen schools supported by the Home Mission Society for the colored people and the Indians.

WHAT THEN?

[The following poem was selected by Mr. Bliss, some time before his decease, for publication in the MONTHLY. Special interest attaches to it, not only on this account, but also because of its unexpected application to his own departure.]

What then? Why, then another pilgrim's song;

And then a hush of rest, divinely granted;
And then a thirsty stage (ah, me, so long!),
And then a brook, just where it is most wanted.

What then? The pitching of the evening tent;

And then perchance a pillow rough and thorny;
And then some sweet and tender message sent
To cheer the faint one for to-morrow's journey.

What then? The wailing of the midnight wind;

A feverish sleep; a heart oppressed and aching;
And then a little water's cruse to find
Close by my pillow, ready for my waking.

What then? I am not careful to inquire;

I know there will be tears and fears and sorrow;
And then a loving Saviour drawing nigher,
And saying, "I will answer for the morrow."

What then? For all my sins his pardoning grace;

For all my wants and woes his loving kindness;
For darkest shades the shining of God's face,
And Christ's own hand to lead me in my blindness.

What then? a shadowy valley, long and dim;

And then a deep and darkly rolling river;
And then a flood of light—a seraph hymn,
And God's own smile, forever and forever.

OUR CONTINENT.

Since the Methodist Board of Church Extension began its work in the year 1865, it has helped to build 5,805 churches. It has collected and disbursed nearly \$3,000,000.

Capital punishment in Utah is inflicted by shooting. A murderer named Hoyt was shot to death August 11, at Salt Lake City.

In New York City there are five colored lawyers who have built up large practices and enjoy substantial incomes. Nine-tenths of their clients are white.

The eight pin factories in New England produce 6,720,000 pins a year. In England the yearly production of pins is set at 4,695,000.

Seven millions dollars' worth of pine timber has been destroyed by fire and storm in the upper peninsula of Michigan during the last two months. This loss is more to be regretted than that of other property, for pine lands and pine timber are fast becoming a monopoly, and are already bearing a monopoly price.

No less than 53,000 wells have been drilled in Pennsylvania and New York since the discovery of petroleum, at a cost of \$200,000,000. These wells have produced 310,000,000 barrels of oil, which was sold at the wells for \$500,000,000. This represented a profit to the producer of \$300,000,000. The amount of oil exported is placed at 6,231,102,923 gallons. In the pool in Washington County alone, \$3,200,000 has been expended in machinery and drilling. This does not include the many millions that are represented there in the natural gas industry. Independent of the oil business, there is about \$50,000,000 invested in natural gas plants in Pennsylvania.

A few days ago a gentlemen of Washington bought an old trunk at an auction sale for 25 cents. It was filled with rubbish, and the buyer sent it home, intending to have it cleaned out. This was done a few days ago, and the trunk was found to contain a solid silver shield, which appears to have been on the coffin of George Washington. The plate from the casket has been missing ever since the attempt to steal the remains in 1837.

The public debt reached its highest point in August, 1865, just twenty-two years ago, when it was \$2,381,530,295. It is now, not including the Pacific Railroad bonds, \$1,001,976,850. In other words, more than one-half of the debt has been paid within that period. It has been reduced at the average rate of \$62,706,975 each year, \$5,225,581 each month, \$174,186 each day, \$7,258 each hour, and \$120.47 for every minute of the entire twenty-two years.

One may get a new impression of the vastness of our country by some comparisons. Thus the region

west of the Mississippi has room for 202 ordinary States such as those in New England. Colorado would make twenty-two such States as Connecticut. Yet Colorado is small compared with Dakota. When we have depopulated the whole world and gathered all of its people into Dakota, there would be left to every sixteen souls one acre of land, and vast as is Dakota, it is smaller than Texas by 110,000 square miles. And vast as is Texas, it is only half as large as Alaska.

Mr. J. R. Dodge, the statistician of the Department of Agriculture at Washington, reports that the average value of our dairy products, including milk, annually during the previous five years has been \$400,000,000. These figures, of course, do not include oleomargarine, of which a pound or so per head is consumed by our people. This year the value of these products will be \$480,000,000. This exceeds the value of our annual wheat yield by \$20,000,000, and comes next to corn, which is the most valuable of all our farm products. In 1860 the value of our entire dairy products was about \$80,000,000. The number of milk cows now in use for dairy purposes is 21,000,000. Mr. Dodge estimates that each of these will give at least 350 gallons of milk in the year. This would make the annual supply 7,350,000,000 gallons, of which about 4,000,000,000 gallons is consumed in butter making, and 700,000,000 gallons in cheese making. The quantity of butter produced is about 1,350,000,000 pounds, and of cheese 6,500,000 pounds. The vast capital employed is shown in this table: 100,000,000 acres of land, \$25 per acre, \$2,500,000,000; 21,000,000 cows, \$30 per head, \$630,000,000; 1,000,000 working horses, \$75 per head, \$75,000,000; buildings, dairying machinery, etc., \$75,000,000; total, \$3,280,000,000. As to butter, 98½ per cent. of our total product is consumed at home, and only 1½ per cent. shipped. This makes the average annual consumption 21½ pounds per capita. Last year our shipments of cheese to the English market reached something over 85,000,000 pounds, valued at \$9,172,000. The value of the butter and cheese products of the Empire State this year will reach at least \$38,000,000 and \$12,000,000 respectively.

The table of statistics for 1887 of the Presbyterian Church in the United States (Northern General Assembly) has just been published by the stated clerk, Rev. Dr. W. H. Roberts. We glean from them the following items: There are 28 synods, 201 presbyteries, 5,654 ministers, 357 licentiates, 188 ordinations, 130 ministers deceased, 21,835 elders, 7,085 deacons, 6,437 churches, and 228 churches organized. There were added to the churches by examination, 53,887; by certificate, 31,225. The total number of communicants was 696,827 (a net increase not quite 30,000 from 1886); number of members of Sunday schools, 771,890.

Their benevolent contributions were: For Home Missions, \$785,075; for Foreign Missions, \$669,903; education, \$117,900; publication, \$39,439; church erection, \$286,690; relief fund, \$110,942; freedmen, \$103,406; aid for colleges, \$127,637; sustentation, \$26,419; General Assembly, \$62,330; congregational (home) expenses, \$7,902,435; miscellaneous, \$860,762; making a grand total of contributions of \$11,092,728, a round half million more than the previous year. This is a very good showing, and does great credit to the liberality of our Presbyterian brethren. With nearly four times their communicants, though with probably not more than twice their wealth, we ought to emulate their liberality in giving.

San Francisco claims a population of 310,000. This is based on the city directory and the school attendance.

Female students in colleges in the United States are said to number 18,000.

An immense flow of natural gas was obtained in Port Huron, Mich., July 5, at a depth of 240 feet, the pressure being estimated at from 300 to 400 pounds to the inch. The roaring and screaming of the gas were heard half a mile away, and the business portion of the city was lighted by the flame from the well.

There are in the City of New York nearly 250 miles of street railway, divided among sixteen companies, the iron rails required to lay the tracks of which, if stretched out in a continuous line, would extend from New York to Jacksonville, Fla. Upon these tracks, for the last year of which a report has been made, there have been carried the almost incredible number of 171,500,000 passengers. To transport this immense mass of humanity, there were required 2,048 cars, 15,407 horses, and 6,062 employés. The total stock of all the companies is represented by over \$30,000,000.

THE U. S. MAIL SERVICE.

In 1778, Henry Pratt was appointed riding postmaster for all the routes between Philadelphia and Newport, Virginia, to set out at the beginning of each month and return in twenty-four days. The first regular stage-line established in the colonies began making regular trips between New York and Philadelphia in 1756, making the journey in three days. The first stage between New York and Boston commenced its trips June 24, 1772, and was to leave once a fortnight.

In 1798 the entire business of the Post-Office Department was conducted by the Postmaster-General, one assistant, and one clerk. In 1833, it required forty-eight hours to convey news from Washington to Philadelphia. In 1834 New York Saturday papers were not received in Washington until the following Tuesday afternoon.

Now the mail is two hours in passing between New York and Philadelphia, five hours from New York to Washington; eight hours between Philadelphia and Newport, Virginia; twenty seven hours from New York to Chicago (over 1,000 miles) and five days between New York and San Francisco, (about 3,500 miles). During the fiscal year ending June 30, 1886, the number of letters and other pieces of mail matter distributed was 5,329,521,475.

The organization of the mail system embraces nine grand divisions, over each of which presides a general superintendent. The number of persons at present employed in the service is about four thousand. Each railway post-office is manned by an organized crew, having a head clerk in charge, and every detail of this work is systematized.

CHURCH EDIFICE NOTES.

Rev. J. W. Osborn, of Nebraska, General Missionary of the State, writes, from personal observation, of the need of church edifices.

"We are coming to realize more and more the need of this work to secure the growth of our churches. A church without a home is in a forlorn condition, only as they have one in immediate prospect. Perpetuity and growth seldom come to homeless churches. It is quite questionable whether it is good policy to organize a church where there is no prospect of securing a place of worship. In other words, where there is a demand for a church there is a demand for a church building. If this be so then we are not likely to overstate the importance of this work. It may be true in the older Eastern States that where there is a demand for a house there is ability to build it, but it is not true of Nebraska. We need to-day a score of church homes, and in few of these places are they able to furnish them unaided. Small sums would enable a dozen churches to build in the next twelve months comfortable chapels. From \$200 to \$400 each would give an impetus to this work that would amaze those who do not think on these things. Had I a thousand dollars that I could give to the Lord's cause I would devote it to chapel building. I know the town where the church is trying to build, and a citizen, not a religious man, proposes to give as much towards the building as the Home Mission Society will donate. In many towns a gift from our Church Edifice Fund is worth 200 per cent. to the church in the stimulus it affords. With many churches it is a question of life and death. If they can secure a home they have hope; if not all is gone. Other denominations understand this, and the money is forthcoming; where they establish a church a house is built, and not unfrequently the building is up before an organization is effected. We in Nebraska cannot afford to neglect this branch of benevolence. When children's "chapel day" comes around let us make one united effort and put into the treasury designated

funds to the amount of at least \$5.00 on an average from each Sunday school in the State."

—Twenty years ago the Nebraska Baptist State Convention was organized. Nebraska was then a Territory; now a State in her "teens," with nearly 1,000,000 of inhabitants. We meet in October at York as a child of the Home Mission Society, not only to transact our ordinary business, but to celebrate our twentieth anniversary, to take a retrospect of our journeying and mark the leadings of divine Providence and gain new inspiration for the future."

At the September meeting of the Board we were able to make a larger number of grants from our Church Edifice Fund than for several years past, and many little churches in the West will send up a prayer of thanksgiving to God while they worship this winter in their own church home. The special fund contributed during July and August for chapels in the West made it possible for the Board to make these grants. But "what are these among so many?" There are yet over 700 Baptist churches with not even a chapel in which to meet. Reader, as you meet in your own comfortable church home next Sunday, ask yourself the question, "What have I done to plant a house of the Lord in the new West?" "Have I made any contribution to help my brothers and sisters who are laboring under the deprivations incident to pioneer life in a new country?" What will the Master say if we neglect those of our own natural household? The Church Edifice Department of the Home Mission Society is the only organized channel of American Baptists through which help goes to these homeless churches. Designate something for this department of work.

—A missionary from Tulare, California writes: "I came here two months ago and began work. We organized a church of eight members June 26th, and also a Sabbath school. We hold our services in a public hall over a saloon and pay five dollars per month for the forenoon. We cannot afford to pay for the hall during the evenings, and so have no night services or prayer-meetings. We have 3,000 inhabitants in the place, and the population is increasing rapidly. I think we can have a strong church if we can only get a house. We cannot do this without aid from the Church Edifice Fund. Please let me know what you can do for us."

—The increased activity during the present year in railroad building in the West, and the consequent existence of many new towns, rapidly filling up with population, calls for increased help from our Church Edifice Funds. We must either enable our missionaries to assist new towns in obtaining houses of worship, or we must be content to see others occupy the field and shape the sentiment of these new communities. This is especially true of the western portions of Kansas and Nebraska, and of Dakota. How we

are to meet these increased demands without a large increase to our Church Edifice Benevolent Fund it is impossible to say. We beg pastors and missionary circles to think of this when arranging their benevolences for the winter.

The Loan Fund.

We receive a great many letters in reference to loans to churches which show us that many of our brethren do not understand how the fund is used. Some think that the fund does no good, and others expect a great deal more to be accomplished with it than is possible.

Under certain circumstances, and with judicious management, our Loan Fund proves a great blessing to weak churches in new and growing communities. A church debt, under ordinary circumstances, is a bad thing, and especially is this true when the debt is so large as to become burdensome and unbearable.

To churches located in the East, where interest rates are low, and where loans on good property can be easily negotiated, our Loan Fund is of little use; but in the West, where capital seeking investment in loans is very scarce, and where current rates of interest are very high, this fund often proves a great blessing to churches. A community is poor but prosperous, and, though not possessing the means in ready money to entirely build a house of worship, can in a few years pay off a small loan at a reasonable rate of interest. It enables the new settler, who is not willing even in his religious life to be considered an object of charity, to turn around, as it were, and with a few crops to realize some income, and give something a few years hence which he cannot give in the present. A loan benefits this class.

Our brethren in the West who wish to borrow from this fund sometimes think there is too much "red tape" about letting the money out. We often receive letters asking that if the loan is granted please send check at once, and arrangements are made to use the money before any papers are sent on. The policy of the Board in using this fund may be outlined as follows:

1st. Not to encourage churches in making large debts. The usual limit of a loan to any one church is \$500, and there must be very urgent and peculiar reasons if this limit is exceeded. A large debt discourages the church, often prevents those moving to a new place from joining the church, and thus acts as a hindrance rather than a help.

2d. Never to pay over the money until the house is so far completed that the loan will finish it, free from all other indebtedness. We have many applications from those who begin a house like the man spoken of in the Bible, without first counting the cost, and find themselves overwhelmed with debt, or a house that cannot be occupied. To guard against

unwise enthusiasm, as well as to properly protect the fund, the Board adheres rigidly to this rule.

3d. In all cases to require that the church has a perfect and unencumbered title to the property. One without experience in these matters would be surprised to find how many churches have imperfect titles to the property they claim. "What's everybody's business is nobody's business," and in new countries especially there is often a want of care in securing perfect titles. A grant was made not long since, and when the abstract of title was submitted it was found that there was a clause in the deed securing to other denominations the right to use the house half the time, and if this was ever refused the property, with all the improvements, was to revert to the grantor. Of course we did not put money in this house. Our requirements in this matter is as much for the protection of the church itself as for the protection of the Society.

4th. We require that the property should be insured. Scarcely a month passes that we do not see an account of some church house that has been burned down without insurance, and often the public at large is asked to replace the loss which a little care would have prevented. If church members are willing to risk their own interest they have no right to risk the money of the denomination without insurance, and so we rigidly require that at least the money furnished by the Society shall be secured.

Upon investigation it will be found that every rule of the Board is reasonable and sensible, looking to the best interests of the cause. To any who object to red tape, as they call it, we would suggest that the time for care is before the accident. Too late to lock the door when the horse is gone. When a loan is obtained the church should at once inaugurate some system of finance to meet the interest and ultimately pay off the loan.

A loan will not pay itself off, and too many churches have no systematic way of reducing the indebtedness, but having made the debt, go the even tenor of their way and wait for something to turn up. To such churches a loan is a curse. It harrasses the church and the Society, while the enemies of religion are rejoiced. A church no more than an individual should contract a debt without a reasonable probability of paying it, and a manly, systematic, persevering effort to do so. Many churches have been benefited by our loan fund in the past, a few, probably, have been injured by it. We suppose it will be so in the future, but the harm will be reduced to a minimum, and the good greatly augmented, if the churches will be careful in obtaining a loan, and business-like in carrying and discharging it.

"An incalculable service for good has been done in the administration of this department of the Society's work. But for the timely aid received, a large share of the 507 churches which have been assisted the past seven years, would in all probability have had no visible existence, and the goodly company of

people gathered into them would have been left without church privileges. Your committee have the strongest conviction that the Church Edifice work of the Society is second only to the distinctively evangelistic work of the Society."

(From Report of Committee at Minneapolis.)

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, Chicago, Ill.

GENERAL OFFICERS.

President—MRS. J. N. CROUSE, 2233 Prairie Ave., Chicago, Ill.

Corresponding Secretary—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

Recording Secretary—MRS. H. THANE MILLER, Cincinnati, Ohio.

Treasurer—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

Probably many who are especially interested in this department of the MONTHLY will have already heard of the loss the Society has sustained in the death of Miss Carrie Muzzy, who has been associated with Mrs. Bull at Columbus, Miss. To others who have watched her work with interest and gratification this notice of her death will come as very sad news. She died near Columbus, August 16th, at three P. M. Of her sickness and death Rev. F. L. Jordan writes: "Miss Muzzy's death was a most severe shock to us. It occurred seven miles away in the country, where she had gone for much needed rest. While there she was taken with chills, followed by bilious fever. The night before her death, in reply to a remark by Mrs. Bull—how sad for either of them to be left alone—she repeated the lines commencing, 'Why should we mourn departing friends?' etc. The next day, after pleading with Mr. Hamilton to become a Christian, she turned away—and was dead.

"For three years I have been associated with her, and want to say that she was a grand woman; zealous, conscientious, of strong faith, and true. Every one loved her, and we shall never cease to miss her."

Of her funeral, a sister, Mrs. J. F. Boulder, writes: "They made arrangements to bury her in the country, and sent for her coffin with the tidings of her death. I felt that that would never do, so arranged myself to bring her body to town. We brought it to the church, held funeral services, and as we were going out of one door, on our way to the grave, your dispatch asking that it be sent north came in at the other. It was then returned, and rested in the church till necessary arrangements could be made. We all feel that we have lost a model missionary, a profound Christian, and a faithful teacher.

We have no mourning badges hanging about our houses because of her death, but they can be found in all our hearts."

At the regular meeting of the Board, September 5th, the following resolutions were passed, followed by prayer that bereaved parents and friends might be comforted, and that her death might be sanctified both to her fellow missionaries and the Society who cared for and loved her :

Resolved, That we herewith placed on record our high appreciation of our dear sister, Miss Carrie Muzzy, of her single-heartedness, her faithfulness, and her thorough devotion to the work of the Master to which she had given her life.

Resolved, That we send this expression of our estimate of her and her work to her bereaved parents, with our heartfelt sympathy in their great sorrow, and with the hope that they may be comforted with the thought, that though early taken from them there will be many with dark skins who have been led to the Saviour, and whose hearts have been washed in the blood of the Lamb through her ministry, who at the last day will rise up and call her blessed.

Also, that we extend to the people among whom she labored our sympathy with them in the loss of their beloved missionary.

Several of the workers, especially in the South, have suffered, perhaps, more than usual from the extreme heat, and the very sad news comes that Miss Clough, of Birmingham, Miss Harris, of Plaquemine, and Miss Boorman, of Round Valley, Cal., are seriously ill. Mrs. Bull, who was also very sick when Miss Muzzy died, is recovering. Others, however, have been ministering angels to the sick and distressed about them.

Miss Voss, of Birmingham, Ala., writing August 2d, says: "We are surrounded by so much misery these hot days that I often feel as Solomon expressed himself in Ecclesiastes 4:1, 2.

"Our next door neighbor (white) has a very sick husband, and until Miss Clough's illness I have been relieving the wife by going over between three and four every morning and taking care of him till seven. Two days last week I was taking care of a sick woman (white) who is a stranger here. We were awakened early Thursday morning by the cries of her little child of two and a half years, saying, 'want some dinner, want some dinner;' so, dressing hurriedly, I went to them and found they had had no food for two days."

Again Miss Anna Nelson (Swede), of Chicago, writes: "I have not as many visits to report the last month as usual because of the many hours spent by the bedside of the sick; some in their homes, and others at the county hospital, where many of our people lie suffering, and some of them facing death without hope in the Saviour. O, that people knew how hard it is to repent when the body is full of pain! As one man said to me a few days ago, 'My sufferings are so great I can think of nothing else;' then with tears said, 'Pray for me, I cannot pray.'"

While we could add items of much interest from every one of the letters on our table, and would

especially love to describe to you the warm welcome given Miss Elder in her recent visit to her old field among the Seminoles, and how her heart was gladdened by the conversion and baptism of several of the young people for whom she had labored and prayed, we dare only ask space to tell you something of Miss Sandberg's work in Minneapolis, and how she was spending her vacation.

She writes from Waconia, Minn.: "I left Minneapolis last Friday on my vacation. On the second Sunday of July, at our young ladies' missionary meeting, we decided to invite Miss Johnson, of Castle Garden, who was visiting in St. Paul, to address our young people. We invited not only all our young people, but several of the older ones, and held a meeting on the 19th. It was very interesting to hear her tell of the many ways by which the emigrants can be helped. A good many who were at the meeting knew her at Castle Garden, and they all came up and shook hands with her. The following week she spoke for us again at the Bethel Chapel, and we had a blessed meeting."

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, Wallingford, Connecticut; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The interest manifested in our work by different churches in New England is encouraging. Urgent calls come to us for speakers in associational and basket meetings. Maine especially is alive upon the subject of missions. Already six associational meetings have been held, and woman's meetings have been appointed in connection with each of them. Sometimes the meetings are conducted by the ladies at a time when the association is not in session. More frequently an open meeting is held, and an hour is given for the presentation of women's mission work. These meetings are usually home and foreign combined. A speaker from each society presents her cause, while the collection is divided between the two societies.

The basket meetings are conducted upon the same plan, the morning session being devoted to the home work, the afternoon to the foreign. Not long since a paper was read at one of these meetings upon the "Missionaries of Maine." It was shown that Maine has sent out more missionaries, both home and foreign, than any other State. Beginning with the early missionary, Boardman, a long list of the living

and the dead came from this noble State. Most of these missionaries came from the smaller churches. Let us not be discouraged if money does not come in freely from these small towns, and feeble churches. The young people among them, if aroused and interested, may in the future give a nobler offering than money—even themselves.

Miss Packard, and Miss Giles, after a hard and perplexing summer, have returned to Atlanta. They need a building to serve as kitchen and dining room, as well as model school and dormitories. The Board would gladly aid in this good work if it were possible.

Our appropriations are made, however, and we must meet them. The salaries of teachers at Spelman, as well as elsewhere, must be paid. We would urge the circles and bands of New England not to forget that we must have their usual or increased contributions to meet these salaries. Let money be given for this new building at Spelman; but let it be beyond what is usually given. Do not make a special effort to send a large contribution for this new building, and then, because of this, fail to send the usual amount for the general work. We hope that State Vice-Presidents, Directors, and Presidents of Circles, will be judicious and careful in their desire to aid this noble school, for whose misfortune we all feel the deepest sympathy.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
H. F. Dexter,	Hartland, Me.,	Aug. 24.
Edward W. Potter,	Rockville, Conn.,	Aug. 3.
F. W. Kneeland,	Moodus, Conn.,	—
I. E. Usher,	Charleston, N. Y.,	Aug. 10.
C. J. Tucker,	Port Crane, N. Y.,	Aug. 23.
D. E. Richards,	Mansfield, Pa.,	—
A. J. Robinson,	Barrackville, W. Va.,	July 30.
R. S. Riggs,	East Bend, Ky.,	July 26.
Gilbert Dobbs,	Mayfield, Ky.,	Aug. 16.
James Rice,	Hay's Fork, Ky.,	July 23.
H. A. Bagby,	Louisville, Ky.,	June 22.
Marion Hendrix,	Columbus, Ga.,	Aug. 14.
William Kaney,	Fort Creek, Ga.,	July 19.
W. H. Prichard,	White Water, Ga.,	Aug. 13.
D. G. Bowman,	New Prospect, Ga.,	Aug. 28.
V. H. Cowsert,	Goodman, Miss.,	Aug. 7.
J. T. Killough,	Kossuth, Miss.,	Aug. 12.
J. T. Moore,	Mt. Lebanon, La.,	—
W. T. Markland,	Adams, Ind.,	Aug. 10.
Louis Wiesle,	Coal City, Ill.,	July 31.
I. P. Styles,	Waverly, Ill.,	Aug. 25.
Ferdinand G. Wolters,	Vera, Ill.,	Aug. 4.
H. B. Belanger,	Barnhill, Ill.,	July 10.
L. C. Knuth,	Sheboygan Falls, Wis.,	Aug. 17.
Walter W. Wells,	Lyndon, Wis.,	Aug. 18.
J. E. Johnson,	Bedford, Iowa,	Aug. 2.

J. H. Scott,	Bedford, Iowa,	Aug. 2.
James Edmason,	White Elm, Mo.,	Aug. 13.
John M. Clark,	Pleasant Home, Mo.,	Aug. 8.
W. C. Clark,	Wichita, Kansas,	July —.
W. H. Knapp,	Chetopa, Kansas,	Aug. —.
Ira S. Knapp,	Dell Rapids, Dak.,	Aug. 17.
William Howard,	Asotin Forks, Wash.,	Aug. 14.
Lynn Newton,	Vittoria, Ontario,	Aug. 3.
William Pugsley,	South Cayuga, Ontario,	Aug. 17.

CHURCHES ORGANIZED.

PLACE.	DATE.
Forest City, Pa.,	Aug. 10.
Catfish, Pa.,	—
Elizabeth, Pa., First Baptist Church,	—
Hunter's Fork, W. Va.,	—
Nichols, S. C.,	Aug. —.
McInnis's Graveyard, Ga.,	Aug. 13.
Norwood, Ga.,	Aug. 18.
Cassia, Fla.,	—
Columbus City, Fla.,	—
Butler Springs, Ala.,	—
Redfield, Ark.,	—
White Glen, Mo.,	Aug. 13.
Hopewell, Mo.,	July 31.
White Elm, Mo.,	Aug. 13.
Friendswood, Ind.,	July 10.
Avoca, Ind.,	Aug. 11.
Wilsonburg, Ind.,	June —.
Coal City, Ill., German Baptist Church,	July 11.
Ute, Iowa,	June 4.
North Des Moines, Iowa, Forest Ave. Baptist Church,	July 10.
Alexandria, Kansas,	—
Woodsdale, Kansas,	Aug. 28.
Hugaton, Kansas,]	Aug. 7.
Richfield, Kansas,	Sept. 4.
Langdon, Dak., Rosa Lake Baptist Church,	Aug. 7.
White Rock, Dak.,	Aug. 21.
Zena, Oregon, Spring Valley Baptist Church,	July 16.
South Portland, Oregon,	Aug. 17.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
East Greenwich, R. I.,	Aug. 3.
Turkey Branch, N. C.,	Aug. 14.
Good Hope, W. Va.,	Aug. 24.
Pleasant Grove, Ky.,	July 31.
Pleasant View, Ky.,	July 31.
Lenoxbury, Ky.,	Aug. 14.
Bethel, Ga.,	July 24.
Sarasota, Fla.,	—
Montpelier, Ind.,	Aug. 21.
Franklin, Ind.,	Sept. 18.
Gifford, Ill.,	Aug. 14.
Englewood, Ill., Swedish Church,	—
*Van Wert, O.,	Aug. 28.
Clinton Falls, Minn.,	Sept. 13.
St. Paul, Minn., Pilgrim (Colored) Baptist Church,	Aug. 28.
Elsberry, Mo.,	Aug. 21.
Galveston, Texas, Bethany Baptist Church,	Aug. 21.
Hiawatha, Kansas, Colored " "	Aug. 21.
Hays City, Kansas,	Sept. 4.
Ellsworth, Kansas,	Aug. 21.
Las Animas, Colo.,	Aug. 18.
Highland, Oregon,	July 24.
Portland, Oregon, Scandinavian Baptist Church,	Aug. 21.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
B. H. Thomas, D.D.,	—	Clarion, Pa.,	Aug. 16.

Drury A. Woodson,	—	Bedford Co., Va.,	Aug. 11.
Richard H. Alexander,	66.	New Liberty, Ky.,	Aug. 2.
Thomas Underwood,	—	Taylor Co., Ky.,	—
J. M. D. Cates,	72.	Woodbury, Tenn.,	Aug. 1.
P. B. McCarroll,	—	Sevierville, Tenn.,	Aug. —
Randall McDaniel,	71.	Mullin's, S. C.,	Aug. 16.
J. W. Orme,	—	Montgomery, Ala.,	—
W. C. Newell,	73	Mt. Vernon, Ark.,	July 29.
W. M. Lea,	—	Conway, Ark.,	June 19.
James M. Russell,	71.	San Saba, Tex.,	June —
Thomas G. Keen, D.D.,	72.	Evansville, Ind.,	Aug. 21.
Samuel Baker, Jr.,	39.	Austin, Ill.,	Aug. 15.
Isaac Newton Hobart,	—	—	—
D. D.,	56.	Downer's Grove, Ill.,	Aug. 14.
G. A. Hogeboom,	80.	Mineral, Ill.,	July 28.
W. D. Potter,	70.	Hadley, Mich.,	Aug. 9.
George Ervin,	74.	Weare, Mich.,	July 24.
H. A. Sears,	68.	Beaver Dam, Wis.,	July 22.
J. A. Garnett,	—	Novelty, Mo.,	July 31.
Charles N. Gartin,	41.	Hartland, Kans.,	Aug. 2.
J. F. Baker,	34.	Spokane Falls, Wash.,	Aug. 9.

Church Edifice Grants.

IN SEPTEMBER.

By Loans,	12
By Gifts,	18
	—
Total number of Grants,	30

LOCATION OF CHURCHES AIDED.

Duluth (Swedish), Minn.,	Chadron, Neb.,
Wa Keency, Kan.,	Gothenberg (Swedish), Neb.,
Ponca, Neb.,	Elgin (German) Iowa,
Nilesville, Kan.,	Kenyon, Minn.,
St. Mary's (Colored), Kan.,	Denison, Texas,
Chico, Kan.,	Adams, Oregon,
La Crosse, Wis.,	Canton, Dakota,
Asheville (Colored), N. C.,	Spencer, Dakota,
Sioux City (Swedish), Iowa,	Thorp, Wis.,
Ellsworth, Kan.,	Harper, Kan.,
Jackson (Colored), Mo.,	Wausau, Wis.
Syracuse, Kan.,	Grand Forks, Dakota.
Herrington, Kan.,	

Home Mission Appointments.

IN SEPTEMBER.

The following new appointments were made:

- Rev. Louis O. F. Coté, French in North Adams, Mass.
- " J. P. Forsell, Swedes in Englewood, Ill.
- " A. Petersen, Germans in Indianapolis, Ind.
- " J. C. Hardy, Colored People in Louisiana.
- " F. J. Gleias, Germans in Cottonwood and vicinity, Tex.
- " G. W. Richardson, Peoria, Miami, Ottawa and Pleasant Hill, Ind. Ter.
- " James F. Hill, Breckenridge, Minn.
- " R. S. Sargent, Long Prairie and Sauk Centre, Minn.
- " H. Fellman, Germans in Glenville, Neb.
- " A. B. Nordberg, Swedes in Gothenburg and vicinity, Neb.

- " J. E. Rockwood, Madison and Wilson, Neb.
- " F. W. Foster, City Missionary, Omaha, Neb.
- " J. A. Huggerth, Swedes in Lawrence, Kans.
- " F. E. Hudson, Council Grove, Kans.
- " J. D. Matthews, Belleville, Kans.
- " John T. Farley, Jamestown, Kans.
- " W. L. Wood, Medicine Lodge and Kiowa, Kans.
- " M. Larson, Swedes in Topeka, Kans.
- " J. E. Rowland, Friendship Church, West Point, Kans.
- " V. W. Robinson, Florence, Kans.
- " Robert C. Childs, Neas City and Dighton, Kans.
- " H. R. Williams, Blue Rapids, Kans.
- " W. A. Waldo, Page and vicinity, Dak.
- " L. A. Cummins, Centerville, Dak.
- " F. Müller, Germans in Bridgewater, Dak.
- " Frank E. Bostwick, Dillon, Mont.
- " L. L. Wood, Missoula, Mont.
- " W. R. Wood, West Denver, Colo.
- " W. F. Allen, Saguache, Colo.
- " R. A. Windes, Verde, Ariz.
- " A. W. Webb, Tulare, Visalia, and vicinity, Calif.
- " J. C. Webb, Healdsburg, Calif.
- " C. W. Gregory, Southern California.
- " Peter Anderson, Swedes in Los Angeles, Calif.
- " Alex. Cheyne, Klickitat Association, Wash. Ter.
- " W. H. Black, Washington County, Oregon.
- " M. L. Rugg, Astoria, Oregon.
- " Geo. H. Brown, Baker City, Oregon.

Rita Sembrano, City of Mexico, Mexico.

The following reappointments were made:

- Rev. A. P. Mason, D.D., District Secretary for New England.
- " E. Ellis, District Secretary for Ohio, Indiana, and Michigan.
- " J. N. Williams, French in New England.
- Rev. E. Leger, French in Waterville and Lewiston, Me.
- " K. Newquist, Swedes in New Haven, Conn.
- " N. Schmidt, First Swedish Church, New York, N. Y.
- " Petrus Swartz, Swedes in Pullman, Ill.
- " John Schiek, Castle Garden, New York, N. Y.
- " H. Schroeder, Germans in Sandwich, Ill.
- " M. Domke, Germans in Wausau, Wis.
- " Wm. Schinke, Germans in Elgin, Iowa.
- " F. W. Becker, Second German Church, St. Louis, Mo.
- " H. Williams, Walnut St. Church, Burlington, Iowa.
- " T. R. Evans, Iowa City, Iowa.
- " N. B. Raiden, General Missionary for Iowa.
- " J. S. Henry, Lincoln and Beverly, Kansas.
- " C. Silene, Swedes in Kansas City, Kans.
- " W. D. Elwell, Sedan, Kansas.
- " G. S. Clevenger, Brookings, Dak.
- " E. S. Thomas, Estelline, Dak.
- " Alex. McDonald, Grafton, Dak.
- " Jacob Olson, Scandinavians in Southern Dakota.
- " A. C. Turner, Beaulien, Dak.
- " Geo. N. Annes, Moscow, Idaho,
- " Joseph H. Beaven, Walla Walla, Wash.
- " B. S. McLafferty, Tacoma, Wash.
- " George T. Ellis, La Grande, Oregon.
- " A. J. Hunsaker, Central Association, Oregon.
- " Merced Flores, Lampazas and Laredo, Mex.
- At State University, Louisville, Ky.—John H. Lawson.
- At Atlanta Baptist Seminary, Atlanta, Ga.—Otis A. Freeman.
- At Florida Institute, Live Oak, Fla.—Mrs. Jane H. Farr, George P. McKinney.
- At Selma University, Selma, Ala.—Rev. Charles L. Purce, Pres.; Rev. C. S. Dinkins, Miss Libbie M. Seeley, Miss Nora Redmond.
- At Roger Williams University, Nashville, Tenn.—Rev. A. Owen, D.D., Pres.; L. J. DeVille.
- At Chinese Mission School, Chico, Calif.—Mrs. Mary E. Wilson.

FINANCIAL STATEMENT.

FOR AUGUST.

MISSIONS AND EDUCATION.

Expenditures for the month, - - - - - \$14,031 06

Donations from Churches, Sunday Schools and Individuals, - - - - - 6,774 88
 Legacies, - - - - - 6 00
 Tuition, Room Rent, etc., from Students, - - - - - 263 37
 Home Mission Monthly, - - - - - 83 62
 Jubilee Volume, - - - - - 10 00

Total for August, - - - - - \$7,137 87
 Donations, Legacies, etc., from April 1, to August 1, - - - - - 85,062 55
 Total for five months, - - - - - \$92,200 42

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - - \$2,982 38
 Interest " Loan " - - - - - 205 57
 Donations, Legacies, and Interest from April 1 to August 1, - - - - - \$3,187 95
 12,376 11 \$15,564 09
 Total receipts for present year, from all sources, - - - - - \$107,764 48

Contributions and Legacies.

FOR AUGUST, 1887.

[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, \$102.00.

Thomaston Church..... 18 00
 Mt. Vernon Church..... 10 00
 Saco Church..... 4 00
 C. E. F. Portland, A Lady..... 3 00
 Waldoboro, For Santa Cruz, California..... 15 00
 For Chinese Mission Building :
 Portland, A Lady..... 2 00

NEW HAMPSHIRE, \$47.58.

Hanover Church..... 12 66
 Greenville Church..... 15 90
 Manchester, Merrimack St. Church..... 13 78
 C. E. F. Milford Church..... 5 24

VERMONT, \$151.74.

Fairfax, A Friend..... 1 00
 Burlington, First Church..... 15 29
 Rutland Church..... 113 90
 East Wallingford Church..... 2 00
 C. E. F. West Brattleboro Church..... 19 55

MASSACHUSETTS, \$1,465.29.

Boston, Collections per Rev. J. D. Rossier..... 5 00
 Rev. Wm. Ashmore, D.D..... 1 00
 A Friend..... 200 00
 West Sutton Church..... 17 50
 Monterey, Mrs. Eunice P. Dowd..... 12 00
 North Sunderland Church..... 13 40
 Wenham Church..... 11 56

Clinton Church.....	42 50
Gloucester Church.....	59 12
West Hampton, N. A. Kingsley.....	1 00
East Haverhill, Second Church.....	1 00
Merrimack Church.....	27 34
Billerica, First Church.....	4 98
Haverhill, Portland St. Church.....	50 00
*For Spelman Seminary—New Building:	
Brookline, Mrs. A. W. Benton.....	1 00
Jessie A. Benton.....	2 00
Boston, Lower Mills Church.....	10 00
Worcester, Mrs. B. D. Marshall.....	20 00
Cambridgeport, Rev. Wm. Howe.....	500 00
Haverhill, A. Friend.....	10 00
Holden Sunday school.....	31 00
*For Florida Institute:	
Framingham, Mrs. E. B. Parker.....	15 00
C. E. F. Cambridge, C. W. Kingsley.....	100 00
Boston, A. Friend.....	50 00
South Attleboro, Miss H. B. Barrows.....	5 00
Marlboro Church, For Adams Church Ore.....	25 00
Boston, M. C. Dizer.....	100 00
Watertown, Miss A. M. J. Coolidge.....	50 00
*For Chinese Mission Building:	
Southbridge, Robt. H. Cole.....	25 00
Worcester, Rev. B. D. Marshall.....	40 00
Boston, A. Friend.....	25 00
Newton Centre, Rev. O. W. Gates and wife.....	5 00
South Chelmsford, Friends.....	4 89
RHODE ISLAND, \$526.00.	
Newport, Shiloh Church.....	6 00
*For Benedict Institute, S. C.:	
Pawtucket, Mrs. B. A. Benedict.....	300 00
*For Richmond Institute, Va.:	
Wakefield, Mrs. Chas. H. Knowles.....	10 00
C. E. F. Natick Church.....	10 00
For Chinese Mission Building:	
Pawtucket, Mrs. B. A. Benedict.....	200 00
CONNECTICUT, \$183.76.	
New Haven, Swede Church.....	2 67
Norwalk Church.....	25 00
Sunday school.....	25 00
New Canaan Church.....	22 19
Saybrook, First Church.....	3 28
Southington Church.....	17 07
New Haven, Grand Ave. Church.....	14 90
Meriden, Main St. Church.....	31 60
Andover Church.....	6 05
C. E. F. Suffield, First Church.....	15 00
For Chinese Mission Building:	
Suffield, First Church.....	15 00
LEGACY.	
Uncasville, Estate of Polly Browning.....	6 00
NEW YORK, \$1,360.97.	
Wilson, A. Friend.....	22 50
Preston Hollow Church.....	6 21
Jamestown, V. L. Von Gaasbeck.....	50 00
Ithaca, First Church.....	36 50
Mahopac Falls Church.....	25 79
Schenectady, Emanuel Sunday school.....	21 68
Castile Church.....	2 33
Elba Church.....	2 00
Middleburg Church.....	6 51
Pike Church.....	13 02
Warsaw Church.....	6 98
Baldwinsville Church.....	14 70
Massena Church, Mission Circle.....	9 50
Springville Church.....	36 25
Jamestown Church.....	14 00
Arcade Church.....	7 50
Fredonia Church, per Mrs. Laura Adam.....	46 00
*For Indian University, I. T.:	
Arcade Church.....	7 50
*For Spelman Seminary, Ga.:	
Carmel, Mrs. S. E. Kelley.....	2 00
C. E. F. Carmel, Mrs. S. E. Kelley, for Chapel Building.....	1 00
Hoosick, Miss S. M. Rogers.....	5 00
Sarah G. Crandell.....	2 00

New York City, Mrs. Josephine L. Peyton..	500 00
Rev. W. C. Biting, for Mexico.....	25 00
Allen's Hill, Mrs. G. W. Peck and Mrs. H. Gilbert.....	50 00
Bath, Wm. S. Burns.....	100 00
Albany, Wm. M. Van Antwerp.....	50 00
For Chinese Mission Building:	
Far Rockaway, Mrs. T. L. Cole.....	10 00
Carmel, Mrs. S. E. Kelley.....	2 00
Rochester, S. H. Phinney.....	15 00
Wilson, A. Friend.....	200 00
Buffalo, Mrs. C. B. Hill.....	10 00
Mrs. E. J. Goodspeed.....	5 00
Brooklyn, Rev. Wm. Reid.....	5 00
New York City, John Hills.....	50 00
NEW JERSEY, \$18.55.	
Port Morris Church.....	8 55
Bloomfield, a friend for Church at Aguas Calientes, Mex.....	5 00
Freehold Church, a friend for Church at Aguas Calientes, Mex.....	5 00
PENNSYLVANIA, \$383.21.	
Philadelphia, Third Church, Germantown.....	80 00
Passayunk Church.....	20 00
Scranton, Jackson St. Church.....	13 50
Portland Church.....	3 68.
Pottsville Church.....	13 17
Sunday school.....	3 62
East Stroudsburg, Beakleyville Church.....	4 52
Carbondale, Berean Church.....	23 00
Milton Church.....	16 00
East Brady Church.....	4 10
Red Bank Church.....	2 30
Byrn Mawr, Lower Marion Church.....	30 92
Reidsburg, Zion Sunday school.....	3 00
Leechburg Church.....	3 00
Clairon Ass'n.....	5 20
Acker Church.....	2 00
Muddy Creek Church.....	8 70
Hillsville, Zoar Church.....	4 50
*For Indian University, I. T.:	
Sharon Church.....	12 00
C. E. F. Philadelphia, Mrs. J. T. Ambler.....	100 00
For Chinese Mission Building:	
Pittsburg, Fourth Ave. Church "members".....	20 00
Lewisburg, Miss Gwenny Rowland.....	10 00
DISTRICT OF COLUMBIA, \$25.00.	
Washington, East Street Sunday school.....	25 00
WEST VIRGINIA, \$6.00.	
Volcano Junction Church.....	3 00
Cairo Church.....	3 00
TENNESSEE, \$1,043.67.	
Sibley, Rev. James Fall.....	2 00
Savannah, St. Marks Church.....	1 76
Hamburg, Hopewell Church.....	35
Kenton Church.....	10 00
Atwood, Arch Bradshaw.....	45
*For Roger Williams University:	
Collections, per Rev. D. W. Phillips.....	500 00
J. B. Slater Fund.....	333 34
Sundry.....	44 77
Students for tuition.....	116 00
" " room rent.....	35 00
FLORIDA, \$25.00.	
Baptist State Convention.....	25 00
MISSISSIPPI, \$12.65.	
Independence Church.....	3 55
Sardis, Morris Chapel.....	1 15
Glennville, Ebenezer Church.....	95
Varden, Mt. Zion Sunday school.....	2 15
Graball, Mt. Moriah Church.....	4 30
McNutt, S. S. Corprew.....	55
ARKANSAS, \$9.70.	
Greenback, Union Church.....	1 50
Philadelphia Church.....	5 05
St. Matthew Church.....	3 15

• TEXAS, \$1,000.00.	
C. E. F. Dallas, Miss E. McCoy, \$500 of which for Chinese Mission Building.....	1000 00
OHIO, \$311.44.	
Norwalk Church.....	73 38
Zanesville, First Church.....	20 20
Sandusky, Wayne Church and Sunday school.....	6 22
Troy Church.....	6 00
Boynton, Central Church.....	1 00
Harrison Church.....	6 70
Cleveland, First Church.....	188 00
Norwalk Church, Woman's Home Mission Society....	10 00
MICHIGAN, \$59.64.	
Mapeming, Swede Church.....	6 50
Detroit, North Bapt. Society.....	5 54
Holly Church.....	19 20
Northville Church.....	15 00
Pentwater Church.....	10 25
St. Ignace Church.....	11 60
Porter Church.....	3 00
Quincy Church.....	8 50
Parma Church.....	4 25
Baldwin, Prairie Church.....	4 10
Charlevoix Church.....	8 70
C. E. F. For Chinese Mission Building: Coldwater, Rev. Jos. P. Phillips.....	2 00
INDIANA, \$263.97.	
Carroll, Sharon Sunday school.....	7 80
Livonia Church.....	6 00
Uniontown Church.....	7 00
Crothersville, New Harmony Church.....	1 30
Goshen Church.....	18 05
Flora Church.....	2 00
Newton Church.....	5 00
Peru Church.....	55 00
Indianapolis, South Church.....	9 00
Elkhart, Bango Church.....	2 70
Lafayette, First Church.....	44 94
Valparaiso Church.....	74 64
Terre Haute, First Church and Sunday school.....	10 00
Carroll, Sharon Church.....	3 25
*Franklin, Baptist Association desig.....	2 79
*Valparaiso, First Church.....	1 00
*Goshen, First Church.....	3 40
C. E. F. Valparaiso, First Church.....	7 00
Goshen, First Church.....	3 10
ILLINOIS, \$386.19.	
Champaign Church.....	17 50
Six Mile Church.....	2 25
Pigeon, Mt. Zion Church.....	1 75
Macoupin Association.....	5 90
Prather Fork Church.....	1 55
Churches of Swede Conference.....	239 70
Amboy Church.....	22 59
Mrs. J. A. Fisher.....	5 00
Rockford, First Church.....	20 00
Chicago, North Ashland Avenue Church.....	10 79
Sunday school.....	2 00
Evanstown, Second Church.....	3 00
Ottawa Church.....	37 60
Newark Mission School.....	1 00
La Grange, Mrs. Howard.....	50
Old Ripley, James E. Long.....	5 00
Cordora, A Friend.....	10 00
WISCONSIN, \$1,343.99.	
State Convention.....	1,319 99
Deansville Church.....	4 00
Elkhorn Church.....	20 00
MINNESOTA, \$27.00.	
Brainerd Church.....	5 00
C. E. F. Brainerd Church, For Chapel Building... For Chinese Mission Building: St. Paul, Ladies of First Church.....	2 00 20 00
IOWA, \$87.38.	
Algona Church.....	10 74
Sheldon Church.....	11 26
Clearfield Church.....	8 00
Kent Church.....	2 55
Sioux City, Swede Church.....	3 50
First Church.....	13 60
South English Church.....	3 00
C. E. F. Anamosa, Mrs. Spencer Alden..... For Chinese Mission Building: Des Moines, Rev. J. F. Childs and Wife.....	25 00 10 00
MISSOURI, \$1.70.	
Dwight City, S. Pratt.....	70
C. E. F. St. Louis, Dr. W. H. Mayfield, for Mexico.....	1 00
INDIAN TERRITORY, \$99.60.	
Tablequah, per Rev. Daniel Rogers.....	32 00
*Cherokee Academy: Sundry.....	67 60
KANSAS, \$43.14.	
Concordia Church.....	1 00
Sedan Church.....	2 00
Mrs. M. Kliner.....	3 00
Rev. W. D. Elwell.....	2 50
Junction City Church.....	9 75
Boys' Band.....	1 03
Sunday School.....	1 39
St. John Church.....	3 00
Marion Church.....	12 82
Strong City, Mrs. Veburg.....	1 65
C. E. F. Emporia, Rev. A. L. Vail.....	5 00
NEBRASKA, \$126.94.	
Peru Church.....	9 15
Sunday School.....	3 85
Weeping Water Church.....	21 00
Ainsworth Church.....	10 00
Fremont, collections by Rev. J. W. Osborn.....	66 55
Stanton Church.....	1 35
Central City, Mrs. D. Martin.....	3 00
Madison Church, Woman's Circle.....	1 04
Atkinson Church, " ".....	2 00
Hartington Church.....	4 00
Cortland Church.....	5 00
DAKOTA, \$49.63.	
Mandan Church.....	8 25
Fairmount Church.....	5 00
Canton Church.....	15 00
Fargo Swede Church.....	2 83
Grand Forks Church.....	10 55
Montrose, Woman's Circle.....	8 00
COLORADO, \$5.25.	
Boulder Church.....	5 25
WASHINGTON TERRITORY, \$152.60.	
Seattle, collections per Rev. A. B. Banks.....	147 60
Spokane Falls, Mrs. G. F. Griffin.....	5 00
IDAHO, \$5.74.	
Moscow Sunday School.....	5 74
OREGON, \$109.70.	
McMinnville, collections per Rev. G. J. Burchett.....	99 70
C. E. F. Mt. Pleasant Association.....	10 00
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$540.00.	
For New Building at Salt Lake City.....	500 00
For Teacher at Beaufort, S. C.....	40 00
WOMEN'S BAPTIST HOME MISSION SOCIETY, \$12.60.	
For Church at City of Mexico.....	12 60
Total.....	10,026 63
HOME MISSION MONTHLY.....	83 62
J. G. SNELLING, Treasurer, 7 Beekman Street.	

THE BAPTIST
HOME MISSION MONTHLY

Vol. IX.

NOVEMBER, 1887.

No. 11.

EDITORIAL

The special meeting of the Society in the interest of our Southern work has been postponed for reasons which appear in the following preamble and resolutions adopted by the Board October 10, 1887:

Whereas, A general attendance of the Society's laborers in the schools and elsewhere among the colored people, at the projected special meeting of the Society, is regarded most desirable for them, for the interests they represent and for the general interests of the Society; and

Whereas, It is manifest that such attendance cannot be secured during the fall or winter, while the schools are in session; therefore,

Resolved, That the proposed meeting this fall be postponed until such time next year as may be best adapted to secure the largest attendance from this quarter, as well as of the friends of the Society generally in all parts of the country.

Behold how our Home Mission work in the South is helping on the cause of foreign missions in Africa! The last annual report of the Woman's Baptist Foreign Mission Society of the West contains the following reference to Miss L. C. Fleming, a missionary under their auspices in Palabula, Africa:

Miss L. C. Fleming: There is cause for gratitude to God, and we believe also for hope for Africa, that we have been able to send to the Congo people one of their own race with the message of redeeming grace. They are her kindred in a peculiar sense, for her grandfather and his family were captured by a slave-trader near the mouth of the Congo River. She was born and reared in Florida, educated in Shaw University by the benefactions of the Young Ladies' Home Mission Society, of Dr. Kelsay's church, Brooklyn, who well deserve the name they bear—"Daughters of the King." Thus was she fitted for the work upon which she now enters with a spirit of entire consecration, and a willing obedience to her Lord and Master.

The East German Baptist Conference, which met in Brooklyn, Sept. 15-20th, contained an intelligent, earnest, devoted company of ministers and a number of substantial laymen from the churches. Rev. Mr. Grimmell next month will give an account of the meeting and the year's results. The corresponding secretary of the Society, who visited and addressed the Conference, had a return visit from about thirty members of the body, under the leadership of Rev. Mr. Grimmell, after which they visited Castle Garden with our esteemed missionary, Rev. Mr. Shieck. It was a delight to meet so many of these brethren, most of whom, first or last, have labored as missionaries of the Society.

There are several hundred thousand Poles in this country, by some estimated at nearly a million. This estimate includes not only those from Poland as it now is, but those from the portions of dismembered Poland that have been absorbed by adjacent kingdoms. A very large majority of these are Catholics. They are swelling the hosts of Catholicism in this land, and if left to themselves will soon increase their numbers two and three-fold for the Catholic Church. Among them all there is but one Baptist minister, of whom we have any knowledge, who can address them in their own language. This is Brother Miller, who is in his last year as a student in the Theological Seminary at Hamilton. He has been preaching with some encouragement to the Poles in Buffalo, where thousands are congregated. Have not American Baptists a great field for evangelical effort here?

The Society appoints men not on the ground of *whiteness* or *blackness*, but of *fitness*. This is all we have to say to "color line" critics.

How assiduously and insidiously the Romanists in New England are pushing their schemes for parochial schools, sustained directly and indirectly at public expense, appears from the fact that in Malden they ask that the city lease for parochial school purposes certain vacant rooms in the public school buildings. It is said that a legal opinion has been given that such a course is warranted by law. The *Watchman* well says:

A decision to that effect would install the priests' schools in half the public school buildings throughout the commonwealth. Nothing is easier, in many places, than to make vacancies by ordering out all children of Roman Catholics. They could then be taken back under lease, and thus buildings raised by general taxation would shelter Roman Catholic schools. The Constitution forbids the use of money raised for public schools to aid schools not public. But why is it any less wrong to appropriate *money's worth* than money? The people must be awake to "resist beginnings."

Two of our denominational papers recently have contained communications about matters in the Indian Territory, the writer asserting that the Home Mission Society has only one missionary in the whole Territory, and that one at McAlister. It is amazing that any man should write thus, and amazing again that any Baptist newspaper should publish such a statement. For years the Society has had from five to ten missionaries in the Territory, besides several teachers in the schools at Tahlequah and Muskogee and Tullehassee, who also do missionary work in and out of the institutions. The number thus under appointment at the present time is 21, of whom 14 are white, 4 Indians, and 3 colored; 11 are preaching; 10 are teaching; 16 labor among the Indians, and 5 among the colored people. Besides these four student missionaries were employed during the summer. Will the good editors of our religious weeklies correct the misstatement by the publication of these facts?

The collateral inheritance tax-law of the State of New York does not apply to the American Baptist Home Mission Society and similar organizations. The language of the statute seems sufficiently explicit. The Surrogate of New York City, as seen in the following item, has decided that such organizations are exempt from the operation of this law.

Of the \$309,000 of charitable bequests in the will of Henrietta Lenox, \$50,000 each was left to the Board of Foreign Missions and to the Home Board of the Presbyterian Church. Ex Judge Hooper C. Van Vorst having raised the point in their behalf that they were exempt from the tax on legacies imposed by law in certain cases, Surrogate Rollins yesterday decided that the point was well taken.

A correspondent of the *National Baptist*, alluding to the First Baptist Church of Indianapolis in the days of its dependence upon the Home Mission Society, says that when a leading member of the church proposed that they should contribute for missionary purposes "objection was immediately made that

the Home Mission Society would not be willing to continue its aid to the church when the officers at New York learned that they were contributing to outside objects."

We do not believe this was true of the officers of the Society then any more than it is now. Now, the Society requires all churches aided by its funds to contribute to the benevolent enterprises of the denomination, and if the pastors of these churches fail to secure such contributions yearly, it becomes a question whether such pastors and such churches should continue to receive aid from the Society. We will not foster the live-for-yourself-only spirit in our churches.

President Samuel Colgate announces the committee which he was empowered to appoint to take into consideration the question of a general educational organization for American Baptists. The names of the committee are as follows: Rev. Jesse B. Thomas, D.D., Brooklyn, N. Y.; Rev. Justin A. Smith, D.D., Chicago, Ill.; Prof. W. R. Harper, New Haven, Conn.; Rev. T. T. Eaton, D.D., Louisville, Ky.; Rev. Franklin Johnson, D.D., Cambridge, Mass.; Joshua Levering, Esq., Baltimore, Md.; J. B. Thresher, Esq., Dayton, Ohio. A better committee than this it would be difficult to select. Under the resolutions adopted, this committee has power to increase its number to twelve and to fill vacancies.

In connection with the sickness and death of Dr. Marston, it affords us pleasure to recognize the kind and generous services of Lewis E. Kline, Esq., agent of the Publication Society in St. Louis, Mo., who for several months attended to many details for Dr. Marston after his prostration, and to whom the thanks of the Society are due and cheerfully given.

REV. S. W. MARSTON, D.D.

It was a sad telegram that we received September 30th from the son of Dr. Marston, at Eureka Springs, Ark., announcing the death of his father that morning. For months the shadow of this impending event had hung over that

home. The last time we saw Dr. Marston was in September, 1886, when a marked change was observable in his appearance. In November he was compelled to give up his active duties in the field as District Secretary of the Society, though by his pen he continued for a time to do what he could.

Hoping that an entire change of climate and conditions would prove beneficial, in December he went with Mrs. Marston to Southern California, remaining there until late in the spring of 1887, when he returned to St. Louis. Though somewhat benefited, apparently, there was no radical improvement. Once and again he went down almost to death's door. Rallying again surprisingly, he seemed at times on the road to recovery. The sojourn of a few weeks at Eureka Springs proved unavailing. Death conquered. The earthly activities of a valuable life are ended.

Dr. Marston was born in York County, Maine, July 23, 1826. After his graduation at New Hampton Institute, N. H., in 1852, he became pastor of the church at Brookfield, and then supplied the church at New Bedford, Mass., while teaching for two years at Middleborough. He then went West, teaching in Illinois, and in 1860 taking the pastorate of the church at Plainfield, Ill. In 1865 he became principal of the Boonville Institute, Mo. From 1868 to 1873 he was superintendent of the Baptist Sunday school work in Missouri, and then for three years superintendent of State Missions. In 1876 General Grant appointed him agent at the important Union Agency for the five civilized nations in the Indian Territory. Here he made an excellent record.

The American Baptist Home Mission Society, at the annual meeting in 1878, recommended "that a general superintendent of our missions to the freedmen be forthwith appointed by the Board." After much attention to the subject, the Board, February 1, 1879, appointed Dr. Marston to this position. Immediately he entered the field, and acting on the conviction, shared also by the Board, that the most effective missionary work for the masses can and must be done through their religious leaders, he devoted his time and attention chiefly to holding Ministers' and Deacons' Institutes in most of the Southern States.

In this service he continued for about two and a half years, during which about 1,600 ministers and 700 deacons were in attendance at these institutes. These figures are suggestive of his

wide-reaching influence among the colored people.

While thus engaged, in the summer of 1880 he visited Texas with a view to the establishment of a school for the colored people of that State, who numbered more than half a million. This resulted in the purchase of the site at Marshall, Texas, where Bishop College is now located. He succeeded in eliciting liberal contributions from the colored people for the purchase of the property and the erection of the first large building, now known as "Marston Hall." The principal gift, however, was that of \$10,000 by Mrs. C. C. Bishop, of New York City, whose generous offerings since have added another building to the institution. Bishop College has had an unusually prosperous career, which afforded Dr. Marston much satisfaction for the part he had in its establishment.

In 1881 the Board decided to modify the plans of work in the South, and in August of that year Dr. Marston was appointed District Secretary for the Southwest, including Southern Illinois, Missouri, Indian Territory, and Texas. His collecting district, however, was chiefly in the first two States. In this capacity he continued until his death, though for months prior to this sad event unable to devote more than general attention to the matter of collections.

Having travelled so extensively through the South, and knowing the urgent needs of more and better Christian work among the colored people; having visited Mexico and witnessed its degradation and semi-idolatrous practices; understanding also the great development of the West and the Southwest into which thousands from Missouri had gone, his great soul glowed with self-consuming zeal to enlist the churches in his field to come to the help of the Lord with their liberal offerings for the support of mission-aries and Christian schools therein. With pen and attractive circulars, as well as by personal appeals, he endeavored to awaken the slumbering churches. Though successful in a great measure, yet the continued strain and the anxiety of getting non-contributing churches to contribute not only once, but to keep on contributing regularly, at length began to tell upon his strong constitution and prepared the way for disease to do its swifter work. And so, a little past sixty-one years of age, he entered into his rest.

Dr. Marston was a man of fine personal presence. He was dignified and almost courtly in

manner, yet with such kindness in look and in the tones of his voice that he quickly drew to himself the warm friendship of all classes. He had great persuasiveness, tact, and fertility in expedients, all controlled by an honest purpose to benefit mankind and honor God. Among the colored people of the Southwest particularly he was greatly beloved for the profound interest he took in their welfare. In many places great will be their grief as they learn of his death. His experience as a teacher fitted him for the important work to which he gave more than two years, of conducting ministers' institutes among the colored people. Having seen the establishment of the school at Marshall, Texas, he longed to see a similar institution in Arkansas, and was instrumental in the beginning of a school at Little Rock, which, though small and without the fostering care of the Society, may yet become a power for good. In everything Dr. Marston was very methodical and conscientiously painstaking. His letters and reports, beautifully written and carefully prepared, were indicative of the man. He was of a hopeful, though perhaps not a sanguine temperament, and so could patiently apply himself to tasks that would depress or discourage many.

In his death the Society has lost a valued and efficient servant, whose place it will be extremely difficult to fill. A noble, generous, consecrated Christian man has passed away. Many are those who will unite with us in saying that to have known and to have been associated with him in Christian service have afforded us great satisfaction, as henceforth they add to the treasured pictures of departed loved ones in the halls of memory.

PERSONALS.

Rev. D. Crosby and wife, of Arcade, N. Y., have gone to Muskogee, Ind. Ter., as associates with Prof. A. C. Bacone in the Indian University. Brother Crosby expects to devote a part of his time to missionary work at Muskogee and other places in the vicinity. They will be valuable accessions to our working force in the Territory.

Rev. Dwight Spencer, after about six months of general missionary service in the Rocky Mountain District, during which time he has also superintended the erection of the new

school building at Salt Lake City, returns to Iowa to resume the work, successfully begun by him last fall, of interesting the churches of that State and portions of Illinois in the larger work of the Society outside of their own State boundaries.

Rev. A. J. Steelman and wife, of Roseville, N. J., sailed for Mexico, October 13th, on the steamer *Manhattan*, to Vera Cruz. They will proceed at once to the City of Mexico, where they will remain with Rev. Mr. Sloan for a month or two, until their acquisition of the language and their acquaintance with the characteristics of the field shall enable them with confidence to assume charge of an independent mission station. Brother Steelman has done an excellent work during his five years' pastorate at Roseville. The people of his church were exceedingly reluctant to have him sever the pleasant relations existing between them, but his strong sense of duty that he should devote himself to this missionary service constrained them to acquiesce in his decision. Many prayers will be offered for his success as a servant of Christ in the vast and needy field of labor to which he goes.

Hon. William McMaster, of Toronto, Canada, whose sudden death occurred September 21st, in the 76th year of his age, was one of the Lord's noblemen. For about twenty-five years he had been a member of the Upper House of the Canadian Legislature. Amid all the influences of political life he remained a simple-hearted, consistent, positive Christian and an avowed Baptist. He was a man of commanding presence, yet kind and genial to an unusual degree. His occasional visits to the rooms of the Home Mission Society are now most pleasant memories.

Possessing large wealth, he used it liberally for the advancement of intelligence, truth, and righteousness in the earth. He gave largely to the erection of the beautiful house of worship of the Jarvis Street Baptist Church in Toronto. To missionary enterprises he was a liberal contributor. His chief monument, however, is McMaster University (until recently Toronto Baptist College), into which he has put for all purposes about

\$300,000, and for which, as he told us the last time we met, he had made ample provision in his will.

In all these great benevolent enterprises he had the lively interest and co-operation, if not the stimulus, of his estimable wife, formerly Mrs. Fraser, of Bay City, Mich., who survives him and to whom we extend our hearty sympathy.

The achievements of such men, by their profound attention to things of the highest concern to humanity, and by the wise and liberal use of wealth, should suggest to others what they can do, likewise, in this time when so great needs and opportunities are presented to the Christian church in this land.

Rev. I. N. Hobart, D.D., who died at Downer's Grove, Ill., August 14th, was appointed General Missionary of the Home Mission Society for Illinois in October, 1868. One year thereafter he became Superintendent of Missions for that State, the Illinois General Association co-operating with the Society. In this position he continued until October, 1874, after which, co-operation having ceased, he continued in charge of the State work under the General Association until 1881. The *Standard*, of September 29th, contains the excellent memorial discourse, tender, appreciative, and true, delivered by his intimate friend, Rev. Wm. M. Haigh, D.D., of Chicago. Dr. Hobart was a warm friend of the Society in his personal influence and his generous gifts. From this discourse we make brief extracts:

Time would fail in attempting to set forth the vastness, the variety, the far-reaching influence of the labors of those years, including as they did the exploration of fields, the organization of churches, the appointment of missionaries, the building of meeting-houses, the liquidation of church debts, attendance upon councils, and conferences, and boards; as chief executive officer of the General Association, visiting churches and raising funds throughout the whole extent of the State, bearing its heavy burdens, and caring for its multiplied interests night and day. Besides being the general friend and advisor of pastors and brethren everywhere, he was particularly the earnest and sympathizing friend of the missionaries, entering into their trials, sharing their burdens, and

often sacrificing his own comfort and claims that others might be helped. His own salary often remained unpaid for months, because he insisted that the missionaries should be paid first.

Besides the regular task of superintending the missions of the State, he labored hard to secure in various ways the permanent progress of the work by raising, through a series of years, an Illinois department in the Church Edifice Fund of the Home Mission Society amounting to \$16,660.68. He aided in part also in providing several funds, the income of which is to be used for missions: in the Clear Creek Association a fund of \$8,000; in the Peoria Association the Stickney Fund of \$3,000; the Nicholas Sanders' Fund of \$2,900; in the Springfield Association a \$1,000 fund, and the Nellie Day Hobart Fund of \$500. The latter was established by his own gift in memory of his youngest daughter, who died just as her life was opening with beautiful promise. Special mention, too, should be made of the prominent part he took in organizing the Committee of Fifteen from the Chicago and Lakeside Associations, and in that series of movements which led to the union of the associations and the founding of the Immanuel and La Salle Avenue churches. In 1876 Shurtleff College conferred on him the degree of Doctor of Divinity.

When he came to the larger and more varied work in this State, he never allowed the miscellaneous character of it, nor the overwhelming cares attending it, to dry up his religious experiences, or lead him to perform his tasks mechanically, but he continued and loved to converse and to preach on the central and most spiritual themes of the gospel.

THEN AND NOW.

In the *Baptist Weekly* we find an interesting account of a unique feature in the great industrial procession at Philadelphia, at the centennial celebration of the signing of the constitution:

The colored people's display awakened much interest and was greeted with hearty applause. The floats were each drawn by four horses decorated with flags. The first float was labelled "1787" and the scene represented was a southern plantation during the days of slavery. There was the little negro cabin surrounded by growing cotton, but the slaves were absent. It was said that the committee had failed to find colored people, even with the promise of a liberal pecuniary reward, willing to go on the float as slaves.

The "human chattels" were only represented by the driver of the float and his assistant, and

they were white men. On the bunting which surrounded this float were these sentences:

"No Personal Freedom," "No Schools and no Colleges," "No Hope of Advancement," "But Little Personal Property Held by Us."

The second float was labelled "1887," and represented a school scene, with boys and girls at their studies, under the direction of teachers. On the banners were the following sentences and statistics:

"Emancipation," "Enfranchisement," "Full Political Rights and Privileges," "75 Colleges," "22,500 Free Schools," "1,569,000 Colored Children in the Public Schools," "Material Wealth of the Colored People South, \$1,500,000,000," "Material Wealth of the Colored People North, \$35,000,000," "God Bless 1887."

WHAT SHALL WE SAY TO THE WEST?

"Increased appropriation," is the call to the Home Mission Society from Wisconsin, Minnesota, Dakota, Nebraska, Kansas, Colorado, Oregon, California, and several of the Territories. They inquire "whether a wise missionary policy should not lead the Society to do this." They *italicize*, they emphasize this inquiry. They show conclusively the *need* of larger appropriations. They present figures showing that the Home Mission Societies of the Congregationalists and Presbyterians and the Methodists each are expending in their mission work in these States from *twice to three times as much* as the Baptist Home Mission Society expends therein. This is justly cited as evidence of the importance which they attach to the cultivation of these fields *now*.

Such figures make us ashamed. We ought to be ashamed, as Baptists, if, with ability equal to others, we do not do half as much as they for the evangelization of this country, especially in perilous times like these.

What shall we say to the throbbing West? Do you answer, Increase appropriations?

Then we ask, How?

Shall we go in debt to do this? Shall we borrow \$50,000 or \$75,000, with no idea

when or how it will be paid? Protests strong against such a course have been made. The Society *should not, will not do this.*

What then? We cannot rob Kansas of her appropriation to help Nebraska, or Oregon to help California. We cannot close up our promising Mexican missions in order to increase our force in Utah. We cannot shut the doors of a Christian institution to which the colored youth are thronging, in order to have a little more for some Western State or Territory.

With its established work, the Society cannot make any material change in its appropriations, as things now are—cannot rob one for the benefit of another; cannot abandon one field to better cultivate another; cannot go in debt beyond the limits of its probable income.

O, brethren of the West! Struggling against tremendous odds; groaning to see others pre-occupying fields where Baptists have the largest following; trying, with one-third of the resources at the command of others, to do what ought to be done; brethren of the West, you have our sympathy, our pity, our prayers, *but the Society cannot give you another dollar unless there is a great awakening of the liberal spirit among our Baptist hosts.*

O, brethren of the East! What will you say—nay, what will you *do*—to cheer these who for us are fighting the fight of faith in the West? Can you give more? will you give more for Home Missions that the Society may help more largely in these needy fields?

For the past year we have been comparatively quiet. We can be quiet no longer. We know that Baptists can do more. We call upon them to do more. It is a delusion and a snare of the devil, this idea that the Baptists of America are doing as much in Home Missions as other leading denominations are doing. From actual examination of official reports, we assert that in *mission work in the West* the Congregationalists, the Presbyterians, and the Methodists are each expending from *twice to three* times as much as the Baptists. In *church edifice* work they are doing the same. In *work for the colored*

people they are doing the same. *These are the facts.* The only way for the Society to do more is for the constituency of the Society to give more for its work. As things are, the limit of the Society's ability is reached, while a vast work is waiting to be done.

Baptists of the East, what answer will you give through the Society to the Baptists of the West?

ORIENTAL PAGANISM IN AMERICA.

The transplanted paganism of China flourishes in America. Very appropriately, its great idol, recently imported, was followed by a huge dragon. It was received with great honors. Strenuous efforts are being made to keep the Chinese in America from abandoning their ancestral faith and traditions. The new activity of paganism should be considered a challenge to Christianity for the religious supremacy among these peoples on our shores.

The secular papers of September 24th contained the following remarkable telegraphic despatch from San Francisco, Cal.:

GORGEOUS PARADE IN HONOR OF A NEW
"JOSS."

San Francisco, Sept. 23.—The Chinese residents of this city had a remarkable parade in honor of a great idol, known as "Tan Wong," recently brought from China. The parade was of Oriental magnificence, but was confined to streets and alleys in Chinatown. The costumes, banners, and Oriental weapons were brought from China especially for this occasion.

There were 1,000 Chinamen in line, and numerous Chinese women on richly caparisoned horses. The entire column presented a blaze of color. The women wore long silken gowns, and at their sides walked attendants holding high over their heads banners of gold. The men in the procession carried antique weapons, long gilt maces, elaborately carved swords or spears, around whose points were coiled gilt lizards, snakes, and flaming dragons. A number of tall banners that sprang twenty feet in the

air preceded another heavily armed battalion, attired in the brightest yellow and carrying weapons, no two of which were alike.

Immediately preceding the mighty Joss, Tan Wong, was a band of musicians, pounding huge gongs and kettle drums, while a body of cannoners kept up a constant fusillade of fire-crackers. Twelve worshipers, clad in light yellow, carried Tan Wong, who sat in a huge chair. About him and behind sat attendant priests, in long black satin robes that swept the ground. They were accompanied by bearers, whose censers were hung from the ends of long red poles. Following Tan Wong was a dragon 175 feet long, and described as the most gorgeous ever seen in America. He was supported by sixty worshipers. This monster opened his mouth, writhed his body, and by appliances known only to the Chinese kept up a general outward appearance of being possessed of life. The idol will be placed in a Joss house.

REPORT OF THE UTAH COMMISSION.

Washington Dispatches of October 3d give some interesting information about affairs in Utah, well worthy of preservation. The civil millstones are grinding their grist very well. But what Utah most needs is "that stone upon which if one fall he shall be broken, but on whomsoever it falls it will grind him to powder."

G. L. Godfrey, A. B. Williams, and Arthur L. Thomas, constituting a majority of the Utah Commission, have filed with the Secretary of the Interior the Annual Report of the Commission on the affairs of that Territory. Commissioners Carlton and McClernand do not sign the report. The population of the Territory is estimated at 200,000, a gain of nearly 60,000 since 1880. The valuation of the property assessed is given as \$35,665,802. The prosperity of the past seven years, says the report, has been equal to that of any former period in the history of the Territory. On April 1st of the present year, the total Mormon population in the Territories of Utah, Idaho, Arizona, Wyoming and New-Mexico and the States of Nevada and Colorado was 162,383, officially classed as follows:

Three first Presidents, 11 apostles, 65 patriarchs, 6,444 seventies, 3,723 high priests, 12,411 elders, 2,423 priests, 2,497 teachers, 6,854 deacons, 81,283 members, and 46,639 children under eight years of age. The total church population of Utah was 132,297. The strength of the non-Mormon element is estimated at 55,000. The Gentiles now own of the assessed property of the Territory nearly one-third, exclusive of railroad property.

The different religious denominations have now in Utah sixty-two churches. The Methodist denomination has 26, the Presbyterians 18, Catholics 6, and so decreasing through five other societies. These several churches have established and control 87 schools, with an aggregate of 6,668 pupils, and 230 teachers.

Since the passage of the Edmunds law in 1882, 541 persons have been indicted for unlawful cohabitation, and 279 of these were convicted. The number convicted of polygamy was 14. Many of the persons indicted have fled to escape arrest.

The first annual election under the act of Congress prescribing a registration oath for voters was held on August 1st of this year and resulted as follows:

The Mormons elected ten councillors and twenty-one members; the Liberals or non-Mormons elected two councillors and three members. The total vote cast was 16,901. On the subject of the movement for Statehood, the report says that in June last a convention was held for the purpose of adopting a constitution on which to demand admission to the Union. The constitution, adopted with great unanimity, declares bigamy and polygamy to be misdemeanors and fixes the punishment therefor. The instrument is silent as to the offense of unlawful cohabitation. In the election which followed upon the adoption of this constitution the non-Mormons refused to vote, and the monogamous Mormons cast 13,195 votes in its favor, only 500 votes being cast against it. The Commission regards this State movement as an effort to free the Mormon Church from the toils which the firm attitude of the Government and the energetic course of the Federal officers have thrown around it, and opposes its consummation.

In conclusion the Commission submits that in its opinion the results which have followed from the passage of the Edmunds act have been beneficial to the Territory.

MORMON FOREIGN MISSIONS.

The steamship *Nevada* brought to this port yesterday 278 Mormon converts who are on their way to the Mormon settlements in Utah, Idaho, Wyoming, and Colorado. These converts, nearly all of whom are from Great Britain, Norway, and Sweden, are accompanied by thirty-three Mormon Elders, who for two years have been at work in Europe, and were recently relieved by thirty-five Elders who sailed from this port for Europe about three months ago.

At the recent semi-annual conference of the Mormon Church in Salt Lake City, Wilford Woodruff, President of the Council of the Twelve Apostles, read a report concerning "foreign missions." From this report we take the following interesting paragraphs:

In Great Britain the Elders meet with considerable opposition in places, principally, however, from apostates. They find that field a much more difficult one than it was in former years. The hearts of the people seem to have become hardened, and great indifference prevails in regard to religion. Still, we learn from President George Teasdale, who presides at the present time over the European mission, that the Elders who zealously enter into the labors of the ministry find abundant cause for rejoicing in the success which attends their exertions.

Throughout the Swiss and German mission, presided over by Elder Frederick Schoenfeld, and the Scandinavian mission, presided over by Elder N. C. Flygare, the Elders are laboring also with commendable zeal and with gratifying results.

An effort is being made at the present time to preach the Gospel in Turkey, where Elders Jacob Spori, J. M. Tanner, and F. F. Hintze, have been and are laboring, and even the land of Palestine has been visited, and in the late company of emigrants which reached this city from Europe nine persons were gathered who had received the Gospel in that land, a land hallowed to us as the earthly home of our Redeemer and the soil of which His sacred feet trod.

On the Sandwich Islands the Elders are laboring faithfully under the direction of President William King, and everything is being done to improve the condition of that people and to save them from the destruction which threatens the extinction of the race. The plantation at Laie is still maintained, and the Elders who have labored and who are still laboring there enter with spirit into the management of that property in a way to benefit as much as possible the native Saints. The attention of the Elders there is directed at present to the Navigator Islands, where some few years ago two native Elders from the Sandwich Islands were successful in baptizing a large

number of natives and organizing them into branches. These islands have not been visited by any of the white Elders, but it is probable that some of our Elders on the Sandwich Islands may in the near future make a visit there.

The letters which we receive from New Zealand, where President William Faxman presides, continue to bring us gratifying intelligence concerning the condition and progress of the work there. The Elders are very successful among the Maories. Many of the white brethren have succeeded in acquiring the language of that race, which is cognate to that of the Sandwich Islands, and two of them—Elders Ezra T. Richards and Sondra Sanders, Jr.—are now engaged, we are informed, in translating the Book of Mormon into the Maori language.

In Australia the Elders are also laboring, but it is a much harder field than among the natives of New Zealand.

It was also reported that additions to the church were being made in our Southern States, where the Elders, it is said, "do not meet with so much of the spirit of mobocracy and unreasoning hate" as they did some time ago. In our Northwestern States the Elders, under the direction of President W. M. Palmer, "pursue their labors with undiminished zeal and with moderate success in bringing people into the church."

It would be interesting to know whether these missionaries who are laboring in so many parts of the world continue to teach Joseph Smith's revelation concerning plural marriage.—*N. Y. Times*, Oct 19.

BENEVOLENCE.

"Honor the Lord with thy substance."

A few rich Chicago Presbyterians are to give \$25,000 a year for five years to Lake Forest University, a Presbyterian institution near Chicago.

Mr. Cornelius Vanderbilt formally presented the new building of the railroad branch of the Young Men's Christian Association, on the corner of Madison Avenue and Fifty-fifth Street, to the association on October 3d. He has also given six thousand new volumes to the library.

Mrs. Martha H. Moore has bequeathed to Colby University \$5,000. The proceeds are to be applied for the use of the library, the same to be known as the "Martha Moore Library Fund."

The Methodist Board of Missions has just received the largest private gift ever made to it. The donors are Mr. Elijah Hayes and wife, of Warsaw, Ind. The value of the property given is about \$130,000, being all that the donors possess. Out of the income an annuity for Mr. and Mrs. Hayes is reserved.

Rev. E. H. Gammon, of Batavia, Ill., has bequeathed \$200,000 to the Gammon School of Theology, of Atlanta, Georgia, to become available at his death. This is the Methodist school for the colored people.

Philip Armour has given \$400,000 for the establishment of a children's mission in Chicago. It comprises a school, kindergarten, and dispensary. There are 1,000 children on its rolls.

From Price Greenleaf's bequest, Harvard College receives \$700,000 for scholarships and for the library, \$13,000 for the purchase of books for the library; also \$500,000 for the observatory, given by Uriah Boyden and others.

Hon. Wm. McMaster, of Toronto, Canada, recently deceased, during his life gave \$12,000 for the Woodstock Literary and Theological Institute; \$40,000 to found the Standard Publishing Company, which issues the *Canadian Baptist*; \$60,000 toward the erection of the Jarvis Street church edifice in Toronto; \$100,000 toward the superb buildings for McMaster University; \$250,000 for the endowment of six of its chairs; \$200,000 to the Woodstock College. By his will the University will receive ultimately, it is estimated, about \$800,000.

The annual meeting of the trustees of the Peabody Fund was held in New York, October 5th. The report of the secretary showed that \$70,000 has been expended during the year, as follows: Alabama, \$8,100; Arkansas, \$4,400; Georgia, \$4,800; Louisiana, \$5,600; North Carolina, \$5,500; South Carolina, \$11,900; Tennessee, \$13,500; Texas, \$4,300; Virginia, \$7,300; West Virginia, \$4,600. This has been distributed among normal schools, institutes, scholarships, and public schools.

Mrs. Lucy Wilcox, of Springville, N. Y., by her will leaves \$1,000 each to the American Baptist Home Mission Society and the American Baptist Missionary Union.

By the will of Miss Eliza Rogers, of Paterson, N. J., the American Baptist Home Mission

Society is to receive \$500; also by the will of Mrs. E. Smock, of Holmdel, N. J., \$500.

The will of John McClellan, of Greenwich, N. Y., makes the Home Mission Society residuary legatee to a portion of the estate, the value of which is estimated at about \$15,000.

"The history of civilization shows that the safest and most permanent investments men ever make are in institutions of education and religion. These live amid revolutions and social changes. Long centuries after a man has been otherwise forgotten, and his influence is no longer discernible amid the rushing tide of human affairs, what he once thus invested will still abide, a perennial source of good to mankind and of Glory to God."—REV. J. A. BROADUS, D. D.

THE "BUSY BEES."

BY MRS. CAROLINE S. MORGAN,
PROVIDENCE, R. I.

The girls' Missionary Society of the Brookdale Church had done wonderfully well during its brief year of existence. But twelve months before, Nettie Burton had come home from New York all aglow with what she had seen and heard in the great city church to which her cousins belonged, and would give none of her little girl friends any rest until they too could have a Missionary Society to which nobody but just themselves should belong.

She fairly bubbled over with enthusiasm, had no end of interesting things to tell as to what the little Society of which her cousins were members, was doing, and declared that she "never, never would be satisfied" until their church had just as good a Girls' Missionary Society as any other church. Her dead-in-earnest way was very taking, her zeal contagious; she won recruits on every side, and the result was a very wide-awake little band, composed of twenty girls from nine to fourteen years of age.

And a bright, pretty set they were. They had kept on their way rejoicing, had assumed the partial support of a young girl in one of the colored schools, and were so full of downright hard work and real enjoyment in it, plans for the present and hopes for the future, that the ladies of the church often felt themselves

pretty sharply rebuked for their own lukewarmness.

The smiling summer came, and the "Busy Bees," as they called themselves, buzzed all about the lovely country, gathering pleasure and profit in unstinted measure, and laying up new supplies of strength for the Society work which they looked forward to with so much delight.

With the coming of September they had flown back again to the work-a-day world of home and school, and, as speedily as might be, gathered joyfully together for the first meeting of the season. All were present, and a happier group could hardly be imagined. They welcomed with warm greetings their president, Julia Stanley, who had but just returned, and were all attention when she spoke:

"Girls, it will be just a year ago next week since we formed our Society, and mamma said that she thought it would be a good idea for us to meet to-day to talk over what we have done during the year, and also to decide on further plans."

"Is this what you call an annual meeting?" asked little Edith Mason, the blue-eyed pet of all. "Tom said that any Society which amounts to anything had to have an annual meeting and a constitution, but he wouldn't tell me what that meant."

"No, Edith," replied Julia. "Our annual meeting will come next month, and then we must have our reports and invite our friends. This is only an 'informal gathering,' as the ladies say."

"Well, I'm glad of that," said sparkling Ella Grey. "I move that we just have a good free-and-easy time."

"So do I," added Maud Ellsworth. "Or, to speak more properly, I second the motion, and don't let us be afraid to say just what we think."

"Tom says that he don't believe girls ever say what they think," said Edith, thoughtfully. "And he laughs at the idea of our having a Society, and says that *girls* are the greatest heathen *he* knows anything about."

"It's my private opinion, though, that he wouldn't object to the job of trying to convert some of them himself," responded Fanny Miller.

"Especially if he could select the ones he'd like to practice on," added Kate Murray.

And so the merry chatter went on until Julia's clear voice called them to order. She

looked inquiringly around, and, catching Maud's eager look, asked her if she would begin by telling what she had accomplished during the year.

"Let us first agree that we will not laugh at each other. However little any one may have done, let us make the best of it," replied Maud.

"Yes, on condition that she'll do better next year," added Nettie Burton, who was as anxious as ever for the success of her pet project.

"Well, then, after our first meeting last fall I tried and tried to think what I could do to earn a little money. Papa laughed at the idea of *my* earning money, but I told him that I was in downright earnest, and that I wanted him to help me, instead of laughing at me."

"What did he say to that?" asked Kate.

"Well, he said he would give me five cents a week if I would have his easy-chair, dressing gown and slippers, with the evening paper, all ready for him every afternoon when he came home from his office."

"Of course you said you would?" said Rose Raymond, who was just as sweet as her name.

"Yes, I guess I did pretty quick, but just wait and hear the rest. If I forgot it even once during the week I was to lose the whole five cents. *That* I thought was pretty hard; but he said it would be excellent discipline for me that it was the one condition, and that I must agree to it or give it up."

"How many times did you forget it?" asked two or three eager voices at once.

"Five times, all in the first two months. Since then I have not forgotten once, and I have paid into the treasury two dollars. The rest I will bring next month."

"Very good," said Julia.

"But, dear me!" interrupted Edith, "that's a pretty easy way to earn money. Why, even I could do that."

"Not so easy, after all, Edith, never to forget," was the quiet reply. "But let us hear what you *did* do."

"Tom said that 'if I would let him make all the fun of the Society he had a mind to he would give me a good round sum,' but that I couldn't and wouldn't stand."

"I think it would have been great fun," laughed Ella Grey, and her nondescript eyes gleamed with animation, "and you might have made our fortune; but go on."

"I could not persuade any one to give me something to do regularly, as Maud's papa did her," continued Edith, "but every once in a while Tom or somebody would give me a little money, and, though I wanted dreadfully to spend it, I always saved at least half of it, and I think I have about a dollar and a half. Oh! how sorry I am now that I spent any of it!" And her long-drawn sigh of penitence made them all laugh.

Mary Thorne sat next to Edith, and as Julia turned to her, the pale, delicate face brightened almost to beauty.

"I have not been able to do a great deal," she said, "because I've been sick so much. But one of mamma's friends gave me two dollars for knitting silk mittens, and papa said that if I would not jump the rope for six months he would give me two more."

"Poor Mary! and did you have to agree to that?" sighed Kate Murray.

"Yes, wasn't it too bad? but I could not find any other way to earn any thing, so I had to do it. I felt quite repaid, though, when I had the two shining dollars in my hand, and thought of the new dress, they would buy for Elsie. I will do it again if I have the chance."

A smile and nod of approval went round the little circle, and Julia thought there would be no doubt of the success of their Society if they all had Mary's spirit, as she hoped they had, or would have. Timid Mary colored painfully and, desiring to turn attention from herself, said that she would like to hear from Fanny Miller.

"Oh, yes!" said Julia, "and, Fanny, you are so clever we expect great things."

"Somebody says 'blessed are them that 'spects nothing,' or something like it, but I've managed to do a little something, and only wish that it was a great deal more. I made three aprons for the ladies' society, for which they gave me twenty-five cents apiece, and"—

"Oh! that was too little," exclaimed two or three.

"I think so, too, but they furnished the cloth, and there was not so very much work on them. Now I'll tell you the rest, but you must promise not to laugh. Mother told me that she would give me ten cents for every time that I would go and read the Bible for half-an-hour to old Mrs. Bangs, who is a cripple, and blind, you know. I went ten times and earned a dollar, but it was a dreadfully close place, and there was *such* a smell that my missionary spirit gave out, and I could stand it no longer."

"Tom says that 'girls who do missionary work ought not to *have* any noses,'" piped Edith. A general laugh ensued, and Maud Ellsworth averred that in her opinion he was quite right, for noses, in certain circumstances, were a great trial. "I have read," said Julia, "that in Naples, that city of smells, travellers have to carry a piece of camphor about with them to endure it at all. You might try that, Fanny."

"Indeed, next year I'll try something or other and keep at it, for, to tell the truth, I've been ashamed of myself ever since for giving it up. But I do wish that some of you would take turns with me. Mother will pay any one else just the same, because she wants to encourage us."

From the number of enthusiastic volunteers offering their services, the prospect seemed to be that the poor widow Bangs stood a chance of being read to death, and Julia had again to call the lively group to order, when it was Ella Grey's turn to tell her little story. "I guess you will all laugh when you hear it, for, though I have considerable money, I've done very little. Still, after all, it did cost me something."

"How very curious you are," said Kate Murray.

"Do hurry up and tell us all about it," urged Fanny Miller.

The girls were all attention as Ella began. "You all remember my father's uncle Jim, who was here from India last spring, and how funny and yellow he looked. He called himself 'a dried herring,' and mamma and I thought that the name fitted him pretty well. One night when I kissed papa and mamma he asked me to kiss him 'good night' too, but I said that 'I couldn't,' and ran away as fast as I could. The next day he told me a great deal about the missionaries in India, and about the little heathen children, and then I told him all about our Society."

"I know he was delighted to hear that," said Nettie Burton.

"Yes, indeed, and what *do* you think he said?"

"We can't begin to guess," said Maud, "so do tell."

"Why, the funniest thing; he said 'he was going to stay seven nights more, and that if I would kiss him every night before I went to bed he would give me a dollar a kiss for the benefit of our Society.'"

"What did you say?" asked Rose Raymond.

"I wish he'd asked me to kiss him every morning," interrupted Bessie Moore.

"I almost think I'd have been willing to kiss a handsome monkey for that," added Edith.

"Oh, Edith! as if there were such a thing; but of course you did it, Ella," said Julia.

"Of course I did, though I must say that I did not want to. But when he held the gold dollars in his hand and told of how much they would do for some poor ignorant child, I could not resist, but shut my eyes and did it as quickly as possible every time. So that's how I earned my money;" and Ella looked as if much relieved that it was all over. "All right, Ella," said Julia, "we'll give you a long credit mark for adding such a treasure to our little store. If we all had uncle Jims, wouldn't our Society be rich though?"

"But if I had to kiss mine, I'd like to pick him out," said Fanny Miller.

"We might not all of us be as generous as Ella has been," suggested Mary Thorne.

"Or our kisses might not bring as high a price," added Rose; "but Julia will be calling us to order, and we must stop talking."

"Yes, indeed, girls, or we shall never get through. Now, Bessie, we are ready to hear from you."

"All winter I took care of mother's plants. I did not like it much at first, but when the lovely blossoms came they made me very happy. Mother called them my missionary flowers, and gave me ten cents apiece for them. There were twelve in all, so that gave me a dollar and twenty cents. Then during the summer I swept our long piazza every morning and earned ten cents a week, which, added to the dollar twenty, made two dollars forty. I have enjoyed working for the Society more than most anything I ever did, and next year I intend to do a great deal more."

"I think we all feel just as Bessie does; if we don't we ought to," said Nettie Burton.

"And I am sure that we all are impatient to hear from you, Nettie," said Julia.

"And I am sure that I wish I had ten times more to tell," replied Nettie. "You know I have no dear father and mother to pay me for what I do, as you have. But Aunt Mary was very kind; she said she would teach me how to make nice candy, and that if I succeeded I might tell our neighbor, Mr. Smith, the confectioner, about our society, and how anxious I was to do something, and ask him if he would not order some for his store."

"Oh, do tell us whether you succeeded." "And did he order any?" asked a chorus of voices at once.

"The first time I tried, it was anything but candy," answered Nettie. "I had a good cry, but Aunt Mary said 'Never mind; try, try again.' So I did; and oh, girls, it was just lovely." A little rustle of satisfaction went round, and Nettie continued: "I took a little of it to Mr. Smith, and just think! he ordered ten pounds exactly like it, and paid me twenty cents a pound. Aunt Mary gave me the sugar, so *that* cost me nothing; and I earned just two dollars, but I wish it had been twenty instead; every penny of it should have gone into our treasury;" and eager Nettie looked as if she meant every word she said.

"I just love that Mr. Smith, and I never, never will buy my candy anywhere else," said Kate Murray.

"I've heard Tom call him 'a stingy stick,' and I'll just tell him about this, and ask him what he thinks *now*," exclaimed Edith triumphantly.

"I hope he'll order lots more," said Rose Raymond; "that's what I'd do, if I kept a candy store."

"Wouldn't we have a sweet time, though, if you did," laughed Maud Ellsworth. "But here we are all talking at once, and have not heard a single word from Julia about what she has done. I know she will have something delightful to tell us."

"Oh, Ella, I am afraid you will be disappointed," said Julia. "For a long time, girls, I could not think of a thing to do. At last, one day I heard Mrs. Grant say that she very much wanted some little socks for her baby. I told her about our Society, and asked her if she would not order some from me. (I did not let on that I did not know a thing about making them.) She said she would be very glad to, and would send me the worsted. So I flew around, got Miss Jones to show me how, and made four lovely pair, for which Mrs. Grant gave me eighty cents."

"But, Julia, I'm just aching to hear all about the *cake*," broke in Kate Murray.

"Better use a little of Perry Davis' Pain Killer," advised Edith.

"Mother told me that if I would practice until I could make very nice cake she would take me to the Woman's Exchange, where the best of home-made cake brings a good price. I tried several times, but it was never 'quite nice

enough, and I was almost discouraged; but at last a large loaf of cocoanut cake was just the thing, and it had not been on the counter ten minutes before it was sold for two dollars. I was proud enough to have earned two dollars and eighty cents, all myself, and, best of all, for our dear Society."

"Oh, Julia! how nice that was," exclaimed sweet Rose Raymond. "How I wish I could have made something, but I couldn't. So I told mamma that I would go without the white ostrich feather for my new hat. She said that she thought that would be a very good idea, so I have three dollars to give, and though I did not earn it as the rest of you did, I did want the lovely feather ever so much, and it was real hard to give it up."

The girls thought that that was genuine self-sacrifice, and congratulated and sympathized with Rose by turns. She listened quietly with her lovely face beaming, and said in a low, earnest voice:

"And some day, girls, if I am ever good enough, I have made up my mind to give myself."

The hush that fell upon the happy group was most expressive, and deep in her heart Nettie Burton wondered if she, too, would ever be "good enough" to give herself to the cause she was coming to love so dearly.

And so each one told her little story of earnest endeavor and glad realization, set to a running accompaniment of comments and questions, for all were so interested in each other's achievements that it was no easy matter to keep silent. Every one had done *something*, and the dimes and nickels of the little ones, earned by all sorts of odd little jobs, for keeping quiet five minutes at a time, rocking the baby, running on errands, picking up pins, turning out toes, etc., etc., were received with bursts of applause. To the surprise and delight of all, they found they had accomplished a good deal more than they had supposed, and felt that they would have no reason to be ashamed of their "annual report," though it did seem a pretty serious undertaking.

"And I move that after that is over we have a festival for the benefit of our Society," said Maud Ellsworth, "Julia to make the cake, and Nettie the candy." This proposal met with instant approval, and Edith was sure that "Tom" would be willing to buy everything they had.

One after another had a suggestion to make,

and there's no telling when this unique little "experience meeting" would have ended, had not Nettie's kind Aunt Mary called them into her charming dining room to a most inviting tea, all but the tea. The absorbing discussion of ways and means, plans and prospects, was kept up after the liveliest fashion; and as they bade each other "good by" the beautiful autumn sunset was no brighter than the faces of these joyous workers, in whose hearts pleasant memories, present desires, and future anticipations were so happily blended.

"The harvest is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2.

❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

An Offering from Indian Territory for Alaska.

Under date of September 28th, Rev. D. Rogers writes: "I enclose herewith eleven dollars from the Sunday school of the Tahlequah Baptist Church for missionary work in Alaska. Our church supplies the school with literature and their contributions all go for missionary work. The last quarter we have taken up Alaska, closing with a concert at which the condition and needs of this field were presented. We think this plan helps to cultivate a missionary spirit better than when the contributions of the school all come back in papers for themselves. We have an interesting Sunday school."

INDIAN TERRITORY.—The Territorial Baptist Convention held its session last September. Rev. Daniel Rogers says that the Convention decided this year to support a missionary teacher at the Wichita Agency, to co-operate with Brother Hicks—the Bible to be the *principal* text-book, although some of the common school branches to be taught. I thought of this plan some time since, and in conversing with the brethren they were of the same opinion with me, that it will be better to support a missionary *teacher* there than a preacher, inasmuch as Brother Hicks is there. When presented it was the unanimous opinion of the Convention that it would be better to send and support a teacher. We now want to find a good person for the place—probably a lady, as it will be difficult to raise sufficient salary for a gentleman. A committee was appointed for each nation in the Ter-

ritory to *carefully* collect statistics for the next year for the *whole Territory*. I think we have a good, reliable committee.

Our educational work was heartily endorsed. Steps are taken toward opening a theological school for all young ministers in the Territory, for one or two months at the Indian University, during the coming winter. This, I think, is a good move. One or two months' study will be a great help to our native ministers. On the whole we had a profitable gathering.

—An urgent appeal comes to the Board from Rev. John Jumper and others, in the Seminole nation, to take the management of the girls' school at Sa-sak-wa. The nation has erected the buildings, and appropriates \$2,000 for the support of thirty girls at the institution. If satisfactory arrangements can be made the school will be taken up by the Board.

MEXICO.—At Camargo, in the State of Tamaulipas, and about seventy-five miles westerly from Matamoros, is an interesting field of much promise for the Baptists. Rev. Trinidad Armendariz for several years has preached the Gospel to an independent evangelical church gathered by his labors. He has wrought almost without salary. He is spoken of by some of our brethren who have visited him as a very intelligent and devout man. From a letter in Spanish to Brother Westrup, and which has been forwarded to the Rooms, we translate the following extracts:

"With respect to myself, I will say with perfect frankness that I have remained in ignorance of true Christianity in some of its principal doctrines, because of the sectarian spirit which has prevailed, for it is well known that many reformed churches exert a great pressure upon their associates against the spirit of investigation.

"Having studied for about three months the tracts which this [Baptist] church publishes, I find that they are simple in their argument, strong in their truth, and primitive in their Christian doctrine; wherefore I make as my own their propositions and am prepared to maintain them publicly and privately.

"According to the faith which the grace of our blessed Saviour has given me, I *humbly desire baptism by immersion*, for I believe it to be the only mode authorized and exemplified by Christ, in his teaching, practiced by the primitive Church, and demonstrated by history, ecclesiastical, secular, and monumental.

"I place at the disposal of the Baptist Church my poor and unworthy Christian efforts, desiring that it may receive me to its bosom for instruction, direction, and administration of true Christianity. I seek with humility, although without any merit for it, that I may be authorized to preach the Gospel of Christ in the bosom of this church, according to the appointment which it may be pleased to give me."

Brother Westrup, who expected to visit him in October, will report the result. It truly seems as though the truth is making marked progress in Mexico.

—*Apodaca*. Brother M. T. Flores writes of the value of the school at that place, saying that a number of the children are drawn into the Sunday school. He says: "The parents of these girls for the most part are friendly to the Gospel, and I doubt not that, by the blessing of God, the efforts which the Society is making to sustain this little nursery of instruction will be richly rewarded by him, for from babes and sucklings will God ordain praise."

—*Montemorelos*. Rev. Emerito Quiñones writes of his visit with Brother Zeferino to Camargo: "We were there four and a half days. Brother Trinidad Armendariz received us very cordially. This brother has very good understanding of literature and theology, and equally good views of the Gospel. For four years he has maintained them firmly, preaching without compensation of any sort to the Independent Church, holding three meetings weekly. The church to which he preaches is composed of not less than twenty-five or thirty members, among them some from families of the first rank in Camargo. They have a very good house of worship, well lighted and seated, and with a fine organ."

Brother Quiñones in a later letter: "On the 14th of September, five persons were baptized into the church at Montemorelos. In Gran Teran within a short time we shall have a house of worship. The church at Morelos contributes benches and lamps. There are excellent prospects in all the field."

Brother Quiñones was ordained August 27th.

UTAH.—Rev. Aug. Johnson has recently visited Utah, and is deeply impressed with the need of a Scandinavian missionary for that field. No doubt of the need; but where is the money to support him?

"O! what a great field we have out West and so few true laborers to preach Christ to this people who are more heathens than I ever saw, and where drunkenness, infidelity, and Mormonism rule. My opinion is—a good Swedish missionary could do more than any other in Utah, because so many of the Mormons are Scandinavian, and many of them would go to him if they have preaching in their own language."

WISCONSIN.

The annual report of Rev. D. E. Halteman, Secretary of the State Convention and General Missionary for Wisconsin, is an admirable presentation of the year's work and of the condition of this great Home Mission field.

The office of General Missionary is not a sinecure, as appears from the following summary of his year's work,

Summary of Work Performed by the General Missionary.

Time of service, 52 weeks; churches and places visited, 160; sermons preached, 115; addresses, 69; total sermons and addresses, 184; prayer meetings attended, 55; associations attended, 12; dedication services, 3; communion services, 10; funeral services, 3; ordination services, 8; baptismal services, 4; other public meetings, including preaching services, gospel meetings, woman's circles, Bible and Sunday schools, board meetings, committee meetings, etc., 326; total meetings, 408; religious visits, 410; churches organized, 3; prepared and mailed to the pastors and churches, 4 quarterly reports; prepared the Annual Report of the Board; prepared six circular letters, relating to the missionary work, and mailed 1,200 copies; wrote 3,102 letters and postals; traveled in the service of A. B. H. M. Society and the Convention, 17,746 miles; performed much work among the churches which cannot be reported by statistics; more labor than ever before has been required with the pen in prosecuting the work. Much thought and labor has been given to the finances.

Receipts.

The total receipts for the general work are \$5,548.31. There was sent direct to New York and placed to the credit of the convention, \$158.07—making total receipts for the general work, \$5,706.38. The receipts for chapel building are \$828.69. The total amount received for missionary work in the State, \$6,635.07. An analysis of receipts shows the contributions from churches (contributions from church edifice work not included) to be \$3,921.17; from Sunday schools, including contributions for church edifice work, \$534.45; from women's circle bands, \$592.54; from individuals, \$384.60. The number of contributing churches is 128. The number of contributing Sunday schools is 70; number of contributing women's circles and bands is 58.

Extent of the Work.

The number of laborers commissioned for a whole or part of the year is 48, including the general missionary. Among the American population there have been 38 laborers; among the Scandinavians, 8; and among the Germans, 2. The missionaries have labored among 5 nationalities, viz.: Americans, Germans, Swedes, Danes, and Norwegians.

Churches and out-stations supplied: 58 churches; 33 out-stations; total, 91. Received by baptism, 306; total number of additions, 494; Sunday schools under care of missionaries, 64, with 4,135 pupils. The mission churches paid for chapels, parsonages, and improvements, \$14,462.12.

Church Edifice Work.

Church edifices have been built or are in process of building, the total value of which is nearly \$60,000. At Albany a house nearly paid for, valued at a cost of \$2,800; at Ashland a chapel costing \$1,200 on a

location costing \$1,500, which was given by the Messrs. Colby, John D. Rockefeller, and Colgate Hoyt; At Antigo a chapel with property worth \$4,336; at Chippewa Falls, chapel and lots costing \$5,100, valued at \$6,300; at Baraboo, a chapel in process of erection to cost \$6,500; at Kendall a house worth \$1,000, requiring yet \$350 to complete it; at Thorp, church property costing \$1,800; at New Richmond, a chapel enlarged; at Wausau, a house nearly completed to cost \$4,000; at Whitewater, a house approaching completion to cost, including lots, \$11,000; at North La Crosse a house and property costing \$5,500; also at North La Crosse a chapel for the Scandinavians, at a cost of \$1,600, and beginnings at other points.

The houses of worship erected have sittings for 3,625 persons and are in the midst of an aggregate population of 60,000 souls. The Home Mission Society made church edifice grants to four of these churches amounting to \$1,090, and the Board of the Convention made grants amounting to \$1,160.

Student Missionaries.

A larger number of Baptist churches have been supplied with the preaching of the Gospel in Wisconsin this year than in any other year for twenty years. One of the agencies God has blessed in bringing about this gratifying result is the employment of student missionaries during the long summer vacation. Two years ago the Executive Committee instructed the General Missionary to employ students to labor with our pastorless churches. Beginning with a few men, the experiment proved so successful that the force has been gradually increased. During the year under review *sixteen* have labored in the State. Great good has resulted from these labors. Twenty churches have been supplied with the preaching of the Gospel for three months, which without this aid would have been destitute. It has been found that in no way can discouraged and hopeless churches be so easily aided to help themselves. As the result of these labors last year a number of churches were encouraged to settle pastors, and the same results are seen in these labors this year. Churches now earnestly asking for pastors are in the districts where these students labored.

Besides the excellent results secured to the churches, these young brethren have obtained valuable experience and knowledge in pastoral work. The effect of this student missionary labor has been very gratifying both upon the churches and upon the laborers. But like all other missionary work it requires careful organization and superintendence.

A Noticeable Fact.

A larger number of Baptist churches are supplied with the preaching of the Gospel than at any other period in twenty years. The number of churches at this date without preaching in the State has been reduced to twenty. Four years ago the number was

between sixty and seventy. We are evidently, in Wisconsin, passing through a transition period. It is our golden opportunity to strengthen our churches, to propagate Baptist principles, and evangelize the State. The old condition of apathy and discouragement and consequent loss of power and growth is breaking up. The tendency of Baptist denominational life and power is towards a more hopeful condition. We have in our power to determine.

New Work Everywhere.

In no part of the Northwest is population as rapidly increasing as in the northern half of Wisconsin. Thirty thousand people have settled on the Gogebic range in two years. The missionary emergency is that of a new Territory just opened to settlement. Five trunk lines of railway traverse this part of the State. Four others are projected. The development is rapid and will be permanent. The growth of cities is something marvellous. The population of Ashland has reached 11,000; Hurley has 6,000 people; West Superior, 3,600, the growth of one year; Ironwood, 4,000. Space will not admit the mention of even the names of villages and towns springing up. There should be prompt missionary advance in this part of the State. If we do not push our work now we shall get in behind time. In missionary enterprise "the nick of time" means everything. The enemy of man appreciates his opportunity if we do not ours. Delay now is almost irreparable damage.

Then there is the demand for more work and new among our 1,000,000 of immigrant population. No other State has such a responsibility, and no other State has such an opportunity as has ours among this 1,000,000 of people.

Twenty per cent. of the population are Germans and ten per cent. Scandinavians, saying nothing of the Irish and other nationalities.

Then there are ten cities in Wisconsin where new missions should be established at once. There are wide tracts in thickly settled regions, county seats, and township after township, where Baptists have not even made a beginning.

Never in the history of our Convention were there so many or so urgent calls for new work as now.

Self-support.

The spirit of self-help should be cultivated in all our missionary enterprises, and self-support should be the aim. The State should be made auxiliary to the Parent Society as rapidly as possible. It must be self-evident, however, that the Baptists of Wisconsin have not reached self-support. They need the aid of the National Society as imperatively now as in any other year of missionary work in the State. But in this dependence they are not peculiar. The National Society of Congregationalists is assisting Illinois, Iowa, Minnesota, and Wisconsin in the general work. And in Wisconsin, in view of the missionary emergency created by the rapid settlement

and development of Northern Wisconsin and the presence in the State of 1,000,000 of foreign speaking people, their National Society last year created a new missionary district, consisting of the northern half of the State, and assumed the entire burden of its support. The amount spent in the State was \$15,000, of which amount the Parent Society furnished \$5,000. [Three times as much as the American Baptist Home Mission Society furnished.] The Methodists made equally large provisions to meet the unprecedented crisis in their missionary work. Precisely the same missionary problems look the Baptists in the face. The same spiritual destitution confronts them. The same white harvest fields invite their entrance. The necessity for great enlargement of the missionary work is equally imperative.

Your Board, in view of this new and clearly providential crisis in our missionary enterprise, would inquire if a wise missionary policy should not lead the Baptists of Wisconsin to provide larger resources than ever before, and the National Society temporarily to increase its aid instead of diminishing it.

ONE OF A HUNDRED.

The \$12,000 Chapel Fund contributed during the summer enabled the Society to secure the erection of thirty chapels for our houseless churches in the West, and this was contributed by just twenty-four persons. In the early spring we need to erect at least twenty-five more chapels, and this can be done if we can have \$10,000. *We want to find one hundred individuals and churches who will pledge \$100 apiece, provided the whole \$10,000 is secured by the first of next April.* The money to be payable as soon as the whole amount is secured, or at least by the first of April. With this fund pledged, the Society can encourage the churches to begin work early in the spring, and the houses can be completed while the weather is favorable. Who will be one of this hundred? Who will begin it? We ought to find one hundred men and women who are willing to build these twenty-five chapels. A church can pledge \$100 and pay it with very little trouble, if the pastor will but call the attention of his members to this proposition. The Lord's cause in the great West demands it, and we ask the Lord's people for the means. We do not believe we shall call in vain. If you will be ONE of this HUNDRED, send your address immediately, and you will be informed when the number is completed. If your church will join let us know. Address,

O. C. POPE,
Superintendent Church Edifice Dept.,
Temple Court, New York City.

CHURCH EDIFICE NOTES.

KANSAS.—Rev. D. D. Proper, our General Missionary, writes:

"We have just organized fifty new white churches and twenty five colored churches."

These must have houses of worship, and many of them will need help. We pray for the conversion of souls. When our prayers are answered, are we willing to help provide a house for these young converts to worship in?

—A good brother from Kansas thus writes:

"When I first wrote you, a large and beautiful district in Northeastern Kansas, lying about Morrill and Hamlin, was unoccupied by Baptists. We organized at Morrill with seventeen members. Our Home Mission Society aided us in the sum of \$200 to purchase a house, and encouraged by this we went to work and the blessed result is that we now have a church at Morrill and one at Hamlin with sixty members each. We have a big struggle, but are carrying our work along grandly. We are now building another house, to cost \$2,500. Our own members have subscribed \$1,200 and paid it. The town and country will give \$800, and Hon. C. M. Morrill \$100. If the Society could give us \$200 we will finish free of debt."

Here is a good place for some brother to put \$200, and see it do good while he lives. Who will enable us to help this church?

OREGON.—From Eugene City Rev. C. M. Hill writes most encouragingly:

"As I look back over the three years of my work here, I am glad to note some signs of progress. When I came the church was divided and doing nothing, not having had a pastor for over a year. Now it is a unit in every important particular. Then the church was not in favor in the community; now, in canvassing for help to build the new house, we find the citizens kindly disposed toward us. The old house has been moved off the lot, and a neat and tasteful building, well suited to our needs, is being rapidly pushed to completion. Over sixty have united with the church—forty of them by baptism. Our weekly prayer meetings are well attended. The young people's meeting is by far the best in the place, and is a great religious power. The people are taking courage, and pressing on."

DELAWARE.—Rev. M. Heath, of Wilmington, finds much encouragement in his work. The Society, co-operating with the Baptists of Wilmington, will rejoice in substantial results thus reached. The Baptists of Wilmington seem fully awake to their duty.

The Board have just made a contract for building the chapel that was spoken of a year ago. The work has begun, and we hope to have it completed by the middle of December. The Second Church are raising \$1,000 toward it. The whole cost will be nearly \$4,000.

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. THANE MILLER, Cincinnati, Ohio.

Treasurer—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

THE TRAINING SCHOOL.

The school opened September 7th, with a larger number of pupils enrolled than in any previous year of its history. Some members of the faculty and other friends were present to open the session with appropriate exercises, shake hands with the new pupils, and give them words of welcome and friendly interest. At present writing the class numbers nineteen. Of these, twelve are Americans, three are Danes, two are Swedes, and two are Germans. It will gratify the friends of the school to know that in the opinion of the faculty the present class excels, in some respects, any that has preceded it. Indeed it has been a continual encouragement to those most interested to note how, year by year, the school has drawn to itself pupils of more advanced intelligence and scholarship, showing its constantly increasing influence in the denomination.

On account of the limited accommodations of our present quarters, eight members of the school are obliged to room two blocks away, a fact that appeals loudly for the new building. Add to this the fact that there have been many more applications for admission than it has been possible to arrange accommodations for, and we not only see how the school is meeting a great want, but, also, how much greater the want than its present ability can supply. It has a grand future, and if its friends are not too tardy in its uplifting, that future is very near. Let the fifty thousand dollars come, and that speedily!

APPOINTMENTS.

Of the class of 1887, Miss S. E. Bonham joins her sister Ada as missionary teacher in Indian University at Muscogee. Miss L. B. Chandler goes to Ogden, Utah; Miss L. O. Herring to First German Church, Brooklyn; Miss M. Kruse to Second German Church, Brooklyn; Miss A. Nelson to First Swedish Church, Brooklyn; Miss M. Melby to Second Swedish Church, Chicago; Miss L. A. Jansen to colored people, Topeka, Kansas; Miss M. J. Ames and Miss I. M. Witherell to Vicksburg; and should Miss Clough not be able to return to Birmingham, Miss L. M. Eaton will take her place at that point.

Of the above, the German and Swedish churches

named contribute a part of the salaries of their missionaries. Also the Topeka Union pledges one-half of Miss Jansen's salary. The First German Church, Brooklyn, to which Miss Herring goes, has this year a representative in the Training School.

AUNT SUKEY'S OPINION OF MISSIONARY WORK.

Miss O'Keefe writes from Plaquemine, La.: "I think I told you about the industrial school I organized last February in a little country church two miles from Bayou Goula. I have not been able to be with them more than once or twice a month, but they have proved to be the most faithful band I have. Every week the sisters and children have met and sowed and sung hymns, and one would manage to spell out a few verses from the Bible, and another would lead them in prayer.

When I go down I am received with every imaginable expression of joy by all the people. From little Mary Hunter to old Mammy Amy, they watch for me and come in troops to meet me, wanting to 'tote' everything I have, from my umbrella to my pencil.

The last time I was there old Aunt Sukey had a delightful story to tell me. She said, "I knowed all the time you was doin them chillen a heap of good by teachin them the Bible, but last week they showed plainer than ever that the good seed that had been sown in their hearts was a growin. I needed a quilt for my bed so bad, and had saved up some old calico skirts and a little dress that Sallie couldn't wear no more, and a few good pieces out of Sammy's old waist that I could sew up together and make a right decent quilt, but I never had time to do it, for I had to work in the field all day long, and when I got home had to get the ole man's supper.

"Well, the girls found out how I needed that quilt, so one day while I was out to work, they come and got little Delia to show them where the pieces was, and they took the brightest and made a right handsome top, and put the poorest for the lining. Then they put it on the frames and filled it with old rags spread out very smooth and nice, and got the frames up as high as they wanted them, by ropes tied to the rafters. When I got home at night the quilt was all done. Now before dat sewing school and Bible meeting was started dem girls never thought of meeting in no sich convention as dat."

Miss O'Keefe adds, "I doubt if ever one of those dainty and elegant crazy quilts, over which weeks, months, and even years of precious time has been spent, gave as much genuine satisfaction as did this homely bit of handiwork to Aunt Sukey."

TREASURER'S REPORT FOR SEPTEMBER.

Colorado.....	25 00	Pennsylvania.....	489 30
Dakota.....	2 25	Texas.....	4 45
Iowa.....	236 67	Washington, D. C.....	5 00
Illinois.....	457 52	Wisconsin.....	404 43
Indiana.....	136 38	Tidings and Publica-	
Kansas.....	123 17	tions.....	146 97

Louisiana.....	12 35	Baby Band.....	18 21
Missouri.....	1 80	Missionary Gardeners.....	8 28
Massachusetts.....	1 00	Mite Boxes.....	5 43
Minnesota.....	191 96	Photographs.....	13 00
New Jersey.....	322 92	Miscellaneous.....	3 00
Nebraska.....	84 07		
New York.....	875 75		\$3,735 16
Ohio.....	184 25		

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
John Ernest Cummings,	Biddeford, Me.,	Sept. 1
J. F. Jones,	Penobscot, Me.,	Sept. 8
Herbert E. Thayer,	Hopkinton, N. H.,	Sept. 7
E. M. Fuller,	Canaan, N. H.,	Sept. 13
B. L. Whitman,	Newton Upper Falls, Mass.,	Sept. 13
Herbert Probert,	Boston, Mass.,	Sept. 19
F. P. Braman,	Northville, Conn.,	Sept. 8
D. L. Martin,	Castile, N. Y.	Sept. 1
George W. Halliwell,	Blue Point, N. Y.	Sept. 15
James Ten Broeke,	Weedspott, N. Y.,	Sept. 23
John Schuff,	Folsomdale, N. Y.,	Sept. 7
J. C. Hankinson,	Frewsburg, N. Y.,	Sept. 21
E. S. Fitz, M. D.,	Seaville, N. J.,	Sept. 6
A. W. Hand,	Pateron, N. J.,	Sept. 20
A. Tilgner,	Hepburn, Pa.	Sept. 11
Horace R. Goodchild,	Johnstown, Pa.,	Sept. 13
William E. Staub,	Norristown, Pa.,	Sept. 8
C. A. Gardner,	Harlansburg, Pa.,	Sept. 16
J. P. Luck,	Walnut Grove, Va.,	Sept. 16
J. W. Bragg,	Laurel Creek, W. Va.,	Aug. 14
J. F. Love,	Elizabeth City, N. C.,	Sept. 4
C. C. Somerville,	Charlotte, N. C.,	Aug. 26
T. L. Green,	Mountain Creek, S. C.,	—
J. W. Blanton,	Fairmount, S. C.,	Sept. 11
George E. Bolen,	Bethany, S. C.,	Sept. 21
W. W. Singleton,	Midway, Ga.,	Sept. 4
Emory W. Hunt,	Toledo, O.,	—
W. T. S. Lumbar,	Kingsbury, Ind.,	Sept. 6
G. L. Conway,	Okemos, Mich.,	Sept. 27
Rufus Gore,	Winslow, Mo.,	Aug. 21
Robert Carroll,	Iowa Falls, Iowa,	Sept. 11
J. E. Beard,	Liberty, Neb.,	Aug. 31
John R. Coutts,	Beachville, Ontario,	Sept. 8
Emerito Quiñones,	Montemorelos, Mexico,	Aug. 27

CHURCHES ORGANIZED.

PLACE.	DATE.
Crawford, N. J., Colored Baptist Church,	June—
Philadelphia, Pa., Snyder Avenue Baptist Church,	—
Allegheny City, Pa., Colored Baptist Church,	—
Oak Ridge, Va.,	—
Marbleton, Ga.,	—
Heidtsville, Fla.,	—
Bessemer, Ala.,	—
Somerville, Ala.,	—
Indian Bayou, Ark.,	Aug. 28
New Salem, Ark.,	—
Altus, Ark.,	—
Hibbard, Texas,	Aug. 26
Findlay, O.,	Sept. 4
Ferry, Mich.,	—
Westboro, Wis., Scandinavian,	July 6
Hurley and Iron Wood, Wis., Scandinavian Baptist Church,	Aug. 14
Ashland, Kansas,	Aug. 27

CHURCH EDIFICES DEDICATED.

PLACE.
North Abington, Mass.,
Egg Harbor City, N. J., German,
Goshen, N. J.,
Berryville, Va.,
Suffolk, Va.,
Surry C. H., Va.,
Lone Star, W. Va.
Liberty, Ga.,
New Hope, Ark.,
Toledo, O., Ashland Avenue,
Gifford, Ill.,
Tawas City, Mich.,
Clinton Falls, Minn.,
Climax, Mo.,
Filly, Neb.,
Cooperstown, Dakota,
Elgin, Oregon,

DATE.
Sept. 14
July 3
Sept. 7
Sept. 14
Sept. 25
Sept. 4
Sept. 25
Sept. 5
Sept. 13
Sept. 11
Sept. 18
Sept. 28
Sept. 11

Rev. W. Max Parr, Leoti, Kansas.
 " Jacob Staub, Germans in Madison, Dak.
 " C. W. Finwall, Scandinavians in Brookings and vicinity, Dakota.
 " W. T. Williams, Fairmount and White Rock, Dak.
 " Herbert Probert, North Dakota.
 " Charles Halsey McKee, Goodwin and Elkton, Dak.
 " B. F. Lawler, Trinidad, Colo.
 " Wiley W. Harvey, Raton, New Mexico.
 " J. T. Moore, Elgin and vicinity, Oregon.
 " C. W. Rees, Klickitat County, Wash.

The following reappointments were made :

Rev. Axel Wester, Swedes in Jamestown and vicinity, N. Y.
 " Moses Heath, City Missionary, Wilmington, Del.
 " C. M. Green, Eastern part of Cherokee Nation, Ind Ter.
 " G. F. Wilson, Webber's Falls, and vicinity, Ind. Ter.
 " Frank H. Newton, Hurley, Dak.
 " J. A. Marmie, Devil's Lake and vicinity, Dak.
 " J. R. Deckard, Mandan, Dakota.
 " Charles M. Jones, Grand Junction, Colo.
 " W. H. Sloan, General Missionary for Central Mexico.

The following Teachers were appointed :

At Shaw University, Raleigh, N. C.—Mrs. M. W. Alston, Miss Nellie J. Smith, Miss Harriette M. Buss.
 At Florida Institute, Live Oak, Fla.—Miss Emma C. F. Gray.
 At International School, Monterey, Mexico.—Mrs. Frances B. Westrup.
 At Salt Lake City, Utah—Miss Addie M. Earle.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
H. M. Sawtelle,	63,	North Conway, N. H.,	Sept. 11
Enoch Eldredge Chase,	83,	West Falmouth, Mass.,	Aug. 30
Joseph Banvard, D.D.,	77,	Neponset, Mass.,	Sept. 29
Alva Woods, D.D.,	93,	Providence, R. I.,	Sept. 6
Samuel Williams,	85,	Brooklyn, N. Y.,	Sept. 4
David R. Jones,	72,	Plymouth, Pa.,	Sept. 21
A. M. Noble,	82,	Friend's, J. S. C.,	Aug. 8
Josiah W. Fort,	53,	Adam's Station, Tenn.,	Aug. 1
James M. Spurlin,	85,	Fayette Co., Ga.,	July 30
C. H. Stillwell,	81,	Rome, Ga.,	Sept. 10
W. C. Newell,	74,	Mt. Vernon, Ark.,	July 29
Stephen Jones,	80,	North Fairfield, O.,	Aug. 28
Edward N. Selleck,	51,	Dimondale, Mich.,	Sept. 13
J. W. Forest,	—	Rigdon, Ind.,	Sept. 5
James Jeffreys,	67,	Tampico, Ill.,	Aug. 29
Andrew Baker,	90,	Gould Farm, Mo.,	Sept. 30
S. W. Marston, D.D.,	61,	St Louis, Mo.,	Aug. 23
Alex. Warren,	55,	Acton, Ontario,	

Church Edifice Grants.

IN OCTOBER.

By Loans,	6
By Gifts,	5
Total number of grants.	11

LOCATION OF CHURCHES AIDED.

Jamestown, N. Y. (Swedish).	Des Moines, Iowa, (Swedish).
Cooperstown, Dak.	Devil's Lake, Dak.
Rushville, Neb.	Bottineau, Dak.
Louisville, Ky. (Colored).	Coal City, Ill. (German).
La Grange, Ill.	

Home Mission Appointments

IN SEPTEMBER.

The following new appointments were made:
 Rev. John Miller, Germans in Bloomington, Ill.
 " J. M. Harris, Colored People in Ark.

FINANCIAL STATEMENT.

FOR SEPTEMBER.

MISSIONS AND EDUCATION.

Expenditures for the month, \$44,990 63

Donations from Churches, Sunday Schools, and Individuals	- - - - -	\$10,501 31
Legacies,	- - - - -	2,523 50
Tuition, Room Rent, etc., from Students,	- - - - -	144 56
Home Mission Monthly,	- - - - -	377 47
Jubilee Volume,	- - - - -	7 00
Income from Invested Funds,	- - - - -	1,583 53
Insurance on "Union Hall," Spelman Seminary,	- - - - -	850 00
Total for September,		\$15,987 37
Donations, Legacies, etc., from April 1 to September 1,		92,200 42
Total for six months,		\$108,187 79

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$7,428 74
Gift Returned, " "	- - - - -	50 00
Interest for " "	- - - - -	625 00
Interest " Loan "	- - - - -	302 44
		\$8,406 18
Donations, Legacies, and Interest from April 1 to September 1,	- - - - -	15,564 09
Total receipts for present year, from all sources,		\$23,970 27
		\$132,158 06

Contributions and Legacies.

FOR SEPTEMBER, 1887.

[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, \$121.76.

Abbott, Chas. Warren	2 00
Brunswick, Main St. Church	5 00
Kennebunk, Dr. L. Chase Church	5 00
Church	15 00
Rogue Island, H. A. Long	2 00
St. George, Second Church	3 51
North Berwick, York Ass'n	1 75
Biddeford Church	10 00
North Alfred Church	5 00
Walesboro Church	2 00
Alfred Church	1 00
West Sidney Church	6 00
Oakland Church	12 50
*For Roger Williams University, Tenn.:	
Buxton Centre Church	50 00
C.E.F. For Chinese Mission Building:	
Greenville, J. H. Mitchell	1 00
NEW HAMPSHIRE, \$56.16.	
Canaan Church, Young People's Ass'n	5 10
Franklin Falls, First Church	28 41
Deerfield Church	17 00
Danbury Church	1 00
Sambornton, First Church	3 00
Compton Church	1 65

VERMONT, \$94.19.

Windsor Church	2 00
J. P. Skinner Fund	15 00
Saxton's River Church	36 05
Mrs. J. A. Farnsworth	10 00
West Willington, J. M. Phillips	1 50
J. L. Sharp	50
Shelton Church	5 00
Middletown, First Sunday school	2 46
West Rupert, Mrs. Harriet Bailey	50
Burlington, Lamoille Ass'n	10 68
W. S. Eldred	1 50

*For Spelman Seminary, Ga.—New Building:	
Kutland Church	6 50
C.E.F. West Rupert, Mrs. E. B. Safford	2 50

MASSACHUSETTS, \$1,539.02.

Boston, Dearborn St. Church	79 16
S. P. W., for Chinese work	25 00
East Boston, Trinity Church	15 00
Dighton Church	14 50
Reading, Miss Laura Parker	4 00
Adams, First Church	25 00
Athol, First Church	10 85
Foxboro, First Church	32 88
West Somerville Church	19 31
Southwick Church	8 00
Holyoke, Second Church	50 00
Brookville Church	12 72
West Acton Church	10 00
South Gardner Church	88 36
Leominster Church	16 00
Bolton Church	33 25
Woman's Home Mission Society	11 00
Howard Church	3 52
Westminster Church	33 37
West Sutton Church	8 00
Roslindale, Roleman Mission Band	14 64
Winchendon Church, Rev. W. H. Wyman	5 00
Sterling Church	6 50
North Middleboro, Isaac E. Perkins	5 75
Rome Church	8 00
Charlemont Church	4 99

Greenfield Church.....	5 91	Southport, Woman's Mission Society.....	10 00
Bernardstown Church.....	4 50	Malone Church.....	6 05
Agawam Church.....	70 59	Northport Church.....	6 50
Amherst Church.....	19 70	Greenville, Mrs. C. F. Boyce.....	9 50
Palmer, Second Church.....	2 00	Williamsburgh, First Church.....	143 02
East Gloucester Church.....	7 29	Greenport, A friend.....	15 00
Charleston, First Church.....	75 75	Saratoga, Regent St. Church.....	17 50
West Townsend Church.....	4 39	Waterville Church.....	12 25
Dorchester, Mrs. G. W. Studley.....	5 00	New York City, Calvary Church.....	108 00
Winthrop Church.....	6 90	Berean Church.....	54 66
Winchester Church.....	10 34	Castile Church.....	19 25
Weymouth, First Church.....	150 00	C.E.F. Greenville, Mrs. C. F. Boyce, for Aguas Calientes, Mex.....	2 00
Randolph, First Church.....	84 35	Hess Roads, R. W. Noble.....	25 00
Woburn Church.....	50 00	Albany, George A. Wolverton.....	200 00
Manchester Church.....	11 00	New York City, Edward S. Clinch, Esq.....	50 00
Fall River, A friend.....	9 50	For Chinese Mission Building: Troy, C. P. Sheldon, D.D.....	10 00
Leicester Granville Church.....	15 00	Buffalo, E. L. Hedstrom.....	100 00
Springfield, per Rev. J. N. Williams.....	3 00	New York City, Hon. John D. Rockefeller.....	3,000 00
*For Spelman Seminary, Ga.—New Building: Kingston Church.....	16 00	Utica, John Thorn.....	100 00
*For Atlanta Seminary, Ga.—New Building: Still River, Wm. B. Willard.....	225 00		
Hubbardston, J. H. Smith.....	7 50		
C.E.F. Colerain, A friend.....	1 50		
Webster, Samuel Robinson.....	100 00		
*For Chinese Mission Building: Cambridge, Hon. C. W. Kingsley.....	100 00		
		LEGACY.	
		Manchester, Estate of Polly Mitchell.....	23 50
		NEW JERSEY, \$257.89.	
		Newark, Sherman Ave. Church.....	39 54
		Cherryville Church.....	90 75
		Sunday school.....	5 00
		Palermo, Second Cape May Church.....	7 35
		Cape May Church.....	5 00
		Alloways, Creek Church.....	5 00
		C.E.F. Elizabeth, First Church, Ladies Home Mission Society, for Aguas Calientes, Mex.....	5 25
		For Chinese Mission Building: Flemington, Hiram Deats.....	100 00
		PENNSYLVANIA, \$569.86.	
		Kirkwood, Coleraine Mission Soc.....	8 58
		Philadelphia, Grace Church.....	128 51
		Third Church.....	7 00
		North Church.....	43 70
		Beth Eden Church.....	84 41
		Montana Church, by Geo. Harris.....	3 00
		Tabernacle Church.....	1 00
		Lower Dublin Church.....	4 82
		Jackson and Gibson Church.....	8 21
		Harlansburg, Amity Church.....	7 20
		Greenville, West Salem Church.....	1 00
		Grand City, Zion Church.....	8 85
		New Castle Church.....	30
		Sharpville Church.....	7 35
		Hillsville, Zoar Church.....	8 25
		Smithfield, Monongahela Ass'n.....	7 14
		Three Springs Church.....	3 00
		Shirleysburg Church.....	5 18
		Center Union Church.....	2 00
		Shavers Creek Church.....	1 00
		Portland, Mt. Bethel Church and Sunday school.....	2 80
		Bradford Church.....	32 22
		Waverly Church.....	13 82
		Bever Falls Church.....	4 00
		Reading, First Church by Rev. C. M. Deitz.....	5 00
		Pleasant Grove Church.....	1 00
		Milesburg Sunday school.....	2 10
		Greenfield Church.....	3 50
		Lewisburg, Rev. S. M. Ziegler.....	1 00
		West Lenox Church.....	4 66
		Benton Church.....	1 25
		Union City Church.....	9 00
		Wattsburg Church.....	1 30
		Spartansburg Church.....	1 00
		Dalton Church.....	6 62
		Sunday school.....	1 93
		Scott Valley Sunday school.....	5 00
		Fleetville, Miss M. Gritman.....	1 00
		Wayland Church, Mission Band.....	4 00
		Pittsburg, Welsh Church.....	7 00
		Bryn Mawr, Lower Merion Church.....	10 00
		Williston Church, bal.....	3 00
		Moreland Church.....	12 15
		Lairdsville Church.....	3 65
		White Hall Church.....	9 55
		Madison Church.....	2 00
		Mountain Lake, L. Ellis.....	5 00
		Reading, Berean Church.....	7 35
		Goshen Church.....	10 00
		White Deer Church.....	6 25
		Williamsport, Erie Ave. Ass'n.....	15 00
		Newberry, Memorial Church.....	5 13

RHODE ISLAND, \$315.12.

Allentown, A. W. Tefft.....	50
Pawtucket, Pleasant View Church.....	3 73
Providence, First Church.....	5 55
Union Church.....	53 00
South Church.....	6 18
Cranston St. Church.....	15 00
Collection, per Rev. J. N. Williams.....	1 95
Pawtucket First Church (\$25 of which for Rev. J. N. Williams, R. I.).....	150 00
Woonsocket, per Rev. F. X. Smith.....	2 00
F. P. Lee.....	10 00
Quidnick Church.....	7 21
*For Richmond Institute, Va.: Wakefield, Mrs. Charles H. Knowles, for Stu- dent.....	10 00
C.E.F. Newport, First Sunday school.....	50 00

CONNECTICUT, \$48.50.

New Haven, First Danish Mission.....	10 00
Easton, Mrs. C. Gregory.....	5 00
Miss C. Silliman.....	10 00
Tariffville Church.....	5 00
Waterbury, R. J. Shipley.....	5 00
Norwich, Third Church.....	8 50
C.E.F. For Chinese Mission Building: New Britain, Mrs. A. E. Woodruff.....	5 00

NEW YORK, \$4,271.43.

New Rochelle, Salem Sunday school.....	8 29
Freesburg Sunday school.....	6 07
Allegany Ass'n.....	15
Darien Church.....	7 80
Little Falls Church.....	30 00
Throop Church.....	43 10
La Grange Church.....	3 00
Canton Church.....	2 75
Fort Covington Church.....	2 00
Woman's Mission Circle.....	5 50
Lawrenceville Church.....	6 00
Madrid Church.....	10 25
Malone Church.....	2 26
Massena Sunday school.....	3 00
Parrishville Church.....	4 00
Potsdam Church, in add.....	1 00
Warren Dyke.....	3 00
Rev. A. Jones.....	1 00
Canton, Woman's Mission Circle.....	6 75
Madrid, Woman's Mission Circle.....	8 60
St. Lawrence Ass'n—Woman's Society.....	6 28
Fayetteville Church.....	40 34
Granville Church.....	26 00
Wilson Church.....	16 52
A friend.....	50
Fort Ann Village Church.....	3 00
Beekman Church.....	12 00
Dover, First Church.....	8 00
Shenandoah Church.....	10 00
Stamford Church.....	19 50
Duchess Ass'n—Collection.....	7 48
Himrods, Two friends.....	15 00
Manchester Church.....	35 75
Maine, First Church.....	11 62

Berwyn, Great Valley Church	12 22
Sunday school	5 00
Girardville Church	3 00
Lancaster, Olivet Church	3 86
Ambrose Church	3 20
Pendleton, Bethel Church	6 15
Hillside, Fairview Church	1 22
Prunxutawney Church	4 56
Kingstown, Memorial Church	1 50
Lacyville, Braintrim Church	4 00
Zunkhannock, Mrs. Emma Osterhaut	5 00
Beech Pond, Berlin Church	4 55
Bloomsburg Church	34 40
Foxchase, Bethany Church	2 75
Bridgewater Ass'n	5 84
Auburn Church	3 00
Dimock Church	4 00
New Milfordboro Church	1 50
South Tea Mile Ass'n	11 43
Jersey Shore Church	23 10
Richmond Church	40

DELAWARE, \$99.04.

Wilmington, Second Church, desig.	36 54
City Mission, desig.	54 00
Milford Church, by S. H. Haskell	8 50

DISTRICT OF COLUMBIA, \$30.00.

*For Wayland Seminary: Rappahannock Ass'n Sunday school	30 00
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VIRGINIA, \$19.54.

Lynchburg Valley Ass'n	19 54
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WEST VIRGINIA, \$288.94.

New Martinsville Church	2 60
Fayetteville Church	2 25
Charleston Church	4 89
Kanawha Church	1 25
Rusk, North Fork Church	2 10
Elizabeth Church	6 13
Newark Church	1 50
Elizabeth, Central Hill Church	50
Union Valley Church	3 28
Wheeling, First Church Woman's Mission Circle	5 00
Wadesville, Sarepta Church	2 00
Shultz, Good Hope Church	1 55
Petroleum, Goose Creek Church	75
Petersburg, No. Mill Creek Church	2 25
Sistersville, Long Reach Church	8 33
Union Mills, French Creek Church	50
Adamsville, Rev. J. B. Kightler Fund	5 00
Coon Run Church	6 43
Valley Head Church	60
Flemington Church	1 75
Bridgeport, Shinn's Run Church	2 00
Sand Run Church	1 36
Little Bethel Church	2 20
Elk City, Ebenezer Church	2 55
Pruntytown, Harmony Grove Church	5 50
Belington Church	2 00
Pruntytown, Beulah Church	5 00
Bridgeport, Simpson Creek Church	11 60
Astor, Mt. Vernon Church	1 50
Colfax, Calvary Church	3 00
Bethany Church	1 00
Teays Valley Ass'n	19 75
Hartford City Church	35
Mt. Moriah Church	3 50
Bryant Sunday school	60
Webster, Curtis Sinsel	50
Charleston, Mt. Olivet Ass'n	2 50
Glennville, Mt. Pisgah Ass'n	23 31
Morgantown Ass'n	22 89
Wom. Miss'n Circle	4 00
Avon Church	50
Janelaw, Broad Run Church	3 00
Davis, Fairview Church	1 88
Churchill, First Creek Church	8 64
Salem, Mt. Olive Church	1 00
Rock Cave, Mt. Pleasant Church	2 50
Knaavis Creek, Mt. Calvary Church	50
Pennsboro, McKine Church	1 00
Weston, Murphy's Creek Church	10 00
Oxford Church	96
Grove, Pine Grove Church	50
St. Clara, Providence Church	2 25
Leading Creek, Rock Grove Church	1 85

Sago Church	2 25
Salem Church	3 00
West Milford Church	1 50
Mt. Gilead Church	1 25
Freemansburg, Mt. Zion Church	3 00
Freemans Creek Church	2 60
Holbrook, Smith Fork Church	3 58
Freemansburg, coll'n	5 35
Guyandotte Ass'n	15 82
Church	1 50
Hebron Church	1 20
Crede Church	1 00
Pleasant Grove Church	1 25
Blue Sulphur, Mud River Church	3 35
Sardis Church	2 50
Uniontown, Mt. Zion Church	3 25
Farmington, Willow Tree Church	5 71
Wallace, Fairview Church	1 84
Bethany Church	1 30
Clarksburg, Hezzebah Church	7 85
Bentons Ferry, West Fork Church	4 00
Wilsonburg Church	1 00
Bethlehem Church	2 00
Glover's Gap, Harmony Church	2 00
Hassville, Bingamon Church	55
Center Valley Church	2 00

KENTUCKY, \$288.94.

Louisville, coll'ns by W. J. Simmons, D.D.:	
Louisiana State Convention	10 00
Alabama State Convention	10 00

TENNESSEE, \$1,244.56.

*For Roger Williams University:	
State of Tennessee, for scholarships	1,100 00
*Nashville, Roger Williams University:	
Students for Tuition and Room Rent	130 11
Sundry	14 45

GEORGIA, \$5.00.

Atlanta, Friendship Church	5 0
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FLORIDA, \$50.00.

*For Florida Institute:	
State Convention, Colored	50 00

MISSISSIPPI, \$3.75.

Steen's Creek, Miss C. A. Thomas	75
Forest, Miss Mary Gordon	50
Hollywood, Macedonia, Sunday school	1 05
China Grove, Bethlehem Church	1 45

ARKANSAS, \$198.95.

Des Arc, Fellowship Church	3 50
Surrounded Hill Church	1 00
Ark City, First Church	75
Walnut Lake, Jerusalem Church	3 60
Portland Church	5 45
Newport Church	1 40
Jacksonport, Mercy Seat Church	1 75
Hot Springs, Roanoke Church	6 80
Fulton, St. Paul Church	3 00
Washington, First Church	2 00
Camden, Shiloh Church	1 75
Magnolia Church	1 70
Little Rock, Peter Huwe, per Rev. J. A. Booker	166 85

OHIO, \$180.91.

Toledo, Franklin Church	1 50
Painesville Church	18 50
Cincinnati, Ninth Street Church	50 00
Beverly, First Church	3 00
Matamoras, First Church	85
Newport, Lower Newport and Mission Sunday school	50
Muskingum Valley Church	3 31
South Olive, New Harmony Church	1 25
Newport, First Church	3 00
Frost, Troy Church	1 31
Dencher, Independence Church	4 43
Yankeeburg Valley Church	3 25
Raven Rock, Centre Valley Church	3 64
Marietta Association	4 54
Sunday school	8 85
Camden, First Church	21 80
La Grange, First Church	6 58
Pleasant Hill Church	2 50

Helmick, Clark Township Church	2 00
Clinton Association:	
New Vienna Sunday school	12 46
Wilmington Church	5 00
Greenfield Sunday school	95
Roxabell, G. W. S. Porter	1 00
Hillsboro Church	4 44
Xenia Church, in add.	1 25
Taffin, First Church	5 00
C. E. F. Cleveland M. E. M., For Aguas Calientes, Mex	5 00
For Chinese Mission Building:	
Urbana, Buds of Promise Mission Band	5 00

MICHIGAN, \$2,832.10.

Brighton, First Church	7 12
Plymouth, First Church	9 25
Detroit, Woodward Avenue Church	256 00
Elmer, First Church	2 00
Mundy, First Church	2 52
Hunter's Creek Church	9 00
Hadley Church	18 17
Grand Blanc Church	20 00
Oxford Church	13 95
C. E. F. Menominee, Sunday school, Chapel Building	14 09

LEGACY.

Detroit, Estate Elizabeth Gibson	2,500 00
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INDIANA, \$58.37.

Brighthurst, Sugar Creek Church	4 00
Wolcott, Mount Zion Church	2 03
Fort Wayne, First Church	25 80
West Union Church	5 00
Rosburg Church	1 05
Muncie, First Church	8 30
Hoagland, Wm. W. Eagy	2 09
Delphi, First Church	5 10
Indianapolis Sunday school, D. V. Burns	5 00

ILLINOIS, \$146.16.

Anna Church Sunday school	7 05
Austin Sunday school	36 00
Kewanee Church	30 10
Dover, A. C. Edward	2 10
Mt. Pleasant Church	8 19
Moline, Third Church	1 00
Rock Island, Second Church	1 00
Chicago, First Church, Mrs. Taberner	50'
Yorkville Church, in part	6 92
Toulon Church	17 90
Springfield, J. W. Brooks	25 00
C. E. F. For Chinese Mission Building:	
Plymouth, Mrs. S. H. Allen	10 00

WISCONSIN, \$22.00.

Reedsburg Church	18 00
C. E. F. For Chinese Mission Building:	
Janesville, Ida B. Fales and brother	4 00

MINNESOTA, \$1,771.81.

Minneapolis, Fourth Church, Young People's Mission Society	4 07
Brooklyn Centre, Missionary Band	1 00
State Convention	1,740 24
St. Paul, First Church, W. H. M. Society	1 00
Per R. W. Arnold	22 50
C. E. F. St. Paul, W. H. M. S., for Mexico	3 00

IOWA, \$915.46.

New Market Church	2 33
Cresco Church	1 97
Atlantic Church	5 00
Rev. M. D. Bevan	5 00
Keokuk, First Church	33 80
State Convention, per Rev. N. B. Raiden	367 36
C. E. F. Malvern, Miss Bessie Glyan	500 00

MISSOURI, \$18.75.

Montgomery City, Smiths Valley Association	4 15
Kansas City, Olive Street Church Woman's Home Mission Society	11 50
C. E. F. Weston Sunday school. For Mexico	3 10

INDIAN TERRITORY, \$2.00.

Webbers Falls Church	2 00
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KANSAS, \$40.88.

Hutchinson Church	2 00
Junction City Church	16 67
Hays City Church	17 21

C. E. F. For Chinese Mission Building:	
Emporia, A. L. Vail	5 00

NEBRASKA, \$5.00.

Humboldt Church	5 00
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DAKOTA, \$60.78.

Bottineau Church	6 76
North Baptist Association	2 00
Red River Valley Association	5 91
Bathgate Church	3 37
Langdon, Rosa Lake Church	6 80
White Rock Church	3 10
Page Church	7 54
Tower City Church	10 00
Parkston Church	4 00
Devils Lake Church	6 00
Lake Preston, Swede Church	5 30

WASHINGTON TERRITORY, \$5.00.

Dayton, G. C. Harris	5 00
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OREGON, \$18.00.

La Grande Church	18 00
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CALIFORNIA, \$175.22.

Sacramento, Calvary Church	5 00
First Church, by W. H. Latourette	20 00
Woman's Home Mission Society, Mrs. E. Worth	5 00
Los Gatos Church, Woman's Home Mission Circle	5 00
Woman's Home Mission Society, Mrs. C. Salinas	10 00
Chico, Woman's Home Mission Society	2 50
Garfield Church	6 17
Monrovia Church	76 55
Compton Church	45 00

ONTARIO, \$5.00.

C. E. F. Tavistock, Rev. A. Stern	5 00
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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$2,044.66.

For work at Santa Cruz, Cal	34 00
" New Building, Salt Lake City, Utah	500 00
" Benedict Institute	75 00
" Teacher in Mexico School	60 00
" For Room in Hartshorn Memorial College	50 00
" New Building, Spelman Seminary, Ga.	1,050 00
" Furnishing	14 00
" Student at	10 00
" Teachers at State University, Ky.	88 88
" Teacher " Cherokee Academy, I. T.	25 00
" " " Utah School	110 00
" " " Kulli Inla I. T.	27 78

WOMEN'S BAPTIST HOME MISSION SOCIETY, ILL., \$42.30.

For Indian University, I. T.	20 00
" Church Edifice Work	19 90
" " " in Mexico	2 40

Total

HOME MISSION MONTHLY

J. G. SNELLING, Treasurer,

7 Beekman Street.

THE BAPTIST HOME MISSION MONTHLY.

VOL. IX.

DECEMBER, 1887.

NO 12.

EDITORIAL

Quite a number of subscribers to the MONTHLY are in arrears for one and two years. It is hoped that all such will remit promptly and renew their subscriptions for the ensuing year. These amounts are needed to make the MONTHLY self-supporting. Please remit.

Through the kindness and generosity of a friend of the Society, we are again permitted to send the MONTHLY gratuitously for a few months to a considerable number whose names are not on our subscription list. Those who receive it are asked to peruse it carefully and are invited to become subscribers. We cannot continue to send the MONTHLY free to the same persons, year after year. It is published at cost, and fifty cents per year for the MONTHLY will be found a good investment.

During the present year the ecclesiastical record in the MONTHLY gives the names of 391 ministers ordained, 241 churches organized, and 227 church edifices dedicated. No corresponding list of these matters is found in any other Baptist journal.

In the Minnesota Report on Systematic Beneficence, the list of objects for which contributions are to be made, can be adapted to

any locality with slight changes. In this connection we desire to call special attention to the contribution for church edifice work. In the list is mentioned, "For church edifices in Minnesota." With their growing fields needing new houses of worship, Minnesota Baptists require in their State not only what they can raise, but help from abroad. The same is true of other western States and Territories. In each of these Mission States a similar item should be included in the list.

In the older States, churches which adopt this plan should insert the words "*For church edifice work in the West.*" This department of the Society's work is mainly dependent upon designated contributions. For this there should be given every year not less than \$50,000. Will our friends who adopt this plan bear in mind these suggestions?

Rev. Fred. T. Gates, of Minneapolis, author of the report, will send it in quantities to all persons outside of Minnesota at net cost, viz., fifty cents per hundred copies. Send also twenty cents per hundred copies for postage. The Board of the Convention has provided for free distribution in the State of Minnesota.

Proportionate giving should have reference not only to the proportion of one's income, but also the proportion that should be given

to the various objects for which contributions are asked. Good judgment and intelligence need to be exercised in this matter. The amount required to properly conduct a missionary enterprise ought to be considered, and its relative claims be ascertained. Mere feeling or impulse should not be permitted to decide this matter.

In determining what should be given to the three-fold work of Society—missions, education, and church edifice—our friends are asked first to consider its magnitude and importance, and then give accordingly. The Society has emphatically stated that a full half million is required this year to properly carry forward its enterprises. This is no exaggeration whatever. Let it be borne in mind and let the gifts be made in proportion to these claims.

Rev. G. W. Dallas, who writes about "Freedmen among the Choctaw Indians," and who, at much sacrifice, and in the face of many obstacles, has maintained a school at Kulli Inla, while doing missionary work, was formerly a student at Wayland Seminary. From the same institution came Miss Mary A. Rounds, assistant teacher in the school at Kulli Inla. Mr. Dallas devotes considerable attention, also, to school work. They are greatly needed among that people, whose unfortunate condition is depicted by Brother Dallas. The need of missionary work is even greater than that of educational privileges.

Rev. J. E. Ambrose, of La Grange, Ill., is one of the very few surviving pioneer missionaries who went to the far West over fifty years ago under appointment by the Society. His reminiscences in this number of the MONTHLY will be found interesting reading. Though now in his seventy-seventh year, he is in excellent health, with his faculties comparatively unimpaired and still hard at work in the ministry. Indeed, the missionary spirit in him burns as brightly as ever, as shown in his consecration to the work of establishing a church at La Grange, and securing for them a house of worship. His devotion and self-

denial in this enterprise are worthy of all praise. His visit to the East has won for him many friends. It is delightful to meet one so advanced in years who still keeps "in the harness," and knows how to grow old gracefully.

FIELD NOTES: WESTERN CONVENTIONS.

BY REV. WM. M. HAIGH, D.D., SUP'T MISSIONS.

One of the most cheering features of the recent Conventions in Wisconsin and Minnesota was the goodly number of fine looking, intelligent, earnest young pastors who have within a year or two settled in these States. Morgan Park, Rochester, Hamilton, Crozer, and Newton were all represented by men who will evidently make their mark on the religious future of these great commonwealths.

Wisconsin is fast coming to the front in mission work. In spite of her enormous hindrances, she is moving on with quickened step. Even the excellent report of her indefatigable secretary does not in full represent her advance. At her late Convention "aggression" was the watchword; and the most careless observer must have felt that "progress" was in the air. She is capable of great things when once she puts forth her strength.

Minnesota is reaping the fruits of her care for many years in inducing the attendance of her business men and their wives at the State Convention. Now, when important measures are introduced and discussed, her laymen stand ready to take the laboring oar. Two years ago the endowment of the Pillsbury Academy was presented, and because the business men were there, the endowment was provided at once. This year "systematic beneficence" was the topic, and it was cheering, indeed, to hear from one and another how God had blessed them in business while for many years they had been seeking to honor him with their substance. "It makes one feel," they said, "as if God were a partner in our business, leading us to seek His guidance, and look for His blessing." In this high sense, truly "work is worship."

By all means encourage the attendance of business men at associations and conventions.

The Iowa Convention was one long to be remembered. In view of more than one difficult and delicate problem to be solved, the brethren came together with much solicitude, but also with much prayer. The first service was marked by the manifest presence of God, and each successive session witnessed a deeper devotion and a closer unity. The vexed questions seemed almost to settle themselves; the deficiency in the treasury was more than provided for, and the closing prayer meeting which continued until near midnight, and in which the Convention was literally "on its knees," was one earnest and prolonged yearning for a visitation from on high on all the pastors and churches of the State.

It is a pity that Herbert Spencer did not visit the West before giving utterance to his fears about the physical exhaustion of the American people. If he could but have gone the rounds of these Baptist conventions in Dakota, Minnesota, Wisconsin, Iowa, Kansas, and Nebraska and looked on these Baptist hosts, not a whit behind the East in their intelligence and absorbing activity, but with also the stalwart forms, and vigorous physique, which he complained he did not see; and if he had but listened to "All hail the power of Jesus' name," as sung by the Nebraska brethren at their late meeting at York, he would certainly have revised his judgments, or at least have postponed their publication to some future and unknown day.

BENEVOLENCE.

"Honor the Lord with thy substance."

J. A. Bostwick, Esq., of this city, has done another noble thing. He has given \$50,000 towards the further endowment of Richmond College.

Jas. B. Colgate, of New York, gives \$25,000 to Colby Academy endowment, if as much more can be raised.

An unknown friend has given Yale College \$125,000 to be expended in building a recitation hall.

Mr. J. B. Leeson, of Newton Centre, has given notice to the Treasurer of the Newton

Cottage Hospital of his proposed gift of \$5,000 for building a new wing to be known as the "Georgia A. Leeson Memorial Ward," and to be devoted to the use of female patients. He will also give \$1,000 for the purpose of providing furnishings for the same.

Elijah Hays and wife, of Warsaw, Ind., have given their entire property, valued at \$130,000, to the missionary society of the Methodist Episcopal church. Mr. Hays is still living, and is to have an annuity of \$1,000 a year while he lives.

After bequeathing \$200,000 to his family, and giving \$5,000 to Smith College, and \$1,000 to the village library, the late ex-Gov., William B. Washburn, divided the residue of his estate—the whole property being estimated at from \$300,000 to \$500,000—between the American Board, the Home Missionary Society of New York, and the American Missionary Association.

The great debt of the Presbyterian Board of Foreign Missions has been removed. Its receipts for the year were \$730,000, or \$35,000 more than last year; \$248,000 was from the Women's Boards.

The Los Angeles Express announces that Mr. D. Freeman has given the princely sum of \$600,000 to the University of California for the establishment of a branch of the University. Other large endowments have recently been made, bringing the total up to \$3,500,000, with still others in prospect. A School of Art and a Female College will form a part of the institution.

At his death the late Samuel Ensworth left an endowment fund of over \$150,000 to build and maintain a medical college and hospital, to be called the Ensworth Medical College and Hospital, at St. John, Mo. The grounds have already been purchased for a hospital. It will be erected and opened this winter. The hospital will have a capacity for 1,000 patients, and will be erected at a cost of \$60,000.

Miss Charlotte Austin, of Cairo, Green County, N. Y., who recently died, bequeathed \$20,000 to the Episcopal Diocese of Albany, \$5,000 to the Oak Hill Protestant Episcopal Church, and \$40,000 to the Foreign and Domestic Missions of the Protestant Episcopal church.

Rev. Hiram Gee, of Ithaca, N. Y., gives to Syracuse University \$30,000 for the establishment of a lectureship of social ethics.

Anne W. Ryeress, of Philadelphia, Pa., left \$75,000 to charitable purposes; \$10,000 to the Home for Aged Colored Persons; \$30,000 for a hospital for ill and aged animals; \$10,000 for Indian work; \$5,000 for the Freedmen; \$5,000 to the Indian School at Carlisle, etc.

Denison University, at Granville, Ohio, receives \$30,000 from Mrs. Monroe, of Cleveland, this amount being the patrimony of her deceased daughter, whose expressed wish was that it should be sent to assist ministerial students in obtaining suitable education for the work of the ministry.

The Clark University, the corner-stone of which was laid at Worcester, Mass., October 22, will begin with a financial foundation of unparalleled strength. Mr. Clarke devotes money as follows:

For construction and equipment.....	\$300,000
For library fund.....	100,000
For general endowment.....	600,000
Real estate, library, works of art.....	500,000
Professorship endowments.....	500,000

Total.....\$2,000,000

The last item is conditioned upon the raising of as much more for the same purpose by others. These gifts exhaust less than one-fifth of the generous donor's wealth, and as he has no children, it is not unlikely that the \$2,000,000 given will prove but a beginning of his donations to this chosen project of his life.

Ebenezer Weld, of Jamaica Plain, Mass., wills \$35,000 in three equal parts to the American Baptist Home Mission Society. The Missionary Union, and Rev. G. W. Samson, of New York, for his Bible school work, or in case of the latter's death, to the Home Mission Society for the benefit of Roger Williams University.

"He who would leave aught that shall be permanent behind him, must connect his name and work with the moral history of man. When the Christian men of wealth shall learn this truth, when they shall learn that by so much as they relieve their children from the necessity of labor, they put the strongest motives before them to become useless to society, all the wants of good learning will be cheerfully met. The questions they will be most ready to ask will be: 'How can I so invest my surplus wealth that I may best serve my day and generation?'"

PRES. M. B. ANDERSON.

PIONEER REMINISCENCES OF ILLINOIS

BY REV. J. E. AMHROSE, LA GRANGE, ILL.

In the spring of 1834 I received an appointment from the American Baptist Home Mission Society as missionary to labor in Cook County, Ill. My salary was to be \$250 a year, with an outfit of \$50 to get self and wife to the field. From my salary I was to deduct what I received on the field. I left Rochester, this State, in May, took a packetboat on the canal to Buffalo. At this place we went on board a steamer for Detroit. As a matter of economy my wife and myself took deck-passage. We had saved out some quilts; with these we made our bed on some boxes for the night. At Detroit the sickness of my wife detained us ten days. While detained a Brother Whitman, merchant from the western part of Michigan, came to Detroit after goods. He offered to take us in his two-horse wagon to the vicinity of Niles, without charge. We accepted the offer. Our seat was a board across the wagon box, with a buffalo skin for a cushion. A dry goods box in the rear formed the back against which we leaned. Michigan was then a territory, and corduroy bridges were frequent and long. Mosquitoes were in clouds, and had long and very sharp bills. They were not slow in making the acquaintance of strangers. The shaking ague looked out from every swamp and piece of marshy ground, saying to new comers: "I will visit you soon." It took us about eight days to reach Whitmanville. Here we rested nearly two weeks. Then we were taken to Niles, and there we took a small steamer to St. Joseph on the lake. A fearful storm was on the lake, which detained us at a hotel two days. At the close of the storm we went on board the steamer Enterprize; and on the 19th day of June we landed at Chicago, anchoring in the lake. Eld. Allen B. Freeman, who had preceded me about six months, with a Baptist brother from New Hampshire, came in a small boat to the steamer and took us in to the land. Dr. T. Temple was at the shore with his carriage to take us to the house of Brother Freeman, the pastor of the first Baptist church of Chicago. This was on Thursday, and the next week on Thursday my wife was taken sick, and on the 12th day of July, with a few loving friends, we

laid her body in the grave by the side of the north branch of Chicago River.

On Sabbath, June 22d, I preached my first sermon to the Baptist church; this was before my wife was taken sick. On Monday, the 23d, I started on an Indian pony for Yankee settlement—New Hadley—about forty miles southwest of Chicago. Here was a Baptist church organized a short time before the church in Chicago. I reached this place the next morning. I was received joyfully by a family by the name of Snapp, from Rochester, this State. I spent one week in this field, and then returned to Chicago and found my wife sick, which sickness resulted as above stated. After the burial of my wife I returned to Hadley, and begun my mission work. I had no horse, and my journeys were made on foot. Our meetings were held in log-houses, board-houses, and slab-houses, and in groves. It was not long before I had the privilege of immersing two persons on profession of their faith in Christ. My field was in Cook County, but I frequently went outside of this county to look up Baptists and lead sinners to Christ.

FREEDMEN AMONG THE CHOCTAW INDIANS.

BY REV. G. W. DALLAS, KULLI INLA, IND. TER.

It is well known that the Choctaw Indians a half century or more ago removed from the Southern States—mostly from Mississippi—to their present home in the southeast extremity of the Indian Territory. Their south border on Texas, along the Red River, has an extent of nearly two hundred miles, while the east and west line, bordering the State of Arkansas, is about the same distance.

Living within this country and among these Indians are some four thousand to five thousand negroes, who were formerly slaves or descendants of those who were held as such. Besides these Indian negroes there are nearly or quite as many blacks who have come here from the States, and have married or are living as renters under a permit; so that the combined negro population of the Choctaw Nation is from eight thousand to ten thousand.

For nearly nineteen years these ex-slaves of the Indians lived without citizenship, for it

is now just two years since they were registered as adopted citizens of the Choctaws. As this act of adoption marked a new era in the civil and political status of these people, and was of great interest to them, it may be interesting to glance slightly at some of the legislation under which they were adopted and are now living. The adoption acts are said to be in harmony with the treaty of 1866 made between the United States and the Choctaws, one feature of which is that the Indians shall give to the negroes equal rights, privileges, etc., etc.

We will first notice the school privileges under which these people were made citizens with equal rights (?). The act says: "They (meaning the blacks) shall be entitled to schools equal with the Choctaws so far as neighborhood schools are concerned." And further there is silence.

The first year of their adoption, 1885 and 1886, the Choctaws had their schools open for nine months, and gave the negroes only five months of school. Last term, 1886 and 1887, all the neighborhood schools were open seven and a half months. One interesting feature in closing the schools this last school year was that the Indians needed their children to dig snake root, and so took them from school in such numbers that several of the schools had to close. This led our District Trustee, who has charge of the schools in seven counties, to order all the schools closed, notwithstanding the black children were attending their schools as regularly as could be expected, and there was plenty of money with which to continue the schools nine months.

The Choctaws have two academies, one for boys and one for girls, with one hundred or more pupils at each, who are supported by national funds. Not a black child can attend either of these schools. There are two orphan asylums, one for boys and one for girls, also supported by national funds, but not a black orphan can be admitted to either.

Again, several thousands of dollars are spent yearly by the Choctaws for the education of their youth in the States, but no black youth can receive any such help toward an education. It is admitted by all classes of people that the neighborhood schools among the Indians amount to but little if any good at all. Can the negro neighborhood school be expected to amount to any more good than the Choctaws? Certainly not.

The Choctaws depend upon their academies and the States for the education of their youth; the blacks are left without any dependence at all for education.

The negroes can now hold any office in the Nation, except principal chief—that is, governor and district chief. Men who belong to the States and who have married negro women that belong to the Nation are considered United States citizens, and are subject to a permit of five dollars yearly, and can live here so long as they behave themselves. The children of natives who marry State women are considered State children, and are deprived of school privileges. The blacks can cultivate as much land as they please now, but whenever the country is sectionized the Indians are to get one hundred and sixty acres of land apiece, while the blacks will get only forty acres.

Since their adoption many of the blacks have been greatly puzzled to understand just where equal rights and privileges commence and end. The people are generally interested in the education of their children much more than formerly, but as a class they are very poor, and are therefore unable to assist themselves very much. Usually they live in log huts with only one room, no matter how many in the family, cats and dogs included. In their style of living they are improving, and in a few years they will be greatly ahead of where they now are.

No State man can own a home here, and for this reason but few good men come here and remain any time. The neighborhood schools are mostly worthless, because good teachers cannot be secured. The laws are such as to repel good teachers rather than to invite them to come.

The greatest real permanent results for good toward elevating these people will never be accomplished until this country is sectionized, giving to each person his individual land and home. The resources of the country must be developed, and good, enterprising business men must come in contact with these people who live in seclusion. Nevertheless, these blacks must be reached with the Gospel and education by the Christian workers. Into the dark regions the light of Christ's brightness must advance.

The deplorableness of these people can readily be perceived by comparing the advantages of the negroes in the States with those among

the Indians. The blacks in the South had intelligent white masters during their days of slavery; immediately after the war they were made citizens of the State in which they lived. During and ever since the close of the war the Gospel and education have been within their reach to a greater or less extent. There has been an impulse to arouse them to activity.

How vastly different the surroundings of these people have been! Owned by ignorant, indolent, and half-civilized masters at the close of the war, left in a nondescript condition for nearly or quite eighteen years, without citizenship, without laws of protection or restraint, with little or no Christian or school privileges, neglected by religious societies, and with nothing before them to which they could aspire!

This indeed is truly a missionary field which demands our warmest sympathies and most earnest prayers and money.

THE INDIANS.

An Inconsistency.

The recent order of the interior department in relation to the teaching of the English language and discouraging the use of the Bible in the vernacular among the Indian tribes has created a good deal of interest throughout the country. The new policy, of course, finds advocates and opponents, and rather a warm controversy has grown out of it. But while the government adopts this policy in regard to the Indians, it retains that of educating the people who come to us with the Territory acquired from Mexico in the Spanish language, which shows an inconsistency which cannot be readily overlooked or explained. We acquired New Mexico in 1848. To this day Spanish is taught in nine-tenths of the schools, to the exclusion of English; the school commissioners of the counties being mostly Catholic priests, and the teachers selected by them, and the school-books being of their choosing. Magistrates conduct proceedings and make up their records, and probate courts settle estates in like manner. In the courts of the United States and the Territory both languages are used, through interpreters. Very often the entire jury is made up of natives who cannot speak or understand our language, or read or write in their own. It is the same in legislature. Bills are passed in

both languages, and the laws printed in both on opposite pages of the volume. During thirty-nine years our government has done nothing to Americanize New Mexico, and establish our own language. The object of continuing this state of things must be plain to all who are familiar with the educational condition of countries under the control of the Romish church. It is to continue and perpetuate this control. What schools there are do very little in the way of educating the people, and, in fact, it is not intended that they should be educated. Take New Mexico as an example of this. Although there has been a large intermingling of the people from the States among the native population, the census of 1880 disclosed that but 62 per cent. of the entire population could read or write. This is education in the Spanish language, and the Federal Government, which has just made the order concerning the Indian schools, having entire political control of the Territories, is responsible by its non-action, at least, for this state of things. One great purpose of depriving the people of New Mexico of education and the use of the English language, is, to prevent the danger of their becoming Protestantized. Our government should have no part in such an American scheme. — *The Standard*, Chicago.

The Carlisle School.

The Eighth Annual Report of Captain Pratt, the head of the Indian Industrial School at Carlisle, Pa., is an interesting document. During the year 642 pupils from 42 tribes have been instructed at the Institution. Of these 206 were new pupils. There were 414 boys and 228 girls. The system of manual training is a great feature of this school. There were 20 students in carpentering, 13 in wagon making, 30 in harness making, 27 in tailoring, 39 in shoe making, 14 in tinning, 4 in painting, 15 in printing, 5 in baking, 202 in farming, 186 in sewing, 159 in laundry, 98 in housework.

During the summer many of them work on farms, and some remain a considerable portion of the year. During the past year Congress appropriated \$18,000 for the purchase of a farm. Through the offerings of the boys from their earnings and through the gifts of friends, Captain Pratt has erected a dormitory with 86 sleeping rooms and other accommodations, the building being 292 feet long, 36 feet wide, three stories high. He has also erected a gymnasium

150 by 60 feet and 20 foot walls. For these he is in debt about \$15,000.

The students have earned more than \$8,000 during the year, as wages paid for labor on farms, etc.

Of the 642 pupils, 331 had never been in school before. Captain Pratt says:

“The literary work of the school has met with its usual gratifying success. Young Indians beginning without a knowledge of English may be taught to speak and think, read, write and cipher in this language almost as readily as white children, and their is no good reason why the innumerable Indian languages should be much longer continued, not to say elaborated.

“The charitable gifts in cash to the school during the year amount to \$14,720.68, which sum was almost all invested in the buildings. Five of the gifts were of \$1,000 each. The donors numbered 334.”

English Versus Indian.

There are in the United States upwards of seventy different Indian languages. It can't be claimed that there is a written vernacular language system for more than three of the seventy, and while all of the three systems are very limited and lame in their operation, two of them are so very lame as to be quite valueless. Some of the editorials and other newspapers' expressions, in which the government is denounced, convey the notion that very elaborate systems of written Indian languages have been established, reaching all the tribes, and with great benefit to the Indians; that Indians can only be Christianized through their own heart language, therefore, if the vernacular language systems do not prevail the Indians are doomed to perdition; that the order of the department, prohibiting the use of Indian languages in Indian schools, is a death blow to all missionary effort among the Indians. If these positions be true, sad indeed and hopeless is the lot of sixty-seven of our Indian tribes, for they have no written vernacular language system, nor prospect of any.

If the past three centuries have produced at most only four or five written vernacular language systems for the Indians, the crack of doom will certainly sound long before the seventy tribes are provided for.

It does not appear from the Government's orders that any prohibition rests upon missionaries who desire to learn Indian languages, and

to spread, so far as they may, divine truth among those of that language, through their knowledge of it. The order is directed against the instruction in the Indian vernacular in Indian schools.

It is not claimed by the vernacularists that there is a magic in the system or systems by which the Indians are at once able to read and write understandingly in them. It would not be reasonable for them to make such a claim. No English speaking child gains an education in the written vernacular English system without years of schooling. Neither will the Indian youth or adult gain a knowledge of the written Indian vernacular, except by years of schooling.

Our experience and observation show that the Indian child may gain an intelligent use of the written English language nearly or quite as quickly as he would an intelligent use of the written vernacular Indian system. If this be so, then comes the question of relative value to the possessor of the two languages.

In the one case he has thrown open to him all the avenues to the greatest store-houses of knowledge in the world, and is only limited in his acquirements by his own application and capacity. On the other hand, after having spent about the same time in acquiring the Indian language, he is limited to the allowance to be had from one or two little monthly newspapers, added to the Bible and a few hymn and school-books.

—The intelligent possession of the one language draws him upward and attaches him to one of the greatest and mightiest nations of the earth, and helps him pull his birth nation that way and gives him greater power to help it.

The possession of an intelligent use of his written mother language without the English only tends to prolong his alienation from the English, and to unify and strengthen his disposition to remain a separate people.—*The Morning Star*, Carlisle, Pa.

—The Indian Bureau has decided that all instruction given in Indian schools must be in the English language, that no other language must be taught, and orders have gone forth to that effect. Commissioner Adkins, writing to General Clinton B. Fiske, states that this order will be carried out notwithstanding the opposition against it; he says:

“I am thoroughly convinced an Indian cannot become useful and civilized unless he is educated in the English language. If the Indian

is ever to become a citizen as the land in severalty act contemplates, he must know the language of the constitution, the laws and the people.”

—Reports at the office of Indian affairs indicated that, as a rule, the work of allotting the Indian laws in severalty is progressing satisfactorily. In some instances, however, there is opposition to the abandonment of the tribal system. Probably some chiefs, like white politicians, are reluctant to abdicate and go to work for an honest living.

The Mohonk Conference.

The Mohonk Conference on Indian affairs in September, 1887, resulted in the drafting of a “platform” embodying the views of the members on various matters relating thereto. It congratulates the country on the notable progress toward a final solution of the Indian problem which has been made during the past year, in the passage of the Dawes’ bill, providing for lands in severalty to Indians. It considers that further legislation will be required to fully realize the expectations of friends of this measure. It asserts that the new era lays on the Christian churches of this country new and grave duties, because before them it lays new and larger opportunities. It advises a general meeting of representatives of religious bodies for co-operative action. It insists that the Government has no right to prohibit voluntary missionary organizations from teaching the vernacular in Indian mission schools. It urges that the Government, out of Indian trust funds, enlarge its educational work for the Indians, and that Christians everywhere unite in most vigorous efforts to prepare the Indian for citizenship as rapidly as the Dawes’ bill will confer it on him. It commends Industrial education and the use of the English language only in all Government schools, and even in missionary schools “as fast as the requirements of proper religious instruction will permit.” Finally, it calls for the application of Civil service rules in the Indian department, and “demands the absolute divorce of the Indian Bureau from party politics in all its appointments and removals.”



SYSTEMATIC AND PROPORTIONATE GIVING.

REPORT OF THE COMMITTEE OF THE MINNESOTA BAPTIST CONVENTION ON SYSTEMATIC BENEFICENCE.

MR. PRESIDENT, AND BROTHERS OF THE CONVENTION:—

EVERY CHRISTIAN OUGHT TO SET ASIDE FROM ALL RECEIPTS OF INCOME, AT THE TIME OF RECEIPT, A PORTION, WHICH MAY BE VARIED ACCORDING TO HIS PROSPERITY, FOR THE CURRENT EXPENSES OF HIS CHURCH AND ALL OBJECTS OF CURRENT DENOMINATIONAL BENEFACATION, AND TO PAY THIS PORTION WEEKLY, OR AS HE RECEIVES IT, INTO THE TREASURY OF THE CHURCH ON THE LORD'S DAY.

We believe this to be God's plan for the regular worship of His people in giving. Upon it, the hundred and ninety Baptists churches in Minnesota ought, in our opinion, now to unite. There should be a preconcerted simultaneous general movement among us to secure, if possible, its adoption by every church member. Such a general movement, it is hoped, this report may in some degree promote.

Your committee will first explain a little more fully, point by point, what the plan contemplated is; second, present some of the principal considerations that recommend the plan, at the same time noticing the objections most likely to be urged against it; third, show why just now is an exceedingly opportune time to set the plan in operation; and finally, suggest certain practical ways of commending the plan to universal, hearty adoption, both by churches and by individual church members.

What The Plan Is.

1. The plan is, that each one shall set aside from all receipts of income, at the time of receipt, a portion, which may be varied according to his prosperity, for the current expenses of his church, and all objects of current denominational benefaction, and pay this weekly, or as he receives it, into the treasury of the church on the Lord's day. A large part of our church membership is composed of children, wives, aged and dependent persons, who have little or no means which they can call their own. Of the adaptation of the plan to these we shall speak later in the report. We have now in mind receivers of income, persons who receive monetary proceeds from their labor, their business or their property, above their necessary business expenses. Each person may fix for himself the proportion which he shall set apart for the Lord. It is a matter between himself and his God. But the proportion should be chosen intelligently, in view of all that God has said upon the subject, obediently, devoutly.

The proportion chosen should be taken from all items of income, as nearly as possible at the time of receipt. Obedience to this rule will

soon become a fixed habit. The Lord's portion should be set apart, not mentally, nor on one's books merely, but actually, the money itself being separately deposited in a bank, or in a receptacle provided at home. The fund should be deposited with the treasurer of the church on the first Lord's day after any receipts of income. Each contributor may be provided with envelopes for this purpose, properly designated and suitable in form and material. The treasurer should distribute all the deposits of each individual to all objects chosen, according to a schedule of ratios handed in by the giver himself when he adopts the plan. Blank schedules should be furnished to each giver to be filled out and returned to the treasurer. The following form may serve as a guide:

Beginning with..... 1887, until further notice I promise to set aside for the objects of Christian Benefaction named below.....per cent. of my income as I receive it. The Benevolent Fund so created I will pay weekly or as I receive it, into the treasury of the church on the Lord's day, and hereby direct the treasurer to distribute all sums so paid in as follows, until otherwise ordered:

For Pastor's Salary and Church Expenses	per cent.
For Relief Fund of the church.....	per cent.
For Foreign Missions.....	per cent.
For Home Missions (The Nat'l Soc).....	per cent.
For State Missions (The Minn. State Con.).....	per cent.
For Church Edifices in Minnesota.....	per cent.
For Publication Society.....	per cent.
For Ministerial Education.....	per cent.
For Woman's Foreign Mission Society.....	per cent.
For Woman's Home Mission Society.....	per cent.
Total.....	100.
Remarks.....	
Signature.....	

Observe that the card provides that the percentage chosen may be varied with varying prosperity on notice to the treasurer. It is desirable that such notice be given, in order that the current expenses of the church may be adjusted so far as possible to the probable receipts. Observe that the card also provides for any change in the ratios of distribution which the varying needs of our denominational societies or of the church treasury may suggest to the giver. The treasurer need not make the actual distribution weekly, as this would entail a needless labor, but keeping an exact record of the contributions of each individual, he may distribute monthly or quarterly, and remit to all the objects designated. Such in details is the plan proposed by your committee. The main point of insistence, however, is the law of regular and proportionate giving. The details of practice may be modified to suit the habits or local circumstances of the church adopting it.

Reasons For Its Adoption.

2. We now consider some reasons why this plan should be adopted. The first is that proportionate giving is God's will for the benevolence of His people. The rule may be derived from many passages both in the Old and New Testament; it is based on the primal relations of

God and the soul; it accords with the whole analogy of the faith. In view however of the literature already before us, in which these truths have been clearly presented, we confine ourselves now to a single passage in the New Testament in which as we believe the law of proportionate giving is authoritatively enunciated, and the rules for giving it practical effect are plainly written. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come." I Cor. 16:1, 2. (Revised Version.)

The several clauses of this scripture should be carefully considered. (1.) Now concerning the collection for the Saints. This then was a recognized and accepted object of current church giving. It continued, we suppose, so long as the need continued, or so long as the opportunity was afforded. It was of the nature of a regular object of current church benefaction. As I gave order. so do ye. The Apostle is imperative. The matter is not left to the convenience or the discretion of those to whom he writes. (2.) On the first day of the week let each one of you lay by him in store. The laying by was to be on the Lord's day; it was therefore to be an act of worship. (3.) On the Lord's day, regularly and habitually therefore as the income was received. It was to be weekly rather than monthly or yearly, because, as we suppose, the majority of the Corinthians received their income weekly. The principle involved is that of giving the first fruits, that of laying by from the income as soon as possible after any receipts. (4.) Lay by in store as he may prosper; proportionately therefore, the sum each time laid by was to be proportionate to the amount received. (5.) The Apostle does not here command the giver to choose a proportion that he must invariably and under all circumstances employ. The percentage itself may be changed with varying prosperity. (6.) The Apostle commands each to lay by in store, on the first day of the week, rather than to hand in, on the first day of the week, obviously because he was absent at this time, and no provision had as yet been made for the reception of the gifts. This belongs to the local coloring of the system. (7.) Paul elsewhere says that officers must eventually be appointed to receive and convey the gifts to their destination.

Now the system which we commend exactly fulfills the spirit and purpose of these apostolic rules at every point, divesting them of what is merely local. It provides that for all current objects of church bestowment, according to (1) above, each one shall lay by in store as an act of worship, according to (2) above as nearly as possible at the time of any receipt, according to (3) above, a proportion of his income, according to (4) above, which itself may be varied with varying prosperity, according to (5) above, and that he shall deposit this on the Lord's day, according to (6) above, with a chosen officer of

the church for distribution, according to (7) above. The system is thus designed obediently to meet the spirit of each one of the Apostolic requirements.

That the rules of conduct laid down in the Epistles are everywhere obligatory is admitted by all Christians. Even where individuals or churches are specifically addressed, the principal involved in any command is held to be universally binding. It happens, moreover, in case of this particular Epistle, that though it is addressed first to the Corinthians, it is written not only to them but to "All that in every place call upon the name of Jesus Christ, both their Lord and ours." Paul states thus in the beginning of the letter, that the rules of conduct set forth in this Epistle are designed to be universal. In case of the particular admonition we are now studying, we have still further evidence of universality of application. For the Apostle says he has ordered the churches of Galatia to do the same thing. The proof from all these sources combined is irresistible, that the Holy Spirit designed the practice of proportionate giving for all objects of regular benefaction to be a fixed and authoritative rule of the Christian life. It is therefore obligatory upon us.

Observe finally on this passage, that the Apostle lays down this rule in order for one reason, to avoid the very method of benevolence now current among our churches—the method of collections. "Do this," he says, "that no collection be made when I come." A collection is sometimes better than nothing. The Apostle intimates that he would be obliged to resort to a collection if the Corinthians should disobey him by failing to lay by in store regularly and proportionately as he commands. The collections which the Apostle wished to avoid, would have been precisely such doubtless as we are accustomed to take. He would have made an earnest appeal as we are accustomed to do, a transient impulse of benevolence would have been created, such as we are accustomed to create, the Corinthians, under the excitement of the hour, would have made a spasmodic effort, perhaps, to raise a generous sum, and such funds as they happened to have on hand, and could spare, and much, perhaps, that the more responsive could ill spare, would have been bestowed. Now that sort of thing the Apostle seeks to prevent. He wishes to avoid it, and to avoid it by forestalling the need of it by regular and proportionate giving.

Let us pause here a moment to consider the objections to this method of giving through collections. It is enough indeed that the Scriptures name it for condemnation. But the condemnation will appear more vivid and reasonable, if we consider the probable grounds on which it rests. All bestowments should be made directly to God, spontaneously, in worshipful recognition of His providential care, and of His ownership of all we have and are. The duty of giving is not created by appeals to our benevolence; our gifts should be independent, therefore, of such appeals, and as regular and

constant as God's gifts to us. The system of collections practically ignores this vital principle of giving. Its effects unintended, yet none the less real, is to base in the giver the primal obligation to give at all on the fact of a solicitation, the amount he shall give on the impulse of the moment, or the money on hand, the time of his giving on accidental circumstances. The churches subtly inducted into the error that the duty of giving springs primarily out of the fact of an appeal, and that if no appeal were made no obligation would exist, are tempted to look on all appeals as invasions of their peace, or impositions on their good nature.

The system so benighting to the churches, has a powerful reflex influence upon our denominational societies. It tends to degrade them into mere machines for extorting money from unwilling churches, and of necessity it must tempt them to unholy rivalry and jealousy. The system is unworthy in that it secures for God's service not the first fruits of our increase, but any fruits that happen to be on hand. It tends to dry up the fountains of benevolence. Many who happen to have nothing in hand when the collection is taken give nothing and easily form the habit of giving nothing. Many give a trifle from the little they have in hand, and easily form the habit of niggardliness. Some more inexperienced or emotional give more than at the time they can afford, to repent when the exciting cause is removed and the pinch comes, and resolve never to be caught again. Our denomination has been pursuing the very system which the Apostle explicitly, and with emphasis, points out as a thing to be avoided. The result is, that of late years notwithstanding enlarged opportunities and the increasingly powerful appeals of our Missionary Societies, our gifts have not even kept pace with the growth of our denomination in wealth and numbers. The system is marked for avoidance in the Scriptures, it throws the true principle of giving into eclipse, it defrauds the Lord, experience has proved it to be totally inadequate.

But we can pursue objections no further. They are too numerous, and indeed there is little need. The fact is that our whole system of benevolence and church financiering is a thorn in the denominational side. It is the great trial of every church, the vexation and discouragement of every pastor, the constant despairing wail of every society, the threadbare and distressing theme of every association, convention and anniversary. We are reaping the bitter fruit of neglect of God's plan and disobedience to His authority.

We turn now to some further reasons why the rule of regular proportionate giving should be adopted. Benefaction by this plan is attended with very much less inconvenience and difficulty. As soon as he receives an installment of income, the giver lays by in store from it a portion for the Lord's treasury. He gives from what he has, not from what he has not. His gift does not plunge him into debt. He gives each time only a small portion of what is in

hand; his gift, therefore, does not embarrass him. The proportion being fixed and the practice a regular law of his action, he adjusts his expenses and all his financial transactions to this fact. His benefaction is not thrust suddenly into his financial affairs as a disturbing element unforeseen, or at least unprovided for. Thus God's plan does away altogether with the vexations and embarrassments which even the generous and well disposed of his people meet under the collection system. God's plan affords relief to that class of Christians who are robbed of a part of the joy of giving, by distressing thoughts as to whether they have given the exact amount that God demands. Having fixed with their Heavenly Father the proportion that they should give, they have only to apply the rule to their income as they receive it, and it is their privilege at any time of increased or diminished prosperity to change the proportion.

The ease, the convenience, the regularity of this practice act directly to increase the aggregate of gifts, and besides the system automatically takes advantage of any increased prosperity, even the least, to increase the gift. Unusually large crops, a rise in wages, the fruits of successful speculations immediately augment the flow into the Lord's treasury, sometimes by large sums. Moreover, it is on proportionate, and not impulsive or spasmodic giving, that all the Lord's promises of *increased prosperity* are based. It is when God is recognized as a silent partner with a fixed share in the profits, that he promises to make business prosperous. This is the "Herewith" by which he has said, "Prove me now." God's people, therefore, in adopting this plan may expect increased goods, and the profits of the Lord, if we may reverently use this expression, will be correspondingly enlarged. Pastors' salaries will be more bountiful and more prompt, and all the enterprises of the church will be blessed with abundant resources.

But great as these benefits are we do not suppose them to be the chief reasons for God's choice of this rule. The chief point is the spiritual blessing to the benefactor. All items of income as received should be gratefully acknowledged in a practical way as coming from God, and regularly dedicated to Him, a part representing the whole. Giving thus becomes an act of worship, and worship in its most vital and acceptable form: grateful recognition of God's relation to us, and loving consecration of the whole being to him. This we take to be the essence of all true worship. The practice cannot fail to exert a powerful influence upon the whole conduct of life and especially upon the business life. God becomes a silent partner. The consecrated giver will be daily invited by this acknowledged relationship to consult God in the practical conduct of his affairs. He will recognize the invisible presence of God in his counting room, his workshop, his field, in all the paths of his daily toil, and in all his business transactions. The system educates into a daily walk with God and tends to illumine and glorify with a divine light all the daily activities.

Should Be Generally Accepted.

3. As stated we have reason to believe that regular proportionate giving will prove generally acceptable to the churches. If this is God's plan, it becomes the duty of pastors to urge it, whether at first it shall prove acceptable or not. If it is God's plan it will certainly prevail in the end. But we are sure that a careful presentation of the principle, together with the great and authoritative motives to it, will prove to the timid and doubting unexpectedly successful. To give proportionately and regularly as he receives, is something that every person can do. The fact that Jehovah enforced such a system upon the Jewish people, and that for centuries, is a demonstration of its practicableness. In most of our churches the majority of givers are wage earners, and receive a fixed income weekly or monthly. With them to give a portion when received is as simple as possible. Merchants, tradesmen and manufacturers can generally approximate very closely at any time their profits for the year. They can take a fixed proportion of their estimated profits for the weekly offering, and correct for the year at the time of the annual invoice. Some persons exceptionally situated will ask a little time to adjust themselves to the new system, some will need a little instruction as to what constitutes income, technically so called. Some will require a more careful system of monetary records than they have been accustomed to practice. But there is no present difficulty in applying this system that did not exist in greater degree in Old Testament times, or in the early days of the church. It has only to be clearly understood and wisely encouraged to be adopted, we think, by the majority of our church members at once, and by all in a little time; nay, it will be hailed with sincere gratification by a large and influential number from the first, as settling on a biblical basis a long vexed and harrassing question.

Before leaving this part of our subject we mention the three most prominent objections ordinarily urged against the system. The first and most specious is that by this plan no one pledges a fixed sum either for the pastor's salary or for any other object. Now the practical force of this objection is derived from the supposition implied in it that because no fixed sum is promised, but only a proportion of the income, therefore the sums actually given will be smaller. When this is once stated, it refutes itself. We doubt if any one can be brought to believe that this system will not produce a greater aggregate than the system of pledges and collections. The whole trend and tendency of the system, and of every element in it, works to increase and not to diminish benevolences. And besides this, the contributions coming from first fruits and not from unused remainders after selfishness has been satisfied, all salaries and gifts will come in promptly. May not God's laborers safely trust their hire to his system devised in view of their needs? Another objec-

tion urged is this, viz.: that this system does not provide for extra occasions where large benefactions are required, such as church building, educational endowments and other similar enterprises. Neither is it designed to provide for them. Such extra and occasional demands are met in the New Testament by special gifts. We have abundant examples both in the Old and the New Testaments for this kind of extra giving, to meet a peculiar exigency. Such, for example, was the general and spontaneous surrender of all property soon after the day of Pentecost. The system provides only for the regular expenses and beneficences of the church. Special occasions will require special gifts. The last objection which we deem worthy of naming is that the system makes no provision for that very large number of givers who have no income that they can call their own—children, minors, wives whose husbands do not give them, as they ought, a regular allowance. But the plan may be applied to them with equal ease and convenience. Most wives do receive something from their husbands to be used for the cause of Christ. Such can return the schedule of ratios filled out with proportions for all objects named. The promise to give a certain per cent. of the income can be left blank. Children do generally receive occasional allowances of spending money and are accustomed besides to earn something for their own. Special pains should be taken to teach the children to sign the card, and to devote a certain proportion of all sums that come to them in the Lord's uses. Thus the plan becomes a powerful educator to the young. The system possesses many incidental advantages that will commend it to the churches. It will save the trouble of the annual subscription, the stream of benefactions will continue without abatement during a vacancy in the pastorate, the embarrassment of personal solicitation and collection will be avoided. The system is convenient, flexible, and universal in its adaptations. A little tact, wisdom, patience and persistency are all that is required to secure its general adoption.

An Opportune Time.

4. As intimated at the outset, we think that just now is an exceedingly opportune time for pastors to introduce this plan, and that a concerted and simultaneous movement in this direction will greatly facilitate the work of each. Pastors will have much just now to strengthen their hands in the attempt. At any time, indeed, they could take the principle before their people with divine authority. That of itself ought to be sufficient. But just now they will find many special reinforcements. The system of proportionate giving is now in use by thousands. The literature of the subject is abundant, powerful and easy accessible. It has already been widely disseminated. Our Missionary Union is now urging regularity of giving with all its great power, and multiplied facilities. Among our Baptist churches there

are few in which some of the members have not been quietly practicing the principle for themselves, and every such one will come to the front to support the pastor, and to urge the plan on the brethren out of a richly blessed experience. Many of the members will instantly welcome the plan as settling for them a harrassing question. Many of our churches have already been educated in this direction by the envelope system of weekly payment towards all the current expenses of the church. The majority in our churches are women, and the teaching and practice of our women's societies will prove to have been a powerful educator in this direction and a strong reinforcement to the pastor. The churches have seen by painful experience the inadequacy of our old methods, and the providence of God has, for some years, in a great variety of ways been leading them towards this plan. The thing is in the air, public sentiment is ripe for the change, and now is the time for it.

Let every pastor confer a great blessing on his church and make his pastorate gratefully memorable, by introducing this plan. If anything more is needed to strengthen his hands, it will be furnished by the unanimous resolution of the pastors and delegates here convened to seek the adoption of the plan at once in their respective churches. Such a resolution will furnish every pastor the occasion which he wants. It will open his pulpit and the hearts of the people for the theme, it will create a strong presumption in favor of it at the outset. It will back every pastor by the public sentiment of the State and the practice of his brethren.

How To Work It.

5. A few words as to practical methods. We are well aware that every pastor must adapt his method to his own circumstances and local surroundings, and that no method of procedure will be universally applicable.

We suggest, however, that pastors first secure the allegiance of the deacons and other official members of the church, by personal conference, then call a private meeting of the officers and others most interested. Let these formally resolve to present the method to the church, and to support it. If this action can be secured, the formal adoption of the plan by the church will be assured. Then let the pastor preach on the subject and make it the theme of the prayer-meeting. A carefully selected committee should be appointed who will apportion the work among themselves and personally solicit every member, and where needful help to make out the card. The committee should be furnished with abundant literature to leave with those who will ask time, and require light as to the proportion to be fixed. This literature may be had from any of our secretaries, free of charge.

In concluding this paper already far exceeding the usual limits, your committee wish anew to express their confidence in the piety, consecration and liberality of the Baptists of Minne-

sota. We believe that the more influential members of every church will cordially adopt the principle of proportionate giving at the outset, and that the Divine Spirit will finally lead to its universal acceptance.

Respectfully submitted,

F. T. GATES,
H. C. MABIE,
D. D. MACLAURIN,
B. F. SIMPSON,
W. A. SPINNEY.

"The harvest is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2.

FROM THE FIELD.

"Watchman, What of the Night?"

GLEANINGS FROM THE GERMAN FIELD.

BY REV. J. C. GRIMMELL.

Annual Conferences. The 160 German Baptist churches in the land are organized into five conferences, which have lately held their annual sessions. *The Eastern Conference* comprising the Eastern and New England States and Canada, met with the First German Baptist Church, Brooklyn, E. D., Sept. 14-19. There were present 83 delegates from the 53 churches. Baptisms reported, 398; total membership, 5,665; Sunday schools, 60; scholars, 7,093; contributions for Home Mission Society, \$2,500; for Foreign Missions, \$1,200; for German Department, Rochester Theological Seminary, \$1,200; for Church Edifice work, \$6,000. At the missionary meeting of the session great enthusiasm prevailed and nearly \$1,000 were pledged for Home Mission effort. The addresses by the honored Secretary of the American Baptist Home Mission Society, Rev. H. L. Morehouse D.D., and the wide-awake Superintendent of the Church Edifice Department, Rev. O. C. Pope, D.D., went far to achieve this splendid result. Three chapels had been erected during the year. Two missionary churches have become self-sustaining. Two newly recognized churches were received into the Conference. As this was the Thirty-seventh Annual Session, it was gratifying to hear reminiscences from Deacon G. Felsberg, of Philadelphia, who participated in the organization of the Conference, then comprising but five feeble churches. Their pioneer pastors have gone to their reward, but their work remains, ever gaining in strength and efficiency. Those five churches

in 1851 have increased to 160 in 1887, which, as stated above, comprise five conferences. The obituary committee reported eighty-seven deaths, among which quite a number of constituent members of different churches were named, together with Rev. Carl Roos, one of our pioneers, and Rev. Edward J. Deckmann, one of the wisest of counselors and most successful of pastors.

The Northwestern Conference met with the church at Elgin, Ia., Sept. 21-26. Reports from forty-six German Baptist churches gave: Baptisms, 212; total membership, 2,957; Sunday schools, 56; scholars, 2,800; contributions for Home Missions, \$1,150; Foreign Missions, \$403.15; education, \$500; Church Edifice work, \$2,500. Four new churches were received into the Conference. During the session sinners were awakened by the faithful preaching of the truth, and gave unmistakable evidence of a sincere turning of the heart to God.

The Central Conference met with the church at Peoria, Ill., September 28 to October 3. Reports were received from twenty-nine churches. Baptisms, 190; total membership, 2,600; Sunday schools, 38; scholars, 3,500. One recently recognized church was received in the Conference, and two new chapels had been dedicated during the year. The German population in the Middle States comprised by this Conference is largely migratory; nevertheless the churches have more than made up their losses by the addition of new converts. Contributions for Home Mission work, \$1,800; for Foreign Missions, \$400; for education, \$500; for Church Edifice work, \$2,000.

The Southwestern Conference met with the German Baptist Church near Columbus, Neb., September 28 to October 3. It comprises thirty churches, of which thirteen are in Kansas, five in Missouri, six in Nebraska, and three in Oregon and California. Baptisms, 150; total membership, 2,030; Sunday schools, 40; scholars, 1,900. Contributions for Home Mission work, \$900; for Foreign Missions, \$500; for education, \$346; for Church Edifice work, \$700. Two churches had been organized and two new chapels dedicated during the year. An item of interest reported from Alma, Mo., may be stated. The English-speaking population had drifted to other parts, leaving a Baptist chapel without occupants. One of our missionaries, Brother F. Greife, began his labors in the house endeared by so many precious memories of a glorious past, preaching the self-same Gospel in the German tongue, and there is now a flourishing church of baptized believers. A Baptist church with the same name, English in 1870, German in 1887, but Baptist all the same. A wonderful country and a wonderful work of grace! This item loses none of its interesting features by the fact that there is also another Baptist church in the country which was intensely German in 1860 and is entirely English tongued in 1887. But it also is Baptist all

the same. It will be well to take care of the work of evangelizing our heterogenous mass of population, leaving to time the question of nationalization. Some things will take care of themselves, but men lost in sin will not take heed of their soul's salvation unless they are taught in a way they can understand.

The Texas Conference met with the church near Harwood, October 18th. It comprises nine churches, with a total membership of about 400. Its territory is quite large, and the opportunity of doing good as great as 300,000 Germans living in Texas can make it. Last year the churches reported seventy-five baptisms. They uphold twelve Sunday schools, with 320 scholars. Three churches have been organized during this year and several promising missions begun, while two new chapels have been dedicated to the service of God's hopeful children.

Surely these figures are cause for gratitude to God for what has been accomplished within a single generation; but there is not the slightest room for complacency. Compared with 150,000 German Methodists and 120,000 of the German Evangelical Church, each organized in a half score of conferences, with hundreds of thousands of dollars at their service—yea, compared with 600,000 German Lutherans, organized into influential Synods, and led by men of learning and literary renown, and to one and a half million of German Romanists, bowing in absolute obedience to a sceptre in the hand of a foreign Italian—these thirteen or fourteen thousand German Baptists may well stoop as low as did Gideon's feeble band to drink of the stream of divine inspiration if they would stand in the uneven conquest. Surely this is not the time for squabbling over secondary questions of national polity. This is the day of battle, and the cross of Christ shall win!

—If space will permit, I add two items taken from recent reports: Rev. J. H. Meyers, German Missionary at Scranton, Pa., began a promising work in one of the smaller suburban towns. The meetings were well attended, and great interest was awakened in a community largely composed of Romanists. When this fact became known, two nuns were sent to visit every home repeatedly, warning the "faithful" to keep away from the man with the Bible, and the result has been to thin out the meetings and cause public efforts to appear useless. Brother Meyers, however, has not given up the fight, but, borrowing the tactics of Rome, carries on the work in the homes of the people. His self-denying course of missionary visits he believes to be promising of ultimate success. Being himself a descendant of Roman Catholic ancestry, his whole heart is in this work, of which, by the grace in Christ, the readers of the MONTHLY will yet hear encouraging results.

—Referring to difficulties, calls to mind the experience of one of our recently appointed missionaries,

Brother L. Wiesele, whose marvelous conversion and call to the ministry were read in the June number of the MONTHLY. As soon as it became known that the German Baptists had decided to organize a church—the first German church of any kind in Coal City, Ill.—a Lutheran pastor was sent upon the field, calling upon every German to have his or her name placed, as a “true Christian,” upon the roll of a regular church of Luther. He has since built a German-American day school, meanwhile preaching polemics against “Anabaptist heresy.” Brother Wiesele, however, has, during the summer, repeatedly led willing converts into the baptismal waters, and is as busy as a beaver in building a chapel by the aid of God and the Church Edifice Fund.

THE GERMANS IN AMERICA.

BY PROF. CALVIN THOMAS.

“In the decade 1831-40 our German immigrants numbered 152,434, and in 1841-50, no less than 434,626. It may be of interest to mention incidentally that the other great replensher of our population, Ireland, contributed during the two decades just mentioned respectively 207,381 and 780,719 souls. By the census of 1850 it appears that there were then in the United States 583,744 persons who were born in Germany. Those born in Ireland numbered 961,719. From 1880 to 1885 the German influx reached 940,000, the highest number in one year, 1882 being 250,000.

“The recent large influx, culminating in the phenomenal figure of 1882, is to be explained in this way: directly after the war with France, Germany enjoyed for a time an unnatural and inflated ‘prosperity.’ Then came the reaction and the inevitable hard times which impelled multitudes of Germans to cross the ocean.

“The following table presents a list of the ten states which then had, in absolute numbers, the largest German population. These numbers found in the first column are of course no longer accurate, but the ratios found in the second and third columns are probably much the same now as in 1880:

Ten States having the most Germans in 1880.	Total German population.	Percentage of Germans to total population.	Percentage of Germans to total foreign born population.
New York,	355,913	7	29
Illinois,	235,786	8	44
Ohio,	192,597	6	48
Wisconsin,	184,328	14	45
Pennsylvania,	168,426	4	28
Missouri,	106,800	5	50
Michigan,	89,085	5	23
Iowa,	88,268	5	34
Indiana,	80,756	4	56
Minnesota,	66,592	8	25

“From these figures it appears that the Germans abound especially in that part of the country which was once the great North-western Territory, and in the states contiguous thereto. They have in general avoided New England and the South. How marked this avoidance has been can be seen from the fact that the entire German population of the New England States was, in 1880, only 36,348, or a little more than half of that of Minnesota. The ten States, Alabama, Arkansas, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia footed up but 31,915 Germans, and of these nearly a fourth were found in West Virginia. On the other hand the four States of Kentucky, Louisiana, Maryland, and Texas showed a German population of 128,716, of whom nearly half were found in the cities of Baltimore, Louisville, and New Orleans.

“If it be asked what the cities are where the Germans are most numerous, here is a list of the first twelve in the order of their pre-eminence in absolute numbers of Germans. The figures indicate the percentage of Germans to the total population of the city. New York, 13; Chicago, 15; Philadelphia, 6; Brooklyn, 10; St. Louis, 13; Cincinnati, 18; Baltimore, 10; Milwaukee, 27; Buffalo, 17; Cleveland, 14; San Francisco, 8; Detroit, 15.

“The Germans in America are, as a rule, an industrious, honest, and thrifty class of the population. They work and they ‘get ahead.’ They probably contribute less than their *per capita* share to our prisons and poor-houses. German tramps are not abundant. In public and private life the Germans stand for integrity and fair dealing, and where ‘boodle’ is king they are but sparsely represented.

“They are, as a people, much given to thinking. Even the less highly educated among them are prone to theorize and to go into the rational grounds of things. The German loves the appeal to argument and is fond of getting down to first principles. On the other hand the great historical vice of the entire Germanic race, intemperance in drinking, flourishes painfully among the Germans of to-day. The prodigious increase in the American consumption of beer, which has been going on for the past quarter of a century, has been in the main due to the presence of large numbers of Germans among us. They have used more and more of the beverage themselves and have taught their American cousins to do likewise.

“In general the Germans have been and still are a powerful solvent in the disintegration of Puritanism which has long been going on. They have not the Puritan tradition behind them and do not like it, whether it manifests itself as a system of beliefs or as a code of observances. Where Germans predominate, the Puritan Sabbath has to give way. The Germans are prominently represented in every field of industry, both manual and mental. They have added enormously to the intellectual forces of this country, and they have furnished us with vast numbers of good workmen, skilled and unskilled. On the other hand

they do much more than their share of retail liquor selling, and they have a painful pre-eminence in supplying us with those seditious 'oral laborers' and ranting revolutionists that now infest many of our cities. It is not pleasant for an admirer of the German people to read over the names of the Anarchists lately condemned in Chicago."

The Chautauquan, November, 1887.

Self-Supporting.

COLORADO.—Rev. E. Nisbet, D.D., of Denver, writes that the Calvary Church will be self-supporting after January 1, 1888. This is the church to which Brother Yerkes gave so much of his energies, dying while its pastor. The past year under Dr. Nisbet has been a good one, and with the growth of Denver the church must soon become a strong body. Our benediction follows the child as she takes leave of the mother society.

NEBRASKA.—Rev. E. A. Abbott, of Nelson, reports decided progress the past year. But he has worked with his own hands to accomplish some of the results mentioned :

"The year has been one of advance to the church, thirteen being added to its membership. Securing a subscription of \$930, we have built and completed the largest and best furnished church edifice in town, at a cost of \$1,500.

"A new pulpit Bible was received a few days ago from Dr. Griffith, and our church hopes to secure a donation from our Home Mission treasury in New York. I painted the church myself, secured the subscription, and have collected the most of the funds so far, besides having three preaching appointments. The drouth the past season hit us hard, and money is very scarce."

KANSAS.—In Southwestern Kansas are thirty-one counties embraced in the Arkansas Valley Association. A year ago in this great area there were only twenty-eight churches. A correspondent of the *National Baptist* tells of the great progress since :

"Rev. W. W. Willis, once a pastor of the Eleventh Church, Philadelphia, has been on this field nine months, and has traveled 5,000 miles, and organized twelve churches. Twenty-two churches applied for membership at our annual meeting at Raymond. They report 338 members. Add to this 314 new members in the old churches, 162 of whom were baptized the past year, and the aggregate, 652, represents a good year's work. Many more churches could be organized if men and money could be had to furnish them pastors. The Home Mission Society should be very close to the great Baptist heart. It is doing a work beyond all human calculation right here in Kansas; it is doubtless as true in all the great West.

"The Baptists of the East may read of the glorious work of the Home Mission Society here in the West; but you need to see it. There is no other organization so loved, for none has been so helpful. These twenty-two new churches, with the unmeasured possibilities of the future, exist because that Society held out its strong arm to support. Where would Kansas with its 600 Baptist churches and 28,000 members be, if there had been no Home Mission Society? These figures might have been doubled if that Society could have met the demands upon it. There is need now of twenty earnest men here in the Southwest; but more men means more money in the Home Mission Society treasury."

INDIAN TERRITORY.—Rev. Daniel Rogers writes : "I have just returned from our Cherokee Baptist Association. Our meetings were interesting. Over 100 baptisms were reported. From four or five of our churches no statistics were sent, as their delegates failed to reach the meetings. In two of these churches I have learned of sixteen baptisms. I suppose there were at least 125 baptized in the churches comprising the Association. I have not received reports from the Association of the Cherokee Colored Churches, which drew off and organized last year.

The Association has taken an advanced step in missionary work. It was recommended to raise \$300 for this purpose; \$150 for work in the Cherokee nation, and \$150, if so much should be needed, from the Association toward supporting a missionary teacher at the Wichita Agency.

SOUTHERN CALIFORNIA.—Rev. C. W. Gregory, of East Los Angeles, furnishes facts of special interest about the progress of our cause there. It is refreshing to learn that our mission churches there do not propose to be "babes" in the lap of the mother society any longer than absolutely necessary. He says :

"I cannot well tabulate my work for the past quarter. I have traveled about 450 miles mostly by buggy, have visited many new fields, and am doing my utmost to work up new interest at about half a dozen points. I have spent some time at Banning, and have succeeded in placing the Rev. S. J. Nunn, of Spring Valley, Minn., at this point as resident pastor, he caring also for Beaumont and San Jacinto. At Beaumont we have secured two church lots by contract, on condition of building in two years. At San Jacinto I think we can secure lots, and shall organize with about a dozen members. We are grateful that so efficient a brother is secured for this important region. We have organized with twelve members at Alhambra, seven miles east of Los Angeles, and hope that a missionary pastor may be secured for this point and the fast settling San Gabriel Valley. On the 13th of November we organize a church at Redlands, seven miles from San Bernardino. Lots are

secured and there is a hopeful outlook. Oh, that it were possible to put more money into the work in Southern California just now! This is a golden time to strike, as churches will rapidly become self-supporting. All the older churches, if we except Banning, which has never had a resident pastor, decide to dispense with missionary aid, but *new churches* call loudly, and with the determination—which we insist on as a principal—of not calling for a babe's portion more than one or two years at the outside. Our churches feel warmly towards our beloved Home Mission Society, and more will be done for Home Mission collections, as you will find in the future. Would that it were possible for you to see the tide of increase, and the grand possibilities for the Baptists to regain position and prestige lost years ago. It may be possible that during the winter individual members of the New York Board may come this way and see for themselves the opportunities of the hour."

WASHINGTON, D. C.—That our help in mission work at the Capital of the Nation has not been in vain is seen by the following paragraph, which we take from the correspondence of our religious papers. Brother Ellyson is maintained in part by the Society.

The Anacostia Baptist Church is the wonder among Baptist missions in this section of the country at least. In less than four years, under the pastoral care of Rev. O. Ellyson, the little faithful and courageous band of Baptists living in that vicinity, who very recently came into church life, have erected and nearly, if not entirely, paid for a beautiful and suitably located house of worship, secured other desirable church property, and have increased their membership in the meantime quite as rapidly as is conducive to the permanent prosperity of the church. This church is located in the midst of an intelligent and enterprising community, and with the eastern branch of the Potomac, nearly a mile wide, between it and the western section of Washington, it has the whole of the eastern section of the District, so far as the other Baptist churches are concerned, to itself; and we see no reason why Brother Ellyson and his collaborators may not push their lines far out into the country east and southeast of Anacostia and establish the Baptist cause among the people living in those populous regions.

WASHINGTON, D. C.—Rev. W. B. Johnson, who, in addition to his teaching in Wayland Seminary, has the charge of a church, sends good news of the interest in his church.

"A glorious revival is in progress at my church. We have nearly sixty inquirers and a large number of converts; besides the spiritual interest, we are doing well financially, having raised nearly \$2,000 for my new building this year, and \$1,000 incidental expenses.

The Seminary opened with great promise. The First Washington and Mt. Bethel Associations en-

dorsed the Seminary, for the first time since our troubles, etc.

Several young men of piety and influence from the District churches are at the Seminary, which shows a change in popular opinion."

VICTORIA, B. C.—Rev. Walter Barss, who, during about five years' labor at this important point, succeeded in building a fine house of worship, gathering a large congregation and adding many to the church, has these good words to say as he leaves the church for an Eastern field where the strain upon his energies will not be so severe. The church was aided from the Missionary and Church Edifice Funds.

"What the church owe to the Home Mission Society can never be expressed in words. I think the brethren do realize to some extent their indebtedness, and have been liberal in giving to home mission work according to their ability. I have plainly stated to the brethren that they should not apply for further aid from the Society, and such was the understanding when I left. But I trust that you will at least keep that amount (\$500) on the British Columbia field. The work is really deeply encouraging, and I feel that in view of what the British Columbia churches are as a factor in the Puget Sound Association, all help should not be withdrawn."

SCHOOLS.

ATLANTA BAPTIST SEMINARY.—Dr. Graves says: "The Seminary has opened very hopefully. A larger number of students than ever before, I think, during the first month, have entered. The new professors are well received by the students, and more than usual earnestness is manifested in study."

JACKSON, COLLEGE, MISS.—President Ayer reports a good attendance and much interest. The young men's workshop is nearly completed. The industrial work will be conducted by assistance derived from the Slater Fund. The most of the students are near twenty years of age, and quite a percentage of them above twenty.

BISHOP COLLEGE, MARSHALL, TEX.—President Culver writes:

"We have two more than were reported for October last year. I think the character of our students never stood higher than now, and, of course, the school is moving on pleasantly. I think I have reason to look for a prosperity not surpassed, perhaps not equalled, by that of any other year. We have, I think, the good will of both white and colored people, so far as the school is known, throughout Texas, Northern Louisiana, and Southern Arkansas.

"I am saddened at the loss of our dear Brother Marston. His genial presence always brought sun-

shine when he came. He met me, when I first came here, as a brother, and as time went on our acquaintance ripened into intimacy, and he was truly a brother beloved. He was wise in counsel, and an indefatigable worker in the Christian cause. No man living has done so much to put in operation those lines of activity, educational, moral, and religious, among the colored Baptists of the Southwest, which are now raising them to a higher and better civilization, as Dr. S. W. Marston. The amount of work he did here can hardly be understood by Northern people. Suffice it to say the influence of what he did will survive and continue past all possible calculation. Surely his works do follow him, and when the summons came to him to 'come up higher,' I have no doubt he listened to the approving words, 'Well done.'

SHAW UNIVERSITY, RALEIGH, N. C.—President Tupper writes:

"The school is very full, and is increasing very fast. There are thirty medical students already on the grounds, and there will be at least ten more, so that we can safely predict about forty students. This is what I have wanted to live to see, and I am satisfied. Am in good health, and pushing the work on every hand."

CHEROKEE ACADEMY, I. T.—Rev. D. Rogers writes:

"New scholars are constantly coming to Cherokee Academy. We have now sixty-five in attendance."

SELMA UNIVERSITY, ALA.—Rev. Chas. L. Purce, November 1st, says: "We have now enrolled 201 students. Our few teachers are very crowded, and if students continue coming in as they do, we will have more than we can manage. There is nothing to keep us from leading the State, if we only had the accommodations and facilities necessary."

WAYLAND SEMINARY, WASHINGTON, D. C.—Rev. S. H. Greene, pastor of the Calvary Church, Washington, sends the following note about the dedication of the enlarged chapel:

"I have spent most of the afternoon at Wayland Seminary in attendance on the reopening of the enlarged chapel, or 'Coburn Hall,' as it has been named. Addresses were made in the following order: Rev. S. H. Greene, Rev. F. M. Ellis, D. D. Recorder Trotter, and Rev. N. J. Wheeler. A colored pastor from Leesburgh, Va., made a short talk a student happily represented the student element, Rev. Robert Johnson, of the Fourth Colored Church of the city, gave an address, and the exercises concluded with prayer by Rev. Harvey Johnson, of Baltimore.

"The audience filled the large room entirely, and the occasion was every way creditable to all concerned. The enlargement was a necessity, and the plan seems to have been well executed. The school

opens with more students than were enrolled at any time last year. So far as I can judge, the year opens with more than usual enthusiasm and promise. Never was the wisdom of the Society's educational work more apparent than now. May the Lord multiply friends and means."

The seminary has been favored in the gift by Mrs. Gault, of Baltimore, of a large part of the library of her late husband, Rev. J. E. Gault. These valuable books will be a memorial to him in the city where he was born.

INDIAN UNIVERSITY, MUSKOGEE, I. T.—Rev. D. Crosby gives his very favorable first impressions of the work at the Institution with which he has become identified.

"One month has passed since we began the year's work. It has been a month of honest and effective work. Seventy-four students have entered this year; more than ever before since the school came to this place, and quite a number more than ever before at this time of year. We have eight young men studying for the ministry. They are fine, reliable, and working young men. Most of them, I think, preached during their summer vacation.

"Nearly all the seventy-four students are boarders, and hence come from a distance, East, West, North, and South. Nearly all are young men and women.

"Our corps of teachers are earnest and are doing good work. Professor Bacone is very successful as a manager. I never saw a school under better discipline. Mrs. Crosby, who has had a long experience in teaching, says the same. Visitors from different parts of the Territory say this is the best school in the Territory.

"Our Sunday school and preaching services on Sunday are well attended. Some of the citizens in the neighborhood are coming in to our services. I have only just begun to make religious calls; my hands have been so full of daily work that I could not do much in this direction. Hope I may be able to do more in the future.

"We both are pleased with the work, enjoy it better than we expected."

INDIAN UNIVERSITY.—President Bacone says: "The Indian University has opened with a much larger number of students than usual. The prospect is that all our rooms will be filled. We shall crowd closely before we turn any away.

"The students for the ministry have returned much improved for their summer's work. I believe they have done faithful Christian work among their people during the vacation, and their experience has seemed to make them stronger and more zealous."

UTAH.—Rev. Dwight Spencer, writing from Salt Lake City, October 10th, states that "The schoolhouse has cost \$3,735.74, so that I have had to raise \$735.74 instead of \$500. In addition to this I have raised \$500 for improving church property. It is all fenced in now, and everything made secure."

THE RESPONSES.

The responses to the proposition to secure \$10,000 by early spring, are beginning to come in. We must have this money by the first of April in order to begin the erection of twenty-five chapels as soon as the weather moderates, so that work can begin. Responses have come from several sections of the country, and we have now about \$3,000 secured. We wish the names of seventy more individuals and churches to complete the hundred subscribers of \$100 each. With this amount we shall be well provided for our spring work. Without it our work must suffer greatly. The amounts can be paid in any time before the first of next April, but we ought to have the names as soon as possible, so that our missionaries in the West can arrange to have work begun as soon as the winter clears away. Brother pastors, help us this once. Address,

O. C. POPE, *Superintendent*,
Temple Court, New York.

Church Edifice Notes.

—In Kansas fifty-seven white churches have been organized within the last year, and these must have houses of worship or they will die out. We pray the Master to send laborers into the harvest, and the laborers go out into the new settlements, gather together the scattered Baptists, organize the children into Sabbath-schools, and baptize the new converts; but much of the labor is lost when these little flocks are unable to obtain a church home. In one western State, where the people are flocking from every quarter of the globe, fifty-seven churches were organized in one year. These churches will grow and strengthen and permeate the entire communities in which they are located, if they can be helped in their infancy to obtain a house of worship, where the people may be invited to come, and where the children may be gathered in Sunday school. Left without further assistance they must eke out a feeble existence for awhile, and many of them droop and die. Fifty-seven new churches in one State during one year! What shall we do about it? It is impossible for these new churches in frontier settlements to obtain houses without aid. It is impossible for the few older and better settled churches in Kansas to help all the new churches. They are looking with anxious eyes and throbbing hearts to the Home Mission Society for help. Shall they look in vain? Baptists of the East can answer the question in the negative by remembering our Church Edifice work and sending contributions designated for this department. More

laborers are needed in the harvest, but it is almost useless to reap the grain and leave it exposed to depredation and loss, unhoused and uncared for.

—As we walked toward the beautiful new chapel in Osage, Iowa, where the State Convention recently held its sessions, the good pastor said, "We could not have built this house without the aid of the Home Mission Society. As soon as it was known that we could get help, not only were our own people encouraged and filled with enthusiasm, but the townspeople took hold and helped us. One Methodist brother came forward with \$500, and the house was completed and paid for. Now we are prospering." Thus it is that with a little help as an encouragement, a live missionary or pastor can bring his own people up to their very best, and can go with a confident heart before the people of the community.

—There is only one Baptist house of worship in the entire State of Nevada containing over 60,000 inhabitants, and that house was built through the aid of our Church Edifice Department. With only one Baptist house in a whole State is there not need of our Church Edifice work? Some of the other States and Territories are but little better off than Nevada, and yet the tide of population is pouring into these States and Territories. We must enlarge our work.

—The Home Mission Society has assisted by donations in erecting seventy-one houses of worship in Kansas in five years, but then churches are being organized in the new towns at the rate of over fifty a year. We ought to double our church building work in Kansas; but to do so our resources must be doubled by increased contributions to our Church Edifice Department. Have you or your church given anything to the Society for this special work?

—At the recent sessions of their State conventions, Kansas agreed to raise \$1,000 for the Church Edifice work of our Society, Iowa will raise \$1,000, and Nebraska \$500. Minnesota has promised \$1,500, and has paid in over one-third of it. If the older and richer States would do as well in proportion to the number of Baptists, our treasury would soon be full and our mission fields would soon be supplied with chapels. If the pastors in our older States could see, as we have seen during the past month, the great needs of these new States and the efforts they are making to supply these needs, we believe that before the first of January they would induce their churches to send a contribution *designated* for Church Edifice work.

—We have now on file forty-nine applications from needy churches, asking help to build houses of worship. There are many others equally needy and worthy, who will have their applications in at an early day. What shall we say to these churches? We have provided for the erection of thirty chapels by the liberal response to our appeal for \$12,000 last summer, but how shall we help these needy cases now

coming in? Our fund must be increased. But how increased? Our churches must make special contributions to this work. We can only use such funds as are designated for church edifice work.

—A brother from North Scituate sends his own name, and that of another brother, for \$100 each on the \$10,000 for chapel building, which we wish paid in before the first of April, that we may be ready for work early in the spring. Will not our pastors consult their benevolence committees and send in the names of their churches that we may have the amount assured at an early day? We are asking for one hundred individuals and churches to pledge \$100 each that we may inform the mission churches to be ready early in the spring to commence building.

—Rev. G. W. Huntley, our general missionary in North Dakota, writes: "We ought to have more money to put into church edifices in North Dakota. We are completing the houses at Mapes and Oakes, and building at New Rockford, Cooperstown, Page, Bottineau, Devil's Lake, and Grand Forks. Steele is getting ready to build with a few hundred dollars already in hand." If we can get the \$10,000 Fund, which we are now asking for, many small churches in the West will rejoice.

—Rev. O. A. Holmes, pastor at Oakdale, Nebraska, where the Society gave \$250 to enable the little church to complete a house of worship, writes: "I wish again to record our gratitude for the assistance so timely given, without which our house so much needed could not have been made ready for use this year."

—A good deacon at Rochester, N. Y., sends in a subscription of \$100 on that \$10,000, and thus the good work goes on.

DONATIONS OF CLOTHING, ETC.

Keene, N. H., Church, barrel and freight to Minnesota, \$47.25.
Groton, Mass., Woman's Home and Foreign Missionary Society, barrel to Dakota, \$94.64.
Boston, Mass., Joseph A. Jackson, books to Richmond Theological Seminary, Va.
Fayetteville, Mass., Rev. H. B. Gay, barrel to Richmond Theological Seminary, Va.
Fall River, Mass., First Church, box, freight and cash to Michigan, \$223.65.
Salem, Mass., First Church, two barrels and freight to Wisconsin, \$83.31.
Newport, R. I., Young People's Central Baptist Union, barrel to Dakota, \$125.
Pawtucket, R. I., Ladies' Home Mission Society of First Church, box to Dakota, \$285.
New Haven, Conn., Ladies' Home Mission Society of First Church, barrel to Minnesota, \$64.25.
Putnam, Conn., Church, box and freight to Iowa, \$60.
New Hartford, N. Y., Church, box, freight and cash to Dakota, \$23.80.
Potsdam, N. Y., Young Ladies' Mission Band, barrel and freight to Kansas, \$43.
New York, N. Y., Ladies' Benevolent Society of Calvary Church, package to Kansas, \$75.
Rochester, N. Y., Ladies' Missionary Society of Second Church, two barrels, freight, and cash to Dakota, \$126.17.
Pittsburg, Pa., Union Baptist Church, box and freight to Minnesota, \$50.

Warren, Pa., Home Mission Circle, barrel and freight to Kansas, \$27.
Richmond, Va., Mrs. S. M. Price, books to Richmond Theological Seminary, Va.
Dayton, Ohio, Central Church, barrel and freight to Dakota, \$20.27.
Valparaiso, Ind., First Church, barrel and freight to Wisconsin, \$58.55.
Los Angeles, Cal., Rev. A. P. Graves, D.D., books to Richmond Theological Seminary, Va.

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. THANE MILLER, Cincinnati, Ohio.
Treasurer—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

As we write, much excitement prevails here, and to a great extent throughout the country, with regard to the sentence pronounced against the Anarchists and their approaching execution.

Many grow sentimental, and in their sympathy for the condemned forget entirely the scores of suffering policemen who fell by the bombs thrown by these men, and who languish to-day on beds of pain, wearing out a miserable existence, while their families are sorrowing about them. The feeling which prevailed a year ago, that justice should be meted out to the full extent of the law upon these reckless, rebellious law-breakers, seems to wane, while an unwholesome sentimentality, as expressed by one lady, who said, "What they did was dreadful, but 'twould be a ghastly sight to have them hung," is noticed. Little do such people realize that the world is watching us to-day with the intensest interest; that Russia, Germany, France, and England are waiting to see whether law means anything in this land.

When the verdict of "Guilty" was rendered against these men, our country rose a thousand per cent. in its own and in the estimation of European nations. They began to feel that we did recognize a difference between liberty and license; that we did believe that "Righteousness (right-doing) exalteth a nation, and that sin is a curse to any people;" they believed that the time had come when we would no longer enact farces by condemning criminals after long and thorough and expensive trials, and then, as the day approached set for the execution of the sentence, pardoning them, and setting them at liberty.

While we would take exceptions to Bismarck's extreme views with regard to kingly authority, yet did he not speak the truth when he said, referring to one

of the European resolutions, "The blubbing sentimentality of the nineteenth century, which beholds a martyr in every fanatical rebel, and in every hireling barricade fighter, would, in the end, occasion more bloodshed than a stern and resolute justice practiced from the beginning."

Oh, that this event might arouse the Christians of this land to understand that this is missionary ground, and to feel a weight of responsibility with regard to the millions of foreigners who have come hither to make America their home!

Can aught else, save Christianity, change the state of affairs in this country to-day?

True, the execution of the laws may serve to hinder crime and to punish criminals; but Christianity alone can change the hearts and lives of these incoming people, and transform many of them into right-minded Christian citizens. Let each Christian ask himself or herself, "What can I do to forward the religion of our Lord in our beloved land? and answer the question by doing more personal work, and giving more, that others may be sent to do it."

—Miss Seils, from Philadelphia, writes of the many meetings held on Sundays to interest men in the equalization of property, and how thousands are attending them, and so stay away from church, leaving the women and children for those meetings.

These societies bear the names of the "Anti-Poverty Society," the "Society of Personal Freedom," and others similar, and are doing much harm among our foreign populations.

Her work among the women and children is full of encouragement. How important to train the children and influence the mothers for good!

—Miss Sandberg, our Swedish missionary in Minneapolis, writes encouragingly with regard to her work, both in the Sunday and the sewing schools. In both she has many Lutheran and Catholic children, and through these children the parents also are becoming interested, asking for religious books and more information. The pastor of one of the churches there has recently organized the young people into a Society of Christian Endeavor, the first one among our Swedish Baptists.

—Miss Meier, now laboring among the Germans in Chicago, writes:

"I am so full of work, and see so much to be done, I hardly know what to do first. Oh, that the Christian women of America would realize how much there is to do everywhere here for the thousands and ten thousands who know nothing of Christ and true religion! Oh, that they would awake and give more of their time and of their money for the spreading of the Gospel! * * * In addition to all my girls' schools in various sections, I last Saturday opened one for boys, and I trust, through my instructions, they will learn to love the Saviour, and do battle for the right.

There were thirty present at our first meeting. In my Saturday afternoon Industrial School I have now one hundred and four children, who seem deeply interested in all the instructions given. Many of the women of the church help me, and prepare work for me.

Do pray for the great German field in this land, where the harvest is so plenteous and the laborers so few.

—Miss Booth writes with encouragement and hope of the work among the Chinese in San Francisco, and the faithfulness of those who are Christians, and the happiness of the children in her schools as they repeat the Scripture lessons, sing the Moody and Sankey hymns, and listen to the teachings of the Bible.

—Nearly all the missionaries of this Society are now at their posts conducting their various schools and meetings, visiting, and preaching the Word from house to house, sowing good seed, and reaping at the same time the fruits of former seed sowings. A few from the last class in the training school are waiting, ready to be sent to their fields so soon as the treasury of the Society will allow of increased expenditure. The present class are earnestly at work preparing themselves to be efficient missionaries, and the calls come from every quarter for more laborers, all of which the Board must refuse until the women of our churches shall contribute more money. The workers are ready; the fields are open to them; who will help to send them forth?

RECEIPTS FOR OCTOBER.

Balance, Oct. 1.....	\$ 7 02	Oregon.....	\$ 15 00
Indian Territory.....	7 00	Ohio.....	153 59
Illinois.....	247 09	Pennsylvania.....	595 97
Indiana.....	73 68	Texas.....	45 45
Iowa.....	123 66	Utah.....	5 25
Kansas.....	469 82	Wisconsin.....	164 44
Louisiana.....	26 50	Tidings and Publica-	
Massachusetts.....	1 00	tions.....	130 32
Michigan.....	12 00	Baby Band.....	22 82
Minnesota.....	979 13	Missionary Gardeners.....	10 84
Missouri.....	5 30	Mite Boxes.....	7 79
Nebraska.....	105 00	Photographs.....	6 26
New Jersey.....	351 76		
New York.....	551 52	Total.....	\$4,118 21

NOTE.—Of the above receipts \$1,295.92 were designated for State Convention work according to our plan of co-operation with the inner States and Territories, and for work of the American Baptist Home Mission Society, leaving but \$2,822.29 to meet the salaries of our large missionary force, our training school, and general expenses.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 96 Fremont Street, Detroit; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. S. A. Gibson, 401 Lovell Street, Kalamazoo.

QUARTERLY REPORT.

The Fourteenth Annual Meeting of the Woman's Baptist Home Mission Society of Michigan was held

in Kalamazoo, October 20 and 21, in connection with the Baptist State Convention. The gathering was unusually large, and reports of increasing interest in home mission work, especially in the northern part of the State, were both gratifying and encouraging. The people who know what it is to make sacrifices, both in their attendance and their contributions, for the support of mission circles, are leading in the march of progress. Intelligence and information are sought after, and we hope that any to whom the Lord has given talents for writing will put in exercise this gift in laying before the people, in some interesting manner, such facts as shall arrest the attention and awaken conviction.

Leaflets may gain entrance where personal contact is not possible. The invaluable service which they have been in promoting interest in mission work should stimulate to their increased circulation.

Our yearly report shows that not only have the contributions to the treasury been cheerfully given, but that attention has been given to the needy ones, as the Box and Supply Committee report the amount given to be \$1,398.59. Expressions of gratitude from missionaries in our State for comforts sent not only them, but for distributions to those in want, made us feel that our work had not been in vain, or for an unworthy cause.

We had with us also Miss Carrie V. Dyer, who told us of the methods of work adopted in the Hartshorn Memorial College in Richmond, and the gratifying results of their teaching in the various branches. Upon the proper training of the colored girls are we to depend for cultivated Christian homes, and the refining influences which shall elevate the colored men. We think results are already manifest, as she says: "We may go into a colored church and see neither dirt, dust, nor disorder."

Rita Sambrano writes very hopefully of her work in the City of Mexico. She says: "I have had great pleasure in seeing those who at first opposed the gospel, now appreciate it. I have suffered persecution and ridicule for the doctrine which I have preached for nearly fourteen years. I am resolved to preach Christ under all circumstances—with salary or without it, for I am sure that God is blessing His own church, and that all things will work together for good to them that love God."

Rev. G. W. Huntley's six years of trial and of triumph in his service in Northern Dakota has witnessed a growth of from one to forty-four Baptist organizations. He says: "Notwithstanding the severity of Dakota winters the work goes steadily on the year round. The preaching of the gospel, Sunday-school work, and prayer meetings, together with faithful visiting from house to house, and from individual to individual, have been attended with blessed results. Special meetings have been held where the real spirit of missions was manifested. The rapid development of this new country is wonderful, and all along the frontier we seem to be living in 'extra-

ordinary times.' The gospel and schools of learning may save Dakota, and help save the nation from the danger threatening its very existence. Romanism here, as everywhere, aims at supremacy. A pure gospel alone will avert this design. The cause of temperance is gaining in Dakota. We rejoice to see the saloon power relax its hold on the people.

"This season is unparalleled in railroad constructions. An army of men, and thousands of teams, lay five miles of track a day."

We can understand the pressure which is constantly upon our General Missionary—everything is rushing save Christian effort. While hurried from one duty to another, and seeing so much beyond his power to do, how can Christians longer withstand his earnest appeals for six men to enter the waiting, hopeful fields? Will not some heart or hearts respond to make happy the members of the Home Mission Board by contributions which shall meet these urgent wants? Where temperance and educational interests have gained a foothold there is encouragement for a generous outlay of missionary funds.

Mrs. Bradway writes from Oakland, Cal.: "When I realize the unlimited confidence the members of the Mission of Chinese boys have in me, it turns me to my God for sustaining power and safe guidance. There are outside hindrances to our work such as these: When a Chinaman first learns of the true religion, and that ours is a Christian nation, which has Christian principles, and then learns that there are bad Americans as well as bad Chinamen, and that all in this country are not Christians, and then some of the church members treat them unkindly, it makes the task of teaching much more difficult. There is one Christian in the Mission who has no confidence in Americans because of the ill-treatment he has received from them; and yet I am certain that, should he in his own country see Christians from America persecuted by his countrymen, he would be the first to defend them." The building which has been used for this school, and which is also a home for the members of the Mission, is on leased land, and there are parties who want to buy the house for their own use. This would leave them houseless, and they are willing to buy if they can have time in which to pay for it. A friend has been willing to lend them the money, which they hope in time to pay. If some one who has the means would purchase the lot for them, which can be had for two thousand dollars, then they would have good, comfortable rooms without fear of disturbance.

How good the Lord is to open to his children so many avenues of service, such as give present pleasure and permanent investment.

ANNUAL TREASURER'S REPORT.

Auxiliary Circles.....	\$2,160 90
Young People's Bands and S. S. Classes...	259 63
Personal Contributions.....	214 25
Baby Helpers.....	21 40
Collections, Churches and Associations....	165 69
Balance in Treasury.....	93 53
	\$3,015 30

DISBURSEMENTS.

To Missionaries and Mission Work.....	\$2,898 09	
" Printing Annual Reports.....	87 50	
		\$2,985 59
Balance in Treasury.....		\$29 71

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. M. C. Reynolds, Wallingford, Connecticut; Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The work of this Society has been steadily progressing during these autumn months. Never in the history of the organization has there been such a call for speakers to represent our work in basket meetings, associations, and conventions. We see only good in this increasing interest, if our circles will only remember the object for which we were organized. We are simply a helping hand to the Home Mission Society. The existence of the Woman's Society does not, in any sense, lessen our obligation to give and pray for the parent Home Mission Society.

Vermont has done nobly during the past year. Mrs. C. C. Post, as State Vice-president, has effected a complete organization in the State, and has aroused enthusiasm by her own earnestness.

Basket meetings, both home and foreign, have been held for the first time in all but two associations.

In order to save traveling expense, three meetings were held during the second week in October—one in Rutland, Shaftsbury Association; one in Ludlow, Woodstock Association; and one in Brattleboro, Windham Association. On the fourth week of October a meeting was held at Johnson, Lamoille Association, and also at St. Johnsbury, Danville Association. All of these meetings were seasons of spiritual quickening. The warm prayer meetings which preceded each session were marked by the Spirit's presence. Valuable papers were read upon home and foreign work, and addresses by missionaries, and the corresponding secretaries of both Home and Foreign Societies.

Pastors Reese, of Rutland, Olds, of Ludlow, Crudington, of Johnson, and Sanford, of St. Johnsbury, gave much aid by their presence and sympathy in the work. The ladies feel that the basket meetings will soon become established. When the women of the churches are so interested as to attend in large numbers, the question of time at associations and conventions will be answered.

The schools have begun their work, and report much interest. Mrs. Roscoe, at Kadiak Island, Alaska, sends a very interesting letter from St. Paul, where she is laboring. She tells of little accomplished, but the work is going on slowly. The women are degraded and sunken in vice, yet for them Christ died. Mrs. Roscoe speaks of dreading the cold, dark winter, when they have no mail for six months and no American society. She needs much sympathy and our daily prayers.

At Tullehassee Mission, Muscogee, Indian Territory, Miss Maggie Baker is filling the place made vacant by the resignation of Mrs. Dawes. Prof. Rishel speaks in high terms of her work during the few weeks past, and we gladly welcome her, although a stranger to our Society.

Miss Lillian Van Cleef, of Hartshorn Memorial College, Richmond, Va., has sent her first letter to our Society. Miss Van Cleef takes the place made vacant by the resignation of Miss Caroline Loomis. This letter is deeply interesting, and shows the excellent work being done by this school. The girls are actively engaged in Christian work.

The aim of the teachers and pupils seems to be to lead those out of Christ into the fold. Sunday school and temperance work outside of the school is a part of their Christian work. Miss Van Cleef speaks in highest terms of the work done in Hartshorn Memorial, and of her great joy in being allowed to labor among this people.

A recent letter from Miss Giles, at Spelman Seminary, says that ground has been broken for the new building. How much have we for the new building? We have \$3,500 insurance, and \$2,500 already pledged, making in all \$6,000; \$6,000 more has been pledged, through the generosity of Mrs. Slack, of Merrimac, N. H. This is not available at present; \$3,000 is promised on or before October 2d, 1888, and \$3,000 on or before October 3rd, 1889. This gift is a great blessing to us. We then have \$12,000 for this new building.

There yet remains \$3,000 to be raised before the building can be completed. Mr. Rockefeller, who has so generously given to this school, promises to give \$1,500 of this \$3,000, provided the other \$1,500 can be raised before January 1, 1888. We hope this sum can be raised; it must come, but let it be above the regular gifts. Our twenty-nine teachers are looking to us for their salaries. We must send our gifts for these salaries to our teachers in all parts of the land who are laboring for souls.

RECEIPTS FOR SEPTEMBER.

Maine.....	\$374 57	Miscellaneous.....	\$353 83
New Hampshire.....	307 91	Young Volunteers....	25
Vermont.....	159 56	Precious Jewels.....	10
Massachusetts.....	545 42		
Rhode Island.....	43 50	Total.....	\$1,865 61
Connecticut.....	80 47		

RECEIPTS FOR OCTOBER.

Maine.....	\$ 83 29	Connecticut.....	\$200 03
New Hampshire.....	122 80	Miscellaneous.....	247 92
Vermont.....	49 03	Young Volunteers....	50
Massachusetts.....	834 44		
Rhode Island.....	184 25	Total.....	\$1,722 26

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

President, Mrs. Francis Wayland; 1st Vice-President, Mrs. Wm. E. Disbrow; 2d Vice-President, Mrs. E. S. Wheeler; 3d Vice-President, Mrs. G. H. Smith; Secretary, Mrs. Wm. H. Elkins; Treasurer, Mrs. J. V. Garton.

The Fifth Annual Meeting of the Woman's Baptist Home Mission Union, of Connecticut, was held in the First Baptist Church, New Haven, October 13. It was a beautiful autumn day, and there was an unusually large number of women present. We were able again to rejoice that our receipts exceeded our pledges.

Total cash receipts for the year were \$761.41. Value of boxes and barrels sent, \$394.15, making a total cash value of work done by the Union \$1,155.56. Nine life members were made by the payment of \$25 each.

It is with much pleasure that we have continued the support of Mrs. C. E. Becker at Benedict Institute, Columbia, S. C. Three hundred dollars was also sent Mr. Sloan for work in the City of Mexico. Fifty dollars was contributed by one of our mission bands for the support of two young lady students at Benedict Institute. The quarterly meetings have been held during the year with profit and interest. Addresses and papers have been given showing the importance of Home Mission work in America, and necessity for *woman's* work.

We have been reminded of the different nationalities to whom we should carry the gospel, that for our own preservation and safety it would admit of no delay. From the Indian we have taken carnal things; we should return spiritual things. Education, temperance, and all other moral forces are excellent, but *nothing but the power of the gospel of Christ can save this nation*. At our meeting in July we regretted to be obliged to accept the resignation of our first Vice-President, Mrs. T. S. Samson, owing to her removal from the State.

Mrs. Becker was with us, and gave us a thrilling account of the earthquakes in the vicinity of Columbia, and the effect they had on the students. But gathering them together in a prayer meeting she was able to lead them to a more perfect faith and trust in God; so when another earthquake came, and the cracks opened wider, and the plastering fell in places, they were calmer, and, with the exception of two, remained in their seats.

What a blessed work that of laying the foundation of the Christian religion in the hearts of those people so long groping in darkness.

At our annual meeting a very interesting paper, entitled "To day's Demands," was read by Mrs. G. P. Durham. We hope soon to have it printed and put in the hands of our sisters, and trust it will arouse a deeper interest in mission work, showing what is possible for woman to accomplish, both in her own home and in carrying the gospel to others.

In a letter recently received from Mr. Clafford, now in Sweden, he says:

The Lord's work in this country goes on successfully in spite of all obstacles thrown in its way—obstacles of poverty, of opposition from the State, Church, and other quarters, and of recent financial failure of some of our wealthy members. In the Christmas vacation I visited a church in the country, and the good Lord blessed our humble efforts with the conversion of nearly two hundred souls, who professed life in the faith of Jesus. That more than paid for the trouble we had when going across. So if you continue your prayers in my behalf, I am sure it will not be in vain.

From a letter recently received from Mr. Sloan, we quote the following: "As to Bible work I could expend to good purpose an appropriation of \$150 to \$200 per year. I would not recommend it all being given to one person, but placed in the hands of the missionary, to be used at his discretion in supplying helpers. There is still another need—a young woman teacher for the city of Aguas Calientes, under the direction of Rev. S. Gorman. He has started a school for girls, and has a Mexican woman engaged in teaching, but he wants an American. He also wants a school for boys. Oh! the work is growing, bless the Lord. Everywhere the harvest is ripening."

In closing our Annual Report, we would earnestly recommend the use of the Mite Box. Let it be placed in every home. Also let our women interest themselves in the "Baby Band," thus sowing the seed for future usefulness.

Let the seed-sowing be broadcast o'er our land. Some will be sure to fall into promising soil. Let us pray that the work may take firmer hold of the churches the coming year. Let each woman ask herself, "Have I done what I could?"

In addition to the officers named at the beginning of this article, the following committees were elected:

Executive Committee.

Mrs. C. E. Rich, Mrs. M. F. Morris, Mrs. W. H. Butrick, Mrs. E. M. Jerome, Mrs. C. H. Butrick, Mrs. J. L. Richmond, Mrs. J. G. Ditmars.

Publication Committee.

Mrs. G. P. Durham, Mrs. W. H. Elkins, Mrs. P. S. Evans.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
John M. Foster,	Waterville, Me.,	Oct. 17
Robert W. Van Kirk,	Fall River, Mass.,	Oct. 14
William W. Hackett,	Pocasset, Mass.,	Nov. 1
Edward P. Smith,	Vineyard Haven, Mass.,	Nov. 1
Ackland Boyle,	Rockville Centre, N. Y.,	Sept. 27
Chauncey R. Webb,	Moriah, N. Y.,	Sept. 21
Joseph R. Very,	Well's Bridge, N. Y.,	Oct. 13
A. A. Phelps,	Buffalo, N. Y.,	Oct. 16
Samuel White,	McGrawville, N. Y.,	Oct. 19
William B. Olin,	Clarksville, N. Y.,	Oct. 19
J. W. Crawford,	Jackson, Pa.,	Nov. 1
T. Leigh West,	West Point, Va.,	Oct. 6
George Winebrenner,	Poole, W. Va.,	Oct. 19
J. H. Smith,	New Kuntuck, W. Va.,	Oct. 30
M. L. Brown,	Biddeford, W. Va.,	Oct. 11
Salem W. Glispy,	Paint Lick, Ky.,	Sept. 25
Milton Chiles,	Keene, Ky.,	Sept. 27
R. A. Stephens,	Mt. Carmel, Ky.,	—
James Chester Rockwell,	Whiteville, N. C.,	Sept. 9
T. B. Phillips,	Olive Branch, N. C.,	—
Thos. Callaway,	West Point, Ga.,	Sept. 25
A. Heinbree,	Little Vine, Ga.,	Oct. 1
N. A. Williams, M.D.,	Hebron, Fla.,	—
G. W. Cox,	Tuskegee, Ala.,	—
J. G. Apsey,	Macedonia, Ala.,	—
R. W. Colman,	Aberdeen, Miss.,	Sept. 15
B. E. Lucas,	Carmichael, Miss.,	Sept. 17
John P. Hickman,	Stump Bridge, Miss.,	Oct. 9
D. A. Given,	Sandy Creek, La.,	Aug. 14
U. O. Owens,	Wattensas, Ark.,	—
Herman J. Powell,	Spring Lake, Mich.,	Oct. 14
C. L. Fisher,	Evanston, Ill.,	—
James E. Millard,	York, Ill.,	Oct. 5
J. S. Hutchinson,	Decatur, Ill.,	Sept. 20
F. M. Masters,	Auburn, Ill.,	Sept. 29
J. E. Worthy,	Middle Creek, Ill.,	Aug. 28
J. Tague,	Middle Creek, Ill.,	Aug. 28
L. M. Waterman,	Wheaton, Ill.,	Oct. 27
George P. Wright,	Dundee, Ill.,	Nov. 3
T. Vassar Caulkins,	Chippewa Falls, Wis.,	Oct. 28
Will P. McKee,	Minneapolis, Minn.,	Sept. 25
Frank Dunn,	Le Roy, Minn.,	—
— Thorp,	Delphos, Iowa,	Oct. 2
Claude Raboteau,	Red Wing, Minn.,	Oct. 7
A. J. Ogle,	Newport, Mo.,	—
G. W. Hill,	East Portland, Oregon,	Sept. 20
Robert Garside,	Toronto, Ontario,	Oct. 15

CHURCHES ORGANIZED.

PLACE.	DATE.
Boston, Mass., Baptist Tabernacle,	—
Kirkham, Md., Colored Church,	Aug. 28
Winchester, Ky., Second Colored Church,	—
Racine, Ky.,	—
Louisville, Ky., Walnut & Twenty-second St. Church,	Oct. 16
Mt. Vernon, Tenn.,	—
Pine Forest, N. C.	—
Mountain Valley, N. C.	Oct. 7
Triangle, S. C.,	Oct. 30
Augusta, Ga., Mt. Canaan Church (Colored),	Oct. 5
Norwood, Ga.,	Sept. 15
Lincoln, Ala.,	—
Wigane, Ark.,	—

Point Enterprise, Texas,	Oct. 16
Joaquin, Texas,	—
Nescoop Prairie, Ind. Ter.,	Oct. 9
Detroit, Mich., Warren Avenue Church,	Oct. 24
Milwaukee, Wis., Second German Church,	Aug. 30
Attic, Mo.,	—
Audubon, Iowa,	—
Fort Downes, Kansas,	—
Alhambra, Calif.,	Oct. —
Redlands, Calif.,	Oct. 13
Perrydale, Oregon,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Bar Harbor, Me.,	Oct. 20
Boston, Mass., First German Church,	Oct. 30
Auburn, N. Y., First Church,	Oct. 9
Brooklyn, N. Y., Hope Mission Chapel,	Nov. 2
Brooklyn, N. Y., West End Church,	Oct. 31
Claysville, Pa.,	—
Franklin, Md.,	Sept. 18
Bacon Castle, Va.,	Nov. 6
Lexington, Va.,	Oct. 17
Simpson, W. Va.,	Oct. 2
Cedarville, W. Va.,	Oct. 9
Dover, Ky.,	Sept. 25
Lockport, Ky.,	Oct. 2
Louisville, Ky., Walnut and Twenty-second St. Church,	Oct. 9
Philpots, Ky.,	Oct. 16
New Hope, Ky.,	Oct. 30
Ansonville, N. C.,	Oct. 9
Roanoke Island, N. C.,	Oct. 16
Bethel, N. C.,	—
Beaufort, S. C., New Zion Church (Colored),	Oct. 30
Flint, Ga.,	Sept. 25
Locust Grove, Ga., Indian Creek Church,	Oct. 9
Oveido, Fla.,	Oct. 30
Girard, Ala.,	Oct. 2
Newton, Ala.,	—
Oregon, Ind.,	Oct. 9
Mentone, Ind.,	Oct. 16
Carrier's Mills, Ill.,	Oct. 30
Herman, Minn.,	Oct. 23
Berryman, Mo.,	Sept. 25
Fayette, Mo.,	Oct. 9
Berlin, Mo.,	Aug. 28
Greenville, Texas,	—
Grand Center, Kansas,	—
Marion, Kansas,	Oct. 30
Cooperstown, Dak.,	Sept. 28
East Oakland, Calif., Tenth Ave. Church,	Oct. 9

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Heman Lincoln, D.D.,	66,	Newton Centre, Mass.,	Oct. 18
Hezekiah A. Spencer,	37,	Milford, Mass.,	Oct. 18
Albert K. Potter, D.D.,	55,	Springfield, Mass.,	Nov. 3
William Douglas,	74,	Providence, R. I.,	Sept. 29
Charles Hibbard,	63,	Providence, R. I.,	Sept. 30
Samuel W. Field, D.D.,	74,	Providence, R. I.,	Oct. 28
Charles N. Pattengill,	66,	Whitestown, N. Y.,	Oct. 7
Robert A. Pinn,	—	Philadelphia, Pa.,	Oct. 16
E. M. Alden,	70,	Richmond, O.,	Sept. 12
Joseph H. Wilson,	46,	Centerville, O.,	Oct. 17
S. F. Hull,	53,	Prospect, O.,	Nov. 3
W. T. Williams,	26,	Fall Creek, Tenn.,	Sept. 29
M. A. Cathcart,	—	Jackson, Tenn.,	—
George W. Hufham,	83,	Warsaw, N. C.,	Oct. 3
Williamson Askew,	—	Elizabeth City, N. C.,	Oct. 19
E. A. Best,	—	—, N. C.,	—
John A. Dill,	—	Bellevue, S. C.,	Sept. 18
Patrick Smalls,	79,	—, Ga.,	July 21
L. J. Robert, M.D.,	68,	Albany, Ga.,	Oct. 13

Wilson Bruce,	83,	Hebron, Ga.,	—
William Amos,	—	Columbus, Ga.,	Oct. 21
R. E. Bell,	—	Dade City, Fla.,	Sept. 17
Hosea L. Garrett,	—	Brenham, Texas,	Oct. 3
Cantine Garrison,	65,	Burlington, Wis.,	Oct. —
Clayton E. Higgins,	—	Independence, Iowa,	Nov. 3

Home Mission Appointments

IN NOVEMBER.

The following new appointments were made:

- Rev. A. Rphnström, Swedes in Campello, Mass.
 " Andrew F. Borgendahl, Swedes in Connecticut.
 " Charles Davis, Buckhannon, W. Va.
 " R. K. Sadler, Wayne, C. H., and Cerede, W. Va.
 " Ludwig Lanyi, Bohemians in Chicago, Ill.
 " Richard De Baptiste, Second Church (colored) Galesburg, Ill.
 " J. M. Floyd, Welsh Church, Braceville, Ill.
 " G. Koopman, Germans in Pekin, Ill.
 " Charles E. Lee, Marinette, Wis.
 " T. Vassar Caulkins, Chippewa Falls, Wis.
 " E. Hallgren, Swedes in Alexandria, Minn.
 " Israel Bergstrom, Swedes in Brainerd, Minn.
 " T. S. Leonard, Spring Valley, Minn.
 " N. J. Thornquist, Swedes in Grass Lake, Minn.
 " C. T. Hallowell, Immanuel Church, St. Paul, Minn.
 " L. M. Stolberg, Swedes in Tower, Minn.
 " Claude Raboteau, Red Wing, Minn.
 " C. Smith, Swedes, Tamarac River, Minn.
 " W. H. Beeby, Canby, Balaton and vicinity, Minn.
 " J. M. Wood, Herman, Minn.
 " Zenas C. Hall, Granite Falls, Minn.
 " Edward P. Savage, Philadelphian Church, St. Paul, Minn.
 " W. C. Shepherd, Clearfield and Tingley, Iowa.
 " N. F. Pierson, Swedes in Lucas and Creston, Iowa.
 " J. F. Hoeflin, Germans in Fulton, Iowa.
 " James H. Wells, New Hope Church (colored), Ind. Ter.
 " R. W. Arnold, Armourdale, Kans.
 " John H. Mize, Pratt, Kans.
 " Jerome Shaw, Hill City, Kans.
 " Charles Palm, Swedes in Saline and McPherson Counties, Kans.
 " W. Ward Willis, Garden City and Syracuse, Kans.
 " J. G. Smiley, Lyons, Kansas.
 " Z. C. Rush, Albion, Neb.
 " M. H. Perry, Hartington, Neb.
 " Andrew H. Law, Filley, Neb.
 " David S. Hulburt, Gordon, Neb.
 " Lewis Llewellyn, Rushville and Hay Springs, Neb.
 " Edward A. Abbott, Nelson and Oak, Neb.
 " Edwin I. McKeever, Aberdeen, Dak.
 " Frank M. Horning, Blunt and Miller, Dak.
 " William Achterberg, Germans in Carrington, Dak.
 " Harrison W. Stearns, Cheyenne, Wyoming.
 " James J. Taylor, East Los Vegas, New Mexico.
 " T. H. Lydston, Payette and Payette Valley Churches, Idaho.
 " E. K. Cooper, Colton, Calif.
 " C. M. Nelson, Swedes in Oakland and San Francisco Calif.
 " T. M. Merriman, Santa Cruz, Calif.
 Lum Chan, Chinese in California under direction of Dr. J. B. Hartwell.

The following re-appointments were made:

- Rev. J. C. Grimmell, General Secretary for German Missions.
 " Isaac B. Le Claire, French in Holyoke, Mass.
 " W. E. Powell, General Missionary for W. Va.
 " W. H. Adams, Ansted and vicinity, W. Va.

- Rev. J. M. Shulene, Swedes in Princeton, Ill.
 " D. E. Halteman, General Missionary for Wis.
 " Charles Wassell, Swedes in Sister Bay, Wis.
 " Anton Brandt, Scandinavians in La Crosse, Wis.
 " Gustav Lundquist, Swedes in Ogema, Wis.
 " L. Jacobsen, Danes in Waupaca, Wis.
 " Louis C. Knuth, Sheboygan, Wis.
 " Christian J. Olsen, Scandinavians in Oconomowoc, Wis.
 " George D. Stevens, Cassville, Wis.
 " G. S. Martin, Wausau, Wis.
 " Jonathan Staley, Antigo, Wis.
 " Charles H. Haas, Portage, Wis.
 " George A. Cressey, Second Church, Oshkosh, Wis.
 " Silas Eber Price, Second Church, La Crosse, Wis.
 " Theo. B. Caldwell, Fifth Church, Milwaukee, Wis.
 " S. Augustus Abbott, New Richmond, Wis.
 " Enoch Pickering, New Lisbon, Wis.
 " James M. Coon, Whitewater, Wis.
 " Frank Sprague, Sun Prairie and Waterloo, Wis.
 " J. Sunderland, General Missionary for Minnesota.
 " R. Christophersen, Danes in Albert Lea, Minn.
 " F. M. Archer, Albert Lea, Minn.
 " Myron Cooley, Battle Lake, Minn.
 " W. H. Brodt, Bird Island and Hector, Minn.
 " E. J. Brownson, Brainerd, Minn.
 " Michael Johnson, Swedes in East St. Cloud, Minn.
 " John Holstrom, Swedes in Eagle Lake, Minn.
 " James F. Hill, Breckenridge, Minn.
 " D. Sheldon Fletcher, Money Creek and vicinity, Minn.
 " William D. Athearn, Waseca, Minn.
 " J. B. Sunth, Danes and Norwegians in St. Paul, Minn.
 " George H. Gamble, Hebron Church, St. Paul, Minn.
 " Edwin C. Sanders, Sleepy Eye, Minn.
 " R. R. Coon, Jr., St. Cloud, Minn.
 " S. G. Adams, Pipestone, Minn.
 " A. G. Hall, Swedes in Fergus Falls, Minn.
 " C. R. Sargent, Northeast Church, Minneapolis, Minn.
 " James F. McNamee, Le Sueur, Minn.
 " Thomas Baldwin, Second Church, Duluth, Minn.
 " C. H. Meby, Danes and Norwegians in Mankato, Minn.
 " Frank L. Sullivan, Fergus Falls, Minn.
 " Harold Kennedy, Northfield, Minn.
 " J. S. Festersun, Brown's Valley and Beardsley, Minn.
 " Iver Larsen, Danes and Norwegians in Minneapolis, Minn.
 " O. A. Weenolsen, Tabernacle Mission, Minneapolis, Minn.
 " J. W. Luke, Moorhead, Minn.
 " Russell S. Sargent, Long Prairie and Sauk Centre, Minn.
 " N. B. Rairden, General Missionary for Iowa.
 " H. H. Clouse, Oskaloosa, Iowa.
 " Wm. C. Pratt, Sheldon, Iowa.
 " L. F. Compton, Killduff, Iowa.
 " Henry A. Reichenbach, Danes in Council Bluffs, Iowa, and Omaha, Neb.
 " W. L. Wolfe, Algona, Iowa.
 " Charles A. Sandvall, Scandinavians in Kansas City, Mo.
 " Adam L. Lacie, Cherokee Indians, Ind. Ter.
 " Henry A. Barden, Russell, Kans.
 " W. W. Dewey, St. John, Kans.
 " William Wilbur, Sterling, Kans.
 " James B. Ward, Ponca, Neb.
 " Thornton K. Tyson, Valparaiso, Neb.
 " Thomas Stephenson, Weeping Water, Neb.
 " George W. Read, Chadron, Neb.
 " Axel B. Nordberg, Swedes in Gothenburg, Neb.
 " William G. Denio, Oxford, Neb.
 " A. W. Clark, Calvary Church, Omaha, Neb.
 " Frank C. Bingham, Plainview, Neb.
 " Francis W. Foster, City Missionary, Omaha, Neb.
 " Moses Barker, Chamberlain, Dak.
 " John Crawford, St. Thomas and Crystal, Dak.

Rev. Nis Tychsen, Scandinavians in Dell Rapids, Dak.
 " Edwin N. Elton, Fort Collins, Colo.
 " Jesse M. Green, Prescott, Ariz.
 " M. T. Lamb, Itinerant in Utah.
 " L. L. Shearer, Weiser, Idaho.
 " A. B. Banks, Puget Sound Association, Wash.
 " W. H. Latourette, General Missionary for Calif.
 " A. W. Webb, Tulare and vicinity, Calif.
 Mrs. Elvira I. Bradway, Chinese in Oakland, Calif.

The following teachers were appointed:

At Roger William University, Nashville, Tenn.—Charles C. Phillips; Miss Rhoda A. Denman.
 At Creek Freedman School, Tullehassee, Ind. Ter.—Miss Maggie Baker.
 At Sa-sak-wa School, Seminole Nation, Ind. Ter.—Rev. W. P. Blake.
 At Indian University, Muscogee, Ind. Ter.—Miss Anna Moore.
 At Salt Lake City, Utah.—Miss Mary E. Pearce.
 At Aguas Calientes, Mexico.—Miss Chavez.

Church Edifice Grants.

IN NOVEMBER.

By Loans,	10
By Gifts,	7
Total number of grants,	17

LOCATION OF CHURCHES AIDED.

Roodhouse, Ill.	Cedar Grove, Va. (Colored.)
Penryn, Cal.	Nelson, Neb.
Pleasant Hill, Mo. (Colored)	Chadron, Neb.
Herman, Minn.	Waterville, Me. (French.)
La Port, Ind. (Swede.)	Eagle Lake, Minn.
	Fort Collins, Colo.

FINANCIAL STATEMENT.

FOR OCTOBER.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$27,664 69
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Donations from Churches, Sunday Schools, and Individuals	\$20,678 22
Legacies,	684 37
Tuition, Room Rent, etc., from Students,	157 53
Interest and Dividends,	335 00
Sale and Rent of Real Estate,	475 00
Home Mission Monthly,	93 90
Jubilee Volume,	14 00
Insurance on "Union Hall," Spelman Seminary,	3,500 00
Total for October,	\$25,938 02
Donations, Legacies, etc., from April 1 to October 1,	108,187 79
Total for seven months,	\$134,125 81

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$1,241 01
" " Loan "	800 00
Interest " " "	242 85
" " Benevolent "	201 97
	\$2,485 83
Donations, Legacies, and Interest from April 1 to October 1,	23,970 27
Total receipts for present year, from all sources,	\$26,456 10
	\$160,581 91

Contributions and Legacies.

FOR OCTOBER, 1887.

[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, \$341.13.

Bangor, First Church.....	75 00
Second Church and Sunday school.....	16 06
Lincoln, Central Church.....	2 00
Smyrna Church.....	3 00
Bradford Church.....	2 00
Hampden Church.....	5 00
Penobscot Association.....	10 75
Hancock Church.....	5 00
Livermore Falls Church.....	23 00
Calais, First Church.....	3 50
Harrington Church.....	2 57
Washington Association.....	6 50
Lisbon Falls Church.....	1 75
*For Richmond Theological Seminary, Va.:	
East Orange Sunday school, for Student.....	50 00
C. E. F. For Aguas Calientes, Mex.:	
A Laborer.....	1 00
North Vassalboro Sunday school.....	5 25
Church.....	2 84
Rev. E. Leger.....	1 00
Sedgwick, Military Soldiers' Mission Band.....	10 00
Blue Hill Sunday school.....	3 00
Portland, Mrs. Chas. Hayes.....	1 00
Livermore Falls, Friends.....	1 00
Tremont, Reuben Billings.....	1 00
North Livermore, A Friend.....	25
Waldoboro Church.....	5 00
Sidney, Mrs. Besse.....	1 00
E. W. Foster, and Cash.....	1 66
South Hancock Church.....	1 00

LEGACY.

Brooklin, Estate of Azor Cole.....	100 00
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NEW HAMPSHIRE, \$45.12.

Bradford Church.....	10 00
East Jaffrey Church.....	16 75
Concord, Pleasant St. Church.....	18 37

VERMONT, \$614.39.

North Springfield Church.....	22 50
St. Johnsbury Church.....	1 22
Burlington, Berean Church.....	3 05
Brooklin Church.....	10 00
Halifax Church.....	2 00
Pondville Church.....	7 00
Wardboro Church.....	8 00
Wilmington Church.....	5 00
Whitingham Church.....	5 00
Andover Church.....	1 75
Stamford Church.....	2 00

LEGACY.

Saxton's River, Estate of Mrs. Maria L. Randall.....	546 87
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MASSACHUSETTS, \$2,018.52.

Campello, Swede Church.....	15 00
East Somerville, Perkins St. Church.....	50 00
Boston, Clarendon St. Church.....	257 72
Howard St. Church.....	11 03
Swansca Church.....	12 00
Fiskdale Church.....	4 17
Salem Church.....	119 77
Worcester, Dewey St. Church.....	5 00
Marshfield Church.....	5 00
Rockport Church.....	5 00
Manchaug Church.....	14 75
Newburyport Church.....	17 00
Brewster Church.....	50
Vineyard Haven Church.....	5 00

Harwich Church.....	30 00
Hyannis Church.....	6 40
Osterville Church.....	4 40
Marshpee Church.....	3 20
Chatham Church.....	2 20
North Attleboro Church.....	31 00
Amesbury Church.....	60 81
Wakefield Church.....	40 00
Haverhill, A Friend, desig.....	150 00
Salen, Calvary Church.....	7 00
Chelmsford, First Church.....	22 80
Central Church.....	15 60
Rehoboth Church.....	12 31
New Marlboro Church.....	12 46
Hancock Church.....	7 00
Williamstown Church.....	5 00
Egremont Church.....	10 00
East Brookfield Church.....	6 00
Becket Church.....	23 19
Rowley Church.....	17 90
Marblehead Church.....	12 50
Maplewood Church.....	5 00
South Framingham Church.....	6 60
Reading Church.....	3 25
Woodville Church.....	10 00
Winchester Church.....	11 34
Fayette Church.....	6 00
Newton Centre Church.....	75 60
South Hanson Church.....	23 70
Framingham Church.....	40 09
Brookline Church.....	121 42

*For Spelman Seminary—New Building:	
Leicester, Mrs. R. Whittemore.....	25 00
Cambridge, Mrs. J. S. Paine.....	50 00

*For Richmond Theological Seminary, Va.:	
Worcester, Pleasant St. Sunday school, for Student.....	12 50
North Scituate, H. T. Bailey and J. M. Litchfield.....	12 50

*For Shaw University, N. C.:	
Worcester, Pleasant St. Sunday school, for Student.....	12 50

*For Atlanta Seminary, Ga.:	
Newton Centre, Mrs. Gardner Colby.....	5 00
Boston, G. F. D. Paine.....	10 00
John S. Paine.....	25 00

*For Jackson College, Miss.:	
North Adams, T. C. Sampson, for Shop.....	200 00
Boston, I. W. Tuft.....	300 00
L. J. Fosdick.....	15 00
Fayette, Mabel Jones.....	1 00
Melrose, Mrs. J. Lamb.....	1 00

C. E. F. For Chinese Mission Building:	
Westboro, Mrs. A. M. Cunningham.....	5 00
Watertown, Mrs. E. H. Fernald.....	25 00
Miss A. M. J. Coolidge.....	25 00

RHODE ISLAND, \$176.12.

Newport, Second Church, Ladies' Society.....	5 00
First Church.....	11 03
Providence, First Broadway Church.....	7 62
First Church.....	50 00
Fourth Church and Sunday school.....	37 50
South Kingston, First Sunday school.....	6 22
Pawtucket Church and Sunday school.....	13 25

*For Spelman Seminary—New Building:	
Providence, Mrs. M. J. Rice.....	2 00
A Friend.....	2 00

*For Atlanta Seminary, Ga.:	
Newport, Mrs. Phillips Caswell.....	2 00
*For Jackson College, Miss.:	
Providence, Mrs. E. B. Ayer.....	2 00

LEGACY.

Providence, Interest on Bequest of Rev. H. Jackson..	37 50
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CONNECTICUT, \$582.68.

Meriden, Wm. G. Atwater.....	5 00
Middletown Church.....	5 82
Yalesville Church, Bible Class.....	10 73
New Hartford Church.....	4 00
Sterling Church.....	4 00
Thompson, Central Church.....	17 75
North Colebrook Church.....	2 00
South Colebrook Church.....	1 00
Haddam Church.....	11 54

Essex, First Church, desig.....	30 00
Tolland Church.....	4 50
Mansfield Church.....	6 57
Bloomfield Church.....	17 10
Thompson Church.....	50
Montowese Church.....	5 00
New Haven, Grand Ave. Church.....	14 12
Woman's Baptist Home Mission Union, For Bible and tract work among women in Mexico.....	137 00
For Benedict Institute, S. C.....	150 00
*For Spelman Seminary—New Building: Yalesville, G. I. Mix.....	25 00
*For Atlanta Seminary, Ga.: New Haven, Mrs S. E. Phelps.....	10 00
Norwich, Central Church.....	62 05
Vineyard Workers.....	40 00
C. E. F. New Haven, Woman's Baptist Home Mission Union, "Bridgeport Branch," For Mexico.....	25 00

NEW YORK, \$4,401.37.

Smithport Church.....	6 00
Troy, Fifth St. Church.....	14 00
Cohoes Church.....	101 64
Lansing and Groton Church.....	1 00
McGrawville Church.....	10 50
McLeon Church.....	12 35
Milan Church.....	5 07
Truxton Church.....	9 00
Skaneateles Church.....	5 00
Fleming Church.....	6 25
Sand Lake Church, Woman's Mission Society.....	34 36
Cortland Church.....	125 30
Albany, First Church.....	25 00
Kent, Second Church.....	10 00
Union Association.....	3 33
Lake George Church.....	3 00
Dundee Church.....	20 20
Altay Church.....	10 51
Savona Church.....	2 50
Reading Church.....	2 00
Steuben Association.....	11 27
Ashford Church.....	2 00
Fredonia Church.....	8 28
Hinsdale Church.....	13 57
Ischua Church.....	5 75
Turtle Point Church.....	4 00
Lewis La Fervere.....	5 00
Mrs. J. Linderman.....	2 00
Hornellsville Church.....	7 25
Lockport Church.....	66 71
Sunday school.....	20 00
North Gage Church.....	6 00
Galway Village Church.....	15 00
Hamlin Church.....	6 50
West Almond Church.....	3 00
Gorham, Bethel Church.....	37 00
Benton Church.....	30 00
Junius and Tire Church.....	3 00
Busti Church.....	8 70
Cherry Creek Church.....	7 00
Portland First Church.....	9 17
Findley's Lake Church.....	3 00
Frewsburch Church.....	5 30
Harmony Church.....	20
Leon Church.....	4 00
Mayville Church.....	1 45
Napoli Church.....	2 00
North East Church.....	10 00
Sherman Church.....	7 25
West Portland Church.....	6 33
Auburn Church.....	22 50
Genoa Church.....	4 45
Moravia Church.....	2 97
Owasco Church.....	2 00
Sennett Church.....	27 19
Union Springs Church.....	2 50
Venice Church.....	6 15
Victoria Church.....	1 11
Weedsport Church.....	28 60
Watkins Church.....	11 26
Springville, Mrs. Lucy Wilcox (Transfer from Con- ditional Trust Funds).....	1,000 00
Wayne, "G. B.".....	955 00
Brooklyn, Greenwood Church.....	103 03
Emmanuel Church.....	400 00
Spencerport, John O. Palmer.....	1 00
Canonsville, Tompkins Church.....	6 00
Aurora Church.....	15 50
Boston Church.....	4 90

Yorkshire Church.....	15 53
Holland Church.....	5 87
Tonawanda Church.....	6 07
Wales Church.....	3 00
Eden Church.....	4 00
New York City, Rev. James Teed, Desig.....	1 00
Medina Sunday school.....	14 42
Babylon First Church.....	5 00
Rockville Center Church.....	10 00
Huntington Church.....	5 00
Mariners' Harbor Church.....	10 54
Sunday school.....	10 36
Le Roy Church.....	18 49
Cazenovia Village Church.....	49 10
West Plattsburg Church.....	27 98
Manlius Church.....	17 00
Vesper Church.....	50
Bingham and Spring Mills Church.....	10 00
Clymer Church.....	1 00
East Conway Church.....	11 70
Gold Church.....	1 50
Jasper Church.....	2 70
Troupsburgh Church.....	1 00
Ulysses Church.....	9 50
Woodhull Church.....	5 00
Brookport Church.....	200 00
Marcellus Church.....	9 60
Almond Church.....	3 00
Albany, Tabernacle Church.....	1 00
Canandaigua, W. M. Society.....	15 00
Church.....	33 47
Chemung River Association.....	3 05
Middlebury Church.....	4 51
Syracuse, Immanuel Church.....	26 23
Bennetsburgh Church.....	10 00
Caroline Church.....	3 50
Covert Church.....	8 25
Enfield Church.....	8 00
Farmer Village Church.....	22 80
Ithaca, Tabernacle Church.....	1 00
Mecklenburgh Church.....	7 75
Romulus Church.....	2 00
Trumansburg Church.....	1 50
Utica Church.....	15 00
Lawville Church.....	18 50
Deposit, Mrs. E. P. Brigham.....	20 00
Lakeville Church.....	1 00
Wayne Association.....	74 70
Howard Church.....	5 00
Shokan Church.....	1 00
Middletown Church.....	2 00
Lattintown Church.....	13 50
Unionville, Orange Church.....	25 00
Jordanville, Mrs. K. M. Whightman.....	100 00

*For Atlanta Seminary: Troy, A. Lady.....	1 00
Wm. Hokes.....	2 00
Mrs. L. E. Gurley.....	20 00
Geo. Harrison.....	50 00
Mrs. M. K. Gurley.....	50 00
Brooklyn, Emmanuel Church, Boys Miss. Band.....	6 00
Mrs. Anna R. Parson.....	10 00

*For Jackson College, Miss.: Worcester Association, E. W. Rider.....	1 00
East Worcester, Church.....	6 50
Gilbertsonville, Dea. Wm. Newman.....	5 00
Broome and Tioga Association.....	16 45

C. E. F. For Chinese Mission Building: Brooklyn Washington Avenue Sunday school.....	35 00
Mrs. Marie J. Parkes.....	5 00

NEW JERSEY, \$377.45.

Livingston Church.....	5 16
Perth Amboy Church.....	13-78
Port Monmouth Church.....	40 00
Woodbury Church.....	20 00
Atlantic City Church.....	15 00
Bridgeton, Third Church.....	2 00
Hightstown Church.....	90 54
South Vineland, Rev. M. M. Meech.....	1 00
Bethlehem Church.....	10 00
Mt. Holly Church.....	15 00
New Brunswick, First Church Y. M. S.....	114 97

*For Richmond Theological Seminary: East Orange Sunday school.....	50 00
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PENNSYLVANIA \$1,328.89.

Philadelphia, A Lady, Designated.....	25 00
Angora Church.....	100 00
Sunday school.....	23 56

Broad Street Church	51 91
Centennial Church	15 00
Fourth Church	106 09
Mantua Church	29 00
Sunday school	10 18
Hebron Church	1 78
Snider Avenue Church, Rev. Jas. French	10 00
Chestnut Hill Church	10 00
McKean Church	2 50
Mrs. L. R. Stedman	50
North Ten Mile Church	5 00
Ten Mile Association	7 00
Claysville, Mt. Pleasant Church	1 00
Westchester, Dr. J. E. Jones, desig.	25 00
Tioga Church	4 00
Warren Church	2 00
New Britain Church	43 73
Cambridgeboro, Miss Anna Root	1 00
Ansonville, Zion Church	2 00
Russell Hill, Mrs. M. Bartram	3 00
West Jackson Church	2 10
Deerfield Church	4 40
Bailey Creek Church	2 50
Sullivan State Road Church	3 05
Rutland Church	1 00
Harrison Valley Church	12 00
Charleston Church	2 00
Cherry Flats Church	2 00
Wellsboro Church	5 00
Hatboro Church	19 84
Byberry Church	4 50
Conshohocken Church	19 30
Loyalsock Church	3 50
Berwick Church	4 37
Madison Church	3 40
Williamsport Church	1 00
Clarks Green Church	5 50
East Brandywine Church, by James Guy	5 00
Titusville Church	20 00
Haddonfield, Mrs. M. G. Collins	5 00
Upland, Miss Sadie Crozer Griffith	10 00
Northumberland Church	4 00
Carmel Church	9 30
Mrs. Keziah Erwin	5 00
Springfield Church	11 76
Linesville Church	3 00
Fairview, Mrs. Runkle	50
Marcus Hook Church	24 00
Ridley Park Church	18 00
South Chester Church	12 25
Pottsville, Olivet Church	9 00
Village Green Church	5 00
Bethlehem Church	5 00
Beulah Church	8 00
Sunday school	3 25
Blacksville Church	4 00
Bethel Church	1 00
Enon Church	5 00
Mt. Zion Church	5 00
New Freeport Church	4 00
Sunday school	3 45
Pigeon Creek Church	3 00
Waynesbury Church	20 00
Sunday school	63
Batesfork Church	2 00
Macedonia Church	1 30
Jefferson Church	2 00
East Bethlehem	4 00
South Wheeling Church	10 00
South Ten Mile Church	6 00
*Philadelphia, Pupils in Wellesley school, for work among the Mormons	18 50
C. E. F. Upland, Samuel A. Crozer	500 00
A Sister, per. "National Baptist" for Mexico	5 00

DELAWARE, \$63.35.

Wilmington City Mission, per Rev. Moses Heath	60 00
New Castle Church	3 35

MARYLAND, \$100. 00.

Baltimore, Seventh Church	100 00
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DISTRICT OF COLUMBIA, \$75.87.

Anacostia Church	25 00
Washington, Second Church Sunday school	25 00
Calvary Church	25 87

VIRGINIA, \$66.55.

Danville, High Street Church	5 29
High Street Sunday school	1 26
*Richmond, Prof. N. Hines	60 00

WEST VIRGINIA, \$158.17.

Ravens Eye Church	5
Alderson, Greenbrier Ass'n	6
Spencer, Harmony Ass'n	83
Ansted, Hopewell Church	8
Charleston Church	2
Kanawha Church	20
Parkersburg, Woman's Home Mission Society	45
Lewiston, Rev. G. W. Hoover	2
Freemansburg, Mt. Lebanon Church	2
Friends	5
Malden Church	5
Coal Valley Church	3
Laurel Creek Church	1
Adamsville, Rev. J. B. Righter Fund	25
Clarksburg, Mrs. H. P. Rogers	2

TENNESSEE, \$162.68.

Gains Switch, Wingles Grove Church	45
Humboldt, Central Tennessee Ass'n	2 00
St. John Church	85
Pleasant Grove, Sunday school Convention	2 45
Association	1 65
Keeling, Williams Chapel	95
Pulliams Chapel	90
Mt. Sinai Chapel	50
St. Matthew Church	45
Bells Station, St. John Church	1 00
Ripley, First Church	1 00
Rives Chapel	25
Brownsville, First Church	5 00
Dancyville, St. John Church	35
The Albion Association (21 Churches)	22 55
Bartlett, Friendship Ass'n	10 00
*Nashville, Roger Wm. University:	
Students for Tuition and room rent	55 08
Sundry	57 95

NORTH CAROLINA, \$118.85.

Forestville Church	70
Wake Forest Church	2 27
Franklinton Church	3 00
Louisburg Church	5 11
Henderson Church	5 89
Williamsboro Church	5 60
Oxford Church	2 11
Ridgeway Church	1 11
Littleton Church	2 00
Garysburg Church	6 15
Winton Church	1 25
Edenton Church	8 00
Lewiston Church	2 50
Windsor Church	3 46
Mt. Olivet Church	3 40
Hertford Church	2 04
Jamesville Church	1 50
Kittrell, Church	3 32
St. Stephen's Church	4 85
St. Paul's Church	1 14
Shiloh Church	2 53
Rocky Mountain Church	32
Wilmington Central Church	1 41
Shiloh Church	2 32
Ebenezer Church	1 44
Six Runs Church	26
Clinton Church	1 03
Magnolia Church	2 03
Goldsboro Second Church	3 61
New Berne, Cedar Grove Church	1 51
St. John's Church	85
Woman's Mission Band	1 00
James City First Church	2 05
Kinston Church	1 00
Beaufort Church	1 66
Smithfield Church	5 31
Selma Church	85
Dunham Sunday school	1 75
First Church	2 00
Second Church	75
Pleasant Grove Church	90
Mebanesville Church	22
Burlington Church	33
Sunday school	80
Winston Church	1 00
Kearnersville Church	10
High Point Church	55
Salisbury, Mt. Zion Church	3 11
Dixonville Church	1 31
Puffin Church	35
Charlotte, Rowan Ass'n	5 00
First Church	2 00

Asheville Church.....	3 41
Sunday school.....	1 60
Waynesville Church.....	3 15
Marvin Church.....	1 25
Cairo, Elizabeth Church.....	2 25

SOUTH CAROLINA, \$27.46.

Friendfield, Mt. Rover Church.....	1 35
Darlington, Macedonia Church.....	3 00
Rembert, Chalk Church.....	2 61
Cheraw, Union Church.....	2 50
Bennettsville, Shiloh Church.....	5 00
Mullins, Mt. Olivet Church.....	3 00
Ebenezer, Beauty Hill Sunday school.....	9 90
Timmonsville, Bethlehem Church.....	9 10

GEORGIA, \$5 00.

*For Atlanta Seminary:	
Atlanta, Providence Church.....	2 00
Atlanta Seminary:	
Tuition and Room Rent.....	3 00

MISSISSIPPI, \$64.95.

Durant, S. P. Martin.....	50
Holly Springs Church.....	4 45
East Sardis Ass'n.....	2 00
Hazelhurst, Damascus Church.....	2 50
New Pisgah Church.....	2 50
Waterford, Oak Grove Church.....	5 50
New Hope Church.....	2 52
Terry, Mt. Wade Church.....	2 00
Terry Grove Church.....	1 50

*Jackson, Jackson College:	
Students for Tuition and Room Rent.....	41 50

ARKANSAS, \$10.00.

Hot Springs, Roanoke Church and Sunday school.....	10 00
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TEXAS, \$10.00.

Marshall, First Church.....	10 00
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OHIO, \$726.47.

Chippewa Lake, Jas. Rabb.....	500 00
Toledo, First Church.....	35 27
Cleveland, Third Church.....	13 45
Dayton, Linden Ave. Church.....	11 85
Bloom Church.....	1 00
Ohio Association.....	4 12
Ashtabula, First Church.....	10 00
Duncan's Falls Sunday school.....	2 44
Mt. Vernon Church.....	5 00
East Townsend, Chas. Whiting and wife.....	3 00
A. L. Snable.....	50
Peru, Chas. Roe.....	1 50
New London, Mission Circle.....	5 00
Chester, First Church.....	6 78
Omar, Reed Mission Sunday school.....	4 50
Monroeville, First Church.....	21 00
New London, First Church.....	6 52
Bronson, First Church.....	7 25
De Graff, First Church.....	2 80
West Canaan Church.....	6 35
Springfield, Trinity Church.....	10 70
Urbana, First Church.....	20 60
Colebrook, First Church.....	4 24
Cincinnati, Ninth St Church.....	10 00
Newtonville Church.....	6 60
Armeta Church.....	1 00
Columbus Association.....	4 00
Granville, First Church.....	5 00
Washington Church.....	14 00
C. E. F. Cleveland, Miss M. C. King.....	2 00

MICHIGAN, \$704 53.

Alpena, First Church.....	83 89
Ludington, First Church.....	9 01
Kensington, First Church.....	21 55
Kalamazoo, First Church.....	145 23
Tecumseh, First Church.....	33 75
Russell E. Adkins.....	20
Port Huron, First Church.....	48 86
Sunday school.....	11 14

Cassopolis, First Church.....	4 52
Mt. Clemens, First Church.....	5 00
Mt. Vernon, First Church.....	5 50
Eaton Rapids Church.....	18 14

*For Atlanta Seminary:

Detroit, Woodward Ave. Church.....	33 00
Twelfth Church.....	3 25
Grand Rapids, Fountain St. Church.....	125 15
Plainwell Church.....	22 52
Chicago, Theron L. Hiles.....	10 00
Ypsilanti Church.....	25 00
Ann Arbor, Rev. S. Haskell.....	1 00
Mrs. S. S. Crowles.....	1 00
D. M. Brown.....	5 00
Saline, E. Kelley.....	10 00
Grand Rapids, W. O. Huggart.....	10 00
J. W. Dudley.....	2 00
Adrian Church.....	29 85
Grand Rapids, Mrs. W. McConnel.....	5 00
R. W. Merrill.....	5 00
Mrs. E. P. Fuller.....	5 00
Mrs. W. B. Remington.....	5 00
Will Gay.....	10 00
Loyd Ferris.....	10 00

ILLINOIS, \$329.25.

Griggsville Church.....	12 55
Chrisman Sunday school.....	3 00
Quincy, Vermont St. Church.....	12 93
Girard Church.....	3 00
Aurora, Park Place Church.....	17 00
Carthage Sunday school.....	6 00
Cordova Sunday school.....	2 96
Watertown Church.....	1 66
Moline Church.....	2 50
Mt. Pleasant Church.....	9 00
Chicago, Western Ave. Church.....	30 00
First Church, Mrs. J. M. Love.....	5 00
First Church and Sunday school.....	40 60
Tremont Church.....	5 00
Sublette Church, in part.....	22 80
Pontiac Church.....	24 40
Esmen Church.....	60
Roseville Church.....	20 75
Peoria, First Church, in addition.....	7 50
Fulton Church.....	3 75
Joliet Church.....	11 25
Lena Church.....	7 00
*Cordova, Mrs. E. Godwin.....	30 00
*Newark, Lemuel Lester, designated.....	50 00

INDIANA, \$148.28.

Lafayette, Chauncy Church.....	14 30
Grand Prairie Church.....	6 00
Brushy Fork Church.....	2 02
Volga, Hopewell Church.....	2 00
Holman's Station, Bethany Church.....	50
West Fork Church.....	1 00
Stilesville Church.....	3 00
Elizaville Sunday school.....	2 40
Cartersburg Church.....	2 00
Mt. Zion Association.....	4 84
Franklin, Mt. Pleasant Church.....	2 50
Southport Church.....	6 35
Lebanon, Liberty Church.....	2 00
Logansport, Crooked Creek Church.....	2 62
Salem, First Church.....	21 75
C. E. F. Lebanon, by E. D. Jones.....	25 00
Edinburgh, John W. Dame.....	50 00

WISCONSIN, \$1,804.78.

Lancaster, per Jesse Wolf.....	10 00
Sister Bay, Swede Church.....	1 00
State Convention.....	1,777 78
C. E. F. For Chinese Mission Building:	
Roberts, I. S. Ingerson.....	10 00
Whitewater, First Sunday school, for Wausau Church.....	6 00

MINNESOTA, \$803.50.

Minneapolis, collections per Rev. J. Sunderland.....	311 97
Olivet Church, Woman's Home Mission Branch.....	2 08
Swede Church.....	5 00
St. Paul, Woodland Park, Woman's Home Mission Branch.....	2 87
Northfield, Woman's Home Mission Branch.....	2 93
Norwood Sunday school.....	1 25

Good Thunder, Woman's Home Mission Branch.....	2 00
Hector and Bird Island Church.....	27 00
Rushford, per Rev. D. S. Fletcher.....	31 00
Breckenridge, per Rev. Jas. F. Hill.....	1 50
Albert Lea Church.....	40 00
Swede Church.....	5 00
Duluth, Second Church.....	12 00
Sauk Centre Church.....	15 00
Waseca Church.....	21 39
Fergus Falls Church.....	7 00
Maunkato, Swede Church.....	15 00
St. Cloud, Swede Church.....	21 90
Battle Lake Church.....	2 00

C. E. F. Hebron Sunday school, for chapel building.....	2 67
State Convention, per D. D. Merrill, treasurer.....	273 94

IOWA, \$1,372.90.

Mapleton Church.....	3 00
Akron Church.....	23 00
Bonaparte Church.....	2 58
Fairview Church.....	9 00
Davenport, Calvary Church.....	36 85
Upper Des Moines Association.....	6 05
Waterloo Church, in addition.....	27 50
Delaware Church.....	7 57
Le Claire Church.....	1 00
Anamosa.....	30 50
Zion Church.....	2 00
State Convention.....	1,200 00

C. E. F. Webster City Sunday school, chapel building.....	23 85
--	-------

MISSOURI, \$21.00.

Kansas City, Swede Church.....	12 00
Carl Junction, Mrs. S. M. St. Leon.....	2 50
Miss Carrie M. Loud.....	2 50
Wright City, S. Pratt.....	1 00
C. E. F. Vineland, C. W. Thomas, for Mexico.....	2 00
Moberly, John G. Zohn, for Mexico.....	1 00

INDIAN TERRITORY, \$20.37.

Muscogee, per Rev. Samuel Solomon.....	1 75
Tahlequah Sunday school. Designated.....	11 00
church.....	7 62

KANSAS, \$614.13.

Topeka, collections per Rev. D. D. Proper.....	450 92
Swede Church and Sunday school.....	4 59
Council Grove Church.....	16 00
Sterling Church.....	10 00
Lincoln Church.....	11 00
Rev. J. S. Henry.....	5 00
Concordia Church.....	14 50
Yates Centre, L. J. Stevenson.....	5 00
E. A. Gardner.....	5 00
Rev. T. C. Coffey.....	5 00
Mrs. J. Webb.....	1 00
Mrs. G. W. Melton and sons.....	1 25
Jamestown Church.....	4 00
Scottsville, Rev. J. T. Farley.....	1 00
Alexandria Church.....	12 13
Lyons Church.....	3 16
Hugoton Church.....	7 96
Woodsdale Church.....	3 00
Richfield Church.....	6 00
Great Bend Church.....	5 15
Johnson City, collection.....	3 15
Fresno, collection.....	2 00
Conway Springs Church.....	9 95
Mayfield Church.....	6 50
Kansas City Church and Sunday school.....	10 40
Wa Keeney Church.....	2 50
Lawrence, Swede Church.....	2 50
Nicodemus Church.....	3 50
Republican Valley Association.....	2 06

NEBRASKA, \$602.55.

State Convention.....	602 55
-----------------------	--------

DAKOTA, \$40.40.

Mitchell Church.....	5 00
Watertown Church.....	10 00
Hot Springs Church.....	6 50
Sturgis Church.....	3 05
Dell Rapids, Swede Church.....	15 25

COLORADO, \$153.80.

La Veta Church.....	9 25
Mt. Zion Church.....	5 00
Delta Church.....	7 00
Leadville, First Church.....	112 50
C. E. F. Denver, Calvary Sunday school.....	25 05

MONTANA, \$2.00.

Butte Church.....	2 00
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WASHINGTON TERRITORY, \$9.00.

Skamokawa, Miss Emma Davison.....	5 00
La Conner, R. L. Peck.....	2 00
Toledo Church.....	2 00

OREGON, \$112.76.

Macleay, David Hurst.....	5 00
Summerville, R. M. Oliver.....	10 00
Scio, R. Cary.....	5 00
Highland Church.....	3 60
Mount Olivet Church.....	3 00
Portland, E. G. Wheeler.....	5 00
Hillsboro Church.....	8 40
Waldo Hills Church.....	1 75
Gardiner Church.....	16 00
Marshfield Church.....	5 01
Amity Church.....	10 00
Corvallis Association.....	30 00
Roseburg Church.....	4 00
Portland, Swede Church.....	5 00

IDAHO, \$28.10.

Boise City Church.....	3 75
Idaho Baptist Association.....	18 35
Rathdrum Church.....	5 00
C. E. F. Eagle Rock, Mrs. R. Mitchell, for Mexico.....	1 00

CALIFORNIA, \$45.00.

For Chinese Mission Building:	
C. E. F. San Francisco, Rev. J. B. Hartwell.....	25 00
San Francisco collections, per Rev. J. B. Hartwell.....	20 00

MEXICO, \$19.02.

Montery collections, per Rev. T. M. Westrup.....	19 02
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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,639.38.

For Spelman Seminary, New building.....	400 00
Teachers at Spelman Seminary, Ga.....	550 00
" " Mexico school, Mex.....	124 00
" " State University, Ky.....	88 88
Teacher " Fresno, Calif.....	96 00
" " Utah school, Utah.....	50 00
" " Waylaud Seminary, D. C.....	35 00
" " Beaufort, S. C.....	40 00
" " Cherokee Academy, I. T.....	25 00
" " Benedict Institute, S. C.....	25 00
" " Hartshorn Memorial College, Va.....	50 00
" " Creek Freedmen School, I. T.....	50 00
" " Kadiak Island, Alaska.....	100 00
Student at Kulli Inla, I. T.....	3 00
Church " Clear Lake, Ia.....	2 50

WOMAN'S BAPTIST HOME MISSION SOCIETY, MICH., \$295.36.

For missionaries.....	185 00
Church at Ogden, Utah.....	10 36
Students at Indian University, I. T.....	50 00
" " " ".....	25 00
Utah School, new building.....	25 00

GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES, \$2,500.00.

Total.....	\$22,741 13
HOME MISSION MONTHLY.....	93 90

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DECEMBER, 1887.

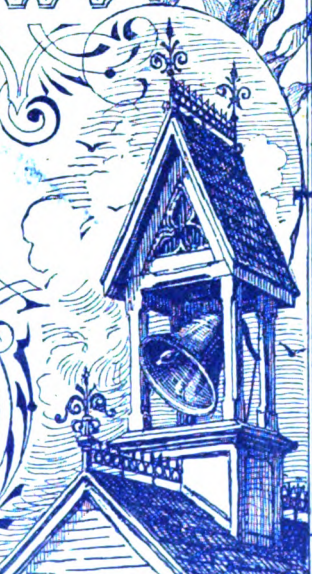
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AMERICAN BAPTIST HOME MISSION SOCIETY,

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J. G. SNELLING, Treasurer.

**TEMPLE COURT,
Beekman Street, New York City.**

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THE BAPTIST
HOME MISSION MONTHLY.

VOL. X.

JANUARY, 1888.

No. 1.

EDITORIAL

We are confident that the typographical and other changes in the "make-up" of the MONTHLY for 1888 will be regarded with favor by our readers, particularly by those whose vision is not as keen as formerly, and to whom many pages in small-faced type have been objectionable. The use of larger type will scarcely lessen the quantity of reading matter, inasmuch as additional pages are gained for this purpose by throwing the published contributions into three columns instead of two, as heretofore, on each page. Four pages will now contain the receipts that formerly occupied six pages.

The thanks of the Society are due to the warm-hearted friends through whose influence the circulation of the MONTHLY has been increased the past year. The banner church of the country in the list of subscribers for the MONTHLY is the Union Avenue Church, of Pittsburgh, Pa. It takes seventy copies. Connected with this fold is a *Porter* who is specially interested in seeing that the flock is well supplied with proper missionary nourishment, so essential to the highest development of Christian character. We cannot say positively that by his own generosity or by some other method he supplements the subscriptions of the few who cannot

afford to pay fifty cents a year for the MONTHLY, but we have a strong suspicion of this sort.

Now let an able and benevolent brother in many other churches take a hint from this, and inform the people that those who would like the MONTHLY for twenty-five cents per annum may obtain it, and he will gladly supply the difference. For a club of ten, at \$4.50, this proposition would impose an expense to the giver of only \$2.00; and for a club of twenty, at \$8.00, it would impose an expense of only \$3.50. Will not the friends of our work try this plan in many of our churches? We hope for a large increase in our subscription list. It is constantly growing, but there are thousands more who should take the MONTHLY, and thus know what is being done, and what needs to be done, for the evangelization of this continent.

The following are the rates for the MONTHLY for 1888, postage prepaid: Single copies, *fifty cents*; ten copies, \$4.50, or *forty-five cents* per copy; twenty copies, \$8.00, or *forty cents* per copy; fifty copies, \$18.00, or *thirty-six cents* per copy. These are club rates, and are to be sent, as a rule, to one address, though to some individuals of a club, if specially desired, the magazine will

be sent directly. Who cannot give three or four cents a month to have the MONTHLY, with its interesting contents for the coming year?

Several applications from the West were declined or deferred at the December Board meeting for the sole reason that the limits of our financial ability have already been reached. The men are on the fields and how they are to live through the winter without aid is the serious problem. Will friends of the Society remember this and enlarge their offerings?

Edgar L. Marston, Esq., of St. Louis, Mo., has been appointed by the Board, Assistant Corresponding Secretary in the place of W. W. Bliss, Esq., deceased. Mr. Marston is the son of the late Rev. S. W. Marston, D.D., District Secretary of the Society for the Southwest. He is a graduate of La Grange College, Mo., and of the Washington University Law School, of St. Louis, and by his legal training and business experience brings to the work qualifications needed in the special line of service which such an assistant is expected to render. As no other Society in our own or in any other denomination embraces three great departments of missionary, church edifice, and educational work, so it is safe to say that no other single organization has so varied and important business interests as those requiring the attention of the Board and the officers of the American Baptist Home Mission Society. A gentleman prominently connected in an official capacity with another benevolent organization of the denomination, and knowing thoroughly its workings, remarked to the Corresponding Secretary at Minneapolis: "I have carefully read over the Report of the Society. I want to say two things: First, I am amazed at the magnitude and extent of the work of the Society. Second, I am amazed that with one Secretary to attend to it, he is not dead or demented." Though the Church Edifice department is chiefly under the supervision of Dr. Pope, yet an assistant for the general work is a necessity.

For the past five months, at an exceedingly trying and laborious period of the year, the Corresponding Secretary has been without the help of such an assistant, though relieved somewhat by the willing, apt and intelligent assistance of the Recording Secretary, Mr. Geo. A. Schulte, whose faithfulness is worthy of all praise. It is with a feeling of relief and satisfaction, therefore, that we are permitted to announce that Mr. Marston has entered upon his duties. It seems peculiarly appropriate that so soon after the father's hand was loosed from the work he loved, the hand of the son should be thus applied to service for the same Society. With this introduction, friends of the Society will understand the significance of the new name which will appear in correspondence concerning business matters and in the absence of the Corresponding Secretary of the Society.

Utah is hopeful of admission as a State. Mormon money and agents are to be employed to accomplish this result. It is said that the Mormon Church calls for \$400,000 to be used in Washington during the next session of Congress. It is the duty of Christian people to make their influence felt by their representatives in Congress.

When in the Mormon Tabernacle, in the fall of 1886, we heard the representative of the Mormon Church, who had been lobbying at Washington the previous session of Congress, boast that through Mormon influence further unfriendly legislation had been blocked. If Utah shall be admitted as a State, what is to prevent amendments to her Constitution that shall tolerate polygamy, and with Mormon officers of the law what polygamist will be brought to justice? The *people* of this country would negative the proposition to admit Utah by an overwhelming vote. Let not the *politicians* try it.

Somehow "the old Confederate yell" doesn't appear to have much effect among the peace-loving Baptists of West Virginia

to "fire the Southern heart" to align itself again on dead sectional issues. One war is over. It is not a good time to begin another.

PERSONALS.

A recent number of the *Watchman* contains, from the pen of Dr. Alvah Hovey, a tribute to the late Rev. Joseph W. Parker, D.D., which we would gladly reproduce entire if space would permit. From it the following extracts are taken:

"Another leader of men has finished his course below the sun, and has taken his place in the great assembly above. After an active and useful life of eighty-two years and six months, Dr. Joseph W. Parker "fell asleep" on Wednesday last (November 9th), in Los Angeles, Cal. He was born in Cavendish, Vt., on the 12th day of May, 1805; was graduated from Union College in 1831, and from Newton Theological Institution, in 1836; and was ordained to the Christian ministry in December, 1837. From that time, during a period of eighteen years, he was pastor of the First Baptist Church in Cambridge, Mass., discharging the duties of his office with marked fidelity and success. During the next ten years he was Secretary of the Northern Baptist Education Society, agent of the Newton Theological Institution, and a part of the time pastor of the Shawmut Avenue Baptist Church in Boston. His hands were full of labor, and his heart was cheered by the confidence of his associates. But so profound was his sympathy with those who had been oppressed, and his solicitude for the welfare of the recently emancipated slaves, that at the close of the war (1865) he resigned his place in Boston, and entered upon the work of establishing schools in the South for the training of freedmen to be preachers or teachers. Five years were given to this work, and it was prosecuted with so much zeal that his health at last gave way, and he was obliged to resort to outdoor labor on a farm for its recovery. But when his health had in this way been regained he accepted an invitation to the Calvary Baptist Church in Washington, D. C., with which he labored successfully about six years. At the end of this period, feeling the need of rest, he visited Europe, and remained

abroad more than a year. Upon his return to this country he became pastor of the E Street Baptist Church in Washington, D. C., where he preached several years before removing to Los Angeles, Cal.

"In the life of Dr. Parker I recall with special satisfaction manifold evidences of good sense. He had a 'sound mind in a sound body.' Men trusted his judgment in practical affairs. He could meet emergencies promptly, and give counsel in time of need. . . . Common sense is a prime endowment for the real work of life, more useful, if less brilliant, than the finest imagination.

"With equal pleasure do I recall manifold proofs of steadfast conviction, both moral and religious. As to the essential principles of Christian doctrine and life his views were settled, his conscience clear. . . . Moreover, the steadfastness of Dr. Parker's faith was equaled by his courage in expressing it. He was too brave and loyal a Christian to put his light under a bushel. He was too sincere a friend of man to be silent when a brother was wronged. His voice was lifted up against evil as well as in behalf of good, and he condemned opposition just as openly as he praised justice. . . . In harmony with these traits was Dr. Parker's hopefulness. He was the man for a dark hour. He knew how to hold on when others were becoming disheartened. Carlyle's saying in respect to Oliver Cromwell may be applied to him, namely, that "hope shone in him as a pillar of fire when it had gone out in other men." . . . In the pulpit he was evangelical, instructive, and practical. His thoughts, his language, and his manner betokened an earnest spirit, seeking to convey a message from God to men. . . . He made them acquainted with the great enterprises which they ought to sustain. He taught them the blessedness of giving. He kindled in their hearts a desire to do something for the world. He fostered their interest in ministerial education, in missions, and in other forms of beneficent action. His outlook was broad, taking in the needs of all mankind, and they were invited to share it."

Dr. Parker gave the Home Mission Society \$5,000, besides devoting other liberal amounts, as well as much time and thought, to the interests of Wayland Seminary at Washington, D. C. The additional building, erected about four years ago, is known as "Parker Hall," in memory of him.

ANARCHY VS. CHRISTIANITY.

It is refreshing to find in a secular paper like the *Chicago Evening Journal* utterances so emphatic in denunciation of Anarchist principles, and so just and discriminating concerning the Gospel of our Lord Jesus Christ. They carry in themselves a powerful argument for more earnest efforts to evangelize the multitudes that are coming from European lands to our shores. The *Journal* says :

The men who died on the gallows in Chicago, November 11th, refused spiritual consolation from the first moment to the last. Not one of them was a believer in God, or religion, or moral accountability, or the Sabbath and its ministrations, or a future life, or a conscience. They did not believe that the marital relation had any divine sanctity, or any special sanctity, outside of the affections. They were infidels. They believed in nothing. They held nothing sacred. They had no faith and no hope except in the disordered pride of unbelief, and in a comprehensive disregard of both human and divine law, of social order, and of all that welds civilized society together and renders its associations endearing and delightful.

Jesus Christ represented on the earth every interest, every thought, every hope, every tie of labor and of the poor. His teachings belong to every relation that men bear to each other. His Gospel was given to the poor. His charity was as universal as humanity. He created in the hearts and thoughts of mankind, so far as His system is believed and practiced, a heaven upon earth. There is no peace, no fruition of hope, no possible condition under which mankind may reach its highest capabilities and aspirations that is not exemplified in His precepts. He said: "Love thy neighbor as thyself." He said: "Feed my lambs." He said: "Blessed are the merciful," and "Blessed are the peacemakers." He bore the cross for all that was evil and sinful. If there is, in all human thought, in all the world of sympathy and love, a kindly and gracious emotion, it is the inspiration drawn from Christ and His religion.

Yet the Anarchists despise His name, reject His divine mission, revile His undying truths, and deny that He was God revealed in the flesh. Jesus Christ said also: "Render unto Cæsar the things that are Cæsar's,"

and He held that obedience to human laws was a preparation and discipline for obedience to divine laws, and was also its matured and beneficent fruit. For this reason Anarchy has espoused infidelity. Lawlessness is Anarchy. All that hates and despises the law is Anarchy. Anarchy is revolt against all law, human and divine. Anarchy begins in infidelity. It begins in a denial and defiance of God. It ends in such tragedies as were enacted at the Haymarket in Chicago, May 4, 1886, and in the jail of the same city November 11, 1887. Irreligion, a denial of Christianity, and disbelief in Bible truth, are the pernicious seed from which this pernicious fruit has proceeded. Every teacher of infidelity, of a Christless civilization and culture, of contempt for religion and its divine truths, of disbelief in a Christian Gospel, is an Anarchist in his heart, and his teaching leads to such scenes as those of the Reign of Terror in France, and of the dynamite tragedy in Chicago. From Voltaire down to Bob Ingersoll, every public teacher who has taught disbelief in God, in the Bible, in a future life, and in human accountability, is responsible for the blood that has been shed in war against social law, and in atonement for crimes against society and its laws.

BENEVOLENCE.

The American Missionary Association (Congregational), whose annual meeting was held in October, reported the receipts for the year at \$306,761.31.

Of this amount \$189,483.39 were from churches, Sunday schools, missionary societies, and individuals; \$52,266.73 from legacies; \$10,561.07, income from invested funds; \$28,964.81 from tuition and public funds; \$17,357.21 from the United States Government, for education of Indians; and \$7,650 from the Slater Fund. There was expended for work among the colored people in the South, \$197,768.68; for Chinese work, \$7,564.95; for the Indians, \$47,920.71.

The contributions to this one society, which devotes almost exclusive attention to the colored people, the Chinese, and Indians, are nearly equal to the contributions of Baptists to their Home Mission Society, which embraces these things as well as the missionary and church edifice work of the denomination. Hence it is that

the Congregationalists expend from twice to three times as much as Baptists expend upon educational work in the South, and three times as much as Baptists among the Indians.

The American Missionary Association owns and controls property for educational and church work, the aggregate cost of which stands at \$576,540.15. It has also endowment funds amounting to \$229,375.78.

Secretary Powell, of the American Missionary Association, has been figuring on the growth of benevolence among Congregationalists. His conclusion is that "The increase in contributions does not keep pace with the growth of the churches in membership and wealth. During the past ten years the churches have increased in wealth 31 per cent. and over; in membership, 19 per cent. and over; but in their contributions they have increased only a little less than 2 per cent.

The late Hon. T. A. Harrison, of Minneapolis, left to Hamlin University, Hamlin, Minn., the sum of \$50,000.

Rev. Hiram Gee, of Ithaca, N. Y., has given \$30,000 to Syracuse University for the establishment of a Chair of Social Ethics.

The Presbyterians of New York City are talking about raising a fund of \$1,000,000 for ministerial relief, and it is desired to have the amount pledged before the centennial of Presbyterianism in 1888.

New York is to have a free circulating library, at a cost of \$70,000, the gift of Geo. W. Vanderbilt.

Mr. D. K. Pearson, of Illinois, capitalist, recently gave \$180,000 in charitable bequests in one day.

Some wealthy man in this country, whose identity is not disclosed, has subscribed \$300,000 for the establishment of a Christian University at Nankin.

The bequests to charitable purposes in the will of William Boardman, late of Hartford, Conn., amount to \$30,000.

Bates College, Maine, receives \$51,000 by the will of the late Sarah S. Belcher, of Farmington, in that State. The will was contested by the heirs, but the Court decides that there is no ground for the contest.

When shall we hear of men giving to missionary enterprises as they give to merely educational enterprises? Have not our great missionary enterprises as strong a claim as general education upon Christian men? What a sensation it would produce were some one to give the Home Mission Society fifty or one hundred thousand dollars! Such a gift is needed, and would work wonders in our mission fields.

FIRST FRUITS FOR GOD.

BY I. W. COCHRAN.

"Honor the Lord with thy substance and with the first fruits of all thine increase."—(Prov. 3: 9.)

*First fruits for God—of corn and vine;
Of tree or bush; of sheep or kine;
Of all that men call mine and thine—
The first and best for God!*

*First fruits for God—of daily toil;
What hands have gathered from the soil,
Or brains have wrought by midnight oil—
The first and best for God!*

*First fruits for God—from stores and trade,
From ships and railroads lending aid,
From all that factories have made—
The first and best for God!*

*First fruits for God—from every home;
From Him who said, "Let children come";
To preach His gospel, train up some—
The first and best for God!*

*First fruits for God—from all our ways;
The first-day Sabbath for His praise;
The morn of life and morn of days—
The first and best for God!*

*First fruits for God—for this New Year,
We'll give Him all we hold most dear;
We'll try to spend it in His fear—
The first and best for God!*

*First fruits for God—He gives us all;
The sun to shine, the rain to fall;
He safely guides this rolling ball—
The first and best for God!*

*First fruits for God—He loved us first;
Gave the best unto the worst,
His only Son for men accursed—
The first and best for God!*

*First fruits for God—He is the first ;
To Father, Son, and Spirit—burst
Praise from the whole great universe—
The first and best for God !*

MISSIONARY DEPARTMENT.

THE WORK OF A HOME MISSION CHURCH.

BY REV. J. C. BAKER, THE DALLES, OREGON.

I.

The first work of a home mission church is to secure the respect and confidence of the community. This is to be sought in two particulars.

1. To establish Christian integrity as characteristic of a home mission church.

The principles that underlie the Christian religion, which are professed and promulgated by a Christian church, are thoroughly understood in every community where a home mission church is organized. The moral standard raised by the church, and taught by the pastor from the pulpit, is of a higher order than that which obtains in the world. The (ecclesia) church is an assembly "called out" from the world—not simply for organization, but that it should be "not of it." It is to be "separate," "peculiar." Its standard of morals is to "exceed the righteousness" of the world. This should be held as fundamental in organizing a home mission church, and none admitted as constituent members, except those who are maintaining such character; and this should be firmly adhered to as a condition of church life and reception of members. That one claims conversion, has been baptized, or even has a good church letter, is not sufficient. If there has been opportunity before membership is asked to apply the test, apply it; if not, then have it understood that this "higher order of morals" is to be constantly a test of membership in good standing.

The understanding in the community is that the church is to be a *spiritual body*, "built up a spiritual house," "a holy priesthood," "zealous of good works," consecrated to Christ, devoted to each other (as Christ was devoted to them—John 15 : 12), that they are "not to for-

get the assembling of themselves together," but are to "watch and pray" for and "exhort one another in psalms and hymns, and spiritual songs;" that "all the body fitly framed together" is to "grow into an holy temple in the Lord;" that among the members are to abound "love, joy, peace, long suffering, gentleness, greatness, meekness, temperance, faith." This being the teaching of the Bible, professed by the churches, and promulgated as their faith, the claim *ought to be maintained*, and the integrity of the church for a spirituality established. This is the first, important, unquestioned, indispensable work of a home mission church, and should be unremitted in its history.

2. The second is (like the "two great commandments") like unto it: namely, to establish a character for *business* integrity. The church has not only a moral and spiritual, but also a business character to establish and maintain. not only in the body itself, but also as related to the world. Neglect this, and if it does not *always remain* a mission church, it will always be in financial trouble, and will never command the respect and confidence of the community. The too prevalent idea that, "because we are doing business for Christ it will all come out right in the end," without applying business principles to church business, is fallacious, and is destroying the usefulness of churches by the hundred. So the other and kindred evil of not making ample provision for meeting bills when presented is equally destructive of the confidence of the community in a church. No Christian can afford to have a bill presented twice. No pastor of a mission church can afford to use his credit except for cash, or soon he will lose both his credit and his cash, and the respect and confidence of the community, and his power to win souls and build up a church. Better live in a hut, or on bread and water, than to be habitually in debt to merchants, grocers and butchers.

It will require work of an arduous, peculiar, definite and persevering kind to establish such a character in a home mission church. Accounts must be kept; credit of every dollar raised given, orders for all moneys paid and to be voted, all bills audited before being paid, and vouchers taken when paid, and all necessary checks thrown in to prevent mistakes and carelessness, and thus forestall possible dishonest transactions. Reports in detail should be made at stated times, examined with vouchers by an auditing committee. It should *not be*

taken for granted that everything is right. Let the proof be on the books as vouchers for the absent or the dead. This work is laying foundation for substantial growth that will challenge the respect, confidence, and support of the best families of the community, and will contribute to the permanent growth of a church beyond all sensational "booming." It may be slower in numerical growth, but it will be infinitely better in winning men to Christ, and in the increases of valuable and permanent membership.

NEWS AND NOTES.

Mexico.

—Rev. Thos. M. Westrup lately visited Camargo, and writes very encouragingly about Brother Armendariz, who has recently embraced Baptist views:

"He is undoubtedly a strong, capable man, with considerable influence and standing here, though so poor.

"I was surprised and rejoiced to find so much Protestant sentiment along the country we came. A wonderful change in a few years. The Methodists are active and carry the Gospel everywhere, reaping but a meagre harvest for themselves. For Mexicans breaking off the yoke of Rome, and indoctrinated more or less in republican principles, do not take kindly to the Great Methodist Iron Wheel. They kick very energetically when they see it clearly. Baptist principles are everywhere admired and subscribed to. It is only a question of time and well-directed effort to plant Baptist churches from end to end of this land of my adoption and Providence-appointed field of labor. Second us, support us, hold the ropes, and we will work down here to raise a nation to the light, and souls by thousands to know and love and follow Christ."

—In the October MONTHLY reference was made to Rev. Trinidad Armendariz, of Camargo, who, after having labored successfully in gathering an independent evangelical church, and building a good house of worship, had embraced Baptist views. Since then we have received from him two letters giving an account of his baptism, and expressing his desire for a baptistery in which others may be immersed. We translate portions of these letters for the readers of the MONTHLY, and shall be glad to receive offerings for the baptistery:

"The 9th of October, in the morning, I was visited by our dear brethren, W. D. Powell and Francisco T. Trevino. As it was Sunday we went (after taking a light repast) to the Sunday-school, which was very interesting; in the evening of the same day Brother Powell preached one sermon and Brother Trevino another, leaving the church delighted with the food of the divine word of Jesus. Monday, Brother Trevino preached one sermon and Brother Powell another. Tuesday at three o'clock in the afternoon I received baptism by immersion in a lake distant one league from this city. The minister who baptized me was our dear brother, F. T. Trevino, and the ceremony was performed in the presence of a number of my brethren. Tuesday evening both brethren preached with such faith and spirituality that the church was quickened in its moral and religious endeavors. At the public meeting, which we held Tuesday evening, my wife presented herself as a candidate for baptism. No doubt soon there will be a number of faithful members of the Baptist church here."

November 14th Brother Armendariz writing again says: "The 7th of this month I had the great pleasure of receiving in this city the beloved brethren and honored servants of the Lord Jesus, Thomas M. Westrup, Manuel Trevino, and Miss Paula Barrocio. They remained three days with us; Brother Westrup and Brother Trevino preached six sermons. Our esteemed sister, Paula Barrocio, labored with much diligence, exhorting various persons and teaching them in a practical manner a number of the beautiful and sublime hymns sung in Baptist churches. In the evening this excellent sister was seated at the organ more than three hours, instructing several girls in singing.

"The doctrinal instruction and the practical Christian love of these brethren have given an impulse to all who heard them, drawing them more and more closely to the Lord Jesus. Dear brother, I doubt not that very soon in the persons of this congregation, and in many others, will be fulfilled the promises of our blessed Saviour.

"I am making all possible effort of which I am capable, according to the grace which the compassion of our Saviour Jesus Christ has bestowed upon me, to become informed in the primitive doctrines of the true Christianity which the Baptist denomination so wisely profess, together with the wise and republican system of govern-

ment which prevails in local Baptist churches, whose system of government summons into its fold all who love the Lord Jesus Christ, and who esteem liberty of conscience according to the Word of God.

"Dear brother, I desire that the Christian kindness of yourself and of other brethren of the North would aid me to construct in my own house, in this city of Camargo, a baptistery for the administration of baptism by immersion of all those who may be called by our Lord Jesus Christ to the bosom of his church militant. The cost of this baptistery I have well considered, and find it will amount to thirty dollars. In this place I have pure, clear water in abundance for use as it may be needed."

—Rev. Thos. Whitaker, of Aguas Calientes, writes that he has mastered the Spanish language sufficiently to preach in it, as he did recently for twenty-five minutes. This is doing extremely well, in five months after his arrival in Mexico.

Hymn Books and Sunday School Books for Mission Fields.

"We badly need some hymn books; second hand ones would be accepted," writes a Kansas missionary. Frequent calls of this kind come in our missionary correspondence. Many churches are changing their old books for new ones, and could easily meet these demands. Now, we propose this: Let every local missionary who wishes for his church such books, write us. Let every pastor and Sunday school superintendent in whose church or school there are such books unused, which they will give to mission schools and churches, write us about the matter, giving names of hymn books, number, etc., also number of Sunday school books and their condition.

We will then put parties in communication with each other, and much good may be done. Books can be sent by freight, and it would add to the completeness of the act if donors would prepay freight. *Never send such books to the Home Mission Rooms*, as we have no facilities for receiving, storing, and distributing them. Let them be sent direct from the donors to their destination.

The West.

UTAH.—The Sunday school of the Ogden Baptist Church has an attendance of 150. H. A. Lindley, Esq., is the efficient and popular

superintendent through whose efforts the school has attained much of its prosperity.

NEBRASKA.—Omaha is a marvel of development. Baptists are "pushing things" as best they can, but they long to do more, and that quickly. Rev. F. W. Foster writes:

"No longer can it be said of Omaha Baptists, 'They have a name to live, but are dead.' From one church and one mission a year ago among the English-speaking population, we have grown to four churches and three missions. Then there was no pastor and no missionary. Now there are three settled pastors of acknowledged ability, and one missionary. Then, less than \$100 was contributed to State and home missions from this field. The present or past year there will have been paid more than \$400 for the same work. Last year nothing for church building or improvements. This year probably \$20,000.

"We have been late in doing so, but now important fields are being held and worked hard in the interests of the Baptist Church in Omaha, and we believe it is all being done to the glory of Jesus our Lord."

IOWA.—It is generally supposed that this State is not largely missionary territory, but the following from Rev. N. B. Rairden, General Missionary, shows that there is yet very much land to be possessed by Baptists:

"I find in Iowa about 100 churches, which have been so depleted by removals that unless helped it seems that they must die. Many of them have good houses of worship. A little help and encouragement will save many of these churches. What is done for them must be done quickly. There are also about 100 places where a little effort would result in the organization of churches having every prospect of permanence and success. We have nine counties in the State without a Baptist church; twenty counties with only one church to each county. About 300 towns of more or less promise without Baptist churches, and some Baptists in each of these towns. God is turning the attention of the people to the truth, as we hold it, and it is received with favor everywhere by the people generally.

"Iowa is as truly mission ground to-day, and as promising a field as can be found anywhere; so far as my knowledge extends, at least.

"If we could put \$10,000 a year into the State, I believe we might double our strength in a very few years."

—Our church in Algona, Iowa, under the pastorate of Rev. W. L. Wolfe, has had a prosperous year. Up to a recent date there had been twenty-one additions by baptism, and fourteen by letter. He says:

“We are in the midst of a needy field. *I am the only American Baptist minister in this the largest county in the State.* Captain Jensen, of Swea, is the only other of any nationality, so far as I know. An earnest, well-directed effort would surely result in the organization of other churches.”

OREGON.—Rev. W. H. Black, of Forest Grove, Washington County, Oregon, has the following about his large field, in which he is doing itinerant as well as local work:

“Washington County is situated in the north-western part of Oregon, about forty-eight miles from the Pacific Ocean. It is bounded on the north by the coast range of mountains. In the centre of this county is a section of country known as the Tualitin Plains, twenty-five miles long by fifteen wide. Nature and man have beautified this country to a wonderful degree.

“To this highly favored county the writer came one year ago, at that time a licentiate, and, as he looked over the beautiful stretch of country, dotted with groves, farm-houses, and villages, and inhabited by an intelligent people, most of them unsaved, he was convinced of the importance of the field and his duty concerning it, as the two Baptist churches were without any supply, and there was not a Baptist minister in the county.

“The church at Hillsboro numbered eight; the one at Forest Grove, twenty-six; but they were badly scattered. The writer accepted a call as their supply, until he could be ordained, at an anticipated salary of \$250 a year. I preached once each month at each place, and the rest of the time I devoted to evangelistic work in the country. I commenced a series of meetings early in the fall at a place called Shadybrook, nine miles north of Hillsboro, held two weeks. Some twelve or fifteen were converted. And during the fall and winter I held seven protracted meetings. God blessed our work in all these meetings in the saving of souls. There is a great deal of destitution in this part. One place, where I held a meeting of twelve days, they told me they had had no preaching for three years—not one sermon; and some of the people had not been to church during that time.

“The church at Hillsboro has been greatly strengthened. There have been eleven accessions during the year. We are now building a house of worship 32x60 feet to cost \$300; it is almost completed. Hillsboro is the county seat of Washington County, and a very important point. The church at Forest Grove has received six members during the year. There ought to be three active Baptist ministers in this county. I will continue to preach every evening during the fall at different places, and expect that God will do great work in the conversion of souls. We are praying the Lord of the harvest to send more laborers into His harvest.”

NEVADA.—Rev. J. W. Helsley, who has labored so faithfully at Wadsworth and at other localities, as well as among the Indians at Pyramid Lake, has decided to accept a call to California. Who will be his successor?

A recent letter contains the following about an incident of interest to many who knew the beloved agent mentioned:

“Our Indian work looks encouragingly.

“I was at Pyramid Lake Reservation on Memorial day, and after appropriate services the remains of Agent Spencer were removed out of the school-yard to a more suitable location. The whole school, headed by their teachers and an Indian Marshal, marched after the wagon bearing the remains. After the body was lowered into the grave they all marched around it, and each pupil threw in a bunch of wild flowers; then all returned to the agency in the most orderly manner.

“Some of our brightest boys have gone to the Government school at Grand Junction, Col.

“The older Indians are anxious their children should be educated, and I am laboring to show them the need of a spiritual as well as an intellectual training.”

Then follows an account of one of his missionary journeys to attend a funeral service of a prominent resident at Wadsworth, a long distance from the out-station where he was preaching. It was 9 P. M. when he finished preaching, and at 2 P. M. next day he must be sixty-five miles away.

“In twenty minutes I have feed and water for the journey, and the sound of my horses' feet makes music along the dismal road, with the coyotes joining in the chorus.

“At 3 A. M. I reach White Plains station, the most dismal place between New York and San Francisco, and just twenty-eight miles from

starting point. Here I feed and water the team, roll up in my blanket on the ground, sleep an hour or two, hitch up, and am on the road again at 5.30 A. M. At 12.30 drive into Wadsworth, having made the distance of sixty-five miles, over a bad road, partly at night, in fifteen hours. I rest my team an hour, get a cup of coffee, then drive out into the country two miles in time for the funeral.

"Why did I make such an effort to get here? The person dying belonged to the first settlers, was everywhere favorably known, would have a large attendance, affording an opportunity I could not afford to miss.

"Now if you will consider that I had slept scarcely any the night before, on account of mosquitoes, had preached twice and driven eight miles during the day, then drove nearly all night and the next day till 12.30 P. M. without food, composing a talk for this special occasion during the time, not daring to sleep while driving, lest my team would leave the road, you get some idea of the nature of the work here. And yet I would be willing to spend my life here if I could only incline the hearts of this people toward Him who taketh away the sins of the world."

MINNESOTA.—The Waseca church, of which Rev. W. D. Atherton is pastor, has recently made needed improvements in its house of worship at a cost of \$225; and have sent supplies for children in the Indian Territory. Though the town is "cursed by rum and Catholicism," there is spiritual progress in the church.

NORTH DAKOTA.—From the annual report of General Missionary Rev. G. W. Huntley, at the recent meeting of the North Dakota Baptist Association, we are permitted to make the following extracts:

Three churches have been constituted during the year, viz.: Galt, in Welsh County; Rosa Lake, in Cavalier County; and White Rock, in Roberts County. More than twice the number would have been organized if pastors and means for their support could have been assured.

The increase in membership of the churches the past year has been more than twenty-five per cent. By baptisms, 161; by letter and otherwise, 117, making a total of 278, including the unassociated bodies not yet connected with

either Association. Diminutions have been considerable, and in some localities seriously felt.

A sort of mania prevails on these frontier fields for moving from place to place, thus hindering the permanent establishing of congregations, and bringing the net gain in membership down to a little more than fifteen per cent. over last year. Removals have not been alone among the laity. Pastors, in several instances, have left their flocks. Seven such changes have occurred since the last anniversary of this body, causing anxiety and derangement in the churches thus left, as well as making additional care and labor for the General Missionary.

Nine ministers have come into North Dakota and have been elected pastors. All these are commissioned and supported in part from the Board in New York.

We now have twenty-two missionaries laboring on this field who are receiving aid from the American Baptist Home Mission Society's treasury, including the German brethren and the General Missionary.

The Scandinavian department of our work greatly needs reinforcements. At present our beloved brother, Rev. J. A. H. Johnson, is the only Norwegian Baptist preacher on this field, where there are more than 40,000 of his countrymen. No class of citizens are more ready or hopeful. The Scandinavian churches in Fargo and Caledonia are making commendable progress, while at Grand Forks and Bismarck the cause is weak for want of pastors.

The advance made last year affords cause for fresh courage. No previous year has been so fruitful in most departments of our mission work. Never before had we so many important places occupied. Yet we have greatly fallen short of meeting the demands for Christian effort on this great and growing field.

We ought to have six more men appointed at once to occupy places where our brethren are calling for us to come over and help them.

There never was a year equal to the past season in railroad building. With the extension of these iron highways, settlements are extended over these fertile lands, and new towns are laid out and built with such rapidity that to persons not accustomed to Western frontier life it seems truly marvelous. Last year we reported eighty towns and fourteen county seats without a Baptist organization or minister. That number is

now increased. We have failed to keep pace with the onward march of the multitudes of people from our Eastern States, and from all parts of Europe, who come here to possess these lands and bring under the hand of culture what was so lately a country belonging to the wild and desolate public domain. In all these new places there are Baptists who need a little encouragement and aid to start into church organizations, and the number of our churches would be greatly multiplied, so that instead of only forty-three we should soon have a hundred such centres of Christian influence and power for good.

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Our Work at Castle Garden. Fifth Annual Report, by Rev. John Schiek.

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In preparing this report of my labors during the fiscal year now passed, I cannot forbear, with deep gratitude, to acknowledge the great many tokens of mercy and loving kindness of God, with which He has so abundantly blessed and strengthened me in soul and body to perform the arduous and important work He has intrusted to me.

Among the multitudes of immigrants that passed through our portals in this country last year there were a great many members and friends of our denomination. The greatest number of our brethren came from the churches in Russia and East and West Prussia; but side by side with them were also others from Southern Germany and Switzerland, from Bulgaria, Poland, Sweden and Denmark, some even from Turkey and Greece. "Verily this and that man was born in Zion." Ps. 87, 5. When we contemplate the spreading of our churches in Germany we are forcibly reminded of the words of the psalmist: "This is the Lord's doing, it is marvelous in our eyes." Ps. 118, 23. What a wonderful tie it is that unites them, according to Eph. 4: 4-6, on the same foundation! When the Scandinavian, whose home borders "Greenland's icy mountains," extends to me the hand of brotherly love, his greeting is to me as hearty as that of the Suabian or the Swiss. The same love that has its origin in our Saviour's love has also made his heart warm.

Six hundred and sixty-five persons have been announced to me by letter and recommended to my care. These announcements were partly made by relatives and friends in this country, and sometimes by the parties them-

selves. Some also came unannounced, which swells their number considerably.

In taking care of these strange and helpless people I become aware of their several needs and wants. Some are in need of help and advice, some are without means and friends, and some even know not where to go and what to do. In such cases God's Word says to the missionary: "Comfort ye, comfort ye My people." Is. 40: 1. By God's help I was enabled to bring comfort to many a troubled heart, and succor them in their need. There are plenty of opportunities for good Samaritans in this great field. Gratefully I acknowledge here the receipt of many mites that have been sent to me for such as were in need, and they have been employed for the benefit of our brethren in their greatest necessities. To many a one I have been a helper in need throughout the year, and have dried the tears of them that were afflicted. God bless the givers!

In my labors for the benefit of our immigrants it has ever been my endeavor to bring our members and their relatives in connection with our churches. When they arrive in this country they are, in most cases, without a home and without church privileges, and it is therefore our solemn duty to lead them into the fold of Christ and the fellowship of our brethren.

For this reason, and to facilitate this purpose, I hand to every Baptist our "Wegweiser," a guide for Baptists, which, besides other useful information, contains a list of our brethren in the ministry, with their addresses. In some cases, when time permits, I accompany these little guide-books with a written recommendation. Also such as are not members of our Baptist churches I admonish and advise to seek a church home, or at least attend divine service. God be praised for many souls which I was privileged to guide and benefit in that way! A few weeks ago a whole family (containing together seven persons) found, through my recommendation, not only a home, but what is much more, a place in the church of Christ, where they were converted, baptized, and received into the fellowship of God's children.

Besides the care for the welfare of our brethren and their relatives, I enjoy the blessed opportunity to do general mission work in Castle Garden by sowing the seed of the Word, although it is a sowing in hope, as the multitudes are only passing by me; but they

take the seed along in the remotest regions of this great country, where it will spring up in God's own time. Here the words of our blessed Master prove true: "One soweth and another reapeth." How often I am encouraged and animated in my work when I see the multitudes flock from Italy, Bohemia, Hungary, and other Roman Catholic countries to ask for the Word of life! With grateful hearts they receive the presented New Testament or the tract, and thankfully kiss my hand.

A very laborious work in connection with the immigrant mission is the correspondence. Many an hour at night is spent in this, but the most labor is caused by transatlantic letters, in which advice regarding proposed emigration is sought. How conscientiously one has to judge and act in order not to advise or counsel emigration in wholesale, or, on the other side, to dissuade people from it! In my experience I often feel compelled to do the latter, and I have sometimes succeeded in cases of older people, or such as were in indigent circumstances, who had not the slightest chance of making a living here. It is certainly a different thing with younger people, or those who have means and grown up children, and who find enough chances to get along, although the old adage may prove true: "All beginnings are hard."

It is incredible how many rose-colored and exaggerated descriptions are sent into the old country, and how many efforts are made by unscrupulous agents and founders of colonies to induce ignorant people to emigrate. Thousands have been deceived in this way. Permit me, dear brethren at home, to give you a timely warning not to plunge headlong into this new world, with its many uncertainties and risks. Ask the Lord, I say to all, and be fully assured of His divine sanction. Only in this way the exit from the old and the entry in the new world will be accompanied by God's blessing.

The statistical report for the year is as follows:

Three hundred and eighty-six calls made in Castle Garden at the landing of immigrants.

Seven hundred and seventy-five visits made in the different emigrant homes, hospitals, etc.

Six hundred and sixty-five immigrants received whose coming was announced by letters.

Seven hundred and seventy-eight Baptist members and their relations received.

Three hundred and seventeen poor and needy relieved.

Four hundred and forty-nine testaments distributed.

Sixty-three religious services held.

Twenty-five thousand four hundred and eighty tracts distributed.

The poor fund shows receipts of \$86.80; disbursements, \$97.95.

GRAND LIGNE, CAN.—This school, with its related mission interests, was for a time assisted by this Society, and it still has numerous hearty supporters in the United States. It has been thought that the article in the September MONTHLY, on the need of a French department at Newton, reflected somewhat upon the soundness of the Baptist teachings at Grand Ligne. Rev. Dr. A. G. Upham, of Montreal, and President of the Evangelical Society of the Grand Ligne, writes that this "was true once, it was open communion in spirit and tendency, but it is not so now any more than the American Baptist Home Mission Society is. *No person is eligible to membership in its Board who is not a member in good standing in a regular Baptist church.* The working force of the mission, French pastors and teachers, are sound in the faith as American Baptists hold it. A number of the churches of the Mission have recently been re organized and put on a sound Baptist basis. In fact, this is to-day, and will be henceforth, a French Baptist Mission.

We would like to stand before American Baptists, to whom we owe so much, just as we are."

We are glad to get these words from Dr. Upham. The italics are his. We know that the esteemed writer of the article in the September MONTHLY will rejoice with others in having these statements from so excellent authority.

EDUCATIONAL DEPARTMENT.

EDUCATION AND LAWLESSNESS.

The *Forum* for October, 1887, contains an article on this subject by Bishop F. D. Huntington. He thinks that at the present time there is "a diminished and diminishing respect for the statutes of the State" and for the sanctity

of law. In seeking for some explanation of this he scrutinizes the educational methods and tendencies of the time. He is satisfied that "in the recent struggle of contending educators over the question of elective studies, due respect has hardly been paid to the discipline of the will." He proceeds to say :

"There is another modern educational innovation—the self-government of pupils. Within twenty years or less a theory has been promulgated, and in a few instances put upon experiment, that the autonomy of a college should be shaped into a democracy. The governing power of the faculty, having experience and age and deliberation, and a supposed special fitness and a very obvious and vital accountability, is intermingled or made to be co-ordinate with that of the students themselves, acting either in general meeting or by chosen representatives. A practice of politics—and it may be juvenile politics—is introduced among academic pursuits. In certain states of excitement, under the sway of those passions which inevitably sweep through a collegiate community, where pride, favoritism, resentment, false sympathy, false honor, play so large a part, who can expect the exercise of calm wisdom, of judicial impartiality, of patience, of true loyalty? Under some presidents of rare sagacity and a genius for mastery—such as the last generation has seen—so adventurous a system might be safely managed. We are not aware that any of these statesmanlike men undertook to manage it or institute it. They knew that in every academic atmosphere there are gusts. Instructive examples have been afforded quite lately of the rising spirit of pædocracy, where it has been more than suspected that the administration of discipline has been controlled rather by the dictation of the boys than by the good sense of the officers. Without in the least impugning the courage or conscience of those to whom this trust has been committed, and fully admitting the plausibility of certain arguments for a relaxation of the former police rigidity, is it not both fair and timely to urge extreme caution in changes which threaten a subversion of ideas that lie at the basis of social welfare, and which are of vast moment to the future law-makers of the country? The drift in that direction is formidable. In the multiplication of chairs there ought to be in every college a professorship where the divine sanctity of law should be ably taught and illustrated—history, philosophy, political economy, and

social ethics being made tributary to that instruction.

"The Prussians have a saying, that whatever you wish to have appear in the life of a nation you must put into its schools. Will the republic be ennobled, then, by the citizenship of a generation taught in childhood to believe that as soon as children can go alone on their feet they should be permitted to go alone in their judgment, their manners, and their principles? A pleasant aphorism of a German poet, that a wise age reverences the dreams of its youth, appears to frighten parents from setting up a rule in their own houses. The children are consulted as to what they like, which is well enough, with the important limitation that a large part of the appointed business of their fathers and mothers is to teach them what they ought to like. It is reckoned despotic to coerce nature, as if we did not bring into the world in our nature a great deal which, unless somebody does coerce it, ruins us. . . .

"The whole apparatus of education, from top to bottom, fails unless it chastens and molds the mind to orderly methods. Not more self-reliance, but more intellectual humility, is now our national want. To create in the scholar a patient, modest, and obedient action of the whole intellectual nature is a benefit that lasts on in the personal experience, and makes an abiding element in character, opening the soul to all the light of truth. . . .

"The great master of Rugby, Dr. Arnold, when it was suggested that a proposed expulsion of some insubordinate boys of choice blood would endanger the patronage, replied: 'It is not necessary that there should be three hundred pupils in this school, but it is absolutely necessary that all who are here should be amenable to discipline.' I remember a case of disturbance at Harvard, where a budding socialist in the Sophomore class, being called before President Walker, ventured to remark that he did not approve of the law which he had just broken. The President discontinued the conversation by saying, so dryly that every drop of moisture seemed to be squeezed out of the words, 'We don't expect you to approve of the law, but to mind it;' and he sent him home to learn a lesson more useful to him than the calculus of the Greek tragedies. . . .

"We repeat, therefore, with a variation, the Prussian maxim: 'If you would have respect for law appear in the life of the nation, you must put it into the schools.' "

News and Notes.

ROGER WILLIAMS UNIVERSITY.—Under the judicious administration of President Owen, and his efficient co-laborers, the work of the Institution is in excellent condition. Professor Leland writes: "I am glad to say that we are having a most prosperous term of school. We have more present to-day than at the same time last year, and almost every day we have new applications. Everything indicates a most excellent year with us."

SHAW UNIVERSITY.—President Tupper, December 5th, writes that, "Quite a deep religious interest prevails in the school. Already there have been six conversions, and we are holding extra meetings. The school is constantly increasing, and the discipline of the school was never better; and in the matter of harmony and co-operation among the teachers nothing more could be expected or desired."

SA-SAK-WA, INDIAN TERRITORY.—This is a new school for the Society, though it has been in operation several years, lately under the auspices of the M. E. Church South. It is in the Seminole nation, in which there is a Baptist church, of which Rev. John Jumpers is pastor. The general sentiment of the Seminoles is favorable to Baptist principles, notwithstanding special efforts of Pedobaptists to change their views. The school is for girls. A building which has accommodations for about forty pupils has been erected by appropriations from the national treasury, from which also about \$2,500 are appropriated annually for the support of the pupils.

Rev. W. P. Blake, formerly a missionary among the Seminoles, and recently a missionary of the Society in Kansas, is superintendent of the school, and Miss Elder, who for a time was missionary of the Woman's Home Mission Society of Chicago, among this people, now leaves her work at the Indian University to engage in similar work in the school at Sa-sak-wa.

The Seminoles have an interesting history, which we hope ere long to give to the readers of the MONTHLY. It is expected that this new undertaking will be as greatly blessed as work of the same character among the Cherokees and others.

SELMA, ALA.—President Purce makes an

earnest appeal, which we hope may reach somebody's heart and pocket:

"We are very crowded with students. We have 262 enrolled, and only 7 teachers. Our school-house is too small to accommodate all. We have five girls sleeping in one room, and some rooms have six girls—it is the same way with the young men. We have many boarding in town, but, of course, they do not get the training and influence that those get who board in the Institution.

"During the past two months we have been able to pay over one thousand dollars on the debt of the school. Oh, that some friend would help us in our desperate struggle to be free! We are certainly in a needy condition. Our school buildings are in a dilapidated condition, but we are unable to do anything in the line of repairs. Can you assist us in any way to interest some of your wealthy friends to help us? We need help, and I think if there is any set of people in the world worthy of it, they are here."

CHURCH EDIFICE DEPT.

How it is Done.

According to the last report of the Board of Church Extension of the Methodist Episcopal church, 466 Methodist churches were aided by gifts in the erection of houses of worship during the year 1886. During the same period our Church Edifice Department aided with gifts about 40 churches in erecting houses of worship. Their receipts for this work were far in excess of ours, although the strength of the two denominations is about the same. For their gift fund they obtained from "Miscellaneous sources, bequests, etc.," \$18,017, while we obtained from similar sources a little over \$43,000, thus far exceeding them in income from special appeals and donations; but in addition to this they received from regular contributions of their churches, \$99,445, while our income from regular contributions from churches was next to nothing. Here is a difference of nearly \$100,000, or enough to secure the erection of 400 chapels, all resulting from the fact that our churches do not take regular collections for this work.

It is seen at a glance under what great disadvantages our missionaries in the West labor. How can it be expected that we shall hold our own in the great mission fields when another denomination builds 466 houses to our 40? Should it be a matter of surprise that our members, scattered in those new fields, attach themselves to churches that offer the facilities of a neat chapel for worship, while our missionaries can invite them only to uncomfortable school-houses, or perchance to some vacant store-house, or inconvenient public hall? Can the children be expected to attend Baptist Sunday schools, meeting in private houses or ill-furnished and unsuitable rooms, while the Methodist Sunday school meets in a well-appointed chapel? The best workman cannot do efficient work with a scant supply of tools, and of poor quality; neither can our missionaries, with zealous hearts and a pure gospel, accomplish great results without a place in which the people may be gathered and the children trained.

Special appeals and spasmodic efforts may do for a great emergency, but to carry on a great work successfully there must be a regular and certain source of income. This can be obtained only by regular and stated contributions. No one man, or twenty men, can collect funds sufficient for such a work as is committed to the Church Edifice Department of this Society. We shall always be in the background until our pastors take hold and present this work to their churches and take collections for it. It is said that we have so many collections in our churches now that there is not room for another. We ought to make room for a collection for this work, or say frankly that we cannot carry it on and leave the fields for others to occupy. Other denominations are willing to furnish the facilities for worship to our members in new communities; the Catholics, even, are liberal enough for this, and if our pastors are unwilling to present to their churches the claims of this work, then we must occupy a subordinate place in the great work of evangelizing the West. It is not sufficient to take up a collection for the Home Mission Society. Not a cent can be used in Church Edifice work, except such funds as are designated for it. We are powerless to do the tithe of what we ought to do unless the pastors generally will call the attention of their churches to the work, and either take a separate collection or, presenting the whole work at once, see that a part of the contribution is

designated for chapel building on our mission fields. The churches of other denominations contribute especially for this sort of work. *That is how it is done.* What do our pastors all over the land say? Shall we follow a good example, or shall we be content for others to garner and house the harvest where we have sown the seed? My brother pastors, what will YOU do in this matter?

City of Mexico—Dedication of the New House.—A Great Day.

Rev. W. H. Sloan rejoices in the completion of the new house in the City of Mexico. This is what he says:

“Sunday, the 27th day of November, 1887, was a day memorable in the annals of the Baptists of Mexico.

“We had long prayed and waited for a house of worship, and our prayers had been answered, and our waiting turned into rejoicing. We dedicated to the service of Almighty God the first Protestant church built in the city, and the most beautiful structure for Protestant worship in the republic.

“Three services were held, the one in the morning being the dedication proper in Spanish, Rev. T. M. Westrup, of Monterey, preaching the sermon. It was a forcible and practical presentation of the theme of “Christ the Foundation.” Brother H. P. McCormick, of Zacatecas, delivered the charge to the church, and it was one they will never forget, filled as it was with wise and apt advice. Rev. W. D. Powell, of Saltillo, made a tender and heart-stirring prayer, when he offered the house to God. Rev. A. J. Steelman, of Mexico City, read the Scriptures in Spanish, in a manner that would do credit to one thoroughly acquainted with the language, and the pastor of the church, Rev. W. H. Sloan, at the close baptized four persons in the new baptistry. Three of these persons constituted a “household.” Five Baptist missionaries on the platform reminded us that this was the largest number of such workers ever seen together in the history of the country. Three others, Green, of San Luis Potosi, Whitaker, of Aguas Calientes, and Wilson, of Guadalajara, were unable to be present. About four hundred people were in attendance, including many of the prominent citizens and officials of the city.

“In the afternoon, at half past three o'clock,

there was a rally of all the evangelical missions of the city, crowding the church and the adjoining school-room, which was connected by folding-doors. An address of welcome was delivered by the pastor, and responsive addresses were made by representatives of the Quaker, Methodist Episcopal, Methodist South, Presbyterian, and Episcopal missions, and by the agent of the American Bible Society. The interest and enthusiasm were very great. The singing of the hymns by the great congregation brought crowds of people to the doors and windows, who listened with marked attention. Precious seed was sown, and many prayers have been offered that a rich harvest may be the result.

"In the evening the American and English colonies in large numbers attended the dedicatory services in English. The house, lighted up for the first time at night, presented a beautiful appearance, and won praises from all present. Its acoustic properties, too, are perfect. The lightest word uttered distinctly in the pulpit can be heard at the door of entrance, fifty feet away, without the vestige of an echo.

"The evening service began with an anthem, sung by a choir selected from the American and English colonies. This was followed by an invocation offered by Rev. J. W. Butler, of the Methodist mission. The Scriptures were read by Rev. W. B. Gordon, Superintendent of the Episcopal mission, and a most effective address of welcome delivered by Rev. A. J. Steelman, of the Baptist mission. The sermon was preached by the pastor, Mr. Sloan, from Psalm 26 : 8, "Lord, I have loved the habitation of Thy house." The dedicatory prayer was offered by Rev. H. W. Brown, of the Presbyterian mission, and a financial statement was then presented by Mr. Steelman. The benediction was pronounced by Rev. Dr. Patterson, of the Methodist mission South. During the exercises several anthems were effectively rendered by the choir, and two solos sung in charming manner, one of them by Mrs. Consul General More, and the other by Mrs. Col. W. H. Harris, of Cleveland. A collection amounting to over \$100 was taken for the purchase of pulpit chairs. Taken altogether, the service was a most delightful one, and one that will never be forgotten by those who participated in it.

"The bills have not yet all been paid, but the hope is entertained that the church will find itself entirely free from debt when the final settlements are made. If there is any indebtedness, it will hardly pass the sum of \$100 in amount. The

church is entirely completed with the exception of the spire; \$500 American money would place the finishing touches upon everything."

News and Notes.

—From Sedan, Kansas, a missionary who has been struggling for several weeks to get into a new house, writes: "Our place of meeting has been greatly against us. An old school-house, at one side, with low seats and space between only for children, has been very uncomfortable for grown people. Our standing as a church is improving. Our new house speaks of our work louder than any words can do." If our large churches knew how much joy a few hundred dollars brings to a little church out West, we should have more contributions from churches for this feature of our work.

—We call attention to the letter of our missionary in the City of Mexico, giving an account of the dedication of the new house of worship there. A few years ago the Baptist house of worship in Monterey was the only Protestant house of worship in the Republic. Now houses of worship are dotting the land in every direction, standing as light-houses of truth in a land of moral darkness. Who regrets having contributed for these houses? Our work in Mexico is now on a solid basis.

—We called upon all the churches ever aided by gift from the Society to make a contribution for church edifice work during the month of December. The first church to respond is Fairmont, Minn. They are now without a pastor and not very strong, but they showed a willing mind by sending a contribution of \$5.00 to help other weak churches without even a house. We wish to see how many churches that have been aided will think of others who are without a house. If all do as well in proportion as Fairmont, we shall have quite a sum to report in our next.

—We have been able, recently, to assist several churches among our foreign population in obtaining chapels. Our German, Swedish, and Norwegian brethren are mostly poor when they emigrate to our great Northwest, and it requires several years for them to get a start in life, but they are among our most faithful church members. When they settle in a community they soon or-

ganize a church, and as soon as possible erect a chapel. Their influence over their neighbors is excellent. They ought to be assisted in their efforts to maintain their Christian integrity by assisting them to chapels. If some of our wealthy Baptists would give us \$5,000 or \$10,000 to help build houses for these Baptist immigrants, it would be an excellent investment of money. We aid all we can, but would like a special fund for this purpose.

—Dr. Edward Bright is a man of very extended observation in denominational affairs, and his opinion concerning the importance of securing that \$10,000 for work next Spring, we commend to our readers. In the *Examiner* he says: "A church without a chapel is a church without a home, and homeless people are never good for much. We cheerfully and earnestly commend this good work in which our Pope is engaged, to the heartiest good will of everybody who can give \$100. It is in every way a beneficent and worthy thing to take care of the colored men of the South, and the Indians of the remote West; but if we do not mistake, there is nothing quite so necessary and important as to evangelize the white people of the great West. Man has no richer physical heritage than they enjoy, and they are bound so to grow in numbers, intelligence, wealth and power, as by and by to come near having, if not quite to have, the destinies of this country in their hands. Now is pre-eminently the time to plant seed throughout the West that will bear a harvest that can be rejoiced in." This work of building chapels in the West can only be provided for by funds especially designated for that purpose.

—A pastor in Michigan writes that he is greatly interested in our chapel building work, and proposes to be one of twenty preachers to give \$50 each by the first of April to make out \$1,000 of the \$10,000 fund we are raising for work next spring. Another preacher who reads the letter, says: "I will go into that arrangement." Now if eighteen more will send us their names, \$1,000 of the amount will be secured. We know that preachers generally are not moneyed men, but there are hundreds of preachers better able to give than these two. We shall see what we shall see; something may come of this.

—An Episcopal lady subscribes \$300, the amount necessary to erect the chapel in Tempe, Arizona. There is not a house of wor-

ship of any kind in the place. We can furnish our Baptist sisters with names of several places where a few hundred dollars would secure a house, if they will drop us a note. In some way we must provide for these new towns in the West.

—Our thirty chapels for which the money was raised last summer will soon all be completed and paid for. Now for twenty-five more in the early spring.

BOOK NOTICES.

REST DAYS IN A JOURNEY TO BIBLE LANDS, AND OTHER JOURNEYS ABROAD: Sermons Preached in the Four Quarters of the Globe. By S. Dryden Phelps, D.D. With Prefatory Notes and Illustrations. New York: Ward & Drummond, 116 Nassau St. Christian Secretary Offices—Hartford, 336 Asylum St; New Haven, 44 High St. Pp. 244. \$1.00.

The title page well indicates the contents of the book. The "Rest Days" refer to the Sabbaths when these ten "Sermons" were preached at the times and places noted—in America, Europe, Africa, and Asia, and on the great seas that separate or unite these continents. The sermons also have generally a fitness to their occasions. There are, besides the discourses, an "Introduction," and also "Prefatory Notes" to each sermon, describing the circumstances and incidents connected with its delivery. There are eight full-page illustrations of localities or objects near the place of the preaching, and several smaller pictures or tail-pieces. Also original hymns or bits of verse follow most of the sermons as suggested by them. The sermons are characterized by deep spirituality, and will be welcomed by many outside the circle of the honored author's friends.

BAPTIST LAYMAN'S BOOK: A Compend of Baptist History, Principles, Practices, and Institutions. By W. W. Everts, D.D. 12mo, 180 pp. Price 75 cents. Philadelphia: American Baptist Publication Society.

This is a compend embracing Baptist church history, doctrine, usages, institutions, etc., etc., the whole furnishing information in a concise form, which members of our churches at large should possess.

—The following books for the Sunday school have also been received from the American Baptist Publication Society:

AUNT CLARA'S SCHOOL. By Mrs. M. Jeanie Mallary. Pp. 250.

UNKNOWN PATHS; OR, TORRIE'S GUARDIANS. By Mary Bradley. Pp. 320. \$1.25.

MRS. GOLDWORTH'S CHARITY. By May F. McKean. Pp. 247.

HAROLD'S HELPS; OR, THE PEARL OF PRAYERS. By Mrs. R. M. Wilbur. Pp. 248.

OVERRULED; OR, THE STORY OF MARY LANE. By Mildred Scarborough. Pp. 251.

All the foregoing are attractively bound, illustrated, and well gotten up in every respect.

LOVE AND LIFE: Sonnets. By Edward Wells, Jr., and Henry Edward Bedford. New York: F. A. Stokes & Bros.

This elegant *brochure*, in its typographical appearance, quality of paper, etc., displays a taste befitting the genuinely poetic and choice contents.

SONGS OF HISTORY: Poems and Ballads upon Important Episodes in American History. By Hezekiah Butterworth. Boston: New England Publishing Co.

The sentiment quite as much as the poetical merits of these poems will interest the reader. "Whitman's Ride for Oregon" tells in verse how that missionary, by his winter journey to Washington, saved that territory for the United States. "The Ploughshares of the West" is very good: Here is a verse:

"Plough on, plough on, till justice rule;
Plough, for the ages wait;
Plough for the church, plough for the school,
Plough for the hall of State;
Plough like the hand of Lincoln; plough,
Like Garfield, for the best;
And map the fields of nations now,
Ye ploughshares of the West."

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY

2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

Board Meetings.

These have been unusually frequent of late, owing to increase of matters needing special thought and attention.

The last meeting was held as usual at the Society rooms, 2338 Michigan Avenue. The regular members present were: Mrs. J. N. Crouse, Mrs. J. S. Dickerson, Mrs. N. T. Gassette, Mrs. W. M. Lawrence, Mrs. J. S. Kennard, Mrs. P. S. Henson, Mrs. Wm. Pickett, Mrs. E. B. Baldwin, Mrs. A. B. Meeker, Mrs. C. R. Huntington, Mrs. W. B. Macon, Mrs. E. P. Phillips, and Miss L. A. Thyng. Six honorary members and seven visitors were present.

Mrs. J. Q. A. Henry, of Portland, Oregon, and Miss Mattie E. Weddell, of Piqua, Ohio, had recently visited our missions at San Francisco and Salt Lake City. The latter gave a thrilling account of what she had witnessed, and inspired all with a new enthusiasm.

The regular exercises opened with the reading of the xxviii Psalm. Prayer by Mrs. M. A. Ehlers, who has just been called from her field at Memphis to assist in work at the office. Mrs. R. R. Donnelley read her report as treasurer of the Society; an apparent falling off in receipts occasioned anxiety.

Under the item "Missionaries and Fields," communications were read from Rev. J. S. Murrow, A-to-ka, I. T., cordially thanking the Board for the appointment of Miss K. L. Ellett to the general missionary work of the Choctaws and Chickasaws, and urging the importance of the work among the Seminoles, to which Miss L. A. Elder has just been again assigned; also from Professor Bacone, Muscogee, I. T., concerning adjustment of work in Indian University. Dr. A. Owen, of Nashville, asked for the appointment of Miss M. R. Smith to the care of the girls at Roger Williams University, Nashville. The appointment was made. Letters concerning State work in Iowa were read from Rev. N. B. Rairden, Secretary and General Missionary of the Convention, Mrs. B. F. Derr, and Mrs. R. A. Weaver, our Vice-Presidents for Iowa.

Various communications from missionaries were read, and letters of advice, sympathy, and instruction were ordered, as each case required. Application was made for a missionary to labor among Scandinavians in Kansas City. Further correspondence will be had to ascertain how much support can be given on the field.

The necessity of a more thorough acquaintance with the details of the work on each mission field was discussed, and plans proposed by which some stations can be visited with small expense to the Society. This work will be begun at once, and prosecuted as rapidly as circumstances will warrant.

Several applications for admission to the training school were considered. Some, who would be self-supporting, must be declined for lack of room.

The subject of the "waiting missionaries" was introduced; this referred to the entire class graduated from the training school last year, except two. Eight are under appointment, several of whom are without any present means of support, and do not feel at liberty to engage in any other service. But they cannot be sent to the field for lack of funds. They write asking, "What shall we do?"

Mrs. Kennard suggests only our Father can help us, and all join in a special and fervent petition for the needed funds. We recall the words of the opening psalm: "I had fainted unless I had believed to see the goodness of the Lord."

Under the item "Organization," letters were read from Mrs. P. G. McCollin, and Mrs. C. R. Blackall,

of Philadelphia. While the former speaks of some disappointments, we are inspired with the assurance that she will push the work of raising the fund for the new building. This gives hope and expectation of success in that department. Mrs. Blackall was unanimously asked to take the Vice-Presidency, at least for the unexpired term, with the hope that her health will justify a longer continuance.

Mrs. H. C. Hazen was elected to fill a vacancy on the Board occasioned by the death of our dear sister, Mrs. S. J. Maughan.

Reports of special committees were heard, and thus closed the all day session, broken only by the half-hour for lunch, which had been brought by the members, and made more palatable by coffee served by Mrs. Whaley.

All have rejoiced over good tidings; all have wept tears of sympathy for the sorrowing; all are wearied with the attempt to solve the perplexing problems, yet ready to hear the exhortation and the promise:

“Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord.”

RECEIPTS FOR NOVEMBER.

Colorado.....	\$13 00	Pennsylvania.....	214 93
Dakota.....	7 30	Tennessee.....	1 05
Indian Territory.....	17 80	Wisconsin.....	84 50
Illinois.....	200 64	Tidings and Publications.....	99 65
Indiana.....	52 13	Baby Band.....	25 60
Iowa.....	11 00	Missionary Gardeners.....	4 23
Kansas.....	88 11	Helps.....	9 35
Louisiana.....	13 85	Mite Boxes.....	9 16
Minnesota.....	48 25	Miscellaneous.....	60
Nebraska.....	124 06	Photographs.....	4 94
New York.....	791 24		
New Jersey.....	248 60		
Ohio.....	113 56	Total.....	\$2,184.65

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

The school at Muscogee, Indian Territory, under the superintendence of Professor Rishel, is taking on new life. Miss Maggie Baker has been assisting Professor Rishel, and is supported by our New England Society. In a letter written November 7th she says: “We have a Christian Endavor Society which meets every Sabbath morning at 9.45. The girls are quite backward about speaking in prayer-meeting, preferring to read from the Bible. We number sixteen, and hope before the close of the year to add many more to our number. There is but one boy who is in the church, as the colored folks say, but I think a number of them are Christians. They tell us they are trying, and their conduct proves it. We each have a Bible class every morning. I have

the boys and girls of the middle grade. Professor Rishel has the highest, and Miss Bonham the lowest grade. Besides committing many leading chapters of the Bible, my class has learned the name of the disciples and books of the Bible.”

In Mexico, Miss Flores has been transferred from Salinas to Sombredetillo, a place about ninety miles from Monterey. The people here have had no school privileges, and no gospel instruction, and are in great mental and spiritual darkness. She writes: “Remember Mexico in your prayers, and send us men who will preach to the crowds, who are ready on every hand to hear.”

Miss Ora Osborn, Mexico City, has sent a request for toys and light articles to give her pupils on Christmas. They have never seen a Christmas tree, and many of them are half-clothed and half-fed. Several societies have responded to her request, and we hope a “Merry Christmas” may be enjoyed by these poor little children. The school in Mexico City is small. She has changed her place, having now the new school quarters. The growth of Baptist principles in this city will be slow, but with improved school accommodations and a new church, we hope a larger number will become interested. The school numbers about thirty. Miss Osborn writes that after school she goes into every home in that part of the city, and leaves her card with her name, school, and number upon it, inviting the children to come to school. They ask, “What kind of a school is it?” When she answers, “Evangelical,” they say, “No! We do not send our children to such a school.” In this city there are many discouraging things to meet in Christian work. Miss Osborn often feels depressed and lonely. A friendly letter from her Christian sisters of New England would cheer her. Her address is “Miss Ora Osborn, Avenida Humbolt, Mexico City, No. 00.” A letter of sympathy to our lonely missionaries would encourage many of them in their self-sacrificing labors.

Miss Mary J. Cook, of Louisville, has been at work all the summer. In writing, speaking, and teaching she has not been idle. She writes: “Our school has a foundation on which may be seen on all sides the word sacrifice; its columns are self-denial, its walls are faith in Christ, and its finishing touch is energy and effort. Among our students is a young man who started from his home in August, walking a distance of 588 miles, and reached school October 1st. He states that he has done without food eighteen hours at a time, because he had not money to buy, and could get it in no other way. When he first set out on the journey he was an infidel; on the way he stopped at a camp-meeting, and there the seed of truth sank deep into his soul; and, Jacob like, he wrestled till the blessing came. To-day he sits clothed and in his right mind.”

As the Christmas season draws near, do not forget that our treasury is low; unusual demands have obliged unexpected outlays. As we give Christian

teachers to these needy perishing ones, let us remember that we are giving to the Lord.

RECEIPTS FOR NOVEMBER.

Maine.....	\$158 72	Connecticut.....	\$131 80
New Hampshire.....	40 71	Miscellaneous.....	613 59
Vermont.....	209 78		
Massachusetts.....	1,061 09	Total.....	\$2,359 55
Rhode Island.....	123 00		

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
H. B. Tozier,	Italy Hollow, N. Y.,	Nov. 3
E. A. Rogers,	Memphis, N. Y.,	Nov. 4
Augustus E. Scoville,	Dover Plains, N. Y.,	Nov. 16
C. M. Whittemore,	Spencer, N. Y.,	Nov. 17
James Hewitt,	Rutherford, N. J.,	Nov. 15
W. J. Guest,	Shenandoah, Pa.,	Nov. 18
E. E. Williams,	Dover, Del.,	Nov. 17
J. M. Sizer,	Goshen, Va.,	Nov. 22
John S. Cheek,	Madisonville, Ky.,	Nov. 20
H. C. Davis,	Beechland, Ky.,	Dec. 3
J. M. Thomas,	Tuscumbia, Ala.,	—
J. R. Barrett,	Meadow Creek, Miss.,	Nov. 6
J. C. Brandon,	Spring Hill, Miss.,	Nov. 20
W. T. Winter,	Toccopola, Miss.,	—
J. T. Presskett,	Decatur, Texas,	Oct. 31
A. F. Pence,	Tippecanoe, O.,	Nov. 21
David R. Love,	St. Davids, Ill.,	Nov. 21
Walter M. Walker,	Cainbridge, Ill.,	Nov. 25
D. B. Oviatt,	Hastings, Mich.,	Nov. 22
T. M. Morris,	Bethel, Kansas,	Nov. 17
D. C. Townsend,	Baileyville, Kansas,	Nov. 25
A. C. Watson,	Broken Bow, Neb.,	—
— Daggett,	Broken Bow, Neb.,	—
W. H. Mueller,	Big Stone City, Dakota,	Oct. 30
Harry Grant,	North Fork, Colo.,	Oct. 30
A. A. Layton,	West Denver, Colo.,	Nov. 29

CHURCHES ORGANIZED.

PLACE.	DATE.
Waltham, Mass., Beth Eden Church,	—
Bergen Point, N. J.,	Nov. 30
Hampton, C. H., S. C.	Nov. 17
Franklinville, N. C.,	Oct. 23
Starr's Mill, Ga.,	—
Lincoln, Ala.,	—
Piatt Co., Ill., First German Church,	Oct. 27.
Humboldt Park, Ill., Scandinavian Church,	—
Sullivan, Mich.,	Dec. 4.
Downer, Kans.,	Oct. 3
Pleasant Hill, Kans.,	Oct. 30
Russell Springs, Kans.,	Nov. 19
Horton, Kans.,	Nov. 16
Smith Center, Kans.,	Nov. 12
Batesville, Texas,	—
Miller, Dakota,	Oct. 27.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Wilmington, Vt.,	Nov. 22
Revere, Mass.,	Dec. 1

Slocumville, R. I.,	Nov. 30
New Haven, Conn., Hope Chapel,	Nov. 16
Buffalo, N. Y., Parkside Chapel,	Nov. 20
Hartland, N. Y.,	Nov. 17
Philadelphia, Pa., Olivet Mission,	Nov. 8
Pittsburg, Pa., Linden Grove Chapel,	Nov. 20
Swift Run, Va.,	Nov. 15
Laurel Hill, Va.,	Nov. 27
Gilbach, W. Va.,	Nov. 27
Burton, W. Va.,	Dec. 4
Bee Springs, Ky.,	—
Floyd's Fork, Ky., Colored Church,	Oct. 30
Savannah, Ga., Duffy Street Church,	Nov. 13
Baton Rouge, La., First Church,	Nov. 13
Little Rock, Ark., Mt. Pleasant Church (Colored),	Nov. 20
Palestine, Texas,	Nov. 6
West Richfield, O.,	Nov. 3
Fulton, O.,	Nov. 27
La Porte, Ind., Swede Church,	—
Greenfield, Ill.,	Nov. 19
Milledgeville, Ill.,	Nov. 20
Quincy, Ill., Colored Church,	Nov. 27
Reed City, Mich.,	Nov. 20
Edwardsburg, Mich.,	Nov. 24
Le Sueur, Minn.,	Nov. 20
Hector, Minn.,	Nov. 22
Shaller, Iowa,	Nov. 23
Mt. Moriah, Mo.,	Nov. 27
Morrill, Kans.,	Nov. 24
Sterling, Kans.,	Dec. 11
Russell, Kans.,	Dec. 4
Oakdale, Neb.,	Nov. 6
Santa Cruz, Calif.,	Nov. 20
Sherbrooke, Ontario,	Nov. 6
City of Mexico, Mexico,	Nov. 27

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Charles Miller,	93.	Skowhegan, Me.,	Nov. 21
W. E. Morse,	76.	Farmington, Me.,	Dec. 2
William H. Walker,	62.	North Leverett, Mass.,	Nov. 27
M. P. Forbes,	67.	Nashville, N. Y.,	Nov. 12
Henry Struckhoff,	34.	Buffalo, N. Y.,	Nov. 2
Elijah G. Blunt,	77.	Adam's Centre, N. Y.	Nov. 24
J. E. Rue,	70.	Hightstown, N. J.,	Oct. 12
David Macrory,	67.	Pittsburg, Pa.,	Nov. 4
John R. Bigelow, M.D.,	79.	Washington, D. C.,	Nov. 13
John R. James,	—	Paris, Ky.,	Nov. 23
James A. Keown,	—	Villanow, Ga.,	—
William Amos,	83.	Muscogee, Ga.,	Oct. 21
T. Kingsbury,	80.	Evergreen, La.,	Oct. 23
George P. Carpenter,	40.	Nodaway Co., Mo.,	Oct. 2
T. B. Webster,	—	San Antonia, Texas,	Nov. 21
Joseph C. Lemon,	60.	Ann Arbor, Mich.,	Nov. 17
John Van Ausdal,	79.	Independence, Kans.,	Nov. 14
L. A. Janicke,	61.	Youngtown, Kans.,	—
Edward Ely,	75.	Flandreau, Dak.,	Nov. 13
Joseph W. Parker, D.D.,	82.	Los Angeles, Cal.,	Nov. 9
James H. Wilbur,	—	Walla Walla, Wash.,	—

Home Mission Appointments

IN DECEMBER.

The following new appointments were made:
 Rev. F. R. Howell, Colored People in North Carolina.
 " Henry Becker, Germans in Lebanon, Tex.

- Rev. Morton Parsons, Mauston, Wis.
 " S. Anderson, Norwegians in Woodville, Wis.
 " E. K. Maryatt, Ashland, Wis.
 " G. Huston, Correctionville and Kingsley, Iowa.
 " Leonard R. Banks, Harper, Kan.
 " J. J. Keeler, General Missionary for Nebraska.
 " J. L. Coppoc, Chambers, Neb.
 " J. E. Rockwood, Madison and Wilson, Neb.
 " Lewis W. Gowan, Mason City and Ansley, Neb.
 " Asabel H. Carman, Ellendale, Dak.
 " A. H. Lyons, Eagle Rock and Blackfoot, Idaho.
 " George H. Newman, Caldwell, Idaho.
 " Robert Cameron, General Missionary for Colorado.

The following re-appointments were made:

- Rev. W. M. Haigh, D.D., Supt. of Missions for Ill., Minn., Iowa, and North Dakota.
 " Herman Thiel, Germans in Alpena, Mich.
 " G. W. Dallas, Colored People in South Eastern Choctaw Nation, Ind. Ter.
 " A. C. Blackman, Menomonie, Wis.
 " Ewald Meyer, Germans in Beatrice, Neb.
 " B: Bedell, Peru, Neb.
 " A. W. Snider, Columbus, Neb.
 " Elisha English, Huron, Dak.
 " H. B. Turner, Durango, Colo.
 " T. L. Lewis, Steevensville, Mont.

The following teachers were appointed:
 At Hartshorn Memorial College, Richmond, Va.—Miss Margaret L. Voorhees.
 " Roger Williams' University, Nashville, Tenn.—H. C. Neville.
 " Chinese Mission School, Tulare, Cal.—Mrs. Amanda Egli.
 " Chinese Mission School, San Francisco, Cal.—Miss Ida Borroughs.

Church Edifice Grants.

IN DECEMBER.

Number of Loans,	5	
" " Gifts,	5	
Total	10	
Aggregate of Loans,		\$1,950 00
" " Gifts,		1,100 00

LOCATION OF CHURCHES AIDED.

Clarinda, Iowa.	Leoti, Kan.
Salida, Colorado.	La Crosse, Wis. (Scan.)
Wa Keeney, (Colored), Kan.	Tempe, Ariz.
Wymore, Neb.	Roslyn, Wash. Ter.
Colmesneil, Texas.	

Financial Statement. For November.

MISSIONS AND EDUCATION.

Expenditures for the month	\$26,876 95
Donations from Churches, Sunday schools and Individuals	\$16,272 49
Legacies	62 00
Tuition, Room Rent, etc., from Students	2,357 93
Interest and Dividends	207 57
Rent of Real Estate	55 80
Home Mission Monthly	100 66
Jubilee Volume	6 00
Total for November	\$19,062 45
Donations, Legacies, etc., from April 1 to November 1	134,125 81
Total for eight months	\$153,188 26

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$7,879 43
Interest " " " " " " " " " " " "	592 75
" " Loan Fund	237 39
	\$709 57
Donations, Legacies and Interest from April 1 to November 1	26,456 10
Total receipts for present year from all sources	\$35,165 67
	\$188,353 93

Contributions and Legacies for November, 1887.

[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, \$78.78.

Hebron Ch.....	10 00
Warren Ch.....	22 00
Sedgwick Ch.....	5 06
Blue Hill Ch.....	26 00

*For Atlanta Seminary, Ga.:	
West Camden Ass'n.....	8 05
South Hope Ch.....	5 17
C. E. F. , Hopewell Ch., for	
Agua Calientes, Mexico.....	2 50

NEW HAMPSHIRE, \$145.00.

Gaza, Rev. G. W. Kinney.....	25 00
Deerfield Ch.....	1 00
Chester Ch.....	3 00
Salem Ch.....	9 00
*For Richmond Theol. Sem.:	
Exeter, Henry C. Moses.....	50 00
C. E. F. , Amherst, Geo. H.	
Shaw.....	57 00

VERMONT, \$53.01.

Manchester, Rev. J. A. Swart.....	1 00
Perkinsville Ch.....	15 35
Wallingford Ch.....	20 00
Burlington, Berean Ch.....	7 28
Fairfax Ch.....	4 38
Essex, W. E. Huntley.....	5 00

MASSACHUSETTS, \$1,814.63.

Rutland, Mrs. Lavina W. Hadley.....	25 00
Groton Ch.....	42 59
East Boston, Cent'l Sq. Ch.....	56 54
Rockdale, Greenville Ch.....	1 00
Stoneham Ch.....	10 00
Haverhill Ch.....	103 00
No. Leverett Ch.....	23 23
Petersham Ch.....	8 75
West Royalston.....	2 51
Billerica Ch.....	2 72
So. Scituate Ch.....	55 00
East Gloucester Ch.....	17 29
Haverhill, A friend, desig.....	150 00
Amherst, A friend.....	10 00
West Acton Ch.....	12 00
Maplewood Ch.....	25 00
Boston, Mrs. Timothy Gilbert.....	5 00
Clarendon St. Ch.....	142 09
Dudley St. Ch.....	136 75
Per Rev. J. D. Rossier.....	5 00
Melrose, Highlands, A friend.....	30 00
West Newton S. S.....	50 00
*For Spelman Seminary, New Building:	
Fitchburg, Wachusett Ass'n.....	117 00
*For Florida Institute, Fla.:	
Holyoke First Ch., Mission Society.....	25 00
*For Atlanta Seminary, Ga.:	
Marlboro S. S.....	50 00
*For Richmond Theol. Sem.:	
Amesbury S. S.....	50 00
Mrs. S. M. Bradbury.....	150 00
"Woodman Heirs".....	50 00
Chelmsford, Cent'l S. S.....	5 81
Arlington S. S.....	50 00
Charleston, Isabella Morse.....	50 00
Watertown S. S.....	50 00
West Acton S. S.....	25 00
*For Hartshorn Mem'l Coll.:	
Beverly, First Ch., H. M. Soc.....	25 00
First S. S.....	25 00
Stoneham, Ladies' Miss. Circle.....	1 35
Worcester, Lincoln Sq. Ch. H. M. B.....	25 00
Fall River, per Mrs. S. Louisa Coburn.....	8 00

Worcester, Young People's M. Soc., Lincoln Sq. Ch.....	25 00
C. E. F. , Boston, Clarendon St. Ch., for Mexico.....	100 00
E. Taunton, John Andrews.....	2 00
Northboro, Chas. E. Wood.....	5 00

LEGACIES.

North Middleboro, Estate of L. T. Alden.....	10 00
Southbridge, Int. on Edwards Estate.....	27 00
Beverly, Estate of Emma N. Roundy.....	25 00

RHODE ISLAND, \$173.39.

Providence, Union Ch.....	60 00
Oak Lawn S. S.....	6 00
Providence, Friendship St. Ch.....	37 44
Shawomet Ch.....	7 95
Newport C. E. F.....	2 00

*For Benedict Institute, S. C.:	
Pawtucket, Mrs. B. A. Benedict.....	50 00
*For Richmond Theol. Sem.:	
Wakefield, Mrs. C. H. Knowles.....	10 00

CONNECTICUT, \$564.22.

Norwich, Central Ch.....	100 00
Hartford, South Ch.....	100 00
Bridgeport, First Ch.....	207 26
Deep River Ch.....	77 56
Windsor, Mrs. Ira Loomis.....	2 00
*For Indian University, I. T.:	
Stamford Ch., Wom. Baptist H. M. Soc.....	50 00
*For Hartshorn Mem'l Coll.:	
Danielsonville Ch.....	26 00
*For Spelman Seminary, Ga.:	
Willimantic, Miss Sadie Andrews.....	50 00
C. E. F. , Jewett City S. S.....	90 00

NEW YORK, \$6,173.76.

Oswego, First Church.....	51 98
Berne and Knox Ch.....	6 27
Charleston Ch.....	8 00
Duanesburg and Florida Ch.....	8 00
East Durham Ch.....	4 00
Flat Creek Ch.....	12 25
Gayhead Ch.....	6 04
Graysville Church.....	4 00
Grosvenors Corners Ch.....	1 33
Rensselaerville Ch.....	4 00
Stoansville Ch.....	6 00
Westerlo Ch.....	15 20
Millerton, Ladies' Miss. Soc.....	1 00
Geneva Ch.....	56 76
Cuba Ch.....	19 40
Troy, Second Church.....	45 17
Courtland St. Church.....	9 00
Elbridge Church.....	70 00
Vernon Church.....	13 50
Utica, Tabernacle Ch.....	120 00
Bleecker St. Ch.....	31 83
Clinton Ch.....	1 50
Cassville Ch.....	6 00
Marcy, Berean Ch.....	5 00
Bartlett Ch.....	6 00
Manlius Ch.....	12 60
Madison Ass'n.....	27 95
Brooklyn, Rev. Wm. Reid and Wife.....	100 00
South Ballston, Mrs. Esther S. Bailey.....	50 00
Remsen, Welsh Ch.....	44 79
Buffalo, Washington St. Ch.....	204 10
Carthage, Miss Ella S. Fuller.....	5 52
Belfast Ch.....	19 27
S. S.....	7 00
*For Florida Institute, Fla.:	
Hartford Ch.....	7 75
Granville Church.....	26 50
No. Hebron Church.....	10 75
*For Indian University, I. T.:	
Brooklyn, Mrs. Hattie Blackford.....	1 00
Hamilton, Mrs. Lont.....	34 80
Buffalo, Washington St. Ch. "W. B. H. M. S.".....	50 00

*For Jackson College, Miss.:	
Gilbertsonville S. S.....	9 00
C. E. F. , New York City, Wm. A. Cauldwell.....	2,000 00
Hon. J. D. Rockefeller.....	3,000 00
Medina, Mrs. James Sumner.....	100 00

NEW JERSEY, \$6,093.55.

North Orange Church.....	70 10
Westfield, E. L. Massett.....	3 00
Morristown, Mrs. C. C. Bishop.....	4,000 00
Hammoncton Ch.....	5 70
Camden Church.....	6 75
Croton Church.....	5 00
*For Bishop College, Tex.:	
Morristown, Mrs. C. C. Bishop.....	1,000 00
*For Spelman Seminary, Ga.:	
Camden, Miss Mary Bryan.....	2 00
C. E. F. , For Chinese Mission Morristown, Mrs. C. C. Bishop.....	1,000 00

PENNSYLVANIA, \$348.19.

Philadelphia, Fifteenth Ch.....	1 91
Roxboro Ch.....	41 00
Jamestown Ch.....	3 00
Benton Ch.....	4 11
Pughtown Ch.....	7 25
Plymouth Ch.....	3 06
Allenton Ch.....	12 40
Media Church.....	28 52
Goshen Ch.....	2 00
Lewisburg Ch.....	38 14
*For Utah School:	
Byrn Mawr, Lower Merion S. S.....	25 00
*For Richmond Theol Sem.:	
Philadelphia, Mrs. E. M. Corlies.....	25 00
*For Indian University, I. T.:	
Philadelphia, Mrs. Washington Butcher.....	50 00
Milton, Mrs. J. C. Ryan.....	6 80
C. E. F. , Philadelphia, W. W. Keen.....	100 00

DELAWARE, \$25.00.

Wilmington, Second Church.....	25 00
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VIRGINIA, \$761.16.

*For Richmond Theol. Seminary:	
State Convention, Board of Education.....	50 00
*Richmond, P. R. Berkley.....	15 00
A friend.....	19 50
*Petersburg, Rev. C. B. W. Gordon.....	9 00
*Richmond Theol. Seminary:	
Students for Tuition.....	105 00
*For Hartshorn Mem'l. College:	
Richmond, Rev. L. B. Tefft.....	10 00
*Hartshorn Mem'l. College:	
Students for Tuition.....	175 50
" " Room Rent.....	67 50
Boarding Department.....	100 00
John F. Slater Fund.....	216 66

TENNESSEE, \$217.56.

Chattanooga, Shiloh Ch.....	1 85
Clarksville First Ch.....	5 15
Shubuta Ch.....	50 00
Why Not, Pleasant Hill Ch.....	1 30
Toomsba, New Hope Ch.....	1 30
Midway Ch.....	3 00
Green Hill Ch.....	1 80
Winona Ch.....	3 20
Humboldt Ch.....	1 50
*Nashville, Roger Williams University:	
Students for Tuition.....	95 66
" " Room Rent.....	43 00
Sundry.....	59 50

NORTH CAROLINA, \$873.57.

Winton Ch.....	1 00
State Convention.....	2 00
Charlotte, Ebenezer Ch.....	2 68

*Raleigh, Shaw University: Students for Tuition.....	789 80
" " Room Rent.....	64 33
Sundry.....	8 76
*For Indian University, I. T.: Shelby, "Cheerful Workers"	5 00
GEORGIA, \$509.93.	
Atlanta, Friendship Ch.....	6 00
Wheat St. Ch.....	4 05
*For Atlanta Seminary: Shiloh Missionary S.S. Con- vention.....	3 35
New Hope Ass'n.....	13 25
Ebenezer Ass'n.....	25 00
A. J. Allen.....	3 00
Shiloh Ass'n.....	50 00
Hopewell Ass'n.....	6 00
Savannah First Church.....	16 00
Thomasville Ass'n.....	10 00
Walker Ass'n.....	5 00
*Atlanta, Atlanta Seminary: Students for Tuition.....	47 50
Sundry.....	4 00
*For Spelman Seminary, Ga.: Shiloh S. S. Convention.....	2 95
Atlanta, John Carter.....	2 00
Mrs. J. S. Mallory.....	5 00
Abbie Smars S. S. Class.....	30
Walker Ass'n.....	5 00
Friendship Ass'n.....	2 50
Students of Spelman Sem. New Hope Ass'n.....	2 45 30 00
*Atlanta, Spelman Seminary: Students for Tuition.....	266 68
FLORIDA, \$57.58.	
Live Oak, Rev. J. L. A. Fish Ch.....	12 00 1 43
*Florida Institute: Students for Tuition.....	37 75
" " Room Rent.....	6 40
ALABAMA, \$57.55.	
Selma, Tabernacle Ch.....	5 40
Green St. Ch.....	2 00
St. Philip's Ch.....	9 25
First Colored Ch.....	2 50
Mobile, Third St. Ch.....	2 25
St. Louis St. Ch.....	4 20
Courtland Ch.....	5 70
Cuba Ch.....	1 25
*For Spelman Seminary—New Building: Selma, Zion Colored Ass'n	25 00
MISSISSIPPI, \$418.51.	
Jackson, First Ch.....	9 85
*Jackson College: John F. Slater Fund.....	266 66
Students for Tuition.....	94 00
" " Room Rent.....	48 00
LOUISIANA, \$37.85.	
New Orleans, Collection.....	4 50
Austerlitz St. Ch.....	8 35
Wharton, Calvary Ass'n.....	25 00
ARKANSAS, \$4.00.	
Augusta, St. John Ch.....	4 00
TEXAS, \$506.30.	
State Convention.....	20 00
Navasota, Cent'l Ass'n.....	15 00
Rev. Dan'l Taylor.....	1 50
Brenham, La Grange Ass'n.....	12 50
Longview, La. and Tex. Ass'n La. and Tex. Convention.....	10 00 15 00
Houston, S. State Convention.....	5 00
Sherman, Northwestern Ass'n.....	16 00
Woman's Miss. Soc.....	5 00
Paris, St. Paul Ch.....	5 00
Clarksville Ch.....	4 45
Hooks, Zion Ch.....	37 00
Wom. Miss. Soc.....	5 00
Winsboro, Cyprus Ass'n.....	39 35
Texarkana, Ozan Ass'n.....	5 00
Anderson, Mr. A. Terrell.....	1 00
Chapel Hill, Rev. A. L. Sledge	1 00

Anderson, Rev. O. C. Ashley.....	1 00
Remhardt, Miss Mary Watson.....	1 00
Tyler, Rev. E. W. D. Isaac.....	1 00
Bapt. State Convention.....	50 00
Dallas, Rev. Rob't Taylor.....	1 00
Overton, Rev. Jesse Roe.....	1 00
Dallas, Rev. Polk Taylor.....	1 00
Tyler, Rev. Jno. F. Anderson.....	1 50
Austin, Rev. Wm. Massey.....	1 00
Brenham, Rev. M. Johnson.....	2 50
La Grange, Rev. S. C. Smith.....	2 50
*Marshall, Bishop College: Students for Tuition.....	143 00
" " Room Rent.....	42 00
OHIO, \$1,452.03.	
Cleveland, G. H. Kimball.....	150 00
Harveysburg, Jonah's Run Ch.....	27 60
Van Wert S. S.....	2 00
Sandusky, Wayne St. Ch. and S. S.....	5 38
Tedron, Franklin S.S.....	1 70
Harveysburg S. S.....	3 53
Granville, Mary A. Fisk.....	5 00
Zanesville, Ark Springs Ch.....	10 00
Ark Springs S.S.....	2 25
Pleasant Valley Ch.....	1 50
Washington T. Ch.....	4 19
Windsor Ch.....	1 00
Market St. Ch.....	24 33
Fredericktown Ch.....	8 50
Youngstown Ch.....	8 35
Zoar Ass'n.....	7 15
Delaware, First Ch.....	18 50
*For Spelman Seminary—New Building: Cleveland, First Ch., Wom's Circle.....	50 00
*For Indian University, I. T.: Cleveland, Mrs. Aurelia P. Foot.....	10 00
Cleveland Ass'n, Wom's Soc.....	25 00
Euclid Ave. Ch., Ladies' Home Miss. Soc.....	75 00
*For Spelman Seminary, Ga.: Painesville, Lake Erie Sem., Home Miss. Soc.....	11 05
C. E. F. Cleveland, Mrs. Stillman, for Mexico.....	1,000 00
MICHIGAN, \$266.70.	
Sault Ste Marie, First Ch.....	5 00
Cold Water, David White.....	10 00
Ishpeming, Swede Ch.....	6 90
Plymouth Ch.....	1 75
Amboy Ch.....	2 25
Bedford Ch.....	1 75
Salem Ch.....	9 20
Novi Ch.....	5 00
Highland Ch.....	7 75
Wald Lake Ch.....	1 86
Napoleon Ch.....	5 80
Aurelius Ch.....	22 00
Tecumseh Ch.....	8 61
East Park Ch.....	1 70
Charlotte Ch.....	6 75
Ann Arbor Ch.....	16 64
Oakfield Ch.....	1 00
Berlin Ch.....	5 00
Grand Rapids, Wealth Ave. Ch.....	9 00
Alpine and Walker Ch.....	2 00
Flint, First Ch.....	34 82
Moonville Ch.....	3 30
Vernon, Rev. John McLeon.....	5 00
Onondaga Ch.....	1 50
Mt. Morris Ch.....	5 35
*For Atlanta Seminary, Ga.: Detroit, Twelfth St. S.S.....	20 00
*For Hartshorn Mem'l College, Va.: Grand Rapids, Miss Esther Hitchcock.....	10 00
Lawton, Collection.....	1 75
C. E. F. For Church at Charlevoux: Pontiac S.S.....	5 00
Highland S. S.....	2 50
Detroit, Warren Ave. S. S. North Woodward Ave. S. S.....	2 73 3 00
Twelfth St. S. S.....	12 03

Cairo Ch. and S. S.....	2 50
Tecumseh Ch. and S. S.....	10 44
Marshall Ch. and S. S.....	4 56
Ann Arbor Ch. and S. S.....	7 12
Marion Ch. and S. S.....	1 80
Ludington Ch. and S. S.....	3 34
South Haven S. S.....	5 00
Bronson S. S.....	2 00
INDIANA, \$220.86.	
Terre Haute Ch.....	75 00
Richmond Ch.....	4 28
Pilct Grove Ch.....	1 00
Rensselaer Ch.....	2 45
Auburn.....	15 00
White Lick Ass'n.....	4 00
Oswego Ch.....	4 50
Heller's Corners Ch.....	3 68
Huntington Ch.....	7 45
Washington Ch.....	2 00
Highland Ch.....	3 00
Rock College Ch.....	4 00
Galveston Ch.....	35 00
Rossville Ch.....	3 45
Middlefork S. S.....	2 80
Antioch Ch.....	1 50
Valparaiso Ch.....	1 00
Worthington Ch.....	2 50
Warsaw Ch.....	2 50
Yellow Creek Ch.....	1 50
Mexico Ch.....	1 00
Georgia Ch.....	2 00
Mishawaka Ch.....	15 50
Carlisle Ch.....	75
C. E. F. Greenwood, J. T. Polk.....	25 00
ILLINOIS, \$85.89.	
Evanston Ch. in part.....	24 42
Tampico, Mrs. H. Jeffries.....	1 00
Sublette Ch.....	4 00
Moline S. S.....	4 80
Chicago, West Ave. Ch. and S.S.	25 00
Pavilion Ch.....	5 00
Plano Ch.....	9 17
*For Shaw University, N. C.: Stillman Valley S. S.....	12 50
WISCONSIN, \$9.40	
Union Grove, Danish Ch.....	4 40
C. E. F. La Crosse, J. T. Vanvaulenburg.....	5 00
MINNESOTA, \$1,553.45.	
Fairmont Ch.....	7 50
State Convention.....	1,267 94
C. E. F. State Convention.....	278 01
IOWA, \$599.26.	
New Boston, by Mrs. H. C. Rambo.....	1 40 2 00
Murray Ch.....	50
Fairview Ch.....	4 30
Cedar Falls, S. S.....	5 55
Central S. S.....	7 00
Osage Ch.....	347 70
Washington, Collections per Rev. N. B. Raiden.....	7 75
Clearfield Ch.....	15 87
Newton and Killduff Ch.....	25 00
Algona Ch.....	62 50
Council Bluffs Ch.....	10 00
Creston, W. F. Patt.....	15 00
Council Bluffs Swede Ch.....	10 00
Rev. H. A. Reichenbach.....	4 69
*For Atlanta Seminary, Ga.: Anamosa, Mrs. Spencer Alden.....	25 00
*For Hartshorn Mem'l Coll.: Decatur, Mrs. Thos. Arnold	25 00
*For Spelman Seminary, Ga.: Anamosa, Mrs. Maria Alden Home Mission Circle.....	20 00 10 00
MISSOURI, \$111.00	
Carthage Ch.....	5 00
Chillicothe, Bertha Haskell.....	5 00

C. E. F. Kansas City, J. C. James, for Mexico..... 100 00
Whitesville, J. W. Bowen..... 1 00

INDIAN TERRITORY, \$186.70.

Richland Ch..... 2 00
S. S..... 1 50
Kulli Inla, Rev. G. W. Dallas..... 1 00
Mrs. H. L. Dallas..... 1 00
Miss Aurelia Fields..... 1 00
Jerry Staples..... 1 00
*For Indian University:
Anadarko, Rev. G. W. Hicks..... 2 70
*Muscogee, Indian University:
Students for tuition..... 171 25
C. E. F. Richland Ch. int..... 5 25

KANSAS, \$38.23.

Parallel Ch..... 4 00
Soldier City Ch..... 1 75
Washington Ch..... 4 00
Koloko, Mrs. W. H. B..... 25
Pioneer Rock Ch..... 8 60
Walnut Ch..... 1 13
Leoti, Rev. W. Max Parr and wife..... 10 00
Sedan Ch..... 5 50

NEBRASKA, \$1,250.86

Central City Ch..... 23 15
Wahoo Ch in part..... 21 40
Prairie Creek Ch..... 6 38
Chapman Ch..... 8 00
Hay Springs Ch..... 1 50
Blair Ch..... 8 50
Liberty S. S..... 4 25
Juniata, S. M. Roberts..... 2 50
South Central Ass'n..... 6 85
Republican Valley Ass'n..... 4 30
Franklin Ch..... 5 00
Oxford Ch..... 26 00
Red Cloud, B. B. Fulton..... 5 00
Atkinson Ch..... 10 00
Chambers Ch..... 2 50
Stuart Ch..... 5 00
Atkinson, J. B. Sturtevant..... 5 00
Ainsworth Ass'n..... 11 66
N. W. Nebraska Ass'n..... 3 70
Battle Creek Ch..... 2 00
Jessup Ch..... 6 45
Wakefield, A. H. Kimball..... 5 00
Wayne, J. W. Bartlett..... 5 00
Madison, Rev. C. E. Harrington..... 5 00
Loup and Elk Horn Ass'n..... 3 78
State Convention..... 721 60
Hartington Ch..... 5 75
A. M. Merrill..... 5 00
Plainview Ch..... 2 50
Albion, A. J. Mansfield..... 7 00
Minden, Rev. S. B. Hays..... 75
Bluff Center Ch..... 2 50
Grand Island Ass'n..... 10 56
Kearney, H. Lewis..... 5 00
Alida Byran..... 5 00
Silver Creek Ch:
Mrs. S. H. Talman..... 2 00
Omaha Ch., per Rev. A. W. Clark..... 124 60
Chadron Ch..... 5 00
Columbus Ch..... 5 50
Missionary Resolutes..... 5 00
Loup City Ch..... 10 50
Nelson Ch..... 75
Weeping Water Ch..... 9 52
Fremont, per Rev. J. W. Osborn Ch in part..... 81 56
Ch..... 29 35
C. E. F. Bluff Center Ch..... 50
Silver Creek Ch., designated..... 25 00

DAKOTA, \$38.03.

Dell Rapids, "A Lady"..... 50
Hurley Ch..... 1 90
St. Thomas Ch..... 30 00
De Smet Ch..... 2 75
Fargo, Swede Ch..... 2 88

COLORADO, \$30.35.

Canon City Ch..... 21 20
"Young Mission Workers,"..... 9 15

MONTANA, 40.35.

Helena Ch..... 35 35
Miles City Ch..... 5 00

WASHINGTON TER., \$33.58.

Garfield Ch..... 5 00
Medical Lake Ch..... 2 58
Cheney, Z. K. Self..... 1 00
Spangle Ch..... 10 00
Goldendale, Clickatat Ass'n..... 9 00
Roslyn, C. W. Rees..... 1 00
J. H. Stevens..... 1 00
Mrs. J. H. Stevens..... 1 00
Mr. Atwood..... 50
Spokane Falls, Rev. J. H. Teale..... 2 50

CALIFORNIA, \$17.50.

Chico Ch..... 2 50
San Francisco, Chinese Ch..... 15 00

CANADA, \$12.60.

*For Richmond Theol. Sem.:
Havelock, First Ch..... 3 00
Surrey, collections..... 6 50
Peticodiac, First Ch..... 3 10

BURMA, \$55.00

Rangoon, Miss Isabella Watson..... 5 00
*For Spelman Seminary, New Building:
Henthada, Miss Hattie Phinney..... 20 00
*For Hartshorn Mem'l Coll.:
Rev. Truman Johnson..... 25 00
C. E. F. Rangoon, Miss Isabella Watson..... 5 00

MEXICO, \$17.79.

Collections, per Rev. T. M. Westrup..... 17 79

WOMAN'S A. B. H. MISSION SOCIETY, \$1,418.88.

For Spelman Seminary, New Building..... 225 00
For Teachers at Spelman Seminary, Ga..... 550 00
For Teachers at State University, Ky..... 88 88
For Teachers at Utah School, Utah..... 110 00
For Teachers at Mexico Schools, Mex..... 92 00
For Teachers at Wayland Seminary, D. C..... 35 00
For Teacher at Creek Freedmen School, I. T..... 50 00
For Teacher at Benedict Institute, S. C..... 25 00
For Teachers at Hartshorn Mem'l College, Va..... 120 00
For Teacher at Fresno, Cal..... 48 00
" " at Beaufort, S. C..... 40 00
" " at Cherokee Academy, I. T..... 25 00
For Teacher at Richmond Theological Seminary..... 10 00

WOMEN'S B. H. MISSION SOCIETY, \$100.25.

For Missions, designated..... 5 00
For student at Shaw University, Forstudent at Hartshorn Mem'l College, Va..... 31 00
For Utah School, New Building..... 8 75
For Atlanta Seminary, Ga..... 35 00
For Church at Mexico..... 10 50

Total..... \$26,451 25
Home Mission Monthly..... 00 66

J. G. SNELLING, Treasurer,
7 Beekman Street.

DONATIONS OF CLOTHING, ETC.

Auburn, Me., Court Street Church, barrel and express to Iowa, \$47.65.
Nashua, N. H., Women's Home Mission Society, barrel and freight to Dakota.
Saxton's River, Vt., Church, barrel to Nebraska, \$26; barrel to Iowa, \$26.
Boston, Mass., Clarendon St. Church, two barrels and freight to Dakota, \$131.75.
Northampton, Mass., Ladies' Benevolent Society, barrel and freight to Minn., \$59.34.
Beverly, Mass., Ladies' Mission Circle of First Church, barrel, box and freight to Illinois, \$91.49.
Natick, Mass., Baptist Ladies' Social Circle, box and freight to Dak. \$61.95.
Winchendon, Mass., Ladies' Circle, box and freight to Nebraska, \$83.76.
Melrose, Mass., Ladies' Society, barrel to Jackson College, Miss.
Woburn, Mass., Ladies' Society, two barrels to Jackson College, Miss.
Westfield, Mass., Ladies' Society, barrel to Jackson College, Miss.
Framingham, Mass., Ladies' Home Mission Circle, barrel to Kansas, \$86.32.
Medford, Mass., Woman's Mission Circle, barrel and freight to Ill., \$72.70.
Providence, R. I., Ladies' Home Mission Sewing Society of First Church, barrel to Kansas.
Jamestown, R. I., Ellen Cottrell, package to Hartshorn Memorial College, Va.
Newport, R. I., Woman's Home Mission Society, two barrels and freight to Dakota, \$180.
Central Falls, R. I., Broad St. Church, barrel and express to Kansas, \$80.
Providence, R. I., Central Church, two barrels to Kansas, \$152.00.
Syracuse, N. Y. Ladies' Home Mission Society of First Church, barrel and freight to Iowa, \$63.56.
New York, N. Y., Ladies' Benevolent Society of Calvary Church, barrel and express to Kansas, \$70; barrel and express to Minn., \$60; barrel and express to Neb., \$70.
Buffalo, N. Y., Prospect Avenue Church, barrel and freight to Ind. Ter., \$87.
Brooklyn, N. Y., First Church in Pierrepont St., two barrels to Iowa, \$100.
Madison, N. Y., Woman's Missionary Society, barrel and freight to Neb., \$34.
Waterford, N. Y., Ladies' Society, barrel to Jackson College, Miss.
Rochester, N. Y., Young Ladies' Mission Circle of Park Avenue Church, barrel and freight to Dakota, \$58.53.
Webster, N. Y., Church, two barrels to Jackson College, Miss.
Pittsburg, Pa., Ladies' Aid Society of Fourth Avenue Church, two barrels to Dakota, \$177.55.
Philadelphia, Pa., Chestnut Hill Church, box to Kansas, \$75.00.
Pittsburg, Pa., Young Ladies' Missionary Society of Fourth Avenue Church, barrel to Kansas, \$81.89.
Allegheny, Pa., Woman's Home Mission Society of Sandusky Street Church, barrel to Dakota, \$55.84.
Flemington, N. J., Church, box and freight to Dakota, \$52.87.
Plainfield, N. J., Woman's Home Mission Society of Park Avenue Church, box and freight to Kansas, \$179.40.
Jersey City, N. J., Woman's Missionary Circle of Summit Avenue Church, barrel to Kansas, \$60.28.
Jersey City Heights, N. J., Mission Band of Bergen Church, barrel and freight to Neb., \$57.
Norwalk, Ohio, Woman's Home Mission Society, box to Minn., \$100.
Winchester, Ill., Woman's Mission Circle, box and freight to Kansas, \$25.44.
Lexington, Mich. Church, four barrels of apples to Jackson College, Miss.

THE BAPTIST

HOME MISSION MONTHLY.

Vol. X.

FEBRUARY, 1888.

No. 2.

EDITORIAL

The fiscal year of the Society will end in about two months. We are very far from getting the \$500,000 asked for by the Society at its last meeting. It is much needed. The Board is endeavoring to avoid a debt, but, in order to do so, has denied many requests for assistance in the West. Brethren, help liberally; help quickly.

We have heard of an agent of another benevolent organization, who, in order to get larger offerings for his own work, has made the statement that the Home Mission Society is not in need of money, as it has received a legacy of half a million dollars!

It is needless to inform our readers that no such legacy, nor even a quarter of this amount, has been received. Presumably, the agent through ignorance made such a misleading statement, but such ignorance is hardly pardonable, and such a method of getting contributions hardly honorable.

An error crept into one of the notes in the January MONTHLY. In correction thereof we now say, in capital letters, that the banner church in the subscription list of the MONTHLY is the FOURTH AVENUE BAPTIST CHURCH of Pittsburgh, Pa. And now it

makes an advance from seventy copies last year to eighty-three copies the year to come. The Emmanuel Church, Brooklyn, is second on the list.

It is stated that the New West Education Commission, which had its origin in 1879, in a deep conviction shared by many that the most potent of all weapons against certain gigantic evils of the western Territories was the Christian school, has now no fewer than 2,600 pupils in its schools in Utah and New Mexico. Its receipts for the past year were \$61,318. It has seven academies and twenty-three other schools.

This is under Congregational auspices. If American Baptists had an Education Society, they could have an honorable share in such work. But they are now doing comparatively nothing, as there is no organization through which to work.

The Governor of Arizona estimates its present population at 90,000, an increase of nearly 50,000 since the census of 1880. No wonder that the few Baptist missionaries in that territory are begging for reinforcements, which the Society, however, is unable to send.

The address by Dr. Haigh, at the Chicago Baptist Social Union, is so excellent that we publish it entire, and commend it to the careful perusal of our readers.

The total immigration for eleven months ending November 31, 1887, was 486,660 persons, against 365,453 in the same period of 1886, and 314,645 in the period of 1885. When and what will be the end?

The Swiss government is at last roused to take measures against the Mormon mission, which for thirty years has been actively carried on in Switzerland. The headquarters of Mormon activity for Europe have been in Berne, in which city alone there were 336 converts last year, while in Switzerland the year before there were 610. The government regards it as a religious order dangerous to the State as well as an unauthorized emigration agency. The little Swiss Republic is entitled to the sympathy and the thanks of the American Republic. That may be a prolific hatching place for the foul broods which flock to our fair shores for their abode. If a proper restrictive immigration bill can be passed by Congress which shall keep out the most of this undesirable element, all will rejoice.

THE GOSPEL AGE, which hitherto has been published monthly, will henceforth make its appearance weekly, the price remaining unchanged, namely one dollar per year. Rev. R. T. Middleditch, D. D., N. Y. City, who has had long experience in editorial work continues as editor. The mechanical execution of the paper has always been very fine, while the quality and variety of its contents have made it a welcome visitor to many a household. Doubtless there is room for a good dollar religious paper and we shall rejoice if it finds extensive introduction into homes where now no religious paper is taken.

"I am much pleased with the improved MONTHLY, which seemed before as near perfection as any Missionary periodical we see. It fitly represents the great and growing work of the Society whose interests it so ably maintains. It should have a wide circulation. The intrinsic value of several articles in the last number more than compensates for the cost of a year's subscription."—S. B. P. Ohio.

PERSONALS.

By the resignation of Rev. Jesse B. Thomas, D. D., as pastor of the First Baptist Church, in Pierrepont Street, Brooklyn, and his election to the Chair of Church History in the Newton Theological Institution at Newton Centre, Mass., the Executive Board of the Society loses one of its most valuable members. Dr. Thomas's connection with the Board began in 1866 and continued for two years. This was during his first pastorate in Brooklyn. Soon after his return he was re-elected, and has served continuously since 1876, nearly twelve years. He will be greatly missed in the councils of the board, and will carry with him the affection, the admiration and the best wishes of his associates, to the position to which he has been unanimously elected and for the work of which he undoubtedly possesses rare qualifications.

Rev. A. B. Banks, General Missionary for the Puget Sound region, has been prostrated for several weeks by a severe attack of typhoid fever, from which, at last accounts, he was slowly convalescing.

Joel Marble, Esq., who died at Bedford, N. Y., Dec. 14, 1887, in his eighty-fifth year, was one who took part in the organization of the Home Mission Society in 1832. He was born in Worcester, Mass., July, 1803, and, living there for years, was personally acquainted with Dr. Jonathan Going, who was so prominent in the organization of the Society of which he became the first Corresponding Secretary. Shortly after Mr. Marble's conversion his father and himself founded the Worcester Academy. Subsequently he removed to Albany and thence to Bedford, where the later years of his life have been usefully and peacefully spent. At the Jubilee Meeting, in 1882, he was present and spoke of the men and of incidents connected with the or-

ganization of the Society. Soon the last participant in that event will have passed away. Indeed, we are not certain but that Mr. Marble is the last of the company.

Rev. B. S. MacLafferty, of Tacoma, W. T., who recently met with a severe accident which has laid him aside from active work, is slowly recovering: though in a letter of December 25th he says:

"I am unable to sit in an upright position for more than a few minutes at a time, while I am wholly unable to bear my weight upon my feet."

He will have the sympathy of many in his affliction. His resignation of the pastorate of the church has been presented, to take effect February 1st.

Rev. S. Gorman, so well known as missionary to New Mexico and old Mexico, is afflicted in the loss of his wife, Mrs. Clarissa C. Gorman, who died at Sparta, Wis., December 12th. In 1849, as the wife of Rev. H. N. Campbell, she went as missionary with him to Burma. After his death she returned to America, and, in 1862, at Hamilton, N. Y., was married to Brother Gorman. She was a devoted Christian and a valuable helper in her husband's missionary work.

BENEVOLENCE.

Mrs. M. B. Humphrey, who died in New York City, November last, by her will left \$25,000 to Yale College, and nearly \$90,000, in all, to charitable institutions. Some of the principal items are: The Long Island Historical Society, \$10,000; Home for Helpless Women and Children, \$2,000; Brooklyn City Mission and Tract Society, \$2,000; Long Island College Hospital, \$10,000; Church of the Pilgrims, \$2,500; City Hospital Training School for Nurses, \$6,000.

Hiram Deats, Esq., of Flemington, N. J., who died in November, leaves by his will \$5,000 to the American Baptist Home Mission Society; \$2,000 for the Bible work of the American Baptist Publication Society; \$2,000 to the Cherryville Baptist Church; and \$40,000 for orphans and friendless children.

Ex-Governor Alger, of Michigan, during Christmas week made holiday gifts of suits of

clothes to 1,500 newsboys, and a ton of coal and a barrel of flour to each of 1,000 poor families in Detroit.

Mrs. Mary Beatty, a wealthy lady residing at Dover, Ill., has just given \$10,000 to Western College, Toledo, Ia.

Mr. Joseph E. Temple, of Philadelphia, Pa., who died in August, 1886, has left the sum of \$165,000 to the charitable institutions of his city, besides the income of \$10,000 to the Will's Ophthalmic Hospital, and one of \$5,000 to the Academy of Fine Arts. In addition to these bequests, \$25,000 was left to Mr. Theodore Allen to be distributed among charities and art associations.

The late Mr. John Reed, a retired merchant of Nashua, N. H., bequeathed \$3,000 to the Nashua Cemetery Association, \$1,000 to the First Congregational Church of Nashua, and the remainder of his estate, upon the death of his wife, one-half each to the New Hampshire Orphans' Home and the Nashua Home for Aged Protestant Women.

Alexander Duncan, of England, a graduate of Yale College in 1825, has given that institution \$25,000.

It is stated that the bequest made to Phillips Exeter Academy by the late Francis E. Parker will amount to \$110,000.

Frederick F. Thompson, a graduate of Williams in the class of 1856, has agreed to subscribe \$25,000 to the proposed Mark Hopkins memorial building.

The will of Hon. William H. Hill, of Sutton, Mass., makes the following bequests: American Board, \$2,000; American Home Missionary Society, \$2,000; American College and Education Society, \$2,000; the American Congregational Union, \$2,000; and Evangelical Congregational Society of Grafton, \$2,000.

It now seems to be confirmed that Baron Hirsch has actually given ten million dollars, deposited in the Bank of London, under the trusteeship of Baron Rothschild and Baron de Worms, for the education of the poor Jews of Russia. It is the most munificent gift of charity in the history of the world.

Mr. David Whitcomb, of Worcester, left over \$100,000 to benevolence, including \$25,000 to the American Board and the same to the Massachusetts Home Mission Society.

William Reed, of Pittsburg, Pa., the eccentric locator of oil and minerals by means of divining rods, who was drowned recently on the New Jersey coast, left the greater part of his estate of \$250,000 for the benefit of students for the ministry, struggling churches, and missions.

Philip Embury, who died a few days ago at Orange, N. J., recently gave away \$300,000 to charitable institutions.

The will of the late Mrs. Charlotte Augusta Astor, of New York, after bequests to relatives and personal friends, makes the following public provisions: Woman's Hospital of New York, \$25,000; St. Luke's Hospital, \$25,000; Young Women's Christian Association of New York, \$25,000; Children's Aid Society, \$25,000; for an Industrial School on Avenue B, \$10,000; Hampton Normal and Agricultural Institute at Hampton, Va., \$25,000; and the sum of \$25,000 to the domestic and foreign Missionary Society of the Protestant Episcopal Church of the United States, one-half to be applied to the education of Indian boys and girls of South Dakota, and the other half to the repair and enlargement of schools in the same district.

"It is as bad to be barren as to be wicked. He who blighteth the fig-tree looks down and frowns on the fruitless religious life in the church and out of it.

The greatest curse is increasing wealth, with a decreasing disposition to give. If God took as summary vengeance now as in the days of Ananias, the undertaker would do a thriving business. If piety increased in our denomination as wealth increases, every call would find a generous response."—*Rev. John Peddie, D.D.*

NOT MINE.

It is not mine to run with eager feet,
Along life's crowded ways, my Lord to meet.

It is not mine to pour the oil and wine,
Or bring the purple robe and linen fine.

It is not mine to break at His dear feet,
The alabaster-box of ointment sweet.

It is not mine to bear His heavy cross,
Or suffer for His sake, all pain and loss.

It is not mine to walk through valleys dim,
Or climb far mountain heights, alone with Him.

He hath no need of me in grand affairs,
Where fields are lost, or crowns won unawares.

Yet, Master, if I may make one pale flower
Bloom brighter, for Thy sake, through one
short hour;

If I, in harvest-fields, where strong ones reap,
May bind one golden sheaf for Love to keep;

May speak one quiet word when all is still,
Helping some fainting heart to bear Thy will;

Or sing one high, clear song, on which may soar
Some glad soul heavenward, I ask no more!

MRS. JULIA C. R. DORR.

OUR PRESENT PERIL.

Address Before the Chicago Baptist Social
Union

BY W. M. HAIGH, D.D., SUPT. MISSIONS.

Mr. President, Ladies and Gentlemen: Among the stupendous tasks which the denomination has devolved upon the Home Mission Society, there is none at the present moment that commands so much interest and solicitude as that which concerns the evangelization of our foreign populations. By recent events and by circumstances over which we have had no control, this question is now at the front, and every thoughtful citizen, and especially thoughtful Christian, is pondering it with unwonted anxiety.

It is well that we should; for these populations are growing to be enormous, such numbers being already here, and such numbers continuing to pour in upon us, that if Dr. Strong's figures are reliable we shall probably in the year 1900 see here forty millions of people, foreign-born or of foreign parentage.

Besides, after making all wise allowances these people are largely out of sympathy with the religion and the religious ideas which are regarded as fundamental in American life and civilization. They have the tendency on a large scale to lower the whole tone of personal and national life. Our criminal courts and jails and penitentiaries tell a sad tale on this line.

Moreover, the presence of these populations complicates and intensifies every serious prob-

lem given us to solve. Grave problems are before us which we must solve, even if there were no foreign peoples; but their presence adds immeasurably to the difficulties of the task.

Romanism, what is it, priest and people alike, but largely a question concerning the foreign population? Intemperance, how it looms up with ever threatening aspect! But it is overwhelmingly a question of the foreign population. The Sabbath, shall we keep it or shall we lose it? is also a question of the foreign population. Mormonism! nine-tenths of the Mormons are foreigners. Socialism! especially in its aggravated forms of communism and anarchism, exclusively a foreign question.

Take, too, that question which begins to tower in dangerous height above all others, baffling statesmanship and putting in jeopardy the very existence of free government, the massing of population in large cities. How does this question take on its most serious aspects as we see the foreign populations pouring into the centres, and bringing all these vexed problems to a white heat. Then comes demagogism, the bane of republics, truckling to the Irish vote, truckling to the German vote, truckling to the Bohemian vote, ready to sell out our rights and privileges for place and power and pelf. Even the most sanguine among us must confess that there is ample reason for the grave solicitude which is felt on every hand in regard to the foreign population.

What shall be done? Where is our safe guard?

Something can be done by legislation. We can keep out criminals and paupers. A nation that can make a steamboat to dive and reappear like a duck in New York harbor, can construct a screen at Castle Garden which shall shut out the refuse of Europe. We can say that we will not have our virgin soil made the dumping-ground for the contents of workhouses and jails in foreign lands. We can prevent, too, the coming and the naturalization of men whose past lives and whose avowed purposes show them to be the enemies of government and law.

Something, too, can be done by the infliction of penalties on the wrong-doer. Men who plot against life, against officials, against the State, no matter whence they come, or what their tongue, or professions, are criminals, and as criminals they must be met. Thank God we know at last what the law is, and that law must and shall be obeyed.

Some would even go further and close our ports entirely to foreign immigration. That probably is neither possible nor politic, and will not be done; but even if it were, what of the millions now here, what of the questions about them, fiery and burning, that will not down?

I will not detain this intelligent Christian audience to show how futile are even the press, the school, our free air, the genius of our institutions, or whatever else in these directions may be the boast of our day and nation; they are all, however excellent, only powerful as they reinforce and fall into line behind the all conquering power of the gospel of Christ. This it is that has changed the face of nations in the past, has brought us what we have, and made us what we are, and to it we must turn for our only real and permanent security. Its power in the nineteenth century is as unexhausted as in the first, and it is capable of softening, moulding, purifying all natures, even the worst—the anarchist.

Let us be just. The real anarchists are very few. The first Scandinavian anarchist has yet to be discovered. The Germans in overwhelming numbers are loyal to government and law. The trouble is that the tyrannical superstition, the formalism, the infidelity and godlessness which have so long held these masses in bondage prepare a soil in which anarchism can thrive and bring forth its bitter fruit. Let us cleanse the soil and roots, that the fruit may be good.

The funeral which followed that fatal Friday was a sad scene. I confess that one sentence uttered on that occasion has followed me, sounding in my ears day and night. Not for any fear that it inspired, for anarchism is not going to rule here. Not for the opposition it waked up within me, repulsive as it is; but for the glimpse it gives into the heart of these people, showing us how they live and feel. "We have loved long enough, now let us hate." I have closed my eyes and tried to realize what change must come to me and how I must feel to speak and act like that. How must every light go out in my heart, every light in my home, every light in society, and the world, every light in the heavens. No sun, no moon, no stars, no faith, no prayer, no hope, no God, "without God in the world," God, if there be a God, my enemy; society my enemy; everybody my enemy; myself my own enemy—why this is hell.

"Which way I fly is Hell; myself am Hell."

O, the unutterable wretchedness of such hearts of men and women, such homes, if homes they may be called, and Oh what a future for the young, breathing such air, and learning such ways!

And these people are not in China, nor India, nor on the Congo, they are in Chicago, they are on Milwaukee avenue, on Halsted street, they are over the way, while we sit in this bright room!

Yet they are in delusion, a fearful deadly delusion. Society is not their enemy. Heaven is not all blackness, for over their heads bends to-night the tender love of God; over them wept and bled the Son of God on earth, and even now at their door waits the gentle, yearning Spirit, wooing them to come forth from their dark prison-house, into the light of God. O, that they could but hear the loving voice that calls them; that they could in some way catch a glimpse of that "glory of God which shines in the face of Jesus Christ," that they could

"But feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

How would "old things pass away, behold all things would become new," the tempest of passion and hate which have swept through their souls would grow quiet, and the man whose dwelling had been "in the mountains and the tombs, crying and cutting himself with stones, whom no man could bind, no, not with chains," would be seen "clothed and in his right mind, sitting at the feet of Jesus," and anarchism would die, conquered by the love which is law, and the law which is love. Leaps there not up in every Christian heart a longing desire to give to them what God has given to us?

Let us bear in mind that the foreign populations as a whole are specially susceptible to kind approach. Nowhere does a kind word or act mean so much, and go so far, and last so long, as with the foreign population.

They are susceptible to spiritual religion, and in proportion to the men employed, and the money expended, the fruits among them are much larger than among the native population.

When converted they become the brightest examples of personal devotion and consecrated spirit. If we would catch a glimpse of primitive piety, if we would look in upon the church of Jerusalem, and breathe its spirit we have but to go over to a German, or Scandinavian Baptist church, and our wish is met.

They become a power among their countrymen. Every such church becomes a center of Sabbath-keeping, of Bible study, of temperance, of industry, of thrift, of all the virtues which makes home happy and society safe. Their willingness to sacrifice for the salvation of their people is wonderful to behold, throwing utterly into the shade what our churches are accustomed to deem sacrifice. These churches are our hope in reaching their own people; they are to us what the gallant policemen were at the Haymarket, our noble defenders, baring their breasts, and reaching forth for the salvation of their kindred. Our safety then is in multiplying these churches, in building these forts on every hand to keep back the incursions of infidelity and atheism and anarchism, that "salvation may be to us for walls and bulwarks."

Mr. President, there is no city on this continent that has more to hope from the prosecution of this work, none that has more to fear from its neglect, than Chicago.

Twice in the short fifty years of its life, has it become the focus of the world's gaze. Once when the flames broke stealthily forth, now advancing, now checked, until at last breaking away from all bonds, they leaped from street to street, licking up huge blocks, crumbling giant palaces, and driving 40,000 people in abject terror out on to the shelterless prairie. The heart of the nation stood still for a moment with horror, and then poured forth its sympathies and its aid with a magnificent grace that cannot be forgotten.

Once more all eyes have been turned to Chicago. On that fateful day, while our whole city waited with bated breath for the sad signal, New York was waiting, too, and the ear of London was attent, and of Paris, and Berlin, and St. Petersburg, and when Chicago spoke, she spoke not for herself alone, nor for this commonwealth, nor for this great nation, but for the world, for free government, for justice and liberty in all coming time.

But is this all we have to say to our own nation and the nations of the earth? Has Christian America, and Christian Chicago reached the limit of its resources at the gallows? Then what do we more than Russian, than Germany, than France who look forward only to fresh executions as each returning wave of communism and anarchism shall burst upon their shores? O, followers of Christ, greater things than these are expected of us, even that

we shall turn enemies into friends, anarchists into lowly, quiet, law-abiding citizens, the sons of Belial into the sons of God. And so once more the eyes not of earth merely, but of heaven, are upon us; of God our Father, of Christ our risen Saviour, who "from henceforth expecting till his foes be made his footstool," waits and watches to see what his people will do. Now in this quiet pause is the time for the gospel forces to advance. "Speak to the children of Israel that they go forward," is the cry. God grant that we may have grace to hear the voice, and to know the hour.—*The Standard.*

MISSIONARY DEPARTMENT.

WESTERN NOTES.

BY H. C. WOODS, D. D., NEB. SUPT. MISSIONS.

Attendance at Western Conventions is like a revelation, even to one who has lived for years in the West. It has been my fortune recently to meet with the brethren of our Baptist Zion in Southern Dakota, Kansas, Colorado and Nebraska. And from my note book I bring these jottings.

1. In our Home Mission work we are falling far behind the material development of the great West. The tide of immigration was never greater than during the past year. The Western portions even of Kansas, which we have come to consider one of the older Western States, has all the features of a frontier. In Colorado and Nebraska towns of a population of 1000 or more are springing up by scores. We are not able to occupy one in ten of these needy fields. These are not "paper" towns, and these people have come to stay. More money for Home Mission work is everywhere the urgent need.

2. The brethren in the ministry in these Western States are royal men. In appearance, when gathered in Conventions, they rank with any of the Eastern States. In sermons and addresses they evince culture, real power, a grasp of the situation, a thorough consecration. What sacrifices they are making, what meagre salaries they receive, what hardships they cheerfully endure, is fully known in many cases only to themselves and their Lord. But we

greatly need more just such men. They do not respond to our call in sufficient numbers, and in consequence many important fields are now unoccupied.

3. The question of systematic beneficence is everywhere receiving most serious consideration. The claims of the cause of Christ upon a fair and fixed proportion of each believer's income are being more fully recognized. There is evidently a deepening sense of personal responsibility. Some churches would gladly be carried by the Home Mission Society indefinitely, but such is not the case generally. There are noble givers in these Western churches.

4. Everywhere in the West the Educational question is coming to the front. The newest States and Territories have their schools in prospect or already in operation. The very best of our brethren believe in the movement. Many ill-advised efforts will doubtless be put forth. But this interest in higher Christian education *should* not be repressed if it *could* be. But it does need direction. The Home Mission Society has not moved a moment too soon in this matter. The brethren in the West will gladly, as I believe, confer with representatives of the denomination who may constitute the Educational Committee or Commission, and will defer to their judgment. The fact is recognized that Eastern brethren take but little "stock" in these Western "universities." But their sympathy and financial help are greatly desired and are justly asked.

THE WORK OF A HOME MISSION CHURCH.

BY REV. J. C. BAKER, THE DALLES, OREG.

II.

The second installment of the work of a Home Mission Church is *to provide suitable buildings and equipments for growth.*

Corn must have a hill to grow in; children a home for proper development; and the family must own property or be dependent. The farmer must have horses and machinery, houses and barns; the mechanic, tools; the railroad, its machine shops. So the church must have a house to live in, buildings to work in, and tools to work with. The work of the Home Mission Church is to provide these.

1. For the public congregation. This is the field from which the supplies come, the place where the bait is thrown out to catch the fish, where the volunteers are persuaded to enlist and where the soldiers learn the tactics of war; to provide for this a substantial, comfortable, attractive, convenient, homelike building, is necessary. Not to build a temple, a cathedral, on a *debt*, but a place suitable for the congregation. You have reasonable expectations of gathering within the year, or five years. Build for present use, not for the next generation. This dispensation might end before that time arrives, and then what would become of the temple and the church debt? The Lord might burn the temple, but what could He do with the church debt? Get plans, get money, build as far as the money goes, then wait and work for more. Enclose and seat temporarily if you cannot finish at once. Add baptistry, dressing rooms, study, lecture, and other conveniences as the church is able.

2. Build a parsonage. A good substantial house with such modern improvements and grounds as to furnish the pastor and his family a good, comfortable and pleasant home, where he will not have to take a fifth of his income every month to pay rent, or fear that he will be sold out of house and home before the next month ends. Good parsonages help to make contented, long, and efficient pastorates. It makes both pastor and church feel as though there was a common home interest, to have a good parsonage.

In all this building don't attempt a "boom," nor to outbuild others, or to create a sensation, or to gratify ambition or pride. Consider what is needed, count the cost, ask God for the money, go to work for it as a matter of business, apply business principles, both in collecting and disbursing funds, letting contracts and requiring prompt fulfillment of conditions, trust the Lord and pay promptly, and He will give you the means to complete a work so undertaken.

THE INDIANS.

From the Annual Report of the Commissioner of Indian affairs we make some extracts of interest to all who are interested in the advancement of the Indian toward civilization and citizenship.

Progress.

My third annual report, which is hereby submitted, gives substantial evidence of continued progress on the part of the Indians toward civilization. This is gratifying to every American patriot, and to the humanitarian of any clime or country. The progress shows itself all along the line, in increased knowledge and experience as to the arts of agriculture, in enlarged facilities for stock-growing, in better buildings and better home appointments, and in the adoption of the dress and customs of the white man. Even higher evidence of progress is given in the largely increased attendance of pupils at school, which has been greater during the past year than during any preceding year, and in the still more gratifying fact, admitted by all intelligent and close observers of Indians, that the parents desire that their children shall avail themselves of the generous opportunities for education afforded by the Government, and by kind-hearted Christian missionaries, who unselfishly devote time, labor and money to the education of Indian youth.

Land in Severalty.

There is danger that the advocates of land in severalty will expect from the measure too immediate and pronounced success. Character, habits, and antecedents can not be changed by an enactment. The distance between barbarism and civilization is too long to be passed over speedily. Idleness, improvidence, ignorance, and superstition cannot by law be transformed into industry, thrift, intelligence, and Christianity. Thus the real work yet remains to be done, and can be accomplished only by persistent personal effort. In fact, the allotment act instead of being the consummation of the labors of missionaries, philanthropists, and Government agents, is rather an introduction and invitation to effort on their part, which by the fact of this new legislation may be hopeful, and should be energetic. Moreover, with this new policy will arise new perplexities to be solved, and new obstacles to be overcome, which will tax the wisdom, patience, and courage of all interested in, and working for, Indian advancement.

The President has wisely ordered that allotments be made only on reservations where the Indians are known to be generally favorable to the idea, and the following have thus far been selected: Papago and Pima (Salt River). Ar-

izona; L'anse and Vieux de Sert, Michigan; Lac Court d'Oreilles, Bad River, Red Cliff and Lac du Flambeau, Wisconsin; Fond du Lac, Minnesota; Lake Traverse, Devil's Lake, Ponca, and Yankton, Dakota; Nez Perce, Idaho; Crow, Montana; Absentee Shawnee, Pottawatomie, Quapaw, Modoc, Ottawa, Shawnee, Seneca, and Wyandotte, Indian Territory; Winnebago, Nebraska; Siletz, Grande Ronde, and Warm Springs, Oregon; and Muckleshoot, Washington Territory.

The state of the surveys on several of the reservations where allotments have been authorized is such as to render it impracticable to commence the work at once, but surveys have been contracted for. Six special agents have recently been appointed and assigned to duty.

Indian Citizenship.

Under this act it will be noticed that whenever a tribe of Indians or any member of a tribe accepts land in severalty the allottee at once, ipso facto, becomes a citizen of the United States, endowed with all the civil and political privileges, and subject to all the responsibilities and duties of any other citizen of the republic. This should be a pleasing and encouraging prospect to all Indians who, by experience or education, have risen to a plane above that of absolute barbarism. The Indian is not unlike his white brother in moral and intellectual endowments and aspirations. He is proud of his manhood, and when he comes to understand the matter he will cheerfully and proudly accept the responsibilities which belong to civilized manhood. Within a very short time many Indians will be invested with American citizenship, including, of course, the sacred right of the elective franchise. In fact many Indians became citizens on the date of the passage of the law, for it provides that :

"Every Indian born within the territorial limits of the United States to whom allotments shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, *is hereby declared to be a citizen of the United States*, and is entitled to all the rights, privileges, and immunities of such citizens * * * without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property."

Of course at the beginning it must be expected that on some of the reservations a majority of

the Indians will be opposed to taking lands in severalty. They are loathe to give up their savage customs, and view with suspicion any innovation upon their nomadic mode of life. They are utterly ignorant of the intent or effects of the act, and in many instances their minds are poisoned by false statements, and their fears alarmed by selfish white men both on and off their reservations. But I am gratified to state that the more the severalty act is discussed among the Indians, the more they come to understand its operations, and the more they see members of their tribes accepting individual holdings, and having houses erected, and farms fenced and cultivated, the more they are grounding their opposition to the act, and signifying their wish to accept its provisions. Where but a few years ago only individuals could be induced to receive homesteads, now whole tribes, with scarcely an exception in the tribe, are not only willing but anxious to have allotments, while many of the more advanced and better-informed Indians hail the act as the dawn of their emancipation from the bonds of barbarism, which for centuries have held their people in an iron grasp.

Indian Education.

I have already referred incidentally to the indispensable work done in the way of Indian education by the various religious organizations of the country. Although it discredits the Government, it is but just to say that for some years these societies have put more money into Indian school buildings than the Government has expended for that purpose, and the increase in the number of children attending school is in no small degree due to the fact that places in which to teach the children have been provided from other than Government funds. Moreover, as has already been stated, in the maintenance of schools so established, the societies draw largely from their own funds to supplement the allowance granted these schools by the Government. In assisting in the support of such schools the office has been entirely nonsectarian, and all the leading denominations of the country are represented in Indian school work.

News and Notes.

Rev. Wm. Hurr, our Indian missionary at the Sac and Fox agency is much gratified at the growing interest among the people. He says :

"The chiefs and all the leading men take an interest in sending their children to school, and talking to their people to send their children to school. The result is they have now fifty children in school, and all attend church after Sunday-school.

"In my visit to some of the chiefs and leading men they faithfully promised me they would attend church and Sunday-school, which they have already done, and encouraging their children in the way, talking to them to learn their lesson, telling them it is for their good to make them to be able to teach their own people and lead them in good way.

"When I first came here I found but few orphan children and few of the half-breed children, numbering about fifteen in all, and the Indians kept their brightest children at home. But it is now just the other way; they are sending their best and brightest children, and I am very glad to see the great change.

"It is very hard for them to give up their old traditions. They are giving way little by little. If their children were all at school, the time will soon come for a great change. As I am here alone to preach to these people it is lonely for me; no ministering brethren visit me. Our meetings are well attended every Sabbath. The work before me is great in this western part of the Indian Territory among these blanket Indians. I am glad to see that God our Father has given me friends among these blanket Indians. In talking with them they listen with respect. I ask the prayers of our churches, that God may hasten the time when these people shall fully adopt Christianity and civilization."

The Chinese.

Miss Nellie E. Hartwell, daughter of Dr. Hartwell, and for some time his assistant in San Francisco, has felt it her duty to go as missionary to China. She writes:

"I would gladly have sailed with Mrs. Sanford, but feared the effect on the school might be serious if we should both leave at once, and so I decided to wait until March, when Miss Willsie will have 'worked in.'

"On Wednesday night, November 30th, after our usual prayer-meeting, the two Chinese converts of whom I wrote in a former letter came before the church and gave their Christian experience. They are both exceedingly diffi-

dent men, but 'out of the abundance of the heart the mouth speaketh,' and it would have done you good to have seen the earnestness with which they told what great things the Lord had done for them. Their faces fairly beamed with joy and gladness.

"On the following Sunday evening, after our Sunday-school, we all went over to the First Church, and papa had the pleasure of baptizing them before a large and appreciative congregation. About fifty Chinamen were present, and seemed deeply impressed.

"The night before Mrs. Sanford left we had a very impressive meeting at our chapel. She made a good talk, and nine of our Christian boys followed her, expressing their grief at her departure, yet pleasure that she was going to make known Christ among their countrymen in their own land. Among these were the two men who were so recently baptized. One of the boys used the occasion to exhort the unconverted pupils now to accept Christ; and when papa gave an opportunity for those wishing to take an immediate stand for Jesus Christ, five arose and expressed their determination to begin at once.

"I hope that ere very long we may have the joy of seeing these put on Christ by baptism also. Let us pray that they may have the courage to do so."

Missionary Spirit of Chinese Converts.

Rev. Fung Chak, of Portland, Oregon, December 31st, says: "I baptized four persons, two men, one lady and one boy, the son of Brother Seid Bark, who is the chairman of our Mission. Seven have been received by baptism since this year. Herewith is a receipt of twelve dollars, which we offer to the Board, and hope you will accept it as a little gift to the Lord.

"I received a letter from Rev. E. Z. Simons, of Canton, China, and he says that the Southern Board had the benignity to bestow \$2,400 to send to Canton to purchase a place to build a school-house. Both the lot and building cost about \$3,300. Our good brethren here were bestirred by God's spirit, and had contributed \$200 to send home to aid in this work. I received a letter from Brother Lum Kow, of Chicago, and know that he has subscribed \$100; also an epistle from Brother Lam Chow, of Oakland, Cal. He says that they have raised about

\$70, and the Chinese of Demerara have given \$100. All this gives us assistance in this great work. I trust our Heavenly Father will bless this precious labor, that it may be much advantage to Christ. I earnestly hope you will pray for this work, that it may bring forth much good fruits and convert many precious souls to Jesus. May God bless you in your work."

—Writing of the death, some time since, of one of the Chinese Christians in Oakland, Mrs. Bradway says: "I think I never felt more the reflex influence of the work on my own soul than when I closed Ju Gin's eyes in death and realized that a soul had been rescued from heathenish superstition, and had gone to his God in the triumphs of Christian faith. I think his death has been particularly blessed to all the members of the school. And even outsiders, who may have had no confidence in the Chinese, have had to acknowledge their sincerity when witnessing the Christian burial of one of their number."

Mexico.

From January 31st to February 3d, in the city of Mexico, a general assemblage of representatives of evangelical missions in the republic will be held. Secretaries of some of the missionary societies of the United States are expected to be present. The name of the Corresponding Secretary of this Society appears in the list as one who is "expected." Other duties, however, prevent his attendance. As this is the first gathering of the kind in Mexico, and as an excellent programme has been arranged, no doubt it will prove very beneficial to the cause of evangelical religion in that country. We have arranged to furnish our readers with facts of interest concerning the meetings.

The French.

MAINE.—The dedication of the new house of worship for the French Baptists in Waterville, Maine, was a great event in their history. Rev. J. N. Williams furnishes a brief statement concerning it, as also other paragraphs about work in other New England States:

"A new and handsome church edifice, erected in connection with the work of Rev. E. Leger among the French in Waterville, was dedicated on the 20th of December by services in French and English, consisting of a sermon by Dr. A. P. Mason, of Boston, and addresses by President

Pepper, pastor Rev. W. H. Spencer, Rev. E. O. Stevens, of Burmah, C. F. Hathaway, Esq., a historical sketch by Rev. E. Leger, and an address in French by Rev. J. N. Williams, General Missionary of the Baptist Home Mission Society in New England. A very pleasing feature in this movement of progress in our Baptist French evangelical work is the fact that the French themselves have manfully borne the burdens of the enterprise, contributing over twelve hundred dollars—a large amount, considering their circumstances. This house, with seating capacity of two hundred and fifty, with stained glass windows, a pretty spire, painted without and within, tastefully seated, with platform carpeted, a two hundred dollar Estey organ, and all furnished with exception of pulpit desk and chairs, is a marvel of cheapness, being the result of the careful expenditure of only some twenty-five hundred dollars, including amount subscribed for a two thousand pound bell when copper falls."

MASS.—Another item perhaps worth mentioning: Three French Canadian converts were baptized Sabbath, December 18th, in the First Baptist Church, Springfield, Mass. All three heads of families, and one a quite *recent* convert from Romanism.

—Rev. L. O. H. Coté, of North Adams, Mass., says that "in visiting the Roman Catholics I find that they are very accessible. They welcome me very kindly indeed, and like to hear the word of God."

—Brother Williams communicates the sad intelligence that Rev. J. D. Rossier, our missionary to the French in Boston and vicinity, died January 2d, after a sickness of about four weeks. He was an excellent man, whose loss will be greatly deplored. Brother W. says:

"Mr. Rossier had, to a high degree, the respect and confidence of our brethren here in Boston. Expression was given to this sentiment at the ministers' meeting, Monday morning, by Dr. Bosworth, Dr. Marshall, and others. Much kindness is being shown to him and his family, the Tremont Temple Church meeting the expenses of his funeral, and others showing kindness and giving assistance. A wife and five children dependent upon him makes it a case of great hardship and affliction. What we need now most imperatively is a good, strong man to occupy Boston, and give also instruction to French students at Newton. May the Lord provide."

The West.

UTAH.—Rev. M. T. Lamb, itinerant missionary in Utah, finds interested audiences to hear his lectures on the Book of Mormon, and is distributing many copies of his book exposing its claim to be of divine origin.

In his travels he finds shocking instances of the horrible evils of polygamy. At one of his meetings several arose to express their desire to become Christians. He says:

“One of these is a case of such peculiar interest that I think you would like to hear about it—a middle-aged woman whose husband has been made an inhuman wretch by his extreme fanaticism. A few years ago he went to Ogden to meet a new arrival of emigrants, and picked out a young, green, ignorant *Dane*, who could not speak a word of English, whom he had never seen before, and brought her to his home here and installed her as second mistress of his house.

“His first wife, recently a mother, was not yet able to sit up, and knew nothing of his purpose until “Number two” was brought in. As soon, however, as the situation had been taken in by his children—three of whom were boys nearly grown—they rose up in rebellion, put them both outdoors, and threw out the bed and furniture. He went to a small adobe house in another part of the city, where he still lives with “Number two.”

“Two or three nights after the above rebellion the first wife, in a fit of desperation, and half insane, got up in the middle of the night, and taking her little infant, went over to said adobe house and tried to break in the door, demolish the windows, etc., when the noise awakened neighbors, who kindly led her back to her own home. She, of course, hates polygamy, but has been clinging to the Book of Mormon. My lectures and book have been opening her eyes, and last evening she rose for prayers. The final outcome is yet in the future. *Pray for her.*”

—The Ogden Sunday school made a Christmas contribution to the Society of \$8.50. The Christmas exercises attracted the people so that the house was packed. Brother Barnett says: “The good Mormons are very much troubled about us Baptists. They have some cause.”

ARIZONA.—Rev. J. M. Green, of Prescott, reports the church in a healthier condition than ever since his connection with it. Prayer meetings and Sunday school are well attended.

“The bulwarks of Satan in this town are evidently tumbling down before the Gospel; saloons are starving out, gamblers are leaving and people are looking toward the church. While the population here is not quite so large as three years ago, the attendance at church is large. Recently we had quite an emigration of non-church goers, and a more substantial and respectable class of citizens are filling their places. Though our hearts have sometimes failed us in behalf of our cause here, we are now gathering up courage again, and we trust that the Lord has yet in store for us a great blessing.”

DAKOTA.—Rev. H. C. Woods, D.D., writes about the dedication at Brookings.

This church was organized May 2d, 1880 with a membership of eight. The first two years it had no house of worship and no pastor. Its first house of worship, costing \$3,000, was dedicated June 1, 1882. This expense was met by a membership of twelve, with the aid of a gift of \$500 from the Church Edifice Fund. In five years the congregation outgrew this house. The new building has cost, with furnishing, \$4,300. It has, beside the main audience room, a conference room, Bible class room, library and parlor; and when thrown together will accommodate 500. Architecturally, both without and within, it is very attractive. Adjoining the house of worship is the parsonage, costing \$1,550. The entire property of the church is valued at \$10,200. So much for the material side.

Within the five years there have been added to the church by baptism 53, by letter 38, by experience 17. Not less than 200 have given evidence of conversion in connection with the work of the church. Many of these were students in the Agricultural College located here, and some have united with Baptist churches in other places and others with other denominations. During these five years the church has contributed to benevolent objects the sum of \$1,200.

The great work thus accomplished is due under God largely to the wise and efficient leadership of Rev. G. S. Clevenger, who for five years has been the pastor. This church has been assisted by the Home Mission Society during these years, but now that its house of worship is completed will soon be self-supporting. This record illustrates two things most clearly: First, investments in Home Missions, in the planting of churches in important centres in the West *pay* richly, pay “an hundred fold.”

And, secondly, the wisest policy selects the very best men to lay these foundations, and keeps them on the field till permanent results are gathered, whatever may be the outlay. The house of worship was dedicated December 11th, amid great rejoicing, its utmost capacity being filled by the gathered people.

Rev. J. R. Deckard, writing December 14th, says :

"The Baptist church at Mandan, Dakota, held special meetings for nearly six weeks. Rev. J. McFarland, Colporteur of the American Baptist Publication Society, for North Dakota, rendered valuable assistance. Ten persons were received by baptism, three by relation—total 13. One candidate awaits baptism. Since Nov. 1, 1886, 25 members have been added to the church. Present membership, 32. Sunday-school enrollment the present quarter, 107.

OREGON.—Under the supervision of Rev. G. J. Burchett, D.D., general missionary, the work in Oregon is moving on admirably, though important enterprises are held back for lack of funds. He says :

"After the first of April we will have at least seven new church-houses off our hands and can push on then with greater speed. But of course we do not want to lose any ground between this and April 1st. Our country is filling up as never before. Oregon and California have just been connected by railroads, and every train brings new forces of some kind into our State. Our work so far has been of a very encouraging kind. Our people seem to be growing in liberality; many of our churches are engaged in revivals, and many are being converted."

MINNESOTA.—Battle Lake seems to be appropriately named, for, according to the account of Rev. Myron Cooley, the conflict between the forces of darkness and of light is a severe one. No wonder that at times he gets discouraged. He says :

"This is a card playing and dancing community. I never saw or heard of a place where card playing was so universal. By day and night—in stores, in offices and places of business, everywhere, this thing is found. Oh! for the coming of the Lord with might to change all this. This is what I am hoping and praying for. The editor of the weekly paper has placed two columns at my disposal, one for religion and the other for temperance. I try and put the most forcible Gospel and temper-

ance truths through them each week that I can.

"But with the shadows there are some bright things to report.

"I was very kindly remembered Christmas. I received a check for \$25 from friends here, and Christmas eve the Lutherans invited me to come in to their "Tree." I went, and received \$20 in gold. My Bible class presented me with Dr. Armitage's History of the Baptists. Some friends in Detroit sent me a year's subscription to *North American Review*, and I have received notice that some friends in East Orange, N. J., have shipped some books—about fifty—to me. A list of the books has been sent me and they are just what a pastor wants for his library."

WISCONSIN.—At New Lisbon, Rev. Enoch Pickering reports a good interest in the church, and furnishes an illustration of what many missionaries are doing in preaching the Gospel at out-stations.

"I am now preaching at four out-stations, from two and a-half to four and a-half miles out. I preach once a month at each. I am the only one, so far as I know, who is going out into the country to the people for a good many miles around here, but it is much needed. My congregations at the out-stations steadily increase."

IOWA.—Rev. W. C. Pratt, of Sheldon, in a recent letter, writing of the death of Rev. C. E. Higgins, formerly general missionary of the State, but lately pastor at Sibley, says : "The death of our brother, C. E. Higgins, lately settled at Sibley, causes me sadness and a sense of loneliness. I had hoped much from his coming to this part of the State. I said to him recently 'Do you realize that you and I are the only Baptist ministers doing anything in these four counties?' Said he : 'I just begin to realize it.' I was planning to visit him at Sibley, to talk over the prospects for northwestern Iowa, when I received the circular announcing his death. I can scarcely be reconciled to it. The departure of Brother Brasted from Spirit Lake to Minnesota, leaves me now the only Baptist pastor in the five counties of Lyon, Sioux, O'Brien, Osceola and Dickenson. On this same field are about sixteen Methodist Episcopal pastors diligently at work. The contrast is humiliating. We need and must have, if possible, at least *one* traveling missionary on this field. There are several towns of over 1,000 population each, and many smaller towns, enterprising and

growing. Several railroads running in different directions, and more in process of construction. Men have laid the rails on a new road—the third road passing through Sheldon—within the past week. Many thousands of acres of railroad lands have been sold in O'Brien County the last six months.

“What can be done for the Baptist cause? This is a question on my mind day and night. We have eight small Baptist churches in this field of five counties. Only the Sheldon Church has any ministerial labor, so far as I know, at present. I feel that something *must* be done to meet this crying want.”

DISTRICT OF COLUMBIA.—Rev. O. Ellyson, in resigning his pastorate of the Anacostia Church, which has been built up through his efforts, under the auspices of the Society, says: “Permit me to express to you, personally and to the Board you represent, my grateful thanks for the uniform kindness I have received at your hands. I shall carry with me a strong affection for the American Baptist Home Mission Society, the grandest of our grand institutions, and hope I shall never cease to pray and labor for its prosperity.”

KANSAS.—Rev. H. R. Williams, of Blue Rapids, reports an interesting work of grace in the place:

“We have had a gracious revival during the last month. Rev. W. H. Hurlbutt came to assist us the first Sunday in December, and labored with us four weeks. The results, so far, have been twenty baptisms, two more accepted and one by letter; and if we secure what rightfully belongs to us, there will be from fifteen to twenty more to come into the Church.

“The loss of the crop by drouth makes times very close, and salary is not paid up now; but think it will be soon. We have laid the foundation for a parsonage of six rooms, and hope to complete it during the next quarter. The work on the same will be pretty much all donated.”

—The widow of one of our German missionaries, recently deceased, writes: “I am here, unprovided for with my children. The older ones are able to do a little for our support. My oldest son, a noble lad of fifteen, is willing to stay out of school for a while and help mother if he can get work. We are in a small village of the far West. We cannot stay here, so I will have to go to some city where I formerly lived, and take

in washing—the last chance for the poor widow. My path has always been a thorny one, and it seems to grow darker all the while. May be it will be light in the morning.”

If anybody desires to relieve the necessities of this bereaved missionary's wife we will cheerfully transmit to her all contributions received for this purpose.

WISCONSIN.—Rev. J. Staley, of Antigo, says that “the completion and dedication of our church building early last spring have proved a great advantage to the Baptist church of Antigo. The growth of this young city has been marked during the year now closing. About \$200,000 have been expended in the erection of new buildings since last spring, and there has been a corresponding growth in population.

“The church has beheld its influence and power for good increased many fold by the possession of a good building in which to gather its congregations and Sabbath-school classes.

“Four persons, adults, have given evidence of conversion, and others are manifesting an interest in their salvation. I have been going on a week-day evening for the last five weeks to a new village on the railroad, twenty-two miles north of here, called Elcho. It may be truly said of all this region that the harvest is great while the laborers are few.

There are scores of neighborhoods where fruitful work could be done if we only had the laborers.”

ILLINOIS.—The first *Bohemian* mission work undertaken by the Society is in Chicago, where large numbers of this nationality are found. The Baptists of Chicago are deeply interested, and become responsible for the larger part, if not the whole, of the expense of this mission the first year.

The Bohemians are almost wholly Catholics. Brave John Huss, the reformer, was a Bohemian. God prosper the work.

WASHINGTON TERRITORY.—Rev. Knut Nelson, of Seattle, writing in December, says:

Since my last report my work among the Scandinavian people in Seattle has been greatly blessed. For six weeks we have been holding extra meetings. About thirty-five have found Christ, and many others are deeply interested. As a result of our meetings, sixteen have been baptized, and eleven have been received by letter and experience. From twenty-four our membership has increased to fifty-one. It is all from our dear Lord Jesus. Praise be to His name.

Baptisms.

Missionaries who report five or more baptisms during the quarter ending December 31, 1887, are as follows:

W. H. Adams, Raven's Eye, W. Va., 5; J. M. Haskell, Gresham, Oregon, 13; O. A. Weenolsen, Tabernacle Mission, Minneapolis, 16; C. R. Sargent, North East Church, Minneapolis, 20; F. M. Archer, Albert Lea, Minn., 5; R. R. Sadler, Wayne C. H. and Cerede, W. Va., 5; Manuel P. Flores, Apodaca, Mexico, 7; J. D. Matthews, Belleville, Kans., 10; J. M. Shulene, Swedish Church, Princeton, Ill., 6; H. R. Williams, Blue Rapids, Kans., 23; M. P. Hunt, Ellsworth, Kans., 23; E. J. Bronson, Brainerd, Minn., 7; P. S. Sommers, Ocala, Fla., 6; Knut Nelson, Seattle, Wash., 16; A. P. Hanson, Swedish Church, Joliet, Ills., 6. S. J. Winegar, Mitchell, Dak., 5.

CHURCH EDIFICE DEPT.

THE RESPONSES.

We requested all the churches that had received aid from our Gift Fund to make a thank offering during the month of December to aid us in helping other churches. The result is extremely gratifying. Of course, many of these churches are small and weak, and the amounts contributed is necessarily small; but they have shown a willing mind, and that they appreciate the aid given them. The largest contributions were from Sioux Falls, Dakota, and Pueblo, Colorado, both churches sending the same amount; and the next largest was from Monterey, Mexico. The Swedish churches aided have almost all of them responded. The following is the list by States of those whose contributions have reached us up to date:

Dakota—Pierre, Hurley, Sioux Falls, Parker, Goodwin, Bismarck, Huron, Mandan. Minnesota—Fairmont, Granite Falls, Houston. Mississippi—Ackerman. Texas—Lockhart, Colorado, Orange. Montana—Miles City. Kansas—Fredonia, Manhattan, Mound Valley, Columbus, Osage City, Coffeyville, Leon, Leonardville, Whiting, Junction City. Iowa—Van

Horne, Sheldon, Davenport, Burlington. Arizona—Prescott. Michigan—Berrien Springs, Whitehall, Bad Axe. Nebraska—Huntingdon, York, Weeping Water, Creighton. Mexico—Monterey. Idaho—Caldwell. Indian Territory—Weber's Falls. California—Gonzales, Wheatland, Chico. Colorado—Pueblo, South Pueblo, Grand Junction. Oregon—Albany. Washington Territory—Dayton, Whatcom, Tacoma, Seattle. North Carolina—Graham. Edgar, Neb.; Milwaukie, Wis.; Augusta, Ark.; Salida, Col.; Stevensville, Mont.; Stillwater, Minn.

That \$10,000 Fund.

Many of the brethren and sisters have sent in their names to become One of the Hundred, and we have now about half the amount secured, and only about two months from the time this will reach our readers to the time when the whole amount must be secured. With this \$10,000 we shall be well equipped for our spring work, but will we obtain it? Not without the help of our pastors. It would be an easy matter for the pastors to bring this matter before their benevolent committees, and arrange either to raise by special collection, or to designate from the general collection, \$100 to this fund, and thus secure the whole amount. If they will do this and let us know, so that we can consider them as subscribers to the fund, the money might be paid in at such times as they thought best. In this way we could know just what information to give to our missionaries who are on fields suffering for a house of worship. Brother pastors, help us in this. Our General Missionary for Oregon writes: "When I see the many fields white unto the harvest and no reapers for them, then I think we most need money to sustain missionaries; and when I see churches with no place in which to meet or gather a Sunday-school, with the missionaries preaching in private houses, school houses, and rooms in storehouses, then I think we need money most for chapels." The truth is that these two works supplement each other. To sow the seeds of Gospel truth in the new communities of the West we must have the Gospel minister, with his heart of zeal and tongue of love, moving among the people. To give permanency to his work and to build up a working church we must have a church home. To think that with \$10,000 twenty chapels can be secured before the summer ends is enough to move the heart

of every lover of the Master. With such a little effort on the part of forty or fifty pastors this could be done so easily. We hope that the brethren and sisters will go on sending in their names as One of the Hundred, and we pray that the pastors may take hold and make the securing of this \$10,000 a certainty. The mission work and the educational work must go on, but we must also build these houses of the Lord.

Much Needed.

The Baptist church at Santa Rosa, Mexico, is one of the oldest in that republic. Its influence has made the town of Santa Rosa almost solidly Protestant. The membership is composed mostly of persons who live in the town and have small farms and ranches around it. They are a solid, industrious people, but have very small incomes. There is a mission school with forty-five pupils in the place, taught by a Mexican young woman, supported by the Woman's Home Mission Society of Boston. The people want and need a chapel for church and Sunday-school purposes. They have saved up by little \$225, and can secure a lot. They can also furnish the stone on the ground to erect the walls, and can do much of the work. They must buy lumber for the floor, doors, window frames and roof, also the sash for the windows. The pastor writes that with \$75 more, which they can raise, a neat stone chapel could be erected if they could get about \$400 in addition to what they can do. They are anxious to secure a chapel, and will do all they can. One lady who knows many of the members at Santa Rosa proposes to give \$100 if other ladies will join her and raise the \$400. Shall these poor people, who are holding up the light of the true gospel in a land of darkness, have a chapel, when they are willing to make heavy sacrifices to obtain it? The answer is with God's people in this country. If you want to help, send your name to O. C. Pope, Supt. Church Edifice Department, in this office.

Church Edifice Notes.

—Not long since the Swedish church at La Porte, Ind., had an opportunity to secure a good house of worship at about half the cost of erecting the building. They were not able to secure the house without aid, and so our Church Edifice Department assisted them. The pastor

writes: "Without this gift we would not have been able to have met our payments. I cannot tell you how glad we all feel that we have a house now where we can preach God's word as Baptists understand it." In the West, where the Swedish brethren can get a church home to which they can invite their fellow countrymen, they make rapid progress.

—Brother Starbuck, the pastor of a church in the new railroad town, Oldham, Dakota, writes: "We are holding our meetings for the present in a small room occupied by a drygoods store and a drug store. We have not the room to accommodate more than half of those who desire to attend. Our Sunday school is greater than we can possibly accommodate." The nearest Baptist church is twenty miles away, and the nearest church of any denomination is ten miles distant. The Swedes and Americans have united in trying to build a house, and with \$300 and what they can raise can finish a chapel that will accommodate the people. Here is a chance for those to help who wish to put their money where there is no church building of any kind, and where the American and foreign population will both be benefited.

—Three or four years ago we aided from our Church Edifice Fund the colored church in Davenport, Iowa, in erecting a chapel. They have been without a pastor for a part of the time, but have one now and are gradually growing. In response to our request that the churches that have been aided send something for other weak churches, they send in a small contribution, and say: "We hope by another year that we can do more to help the cause of Christ. If later you call for help for the homeless churches, please let us know, and we will try and do better for them than we can do now." If all our white churches would do as well as this small colored church we would soon be able to supply all our homeless mission churches with chapels in which to meet.

—Rev. S. G. Adams, of Pipestone, Minn., says as to what can be accomplished by a gift from our Church Edifice Fund: "A little more than two years ago Rev. A. S. Orcutt, of precious memory, found here a few dispirited Baptists, not having one cent's worth of property. Encouraged by the promise of a gift of \$500, they bought a lot well located and began to build. During 1886 the treasurer's report shows \$1,639.19 paid. Just one year has now passed since I took up the work here, and our

annual report shows \$1,800.95 paid. So in two years there has been \$3,440.14 gathered. During this time a membership of fifty-three has been registered, twenty-four having been added the last year. This might be duplicated all over the Northwest. Baptists coming West may well come this way."

EDUCATIONAL DEPARTMENT.

A SAD STATE OF THINGS.

There lies before us a circular entitled, "A BLAST FROM THE YOUTH. The Young Men of Jackson Utter Their Ultimatum." The production emanates from Jackson, Miss. It is printed in red ink. At the top is a picture of muskets, pistols and a powder flask. The occasion of this proclamation was the killing of a white man by a colored man, the latter also receiving a mortal wound. This occurred in a street *melle* on Christmas Eve. Election was approaching. "The Young White Men's League" thereupon met and prepared this manifesto, ordering "a thousand copies to be printed and distributed so soon as a nomination was made."

In it they say: "Driven by no sudden passion or blind impulse, but actuated by a firm and deliberate sense of the duty we owe to ourselves and to our race, we hereby warn the negroes that if any one of their race attempts to run for office in the approaching election he does so at his supremest peril; and we further warn any and all negroes of this city against attempting, at their utmost hazard, by vote or influence, to foist on us again this black and damnable machine miscalled government of our city." The "ultimatum" further declares that the present "government of our city should, must and shall be wiped out, cost what it may."

The effect was to intimidate the colored people, so that none went to the polls on election day. They say, "The Government can't protect us."

Sad as are the political features of this case, sadder still is it when viewed in its religious aspects. Jackson is, nominally at least, a Christian community. This "ultimatum" states that "The Young White Men's League of Jackson com-

prises almost every white man of Jackson from nineteen to twenty-nine years of age," and that the document was adopted "unanimously."

So, then, it is to be presumed that not a few members of Christian churches voted for this "ultimatum," which asserts, under the pictorial flourish of shot-guns and revolvers, that their object must and shall be accomplished, "cost what it may," and which "warns the negroes," at their "supremest peril," and at their "utmost hazard," against voting or influencing men to vote against the white candidates! Is it surprising that *Christian men* should be found in such company, uttering threats of violence to person, even to the point of taking human life? Yet only about a year ago the editor of the *Baptist Record*, at Jackson, Miss., himself a Doctor of Divinity, published an article from his own pen in which he declared, in capital letters: "There is one point settled in the nature of things—NEGRO RULE CANNOT BE BORNE! Let that be written large, and who will may read."

If Christian teachers utter such sentiments, is it very strange that members of churches in the common walks of life join in these unchristian utterances of this "ultimatum"?

And, after all, the Mayor of Jackson was not, as one would infer from this document, a black, but a white man, though elected by the aid of colored voters.

Blind men are they who pursue a course like this. Can they not see that they are preparing the colored people for retaliation as soon as they can organize their forces? Can they not see that they are sowing the seeds of a "war of the races"? Have they nothing to fear for themselves and for their children when the black man's patience shall have been exhausted? If white men draw the "white line," will it be strange if black men draw the "black line"? The editor of the *Record*, in the article referred to, says: "A country banded together by race ties, or any other way, is doomed." Yet here are white men avowedly banded together by white race ties making political war in the most unchristian and un-American manner against the negro race. Is Jackson, then, "doomed"?

In such a condition of things, how much the pure Gospel is needed to lay its heavenly hand of peace on the head alike of white and black, saying: "Ye are brethren. Live in

peace. Whatsoever ye would that men should do unto you, do ye even so unto them."

The work of Christian education and evangelization must be prosecuted with unabated vigor among the colored people of the South, so that in these bitter experiences they may exercise the virtues of Christian self-restraint and patience, and by increased intelligence and ability may better discharge their duties as citizens and secure the just recognition of their rights.

News and Notes.

INDIAN UNIVERSITY.—The first term closed very successfully. Miss Anna Moore writes that the public exercises were very interesting. The public examinations of the past week were trying, yet satisfying to teachers and students, for the results show that thorough work has been done. This institution is becoming a power for good in the Territory. Our wish is that the friends at home may remember us at the throne of grace, and give support to carry on the work.

Our President, Prof. Bacone, is overworked, but may our heavenly Father give him additional strength. He seems just the man for the place.

—The Bureau of Catholic Indian Missions has issued a tabular statement of Catholic schools among the Indians. There are twenty day, and thirty-five boarding schools, with 2,190 boarding pupils and 870 day pupils. For these 3,060 scholars the Government allows \$231,880, besides \$40,000 for subsistence, clothing, etc.

ATLANTA BAPTIST SEMINARY.—Dr. S. Graves, President of the Institution, writes:

"We are doing a good and very satisfactory work this year. We have enrolled thus far this year 112 students, and they are coming in larger numbers this season of the year.

"I have never known more earnestness in study or better progress made since I have been here than during the three last months of the year. The *tone* of the school is excellent. Its discipline we make paternal, and the spirit shown by the pupils is in the main, and I may say, with hardly an exception, filial.

"The prayer meetings are well attended, nearly all the students being present and no time is lost; a freedom and an earnestness and a fervor mark them which is refreshing and in-

spiring. Little excitement, but a tender thoughtfulness is often manifested which results in from half a dozen to a score rising for prayers. They are slow, however, in finding their way into the light. One has given gratifying evidence of a true faith and others, we hope, are not far behind him.

"Professors Andrews and Freeman are working with brains and heart, and getting a strong hold of their pupils.

"We have eighteen beneficiaries, nine of whom are supported by Sunday schools, churches or associations.

"I am supplying three Sunday schools with photographs, cabinet size, with recipients of their benefactions, and have received gratifying expressions of satisfaction from the schools.

"I wish especially to thank the *Circles* in many churches for the aid they have rendered us in timely boxes and barrels of clothing."

BENEDICT INSTITUTE.—Mrs. M. C. Becker writes: "I have sixty young women in Colby Hall. Every room in this building is occupied. I have furnished the two rooms over the students' dining hall for dormitories; twelve girls there, and two girls have a room at the mansion. They are learning to do well many kinds of work that will make them more useful in the world, and many of them are taking a fine standing in their classes; the sewing room is flourishing, but we need more machines.

"We continued our school in session during the holidays; it was much better for all concerned. In other years money badly needed for other purposes has been wasted in car fares, and a week's visiting, feasting and exposure left them in no condition for study. It has taken three weeks to get the sick cured and the school in as good condition as when it broke up for holiday. This loss, too, at our best time of year for work, in cool winter air. Most of the school assented to our proposition to work through the holidays willingly, and all saw the reasonableness of it.

"Our chapel is full. Some sit in the right hand recitation room, in sight of the chapel platform, there not being seats enough to seat them all in the chapel. Our religious meetings are excellent. All my young women profess religion but three; those asked for prayers at our Colby Hall Bible Class last Sabbath morning. But the great need of all is the knowledge of what it means to be a Christian. They have been taught that a blind belief and baptism is

all. To cast out this demon of error and teach them how to live is my work."

BISHOP COLLEGE.—Rev. S. W. Culver writes: "School opened for the winter term yesterday, and there came in a rush. We have to day somewhere between seventy and eighty boarders. Our theological class is not large yet, but is excellent in quality, consisting of some of the best ministers in the State. I have my theological and Bible classes in the forenoon, and the school hours are all taken up with class work in the afternoon. The new recitation room is not quite ready for use, but will be in a few days, and will be greatly needed."

SELMA UNIVERSITY.—We have enrolled up to date 313 students, the largest number in the history of the school.

We are doing all in our power to make the work telling upon the State for good. One of our graduates, addressing the school to-day, said that the beauty of our students was that when they go in a place once to work they did their work so well and behaved so good that they were always welcome again. We take that as a high compliment.

Oh! if you and the dear friends could only see the eager, anxious crowd we have to deal with, you would pity us; and, if there was any possibility, help would come.

JACKSON COLLEGE.—President Ayer writes, January 4th: "We are full. Our chapel is crowded. There are 106 in the buildings, and every bed up that we can find room for. We are liable to have an additional influx of persons, who come without warning us. Our classes are too large, but we cannot divide, as we have no rooms to assemble any more classes.

"Our shops for industrial work are in order, and quite a number are anxious to learn in it. All the girls sew from a half-hour to an hour every day.

"We need very much more rooms for our students and for our work."

LOUISIANA.—Rev. C. J. Hardy, general missionary for the State, writes:

"I am glad to say there is marked improvement in the colored Baptists of Louisiana. The ministers have concluded that they must educate, and that in the future they will exclude from the ministry Bible beaters and pulpit disgracers. We are not to be always what we are to-day. Thank God there is advancement as well as encouragement. In many places where

they have never esteemed the great and important work being done by the American Baptist Home Mission Society, both in this State and in others, they are manifesting their interest in this work strongly and in many ways.

"Leland University has a fine attendance of young men and ladies, with an excellent faculty. The brethren are trying to establish district schools, preparatory to Leland University. Many additions have been made this year to the churches throughout the State."

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY

2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

District Visiting.

Hardly second in importance to the Bible lessons daily given at our Missionary Training School, is the system of district visiting. Personal contact with the people whom the missionaries hope to help, seeing their modes of home living, meeting and answering objections and questions, is a necessary part of the work upon the field and is therefore an essential feature of the preparatory training. That part of Chicago, sometimes designated as the "Black Hole," has been chosen as the territory most available for this work, although the visits are not confined exclusively to this district. Thursday of each week is "visiting day," and the following Tuesday journals are read in the class room, giving detailed accounts of the visits then made. Criticisms are suggested as each case may demand; and special prayer is offered in behalf of those who have been thus visited. From recent journals the following extracts are given, as fairly representing this part of Training School work.

Miss Wilson.—Going down from the sidewalk, we entered a shoe-shop in the basement; inquiring of the man if the children were home, he replied, "I guess you'll find some of 'em in there" (pointing to a low door way), "there's generally half-a-dozen of 'em around." Passing through the door we found ourselves in a small room without any daylight, the only piece of furniture being an unmade bed; from this we entered the living room. A small four-pane window admitted a few struggling rays of daylight, which were helped by a smoking lamp. Two rickety chairs and an old table and stove comprised the fur-

niture. Everywhere was dirt, and I doubt if there had been any genuine, pure air in the room for some months. We found three ragged children in this wretched place.

Afterward, stopping at a corner to speak to a group of children, we found one boy, about ten years old, who said he had never heard of Jesus, and knew nothing of God or the creation. He seemed to be intelligent in other matters.

Mrs. Bennett.—Another Thursday afternoon, with its many opportunities. As usual we started out two and two, in the district assigned us for visiting.

We had the address of a lady who had been in trouble and needed our sympathy and aid. According to the direction given us, we entered a dilapidated looking building, a place where we would hardly dared to venture, had it not been that we thought there was some one within the walls to whom we could render assistance; and though the stairway was dark, the floors being covered with broken plastering and torn papers, we timidly went forward, following the sound of distant voices, until we came to a room separated from the hall by a board partition. We rapped, a man's voice said "come in." As the door stood ajar, we saw several men seated at a table playing cards. When we made our errand known, one man kindly came out, as if to help us. After knocking at another door and catching a glimpse of the scene within—a congregation of men, with bottles scattered about—we abandoned the search and with fear and trembling found our way to the street.

We next commenced the search for a young man, who had been very ill; this time we were successful, and were very gladly welcomed. After reading a Psalm and praying we went forth to the work with renewed courage.

At one home the baby was sick. The mother was feeling weary and discouraged, but had been strengthened by the reading of God's word.

At another home, the lady, although a Christian, said there were times when she was depressed in spirit. We repeated the twenty-third Psalm together and had prayer. She said she was "so glad we came in just now." We met a young man who said his mother had for many years been praying for him. His brother was a preacher, but he had never confessed Christ. We told him God may have sent His message to him through us, in answer to his mother's prayer, and repeated a part of Ecclesiastes, 12th.

Miss Hyde.—The first place we visited the Lord had a blessing in store for us. The woman upon whom we called was so different from what she was when we called there the last time. I noticed it in her face as soon as I saw her. Then she was under deep conviction and clung to us as if she could not let us go. We tried to point her to Christ, marking several passages for her to study, viz., John 3:14, 15:16, and ii Peter 3:9, and after praying with and for

her left her to Him. Now she is as happy as she can be, and wanted to pay us for coming there. We told her we did not wish any pay, that we were thankful for the privilege, and we felt more than paid to know the Lord had so richly blessed her. We asked her what had led her to decide for Christ. She said: "It was that about His being lifted up you know for me." She gave us fifty cents for our Sunday school and wished it was more, then gave us twenty cents for our car fare. We talked to her of the importance of daily Bible study.

We called upon a Catholic woman, read to her of the birth of Christ, and also of His love to us as recorded in the 3d of John. She said she had no Bible, so we gave her a Testament for which she seemed grateful and promised to read it every day.

Miss Malmberg.—To-day we visited eight homes and learned that they were all Catholic except one; at this one, the children told us they were Hebrews. They all seemed to take great pride in speaking of their unmovable faith in the one only true church.

One lady said we might know who she was by looking at her pictures. They then showed us a picture of their priest, and told us what he had to do; then we told her about our High Priest and what He has done, and repeated Hebrews 4:15, then we opened our Bibles and asked her to read out of it Hebrews 9:11-12, which she did, though with much hesitation.

Miss Seils.—Miss Kopp and I had a blessed time this afternoon. Our first visit was in a home where we visit about once a month. They seemed very glad to see us—even the little boys who used to be so bashful went to have their faces washed and came to greet us. We taught them a verse and they sang a song with us. The oldest son is a cripple—and is so glad of the reading matter we bring him.

At another house, very small outside and very crowded inside, the woman was busy ironing. She was somewhat surprised when she found out what our errand was. She is a Catholic and thinks of God as far off and that *He* can only be reached by presents.

Miss Scott.—One of our visits was to a saloon. The family live right in the saloon; the mother tends the bar, but she sends her children to our Sunday school.

We were not invited to sit down, and, as we talked to the mother and children, the men gathered around us curious to hear what we were saying, one man staggered so he almost fell against us. The mother was very unwilling to talk and after a few words left us with the children, and went to give this man who was so drunk still another drink. How can we reach these people? The children are our only hope.

Miss Reynolds.—As Miss Bacon and I were going down Clark Street this afternoon, a child ran up to us and said: "She's dead, Angie's dead!" Angie was a

little girl about eleven years of age, she had been ill nearly a year with spinal disease. We had been to visit her several times, and always found her so patient and happy, though she must have suffered greatly.

She had been a member of our Industrial school and always enjoyed coming.

The child who told us Angie was dead was a younger sister—she has never attended our schools, as it was necessary for her to remain at home with her sick sister. The lady with whom Angie lived said she had asked for us, and wondered why we didn't come oftener to see her. Just before she died she replied to some question that was asked her concerning her condition. "Jesus has put something in my heart, and I am not afraid to die."

Precious in the sight of the Lord is the death of His saints. He alone knows whose hand sowed the seed which took root in the heart of this little child, and brought forth fruit abundantly, but it is an encouragement to "sow beside all waters."

NOTES.—The present class numbers eighteen. Want of space forbids our giving extracts from the remaining journals.

RECEIPTS FOR DECEMBER 1887.

Colorado.....	\$39 70	Ohio.....	\$78 55
Dakota.....	13 05	Pennsylvania.....	269 94
Indian Territory.....	5 00	Wisconsin.....	51 14
Illinois.....	351 37	Washington, D. C.....	125 00
Indiana.....	29 93	Tidings and Publications.....	109 00
Iowa.....	54 52	Baby Band.....	10 00
Kansas.....	34 46	Missionary Gardeners.....	7 90
Michigan.....	14 00	Mite Boxes.....	1 77
Minnesota.....	170 90	Miscellaneous.....	5 00
Nebraska.....	2 95	Photographs.....	10 25
North Carolina.....	2 25		
New York.....	968 96		
New Jersey.....	155 26	Total.....	\$2,510.70

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. Vice-President—MRS. ANNA SARGENT HUNT, Augusta, Maine. Corresponding Secretary—MRS. M. C. REYNOLDS, Wallingford, Conn. Treasurer—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

A very interesting letter comes to us from Mrs. H. E. Genung, Columbia, S. C. Mrs. Genung was formerly our State Vice-President in Connecticut. In the Autumn, her husband, Rev. G. F. Genung, accepted a position as teacher in Benedict Institute, and Mrs. Genung also decided to teach in the same school, her support being partly assumed by our New England Society. We quote from her letter.

"We have no time to mourn over the loss of "Society," even if we had the disposition. We have our work and that so fills our hearts and hands we have no time for anything else. Before coming here,

although I firmly believed in the need of these schools for the Freedmen, I never realized the need as I do now. Between seven and eight million of colored people, and only a few schools comparatively, even when we count all denominations represented in the work. Let me tell you about our particular work here in Columbia. Benedict Institute was founded by our American Baptist Home Mission Society in 1871. Mrs. Benedict of Pawtucket, R. I., made the first purchase, and has ever been a liberal supporter. The main object of the school is to thoroughly prepare preachers, teachers, and others for the work so much needed among the colored people in this State. President Becker, who is now in his seventh year here, has worked the school up to a high standard, and the grading is being constantly improved.

The grounds on which the buildings are situated, are just outside the city limits and comprise a beautiful park of some eighty acres. It was once a part of a large plantation, and must have been a lovely Southern home. The mansion house—a typical Southern planter's residence, still stands—used by the Faculty for a family gathering place, at meal time, for officers, etc.

Colby Hall is a three-story building used exclusively as a dormitory for young women. Then we have a large three-story brick building, in which are dormitories for nearly one hundred young men. On the ground floor is our chapel, with four recitation rooms surrounding it. Between Colby and the Mansion is the students' dining hall.

There are also several other buildings used for Industrial purposes. The school is not a charitable institution. The highest regular scholarship only meets one-half the cost, but by working in the Industrial Department a student may greatly reduce the expense.

The young men and women do all the work in the care of the entire buildings. Every young woman is required to take instruction in house-keeping and sewing. The young men are taught carpentry, cabinet making, shoe making and type setting. The school this year is very large. We have about one hundred boarders, and sixty day pupils. Most of them are over eighteen years, many over twenty-five. The discipline is perfect, and we attribute this to the prayer-meetings. The young men have a prayer-meeting each morning before breakfast in the chapel, and the young women have one at the same hour at Colby Hall. We also have a prayer-meeting Wednesday evening, and on Sunday evening after the sermon. All seem to be faithful, earnest, young people. If we can only teach our girls to make a home as we understand it, a mighty power for lasting good will be set in motion. What some of these homes, so called, are, I will tell you at some future time. Many are here who work so hard during the summer. Two of our most promising girls worked all summer in the cotton fields, doing a man's work.

At our meeting yesterday three asked for prayers. The great need, the dreadful degradation of the people outside in the country can hardly be told. We need all the help we can gain from the prayers of all interested in our work."

This letter, from one who was such an efficient worker in the Home field, must inspire all who were privileged to know her, with more devotion to those who need help, in this our own beloved land.

—A letter from Rev. G. W. Dallas, of Kulli Inla, Indian Territory, awakens much sympathy for him in his work. Mr. Dallas receives the warm recommendation of Rev. Daniel Rogers, our general missionary, as an earnest devoted servant of Christ.

Miss Mary Rounds, an assistant in Mr. Dallas's school, felt obliged to accept a position in a more destitute part of the Territory early in the Autumn. She finds, however, that she was mistaken in her idea of the urgency of the need in this new field, and has again returned to Kulli Iula. We gladly welcome Miss Rounds again as our teacher, and pray that she may be abundantly blessed in her work.

—The school house at Salt Lake City is finished and the school work prospering under the care of Miss Berkley and Miss Pearce. The five hundred dollars pledged for the new school building at the annual meeting has been paid into the treasury. The Society finds, however, that five hundred dollars does not cover the furniture of the house. A bill for seats, stoves, etc., amounting to \$398, must be paid at once. The extra gifts which many churches have made to Spelman rebuilding has made it impossible for us to meet these bills and our teachers' salaries. Most of the money sent in last month was designated. We look to our Circles and Bands for money at this trying time. Our faithful teachers look to us for their salaries. In our great interest for individual schools do not forget that *all* are doing the Master's work, viz., leading lost souls to Christ.

—If some object is needed to arouse the interest of some indifferent ones, cannot a part of the salary of some teacher be raised? We believe our churches will come to the rescue, when they remember that it is Christ's work. "The noblest end of life is to live for the service of God. And everything is His service, by which we can be or give a blessing to another."

What shall I wish thee? What can be found
Bringing the sunshine all the year round?
Where is the treasure, lasting and dear,
That shall insure thee a Happy New Year?

Faith that increaseth, walking in light;
Hope that aboundeth, happy and bright;
Love that is perfect, casting out fear—
These shall insure thee a Happy New Year.

—Frances Ridley Havergal.

MISCELLANY.

THE IRISH IN THE UNITED STATES.

The *Chautauquan* contains an article on this subject by John Hull, from which the following extracts are taken:

"There are about two million people of Irish birth in the United States to-day, but the number of persons of Irish blood in this country has been estimated by some authorities as high as twenty-two million, or about one-third of our entire population. At first blush this estimate may appear exaggerated, but when it is taken into consideration that the Irish numbered one-third of the population of the colonies at the close of the Revolutionary war, that they have been coming in multitudes ever since, and that their fecundity is not excelled by any other people, it will be readily admitted by an unbiased mind that the estimate is not much overdrawn.

"The Irish emigrant who lands in America to-day is better endowed with education than his predecessors. There was a time in Ireland, and that not so very long ago, when it was a crime punishable by law to teach Irish children to read or write; and when these disabilities were removed, the growth of the school-house on that unfortunate island was slow, so that a multitude of the Irish peasantry who came to our country before our civil war were wholly illiterate, and were, by lack of education, unfit for any employment except manual labor.

"According to the census of 1880, nearly four hundred thousand persons of Irish birth resided in the New England States. Of these, Massachusetts, the home of the Pilgrims, contains more than two hundred and thirty thousand. The State of New York has five hundred thousand Irish born persons inside her borders, and Pennsylvania comes next to the Empire State with about two hundred and forty thousand. Illinois leads the Western States with one hundred and twenty thousand, and the remainder of the two million are scattered over the other States and Territories.

"In 1880, 140,307 Irish were engaged in agriculture in the United States; 115,854 were engaged in professional and personal services; 338,518 in trade and transportation, and 284,175 in manufacturing, mechanical, and mining industries. Included among the agriculturists were 24,236 farm laborers, 107,708 farmers and planters, and 6,298 gardeners and vine-growers.

"Among the Irish engaged in professional and personal service were included all the professions, and 122,194 domestic servants. Engaged in trade and transportation were 339 bankers and brokers of money and stocks, 10,480 clerks in stores, 117 clerks

and bookkeepers in banks, 22,911 draymen, hackmen, and teamsters, 32,407 employés of railroad companies (not clerks), and several thousand dealers and traders in different sorts of merchandise.

"Among the Irish engaged in manufacturing, mechanical, and mining industries were 12,742 blacksmiths, 17,438 boot and shoe makers, 1,665 builders and contractors, 14,268 carpenters and joiners, 19,732 cotton mill operatives, 12,611 leather curriers, trimmers, dressers, finishers, and tanners, 16,200 milliners, dressmakers and seamstresses, and 25,462 miners. Indeed, the Irish are represented in every trade, profession, and occupation in the United States.

"An edict has gone forth from the agents of Rome to establish Roman Catholic parochial schools in the United States. This means war on our free school system; and I believe that in the coming contest between Roman authority and Irish American Catholicism the Italian priesthood will be worsted."

Irrigation in the United States.

The Committee on Public Lands of the House of Representatives, in a recent report, announce the startling fact that "the arid region of the United States, whereon agriculture is not successful without irrigation, measures, in general terms, that portion of the public domain which yet remain undisposed of." According to Prof. Powell, this region "embraces something more than four-tenths of the whole country, excluding Alaska." He defines as arid lands those whereon the annual mean rainfall is less than twenty inches; but says that "at twenty inches, agriculture will not be uniformly successful from season to season; many seasons in a long series will be fruitless." This region, which can only be made productive by irrigation, embraces the whole of the States of Colorado and Nevada, and the Territories of Wyoming, Montana, Idaho, Utah, Arizona, and New Mexico, with large portions of Southern California and Eastern Oregon, and portions of Washington and Dakota Territories. To make this vast region productive, the water must be taken from the streams, which are distant from each other, and carried many miles through canals, and thence through cross ditches. From the latter, the water is distributed by artificial and skilfully regulated overflow, finally doing its work by the various processes of flooding lateral percolation and absorption. The art of irrigation is studied and applied by our enterprising people in the far West in the light of the experiences of India, China, Japan, Egypt, France, Spain, Italy, Australia, Chili and Peru. Take a small example. In Southern California, fifteen canals and ditches, aggregating 409 miles in length, and with a surface width of 750 feet, convey water from King's River through 1,000 farms containing, all told, 125,000 acres. Other great irrigation works are now in construction, and still others

are constantly projected. The land and the water must be brought together by these artificial means, or they must remain separate and worthless.—*New York Sun*.

It should be remembered, however, that in Kansas, Colorado and Nebraska, within the last ten years, grasses have advanced by self-propagation many miles into what was once regarded a desert region, while the rainfall has increased and agriculture is carried on, where once it was regarded impossible. Over enormous stretches where the rainfall is slight, nutritious grasses which require almost no moisture for their growth, abound, so that though diversified agriculture may be impossible, yet enormous herds of cattle can be profitably fattened for the markets of the world. Besides all this, the marvelous mines of all the precious metals make up for the lack of favorable agricultural conditions that are found elsewhere. On the whole, therefore, this part of the West is a great country.

General Notes.

—What are the facts as taken from the records of the Government in regard to the enormous reduction in national taxation since 1865, the year the rebellion was closed, when the internal taxes were \$310,906,984? For the fiscal year ending June 30, 1886, when they were only \$116,902,869?

Here is a reduction of only \$194,069,984 of internal taxes! Is this nothing of a decrease of war taxation?

The duties on imports have been reduced from \$216,138,916 in 1882 to \$189,410,448 in 1886, a reduction of \$26,728,918.

The only internal taxes now are on spirits, tobacco, fermented liquors and bank note circulation, all others having been repealed.

The debt of the United States in 1865 was \$2,756,431,571.43. It has been reduced, according to the statement of the Secretary of the Treasury made October 1, 1887, to \$1,255,526,397. This is a reduction of the public debt of the United States in twenty years of \$1,480,905,174, a reduction of debt per capita from \$78.25 to less than \$24, and of interest from \$4.29 per capita to less than 80 cents per capita.

As a nation we are taxed less than any people in any civilized country on earth. Our expenses per capita of our population are within a fraction of \$4 a year.

—According to some recently published statistics there are now 370 colleges and universities in the United States, with 3,000 professors and 35,000 students. Of these students about 80 per cent. or 10,000 are in denominational institutions. Institutions for higher education, by which are meant, we suppose, schools for secondary education, falling short of college or university rank, under control of Evangelical

churches, have in attendance over 58,000 students, while 120 theological seminaries, belonging to Evangelical churches, have 4,000 students. These figures will convey some idea of the extent to which higher education in the United States is under Christian control. Or, to look at them in another way, they convey an idea of what Christian churches and societies are doing for Christian education in that country.

—The last rail was laid on December 14 on the Minneapolis, Sault Ste. Marie and Atlantic Railway, thus forming a continuous line from Minneapolis to Sault Ste. Marie. The Canadian Pacific line reached the Saulte last week, and the only break in an uninterrupted line from Minneapolis to the Atlantic seaboard is the international bridge now being built across St. Mary's river, and which was to be completed by January 1st.

—It is claimed that there are about 1,300,000 Scandinavians in this country, and they are among the most intelligent of our foreign population.

—The *Railway Age* says that 12,724 miles of new main-line railway were built in the United States in 1887. The largest number of miles ever laid before in one year was 11,568, in 1882. The total mileage is now 151,000.

—The building statistics of St. Paul, Minn., for the year show a total of over \$11,000,000, being \$2,000,000 more than last year, and the largest ever known.

—The grandest peak in the United States is said to be Mount Williamson, in Inyo, Cal. It is 15,000 feet high, a large portion of the northern side being nearly perpendicular. Two of the three peaks are inaccessible.

—The State of Kansas pays two cents per pound bounty on all sorghum sugar manufactured within its limits. As the Fort Scott Works, with improved vacuum pans, obtains 102 pounds of sugar and twelve gallons of syrup from a ton of cane, and ten to fifteen tons of cane may be grown on an acre, the bounty alone gives the farmer a very fair return for the labor of producing the crop—to say nothing of what he receives for any sugar and sorghum seed he may sell or use on the farm.

—A late steamer from San Francisco for China took out 200 tons of mining machinery and six skilled miners to aid in the mineral development of that country.

—Messrs. Alvan Clark & Sons, the great astronomical instrument makers of Cambridge, Mass., have just received from Europe a monster lens for the Lick Observatory, California, to replace the one which was broken by an accident about two years ago. It cost in the rough about \$4,000, and when ground and polished will be the largest and finest lens ever cast. It will take about two years to prepare it.

—Pittsburgh from being the sootiest of cities is the cleanest from its substitution of natural gas for bituminous coal.

—The assessed value of the property of the South has increased over \$800,000,000 in the last seven years, or about \$125,000,000 a year.

—The Salvation Army recently needed \$25,000 for its work, and raised the amount in one week by what is called "A week of self-denial." It didn't have a single ice cream party or sacred concert or supper. Is there not here a practical lesson?

—Over 7,000 Finns arrived at Castle Garden, New York, during 1887. They are spoken of as a thrifty class of immigrants.

—The rabbit plague has appeared in Florida. The animals are playing havoc with the green peas and cabbages in the southern section of the State.

—The new silver vault in the Treasury building at Washington is finished. It will hold 100,000,000 standard dollars.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
George E. Spalding,	Cummington, Mass.,	Dec. 21
William J. Reynolds, Jr.,	Phenix, R. I.,	Dec. 24
C. M. Conway,	Providence, Pa.,	Dec. 15
P. F. Delancy,	Goshen, Pa.,	Dec. 13
A. G. McLean,	Salem, Pa.,	Dec. 27
Eli W. Rudy,	Pleasant Home, Va.,	Nov. 26
C. Kincaid,	Hannah's Gap, Tenn.,	Dec. 4
J. F. McDuffie,	Robertson's Grove, N. C.,	Oct. 9
W. B. McClure,	Mt. Zion, N. C.,	Nov. 5
C. W. Blanchard,	Pleasant Grove, N. C.,	Nov. 27
M. Reeves Little,	Macon, Ga.,	Dec. 4
B. F. Stovall,	Dahlonega, Ga.,	Dec. 11
J. W. Martin,	Millstone, Ga.,	—
Lawson Smith,	Pleasant Hill, Ga.,	—
A. J. Coulson,	Sweetwater, Ga.,	Nov. 19
Richard Lindsey,	Macedonia, Ga.,	Dec. 11
J. P. White,	Sparta, Miss.,	Nov. 27
R. J. Burnett,	Fellowship, La.,	—
W. H. Craig,	Crooked Creek, Ind.,	Dec. 27
C. H. Hands,	Pittsfield, Ill.,	Nov. 27
Samuel A. Perrine,	Chenoa, Ill.,	Dec. 28
A. J. Armstrong,	Plainwell, Mich.,	Dec. 21
E. T. Voorhees,	South Haven, Mich.,	Dec. 21
William Stevens,	Verona, Mich.,	Dec. 28
Morton Parsons,	Mauston, Wis.,	Dec. 9
E. K. Maryatt,	Ashland, Wis.,	Dec. 20
John Earl,	Guthrie Center, Iowa,	Dec. 10
William Bilbro,	Keota, Iowa,	Dec. 15
A. C. Zellhoeffer,	Audubon, Iowa,	Dec. 27
J. E. Cook,	St. Louis, Mo.,	Dec. 18
H. G. Youngblood,	Republic, Mo.,	Nov. 26

W. S. Gross,	Osage, Mo.,	Dec. 4
G. W. Trout,	Osage Valley, Kans.,	Dec. 10
Joseph Cossairt,	Burnett, Neb.,	—

CHURCHES ORGANIZED.

PLACE.	DATE.
Albany, N. Y., Memorial Church,	—
Owl's Head, Me.,	Dec. 27
Brooklyn, N. Y., East End Church,	—
Kinzua, Pa.,	—
Catonsville, Md., Berean Church (Colored),	—
Shiloh, Va.,	—
Winifred, W. Va.,	Oct. 30
Mt. Vernon, Ky.,	—
Gradyville, Ky.,	Aug. —
Mt. Tabor, N. C.,	Dec. 7
Nashville, Tenn., Immanuel Church,	—
Carnesville, Ga.,	Oct. 9
Low Gap, Ga.,	Dec. 24
Anniston, Ala.,	—
Polo, Mo.,	—
Rusk, Texas,	—
Bruceston, Mo.,	Oct. 30
Kansas City, Mo., German Church,	—
West Superior, Wis.,	Dec. 4
Henning, Minn., Swedish Church,	—
South Boardman, Mich.,	—
Hoxie, Kans.,	Dec. 17
Strawberry, Kans.,	Nov. 19
Wichita, Kans., Emporia Avenue Church,	—
Gypsum City, Kans.,	—
Fair View, Kans.,	—
Troy, Dakota,	—
Oceanside, Calif.,	Oct. 16

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Waterville, Me., French Church,	Dec. 20
Tiverton, R. I., Central Church,	Dec. 14
Brooklyn, N. Y., Greenwood Chapel,	Dec. 18
Brooklyn, N. Y., Ocean Hill Church,	Dec. 28
Walworth, N. Y.,	Nov. 30
Bennington, N. Y.,	Dec. 15
Homestead, Pa.,	Dec. 18
Kinzua, Pa.,	Dec. 29
Blackberry, Tenn.,	Dec. 4
Martin, Tenn.,	—
Memphis, Tenn., First Church,	Dec. 11
La Grange, N. C.,	Nov. 27
Fulton, Ind.,	—
Chicago, Ill., Hyde Park Chapel,	Dec. 25
Flushing, Mich.,	Dec. 11
Centreville, Mich.,	Dec. 13
Deckerville, Mich.,	Dec. 14
Gregory, Mich.,	Dec. 18
Oakfield, Mich.,	Dec. 28
Bronson, Mich.,	Dec. 30
Kenyon, Minn.,	Nov. 30
Duluth, Minn., Endion Church,	Dec. 11
Pella, Iowa,	Dec. 4
Long Branch, Mo.,	Nov. 20
Mexia, Texas,	—
Herington, Kans.,	Dec. 25
Marietta, Neb., Emmanuel Church,	Dec. 4
Nelson, Neb.,	Dec. 18
Bottineau, Dak.,	Dec. 11
Canton, Dak.,	Dec. 7
Freedom, Dak.,	Dec. 18
Springford, Ontario,	Nov. 27
Calton, Ontario,	Dec. 11
Logan, Ontario, German Church,	Dec. 18

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Reuben Winegar,	82,	Amsterdam, N. Y.,	Dec. 8
T. H. Greene,	79,	Schodac, N. Y.,	Dec. 22
Francis Dusenbury,	—	Ithaca, N. Y.,	Dec. 8
Thomas Winter, D. D.,	89,	Philadelphia, Pa.,	Dec. 21
S. P. Barr,	—	Brookville, Pa.,	Dec. 21
William Ellis,	80,	Uniontown, Pa.,	Dec. 27
A. H. Sands,	—	Richmond, Va.,	Dec. 22
Hiram Sizemore,	78,	Lizemore, W. Va.,	Nov. 29
F. J. Buckley,	—	Princeton, Ky.,	Dec. 9
James Arnold,	55,	Versailles, Ky.,	Dec. 9
H. M. Barton,	77,	Fair Play, S. C.,	Dec. 8
A. J. Harvey,	—	Oglethorpe, Ga.,	—
N. W. Ashurst,	—	Columbus, Ga.,	—
W. H. Parker,	—	—, Ga.,	Nov. 17
A. Hughes,	—	—, Ga.,	Nov. 26
A. J. Harvey,	—	Buena Vista, Ga.,	Nov. 15
J. A. James,	—	Forsyth, Ga.,	Dec. 31
John S. Allen,	—	East Waco, Texas,	—
John L. Littermore,	51,	Dublin, Texas,	Dec. 11
John Stott,	76,	Franklin, Ind.,	Dec. 29
Lewis Raymond,	80,	Chicago, Ill.,	Dec. 10
William A. Findley,	55,	Hutton Valley, Mo.,	Nov. 23
John Anderson,	55,	Leenthrop, Minn.,	Nov. 14
T. G. Grow,	63,	Leon, Kans.,	Dec. 19
Henry Fellman,	59,	Ghenville, Neb.,	Dec. 10

Home Mission Appointments

IN JANUARY.

The following new appointments were made:

- Rev. Henry Auger, French in Boston and vicinity, Mass.
- " S. H. Mitchell, Afton and Lorimer, Iowa.
- " Geo. E. Burdick, Great Bend and Kinsley, Kans.
- " L. H. Leisher, Stockton and vicinity, Kans.
- " James Pantet, Mulberry (French) Church, Kans.
- " Charles Davis, Broken Bow, Neb.
- " William H. Travis, Page, Dak.
- " Geo. H. Davies, Lisbon, Dak.
- " C. C. Marston, De Smet, Dak.
- " Charles W. Brinstad, Yankton, Dak.
- " Donald McGregor, Boulder, Mont.
- " George D. Downey, Pendleton, Oregon.
- " L. J. Trumbull, Albany, Oregon.
- " Fred. W. Eason, Second Church, Portland, Oregon.
- " C. A. McIlroy, Middle Oregon Association, Oregon.

The following re-appointments were made:

- Rev. O. C. Jensen, Scandinavians in the Northwest.
- " George Kline, Bismarck, Dak.
- " J. A. H. Johnson, Scandinavians in Fargo and vicinity, Dak.
- " S. J. Winegar, Mitchell, Dak.
- " W. M. Hitchcock, Tucson, Ariz.
- " Homer Newberry, Albuquerque, New Mex.
- " G. B. Morse, Bozeman, Mont.
- " William M. Wells, Gardiner, Oregon.
- " N. Hayland, Scandinavians in Portland, Oregon.
- " F. E. Scofield, Mt. Olive and Dora, Oregon.

The following teachers were appointed:

- At Spelman Seminary, Atlanta, Ga.—Miss Jessie M. Rice.
- At Bishop College, Marshall, Texas—H. H. Culver.

Church Edifice Grants.

IN JANUARY.	
Number of Loans,	6
" " Gifts,	7
Total	13

Aggregate of Loans,	\$1,450 00
" " Gifts,	1,600 00

LOCATION OF CHURCHES AIDED.

Oldham, Dakota.	Gordon, Kansas.
Hillsborough, Oregon.	Herman, Minn.
Portland, Oregon (Swede).	Beaver Creek, Minn.
Durant, Miss. (Colored).	East St. Cloud, Minn., (Swede).
Roseburgh, Oregon.	Elgin, Oregon.

Financial Statement. For December.

MISSIONS AND EDUCATION.

Expenditures for the month	\$28,954 54

Donations from Churches, Sunday schools and Individuals	\$12,428 05
Legacies	8,525 00
Tuition, Room Rent, etc., from Students.	1,440 90
Interest and Dividends	2,092 31
Sale of Real Estate	639 50
Home Mission Monthly	236 66
Jubilee Volume	16 00
Insurance on "Union Hall" Spelman Seminary	400 00
Total for December	\$25,778 42
Donations, Legacies, etc., from April 1 to December 1	153,188 26
Total for nine months	\$178,966 68

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$2,132 60	
Interest " " " "	212 50	
" " Loan Fund	554 11	
	\$2,899 21	
Donations, Legacies and Interest from April 1 to December 1	35,165 67	\$38,064 88
Total receipts for present year from all sources		\$217,031 56

Contributions and Legacies. For December.

[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, \$182.09.

Portland, Free St. Ch.	113 09
Sedgwick, First Ch., in add. . .	1 00
Whitefield, Miss Emma Peaslee	63 00
Kennebunkport, Dr. Lyman	
Chase.	5 00

NEW HAMPSHIRE \$34.43.

Goffstown Center Ch.	3 00
New London, Colby Academy,	
Soc. of Religious Inquiry.	7 00
Plaistow Ch.	12 25
So. Hampton Ch.	12 18

VERMONT, \$191.51.

West Rupert, Mrs. Jno. B. Perkins.....	1 00
St. Johnsbury Ch.....	8 00
Brattleboro, First Ch.....	149 31
*For Spelman Seminary: Burlington, Ladies of First Ch.....	24 00
*For Hartshorn Mem'l Coll.: Passumpsic, Children's Star Band.....	4 20

LEGACY.

Saxton's River, Estate of Mary L. Randall.....	5 00
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MASSACHUSETTS, \$7,662.11.

Boston, Collections by Rev.	
J. N. Williams.....	20 33
Dorchester Temple Ch.....	9 08
South Ch.....	100 00
First Ch.....	655 38
Chelsea, First Ch.....	150 00
Wakefield, Mrs. B. B. Wiley..	30 00
Fitchburg, First Ch.....	163 00
First S. S.....	25 00
Cambridge, North Ave. Ch.....	1,269 46
Merrimac, "Merrimac".....	2 50
Danvers, First Ch.....	30 00
West Harwich Ch.....	19 24
Clinton, First Ch.....	44 77
Cambridge, First Ch.....	200 00
Stoneham S. S.....	11 86
Wenham, Geo. F. Dodge.....	5 00
Somerville, Union Sq Ch.....	10 60
Belchertown Ch.....	7 50
Beverly, Second Ch.....	20 00
Winchester, First Ch.....	20 78
South Gardner, Mrs. Addie C. Elsworth.....	10 00
Newham Ch.....	10 02
*For Spelman Seminary—New Building:	
Southbridge, Robert H. Cole.....	500 05
North Adams, Mrs. S. Blackinton.....	100 00
*For Florida Institute: Chelsea, First Ch. Mission Band.....	6 50
*For Wayland Seminary: A Friend.....	50 00
*For Shaw University: West Acton, Star Mission Circle.....	8 22
*For Hartshorn Mem'l Coll.: Fall River, Mrs. S. B. Marble's S. S. Class.....	5 00
By Mrs. Carrie L. Burdick.....	8 00
Boston, T. C. Evans and wife.....	20 00
*For Florida Institute: Sandwich, D. F. Chessman.....	2 00
*For Richmond Theol. Sem.: Boston, Geo. H. Quincy..	75 00
C. E. F. Dalton, John H. Smith.....	50 00
Fall River, First Ch.....	7 37

LEGACIES.

Jamaica Plain, Estate of Ebenezer Weld.....	4,000 00
Littleton, Estate of Thos. Nye.....	20 00

RHODE ISLAND, \$42.50.

Narrangansett Pier, Mrs. John K. Brown.....	4 50
Providence, First Ch., A Member.....	25 00
Oak Lawn Ch.....	13 00

CONNECTICUT, \$573.13.

East Morris, Miss R. N. Farnham.....	3 00
Wallingford Ch.....	39 48

*For Benedict Institute: Niantic, Rev. John Naylor.....	10 00
Second East Lyme Ch.....	17 65
C. E. F. East Morris, Miss R. N. Farnham.....	3 00
Groton, Ebenezer Morgan.....	500 00

NEW YORK, \$4,925.64.

Yates Ch.....	12 00
Troy, Rev. C. P. Sheldon, D.D.....	25 00
Brooklyn, Mrs. Annie McClelland, per Mrs. L. L. Bates, Syracuse.....	50 00
Batavia Ch.....	54 65
Ticonderoga Ch.....	5 00
New York City, Fifth Ave. Ch.....	2,590 88
Morris Ch.....	26 16
Brooklyn, Sixth Ave. Ch.....	123 45
Angelia Ch.....	17 56
Potsdam Ch.....	35 32
Binghamton Ch.....	219 41
Fort Covington, Woman's Mission Society.....	6 00
Buffalo, Michigan St. Ch., in add.....	2 00
Smith's Valley, Branch of Lebanon Ch.....	40 00
Saratoga Springs, First Ch.....	10 00
Alps, Mr. and Mrs. John H. Coon.....	5 00
Miss Fannie E. Coon.....	2 00
Deposit, Rev. L. J. Smith.....	5 00
A Friend of Home Missions.....	1 00
Schenectady, Mrs. S. Boyer.....	4 00
Portlandville, Miss Martha Wilber.....	50 00
New Rochelle, Salem S. S.....	15 46
Lansing and Croton Ch.....	12 00
*For Benedict Institute: Elmira, A. G. Wooster.....	20 00
*For Florida Institute: Sandy Creek, Mrs. O. S. Potter.....	2 00
C. E. F. New York City, J. A. Bostwick.....	100 00
Collections, per Mrs. L. A. Mikels, for Ch. at Sassafras, Va.....	51 00
No. Granville, O. T. Mason and wife, for Ch. at Salt Lake City.....	12 00

LEGACIES.

Adams, Estate of Susan Davis.....	1,000 00
For Jackson Coll.....	476 25

NEW JERSEY, \$1,351.47.

Newark, South Ch.....	100 00
Hen's Neck S. S.....	9 33
Vineland, Mrs. Elizabeth B. Russell, desig.....	75 00
Camden, Linden Ch.....	12 14
*For Florida Institute: Hightstown, A Friend.....	100 00
C. E. F. Raingoes, Mrs. J. B. Dalrymple.....	5 00
Elizabeth, Martha J. Richardson, for Mex.....	50 00

LEGACIES.

Patterson, Estate of Elizabeth W. Rogers.....	500 00
Holmdel, Estate of Emeline Smock.....	500 00

PENNSYLVANIA, \$972.56.

Edinboro Ch.....	50 00
Danville Ch.....	1 50
Philadelphia, Mrs. A. T. Ambler.....	50 00
Miss Hannah Thomas.....	25 00
A Friend.....	300 00
Second Ch.....	257 00
S. S.....	25 00
Tabernacle Ch., P. C. Hollis.....	25 00
Spruce St. Ch.....	24 05
Milestown Ch.....	18 82

Setzler's Store Ch.....	7 00
Dalton Ch.....	15 25
Windsor Ch.....	10 15
S. S.....	1 25
Waverly, Abbingdon Ch.....	27 05
Sabbath Rest, Logan's Valley Ch.....	16 50
Coatsville Ch.....	21 65
Soldiers' Run Ch.....	7 76
Upland Ch.....	22 43
Colmar, Montgomery Ch.....	6 65
*For Indian University: Bryn Mawr S. S.....	50 00
C. E. F. Allegheny City, Isaac L. Welter, for Mexico.....	50 00
Pittsburgh, C. R. Coffin, for Chinese Mission.....	10 00

DELAWARE, \$125.00.

Wilmington, City Mission, desig.....	125 00
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VIRGINIA, \$70.50.

*Richmond, Hartshorn Mem'l Coll.: Students, for Tuition.....	32 00
" " Room Rent.....	11 50
Richmond Theol. Sem.: Students, for Room Rent.....	25 00
Sundry.....	2 00

WEST VIRGINIA, \$2.35.

New Richmond, Lick Creek Ch.....	2 00
Ravenswood, Big Sand Creek Ch.....	35 00

TENNESSEE, \$296.08.

Jackson, Brown's Chapel.....	2 80
Knoxville, First Ch.....	11 01
*Nashville, Roger Williams Univ.: Students, for Tuition.....	134 00
" " Room Rent.....	96 00
Sundry.....	52 27

NORTH CAROLINA, \$376.34.

*For Shaw University: Received from Insurance.....	174 75
*Raleigh, Shaw University: Students, for Tuition.....	92 68
" " Room Rent.....	62 69
Sundry.....	16 22

SOUTH CAROLINA, \$701.32.

*Columbia, Benedict Institute: John F. Slater Fund.....	333 33
Students, for Tuition.....	147 58
" " Room Rent.....	187 16
Sundry.....	33 25

GEORGIA, \$429.46.

*For Spelman Seminary Building: Atlanta, A Friend.....	100 00
*Atlanta, Atlanta Seminary: Contributions.....	263 07
Students, for Tuition.....	57 00
Sundry.....	9 45

FLORIDA, \$503.85.

*Live Oak, Florida Institute: Students, for Tuition.....	42 75
" " Room Rent.....	11 10
Surplus.....	450 00

MISSISSIPPI, \$191.16.

Cotton Plant, Antioch Ch.....	30 00
Ripley Ch. and S. S.....	9 41
Chesterville, Mt. Pleasant Ch.....	5 20
Toomsba, Pleasant Ridge Ch.....	1 00
Little Zion Ch.....	1 00
Friendship Ch.....	1 00
*Jackson, Jackson College: Students, for Tuition.....	112 25
" " Room Rent.....	60 00
C. E. F. Ackerman Ch.....	1 00

ARKANSAS, \$30.00.

Little Rock, First Ch. Ladies Society.....	30 00
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TEXAS, \$203.60.	
*Marshall, Bishop College: Students, for Tuition.....	135 00
" " " Room Rent.....	55 00
C. E. F. Lockhart Ch.....	1 60
Colorado Ch.....	7 00
Orange Ch.....	5 00
OHIO, \$155.95.	
Prospect, Rev. B. J. George and wife.....	50
Rural Dale, Rockville Ch.....	9 57
Bucyrus Ch.....	2 00
Portsmouth S. S.....	4 00
Jamestown S. S.....	2 00
Greenfield Ch.....	14 00
S. S.....	1 00
Elyria Ch.....	55 94
S. S.....	12 19
Clermont Ch.....	1 00
Chester, J. E. James.....	25
Marietta Ch.....	44 00
Cheviot, Mrs. N. G. Hildreth.....	5 00
C. E. F. Marietta Ch.....	4 50
MICHIGAN, \$2,573.98.	
Manistique, First Ch.....	15 27
Jackson Ch.....	28 25
Sturgis, Mrs. Margaret Thorn- ton.....	1 00
C. E. F. Berrien Springs, First Ch.....	5 00
For Church at Charlevoix: Bad Axe S. S.....	2 28
Holly S. S.....	8 69
Muskegon S. S.....	3 58
Parshallville S. S.....	2 57
Lake Side, Swede Ch.....	2 00
Mt. Vernon S. S.....	1 15
Milford S. S.....	4 19
LEGACY.	
Detroit, Estate of Ellen Gibson.....	2,500 00
INDIANA, \$22.35.	
Auburn, First Ch.....	5 00
Lewis Creek Ch.....	5 00
Mt. Ayr Ch.....	10 00
Westport Ch.....	2 35
ILLINOIS, \$788.48.	
Greenville Ch.....	9 85
Chicago, First Ch. in part.....	218 01
Mrs. J. H. Wrenn.....	10 00
Panton Ch.....	3 00
Hamilton, Mrs. M. E. Mc- Claughy.....	5 00
Nova Ch.....	2 00
Highland Park Ch.....	20 28
Champaign Ch.....	15 34
C. E. F. Highland Park, for Mex.....	2 50
Highland Park, for Chinese Mission, Cal.....	2 50
Chicago, E. Nelson Blake.....	500 00
WISCONSIN, \$523.25	
Beaver Dam, "Wayland" Y. M. C. A. and Y. W. C. A., for Mex.....	2 00
Monticello, Mrs. E. F. Hurl- burt.....	1 00
Mrs. W. G. Hill.....	1 00
Louis Briggs.....	25
Milwaukee, First Ch. Woman's Mission Circle.....	15 50
Leed Centre, O. S. Brown.....	2 00
C. E. F. State Convention, for Wausau Ch.....	500 00
Ontario, Mrs. Lydia B. Phillips.....	1 50
MINNESOTA, \$12.50.	
New Auburn Ch., Mission Band Kasson Ch.....	5 00
C. E. F. Fairmont Ch.....	5 00

IOWA, \$86.10.	
Cedar Rapids Ch.....	17 76
Camp Creek Ch.....	2 50
Mason City Ch.....	5 10
Hampton Ch.....	5 13
Mt. Pleasant Ch.....	4 39
Kingsville Ch., by Mrs. Laura K. Brown.....	20 00
Burlington, J. W. Burdette.....	25 00
C. E. F. Van Horne Ch.....	3 67
Des Moines, Mrs. Kathryn W. Cain.....	1 00
Davenport 3d Ch.....	1 55
MISSOURI, \$14.85.	
St. Louis, Fourth Church.....	14 15
Bethel Mission.....	70
INDIAN TERRITORY, \$138.00.	
*Muscogee, Indian University; Students for Tuition.....	38 00
C. E. F. Muscogee, J. G. Vore, designated.....	100 00
KANSAS, \$17.95.	
C. E. F. Fredonia Ch.....	4 00
Manhattan Second Ch.....	2 00
Mound Valley Ch.....	3 95
Columbus Ch.....	8 00
NEBRASKA, \$38.1.	
Jamaica Ch.....	5 00
Arberville, Mrs. Ellen F. Sav- age.....	5 00
C. E. F. York Ch.....	8 00
Weeping Water Ch.....	2 75
Creighton Ch.....	3 06
DAKOTA, \$87.64.	
Hamilton, Bathgate Ch.....	1 77
Bottineau Ch.....	8 11
Oakes Ch.....	1 87
Lisbon Ch.....	2 70
Fargo Ch.....	11 56
Grafton Ch.....	4 45
Park River Ch.....	5 00
Fargo, Rev. G. W. Huntley.....	5 05
Parker, C. W. Patterson.....	4 20
Ludden Ch.....	11 60
C. E. F. Hurley Ch.....	3 00
Sioux Falls, First Ch.....	15 00
Goodwin Ch.....	3 10
Parker Ch.....	10 23
COLORADO, \$31.50.	
Loveland Ch.....	1 50
Trinidad Ch.....	15 00
C. E. F. Pueblo, First Ch.....	15 00
MONTANA, \$15.00.	
Bozeman.....	10 00
C. E. F. Miles City Ch.....	5 00
UTAH, \$12.00.	
Ogden, Utah Bapt. Ass'n.....	12 00
ARIZONA, \$3.50.	
C. E. F. Prescott Ch.....	3 50
WASHINGTON TERRITORY, \$17.25.	
Colfax Ch.....	8 50
C. E. F. Dayton Ch.....	3 75
Whatcom Ch.....	5 00
OREGON, \$20.85	
McMinnville Ch.....	15 35
C. E. F. Albany First Ch.....	5 50
CALIFORNIA, \$177.75.	
State Convention.....	162 00

C. E. F. Gonzales Ch.....	5 75
Wheatland Ch.....	10 00
MEXICO, \$14.86.	
Montemorelos, Emeterio Quino- nes.....	3 50
C. E. F. Monterey Ch.....	11 36
BURMA, \$10.00.	
Henthada, Miss Hattie Phinney.....	10 00
WOMAN'S A. B. H. MISSION SOCIETY, \$913.88.	
For Spelman Seminary New Building.....	250 00
For Student at Hartshorn Mem'l College.....	20 00
For Furnishing a room at Spel- man Seminary.....	50 00
For Teachers at State Univer- sity.....	88 88
For Teachers at Utah School, Utah.....	110 00
For Teachers at Hartshorn Mem'l College.....	85 00
For Teachers at Cherokee Acad- emy.....	75 00
For Teachers at Mexico School.....	87 00
For Teacher at Benedict Inst.....	25 00
" " at Wayland Semi- nary.....	35 00
For Teacher at Beaufort, S. C.....	40 00
" " at Fresno, Calif.....	48 00
Total.....	\$24,526 55
Home Mission Monthly.....	236 66
J. G. SNELLING, Treasurer,	
7 Beekman Street.	
DONATIONS OF CLOTHING, ETC.	
Worcester, Mass., Young Ladies' Home Mission Society of Pleasant St. Church, barrel and freight to Kansas, \$53.52.	
Providence, R. I., Home Mission Sew- ing Circle of First Church, 2 barrels, ex- press and cash to Kansas, \$222.35; barrel and express to Minnesota, \$104.65.	
Providence, R. I., Union Baptist Sew- ing Circle, box, express and cash to Kan- sas, \$83.14.	
Hartford, Conn., Woman's Home Mis- sion Society, 2 barrels to Kansas, \$64.	
Brooklyn, N. Y., Strong Place Church, 2 barrels to Dakota, \$130.24.	
Brooklyn, N. Y., Rev. William Reid, barrel and freight to Iowa, \$40.	
New York, N. Y., First Church, barrel and package to Kansas, \$75.	
Cazenovia, N. Y., Ladies' Mission Circle, barrel to Florida Institute, Fla., \$40.	
East Orange, N. J., Church, barrel and freight to Iowa, \$77.75.	
Trenton, N. J., Missionary Circle of Calvary Church, barrel and freight to Kansas, \$26.07.	
Hightstown, N. J., Woman's Mission- ary Society, 2 barrels and freight to Kan- sas, \$121.74; barrel and freight to Jack- son College, Miss., \$31.42.	
Dayton, O., Ladies' Home Missionary Society of First Church, box to Minne- sota; box to Colorado; box to Kansas; box to Atlanta Seminary, Ga. Total valua- tion, \$580.	
Greenville, O., Mission Circle, worsted quilt to Wisconsin, \$5.	
Chicago, Ill., First Church, box to Ne- braska, \$150	
Milwaukee, Wis., First Church, barrel to Dakota.	

THE BAPTIST HOME-MISSION-MONTHLY

VOL. X.

MARCH, 1888.

No. 2.

EDITORIAL

The Society's fiscal year will close at the offices of the District Secretaries April 10th, and at the Rooms of the Society in New York April 11th. Contributions made on the second Sunday of April (the 8th) should be forwarded by first mail on Monday to the Secretaries or to the Rooms, in order to be included in the year's receipts.

Please note particularly that an excellent exercise for Sunday schools has been prepared for Chapel Day, the last Sunday in March. Pastors and Superintendents are earnestly requested to co-operate in the adoption of the exercise, and in obtaining generous offerings for the erection of chapels in the West. It is eminently fit and proper that the children who are well cared for should become interested in those who are destitute of like privileges. Send for the sample copies, that are sent free to applicants.

We must again ask all who send items of interest that they wish published in the MONTHLY to write only on one side of the sheet, to "boil it down," and to avoid the use of abbreviations. We have no time to work over and re-write communications.

The N. Y. *Tribune*, upon careful calculation, estimates the population of the United States, January 1, 1888, at 62,523,597. The census of 1880 gave 50,155,783. Thus in eight years we have a gain of twelve millions! This is computed on the ratio of actual increase yearly during the decade from 1870 to 1880, with immigrants added. Should there be no material diminution in immigration the census for 1890 will show a population in the United States of about 67,000,000. Think of it, friends of Home Missions! Think of the addition of *seventeen million souls to the population of these United States in ten years!* There is no other nation under the sun that has such home mission problems as those which confront American Christianity. One of the elements in this problem is the foreign immigration which, according to the official report for the year 1887, reached 509,281 persons.

The harvest is great. Pray for more laborers to go into the harvest, and at the end of your prayer send a generous contribution to sustain them in their work.

The third Plenary Council of the Roman Catholic Church in the United States, held in Baltimore about two years ago, directed

that an annual collection should be taken in all Roman Catholic Churches in behalf of the colored people and the Indians. In compliance with this decision, Catholic archbishops and bishops have just issued directions on the subject to each Roman Catholic pastor in their dioceses. A Secretary for the Catholic missions among the colored people and the Indians has been appointed, and the work is to be prosecuted with fresh vigor.

In view of this fact, and in view of the other fact that our wisest and best managed Pedobaptist societies are pressing forward their work among the colored people, ought the Baptists of America to slacken their efforts for the vast multitude of this people whom God has given into their keeping?

“Where will the anniversaries be held this year?” This is a frequent inquiry. The Baptists of Cincinnati, after due deliberation, decided not to extend the invitation that had been expected from them this year, but strongly hint that they will be ready in 1889. The pastors and churches of Washington, D. C., unite in a hearty invitation to the societies to meet in that city in May. The Board of the Home Mission Society, at the regular meeting, February 13th, voted to accept the invitation, if the other societies concur, and to begin a week earlier than usual, viz., May 16th.

The societies, since 1832, have met but once at the Capital of our Nation. This was in 1874—fourteen years ago. In the last nine years they have met at Saratoga Springs four times. Western men are emphatic in favor of Washington. For central Ohio it is 200 miles nearer than Saratoga, and for Chicago and points beyond 100 miles nearer. It is almost as near for New York City, and much nearer for Pennsylvania and West Virginia. A new element in the constituency of the societies will be reached by holding the meetings in Washington. In the middle of May, Washington is in its beauty and glory. It will be a delightful place and time for the meeting.

The date of the meeting is fixed **one week** earlier than usual, chiefly for the **following** reasons: The Southern Baptist Convention is to meet at Richmond, Va., **May 11-15**. Northern friends, who wish to **attend** the sessions of that body can do so **with very** little additional expense or loss of time, while the same thing will be true of our Southern brethren who would like to **attend** the meetings at Washington. Besides **all this**, if the Education Committee shall decide to call a meeting to consider the question of **organizing** an American Baptist Education Society, in connection with these Anniversaries, no other arrangement could be better than this to secure a general representation from all parts of the country.

The West, having learned of the possibility of the meetings being held in Washington, is already making preliminary arrangements for special trains. Let the Baptists of the Country come to Washington in such numbers, that politicians and statesmen, seeing and hearing them, shall be reminded of the fact that nearly three millions of Baptists among their constituents are not to be ignored when great moral questions are at stake, and that the religious element of this land is a mighty agency for good in all that pertains to true national character and life.

The memory of Dr. Jay S. Backus is very dear to many who knew him as Corresponding Secretary of the Society. His services on behalf of the colored people during those troublous times of the war and the years immediately following have not, perhaps, been duly appreciated. In a private letter from his son we find a reference to this matter, which is of such interest that we put it in print. He says: “No man could have been more unselfish, more conscientious, more patriotic than he in those trying and inspiring days. And he was strangely misunderstood by many of his brethren. He was, at heart, a determined abolitionist, and had been the daring agent of an ‘underground railroad’ station in days before the war. Perhaps that

fact made him the better acquainted with the character of the negro, and the more conservative in his policy towards the emancipated people. That caution was misinterpreted by post-bellum abolitionists, and he was amusingly denounced for his hostility to the blacks. He often made himself merry with the absurd charges hurled against him in private letter and public speech. If you are ever misunderstood and falsely accused by those who should know and sustain you, it may be a comfort to you to know that a gentleman in your position has endured the same, and did not lose a pound thereby."

The man who cannot carry his point is very apt to denounce the other man who maintains his position as "arbitrary," "dictatorial," and all that sort of thing. Three or four men may thus denounce twelve or fifteen other good men. The dissenting twelfth juryman regards his eleven associates as unreasonable, obstinate, arbitrary fellows. All of which proves nothing. The world is so accustomed to these things that it smiles and goes on as if nothing had happened. For it knows that the men who utter such passionate denunciations are usually themselves the most arbitrary characters if they have a chance.

The "Book of Mormon" explicitly prohibits polygamy. In one of the Books of which it is composed—the "Book of Jacob"—are these words: "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."

A MISTAKEN NOTION.

From time to time, in personal correspondence, or in the public prints, the idea is conveyed that Secretaries and Boards located in the East cannot, and do not, have any such knowledge of the condition of things in the West as men who reside in the States and Territories. How

do these latter persons get their information? Take half a dozen pastors at random in a western State, and who will say that their knowledge of the condition of things in that State is obtained by protracted personal examination into the various localities in question? Nine-tenths of their knowledge is obtained from what they read and hear.

Knowledge of this sort is just as available at the Home Mission Rooms as in the West itself. At hand there are always the latest maps of States and Territories with quarterly supplements for consultation. There are on file the denominational newspapers from all parts of the country, while nearly every day brings marked copies of secular papers from missionaries concerning religious gatherings and events, and the development of cities, districts and territories. In addition to these are hundreds of letters each month from local and itinerant missionaries. Then comes the correspondence from the general or State missionaries and superintendents of missions, emphasizing special needs of these fields and giving comprehensive views of the work as a whole. The missionary literature of other denominations is received and information derived therefrom. In addition to all this we are frequently honored by visits from returning travellers, who leave us their impressions and urge some special measures to be adopted. Still further, the Corresponding Secretary of the Society, within the last eight years, has repeatedly been at many of the "nerve centres" of our mission fields—within the last two years personally visiting a large number of stations from Lake Superior to British Columbia; thence southward to California; and thence east through Utah to the older West. Having begun his ministerial career as a missionary of the Society in a thoroughly typical, "booming" home mission field, and having "been through the mill" of grinding circumstances, perhaps he may be pardoned for claiming a lively sympathy with all similarly situated now, and a kind of instinct concerning the condition of such fields which one without like experiences could not have.

It is needless to say more. We only add, that at any time we shall be glad to compare notes with those who are well informed about the field as a whole, while they who are sure we are in ignorance of essential and important facts relating to our mission work will confer on us a favor by communicating such facts to the Board, and to the Corresponding Secretary of the Society.

WHAT ARE THE FACTS IN THE CASE?

Some of our friends in the West have given the press their criticisms that the American Baptist Home Mission Society's expenditures for its educational work have been disproportionately large, and that in consequence thereof the West has not received its share of attention and appropriations.

1. Now what are the facts in the case? We commend to these good friends the careful consideration of the following figures bearing directly upon this subject.

In 1879, when Rev. Dr. Cutting retired from service as Corresponding Secretary of the Society, he showed that the expenditures for missionaries' salaries for the year then ending were \$38,929, and for teachers' salaries \$21,754. Compare now the figures for the past eight years, omitting fractions:

Year.	Missionaries' Salaries.	Teachers' Salaries.
1880	\$ 39,030	\$25,465
1881	54,759	32,913
1882	88,362	42,435
1883	121,286	46,981
1884	133,056	56,070
1885	154,446	65,296
1886	133,155	61,617
1887	130,666	59,260

Thus it appears that since 1879 the increase for teachers' salaries, at the highest point reached, was \$43,544, while the increase for missionaries' salaries at the same time was \$115,517. Since retrenchment in 1886 the amount for missionaries' salaries has been about \$132,000, while that for teachers' salaries has been about \$59,000.

2. In their comparisons our friends have not always discriminated properly. They have massed all the expenditures for schools against the expenditures for missions, without taking into account the fact that in the former there frequently are large sums *designated by the donors for specific purposes*, as buildings, etc., which the Society must use as designated. It is mainly by such specific gifts that property has been acquired and buildings erected. The names of the Bishops, Hoyt, Rockefeller, Shaw, Estey, Benedict, Chamberlain, Coburn, Parker, Sampson, and others who might be named as friends of the Freedmen, who have

given largely for sites, buildings and endowments, will be more and more illustrious as the years go on and the necessity of their benefactions becomes more apparent even than now.

The Society welcomes such gifts, which, however, it cannot use for any other than designated purposes. These receipts and expenditures should not be taken into the account as if they were a part of the Society's resources that may be used for any purposes whatsoever.

3. There is another matter which our friends have strangely overlooked, and which bears directly upon this subject. Prior to 1881 there was no Church Edifice Gift Fund, and nothing was regularly given to the West for the erection of houses of worship. The writer, in 1880, seeing the necessity of such a fund, determined, if wit, wisdom, or work, or all combined, could establish such a department of church edifice work, it should be done. It was done. The first gift of \$200 from this fund was made in 1881. In 1882 the gifts amounted to \$15,805; in 1883 to \$30,163; in 1884 to \$47,662; in 1885 to \$29,779; in 1886 to \$8,880; in 1887 to \$10,818. Thus in the last seven years, ending May, 1887, in an entirely new line of work, second only to that of supporting missionaries, the Society has expended in gifts for church edifices \$143,309. This has secured the erection of 362 church edifices. Brethren, please remember this. Remember also that the great bulk of this, as of missionary expenditures, has been upon Western fields.

4. It is not our purpose to go into an argument as to the relative claims of the educational and the missionary departments of the Society's work. To the Society the denomination has committed both interests. The particular friends of each are strenuously clamorous for larger appropriations to their respective objects. It is our duty—a delicate and difficult one often—to hold the scales as evenly as we can, so that neither shall be robbed of its proper share in order that the other may be benefited.

For the past six or seven years the burden of the Society's appeals has been for the West. Chiefly for enlargement in the West, the expenditures for missions were carried up from \$38,929 in 1879 to \$154,446 in 1885; and expenditures for Church Edifice Work from nothing in 1879 to \$47,662 in 1884.

5. It is claimed that after about twenty-five years of help to the colored people, they should do more for themselves, and the Society less, so

that larger appropriations may be made to the West. Those unacquainted with the necessity of strengthening these Christian institutions at the South are doubtless hardly prepared for the assertion that we make with all possible emphasis, namely: that if the Society were to drop that work now, or even seriously curtail its expenditures therefor, there would be an utter collapse of these great Christian enterprises; while other denominations, which have been and are expending two and three dollars to our one for these purposes, would exultantly reap the field. The colored people, though helping support this work, cannot carry its financial burdens.

This theory, that those who have been helped by the Society twenty or twenty-five years should be left to shift for themselves, is a two-edged sword, which has an equally keen blade for Western States which have been fostered by the Society for this length of time. In these States the Society has expended hundreds of thousands of dollars. In some of these States Baptists have sprung up from nothing to tens of thousands and are in as good average circumstances as their brethren in the rural districts and larger villages of the East. More is being done by them than formerly, but it is a fair question whether some of the older Western States are doing what they should for themselves, to say nothing of what they should do also through the Society for the evangelization of the new Territories, the Indians, Mexico, etc.

6. There are as many souls dwelling in dark skins in the South as there are souls dwelling in white skins in the West, *i. e.* in the eighteen States and Territories which constitute the chief Western mission field of the Society. Since the War, the colored Baptists have increased from about 400,000 to a round million. The work among them has been as productive and is as important as the work among any other people. Their peculiar claims upon us cannot be disregarded. The gravest problem for America next to that which shook this nation to its centre twenty-five years ago, remains to be solved. It is the reverse of that of twenty-five years ago, which was: "What shall we do with the Negro?" It is and is to be: "*What will the Negro do with us?*" This "Negro Problem" for America is not yet settled. Christianity must be a potent factor in its amicable solution.

These things we say, not that we love the

black man of the South more than the white man of the West—for we call all men to witness that we have in agony appealed for the West—but we say them for the consideration of some who, we fear, have not carefully looked into these things as painstakingly as they should.

The conclusion is unmistakable. The Society needs at least twice the amount it now receives annually to meet the demands of the whole field. Now, good friends, turn your batteries on those who are keeping back their offerings and see how serviceable you can be in this direction.

PERSONALS.

Rev. Reuben Jeffrey, D.D., of Indianapolis, Ind., is to preach the annual sermon before the Home Mission Society, in May.

The appointment of Rev. Robert Cameron as General Missionary of the Society meets with general approval. He will not, however, enter upon his work until about the 1st of April. A gentleman in one of the mining towns which Mr. Cameron visited last summer writes in very high praise of his tact and success in preaching to a rough crowd in front of a noted saloon.

Rev. W. J. Simmons, D.D., of Louisville, Ky., District Secretary for the Southern States, during the latter part of January and the early part of February, addressed the theological students at Rochester, Hamilton, Newton, and Crozer, the Pastors' Conferences at Boston, New York, and Philadelphia, besides speaking in Tremont Temple, in Orange and in Philadelphia churches, on the condition of the colored people of the South. His addresses have been well received, and much interest has been felt in him as the exponent of the feelings and desires of the colored people, whom he so ably represents.

The death of Rev. Lewis Colby removes one who for years was actively identified with our work for the colored people. Under the Society's appointment he became Principal of Benedict Institute, at Columbia, S. C., in October, 1877, where he remained two years. Upon his voluntary retirement he applied himself diligently to the task of securing \$5,000 for the erection of a girls' dormitory. This he did without compensation. The amount was obtained, and the building, erected in 1881, was

named, in honor of him, "Colby Hall." He was a gentle, devoted, lovable man.

Rev. L. A. Janike, pastor of German Baptist Church, Youngtown, Kan.), died November 14, 1887, aged sixty-one years ten months. Brother Janike was born June 5, 1826, in Zeckrick, Germany, was converted and baptized when eighteen years of age, and was licensed to preach when twenty years of age. He came to this country in 1852, and settled in Mayville, Wis., organized a church, was ordained, and became its pastor.

In 1870 he was called to Kansas by the First German Baptist Church in Dickinson County. Was sent by the German Baptist Association in 1870 to labor as missionary in Marion County, where he organized two churches, of one of which he was pastor till his death.

He had translated a number of hymns into his native language, and wrote a fine hymn on his death-bed a short time before he died. He had also composed many hymns.

He labored as missionary of the American Baptist Home Missionary Society for ten or twelve years.

BENEVOLENCE.

The late William Hilton, of Boston, leaves by his will \$50,000 each to Harvard, Amherst, Williams, Phillips Academy, Andover, the American Board, and the American Home Mission Society, and \$25,000 to the American Missionary Association.

Frederick R. Ringe, who is to give Cambridge, Mass., a city hall and high school building, has added \$200,000 to defray expenses attending his gift.

The trustees of Brown University, at the request of several local gatherings of the alumni, have voted to devote the Lyman bequest of \$50,000 to the erection of a gymnasium, provided the alumni will raise \$20,000 for the equipment. About \$17,000 has been subscribed, with a good prospect of making up the remainder.

The estate of the late ex-Gov. Washburn, of Greenfield, amounted to \$386,000, of which \$329,000 was personal property. His bequests to his family and Smith College amount to \$228,000. There remains \$159,000 to be

divided equally between the commissioners for Foreign Missions, the Home Missionary Society, and the Missionary Association.

A \$100,000 Mark Hopkins Memorial Building is proposed at Williams College. One graduate, Mr. Fred. T. Thompson, offers to give \$25,000 if the whole is made up.

Under the will of Mrs. Sarah P. Ogelby, a contingent bequest is made to the Orphanage of one-third of a sum of \$22,000, the other two-thirds going to the Home for Incurables, and the Home for Aged and Infirm Colored Persons.

Native converts to Christianity in Japan contributed last year over \$25,000 to mission work. Yet the average wages of many of these converts will not exceed twenty cents a day.

Builders are now preparing bids for the contracts for erecting the memorial library building, to erect which Hon. S. B. Chittenden, of New York, has given Yale University \$125,000. The structure will stand between the present library and the art school, fronting on the campus. The main building is to be one hundred feet, and three stories high. In a wing or extension, forty-six feet square, and of one story, is to be the reading room.

The will of the late Stephen M. Buckingham, of Poughkeepsie, N. Y., among other bequests provides the following: Trinity College, Hartford, Conn., \$50,000; Vassar College, \$8,000, to found the Catharine Morgan Buckingham scholarship, daughters of Episcopal ministers to be preferred in sharing its benefits; Episcopal Domestic and Foreign Missionary Society, \$20,000.

Mr. W. W. Corcoran, of Washington, has given away, it is said, the munificent sum of \$7,000,000. He celebrated, December 27th, his eighty-ninth birthday. A good deal of this large sum has gone into schools of learning. It can never be estimated how much a man invests who gives money to a Christian school.

The late William Reed, of Sewickley, Pa., has left about \$150,000 to be invested, and the interest each year to be divided into three equal parts, one of which is to be given to aid young men studying for the ministry of the United Presbyterian Church, another to be loaned to aid poor congregations to erect churches, and the third part to aid young men of the United Presbyterian Church who are studying for the ministry in foreign lands.

L. J. Curtis, the millionaire manufacturer of Meriden, Conn., has left \$750,000 by his will to the Curtis Home for Old Women and Orphans, which he built and maintained at his own expense. His estate is worth \$1,000,000. Episcopal charities get \$20,000.

Rev. Eli Fay, formerly a pastor in New England, now in California, has offered to give to the Unitarians \$750,000 to establish a female college in Massachusetts, provided enough is raised to make it a million, or land and buildings provided in some one of our towns or cities. An offer has been made in Worcester by the trustees of the Clark University, and an effort will be made in Cambridge, it is understood, to attract the endowment thither.

THE MISSION OF A CARD.

BY CARO CARVER.

The last afternoon mail had arrived in the bustling little city of Crompton, and Max Krewolf, clerk for Brown & Newman, took the mail for the firm from the post-office drawer. He counted all the letters carefully, and, with a quiet, business air, placed them in his hand bag, until he reached the last, which he picked up with a smile, which quickly vanished as he glanced at the writing and post mark.

"Thought I'd got a letter from home," he said regretfully. "This is only a drop letter—can't be a dun, fortunately. Got cards in it—some advertising dodge, I suppose." And he thrust it carelessly into his pocket, and started for the office.

There he found Mr. Newman impatiently waiting for him to translate a customer's wants from broken German into plain English. So the letter passed entirely from his thoughts, until he found himself in his room, wondering how he should pass the evening to get the most fun out of it. Suddenly recollecting it, he took it out of his pocket, and carelessly tore it open.

His big, blue eyes opened wide as he read; then he gave a half laugh and said:

"Well, if this isn't rich! Wish I knew who sent it. Can't even tell whether it was a lady or a gentleman. Gentleman, of course, though. But I don't particularly know any fellow there except Walt Holland, and this isn't his scribble, either. What's more, he wouldn't send it."

Once more he read the three cards his letter contained. The first was a plain business card, on which was printed the name and residence of the pastor of the First Baptist Church, the hours of Sunday and week day service, together with the announcement that the seats were free, and all were welcome. Max simply gave this a glance.

The second he seemed to study with a critical air, remarking at last to himself:

"Nice piece of penmanship, that. Wouldn't object if I could do as neat a thing myself. Nice throughout, too. First quality, gilt-edged, bevelled card. Don't believe every one gets one of these. Sounds decidedly personal, too," and he read his card aloud. This is what he read:

"MR. MAX KREWOLF—You are cordially invited to attend the Young People's Tuesday Evening Prayer Meetings in the First Baptist Church on Winthrop Street. Meetings at 7.30 P.M."

"I wonder who ever sent it," he continued. "Couldn't have known me very well. I've half a mind to go some night, just for the fun of telling Father O'Brien. Couldn't hurt me anyway, and I'm curious to see what a prayer meeting is like. I declare I *will* go some night."

He slowly laid down the card he had been holding, and took up the third—a double Scripture card—and read: "God so loved the world that He gave His only-begotten Son; that whosoever believeth in Him should not perish, but have everlasting life."

"There is one God, and one mediator between God and men—the man, Christ Jesus." I suppose that's from the Protestant Bible," he remarked, as he placed the three cards in the envelope, and slipped it into his pocket. "Can't send regrets, seeing I don't know who sent my invitation; so think I'll call some night."

A few minutes later he took up his hat and went out, saying, "I'll go get my beer now and see Jack. He will have some fun on hand."

Over on Chestnut Street, the Wednesday before Max got his invitation, sat four young ladies, dear friends and earnest Christians. They were speaking of the meeting the evening before, and wishing that those who never went, might be brought in and led to the Master.

Suddenly one of them, who had been playing with an invitation that lay on the table, exclaimed:

"Why not send out a few invitations? I

don't mean just common ones, but something special."

Over this suggestion they talked and planned, until at last Ruth Holland agreed to use her talent for ornamental penmanship, and furnish a dozen invitations in her very best style. Each of them were to take three, which, with the regular church card and earnest prayer, they were to send to those who did not attend their meetings.

While Max sat reading his cards and wondering who sent them, Ruth Holland sat talking with her husband, Walter, Max's fellow clerk.

"Walter, I've sent my first invitation to-day," she was saying, "and when I tell you to whom I have sent it, you will be as much surprised as I should have been this morning, if I'd been told that I should send my first invitation to Mr. Max Krewolf."

"You don't mean that you have sent it to Max!" exclaimed Walter in great surprise."

"Precisely! Why?"

"Because, Ruth, I can't even imagine such a thing as his accepting it. He is a real good-hearted fellow, but all his family are strong Catholics. He isn't over-much given to church-going, but he goes to the Catholic church when he goes anywhere, and calls himself a Catholic. But how came you to send it to him?"

"It all came of my call at the office this P.M. While we were talking, I happened to look at him as he sat at his desk. Instead of the gay smile with which he greeted me as I came in, there was such a sad, grieved look in his face that I felt just as though I must say, 'Jesus cares; tell him,' but I didn't feel enough acquainted for that. But I thought of the invitation and came right home and sent him one. And, Walter, I added one of those double Scripture cards that you got me, which was lying in my desk," and, continued Ruth, after telling him the verses, "I started to untie them and put something else in the place of the last one, but found if I did, it would miss the afternoon mail, so I sent it as it was, and I'm not sorry."

Max Krewolf walked briskly along to see his friend Jack; but somehow—he couldn't have told why—he found himself choosing the route that led by the Baptist church, although it was not his usual way.

Just as he passed, the young people were singing their opening hymn. Max loved music, and so walked by very slowly. The song was

wholly new to him, and struck his fancy. So he turned and walked by again. Then it occurred to him that, as it was Tuesday evening, it was the young people's prayer meeting, and that he had received an invitation to meet with them, and that some night he intended to accept. Should it be to-night? He took a few irresolute steps towards the door, and halted just as Walter and Ruth Holland arrived from the opposite direction.

Max bowed and said: "That's a sweet piece they are singing."

"Yes," replied Walter, "but come in, Max, and hear some others."

And Max actually accepted the invitation. Walter was not more surprised than Max himself, when he thought of it after he found himself seated beside Walter and Ruth in the cozy little prayer room, with the other young people.

How Max listened! The young people who formed that praying band were thoroughly in earnest, and Ruth said, going home, it seemed as though every one of them felt that the Master was with them, and calling them to tell what great things He had done for them.

The moment the meeting closed, Max hurried out; but not to go to Jack. He wanted to be alone and think. Out under the stars he could be himself, and not hear the new, strange voices that were calling so loudly to him.

But he was mistaken. The stars, the trees, and the soft night air only made the voices more distinct, and, when he hurried to his room and threw himself into a chair, with his back to the window, he found they had followed him to his home. Had they come to stay, he asked himself. Were the young people he had heard to-night mistaken, or was he?

He was strangely perplexed. Even into the land of dreams those new voices followed him, and invisible hands traced in golden letters the text on his Scripture card.

The two days that followed were crowded full of work; but work could not silence those persistent voices; for, above all the hurry and bustle, Max distantly heard them.

Thursday evening, as he passed a book store, in going home from the office, he went in with a determined air and put the half-wish of the last two days into the deed. Max Krewolf, the Catholic, walked home with a Protestant Bible in his pocket.

Hours pass as he devours the pages of his new

possession. Consternation, conviction, grief, and determination all stamp themselves upon his face as he reads. It is long past midnight when he closes the book and reverently kneels with the prayer of the publican upon his lips.

Light comes to him, and he knows that the One Mediator has undertaken his case, and that henceforth he (Max Krewolf), is not his own, but is his Master's. Even now, before he can fairly realize how all is changed for him, there comes into his heart a longing to tell his countrymen the good news; to cry to those who are lying bound, but unconscious of their fetters, that they are in bondage, and that there is One who will set them free. Oh, the love, the joy, and the longing that fill his soul!

With what a glad, solemn, humble heart Ruth Holland listened to the story Max told in the vestry of the church that evening! Still more glad, more humble, more thoroughly solemn is Ruth, when a few months later Max makes known his determination to make the winning of souls to Christ his life work.

The mission of the card is just begun. Who can tell what grand results will be revealed, when the books recording the deeds done here are opened!

How true it is that we "cannot tell what is large and what is small in the daily questions calling for our decision and action!"

MISSIONARY DEPARTMENT.

CITY OF MEXICO—A NOTABLE CONVOCATION.

REV. A. J. STEELMAN, CITY OF MEXICO.

The first General Assembly of Evangelical Missions in Mexico was held in the capital of the Republic, commencing Tuesday evening, January 31st, and closing Friday evening, February 3d. Through the kind hospitality of the teachers of the girls' school of the Presbyterian Mission, a social gathering of all the missionaries who had arrived was held on Monday evening. A goodly number of ladies and gentlemen were present from the various missions, besides distinguished visitors from the States. It does good in a foreign land to eat salt to-

gether. In this case they ate sandwiches and coffee, ice-cream and cake. Such a gathering does more than even "resolutions" to promote good fellowship.

When the Assembly met on Tuesday evening there were seventy-three ministers on the platform, besides others scattered through the audience, which fairly filled the house. Augustin Palacios, an old man, a converted priest, presided.

"O Church of Christ, Arise!" was sung by three hundred voices, and the opening sermon was preached by Dr. J. M. Greene from these words: "So I prophesied, as He commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army." God never abandons His people. In His own time He looks upon their distress. He converts dry bones into an army of living men. For this the power of man is helpless, but the Spirit of God is all-sufficient.

Wednesday morning, after hymns and prayers, the first business session opened, with Rev. W. H. Sloan presiding. Secretaries were elected, and ninety delegates took their seats. Most of the ladies present being the wives of missionaries, were not counted as delegates.

An essay was read by Rev. S. P. Craver, of the Methodist Episcopal Church (North), on the question, "What attitude should we hold with respect to the Roman Catholic Church?" The justification of our presence here is found in the fact of what that church has done and has failed to do, and in what Protestant Missions have done and propose to do.

In dealing with Romanism we should reject its Pagan baptism (?) as the act of an apostate church. We should reject their ordination as not intended to initiate men into the office of preachers of the Gospel, but into the power of transubstantiating the elements, of forgiving sins, and of transmitting grace by their acts. Should we expect to reform the Church of Rome, or to destroy it? If reformation has failed in the United States, where Protestantism is so strong, our only hope must be that the strong organization of Romanism will gradually disintegrate.

Rev. H. B. Pratt, of Virginia, and Mr. H. P. Hamilton, both representing the American Bible Society, presented the matter of revising the Spanish Bible. A committee composed of one representative from each denomination in the Assembly considered the subject, and sub-

mitted resolutions urging the revision of the Bible, and strongly approving that the American and English Bible Societies unite in producing the best possible version, and that they discontinue the circulation of all inferior editions. The secretary was instructed to correspond with both societies with a view to such joint action, and inviting a proper representative of each society to co-operate with the missionaries of the different denominations in this country in the work.

Eleven denominations were represented in the Assembly—the Society of Friends, the Congregationalists, the Baptists (Northern and Southern), the Methodists (Northern and Southern), and the Presbyterians (Northern, Southern, Cumberland and Reformed). The important committees were made up of representatives from each, and the voting on questions of chief importance was by missions.

In regard to the distribution of territory among the different denominations the following rule was adopted: That in towns of less than 15,000 inhabitants where only one denomination has established work, we recommend that no other denomination enter. If two or more missions already exist in such towns, it is recommended that the field be left to the undisputed possession of the first occupant, the question being, however, referred to the vote of the congregations themselves, and to a Committee of Arbitration constituted as above. This rule can hold only till the next meeting of the Assembly.

Gambling, intemperance, and worldly amusements were discussed, as usual. Gambling and the lottery business of all small kinds are carried on, and appear to flourish under the shadow of the temple of the Virgin of Guadalupe (a temple erected near the spot where, it is asserted, the Holy Mary appeared in 1531 to an Indian, and left her likeness on his tilma). The whole scene would be strange to most Christians, even to the Romanist sight-seer from the United States.

A question of very great importance was presented by a Mexican, who was educated at Cambridge, Mass. His eloquent address struck a chord of sympathy in every member of the body. He proposed that there should be founded, by all the missions together, one preparatory school of the first class. The education of Protestant young men in Government schools is utterly impracticable, aside from the spirit of infidelity. Whatever is stolen, or broken, or

missing is laid against the Protestant, and things are broken and stolen for his special benefit. The founding of *one* school would save a large amount of money, and permit the education of a larger number of young men. In such a school branches should be taught which would not cause the least conflict among pupils of different religious views.

There is great necessity for better trained native ministers, and the failure to provide a school will be attended with fatal consequences. Such a school would find help and sympathy from the churches in the United States, and would promote the spiritual influence of our ministers.

Dr. J. M. Reid, of New York, spoke on this point, mentioning with fine effect his first sight of Robert College from the deck of a ship on the Bosphorus, and expressed the wish that some one would do for Mexico the same immortal service. Nothing that man can do for Mexico could compare in importance with this.

Brethren D. A. Wilson and H. P. McCormick were present to represent our Southern Board, and Brethren Sloan, Whitaker and Steelman, with their wives, represented the Northern body of Baptists.

Some important questions remain to be discussed, and reports to be presented; but whatever comes or goes, the fact remains that a large gathering has been held, representing the strongest bodies of evangelical Christians in the world; and the spirit of the meeting was fairly expressed, at the close of Dr. Reid's address, by the singing of one verse of "All Hail the Power of Jesus' Name."

Mexico.

Rev. T. M. Westrup sends the following hopeful statement:

"If the young people of twenty and under in this State of Nuevo Leon who, being children of Baptists, have never been christened, in or out of Rome, were counted, people in general would be surprised at the number. It rises away up among the thousands.

"Among these outsiders to the 'covenant,' as some good pedobaptists would call them, there are of course very many with whom religion has little or no influence, which is a sad truth; but no proof could be given that the matter would have been any better if they had been christened. This is largely a matter of

parental and other example and teaching, and not at all a question of sacrament or ordinance. We have the comfort of knowing that perhaps a yet larger number of these unchristened ones are influenced and their lives molded by the teaching and instruction we seek to impart.

"Here is the value and importance of our mission schools. Some youth of both sexes have found their way into the churches through the schools, some of these have been christened; others not. The Monterey Church received two lads the other Sunday, and a week afterwards another lad and four girls were baptized, and later two more girls asked for the ordinance, and will receive it. All these were of the latter sort, scholars of the mission, and Baptists dyed in the wool."

—Rev. W. T. Green, of San Luis Potosi, Mex., writes of some difficulties encountered in the work :

"The main difficulty to be encountered here in gathering a congregation is that persons who go to Protestant meetings cannot get employment, and if they already have employment they will be dismissed if it shall be known that they are attending Protestant meetings. This seems to be the general plan, well organized, and prosecuted with determination by the large majority of the people here. Add to this the fact that the masses are intensely superstitious and fanatical in favor of Romanism, and you understand that mission work here will be slow and difficult for a time. I am not discouraged, however, by this condition of things. On the contrary, I rather enjoy the notoriety I have already gained as a representative of the Christianity and the better civilization of the United States of North America. The priests and the fanatical members of these churches may now feel proudly their numbers, their wealth, and their influence over the poor and ignorant masses of the people; but as I walk the streets among them from day to day, or call attention to my mission here, I have the consciousness that I represent a better system of religion and a better system of civilization than they can as yet even form a conception of, and that with the progress of time the order of things which they represent must pass away, while the order of things which I represent must be established."

FROM THE GERMAN FIELD.

BY REV. J. C. GRIMMELL.

Our missionary, Rev. S. Becker, reports a new chapel dedicated at *Logan*, Ontario. It is a stronghold of Lutheranism, and our feeble church had all it could do to hold its own against the onslaughts of aggressive opposition.

It was at this place where, sixteen years ago, the pastors of the Lutheran churches challenged the Baptists to public debate, which in due time took place in the church of the former, lasting two days. Our side was ably represented by the learned Prof. A. Rauschenbusch. The result was negative. There was no desire, thereafter, to draw issues with the representatives of believers' baptism.

The prophecy expressed at that time, "that the Baptist fanatics (Schwarmer) would not survive five years hence," was not approved by Providence, for the church now worshipping in a new chapel is yet more encouraged to abound in the work of the Lord.

May liberal-minded readers pardon an allusion to the fact that there is very little sympathy lost on the part of German Pedobaptists toward us. If they be our brethren in Christ the day is far off "for us to dwell together in unity," at least it appears so to be, judging from the tirades from Lutheran pulpits, and editorial workshops, against the worst fanatics under the sun, which are the Anabaptists, by which term they deign to honor us with mention. They claim to have learned it from Luther, whose strong terms of denunciation are quoted *ad nauseam* against us at every term. And few American brethren have any idea whatever of the opposition with which our missionaries have to contend from one end of the year to the other—opposition by good Lutherans, orthodox and sealed for heaven, though their lives be spent in the pursuit of sinful usury, or behind the bar of the nefarious beer saloon. Of course there are upright men in the church of which I write, but many a pastor revered as a modern edition of the original Luther, together with his leading church-officers, is wofully given to strong drink. But they are not Roman idolators, and thus are sure of Heaven!

There are as many German Lutheran ministers and school-teachers in the United States as there are German Baptists, which is something over thirteen thousand.

Though this be a digression, may it start some heart to think, and to pray that by the agency of the Home Mission Society scores of these deluded modern Pharisees may be won to the service of the truth as it is in Jesus, where now conversions of such are few and far between.

Rev. F. A. Petereit writes that the meetings at Winnipeg, Manitoba, are better than ever. Thousands of Germans are settling in this great northern territory where, as regards Winnipeg, it was ours for once to be "first on the field." There are stations opening up everywhere and our missionary has all he can do and to spare.

Chapels have been dedicated of late at Alpena, Mich., and Coal City, Ill.

Thanks to the generosity of Newark, N. J. Baptists, the Second German Church has obtained the title to their chapel, and Rev. A. Brandt, our active missionary, is expecting good returns.

Letters from the interior are filled with accounts of suffering from the severe cold, but many of these letters also bear grateful testimonials of great good received by gifts of wearing apparel, etc., from churches further east.

One of our missionaries reports having received two boxes and judiciously distributing the contents among needy neighbors scattered within a radius of twenty miles, applying to himself and family only the most indispensable articles. The condition of many of the frontier settlers is summed up thus: no crops; heavy debts; and only the promises of God to keep warm by. No wonder that the missionary whom God enables to verify some of those promises should find a readier access to hearts otherwise ice-bound as the solid winter streams.

NEWS AND NOTES.

Pioneer Work—Glad to Hear the Gospel.

Rev. S. E. Stearns, the veteran pioneer missionary of Northern Idaho, writes:

Permit me to suggest here, that whatever denomination shall have the sagacity to pre-empt this vast Territory, now sparsely populated, for Jesus, will soon have one swarming like bees in a hive with inhabitants, and, as I said to Bro. Blake years ago when Spokane Falls contained but a few hamlets and Cheney was building her first cabins, a penny now is worth more to us than pounds will be bye and bye.

I cannot forbear here giving you an account of my experience of the last few days.

At the request of Mr. Cairns, who had just been stirred by a Macedonian cry from one of his own members, removed to the Potlach country, I started out, and found the family from whom the cry came, learned the names of a number of others of like faith, among whom was that of an ordained minister of some thirty years of age, I believe, but very poor, and compelled to support his family by his daily toil that took him sometimes many miles, and for days and weeks, from his home. The distance was but a little over five miles, but the snow was so deep that it took me nearly a half of the day to reach him. Met a hearty welcome. By Monday night we had found twenty-one Baptists living within a radius of five miles of a central point, where there is a good school-house that for the present we can have for our meetings. These Baptists are for the most part very poor, having to leave their homes, and work by the day or month, as may be, for their support. It has seldom been my privilege to meet apparently a more intelligent and earnest number of Christian brethren and sisters than here. But such has been their circumstances, being newcomers, they knew not each other except in a limited degree. Some of them had become so disheartened that they had almost resolved that they would sell out their claims for what they could get, and go where they could enjoy under their own vine and fig-tree the worship of the sanctuary. I need not say that that is all changed now. I have agreed to meet with them on the fourth Sabbath in this month, hold with them a series of meetings, and expect to report one more Baptist church organized, with a pastor at home among them.

Pioneer Work.

WASHINGTON TERRITORY.—Rev. C. W. Rees, who has been doing pioneer work the past year in a growing part of the Territory, reports progress. The Roslyn church was assisted by the Church Edifice Fund in the erection of its house of worship. The report is a summary of his year's labors:

"On the first Sabbath of last January I organized the Ellensburg Baptist church with eleven members. Have had regular appointments there most of the year. I have also procured a good corner lot worth \$325, for a Bap-

tist meeting house. Hope to build next summer, as it is hard to make headway without a church house.

"I organized the Nanum church on the second Sabbath of last January with ten members. This church is eight miles east of Ellensburg in a fine farming region. In February we had a revival and a number of additions. Here we have had a Sunday school most of the summer and fall and have just got a \$20 library from the Baptist Publication Society. Here also we need a meeting house.

"At Lyons' school house, five miles from the Nanum church and ten from Ellensburg, in a thickly settled farming country, we have an "arm" of the Nanum church. Here also we had a revival and a number of conversions and additions last winter. We have lately organized a Sunday school at this place and procured fifty Sunday school books from Bro. E. G. Wheeler, our Sunday school agent, at Portland. Perhaps at no place on my field is a meeting house more needed than here. Often the people pack the house till the speaker can only get standing room, and sometimes all cannot get in the house.

"At Roslyn, which is twenty-eight miles from Ellensburg, on the N. P. R. R. toward the Sound, I preached my first sermon on the fourth Sunday in January, which was the third sermon ever preached in the place. On the fourth Sabbath in May, I organized the Roslyn Baptist church with seven members. The Northern Pacific Coal Company gave the church three good large lots near the center of town for a meeting house. The church resolved to build, and on the fourth Sabbath in August, just three months from organization, we entered our new house of worship with joy and thanksgiving. This is the first church building in the town, and is worth at least \$1,300, including lots. Here I wish to say that much credit is due Deacon John H. Stevens for his great assistance in this church enterprise. We have lately organized a Sunday school and procured from Bro. Wheeler a new library of fifty volumes, beside Testaments, etc., and the school is very flourishing, under Deacon John H. Stevens as superintendent. Roslyn is a little over one year old and has a population of 1,200 people. The N. P. Coal Co. employ 600 men, pay out \$40,000 per month, and ship 400 tons of coal per day.

"I am the only Baptist minister on the N. P.

R. R. from Cheney and Spokane Falls to Puget Sound, a distance of nearly 500 miles. I was on the field eleven months before I saw another Baptist minister, Bro. Teale.

"The work accomplished for the Lord Jesus on this new field, has been with many difficulties and small pay. I have received into these churches about fifty members by letter, relation, conversion and baptism. Not a Baptist paper was taken in the county last spring. Now about twenty copies of the *Pacific Baptist* are taken. Have preached over one hundred sermons, organized three churches and three Sunday schools, procured over 150 Sunday school books, and placed in the hands of these churches over \$1,600 worth of church property."

Looking After the Wandering Sheep.

Rev. W. D. Elwell, of Sedan, Kansas, writes with deepest gratitude of the most prosperous year the church has known since his connection with it. During the past three months he has administered baptism five times, and others are expected to come forward soon. "The work of the quarter has been accomplished at a great expense of travel. For some thirty-five days the meetings continued at the out-station. I went every day, and returned home after the service. Many days I rode, over hills and rocks, from fifteen to twenty miles, looking after young disciples and finding out the lost or wandering sheep, and many a time, as I was returning, the howl of wolves—mostly the prairie wolves, with now and then a gray one—would keep time to the sound of my horses' feet."

Hardships in Home Mission Work.

Rev. Thomas Dyall, of Beaver, Dak., says: "The farmers in these parts are in very trying circumstances. There has been a failure in the crops the past three years, the people are heavily in debt, and many on the brink of ruin, and it is only with great difficulty I can get them to promise to do anything. Were it not for the conviction that all my past work would be thrown away, I should abandon the field at once, for I feel that I am making too much sacrifice. At the same time the people are appreciative and intelligent, and need the consolations of the Gospel. We have had a number of blizzards of late; the last one was truly awful, many cattle being destroyed and lives lost. In

filling my appointment at Spencer I shall have to walk the whole of the way, as it is impossible to get a horse there, because of the enormous drifts of snow.

—Bro. J. B. Hutton, of Rushville, Neb., in writing about the severe struggle they have made to secure a house of worship, adds this: "When I was a student I expected to go to Burmah as a missionary, and of course thought of the sacrifices I would have to make. But I want to say that I am making sacrifices now for the cause of Christ as great as any I would have made had I gone. I have actually gone this winter without an overcoat that I might be able to do more toward building our house. The very thought of having a church house of our own, where we can meet regularly, makes this frontier country seem more like our Eastern home to us. No Christian fully appreciates the *value* and *blessing* of a church house until he settles on the frontier, where at first there are none.

A Great Advance.

CALIFORNIA.—One of the most gratifying results in recent missionary work in this State has been at Santa Cruz under the pastorate of Rev. T. M. Merriman, who began his labors there June 10th, 1886. It seemed almost a "forlorn hope." The meeting house "was a mile out of the way, by carriage and on foot, upon a bluff, seventy steps high." It was decided that they must "move, buy or build a house of worship in some suitable place in the city." A fund was started for the purpose. Chaplain Winfield Scott became deeply interested in the matter and when his regiment went from Angel Island, in San Francisco Bay, to spend the summer at Santa Cruz, he arranged to hold preaching services in co-operation with the pastor, in the Pavilion, where the regimental band and a union of city choirs were brought into service. Immense congregations assembled, and contributions amounting to \$500 were secured.

A lot having been purchased in the city, the house, after a journey of four weeks from the high bluff, was removed to the new location and the work of remodeling was pushed as rapidly as possible. It was dedicated November 20, 1887. Bro. M. says:

"From the most meagre house and situation, we have advanced to the best in Santa

Cruz. Our old house and lot were prized at \$600—our new one is worth \$6,000. Our congregation more than trebled, and increasing. Our Sunday school has a corresponding growth. Library from none to 375 volumes, gathered from friends East and the Publication Society, gathered almost wholly at the solicitation of Mrs. Rev. G. M. Merriman.

"In the midst of our work, in August, a gentleman, Mr. Calvin Gault, of Branciforte, a large and flourishing town of 2,000 population, just across the River San Lorenzo, from Santa Cruz, offered us a fine lot if we would build on it a chapel and start a Sabbath school. The chapel is built, a flourishing Sunday school and a donation of a \$10 library from the American Baptist Publication Society, and additional volumes, in all 100.

"This is an important interest, and if properly cherished, will, by God's help, grow into a self-supporting church.

"Besides the increased value of our meeting-house property to thousands of dollars, we have had additions by baptism and letter of some twenty members, and more than as many more who will soon come in."

A Great and Needy Field in Oregon.

Rev. G. W. Black, of Medford, in Southern Oregon, gives a graphic account of the extent and the religious destitution of the region in which he labors.

Embraced in the territory which I occupy are the Counties of Josephine, Jackson, Klamath and Lake, *twice the size of Indiana, and on this vast field I am the only minister of our denomination actively engaged in the work*, with the exception, probably, of Rev. W. E. Adams, at Lakeview, in the extreme southeast portion of the State.

Within this territory are the following important towns: Grant's Pass, the county site of Josephine County; Medford, Jacksonville, the county site of Jackson County; Ashland a manufacturing center; Linkville the county site of Klamath County; and Lakeview the county site of Lake County. Ashland contains a population of 1,700; Jacksonville contains a population of 800 or 900, and Medford has a population of 1,000, and Grant's Pass has a population of about the same, while Klamath County, with a population of fully 7,000, and

a territory as large as Rhode Island, has no minister of our church actively engaged in the work, and is almost entirely without religious influences of any kind.

The Southern R. R. Company contemplate running soon a line of road from Willows, Cal., to Lakeview, in Lake County. This road will run directly through Klamath County, and thus open for settlement a very rich grazing and agricultural district, which will be rapidly settled. Linkville, the county site, containing a population of seven or eight hundred, has but one church, a Presbyterian, and the only Sunday school which I discovered in the whole county. Josephine County, is almost as destitute of the Gospel as is Klamath County.

The towns of Waldo and Kerbyville, each containing a population of 250, and surrounded by mining and grazing districts, know nothing save dancing, horse-racing, gambling, and drinking. They have no preaching of any kind. Many young people here in these communities have heard no more than one or two sermons, probably, in their whole lives, and of Sunday schools they know nothing.

In Josephine County there is but one church house, and that is owned by the M. E. church, and is located at Grant's Pass. In Klamath County there is but one church house, and that is located in Linkville, and is owned by Presbyterians.

Now, the question that comes to me is, "How can you, in view of so much destitution, abandon this field?" And yet, how can I hold the field, give my time to the work, and go in debt, or let my family suffer? What must I do?

Omaha—Marvellous Growth—Missionary Work Therein.

Rev. F. W. Foster, city missionary for Omaha, furnishes some interesting reading concerning his important field.

During the past quarter I have sent for ten letters of dismission from other Baptist churches, and had the persons join churches in this city.

I have also found twenty-five Baptists in this city, whose names I have given to pastors who were nearest to them. Some of them have joined churches.

In addition to the above number I have found forty Baptists living on my own special fields,

i. e., in the northern part of Omaha, and at South Omaha, who had no church connection in this city. Some have joined at South Omaha, but most live in North Omaha, one and a half to two and a half miles from any Baptist church. These in the north part of city are engaged with me in the North Omaha Baptist missions.

Brother Secretary, were you ever in a new town, just springing up? where three years before your visit there was nothing but farms, but at the time of your visit a city of six thousand people, with dwellings, stores, manufactories, etc.* Water-works, railways, new school buildings, etc., springing up, as though being dug out of the earth? Such a place is South Omaha, at what is known as the Stock-yards. Such a place, where everything is in a formative state, there is little desirable society, but often come of the best of people. A single illustration of the influence of such society, and the good influence and help a church and pastor will exert. I could give many:

Last August I called at a fairly good little cottage, with some seven rooms in it. The lady was sitting at the door, looking at some cheap pictures a peddler was trying to sell her. It was afternoon, but the lady was in a most untidy condition, and the house was as untidy as its keeper. I was surprised to see there some pieces of nice furniture and a modern upright piano; but I was more surprised to find the lady was educated, and had been accustomed to refined society in Chicago. But she had reached a place that was *like the wilderness*, and though she had a servant to do her house work, there was an air of *abandon* which was truly pitiable. Do not blame the woman too harshly; her neighbors were all coarse. She saw no one but her husband that she could have any respect for, and rough society had made him rough. She expected to see no one who would care how she or her home appeared. She had reached a state of "don't care."

I told her of some pleasant people I had met in the town; invited her out to the school-

[*Yes, the Secretary has been through just such events and knows perfectly about the high-tide of worldliness and speculation in circumstances like these. The city of 6,000, however, in which he began his work, was cut out of a forest, and huge stumps were the statuary that adorned the streets in the outer portions of the city. In such a rush of affairs "the King's business requires haste."]

house to attend our preaching services; and the next time I called on her, there were marked evidences of refinement and care in her home. A few weeks after, she came before our church, and related her Christian experience, and I baptized her. Now her home is clean and tidy, and a handsome family Bible lies on the table, and is frequently used. She is a lady and a Christian, and one who will exert her influence in the Christian society of South Omaha.

The church brought together the people there who had self-respect, and has united them as friends and brothers and sisters. In that town, where the roughest elements from the "wild and reckless West" often met, there were twenty-six saloons, doing a business of \$50 to \$100 each, daily, last summer, *no church*, and only occasional preaching. Do you wonder that a lady, without special strength of character, should become disheartened, careless? If you had seen the place and the society there, you would have wondered that a lady *could live* for a year in such a place.

But improvements in society are rapid there, and though it may never be a desirable place to live, yet by the grace of God there will hereafter be a Christian society, which people of pure minds and hearts can meet with.

In this city, there was a great deal of suffering during the recent storm, and it often happens that I have calls for help from those who are utterly destitute. Some families were found by some of the brethren last week living, or rather *freezing*, in tents, without coal or wood or food. The Baptist pastors here, and your missionary, have relieved a large number of suffering people.

The Beth Eden Baptist Church edifice is completed—a model of neatness—and will be dedicated soon, *free of debt*, and without any appeal for money at the dedication. The earnest, loving pastor, Rev. H. L. House, and a loyal people, are happy.

Some thirty or forty of the Baptists in the northern part of the city, all of them a mile or more away from any Baptist church, will ask advice of the City Missionary Union concerning the organization of a new church. At the next meeting of the Union the church will probably be organized.

By the time my next quarterly report is required, I hope we will be able to report considerable progress in a church building at South Omaha.

Bohemian Mission, Chicago.

Rev. Dr. Haigh of Chicago writes:

Those who have watched with interest the beginnings of this important work will be glad to learn that on Friday evening, February 3, six Bohemians were baptized by our missionary, Rev. L. Lanyi, at the First German Church on Huron street.

This church is now enjoying a precious work of grace, in which already a large number have been converted. On Friday evening their house of worship was filled with a solemn and attentive audience, to which the pastor, Rev. J. L. Meier, preached. The six Bohemian candidates, who had been brought from their distant homes in the omnibus kept by this church for the use of its mission schools, related their experience to a committee of the church, Pastor Lanyi translating into German. A part of these experiences was afterwards repeated and further translated out of German into English for the benefit of a number representing the Committee on Foreign Population. These narratives were full of interest, and could not fail to impress those who heard them with the intelligence and sincerity of the four men and two women who gave them.

At the close of the regular service Bro. Lanyi and his wife were received on their letters, and the six who had related their experience to the Committee were received for baptism. Bro. Lanyi then read in Bohemian the account of the conversion and baptism of the eunuch, and prayed, after which he baptized the six in a manner most solemn and impressive, even to those who did not know a single word of the language.

The whole service was one of marked interest, and gave promise that the time is not far distant when, as Dr. Parker anticipated at the Social Union, letters missive shall be issued, inviting a council to recognize the First Bohemian Baptist Church of Chicago and of the United States. The friends of this mission may well "thank God and take courage."

Polish Mission in Detroit and Vicinity.

It is estimated that there are about 20,000 Poles in Detroit and vicinity, and that the number of Slavs in this country is about 700,000. For several months past Rev. Joseph Antoschewski, from Poland, has been laboring among

his countrymen in Detroit, under the auspices of the Lafayette Avenue Baptist Church. Dr. Henderson writes that he came to this country on the advice of brethren in Poland, and is highly recommended by Brother Alfand Schiewe.

Mr. Alf, the patriarch of the German-Polish work of Baptists, who has baptized about 2,000 converts, of whom Mr. Antoshevski is one, recently visited Detroit in the interests of this work.

Already a hymn-book has been published, and other matters relating to the beginnings of a new work have been accomplished. Though the Poles are Romanists and fanatical, yet the victories already achieved among them by the Gospel encourage us to expect success in this direction. Dr. Henderson says, truly:

"Here is a prolific race, swarming from an oppressed country, ignorant, riotous, dangerous to social peace. They are right at our doors. We must teach them. We must begin some time, and every day we neglect them the harder it will be to start."

The Woman's Baptist Home Mission Society of Michigan, through the liberality of one of its members, will co-operate in this work.

Indian Territory.

Rev. G. W. Hicks, native missionary at Anadarko, acknowledges the receipt of a barrel of goods and a communion set recently sent him, and says:

"I have also just received a barrel of second-hand clothing for distribution among members of my church. It was sent by the Woman's Baptist Home Mission Society, of Amesbury, Mass. Such things are very helpful here. The people are gradually adopting civilized dress, with the preparation of which many are unfamiliar; while not a few are unable to buy clothing. I could easily distribute several barrels more of serviceable wearing apparel of that kind.

"The holidays brought joy to our hearts in other ways, more permanent. While they afforded you a short relaxation of hard work, possibly, we were earnestly endeavoring to lead sinners to the acceptance of Him whose birthday inaugurates the holidays. Revival services were held from Thursday, December 22, 1887, to January 2, 1888. The Lord did work among us, to the edification of believers, and the awakening of unbelievers. Five have found Christ precious. I look for others to follow.

The Lord has been very gracious. We thank him and take courage. Pray for us."

—Rev. Daniel Rogers sends a contribution from one of his members "for the support of native ministers in the Cherokee Nation," and says: "It is the result of his laying by weekly during the past year for benevolent objects. The first of this year I preached on enlarging work for Christ, and made prominent the giving of one-tenth to the Lord. I know of one who has adopted the plan and others are thinking of it."

Baptisms.

Reports from missionaries received the last month show a good religious interest in many of the churches. Those reporting five or more baptisms are as follows:

John T. Farley, Scottsville, Kan., 8; A. W. Clark, Calvary Church, Omaha, Neb., 5; T. K. Tyson, Valparaiso, Neb., 7; N. F. Pierson, Swedes in Creston and Lucas, Iowa, 12; W. D. Elwell, Sedan, Kan., 13; C. B. Allen, Jr., Helena, Mont., 5; Harvey Linsley, Las Animas, Colo., 17; W. C. Shepherd, Clearfield and Tingley, Iowa, 58; J. R. Deckard, Mandan, Dak., 10.

CHURCH EDIFICE DEPT.

Church Edifice Notes.

—Concerning the new town of Wausau, Wisconsin, Dr. Halteman, our general missionary, writes:

"There is no encumbrance left on the chapel, and the church is left without the indebtedness of a single dollar. The church is a good deal more than joyful. The gift of the Home Mission Society, and the State Convention, inspired the beginning of the building, kept up the courage of the brethren, and enabled them to dedicate without the burden of a debt. Without this aid the building of the chapel would not have been undertaken. The Baptist Church of Wausau is now on as good a footing as any other church in the city, and with its neat and convenient church home its power for effective work for Christ is doubled. The help of the Home Mission Society in accomplishing this important

work is fully appreciated by the church and friends throughout the State. I hope the Lord will abundantly prosper this department of the great work of the Society."

This work could be duplicated continually in the West if we only had the funds to meet the demands.

—A good brother from a church in Nebraska, to which we made a donation to assist them to a house of worship, writes :

"The first of this quarter we were meeting in the court-house, but the sawdust and tobacco on the floor prevented us from singing much. As soon as possible we moved into our new church building, where we now have service and Sunday school."

These new churches in the West ought all to have chapels, where the people could sing without having their lungs filled with the dust arising from sawdust and tobacco.

—The Baptist house of worship at Mickasukee, among the Seminole Indians, has been burned down. Rev. Daniel Rogers, our general missionary in the Indian Territory, writes :

"This is a great loss to the church. The crops among the Seminoles have been almost entirely cut off for the past three years, and the people are very poor. I do not suppose they are able to do anything towards rebuilding, except perhaps they might haul the lumber, which would be no small job, it being eighty-five miles to the nearest lumber-yard."

It would take about \$350, with what the Indians could do themselves, to rebuild the house. Here is an opportunity for some of our strong churches, which wish to do something for the Indians, to help a poor and worthy people.

—Rev. G. W. Huntley, of North Dakota, says :

"We need a dozen chapels built immediately. The cause in North Dakota is suffering because we lack houses of worship and have not the means to build them."

Many of the fields in the West are as needy as North Dakota, and yet many of our pastors think it is hardly worth while to take collections for the Church Edifice Department of the Home Mission Society.

—The colored church at Chanute, Kansas, which was aided a few years ago from our Church Edifice Fund, sends a contribution to aid other churches, and says :

"We are sorry that we are not able to donate

more, and, if you wish, we will send another collection in about three months. You were a friend to us in time of need, and we want to help your fund whenever we can."

—Miss Kittie Chauncey, of Gloverville, N. Y., sends a contribution designated for Church Edifice work, and writes as follows :

"A class of eight boys, from four to seven, which I have the pleasure of teaching in the primary department of our Sunday school, decided the first of September that, as a class, they would send an offering on January 1st of each year to the Church Edifice Fund. They began saving pennies, and now have \$4.15, which they wish me to forward to you."

This gift from these little ones is highly appreciated, and will help to start a church in far-off Nevada, where now there is only one Baptist house of worship in the whole State. Soon we shall call on all the Sunday-school children to help build chapels in the West for churches and Sunday schools who now have no place in which to meet.

—There is a spot down in Gloucester County, Virginia, where the colored people are somewhat behind those of many other sections, in progress. Rev. Reuben Berkely went among them as a self-appointed missionary, teaching school during the week for a scant support and preaching to the people on Sundays. In this way he has succeeded in building up a small Baptist church, and commenced to build a chapel suited to their simple style. Of course the people had very little money, and the work soon came to a stop for want of material. A good sister in New Jersey, hearing of their needs, sent us \$50, asking our Board to make a gift of \$100 to the church. The case was investigated, found worthy, and the donation granted at our last Board meeting. A check was sent on, and the hearts of the pastor and people made to rejoice in seeing their house advancing to completion. How often we could repeat this if we had funds enough in this department.

—Bro. R. R. Sadler, a missionary at Wayne C. H., W. Va., after giving a thrilling account of the trials of the church in meeting from place to place without any fixed home, and then relating how they were able to build by aid of a loan from our fund, says :

"I want to acknowledge our gratitude to the Loan Fund of the Home Mission Society, which enabled us to build. Some say it is a hum-

bug; that money can be borrowed anywhere for less per cent., etc., etc. Let such try borrowing money on church property, and they will learn something. I have learned by actual tests, often made, that money-lenders have two objections to lending money on church property: 1. They have an aversion to distressing a church by foreclosing a mortgage. 2. Church property is, as a rule, hard to sell."

—Bro. Proper, our General Missionary in Kansas, furnishes the following items:

Thirty of our mission churches in Kansas, where aid is voted to sustain the preaching of the gospel, have no meeting-houses. One church has moved its place of meeting three times since its organization last July; another cannot have morning and evening services. Some churches meet in halls, others in school-houses, and others in rented churches.

The money invested for preaching does not bring more than half the results it would if we had comfortable houses of worship.

Of the 107 new white churches organized during last two years but very few have meeting houses yet.

WOMEN'S SOCIETIES.

THE WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—MRS. L. B. AUSTIN, 96 Tremont St., Detroit.
Corresponding Secretary—MRS. S. A. GIBSON, 401 Lovell St., Kalamazoo.
Treasurer—MRS. WM. A. MOORE, 1015 Woodward Ave., Detroit.
Supt. of Mission Bands and Young People's Work—MRS. A. B. STEVENS, Ann Arbor.

QUARTERLY REPORT.

While we come far short of meeting the demands for earnest, consecrated service, yet we are encouraged in the advance made upon the unoccupied fields of our State. As we read of the cheerful self-sacrifice of our missionaries as they travel, in spite of cold, snowstorms, or mud, to meet their separate appointments amid alternating encouragements and discouragements, we feel that to give sparingly or grudgingly to these laborers would be a sin unwillingly tolerated.

One who has been two years on a new field writes: "I am still extending our lines; have opened one new field, where I have preached twice, and two weeks since went out and organized a Sabbath school of forty members, furnishing them with three months' supplies. They have long wanted me to go to them,

but I did not see how I could. I have also promised another regular appointment nine miles out, which looks promising. I am not likely to rest much on this field, with my four regular preaching places outside of the village. Thanks to His name, God gives the needed strength for the pressing work."

Another writes: "Our building, though unfinished, is of great service. Rev. Mr. Davis, pastor of South Boardman Baptist Church, is doing good work. Some of our incredible burden has been removed to his broad shoulders, and none too soon, for my own strength would soon have been exhausted by the hardships that seemed to be necessary to the prosperity of the cause. Now I am hopeful that God will build up this great field, and dot it with New Testament churches all the way from Reed City to Petoskey. We are about to organize a church ten miles from here. It gives us a heart-ache to see the whiteness of this great harvest field and the scarcity of laborers."

Our Society are hoping to take up mission work among the Poles. The missionary is not to confine himself to one place in his labors among this people. At Manistee there are six thousand Poles, and in Detroit there are twenty thousand, beside other places in the State where he would find work among his people. We feel that we ought to give them the Word of God and throw about them Christian influences.

Our work among the young people was never more promising than at the present time, and none can be more important. The rapidly increasing demand for Christian labor in our country will require earnest, consecrated, intelligent leaders, who have been educated in systematic methods of work.

A letter from Rev G. W. Huntley, dated January 6th, tells what Home Mission work is doing for our country. He says: "We have abundant reason to thank God for the work done in Dakota. The unexpected has taken place. Last November sixty-four counties voted against the sale of intoxicating liquors. Prohibition has swept our country like our prairie fires in autumn. Cass County, the most populous in the Territory, carried it by four hundred majority. This new law has just come into effect this week—the week of prayer. Fargo, with its ten thousand people, rejoices. Sixty saloons that existed here are closed. This is remarkable in a new Territory, where the saloon-keepers were the pioneers and whiskey had pre-empted its supposed rights, where the inhabitants are from every people under heaven, that in the first contest prohibition should be so overwhelmingly victorious. While we thank God and take courage, we expect the work is but just begun. 'Eternal vigilance is the price of liberty.' To maintain our freedom from the saloon power and the drink demon will cost yet greater effort. But the idea that it was possible to have such a victory at the polls shows the worth of Home Missions in the West. Missionaries and mission churches have under God

wrought gloriously, and Dakota, not yet a State, is placed in the van, and leading older communities in ridding our common country of the saloon and its train of evils. While laboring for this end the missionaries have also been loyal to the Master in preaching a pure Gospel and winning souls to Christ. The Gospel is the power of God to save, and must save our country. The church is the salt of the earth. We are planting it in Dakota. Here it must grow and flourish. Lately I have been hard at work in trying to complete the five new meeting-houses in process of construction. On December 11th, after many days of pushing the work, I preached the dedicatory sermon of the new house in Bottineau. Others will be ready soon to open, but we are having a hard struggle for means.

"We are having a glorious outpouring of the Holy Spirit at Mandan. Ten already baptized. We are still needing six more men for North Dakota. We are asking God to send them here. We must organize as soon as possible at Minot, a new town of eight hundred inhabitants, and growing. Good Baptist material there for a church. I am waiting for the right preacher for the place. The new year has come, and we expect a larger immigration to Dakota than usual, which means more work for the Home Missionaries. New lines of railroad are already projected, that means a new town for every six miles of new road, to call on us for church organization and means of grace. There is progress here, and to be living here at work for the Master at such a time as this is glorious."

RECEIPTS FOR THE QUARTER.

Eaton Rapids, \$11.23; Eaton Rapids Band, \$5.00; Big Rapids, \$4.00; Alpine and Walker, \$7.00; Miss S. Clark, Grand Rapids, \$1.00; Rives Junction, \$5.00; Ypsilanti, \$3.00; Wheatland, \$1.50; Tekonsha, \$1.00; Bronson, 50c.; Howell, \$10.00; Salem, \$12.00; Northville, \$5.00; Detroit, Warren av., B. H. \$1.70; Ceresco, \$10.00; Plymouth, \$2.75; Ovid B'd, \$4.99; Pentwater, \$5.00; Hesperia, \$1.75; St. Johns, \$1.00; Owosso, \$7.50; Shiawassee Coll., \$1.50; Traverse City Y. L., \$8.00; Thank Offerings, \$24.79; Nowell, \$5.00; Litchfield, \$3.65; Allegan, \$4.26; Schoolcraft, \$1.60; Schoolcraft, Y. P., \$1.00; Plainwell B'd, \$2.00; Miss Mainwaring, \$1.50; Deekerville, \$2.25; Clinton Ave., B. H., \$2.20; Evening Coll., Convention, \$20.19; Tecumseh T. B., \$2.75; Worth, \$2.00; Highland P. G., \$14.27; Coldwater, \$8.62; Lansing, \$10.97; Detroit, 1st German, \$5.00; Parshallville, \$9.00; St. Ignace, 50c.; Detroit, 1st, \$51.63; Detroit, 1st Hand, \$3.06; Mrs. O. S. Geely, \$5.00; Mrs. L. B. Fox, \$1.00; Mrs. W. C. Colburn, \$5.00; Mrs. W. R. Harmout, \$1.00; Mrs. S. Grant, \$1.00; Mrs. C. C. Bowen, \$5.00; Mrs. L. B. Austin, \$30.00; Mrs. Wm. A. Moore, \$5.00; South Saginaw, \$8.50; Lenton, \$3.50; Tuscola, \$2.00; Allegan, \$2.19; Hudson, "Busy Bees," \$5.00; Perry Band, \$6.55; Bay City, Tremont Ave., \$5.00; Hudson, \$4.00; Adrian, \$10.00; Jackson, \$6.54; Jackson, A Friend, \$10.00; Parma, \$3.00; Parma B. H., 50c.; Pt. Huron, \$10.00; Mrs. J. T. Thornhill, \$10.00; Mason, \$7.50; Three Rivers, \$10.00; Galesburg, \$2.30; York Y. L., \$2.10; Eastport, \$2.00; Cassapolis, \$2.25; Detroit, 12th St., \$4.42; Detroit, 12th St., L. Bearers, \$2.50; Climax, \$4.00; Mrs. Kent and Hulett, \$1.00; Battle Creek, Independent B'd, \$10.00; Lawton, \$5.50; Grass Lake, \$10.00; Rome rd, \$3.50; Detroit, 18th St., \$8.50; Ganges, \$10.00; Detroit, Clinton Ave., \$10.00; Kalamazoo, \$44.00; Greenville, \$1.87; Owosso, \$4.58; Milan, \$2.50; Harrisville, \$5.00; Romeo, \$2.76; Plainwell, \$9.17; Mrs. H. S. Pingree, \$5.00; Bad Ax, \$1.13; Bad Ax S. S., \$1.87; Whitehall, \$5.00; Sand Beach, \$4.00; Litchfield, \$3.95; Detroit, Woodward ave., \$26.62; Detroit, Woodward Ave. S. Y. P., \$5.95; Coldwater, \$5.00; Total, \$681.70.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

Ten years ago, the Baptist women of New England undertook to lift up the standard of the Cross among the degraded, ignorant women of the South and West. For some years before this, the eyes of these women had been turned toward foreign lands, where, amid the dense darkness of ignorance and superstition, they had lighted many fires which were burning brightly for Christ. The plaintive cry which came to them from the women of Mexico, Indian Territory, and the colored women of the South, brought clearly to their minds the words of their divine Lord: "These ought ye to have done and not have left the other undone," and they hastened to carry the gospel to the women of their own loved land. During these years the women of the churches have given freely of their time and money for the furtherance of this work, and we say with gratitude, "What hath God wrought?" The work has been accomplished mainly by sending to these degraded, ignorant people Christian teachers. The first aim of each teacher is the conversion of her pupils. Beside the knowledge gained from books, these girls are taught practical housework, sewing, typesetting, etc., etc. Our Society is supporting seven teachers at Spelman Seminary, Atlanta, Ga., one at Beaufort, S. C., two at Louisville, Ky., two at Richmond, Va., two at Salt Lake City, one at Wayland Seminary, one at Benedict Institute, Columbia, S. C., three in Indian Territory, four in Mexico, one in Kadiak Island, Alaska, and one at Fresno, Cal.

The policy of the Society from its organization has been to keep out of debt. Although many urgent appeals have come to us during these years, we have for lack of funds taken up only what seemed most needful.

At this time, however, the Society is passing through a trying period in its history. Early in January, 1887, the school-house in Salt Lake City was burned. It was a wooden building, and the insurance upon it but \$1,500. It seemed necessary in rebuilding to put up a brick structure. With much sacrifice the Baptists of Salt Lake City raised \$500, and at our annual meeting, held in Providence, R. I., May, 1887, \$500 more was pledged for this purpose. The building has been erected, but we found it necessary to pay a bill of \$500 for stoves, seats, etc. We could not give up our work in this city of sin and ignorance.

In June, Union Hall, in Atlanta, Ga., was also burned. This was an old wooden structure used as barracks in time of war. It had been so arranged as to meet the needs of the school admirably, but was insured for only \$3,500.

It was considered unwise to erect a new building of wood in the city, if permanence was desired. After careful consideration the Home Mission Society decided that a new building would cost from \$12,000 to \$15,000, and appeals were sent out through all New England for funds for this object. These appeals have been continued since July, and nobly have the people responded. In the effort to rebuild Union Hall the general work has suffered. Any person reading the receipts of the Society in the *Echo* during the past few months, would feel assured that money enough has been raised each month to cover all expenses. So much of this money, however, has been designated by the donors for other purposes, that not enough has remained for teachers' salaries.

With anxious hearts the Board has met from month to month, since September, to look over expenditures and receipts. The usual receipts of the Society admit of its supporting the present number of teachers, but the fires at Salt Lake City and Atlanta have so diverted funds, which usually we are at liberty to use for salaries, that a question has arisen, "Shall we recall any of our teachers? If so, which one?" At last, after prayerful consideration the Board has decided to appeal to the women of the churches. We need \$1,000 above our usual receipts before the annual meeting in May. Will not each auxiliary do its part in securing this amount? The plan which the Board would suggest for raising these added funds is this: Let every Baptist woman in New England have a "Self-Denial" week. By this we mean, let each woman go without some thing which she is accustomed to have, but which is not absolutely necessary, and place the money by itself to be given for this purpose. It may be horse car fares, some luxury upon the table, some article of dress, a concert or lecture, which may be given up. As the money for each separate denial is laid aside, let a loving word of dedication go with it, as well as a prayer that the denial be owned and blessed of God.

We would suggest the first week in March as the "Self-Denial" week. The first day of March is Thursday, the day upon which the Board holds its monthly meeting. This day will be observed by them as a day of special prayer for all the auxiliaries of the Society, as well as the schools and teachers.

We would also suggest that Thursday afternoon, the 8th of March, be observed as a time of special prayer by each auxiliary in New England. At that time the result of the week's denial can be made known. These offerings should be kept entirely distinct from the mite boxes, but as we meet to pray and talk over the work upon this day, some may have special experiences of blessing, because of the self-denial used. Let this be a week of consecration and prayer, as we try to remove the obstacles out of the way of Christ's work.

Let us forget that the self-denial is for a Society, or an organization, but only remember it is for His sake

who says: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done unto me."

For the Society,

MARY C. REYNOLDS, *Cor. Sec.*

RECEIPTS FOR JANUARY.

Maine.....	\$295 13	Connecticut.....	199 83
New Hampshire.....	78 00	Precious Jewels.....	2 50
Vermont.....	81 29	Miscellaneous.....	773 92
Massachusetts.....	1,383 23		
Rhode Island.....	170 00	Total.....	\$2,983 40

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President—MRS. FRANCIS WAYLAND. *First Vice President*—MRS. WILLIAM H. D. DISBROW. *Second Vice President*—MRS. E. S. WHEELER. *Third Vice President*—MRS. G. H. SMITH. *Secretary*—MRS. W. H. ELKINS. *Treasurer*—MRS. J. V. GARTON.

The Quarterly Meeting of the Woman's Baptist Home Mission Union of Connecticut, was held in the Broad Street Church, Meriden, Thursday, January 26th. Although the day was extremely cold, there was a good attendance, and we hope another step in advance was made in Home Mission work. An interesting Bible reading, drawing lessons from both the old and new Testament, showed us the value of small things, and the large results if used in the Master's service. It was the key-note of the whole meeting. Reports from Circles showed that many hands had been busy preparing material and filling barrels to send West. Letters from the recipients were intensely interesting, giving an account of their work and the trials they meet with.

One brother writes as follows:

"My field of labor is large, consisting of Miner County and McCook County. I have churches in both these counties and three out-stations. In McCook County, in the town of Spencer, I am building a very neat, commodious house of worship, so I shall not have to preach so much in school-houses. We are being aided by the Church Edifice Fund of the Home Mission Society, or we could not have undertaken so great an enterprise, as it is going to be a great struggle, owing to the failure of the crops in these parts. Yet we trust to pull through with the Divine blessing. This makes the second house of worship I have been able to build since I have been in Dakota. I have organized three churches, and in one way and another accomplished a vast amount of work for the Lord.

But there is so much to be done in a new country, and so few to do it, I often think of Christ being moved with compassion when he saw the multitude as sheep without a shepherd. There are people here even without the Word of God in their homes, not having heard a Gospel sermon since they came into

the Territory. It is a part of my work to find them out and preach to them Jesus!

I am very thankful to say that my work has been very much blessed, and though I have many trials, and often have to be from my dear family, I am happy in it. It is glorious work to be the means of saving souls. What I especially need is more faith and more courage to go forward at the Master's command and take possession of the land in the name of our great King."

In a letter from his wife, in speaking of their privations, she says:

"Oh! how much we need the sympathy and help of churches to help us bear the burdens that we have to bear. I could tell you of some of our trials, but where shall I begin? I might tell you of our needing the commonest necessities of life. I could tell of weeks together when meat has not been on our table, and tea and sugar are luxuries we cannot afford. There is not another Baptist meeting for twenty miles. We are doing all we can to establish New Testament churches and Sunday schools."

—A letter from Mrs. Becker always finds a welcome at our meetings, and one read at this time was no exception, as she told us of her increasing interest in her work and the joy she has in helping those who are daily under her care and instruction.

—While there is a deep interest in the work both West and South, we do not forget the needs of our own State. A very interesting paper on State work, entitled "What Is Left Undone," was prepared and read by Mrs. Cadman, showing us that there is much need of mission work at home.

Mr. Ritzmon, a German missionary, followed with a spirited address, giving us an account of the needs of the Germans in the State. He begs us to pray for them, that they may be converted, and thus add to their other good characteristics Christian citizenship. With such a large percentage of foreigners in our population, we are reminded that we need to be very vigilant at home. Only from Christian homes can we send out the Gospel of Christ into the busy, rushing towns of the West.

—Ministers and teachers must go forth full of the power and truth of the Gospel of Christ. We stand behind them banded together in prayer, giving of our means as the Lord has prospered us.

Let us not fail them in their hour of need.

MRS. W. H. ELKINS, *Secretary*.

WOMEN'S BAPTIST HOME MISSION SOCIETY,
2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLEV, 2338 Michigan Ave., Chicago, Ill.

NOT A SENTIMENT, BUT A SERVICE.

At a recent meeting of Temple Builders in Chicago, the subject of the evening was: "The Freed People."

Interesting facts and instructive statistics were given by a member of the organization, concerning the schools operated by the American Baptist Home Mission Society. This was followed by a talk on "Field Work" as conducted by the Women's Baptist Home Mission Society, showing the methods employed in house-to-house visiting, sewing schools, temperance work and Sabbath services, also suggesting the intimate relation of school and field work. The concluding address was by the Rev. Wm. Haigh, D.D., District Secretary of the American Baptist Home Mission Society. Of the many excellent points presented by Dr. Haigh, but one can be noted in this connection. He said: "The humility exemplified in the life of Christ and enjoined by himself and his apostles, is not a sentiment but a service." The requirement is not met by a "state of mind" that may be described as humble, unless accompanied and made manifest by humility of SERVICE. In support of this proposition, reference is made to the words of our Lord, "I am among you as he that serveth," and "If I your Lord and Master hath washed your feet, ye also ought to wash one another's feet, I have given you an example that ye should do as I have done to you." Truly "He made himself of no reputation and took upon him the form of a servant." That the Apostle Paul followed this example of humility in service, we are assured: "These hands have ministered to my necessities and to them that were with me. I have shewed you how that so laboring, ye ought to support the weak."

In the most vivid picture that has been given of the general judgment, when the Son of man shall sit upon the throne of his glory, the verdict of the Judge is made to turn upon this same point of actual humility of service. Whether or not the "least of these my brethren" have been fed and clothed, ministered unto in sickness, kindly welcomed when coming as strangers, decides the momentous issue.

This kind of service is at once the humblest and the most exalted. Its theatre, the tenement house, the cabin, or forsooth, the wigwam; its utterances, not to the multitude, but in modulated tone above the pillow of the sufferer—or to the weary homesick stranger: its deeds often performed in weariness and painfulness, yet wrought in Christ's name, all are lifted to the sublime and only point of unity with the eternal "humility of service."

It has seemed appropriate and in harmony with the above to give such extracts from recent letters as will set forth this line of work, as carried on by our missionaries, and rarely reported in press articles.

Miss Jackson writes of their usual Christmas dinner for the poor; about seventy were fed, and those who were unable to be present, had the dinner taken to them. She says, concerning one of the women

who had been quite ill: "When I went in to see her, her first words were, 'I can't go this week to the lesson, and I'm mighty sorry.' While I was building a fire and making her some tea, I realized as never before, how little she had to make her life pleasant and did not wonder that the meeting was a bright spot to her, or that she made such an effort after her hard day's work to get there. I was glad I had some garments to make her and the little ones more comfortable. After reading the lesson from the Bible, and doing what I could for her, I left, thinking how little we could do for these poor mothers if we did not go into their homes and see their needs."

Miss Seils—"The weather has been unpleasant, damp and cold, yet we are thankful the Lord did not send us Dakota weather. My health has been very good, so I could go on my way from house to house, often long distances, carrying heavy bundles to clothe the poor, and then come home, eat supper, and go to meeting night after night, and after meeting often stay late talking with those who are inquiring the way of life. After such day's work one would think rest would come to you soon—but no, there are a hundred things to think of—plans to make for this or that part of the work; souls who wished to be remembered. But after all, how sweet it is to lean on the Saviour's breast, there to rest, though the eyelids are not closed and as the angels look down upon us, I think they find none in all the earth happier than the missionaries, for their day's work is for Jesus."

Miss Sandberg—"My work has been of various kinds. One Sunday morning a man came over to the house quite early—his wife was very sick, he thought she would die. I went over and stayed with the children while he went for the doctor, and about the time when I had to be in the Sunday school I got a girl to come and stay. I just tell this to show in how many different ways people depend upon us."

Miss Wintlund (Danish)—"I am trying in every way to lighten the burdens of my fellow beings, to brighten the homes, and ease the sick and weary. I have spent many afternoons down at the Relief Society for the poor, getting wood, groceries, etc.; have carried bundles of clothes to them from many different places; have washed and scrubbed for the sick. Today I have been out working for a poor sick family—small children, and no one else to do it. I could not leave them in their dirt and misery. Well, one whole day has gone for that, yet it seems to me that the Lord is pleased even with such service, when it can lighten a burden. Many times girls come to me and want me to help them find a place to work. They are new comers, cannot talk, and are not acquainted. I must spend time with them, helping them get work."

Miss Maria Janes reports for a single month the disbursement of 235 garments, meal, coffee, meat

and other supplies. These are but incidents of the work, as the usual number of meetings and schools are reported.

A BUILDING FOR THE MISSIONARY TRAINING SCHOOL.

The conviction that this school ought to be furnished with a comfortable building, and that the denomination would respond to an appeal for the necessary funds, led the Society at its Tenth Annual Meeting, held May 24-25, 1887, to instruct the Executive Board to take measures for the erection of such a building. The entire cost, including necessary grounds and furnishing, is estimated at \$50,000. This sum is apportioned to different States as follows:

New York, \$15,000; Pennsylvania, \$10,000; Illinois, \$10,000; New Jersey, \$5,000; Ohio, \$2,500; Indiana, \$2,500; Wisconsin, \$1,000; Minnesota, \$1,000; Iowa, \$1,000; Kansas, \$500; Nebraska, \$500; Frontier States, \$1,000—Total, \$50,000.

There is no uniform plan suggested for raising these amounts. "Whosoever is of a willing heart, let him bring an offering." Thus far, contributions and pledges have been made in sums ranging from ten cents to one thousand dollars each. Friends who desire further information can obtain it by conferring with State Vice-Presidents, officers of City Unions, Associational Directors, or the Corresponding Secretary of the Society. All funds for this object should be sent to the Treasurer, Mrs. R. R. Donnelley, 2338 Michigan Avenue, Chicago, Ill.

Notes.

The resignation of Mrs. B. P. Ward, of Rochester, from the Vice-Presidency of Western New York, is a great loss to the work in that district. Her eight years of service have told in excellent results. Protracted illness, and a prospective sojourn of several months in California, have made it necessary for her to yield this work to other hands.

Mrs. C. R. Blackall declines the Vice-Presidency of Eastern Pennsylvania. In response to the letter from the Board asking her to assume this work, Mrs. Blackall speaks of her earnest and hearty sympathy, her desire to promote the interests of the Society, but feels that she cannot give to the Vice-Presidency the time and strength that are requisite to successful work.

Several missionaries have been detained for some months from their fields on account of illness. Among the number are Miss Ella L. Brainard, Miss Ida M. Clough, and Miss Belle C. Harris. The latter will probably never be able to resume the work to which she has given the most devoted and heroic service. From her home in Joliet, the pastor writes of her rapidly failing strength, and her desire to be "with Christ."

TREASURER'S REPORT FOR JANUARY, 1888.

Alabama.....	\$ 2 50	New York.....	\$717 90
Colorado.....	1 00	New Jersey.....	180 00
Dakota.....	10 00	Ohio.....	89 77
Indian Territory.....	5 00	Pennsylvania.....	650 24
Indiana.....	78 73	Tennessee.....	29 60
Illinois.....	385 56	Wisconsin.....	48 03
Iowa.....	81 75	Baby Band.....	19 35
Kansas.....	96 55	Missionary Gardeners.....	4 66
Louisiana.....	5 20	Mite Boxes.....	5 76
Miscellaneous.....	62 30	Photographs.....	0 25
Michigan.....	12 00	Tidings and Publica-	
Minnesota.....	102 40	tions.....	205 78
North Carolina.....	2 00		
Nebraska.....	15 65	Total.....	\$2,811 98

MRS. R. R. DONNELLEY, *Treasurer.*

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
George H. Page,	East Enosburg, Vt.,	Jan. 25
Welcome Bates,	Haverhill, Mass.,	Jan. 11
Frank M. Goodchild,	Amenia, N. Y.,	Jan. 11
William H. Wallace,	Crawford, N. J.,	Jan. 31
H. L. Morris,	Pleasant Grove, W. Va.,	Nov. 29
William Simpson,	Davistown, Ky.,	—
G. Mason,	Davistown, Ky.,	—
W. D. Joiner,	Brownsville, Tenn.,	—
R. T. Gray,	Fayetteville, N. C.,	Jan. 15
W. G. Hawkins,	Gainesville, Ga.,	Jan. 15
G. R. Battle,	Gainesville, Ga.,	Jan. 15
E. O. Eagy,	Columbia City, Ind.,	Jan. 20
James A. Bantz,	Muncie, Ill.,	Jan. 18
J. H. Black,	Silver Springs, Mo.,	—
C. N. White,	Mt. Zion, Mo.,	Jan. 4
Jesse J. Cunningham,	South Leon, Texas,	Dec. 11
D. Y. Bagby,	Lancaster, Texas,	Jan. 1
James Pantet,	Mulberry, Kansas,	Jan. —

CHURCHES ORGANIZED.

PLACE.	DATE.
Farmersville Station, N. Y.,	Jan. 12
Gilkerson, W. Va.,	Jan. 13
Beulah, W. Va.,	April 9
Durham, N. C., Second Church,	Jan. —
West Union, S. C.,	Jan. 5
Eustis, Fla.,	Dec. 25
Allendale, Miss.,	—
Glenallen, Miss.,	Jan. 8
Hammond, Ind.,	—
Englewood, Ill., Covenant Baptist Church,	—
Bancroft, Iowa,	Jan. 16
Pleasant Hope, Mo., Mt. Calvary Church,	Dec. 31
New Harmony, Mo.,	Nov. 5
Old Round Rock, Texas,	Dec. 10
Champion, Neb.,	Dec. 3
Lavacca, Neb., Sisseton Baptist Church,	Dec. 18
Caddoa, Colo.,	Dec. 17
Palms, Calif.,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
West Halifax, Vt.,	Jan. 4
Willimansett, Mass.,	Jan. 24
Lynn, Mass., Union Baptist Church (Colored),	Feb. 5

Bath, N. Y.,	Jan. 18
Farmersville Station, N. Y.,	Jan. 15
Clinton, N. J.,	Jan. 11
Key East, N. J.,	Feb. 2
Pine Flat, Pa.,	Jan. 1
Streator, Ill.,	Dec. 25
Barry, Ill., Mt. Zion Church,	Dec. 10
Wausau, Wis.,	Jan. 8
Red Oak, Iowa,	Jan. 8
Delphos, Iowa,	Jan. 20
Georgetown, Mo.,	Feb. 12
La Grange, Mo.,	Jan. 29
Bronson, Kansas,	Dec. 25

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Henry A. Hart,	51,	Portland, Me.,	Jan. 13
J. D. Rossier,	62,	Boston, Mass.,	Jan. 2
Lewis Colby,	79,	Cambridge, Mass.,	Jan. 6
G. W. Bosworth, D.D.,	69,	Wakefield, Mass.,	Jan. 19
Alfred S. Patton, D.D.,	62,	Brooklyn, N. Y.,	Jan. 12
Nathan Sheppard,	65,	Saratoga Springs, N. Y.,	Jan. 24
J. W. Spoor,	77,	Horse Heads, N. Y.,	Jan. 2
Levi G. Beck,	76,	Philadelphia, Pa.,	Jan. 17
William B. Shaw,	—	Johnston, S. C.,	Jan. 28
Patrick H. Mell, D.D.,	—	—	—
LL.D.,	73,	Athens, Ga.,	Jan. 26
John A. James,	—	Forsyth, Ga.,	—
William D. Spaulding,	80,	Withamsville, O.,	Jan. 11
M. Shank,	82,	Litchfield, O.,	Jan. 5
J. H. Hughes,	60,	Charleston, Ind.,	Dec. 30
Brainerd Kent,	85,	Chicago, Ill.,	Jan. 29
Henry Clay Beals,	52,	Plymouth, Mich.,	Jan. 8
G. W. Gethings,	—	Schell City, Mo.,	Feb. 1
J. M. Harris,	57,	Pottsboro, Tex.,	Jan. 17

Home Mission Appointments

IN FEBRUARY.

The following new appointments were made:

Rev. George Bowman, Anacostia Church, Washington, D. C.
" J. Antoschevski, Poles in Detroit, Mich.
" N. J. Nylander, Swedes in Ogema, Wis.
" J. W. Luke, Stillwater, Minn.,
" J. M. Flodin, Swedes in Burlington, Iowa.
" E. G. O. Groat, Carroll, Iowa.
" August C. Zellhoefer, Audubon, Iowa.
" Robert Carroll, North Western Iowa.
" John P. Sundstrom, Swedes in Des Moines, Iowa.
" James B. Murch, Missouri Valley, Iowa.
" J. W. Butts, Derby, Kans.
" W. A. Biggart, Horton, Kans.
" A. D. Wirtz, Oberlin, Kans.
" D. C. Ellis, Yates Centre, Kans.
" T. R. Stitt, Gypsum City, Kans.
" James S. Cox, Gettysburg, Dak.
" Charles W. Springer, Boulder, Colo.
" W. W. Dewey, South Pueblo, Colo.
" J. D. Burr, Yuma and vicinity, Colo.
" A. A. Layton, Las Vegas, New Mex.
" J. W. Henry, Wadsworth and Pyramid Lake, Nev.
" Samuel E. Stearns, Palouse Association, Wash. Ter.
" Rev. A. M. Allyn, Destitute Churches in East Wash.
" Trinidad Armendariz, Camargo and Mier, Mex. and vicinity.

The following re-appointments were made:

- Rev. C. P. Sheldon, D. D., District Secretary for New York and Northern New Jersey.
 " John C. Williams, Richland Centre, Wis.
 " F. Bower, West Union, Iowa.
 " George Swimmer, Fourteen Mile Creek, Ind. Ter.
 " C. H. Wareham, Marion, Kans.
 " Thomas Dyall, Spencer and Beaver, Dak.
 " Robert J. Tyrrell, Ludden and Oakes, Dak.
 " P. H. Harper, Clarke Co., Wash. Ter.
 " James Cairns, Colfax, Wash. Ter.
 " Samuel W. Beaven, Puyallup, Wash. Ter.
 " F. T. Trevino, Monterey, Mexico.

The following Teachers were appointed:

- At Seminole Academy, Sa-sak-wa, Ind. Ter.—Miss Haysie Watkins.
 At Chinese Mission School, San Francisco, Calif.—Miss Eliza Willis.

Church Edifice Grants.

IN FEBRUARY.

By Loans,	9
" Gifts,	6
Total number of grants,	15

LOCATION OF CHURCHES AIDED.

Spencer, Dakota.	Derby, Kan.
Willow Springs, Mo.	Climax, Kan.
Botineau, Dakota.	Vacaville, Cal.
Shelbyville, Ind., (col.)	Charlevoix, Mich.
Helena, Ark., (col.)	Tahlequah, I. T., (col.)
Roseburgh, Oregon.	Sassafras, Va., (col.)
Old Baptist Mission, I. T.	Sa-sak-wa, I. T.
	Calvary Church, Omaha, Neb.

Financial Statement. For January.

MISSIONS AND EDUCATION.

Expenditures for the month	\$30,072 98
Donations from Churches, Sunday schools and Individuals	\$19,167 98
Legacies	4,552 64
Tuition, Room Rent, etc., from Students	1,738 11
Interest and Dividends	2,211 51
Sale of Real Estate	1,208 35
Home Mission Monthly	473 76
Jubilee Volume	10 00
Total for January	\$29,362 35
Donations, Legacies, etc., from April 1, 1887, to January 1, 1888	178,966 68
Total for ten months	\$208,329 03

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$4,564 50
Legacies " " "	61 70
Interest " " "	150 00
" " Loan Fund	750 51
	\$2,526 71
Donations, Legacies and Interest from April 1, 1887, to January 1, 1888	38,064 88
Total receipts for present year from all sources	\$40,591 59
	\$248,920 62

Contributions and Legacies. For January.

[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, \$101.10.

Sanford Ch.....	37 82
Skowhegan, Bethany Ch.....	6 00
Corinna, Alvin Young.....	4 50
Lamoine, First Ch.....	2 78
*For Wayland Sem., D. C.:	
Portland, Free St. Ch.....	50 00

NEW HAMPSHIRE, \$217.90.

Lyme Centre Ch.....	14 00
Concord, The late Mrs. W. B. Stearns, of First Ch.....	100 00
Milford, First Ch.....	70 90
C. E. F. Amherst, Geo. H. Shaw.....	33 00

VERMONT, \$54.20.

West Cornwall, B. L. Rowe.....	50
Burlington, First Ch.....	13 00
Rudland S. S., desig.....	7 50
Johnson Ch. and S. S.....	15 20
Bennington, R. Z. Marten, desig.....	2 00

LEGACY.

Fairfax, Interest on bequest of J. M. Hotchkiss.....	16 00
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MASSACHUSETTS, \$2,383.16.

South Attleboro, Miss H. B. Barrons.....	50
Billerica, First Ch.....	2 09
Reading Ch.....	7 57
Medford, Rev. W. H. Clark.....	4 00
Malden, First Ch.....	75 16
Taunton, Thos. M. Lang.....	8 50
Winthrop Ch.....	20 76
North Billerica Ch.....	13 50
Somerville, Union Sq. Ch., in add.....	10 10
Boston, Stoughton St. Ch.....	83 85
Clarendon St. Ch.....	106 85
A friend.....	10 00
West Newton Ch.....	136 15
Weston Ch.....	5 00
North Tewksbury S. S.....	13 00
Plymouth, Mrs. Lewis Holmes.....	1 50
Southbridge, Robert H. Cole.....	100 00
Westfield, Central Ch.....	11 54
Middleboro, Central Ch.....	35 59
Vineyard Haven Ch.....	9 00
Medfield Ch.....	14 60
West Acton Ch.....	9 76
Bellingham, First Ch.....	12 50
Quincy, First Ch.....	10 00
Worcester, Main St. Ch.....	109 86
Melrose, First Ch.....	23 65
Newton Centre Ch.....	87 01
Chicopee, Central Ch.....	1 00
Lee, Bethel S. S.....	24 65

*For Spelman Sem., Ga.:	
Reading, Dr. J. H. Hanaford.....	31 72
Adams, Miss C. A. Allis.....	5 00
*For Wayland Sem., D. C.:	
Boston, Dudley St. Ch.....	25 00
*For Richmond Theol. Sem., Va.:	
Lynn, Chas. J. Pickford.....	50 00
Worcester, Pleasant St. S. S.....	12 50
*For Hartshorn Mem'l Coll., Va.:	
Beverly, by Miss M. Smith.....	50
Mattapan, Mrs. Sarah G. Bates.....	2 00
*For Indian University, I. T.:	
Taunton S. S.....	18 00
*For Shaw University, N. C.:	
Worcester, Pleasant St. Ch.....	12 50
C. E. F. Eastford Ch.....	10 00
Worcester, First Swede Ch.....	4 52

Orange, Geo. E. Chamberlin.....	100 00
Southbridge, Robt. H. Cole.....	150 00
Westboro, Mrs. C. M. Winch, for Ft. Collins Ch., Colo.....	100 00
Medfield Ch.....	5 00
S. S.....	10 00
Boston, J. Worthington.....	10 00
Springfield, C. B. Biglow.....	20 00

LEGACIES.

South Yarmouth, Estate of Miss Mary Crowell.....	165 13
Beverly, Estate of Susan R. Fisk.....	672 75
Boston, Estate of John Woods, interest.....	42 76

RHODE ISLAND, \$1,202.74.

Woonsocket, per Rev. F. X. Smith.....	3 60
Providence, Central Ch.....	400 00
First Ch.....	65 00
Friendship St. Ch.....	45 75
S. S.....	35 48
First Ch., Weekly Offering.....	112 67
Broadway Ch.....	3 77
Central Falls, Broad St. Ch.....	75 98
Jamestown, Mrs. Susan G. Clarke.....	25 00
Newport, First Ch.....	30 27
Central Ch.....	260 47
S. S.....	25 00

*For Spelman Seminary, Ga.:	
Bristol S. S., Infant Class.....	1 25
Providence, Miss Ellen M. Hinds.....	56 00
Broadway Ch.....	7 50

*For Richmond Theol. Sem.:	
Wakefield, Mrs. Chas. H. Knowles.....	30 00
*For Benedict Institute, S. C.:	
Providence, Broadway Ch.....	15 00
C. E. F., Newport, First Ch., Hopeful Workers.....	10 00

CONNECTICUT, \$1,360.13.

Eastford Ch.....	11 00
Middletown, First Ch.....	6 50
Danbury, 2d Ch.....	60 00
Danielsonville, Mrs. H. H. Clemons.....	3 00
Putnam Ch.....	100 00
Hartford, Asylum Ave. Ch.....	123 63
*For Atlanta Sem., Ga.—New Building:	
Stamford, J. B. Hoyt.....	1,000 00
New Haven, A friend.....	50 00

LEGACY.

Uncasville, Estate of Polly Browning, interest.....	6 00
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NEW YORK, \$3,205.80.

Watertown Ch.....	26 50
Iilon Ch., Ladies' Miss. Circle.....	26 00
Troy, 5th St. Ch.....	85 00
Vail Ave. Ch.....	5 00
Schodack Ch.....	12 00
Hoosick Ch.....	7 00
S. S.....	4 33
West Troy Ch.....	20 00
Albany, Emmanuel Ch.....	681 86
Amenia Ch., in part.....	33 95
Meridian, M. A. Radley.....	25
New York City, Shiloh Ch.....	2 00
Mrs. Rounds.....	50
Brooklyn, Immanuel Ch., Mrs. F. Stowe.....	200 00
Hanson Place Ch.....	300 00
Mrs. Louise M. Hudnut.....	25 00
Flushing, Miss Alida Woodin.....	4 00
A friend.....	190 00
Butternuts Ch.....	8 00
Albion, Mrs. Conant Sawyer.....	15 00
Rochester, Rev. S. P. Merrill.....	1 80
Otego Ch.....	700 80
Buffalo, Delaware Ave. Ch.....	208 84
Kingsbury Ch.....	8 00

Addison Ch.....	8 22
Canisteo Ch.....	14 91
Hartville Ch.....	3 83
Fort Edward Ch.....	6 50
Rochester, Lake Ave. Ch.....	77 81
First Ch.....	22 57
" " S. S.....	61 14
Plymouth Ave. Ch.....	5 12
Webster Ch.....	22 30
Ogden Ch.....	44 90
Chili Ch.....	15 00
Henrietta, United Ch.....	5 00
Churchville Ch.....	4 76
West Henrietta Ch.....	16 50
Parma, First Ch.....	5 00
Second Ch.....	2 00
Mumford Ch.....	65 75
Penfield Ch.....	47 50
Clifton Ch.....	5 00
S. S.....	4 00
Greece Ch.....	9 25
Pittsford Ch.....	38 10
Greenport Ch.....	82 66
Gloversville Ch.....	282 50
Oswego, West Ch.....	193 21
S. S.....	40 42
Camillus Ch.....	51 38
Hudson Ch.....	39 08
Pawling Ch.....	13 71

*For Florida Institute, Fla.:	
Hartford, Mrs. J. Foster.....	10 00
Mrs. Lucy F. Townsend.....	5 00
C. E. F., Wilson, Mrs. Curtis Pettit, desig.....	5 00
Throop, Mrs. L. G. Harlen.....	5 00
Gloversville S. S. Primary Class.....	4 15
Camillus Ch., for Cooperston Ch., Dak.....	16 00
Rochester, Miss Harriet Fowler.....	50

LEGACY.

Buffalo, Estate of Mrs. C. C. Fillmore.....	100 00
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NEW JERSEY, \$4,261.16.

Elizabeth, East Ch.....	21 90
Westfield Ch.....	12 50
Newfield, Mrs. E. C. Maine.....	8 00
Morristown, Mrs. C. C. Bishop.....	2,000 00
Newton, Mrs. Dickens.....	10 00
Plainfield, First Ch.....	50 00
Vineand, Mrs. E. B. Russell, desig.....	5 00
Pemberton Ch.....	25 28
Cape May, Newton Swain.....	3 00
*For Spelman Seminary, Ga.:	
Elizabeth, Boy's Mission Band.....	3 00
C. E. F., Jersey City, North Ch.....	58 78
Newfield, Mrs. E. C. Maine, desig.....	2 00

LEGACIES.

Bridgeton, Estate of Wm. Dare.....	2,000 00
C. E. F., Newark, Estate of Mary A. Baldwin.....	61 70

PENNSYLVANIA, \$4,452.36.

Pittsburg, Fourth Ave. Bible School.....	33 33
W. Philadelphia, First Ch.....	176 00
Philadelphia, Mrs. Mary Higgins.....	10 00
Wm. Hawkins.....	10 00
Miss Rachel Jenkins.....	10 00
Eleventh Ch., Bible School.....	5 60
Rev. W. H. R. Corleis.....	100 00
Gethsemane Ch.....	111 25
Bible School.....	22 73
Powelton Ave. Ch.....	10 97
Tabernacle Ch.....	104 17
Mrs. John Mustin.....	10 00
Mrs. M. K. Trevor.....	400 00
First Ch., in part.....	402 50
Mrs. M. S. Foster.....	100 00

First S. S.	25 00
Germantown, Second Ch.	88 00
Lower Dublin	3 00
Uniontown, Olivet Ch.	15 00
Lehman Ch.	2 00
Milestown Ch., bal.	2 54
Clarion Ch.	13 65
Limestone Ch., bal.	3 10
Phoenixville S. S.	12 00
Bower Hill, Mrs. Sadie Phalen	50
Alleghany City, A Friend.	5 00
Jefferson Line, Bethel Ch.	1 54
Peely, Mrs. G. A. Pehle.	28 50
Upland Ch.	5 00
J. Lewis Crozer	1,000 00
Samuel A. Crozer	1,000 00
Pottstown Ch.	20 15
Milesburgh, Mrs. M. S. Gregg.	2 00
Miss Ella Levey	2 00
*For Spelman Seminary, Ga.:	
Philadelphia, Mrs. S. A. Johnson	14 83
*For Wayland Sem., D. C.:	
Upland, S. A. Crozer	100 00
West Chester, Dr. J. E. Jones	150 00
Philadelphia, Mrs. M. A. Trevor	100 00
*Richmond Theol. Sem., Va.:	
Philadelphia, Powelton Ave. Ch.	50 00
C. E. F. Upland, Sam'l A. Crozer	100 00
Pittsburg, Fourth Avenue Bible School, for Carlisle Ch., Ark	100 00
Philadelphia, A Friend	100 00
Northumberland Ch.	2 00
DISTRICT OF COLUMBIA, \$90.00.	
*Washington, Wayland Sem.:	
Students, for tuition	9 00
VIRGINIA, \$355.90.	
*For Richmond Theol. Sem.:	
Education Board of State Convention	125 00
Richmond, Richmond The. Sem.:	
Students, for tuition	40 00
Hartshorn Mem'l Coll.:	
Mission and Education Society	46 15
Students, for tuition	83 50
" " room rent	58 75
Sundry	2 50
WEST VIRGINIA, \$124.40.	
Ravens Eye Ch.	1 63
Burton, Harmony Ch.	4 00
Cobbs Creek Ch.	1 00
New Martinsville Ch.	77
Leon S. S.	5 00
TENNESSEE, \$290.60.	
Nashville, Spruce St. Ch.	27 30
*Roger Williams Univ.:	
Students, for tuition	137 50
" " room rent	79 00
Sundry	46 80
NORTH CAROLINA, \$294.28.	
*Raleigh, Shaw University:	
Students, for tuition	166 46
" " room rent	127 82
SOUTH CAROLINA, \$153.53.	
Cheraw, Berean Ch.	1 75
Society Hill, Union Ch.	1 88
Timmonsville, Bethlehem Ch.	7 00
Beauty Hill S. S.	90
Efingham Ch.	2 00
GEORGIA, \$512.63.	
*For Spelman Seminary, Ga.:	
Savannah, Mrs. Nancy Gibbons	50

Atlanta, Mrs. J. S. Malory	5 00
Pilgrim Ass'n	2 50
Hon. Sidney Root	10 00
Mrs. Josiah Sherman	5 00
Mr. Geo. C. Drummond	5 00
Dutiful Union Ass'n	3 25
Ebenezer Ass'n	25 00
Middle Georgia Ass'n	15 00
Shiloh Mission	25 00
Spelman Seminary:	
Students, for tuition	416 38
FLORIDA, \$78.15.	
Ocala, per Rev. P. S. Somers	4 00
*Live Oak, Florida, Institute:	
Students, for tuition	60 80
" " room rent	13 35
LOUISIANA, \$103.20.	
Baton Rouge, per Rev. C. J. Hardy	99 70
Shreveport, Taylor Dickerson	1 00
H. C. Dickerson	1 00
Houghton, Jerry Jackson	50
Benton, Rev. S. H. Ralph	1 00
ALABAMA, \$8.75.	
Leighton, Mt. Pleasant Ch.	8 75
MISSISSIPPI, \$200.80.	
Shannon Ch.	1 00
Jackson, Jackson College	20 00
Martha Miller	1 40
Cherry Creek Ch.	1 70
*Jackson, Jackson Coll.:	
Students, for tuition	105 70
" " room rent	61 00
C. E. F. Greenville, First Ch.	5 00
ARKANSAS, \$5.00.	
C. E. F. Augusta, St. John's Ch.	5 00
TEXAS, \$168.52.	
Omaha, Rev. Chas. Price	1 00
Mt. Carmel, Miss Parrilee Sennett	1 00
Marlin, Mr. Jesse Washington	1 00
Overton, Rev. C. M. Butler	1 00
J. H. Gofin	2 00
Ida, A. Orr	2 00
Whitesboro, Alfred Combs	1 00
Dallas, Rev. C. N. Pryor	3 00
Bagswell, Rev. E. M. Griggs	50
Hooks, Rev. Forest Hooks	5 00
Rev. A. J. Rumels	1 50
Atlanta, M. J. Shamberlee	50
McKinney, Louis Minor	1 00
Clarksville, Rev. H. F. McMar-	
ton	2 00
Fort Worth, L. C. Gill	1 00
Texarkana, Dr. W. H. Sims	1 00
Paris, Rev. L. M. Luke	1 00
*For Bishop Coll.:	
Paris, Ministers' Institute	3 50
*Marshall, Bishop Coll.:	
Students, for room rent	42 75
" " tuition	91 00
C. E. F. Cisco Ch.	5 77
OHIO, \$544.92.	
Cleveland, Mrs. S. B. Page	5 00
Logan Ave. Ch.	45 02
Bucyrus, First Ch.	10 00
Akron, Mrs. W. T. Allen	20 00
Dayton, Linden Ave. Ch., Women's Circle	8 65
Pipe Creek Ch.	2 00
Unca Ch.	3 25
Wolcottville Ch.	13 93
Moors Hill Ch.	5 64
Circleville Ch.	6 18
S. S.	69
Twinsburgh, Mrs. M. A. Williams	1 00
Toledo, First Ch.	28 06
Langsville, Rev. A. Stevens	1 00

Dayton, First Ch. S. S.	60 00
C. E. F. Hayesville, H. Armstrong	10 00
Cleveland, James M. Hoyt	30 00
Mrs. E. A. Witt	300 00
Langsville, Rev. A. Stevens	50
MICHIGAN, \$1,083.53.	
Romeo, Rev. F. W. Gookin	1 00
Muskegon, First Ch.	6 55
Hillsdale, First Ch.	7 87
Detroit, 12th St. Ch.	18 75
*For Hartshorn Mem'l Coll.:	
Grand Rapids, Miss E. Hitchcock	20 00
C. E. F. Whitehall Ch.	2 00
Romeo, Rev. F. W. Gookin	1 00
Bad Axe Ch.	5 16
Harbor Springs Ch.	70
For Charlevoix Ch.:	
Marquette S. S.	5 66
Bay City, Fremont Ave. S. S.	3 00
Port Huron S. S.	7 07
Napoleon S. S.	2 58
Hillsdale S. S.	2 19
LEGACY.	
Detroit, Estate of Ellen Gibson	1,000 00
ILLINOIS, \$1,428.11.	
Morris Ch.	50 00
Englewood Ch.	59 21
Downers, Grove Ch.	14 25
Evanston, Swede Ch.	17 00
Chicago, First German Ch.	289 80
First Swede Ch.	32 50
First Ch., in part	84 00
Training School Miss'n	5 00
Rockford, State St. Ch.	109 20
Oreana Ch.	3 40
Yorkville Ch.	6 00
Bondville, E. W. Goodnow, desig.	10 00
Lamoile Ch.	22 76
Morgan Park S. S.	10 01
Hudson Ch.	81 80
S. S.	8 98
Coetown, Bethel Ch.	5 60
Marengo S. S.	41 76
DeKalb Ch.	8 74
Rock Island Ch.	15 00
Pinckneyville, First Ch.	3 75
*For Spelman Sem., Ga.:	
Morgan Park, Shining Star Mission Band	11 35
C. E. F. Chicago, 2d Ch. S. S., desig.	13 00
First Ch., Rev. Wm. M. Haigh, D.D.	25 00
LEGACY.	
Jacksonville, Estate of Miss Lizzie Cox, desig.	500 00
INDIANA, \$7.58.	
Greenwood, Yokefellow Mias. Soc.	5 84
Franklin, First Ch., "Whatever Miss'n Band"	1 74
WISCONSIN, \$67.30.	
Ashland Ch.	5 50
C. E. F. Milwaukee, First German Ch.	6 80
Dorchester, Scand. Ch.	5 00
LEGACY.	
Lodi, Estate of Mrs. Susan Grover, desig.	50 00
MINNESOTA, \$277.67.	
Minneapolis, Collections per Rev. J. Sunderland	250 82
Brainerd Ch.	3 00
S. S.	7 00

Fergus Falls Ch	1 25
Battle Lake, Rev. Myron Cooley	2 00
Hastings, A friend	5 00
C. E. F. Houston Ch	4 50
Stillwater, Scand. Ch	3 00
Houston, Scand. Ch	1 10

IOWA, \$98.91.

Mapleton Ch	2 00
Cedar Falls, Danish Ch	10 60
Forest City, Swede Ch., Wom. Mission Circle, desig.	2 00
Ashawa, Samuel Brainard Marcus, Rev. A. Cleghorn, D.D., desig.	5 00
Vinton Ch	20 00
Burlington, First Ch., in part	12 31
Walnut St. Ch., in part	10 00
Mitchell, Mrs. Nellie Blackman, desig.	6 30
*For Spelman Seminary: Anamosa, Home Mission Circle	4 00
C. E. F. Fairfield S. S., desig.	20 00
McGregor, Mrs. Abby F. Arnold, desig.	1 00
Missouri Valley Ch	1 20
Atlantic, Danish Ch	2 20
Atlantic, Danish Ch	2 30

MISSOURI, \$54.70.

New London Ch	5 95
St. Joseph, First Ch., in part	11 00
Hannibal Ch	37 75

INDIAN TERRITORY, \$228.70.

Webber's Falls Ch	5 00
Tahlequah, R. T. J. Thompson, desig.	9 90
*Atoka, Miss K. L. Ellett, for Indian University	15 00
*Muscooge, Indian University: Students, for tuition	195 80
C. E. F. Webber's Falls Ch	3 00

KANSAS, \$577.59.

Topeka, Collections per Rev. D. D. Proper	427 29
Armourdale Ch	10 00
Wa Keeney, Collections per Rev. F. L. Walker	4 00
Lindsborg Ch	5 00
Concordia, Swede Ch., desig.	4 00
Leonardsville, Swede Ch., desig.	3 20
Clay Center, Swede Ch., desig.	10 00
Chanute, Swede Ch., \$3.00 desig.	6 00
C. E. F. Leon Ch	3 75
Coffeyville Ch	7 70
Osage City, Swede Ch	4 00
Skiddy Ch	1 25
Leonardsville, Swede Ch	5 00
Whiting Ch	2 90
Chanute, New Hope Ch	2 50
State Convention	81 00

NEBRASKA, \$14 30.

Franklin Ch	5 00
C. E. F. Bassett, Mrs. L. T. Allen	1 00
Edgar, First Ch	5 30
Delta Ch	3 00

DAKOTA, \$45.82

Brookings Ch	2 10
Centerville, Rev. E. H. Hurbutt	25 00
Groton S. S	1 25
C. E. F. Bismarck Ch	2 96
Mandan Ch	5 50
Huron Ch	9 01

COLORADO, \$26.85.

Delta Ch	1 00
Fort Collins Ch	10 00

C. E. F. Grand Junction Ch	6 80
South Pueblo, First Ch	5 00
Salida Ch	4 05

MONTANA, \$5.00.

C. E. F. Stevensville Ch	5 00
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UTAH, \$8.50.

Ogden, S. S. Concert	8 50
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WASHINGTON TERRITORY, \$170.60.

Seattle, Collections per Rev. A. B. Banks	128 40
Swede Ch	20 00
Puget Sound Ass'n	10 50
Bethesda S. S.	6 70
C. E. F. Tacoma, Swede Ch	2 00
Seattle, Swede Ch	3 00

IDAHO, \$1.00.

Eagle Rock, Mrs. Allie Nord	10
Annie Nord	20
Sarah E. Wagoner	40
S. R. Wagoner	10
Mrs. E. M. Dennis	10
Green Mountain, Mrs. L. P. Smith	10

OREGON, \$217.43.

Rogue River Ass'n	52 25
Brownsville Ch	15 03
Scio, Mrs. M. J. Fallis	5 00
North Palestine Ch	13 86
Oregon Convention	20 81
Oakland Ch	20 00
James Chenoweth	20 00
J. Stroder	2 00
Waldo Hills, Mrs. Miller	1 25
D. T. Jones	2 00
Carleton Ch	30 60
Rev. J. B. Douglas	15 00
Mrs. D. C. Latourette	40
Springfield, Mrs. W. B. Pen- gra	5 00
McMinnville, Rev. G. I. Bur- chett	5 00
Hillsboro Ch	1 00
Forest Grove Ch	4 83
C. E. F. Ashland Ch	4 00

CALIFORNIA, \$122.60.

Healdsburg Ch	2 85
Oakland, First Ch., desig.	15 00
San Francisco, Mrs. Caroline McDougle, desig.	20 50
Mrs. E. Gilmore	35
Downey Ch	36 80
Vallejo S. S.	11 00
Lompoc Ch	6 00
C. E. F. Chico, First Ch	5 10
San Francisco, Rev. J. B. Hartwell, D.D., for Chi- nese Mission	25 00

BRITISH COLUMBIA, \$12.50.

New Westminster Ch	12 50
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INDIA, \$20.00.

Hanamaconda, Miss Bertha Menke	20 00
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WOM. AM. BAPT. HOME MISSION SOCIETY, \$1,621.44.

For teachers at Spelman Sem., Ga.	1,100 00
For teachers at Mex. Schools	172 00
For teacher at State Univ., Ky.	44 44
For teacher at Kullu Inla, I. T.	50 00
For students at Roger Wm. Univ., Tenn.	20 00
For students at Indian Univ., I. T.	25 00
For Spelman Sem.—New build- ing	200 00
For Chapel Building	10 00

WOM. BAPT. HOME MISSION SOCIETY, \$69.00.

For Work in Alaska	2 00
For Indian Univ., I. T.	55 00
For Spelman Sem., Ga.	2 00
C. E. F. For Ch. in Mex.	10 00

WOM. BAPT HOME MISSION SOCIETY, MICH., \$371.67.

For Missionaries	175 00
For Hartshorn Mem'l College, Va	30 00
For Hartshorn Mem'l College, for student	100 00
For teacher at Indian Univ., I. T.	66 67

GEN. MISSION SOC. OF GERMAN BAPT. CHURCHES, \$722.20.

Total

Home Mission Monthly

J. G. SNELLING, Treasurer,

7 Beekman Street.

DONATIONS OF CLOTHING, ETC.

Bolton, Mass., Church, barrel to Florida Institute.
Peabody, Mass., Church, barrel to Florida Institute.
Everett, Mass., Church, barrel to Florida Institute.
North Attleboro, Mass., Church, barrel to Florida Institute.
Chelseaford, Mass., Church, barrel to Florida Institute.
Fall River, Mass., Woman's Mission Society of Baptist Temple, barrel, freight and cash to Calif., \$100.59.
Newton, Mass., Ladies' Benevolent Society, barrel and cash to Ind. Ter., \$32; barrel and cash to Tullehassee Mission, Ind. Ter., \$21; box to Kansas, \$15; barrel to Mather School, S. C., \$20.
New Britain, Conn., Ladies' Home Mission Circle, box and express to Ind. Ter., \$46.50.
Hartford, Conn., Mission Band of Asylum Ave. Church, barrel and freight to Minnesota, \$40.
New London, Conn., Ladies' Sewing Society of First Church, box to Iowa, \$120.
Stamford, Conn., Ladies' Aid Society, barrel to Kansas, \$100; barrel to Indian University, Ind. Ter., \$100.
Perry, N. Y., Ladies' Society, barrel to Jackson College, Miss.
Butternuts, N. Y., 2 barrels to Jackson College, Miss.
Olean, N. Y., Ladies' Society, barrel to Jackson College, Miss.
Baldwinsville, N. Y., Church, barrel to Jackson College, Miss.
Rochester, N. Y., Woman's Home Mission Society of First Church, box to Dakota, \$48.
Brooklyn, N. Y., Women's Society of Bedford Avenue Church, barrel to Kansas, \$40.
New York, N. Y., Ladies' Benevolent Society of Calvary Church, barrel and express to Iowa, \$65.
Kingston, N. Y., barrel and express to Neb., \$15.65.
Georgetown, N. Y., Church, barrel to Jackson College, Miss.
Freehold, N. J., barrel, box and freight to Minn., \$77.63.
Bridgeton, N. J., Woman's Missionary Society of First Church, barrel, cash and freight to Kansas, \$75.
Evanston, Ill., Baptist Home Mission Society, box and cash to Kansas, \$125.

THE BAPTIST
HOME MISSION MONTHLY

VOL. X.

APRIL, 1888.

No. 4.

EDITORIAL

The Fifty-sixth Annual Meeting of the American Baptist Home Mission Society will be held in the Calvary Church, Washington, D. C., Wednesday, May 16, 1888, beginning at 7.30 P. M. of that day, and concluding with the Thursday night session. This will give but four instead of six sessions as hitherto. Condensation in reports and addresses will be necessary.

In accordance with the request of the Education Committee appointed last May, the Executive Board relinquish Wednesday forenoon and afternoon to the Educational Convention, which has been called for that date.

In the article last month, entitled "What Are the Facts in the Case?" an erroneous impression possibly might have been obtained in regard to the work in the Church Edifice Department. It was stated that there was expended in gifts for Church Edifice Work, mainly in the West, \$10,818.05. While this is true, there was an additional expenditure in response to special efforts, of \$18,229.77, for property in the City of Mexico. The showing for the present year will doubtless be much larger than for the previous year.

The Education Committee appointed by President Colgate, under instructions of the Society, at the Minneapolis Meeting, met at the rooms of the Society in New York city, February 24, 1888. Six members of the seven composing the Committee, as originally constituted, were present, viz. :

Dr. J. B. Thomas, Mass. ; Dr. J. A. Smith, Ill. ; Dr. Franklin Johnson, Mass. ; Prof. W. R. Harper, Conn. ; Joshua Levering, Esq., Md. ; J. B. Thresher, Esq., Ohio.

The seventh member, Dr. T. T. Eaton, Ky., was detained by religious interest in his church, but wrote, saying, "This movement impresses me as of the utmost importance. The wonder is, and the pity is, that it was not inaugurated before."

After full consideration of the subject entrusted to the Committee, and in accordance with the power conferred by the resolutions of the Society, it was unanimously decided to call a convention to consider and take action concerning the organization of a general Education Society, to be known as "The American Baptist Education Society," the meeting to be held in Washington, D. C., Wednesday, May 16, 1888. A committee of arrangements for the meeting, and a committee on the constitution of the proposed Soci-

ety were appointed. The constituencies of the general benevolent organizations, north and south, so far as they may be present at Washington, are to compose the meeting. For the consideration of a subject of such profound and vital interest as this, there should be a large representation from all portions of the country.

The big "blizzard" of March 12th will be a memorable event in the annals of New York city, Brooklyn, and vicinity. Locomotion and business of all kinds were nearly or quite suspended. The "blizzard" put its icy veto in tempest tones on the regular Board meeting of that day. The blockade continued so long, and communications were so interrupted, that the earliest practicable date for the special meeting, in lieu of the regular meeting, was Saturday, March 17th. In consequence of the derangement to business, and of the postponement, this issue of the MONTHLY is somewhat later than usual.

In a recently contested will case in Ohio, in which the Society is interested, our representative writes that the jury disagreed, and adds the following significant statement: "The rulings of the Judge were all in our favor, but three of the jury were infidels and would pay no attention to the Judge nor the law." Another man writing about the same trial says: "The jurors were almost to a man Ingersollites, etc., and not at all in sympathy with the objects of the will."

MORAL.

1. Give what you can while you live.
2. Make your will before you become so old that it may be contested on the ground of incompetency.
3. Put not your trust in juries.

This year, 1888, is the centennial year of the General Assembly of the Presbyterian Church in America. They ask for a Centenary Fund of \$5,000,000, and among "special objects" are named (the second in

the list) "current work of the Board of Aid for colleges and academies," also "endowments for buildings for Presbyterian colleges and academies, and for other institutions of learning in this and other lands."

A Connecticut subscriber says: "I did not think I could take the MONTHLY this year; but it grows so interesting and helpful, I send the fifty cents for payment."

BENEVOLENT ORGANIZATIONS OF SOME OTHER DENOMINATIONS.

It is well occasionally to inquire how other denominations than our own manage their benevolent affairs. Something may be learned thereby. Erroneous views may be corrected. Undue self-complacency may receive needed disturbance.

For the purpose of comparison we may say at the outset, that Baptists have three general benevolent organizations which make their annual appeals to the churches. These are the Missionary Union, with two Secretaries; the Publication Society, with two Secretaries; the Home Mission Society, with one Secretary.

The Presbyterian church has *nine* incorporated organizations whose claims are annually presented to the churches. In these nine organizations there are *eleven* Secretaries. The names of these organizations and the receipts reported by each the past year are as follows:

1. Board of Trustees of the General Assembly, \$62,330.
2. Board of Home Missions: New York City. Two Corresponding Secretaries; receipts, \$784,157 (of which \$248,649 was from Woman's Boards).
3. Board of Foreign Missions: New York City. Three corresponding Secretaries; receipts, \$653,456.
4. Board of Church Erection: New York City. One Corresponding Secretary; receipts, \$90,314.
5. Board of (ministerial) Education: Philadelphia. One Corresponding Secretary; receipts, \$117,900.
6. Board of Publication and Sabbath School Work: Philadelphia. One Secretary; receipts, \$49,751.

7. Board of Ministerial Relief: Philadelphia. One Corresponding Secretary; receipts, \$136,323.

8. Board of Missions for Freedmen: Pittsburgh, Pa. One Corresponding Secretary; receipts, \$126,228.

9. Board of Aid for Colleges and Academies: Chicago. One Corresponding Secretary; receipts, \$38,206.

In addition to the foregoing, the sum of \$860,720 is reported for miscellaneous objects, such as local missions, hospitals, homes, etc., etc.

If, now, we add to the three general Baptist organizations, the District Societies for Ministerial Education and for Ministers' Homes, both of which receive little or no attention from a large proportion of our churches, even then we find that Presbyterian churches have on their annual list four more general benevolent organizations than Baptists have, while as a usual thing they have five more.

With the Congregationalists the case is similar.

1. First in order comes the American Board of Commissioners for Foreign Missions, Boston, Mass., with three Corresponding Secretaries. Receipts, \$657,828.

2. The American Home Missionary Society: New York City, with two Corresponding Secretaries. Receipts, \$524,544.

3. The American Missionary Association: New York City, with three Corresponding Secretaries. Receipts, \$335,704.

4. The American Congregational Union, for Church Edifice Work: New York City, with one Corresponding Secretary. Receipts about \$60,000.

5. Congregational Sunday School and Publishing Society: Boston. One Secretary. Receipts not stated, but \$100,000 called for.

6. The New West Education Commission: Chicago. One Secretary. Receipts, \$60,012.

7. The American College and Education Society: Boston. One Secretary. Receipts, \$57,994.

Summary: Seven general Congregational benevolent organizations with twelve Secretaries.

The Presbyterians with nine organizations, and the Congregationalists with seven, raise, each, more than double the amount raised by Baptists for benevolence, though in the field of the three general Baptist organizations the Presbyterians are not so numerous as the Baptists,

while the Congregationalists are but about three-fifths as numerous as the Baptists. After this, let us have done with the idle talk of too many Baptist societies and with too many objects for contributions, and especially with inflated notions about our great liberality. It is a good thing sometimes to be sobered by hard facts and then seriously to set about doing as much more and as much better as we can.

REV. H. WOODSMALL.

One of the most devoted friends of the colored people in the United States has finished his earthly work. On Monday evening, February 27th, at Memphis, Tenn., Rev. H. Woodsmall passed peacefully away. For years he had evidently made a heroic struggle against marked consumptive tendencies. He would not surrender, so long as will power could prevent. At last, after a brief cessation of activity, his worn and wasted nature yielded to the inevitable.

Mr. Woodsmall was born in Owen Co., Indiana, June 9, 1841. Abandoning his studies, he entered the army, during the Civil War, becoming a captain and then a major. While in the service he was converted and united with a church in Indiana, while home on a furlough. After the War he resumed his studies, and then for six years practiced law in his native State, and for a time in St. Paul, Minn. He had been very active in church and Sunday school matters, and finally decided to give himself to the work of preaching the gospel. He studied one year at the Southern Baptist Theological Seminary, at Greenville, S. C., after which he entered upon his work for the colored people, continuing therein with self-consuming zeal until his death. From November 1876 to January 1877 he held Minister's Institutes, under appointment of the Home Mission Society, in Alabama and adjacent States. In 1877 the Colored State Convention of Alabama decided to open a school at Selma, and invited Brother Woodsmall to take the charge of it. This he did in 1878, remaining in connection with the Institution about five and a half years, during which he organized the benevolence of the State in the interests of the Institution to an unusual degree of efficiency. Since 1880 the school has been aided by the Society. In 1883 he deemed it best to retire from the Institution to give



himself again to field work as general missionary of the Society, mainly in Mississippi, Tennessee, and Arkansas. He was deeply interested in establishing a school at Little Rock, Ark., and also at Memphis, Tenn. Toward the latter enterprise a friend in Illinois recently offered \$10,000. A site had been secured and plans were in progress for the erection of a building, at the time of his death. During the past winter he had devoted most of his time to the instruction of ministers gathered at Memphis.

Toward the various enterprises in which he was from time to time engaged, he gave so liberally of his own means, that he nearly exhausted them. Of time, thought, heart and physical energy he gave unstintedly. His whole being was consecrated to the work of helping those who so much needed help. He was willing to be almost as one of them, if thus he could the better serve them. His self-denial, privations, sacrifices, arduous labors in weakness and sickness, if written in full, would be equalled by those of very few missionaries of the cross in modern times, in the home or the foreign field. He had great tenacity of purpose, was fertile in expedients in the prosecution of his work, was almost unbrokenly earnest and serious, as if oppressed with the feeling that his time of service was not to be long and he must work the works of Him who sent him, while it was yet day. He was faithful unto death.

He will be widely lamented by multitudes of the colored Baptists in the South, who have been made so much the better by his years of toil in their behalf. For them, in the Spirit of Christ, he emptied himself of honor, prospects and even reputation, that he might do them good.

His wife, whom he married in Macon, Ga., with three children, survive him; their residence for some time having been at Franklin, Ind., where he was buried.

Brother Woodsmall's Last Days.

Prof. A. J. Steele, of Le Moyne Institute, at Memphis, whose Christian kindness to Bro. Woodsmall during his last sickness is highly appreciated, furnishes us the following account of his last days:

I am in receipt of yours of February 29, asking for some particulars of the last days of *Rev. H. Woodsmall*, who died at the Teachers' Home of this school on the 28th of February.

Bro. Woodsmall came to us just two weeks before his death, in a very worn and weak condition, begging us to take him into our family, as in his state of health he could not get food or care such as he needed. We were very glad to have him come to us, and secured him a room in a house directly across the street from us, our own room being fully occupied. He took his meals with us, and spent most of his leisure time with our family, thinking that he was gaining in strength in his more congenial surroundings.

He would not hear of dropping his work until the close of his term with his present class, hoping in the meantime to see the school under his care fully organized, so far as its Board of Trustees and plans of building were concerned.

This determination kept him up until Tuesday, the 27th, when he complained of unusual weakness and lassitude, though he attended service at our mission chapel near by.

He told me Sunday evening of feeling discouraged as to going on with his work.

Monday morning he came across to breakfast, but was extremely weak. He spent the forenoon on the lounge and in a reclining-chair in our sitting-room. Spoke of wishing to see his family and of his determination to start by boat for Cincinnati the next day. I sent for Prof. Van, one of his associates, with whom he closed up his school work at about 3 P. M. He talked freely all this time, though with some effort and troubled at times with faint spells, though not realizing his condition. Soon after 4 P. M I called a physician, at his request, as he wished to know what the fainting spells meant, and if he might hope to start home the next day. He had Prof. Van go to his room, pack his trunk, etc., and bring his valise across the street, as I thought he should not leave our home.

The Doctor told him frankly that he might revive and live some days, or that only a few hours might be left him. I removed him soon after 5 o'clock to my own room, dressed as he was and in the reclining-chair, as he could not well lie down. On being settled in my room, he said, "O, how comfortable this is!" And then: "Only the Good Father can do me good now. I rest in Him." I conversed for a few moments with him on the comfort and blessedness of such a trust, he assenting to all that was said as I stood by his chair. At a little before 6 o'clock he inquired if the room were not growing dark, and consciousness immediately left him, and in a few minutes, resting on

my arm, he sank sweetly to rest as if falling into sleep.

He was not expecting this, and so soon. He literally died in his work, arranging, less than an hour before he went, to send some books and aids to a destitute pastor in Mississippi, from whom he had received a letter but that morning.

His associates held a service in the Tabernacle Church the next day, and his remains I sent to Franklin, Ind., at the request of his wife.

All his effects were also sent to her there.

I have known Brother W., but not intimately, for some years. His two weeks with us made us all love him for his patient and gentle spirit, and even his cheerfulness, in the midst of extreme weakness and suffering.

He was singularly like his beloved Master in spirit and purpose. He has been the means of great good to the colored people, to whom he gave his life and his all more completely than any other man I have ever known.

PERSONAL.

Rev. W. H. Sloan, of the City of Mexico, feels compelled, from a sense of duty to provide for the proper education of his children, to resign his work there and return to the United States.

When he went to his field it was in the hope that a select school for American children might be opened in the City of Mexico. Finding this impracticable, he sought in vain to obtain the services of an American teacher, and so at last with great reluctance and regret decided to leave the work to which he had hoped to devote his life. He writes, that to no one is the abandonment of his mission to Mexico so great a disappointment as to himself. He expects to return in April.

He has wrought an excellent work and has given to our Baptist churches in the Republic a monthly paper and special literature of great value. For a year to come he will continue his connection with LA LUZ. We hope soon to hear that some one of our strong churches has secured his services as pastor, though at present we understand he has nothing definite in view.

Rev. A. J. Steelman will remain in charge of the work in the City of Mexico after Mr. Sloan's departure. Mrs. Steelman is devoting her mu-

sical talent to the preparation of a hymn and tune book for the use of the Baptist churches in Mexico.

Rev. E. C. Mitchell, D.D., has the sympathy of many friends in his bereavement occasioned by the loss of his wife who died in New Orleans, in February, after more than a year of sickness and suffering. Returning from the burial in New England he visited the Rooms, reporting the prospects for Leland University very bright. Indeed, it may not be surprising to hear remarkably good things within the present year in reference to its future.

Dr. Edw. Lathrop, of the Board, by taking his annual spring flight to Savannah, Ga., escaped the blizzard.

Treasurer J. G. Snelling was held a prisoner between Stamford and New York City for three days, by the blizzard blockade. So if missionaries do not receive prompt remittances, they may understand one of the causes of delay.

OUR COUNTRY; WHAT IS OUR DUTY IN REGARD TO IT?

MISS ELLA M. COLE, SOUTHBRIDGE, MASS.

We assume that this question has to do with the moral and spiritual interests of those who call this land their home. And we answer:

I. We must study the moral condition and learn the spiritual needs of our people.

We must study the statistics of immigration, and see how, from China in the West, but in greater masses from the countries of Europe on the East, the thousands of immigrants are pouring in to find homes and work here. And what beside? What is to be the result of their coming, morally to them and to us?

We must study the Indian question, in the light of justice, of humanity, of Christianity—know what is being done, what should be done, for those whose home this broad land once was.

We must study the condition and needs of the colored people. Some show the effects of generations of oppression and neglect, until they seem to have no sense of morality. Yet in such cases the good results of patient effort and faithful teaching are soon apparent. Others are like a woman whom we met in Atlanta. She said, "I was like a person shut up in a darkened

room, feeling that there was light somewhere, but unable to find the door. When these teachers came and began their work, the door was opened, the blessed light streamed in, and we gladly walk in it." We want to know about these schools, to study the work done, help to supply the needs, and so share in this, one of the grandest efforts of the age.

We should consider the spiritual needs of those in the mining camps, far from the privileges and restraints of home; of those on the frontier who may have homes indeed, but whose families are growing up without the Sabbath opportunities, or any of the sacred influences we enjoy.

We need to study the power and policy of the Romish Church, to see how ready that is to work among all the classes we have named, but without offering the open Bible, and the pure, full gospel.

We need to note carefully the evil influences that are doing their work all over our land—in fidelity, intemperance, social impurity—to mark the intense and untiring activity of the tempter, until, perchance, we shall be ready to take up the sentiment quaintly expressed in an old rhyme, and say,

" Sin worketh,
Let me work too;
Sin undoeth,
Let me do;
Busy as sin my work I'll ply
Till I rest in the rest of eternity."

Our means of information will be varied. The secular press, if read thoughtfully, will give us very much that is suggestive. We shall see in this the drift of public opinion on the great moral questions of the day.

Sometimes we shall find occasion for encouragement; often we shall note tendencies which will awaken anxiety, and should stir us to renewed effort in behalf of purity and truth.

The weekly religious press is rich in information as to the progress of the Kingdom, while the strictly missionary publications give interesting details of the work and the workers. If any one has never examined these, he will be surprised to find in what a fresh and stirring way the news is given, and how much information and inspiration they supply.

II. While we keep ourselves informed as to the progress of the work which is being done in Christ's name, for the good of those He died to save, let us determine to have a share in that

work. We must not be overwhelmed by the greatness of the work, and the littleness of what we can do, but *do that little systematically, prayerfully, persistently.*

What we give for the support of church work and Christian association work in our own town, is given for our country's good.

What we can do for the promotion of temperance or other moral reforms, may well be prompted by love of country. What we can do to promote the circulation of pure literature, and especially of God's Word, is truly a work of Christian patriotism.

In no way can we so well show our desire for the best welfare of this land as by helping on the work of Christian education and evangelization; for, were love of country our only motive for this service, we might confidently expect that an intelligent, a God-fearing and Bible-loving, nation would be one where good order and prosperity would abound.

Finally, we serve our country when we do our home work faithfully, for we do not know where the influences set at work here will stop. A few years ago, two young men from our church and Sunday school were driven by failing health to seek the mountain air of Colorado. Some time later, a party from this place were travelling through that region, and met them. We stepped into their salesroom (in the little building which was also their home), one Sabbath afternoon, on the way to attend service with them in the school-house near by. Some one strolled in from the street, and looking at some of the curiosities asked, "What is the price of this?" The quiet answer was, "We do not sell goods on Sunday." This may seem like a little thing, but we read in it the underlying fact of Christian principle. When sudden sickness, which proved fatal, came to one of these young men, the survivor, speaking of it, said, "It was a dark time, but God was with us." The second of these young men went home not very long ago, leaving behind him, not the result of large worldly success, but the record of a pure, consistent life. If our Sunday school and church work can help to build up such characters as these, our country will be the better and purer. Whether they are spent here, or in some other part of the land or world, we will not count as vain any effort we may have made to give direction to them.

Other instances will occur to us. Some of our number have gone out as teachers—some to positions of influence at a distance. One of

our former members and Sunday-school teachers has been for years the wife of a pastor of another denomination, organizing Christian work on the frontier.

It was a pleasure, during the past summer, to be led, in one of our meetings in this room, by the son of one who was reared here, but who has gone out to spend many years of usefulness, as a preacher and pastor, on the Atlantic shores, on the Pacific coast, and now in the interior of this great country.

As the world grows smaller, year by year, we know not where we may next hear of those who are with us to-day. They will go out to do their work well or ill—to influence others for evil or for good. Is it not essential that our present work for them be done with our might, with thought of their highest welfare, and of their future influence?

In all our service, whether we seek to help on the work here, or help on the cause in some other part of the field, we may well use the motto adopted by the Christian women of our land, in their organized effort to promote moral reform,

“For God, and Home, and Native Land”

SHOW ME MY WORK TO-DAY!

Hast Thou, my Master, ought for me to do
To honor Thee to-day?

Hast Thou a word of love to some poor soul
That mine may say?

For see, this world that Thou hast made so fair,
Within its heart is sad;

Thousands are lonely, thousands sigh and weep,
But few are glad.

To which of them shall I stretch forth my hand
With sympathizing grasp?

Whose fainting form shall I, for Thy dear sake,
Fondly enclasp?

Straight from my heart, each day, a blessing goes
Warmly, through Thee, to theirs;

They are enfolded in my inmost soul,
And in my prayers.

But which, among them all, is mine to-day?
O, guide my willing feet

To some poor soul that, fainting on the way,
Needs counsel sweet;

Or, into some sick-room, where I may speak
With tenderness of Thee;

And showing who and what Thou art, O Christ,
Bid sorrow flee.

Or unto one whose straits call not for words,
To one in want, in need;

Who wills not counsel, but would take from me
A loving deed;

Sure Thou hast some work for me to do!

Oh! open Thou mine eyes,
To see *how* Thou wouldst have it done,
And *where* it lies.

Anon.

MISSIONARY DEPARTMENT.

MISSIONARY HYMN.

REV. S. F. SMITH, D.D., MASS.

[Through the kindness of S. S. Blanchard, Esq., of Boston, who has and properly prizes the original manuscript, we are permitted to give to the readers of the MONTHLY this new hymn, prepared and read by Dr. Smith at the Missionary breakfast at the Clarendon Street Church, in Boston, February 22d, in the interest both of Home and Foreign Missions.]

Light o'er the hills! light o'er the hills!
The promised morning wakes:
The day foretold by seers of old
In wondrous glory breaks.

They come! The Saviour's voice they hear,
And, glad, His call obey;
Chosen in Christ, His name to wear,—
A nation in a day.

Ride on! ride on! victorious Prince,
Ride on! triumphant King;
From land and sea, from earth and heaven,
Thy myriad trophies bring.

So gather all the tribes of earth,
To hear and heed Thy call,
Till man, submissive, at Thy feet,
Shall crown Thee, Lord of all.

A SUNDAY IN MONTANA.

BY THOMAS ROGERS, D.D., ELBRIDGE, N. Y.

A guest at one of the great hotels in Saratoga once said, in the writer's hearing, “A water-

melon is good to begin a breakfast with." So we thought in our trip to the Pacific Coast and up to Alaska that the tour of the great lakes from Buffalo to Duluth would be good to begin with. The writer uses the plural "we" for two reasons. First, he will thereby avoid the egotistic suggestions of the too frequently occurring "I," and, second, justice to his "better half," who by her presence more than doubled the pleasure of the journey, requires it. Six days on the steamer "Japan," with gentlemanly officers, good company, good fare, and good weather, convinced us that we had made no mistake.

From Duluth westward, by Northern Pacific express, we speeded two days and two nights through the forests of Minnesota, the wheat fields of Dakota, the bad lands of Missouri, and the almost interminable stretches of Montana. Saturday afternoon brought us to Livingston. Here, contrary to the usual custom of travellers in the West, we had arranged to spend Sunday for rest and worship.

On inquiry, we learned that there were two churches in the town: a Congregationalist and a Methodist. It caused us a twinge of pain to be told that there was no Baptist church here. Livingston claims a population of 3,000, and sustains, we were told, thirty saloons. In the morning we attended worship with the Congregational church. This body has a neat meeting-house, a comfortable parsonage, and a missionary pastor. The number in attendance on this beautiful Lord's Day morning did not exceed forty.

In the evening we went to the Methodist church, and found about thirty present. The pastor gave an energetic address, mainly on temperance, which seemed to have been inspired by the fact that an abandoned woman had just lost her life through the baleful influence of strong drink. As we left the church, a lady stepped up behind us, and called the name of the writer. On turning about we found she was an old acquaintance—a former member of our own church home in Elbridge, N. Y. The following day this lady, with her husband and two daughters, called on us at our hotel. The mother and her daughters are Baptists. One of them had united with the church at Bozeman, twenty miles west of Livingston, where there is an active Baptist church, and a working Sunday school under the fostering care of the Home Mission Society.

Both of the girls teach school, for which they

receive good wages; one of them in "Paradise Valley," so called. This valley is situated in the cañon of the Yellowstone, where that river issues through the gate of the mountains on its distant course to the Gulf of Mexico. But in morals and religion it seems to us that the valley should be called "Paradise Lost," and that it needs to be "regained." This we infer from the fact that the trustee who hired the teacher told her that if she intended to read the Bible or pray in the school, she could not have it, as no such nonsense would be tolerated. However, as the people like to have their children sing, she ventured to sing the "Lord's Prayer" at the opening of the school, and she has not as yet been dismissed for that pious evasion of the demands of public sentiment in "Paradise Valley." In this land of civil and religious liberty, this land whose coins bear the motto, "In God we trust," this land which God has blessed, from the common schools of this land in Western mountain cañons, as well as in Eastern cities, the word and worship of God are thrust out.

There are, however, no restrictions on the service of the God of this world. Up to the Lord's Day which we spent in Livingston all the stores had been open for business seven days in the week. But the comparatively small number of Christians, by personal solicitation, had induced most of the merchants to suspend traffic on the Lord's Day. On that Sunday evening, when we returned home from church, the saloons and gambling dens were in full blast. Dirty playing-cards were scattered in the streets thick as leaves in autumn. If the genteel patrons of progressive euchre, and the like, could walk through this town on a Sabbath evening, they would withhold their influence from encouraging incipient gambling, and from attempting to make that respectable which is essentially vicious.

In this town, which is neither worse nor better than hundreds of others in the broad West, there were Baptists who would rally under the leadership of a man of God, able to break to them the bread of life. Our Baptist sister earnestly requested us to write to Dr. Morehouse to see if he could not send them such a man. There is much need that the people of God should pray the Lord of the harvest to send forth laborers into this harvest field; and to give of their substance, to aid the harvesters of this field of great needs, and great opportu-

nities, and a great destiny for good or evil. In my next I will give you a different picture.

THE WORK OF A HOME MISSION CHURCH.

REV. J. C. BAKER, THE DALLES, OREGON.

III.

The kind of work next required is to *develop benevolence*.

Building houses, supporting pastors and paying the incidental expenses of a church is not usually regarded as benevolence. And yet, to draw the line of distinction between these and other objects to which we pay the Lord's money is not so easy as at first might be imagined. One of the most difficult features of church work is to develop its resources so that *every one* will bear his or her share of the expenses of the church, and give into the treasury, for the Lord's use, "as God has prospered" them. Yet difficult as it is, it ought to be attempted. *It ought to be done*. To say it can be done, requires courage, yet if the *first work* of the Home Mission church is done conscientiously, this will be neither impossible or difficult. The *way* to do it is the most difficult. We suggest a method that will succeed:

1. Have a plan that will reach every member.
2. Have the plan adopted by the church.
3. Work the plan with every member.

Almost any plan adopted by the church, and prayerfully, carefully and persistently worked, applying strictly business principles, will succeed—with some churches one plan, with others, another. The plan must originate with those who work it, or must commend itself to such with sufficient force to challenge their enthusiastic effort in its operation.

The plan must not, nor ought it to be, wholly voluntary. As a member of the church I have entered into solemn agreement with the other members, that I will pay my share of the expenses incurred in carrying forward the work of the church. That agreement is binding. It is not voluntary any more than the expenses of the family or of business. It is to be *paid* whether we feel like it or not. Let the plan cover all the work of the church: Pastoral support, incidental expenses, mission work, Christian education—in a word, all religious work in which the church stately engages.

If I were to suggest a plan, I would say it should embrace four things: First, laying aside a certain per cent. of one's income for the Lord's use; second, make such a use of it as the best wisdom God gives, indicates; third, make the offerings for the support of the church *weekly*, and for other purposes at stated times; fourth, keep a strict account with the Lord's treasury. God will bless and prosper such work beyond the most sanguine expectation.

IV.

Another, and not less important, work of a Home Mission church is *the developing of its various talent*.

Churches have a "diversity of gifts." These are to be sought out and utilized. There is some work for all, from the oldest to the youngest. Study to find what each is adapted to do, and is moved to do, and set every one at work. Members get dyspeptic, and cross, and touchy, and jealous when they stop working for Jesus. Churches never die when at work. It is the stagnant water that becomes impure. Keep it running, and the more rapidly, the purer it becomes. So with Home Mission churches. Keep them busy as the beehives with some stimulating Christian work. They grow by working.

V.

A Home Mission church should work itself into the denomination till it becomes an integral part of the same.

This can be done by connecting its work with all the great missionary and educational enterprises of the denomination.

1. By knowledge of these enterprises.
2. By gifts to these enterprises.

Many members of the Home Mission churches know very little about our great denominational societies. The writer once found some in a Home Mission church, intelligent, prosperous business men, who, after a hour's conference in their office about the Home Mission Society and its work, in presence of their pastor, who had been supported by the society for three years, said: "Brother Baker, we never knew anything about Home Mission work before." The confession must have been very humiliating to the pastor, as it was tearfully made, and followed by a generous contribution. This is one case of many that have come under the writer's observation.

Give the members of Home Mission churches information about our great Societies, and

the various departments of work engaging the effort of the denomination, and the rule will be, liberal offerings for its support, and vital and unremitted connection with it.

In the presentation of this subject we may not have followed the order in which these various departments of the work of a Home Mission church will always be taken up. They are parts of a great whole, and mostly proceed together. But that they are essentially fundamental in the growth to self-support and efficient service, which is the object sought, is certain. Self-support should be reached at the earliest possible date, but not at the expense of neglecting the broader field of Christian effort, by teaching the Home Mission church to be narrow and selfish in its aims and work.

But it is objected, "You have said nothing about fairs, concerts, literary entertainments, Chautauqua Circles, temperance societies, third party, etc." In reply we would say: These things might be dispensed with until the church becomes self-sustaining and completes its work of winning souls. Then, if thought best by a two-thirds vote of its members, attach these parasites. I would hesitate to do it before.

NEWS AND NOTES.

Times of Refreshing.

—Rev. R. R. Williams, of Madison, Dak., has been holding meetings with excellent results. The revival is the first known in this place. He says:

"There have been a good many truly converted and our Baptist church have been made to feel their responsibility as never before. We have *baptized ten* and have received three others for baptism. Besides these we expect four or five more to come soon. They are converted now, but some are hindered by husbands and parents. There is a good deal of prejudice against Baptists here, still the standing of the Baptist church in Madison is very different now. When I first came here we could hardly persuade any outside of the church to attend. Now, we have good congregations, not only on Sunday, but week evenings. The spiritual power is recognized by all. God has blessed us greatly. Besides those received by baptism a

number have been brought in from an inactive life. We have received a few very valuable accessions. Their influence is already felt. In a word, I think there is a bright future for the church at Madison."

—Rev. Geo. H. Brown, of Baker City, Oregon, has held protracted meetings for several weeks, preaching nearly every night, without help. Nine have been baptized and seven others added to the church. Several await baptism, while others are inquiring.

—Rev. Geo. T. Ellis, of La Grande, Oregon, writes:

"For eight weeks I have been holding special meetings. Rev. G. J. Burchett was with me for ten days, and rendered very valuable assistance. Rev. J. T. Moore, of Elgin, has also been with me a part of the time. We have had the most powerful work of grace that this place has ever known. I have already baptized twenty-two. Two others have been received as candidates for baptism, and a number more have signified their purpose to unite this week. The last four Sunday nights I have administered the ordinance of baptism in the presence of a crowded house. And it has exerted a mighty influence in our favor in this community. From the present indication I think we shall fully double our membership as a result of this meeting; and that this church will be self-supporting after this year. As yet, I can see no abatement of interest or power in the meeting. I am nearly prostrated with the labor and anxiety of the past eight weeks, and may be compelled to close the meeting with this week. The additions have been largely heads of families.

I am sure you will rejoice with us in the prosperity God is giving us. From being the weakest church in the place, we have now the best church property, the most members, and by far the greatest influence. The church is free from discordant elements, and a strong tie of Christian love binds them together in their work for Christ."

DAKOTA.—Rev. Peter Mitchell, of Park River, in a recent letter says:

"During the year on the whole field there have been nineteen baptized; fifteen of these have joined the fellowship of Park River Church, and four have united with the church at Galt."

—Rev. G. S. Clevenger, of Brookings, rejoices in the spiritual prosperity of the Church,

so soon after entering their enlarged and beautiful house :

"We have had the most blizzardy winter that we have ever seen in Dakota. We have been trying to hold meetings since the 1st of January, but we have scarcely had a fair Sunday. Up to this time we have baptized twenty-six, and received seven by letter and experience. It has been very difficult for the students to get down from the college to the church. I think that altogether we shall receive as many as forty new members. This is the encouraging side. The people of Dakota seem so discouraged and so many talk of leaving. We shall lose two or three of our best families. Times are very hard, and the winter has been hard.

"The church is all completed and in fine shape. The building is 94 ft. deep, 58 wide on back part. We have an audience room that will seat 350; prayer meeting room seating nearly one hundred; ladies' room or parlor, library room and kitchen. The church is carpeted throughout and heated with furnaces. When the weather is fair we have large congregations—200 to 300. I have a Sunday school class of 75, average attendance 50. These are students from the college. We have been blockaded here so this winter that I scarcely know what is going on in the Territory.

"The next Territorial Convention comes here on 1st of October. Take a run out and rest and see some land and sky."

IOWA.—Rev. J. F. Hoefflin, of Fulton, finds the Mormons in that locality a very aggressive and troublesome people. He says :

"We thank the Lord that matters have taken a little better shape among us, although there are some wayward and indifferent members among us yet. Our aim and prayer is to reclaim them in order to make them useful for others, and happier in the Lord. Some have already turned away their ears from the truth, and are turned unto fables, having joined the Mormons; and a few others seem determined to go the same way.

"Among all errorists of the present age the so-called *latter day saints* are the most insolent and incorrigible *latter day sinners*, perverting the manifest truths of the Bible and the souls of their blindfolded proselytes."

WISCONSIN.—Rev. T. V. Calkins says :

"Chippewa Falls is an important field. What

field of the Home Mission Society is not *important*? Thousands of young men this winter have been here, made their engagement with some "logger," and now are away out in the camp far from everybody, and engaged in laying low the 'forest primeval.' This occupation takes, too, many residents for the six or eight months of logging. So that the term 'woods-widow' has grown up in this north land, and signifies the woman whose husband is off in some distant camp earning a livelihood. The history of the Baptist church of this city is peculiar, but unfortunately not as bright as peculiar. The most important history, however, for men living is that which they are writing down each day. So we look toward the future, and that history is bright until we tarnish it. We have an excellent meeting house, and are now engaged in furnishing it. The house is large, and so is the debt on it. We hope to decrease the debt, but to have no occasion for decreasing the house. Three ladies were recently baptized, the first that the pastor ever led to the baptismal waters. It is a hope and prayer that others may soon decide thus to obey their Lord."

Baptisms.

N. Schmidt, First Swedish Church, New York. 5. F. A. Sicht, Second German Church, Chicago, 19. John H. Meyers, German Church, Scranton, Pa, 5. W. Pfeiffer, German Church, Springfield, Ill., 7. Geo. Burgdorff, German Church, Ellinwood, Kans., 8. August Boelter, German Church, Walshville, Ill., 10. L. Lanyi, Bohemian Mission, Chicago, Ill., 6. R. R. Williams, Madison, Dak., 10. Geo. W. Hicks, Wichita Agency, Ind. Ter., 7. Joseph H. Beaven, Walla Walla, W. T., 11. A. F. Borgendahl, Swedes in Conn., 18. Geo. H. Brown, Baker City, Oregon, 9. Geo. T. Ellis, La Grande, Oregon, 22. A. J. Hunnaecker, Central Association, Oregon, 18. G. S. Clevenger, Brookings, Dak., 23.

Rescued From Dead Formalism.

Rev. A. P. Hanson, of Joliet, Ill, gives an illustration of the need of the Gospel for religious formalists :

Many features of the mission work here would interest you if I was a better writer. I am glad that for the last six months my whole time has

been devoted to the work in Joliet only. The interest has more than doubled. Eleven have joined the church by baptism and seven by letter during this time. A choir has been organized and that helps too. It has been my happiest time in the work. The Holy Spirit is among us. Almost every one is prepared to testify for Christ in the meetings, and we expect to see greater things in the conversion of souls.

I will mention one special case of conversion. A man fifty years old; brought up as a Lutheran, upright and devout like Cornelius; a Sunday school worker, and so regular an attendant at church that for four years he had not been absent from the Lutheran church one Sunday. Yet this man was in need of hearing words whereby he might be saved. Two months ago he was convinced by the Spirit that he was a lost sinner with all his self-righteousness. He then knelt down and asked God for mercy and received peace. No longer satisfied where he was, he came to our meeting and told what he had found. Since then he has regularly attended our meetings. The word of God is precious to him, and with tears sparkling in his eyes he never stops praising the Lord for His mercy. Last Tuesday evening at a cottage meeting, where many of his former fellow church members were present, he told them that for all these years he had been without peace, and had expected to get it as a result of his religious exercises, but now after he had come to Christ and received the forgiveness of sins, he had both peace and joy. He then urged them to come to Christ instead of formalism, and then prayed to God that their eyes might be opened. He is renewed like the eagle, and is now determined to be baptized.

The Lord bless us all!

Sad Scenes in Utah.

Rev. F. Barnett, of Ogden, has some exceedingly sad experiences. He writes:

"Something like the following is the missionary work done in Utah. Sunday, February 28th: Preached at 11 A. M. in Ogden. After service found a man with his team waiting outside to take as many as would go two miles out in the country to dedicate a new school-house built by the apostate and Gentile element of the neighborhood. This man, once in the Mormon embrace, with an experience thrilling to hear has been the pioneer in the work. He has

given ground to be deeded to our Home Mission Society as soon as he can get it free from the entanglements of his Mormon relatives. With not a shadow of success, they have compelled him to resort to law, and when he had engaged his counsel and gone to much expense, then they came up to quietly settle the matter. He intends to have it *legally* settled. On this ground they have built their house, and at one o'clock P. M. I think that neighborhood heard the echoes of the first Gospel service ever held there. About thirty were present, and never was there a greater heartiness and apparent delight over work done than there. Already a Sunday school has been organized by our lady missionary, Miss Oberg, and this is to be taken charge of by Miss Julia Hill, sent out by the Clarendon Street Church, Boston. She also begins a day school there, and will spend her whole time amid that people. These consecrated pioneer missionaries greatly need the prayers of God's people. We hope great things for that district. After service all drove in town again to Sunday school, 159 present. At 7:30 P. M. preached in town to nearly a house full. So ended the work of the day.

"Monday, February 29th. Was called early to visit a needy family a mile away; and needy they were. A widow with four little children, in one room, a few rags in one corner for a bed, an old board for a table, one bench about two feet long for chairs, an old oil can for a stove; no dishes, no shoes for the feet, scarcely any clothes for the body; sage-brush for fuel, flour and water for food, and this while the thermometer was 20° below zero. We were told that they had applied to the authorities of the city for help, but not being Mormons, could get none. Their case has come before the Gentiles, and some relief granted. Same morning went to another family; there found the mother with a new-born babe, seven children in all, and the oldest not nine years. She was weak, the children scarcely over the measles, and her husband away drinking and gambling—away night after night, leaving the poor woman in loneliness and want. As I went in she burst into tears and said, 'Oh, what shall I do?' I could not tell her, except to look to the Lord. Passed on and came to a third house. Never had been there before, but had heard there was need. And need there was. A poor old man apparently dying alone. Had been in bed for a month, helping himself as best he could. No fire in the room, and he

had scarcely strength enough to keep the covering over him while in bed. No friends near. For forty-seven years he had been a Mormon, but not a single one to look after him in this, his need. Any other city than those in Utah would give better care to a dying dog. I prayed with him, and cared for his immediate wants as best I could. I shall at once see the Mayor of the city, and if nothing is done I will write a note for the paper, telling all that was told me. Started then for home, for I had seen enough for one day. On my way was stopped by the first wife of a polygamist. She had previously told us her life. Her husband had left her to live with the second wife, and she was supporting herself as best she could in her old age. Her first words were, 'God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea, and rides upon the storm.' Then she told me that the second wife had forsaken her husband and family, and was expected soon to marry another man; that the husband and children of the second wife had come back to live again with the first wife, and she says, 'What is my duty?' Will the wise men of the East give an answer to her question? I reached home, but depressed in soul. Such is the work of Utah. 'How long, O Lord, how long?'

Indian Territory.

Rev. G. W. Hicks, of Anadarko, Wichita Agency, writes:

We have had much encouragement. Our feeble but earnest efforts have been abundantly blessed of the Master.

Since last Christmas a good deal of interest has been manifested on the part of sinners in the welfare of their souls. Seven have been received into the church by baptism. Two have been restored to Christian fellowship; and there is one awaiting baptism.

The Lord has gladdened our hearts very much by this glorious work of his Holy Spirit.

—Rev. W. P. Blake writes that Rev. John Jumper recently preached, by invitation, to the children at the Sa-sak-wa school. About twenty members of his church also attended. The occasion was one of much interest to all.

Among the Ottawas.

Rev. Daniel Rogers writes of his recent visit to the northeastern part of the Territory:

"I returned last night from a trip of two

weeks among the Peorias and Ottawas, and in the northeastern part of the Cherokee Nation. Was with Bro. Richardson several days. My visit was in an unfavorable time, on account of stormy weather, bad traveling, moving time for renters, and political difficulties and excitement. Yet our meetings were interesting, and I think the Church was spiritually benefited. They are planning for enlarged work, which I hope they may carry out. Bro. Richardson seems to be liked by all in the Church, and generally outside.

"The present Chief of the Ottawas and two former chiefs are members of the Baptist Church, also the more reliable part of the tribe. If the Quakers had given more of their energies to the conversion of those outside of the Church than to the winning over of Baptist members to their faith, I think there would be more harmony in the tribe.

"The Ottawa reservation is now sectionized. The head of the family will have 160 acres, and the children under age 40 acres, those of age 80 acres. After the division there will be several thousand acres left, which will be open to purchase and settlement of whites. This will, of course, naturally result in the Ottawa Indians becoming United States citizens. Owing especially to the changes in prospect, I think we should give all the encouragement and aid that we consistently can, so that when the country is opened we may have a good beginning. The Church is thinking of building a meeting-house. There is no comfortable meeting-house on the reservation. The Quakers own a house which all helped to move there, and so Quakers, Methodists, and Baptists meet in it for worship. There will be a meeting on Thursday of this week to take steps toward building a house for the Baptist Church. Provision is made, under the present allotment plan, to give 160 acres for mission purposes. The Baptists would have the first preference to this, as they commenced work first among the Ottawas, and have continued it. A compromise may, however, be made, and the 160 acres be divided between the Quakers and the Baptists. Eighty acres, enclosed and broken, would help very much in support of preaching there.

"Mt. Pleasant Hill Church, in the Cherokee Nation, is holding on and making some progress. On the Sunday morning that I was there, I took a collection of \$5 for our Associational and Conventional work in the Territory. This church is largely made up of renters, and so liable to changes. The Hudson Creek Church,

some ten or twelve miles north, will probably lose one-half of its members (15) this spring by removals. Some of the renters who come may be a help in the place of those going away."

Letting in the Light in Utah.

Rev. M. T. Lamb is hopeful that his peculiar work will accomplish much in lessening the Mormon regard for the "Mormon Bible," and so lead them to the one source of truth. Recently he visited Willard, a town six miles south of Bingham, and so "completely under the heel of the priesthood" that no evangelical preaching has been allowed there. He says:

"They gave us the use of the Mormon meeting house—even gave up a priesthood meeting so that we could have the place free of charge, except one dollar for lighting and warming.

The services were announced in the public school. A liberal-minded young man in one of the stores, glad to have a change of some kind, took pains to distribute a lot of bills I left with him. And when we came last eve, though a very unpleasant and stormy night, the house was crowded full; at least 200, including the Bishop. All the leading young people of the town—some very intelligent in appearance—and the most perfect order preserved to the close. I talked over one and a half hours, and above twenty copies of my book were taken and paid for at half price. Brother Gillespie [the Presbyterian minister who went with Brother Lamb], was exceedingly happy over it, and said that one lecture and the books would certainly accomplish more than a month of preaching.

The facts are; the Mormons *will not come to preaching*. Only a few apostates, and these quite usually bitter infidels and very likely the worst kind of drunken profligates, with a few of their children, and the teachers in the mission school, compose the congregation at a preaching service. No effort before has succeeded in getting right into the very centre of the Mormon communities. I have scarcely ever had greater liberty in preaching, or have preached with greater acceptance to the few who came. But those we *want to reach* will not come to hear preaching, and so the cause seems almost hopelessly lost. The barriers, however, seem rapidly breaking away in some places.

Brother G. wishes we would take hold of Willard. There are three little towns close together—Willard, Slaterville and North Ogden,

entirely unoccupied by any denomination. Willard with its surroundings must have a population of seven or eight hundred, and a most beautiful location three miles from the Great Salt Lake, and commanding a magnificent view of it and of a large extent of country all around it. Slaterville, three miles south of Willard, is the somewhat noted Hot Springs, consisting mainly of the hotel, though a small village, chiefly Gentile. Brother G. thinks the Doctor in charge, Dr. Slater and wife, are or were Baptists. I will try and find out upon my return. North Ogden, three miles south of Slaterville and eight miles north of Ogden, has with its surroundings a population of 1500—so that about 2500 people, all within eight or nine miles of each other, have no mission of any denomination—a field ripe for the harvest, or at least rapidly ripening. Upon my return from a short trip farther north, I will visit Slaterville and North Ogden and report to you. Is it possible for the society to send a man to such a field?"

In December he wrote:

"Altogether I have visited 12 towns, whose combined population is about 14,000 (three-quarters Scandinavian). Have given 23 lectures and preached 6 sermons. The lectures have ranged from one and a quarter to two full hours in delivery; average one and a half hours. Attendance from 55 to 250; average 114. The smallest attendance (55) being in a small town, Elsinore, at a very unseasonable hour, 9:30 o'clock on a Monday morning. (We had to put it in then or miss the town entirely.)"

He had then sold at about half price 250 copies of his book. The importance of his special work grows upon him continually.

Alaska.

Rev. W. E. Roscoe, at Kodiak, gives some of the lights and the shadows of his work there:

We have had a pretty good school during November. Fifty-one in the day school, and a part of them and some others in an evening school. In accordance with a provision of Congress, the Alaska Board of Education passed rules equivalent to a compulsory education law of which we have a copy. Some of the white men here told the people that they need not obey the rules, that Government would not enforce them, etc. Hence the rules are not so effective as they otherwise would be. The opposition Russian school still has quite an attendance, but we are gradually getting the

best of it. The Russian teacher is drunk a great deal of the time in the school-room, and he holds one of the first offices in the Greek church, and openly lives in adultery with one of the women of the town. Several other members of the Greek church also have their mistresses, and also some of the Americans who live here. Some of the pupils that learned so fast last year have moved away, and others are working steadily for wages, so that we have not so many pupils in the Third and Fourth Readers as we could wish for, but still we have about a dozen, and quite a number more in the Second Reader, and besides many of our new pupils are learning to read very rapidly from the chart blackboard and First Reader.

One of my large boys can read real well in the Fourth Reader and is picking up English very rapidly. He is also quick in figures, is working in decimals now. I gave him a Bible some time ago and he reads it, and compares it with the Russian Bible. He was taught what little the Russian teacher was able to teach him before I came here. They design him for a priest. God grant that I may be able under God's guidance to lead him to embrace a pure form of christianity. He could not read English at all when he entered my school. Another of my boys has been in school three months and now reads well in the Third Reader.

The pupils have nearly all during the last month made a most decided advancement in speaking English; in fact, I believe they speak twice as well as they did a month or six weeks ago. A few, however, still manifest the Russian stubbornness and do not speak a word. So long as we tried to get them to speak English, they would not, so we concluded to try the experiment of teaching them without coaxing them to speak, and if they should speak an English word not to take any notice whatever of it. This has proved a remarkable success. Still it will be years before many of them will be able to both understand and speak well.

We long for schools to be established at other places on this Island. It takes years to educate any people, and all savage or semi-civilized people think that one ought to complete an education in a few weeks.

We went to the wedding dinner of a Swede a few days ago but left immediately on rising from the table. They passed the wine around I believe about a dozen times. It was Thanksgiving day and the Americans have civilized

these people enough so that they are very apt to get drunk on our holidays as well as on their own. From the appearance of things at the table I am very sure many had been drinking before. When the meal was finished the priest arose from the table, very drunk, crossed himself before a picture of one of their saints and asked a blessing. They of course had a dance and many more got beastly drunk. Several men have been beating their wives lately because they (the wives) got drunk, but the men at the time of administering the correction were under the influence of some of the stuff that they manufacture.

Evangelical Strength in Mexico.

According to statistics there are, in Mexico, including all evangelical workers and work, the following elements and agents for evangelizing this people: 86 centres of operation; 393 congregations; 48 foreign missionaries; 44 unordained foreign workers; 43 foreign missionary ladies; 31 ordained native preachers; 65 unordained native preachers; 96 teachers; 49 other helpers; 12,000 communicants; 503 pupils in graded schools. Besides this, we have ten Protestant papers, and several presses that are actively engaged in scattering religious literature over the land. Altogether, there have been issued 50,000,000 pages of religious literature in Spanish since Protestantism first entered Mexico. There are 10,000,000 inhabitants in Mexico; this gives them five pages of religious literature each. The value of mission property is nearly \$600,000.

Doing "The Handsome Thing."

We believe that the contents of boxes sent to missionaries' families the past few months have averaged better than ever before. Warm expressions of gratitude have come from many who have received such boxes. One of our best missionaries in Dakota says that his family would have seriously suffered had it not been for such timely aid. Is it not too bad that the offerings for Home Missions are so inadequate to the needs of the field that good living salaries cannot be paid to worthy men?

As an example of real enthusiasm and genuine goodness in providing supplies, we make the following extracts from a letter written by Mrs.

Taylor, wife of the pastor at East Orange, N. J. She says:

"Our ladies went bravely to work and made into garments forty-nine yards of muslin and nine yards of flannel, beside sending fifteen yards extra of the muslin for them to make as they might prefer.

"We sent twelve suits of merino underwear and eighteen pairs of stockings. I mention these items because I noticed in October copy of the HOME MISSION MONTHLY that it was spoken of as 'doing the handsome thing' to send so many new things in the barrel of a certain church.

"It has been our custom to provide two suits of heavy underwear and at least two pairs of stockings for each member of the family given, besides all the other garments that we could make up ourselves. Our barrel this year contained four heavy warm winter cloaks, one overcoat and three suits of men's clothes—not new, but not at all the worse for wear. These articles were given by ladies and gentlemen who can afford to change their costumes with the seasons and not wait for them to wear out.

"The barrel was filled to its utmost and when the freight had been paid—we estimated its value at \$77.75. This is giving the amounts we had to pay for everything we bought, and a low estimate on everything else."

CHURCH EDIFICE DEPT.

Church Edifice Notes.

—Mason City, Neb., may be taken as a fair specimen of many churches in the West that we are called upon to help. It is a town only two years old, in a new county, and already has a population of 600 or 700, has a Baptist church of about twenty active members, with no other church of any kind organized in the place, and no minister except Rev. L. W. Gowen preaches there, save that now and then a passing Methodist brother preaches to the people. Brother Gowen writes that they have a house inclosed and the floor laid, and, uncomfortable as it is, they have a congregation of about 100 and good spiritual meetings. The town has fine water-power and good surrounding country. They ask for \$150 to complete their chapel.

—A lady, not a Baptist, but a lover of the Lord, has sent us \$300 to build a chapel in Arizona. That chapel will be a monument to her love for Christ, more precious in His sight than a shaft of the most costly marble.

—In the March MONTHLY we asked for \$350 to enable the Seminole Indians at Mickasukee, I. T., to rebuild their chapel, which had been burned down. A lady in Philadelphia sends the \$350, and the chapel can now be rebuilt. Who gives quickly gives twice. We have only \$50 of the \$400 needed for the heroic little church at Santa Rosa, Mexico, in Brother Westrup's field. Who will finish up that good work?

—"The hall in which we are obliged to hold our Sunday school is the dancing hall, elaborately decorated and ornamented with mottoes designed to turn the mind away from the more serious and prosaic order of things, the most conspicuous of which is in the centre of the hall, in large colored letters, 'Dance and be merry.' We can do no better at present."

So writes a missionary from Nevada. To teach the truth in such a place is like sowing good seed among thorns.

KANSAS.—Rev. J. D. Matthews sends good tidings from his field. He says: "Belleville, the county seat of Republic County, is a town of 2,000 or more inhabitants. Many causes make this a hard year for new churches in this new country: the poor crops of last year, extremely cold winter, etc. The great demand for help prohibits the Board from helping each place as much as they desire to help. We have some disadvantages peculiar to Belleville Church. About one-third of our members and two-thirds of our wealth is ten miles north of town. That is a Mission station, and they have their Sunday school and prayer-meetings every week, while I preach there only once in two weeks. This leaves us about seventy-five members within six miles of town. Of this seventy-five about thirty are residents of town. The sweeping blizzards that frequent these parts render it often unwise for three-fourths of our membership to attend services, as we are scattered over a radius of sixteen miles. So you may imagine the catalogue of difficulties, financial, religious, and otherwise, that would naturally follow such a state of affairs. But notwithstanding all this, God has

abundantly blessed us. Since last July we have had 55 additions, and have expended not less than \$646.50 as a church, and \$796.50, including salary paid by Board. Of the 55 additions 32 are by baptism. Our little city is improving in a way which bespeaks for it a future. The Baptists are in the ascendency, so far as numbers and a house of worship are concerned. And present indications are that we shall have a church of which the denomination will not be ashamed."

—The pastor of the church at Warren, R. I., sends a contribution for Church Edifice Work and says: "Of this amount \$1.36 is the gift of Stella F. Mason, one of the youngest members of our church, who on her dying bed gave me her pocket book with the request that all of her little treasure be spent to help poor houseless churches." My brother or sister, have you left something in your will to help build houses of worship for homeless churches? If you cannot give as much as you wish now, follow the example of this little girl and leave something to build monuments for you when you shall have gone home. A house of worship is something enduring in its influence on the world.

—From distant Oregon comes the following note:

"Yesterday we received the Society's check for \$300, gift to the Adams Church. I desire to thank the Society both in behalf of myself and our church."

The house is completed free of all indebtedness and ready for efficient work.

—A missionary from Kansas sends this:

"We are engaged in special meetings with good interest. Six have joined and others expected. We use the town hall in which all kinds of meetings are held, such as theatres, dances, school exhibitions, etc. We had to give up our meetings two evenings, so that it was almost like beginning anew. We have organized a Sunday school with four teachers and forty scholars. I divide my time between this place and Rosebury. The want of a house of our own is a serious drawback to our work."

This is only a specimen of reports constantly coming in.

—This is the testimony of Rev. J. Sunderland, our General Missionary in Minnesota, as to the importance of our Church Edifice Work:

"Of the sixteen churches built on our mis-

sion field last year, all but three had help, either from this fund, or from some other source. The testimony of these churches is uniform, as to the great value of this help. In most cases to build would have been impossible without it. In no case where help has been given, could a debt have been avoided otherwise. From \$100 to \$500—given to a church when it will pay the last bills, stimulates it to do its best—and helps it out at just the right point. Experience has shown that it is money largely wasted to support missionaries where there is no meeting house, or speedy prospect of one."

—Rev. F. T. Treviño, our native missionary in the State of New Leon, Mexico, writes that the church in Santa Rosa has secured 800 *sillares* (a large square stone used for building) and \$250 in money, and through the Mexican paper *La Luz* calls on the Mexican members to subscribe 400 more sillares and \$150. He evidently expects them to do all they can. They will still need about \$400 to buy the floor, windows, doors, and seats. Of this amount a good sister has sent us \$50. Shall we not have at once the balance necessary, that we may write to the missionary to begin the work?

—The Superintendent of this Department wishes to express his great gratitude to the many brethren, sisters, churches, and Sunday schools who have sent in their subscriptions to the \$10,000 Fund, for twenty-five chapels this summer. We have the amount in good subscriptions, many of them paid in, and thus have a small basis for our summer work. But what are a few loaves among so many? Twenty-five chapels among 700 houseless churches west of the Mississippi River! There is still vast need of generous contributions.

—We once assisted Fairmount, Minnesota, in erecting a house of worship. They now send \$15 to help some other place, and say:

"We have in grateful memory the prompt assistance rendered us by the Society toward our church edifice. This was the inspiration given us to put forth our best effort for a house of worship."

—For the first time the West is vigorously taking hold of our Chapel Day effort. In California, Nebraska, Kansas, Minnesota, and Iowa the corresponding secretaries of the State Conventions have issued circulars calling the parti-

cular attention of their Sunday schools to this work. It should encourage our better supplied Eastern schools to help their less fortunate Western cousins, when these Western schools are doing what they can to help themselves.

—If your Sunday school has neglected to send for the Chapel Day Exercise, it is not too late to do so yet. The service would be just as interesting in April or May, and the contribution just as useful and acceptable. Our Sunday schools in the West need many more chapels than we shall be able to build, if every school in the land should make a contribution.

—This year we have extended a formal invitation to the Sunday schools in the South to aid in our chapel building work, and although this is a new thing in that latitude, we are glad to say that some of these Southern schools are responding to our invitation.

—Rev. J. W. Osborn says:

“Our churches do not take regular contributions for this object. Has not the time come when they should? This chapel building is too closely related to our denominational growth to be longer neglected.”

EDUCATIONAL DEPARTMENT.

EDUCATION IN THE SOUTH.—Recent investigations have shown that nearly a million pupils are in the public schools of the southern states; that the amount of money expended annually for schools is \$11,545,000, and that since 1880 the number of public schools has been increased from 45,000 to 61,583.

JACKSON COLLEGE.—Rev. Charles Ayer reports 217 enrolled to February 1st—118 have boarded in the buildings. They are full to overflowing, from four to six in several rooms.

The industrial work, recently begun, systematically, is developing finely.

Brother Barber has had in hand ten or fifteen of the men, giving them teaching how to build, as he built the shop, and they could now put a little house together; having distinct ideas of the planing, and framing, and covering.

They are now using tools inside, and some are skillful to a degree with the lathe.

A larger number, including these, have had a *night hour* with lessons and blackboard work on a variety of things, such as framing, the board rule, the kinds and qualities of *everything* required for three various houses—the putting the materials together, the bevells, pitch, lengths, etc., etc., shingles, laths, nails, etc., etc.—all worked out.

Then they took up such things as bottoming pails, the amount of square timber in a standing tree, and the applications of geometry to various mechanical work, etc., etc.

Mrs. Sackett has had in daily instruction—all personal—about eighty girls, beginning at 8:30 A. M., and continuing till 3:30 P. M., with hour out, with eighteen of them in a Bible lesson.

They have made 20 dresses, 12 basques, 1 cloak, 6 night-dresses, 6 skirts, 9 aprons, 17 pair drawers, 13 chemises, 4 pair pillow slips, 1 pair sheets, 6 pair curtains, 15 new comforters for beds, 15 old repaired, 60 holders, 50 needle books.

Besides these, a great variety of making-over and repairing, and a great deal of other work that is not classified. These eighty girls have all been compelled to pull their work apart whenever it was not thought to be good. Some began at the beginning, and were kept at the beginnings for a good while. Some use the machine with skill.

If you have had patience to look through this you will see a sort of beginning has been made in these work rooms. We are very fortunate to have had *these two* teachers, both of whom teach a class daily in the Scriptures.

President Ayer, February 29th, reports total enrollment, to date, 236, of whom 31 are studying for the ministry. Fourteen students have been converted during the month, eight of whom have been baptized.

STATE UNIVERSITY, KY.—Rev. W. J. Simmons, February 29th, writes that he has just baptized twenty-five out of thirty-one converted, the rest joining other churches.

SPELMAN SEMINARY.—It is very gratifying to lay before our readers the following letter, written by Mr. C. F. Currie, of Camden, N. J., after a visit to this institution. It was written to Miss Packard and Miss Giles, principals of the school:

“I was so much pleased with my visit at your school yesterday, that I have been thinking of it ever since, in fact, I have become quite enthusiastic over it; so much so, that I have done

nothing but talk of it with everybody with whom I have met since.

"When told of your school, I did not receive any particular description, and, of course, naturally associated it with the other schools for colored people throughout the South. I was so surprised and unprepared to see such a school, that I really felt quite much embarrassed in the presence of so many bright and intelligent young ladies. I was a member of the Board of Education, of the city of Camden, N. J., for eight years. During that time I took a lively interest in all school matters, and especially in anything that would benefit the colored people. My duties, as a member of the Board, required me to visit the schools frequently, which, of course, made me familiar with all the little details of school management, so that at any time I could detect any irregularity in the management or discipline of the schools.

"I will say, too, that during the past ten years I have visited schools in all parts of the United States—not colored, but white. Yours is the first colored school I have ever visited outside of my own city. Now, I want to say, with all candor, that during all my experience I have never seen a school so well managed and under such perfect discipline as yours. It is really marvellous; I cannot understand it, how you, with the few assistants you have, can manage 650 pupils, keep up the high standard of education, and maintain the discipline you do.

"I was particularly struck (if you will pardon the expression) with the eagerness of your pupils; they seemed to want to get at the bottom of everything, and to do this would ask questions without any reluctance. I was completely charmed with their singing, and much pleased with the young lady in instrumental music.

"You have made me a strong advocate of your school, and I shall henceforth do everything I can to make your school better known.

"At present my business calls me away from home a great deal; but, if at any time I can render any assistance in any locality, do not be afraid to call on me, and I will do whatever I can. I am sorry my means will not permit me to render you material aid financially. Wishing you and your efficient corps of assistants continued success in your noble work, believe me to be, etc."

FLORIDA INSTITUTE.—President J. L. A. Fish sends cheering intelligence concerning the religious interest in the institution:

"I am most happy to report a work of grace in prayers in this institute.

"The day of fasting and prayer for institutions of learning was observed with some anxiety on our part, as there did not seem to be much interest among the pupils. There also were some hindering causes from other sources. School work, however, was suspended at 12 M., and the rest of the day devoted to religious services. The meeting proved to be most interesting and profitable, developing a spirit of prayer on the part of the Christian members of the school, and of seriousness among the unconverted.

"In a few days one or two became sincere 'mourners.' This was followed by a general interest, until some fifteen have indulged a hope, and others are still seeking. The work has been quiet, and, so far as we can judge, genuine.

"In this blessing from our Lord, we greatly rejoice, both from its own worth to those who have passed from death to life, and for its happy and abiding influence over the school, and its good to our cause all over the State."

INDIAN UNIVERSITY.—The hopes of the supporters of this school are being realized, both in the intellectual and spiritual blessings that mark its work.

President A. C. Bacone writes:

"The health of our school is good. Religious interest has prevailed among a portion of our students. All our girls are hopefully converted. The son of our good brother, ex-Chief John Jumper, feels that he is just entering upon the new life. May God abide with us."

Rev. D. Crosby also says:

"In addition to the usual work in our school, we are now having a quiet work of grace. I have baptized one, and six more young ladies presented themselves last Saturday, and were received as candidates for baptism. Nearly every week new ones ask for the prayers of Christians, and yet we have no extra meetings. The usual work of the school is moving on very pleasantly. I think this term is quite an improvement on the last. Another young man, who desires to preach the Gospel, entered our school a week ago."

Miss Alida Baker writes also of the good work in the school and missionary work in adjacent places:

"This has been one of the most interesting months of our work here. At the beginning we witnessed the baptism of six of our girls, and several others have professed conversion.

"The religious interest has extended among the boys, too, and many have asked for the prayers of Christians.

"At our prayer-meetings there is not a minute lost. One can scarcely wait for another. Work at the institution has never been more earnest since I have been connected with the school.

"Professor Bacone is a wonderful worker and manager. Only those who witness it, can realize how he does work and endure for this school. And the school is a power in this country. Beside our regular work here, Miss Ada Bonham and myself have organized Sunday schools among the colored people near us. Each are assisted by pupils of our school.

"We first met in a little old log pen—no door, no window, no seats, and a very little floor. The people have since fixed up a good board house, and furnished it with all necessary equipments for carrying on the school. One of the native boys holds services for them every Sunday, beside the Sunday school.

"Rev. Crosby also preaches to them occasionally, and there is a deep religious interest manifested. Rev. Crosby and his most excellent wife are doing a good work here."

TULLEHASSEE SCHOOL, I. T.—Prof. E. H. Rishel, in a recent letter, refers to a need which somebody in the West may be able to supply:

"We have a weekly teachers' meeting, at which we compare notes, talk over methods and plan new work. At our last meeting we planned to conduct a mission Sabbath school about three miles from here.

"I wish some good brother, who has worn the new off his two-seated buggy could be made to feel how useful it might be to us, if it is only strong. We are good hands at repairing harness, too. If the ladies knew I am writing this, I think they would say, 'speak for a side-saddle too.'"

CHOCTAW ACADEMY.—Miss Mary Rounds, writing in February, says:

"It is with gratitude that I write. I am thankful to say that there are many signs of improvement and an increasing interest on the part of pupils and parents, and yet our work has been much interfered with during the past month on account of the very severe weather we have had. The children attend school under great difficulties. Many of them wade in the water and walk two and three miles to school. Our school

was never larger than at present, nor was the work ever more of a necessity. There are many disadvantages under which we have to labor, and yet we have *much* for which to thank God and take courage."

THE MEMPHIS SCHOOL.—This school was organized by the colored people the past year, and a gentleman in Illinois has given several thousand dollars for buildings, etc. The Society makes no appropriation to the school, but consents that Rev. H. Woodsmall shall give two or three months in the winter to the instruction of ministers therein. He writes:

"It seems that I could not have done a better thing than to stay here and take charge of this work at Memphis. I could not have done anything elsewhere, and have had one of the best classes I have had since I left Selma. We have enrolled thirty-nine preachers, and I have never had a class that attended more regularly.

My health is poor. The malarial attack I had the last of December after working in the Arkansas swamps, left me so debilitated, that it is hard for me to recruit, especially with all of these preachers on my hands."

ARKANSAS BAPTIST COLLEGE.—Rev. Jos. A. Booker, of Little Rock, Ark., writes of the school started there, and of which he has charge. The Society at present can give it but incidental aid:

"It may be of some interest to you and the many readers of the MONTHLY to have a word or two from this work. Indeed, it may seem singular that little or nothing has been said before now in this way about the Arkansas Baptist College. Our silence is due to our busy and quiet struggle for existence and growth. So far, it may be acknowledged a success. We have had a successful session from October until now, with no indication of an adverse change. We have more than one hundred students in regular attendance, most of whom are preachers and teachers—material of our own denomination. Several of the ministers are pastors in actual service. They go to school during the week days, and attend to their churches on Sabbath.

"As yet, we have but three teachers for this great work, and most of them are uncertain as to how they will pay for their bread. But they have resolved to 'work till the last beam fadeth.'

"Good old Dr. Stone, of Lebanon, Ohio, is

here, at a great sacrifice, in order to help in the pressing demand. He has a class of twenty-five preachers.

"We have purchased a desirable site in the western part of the city. Have made one payment. Terms of subsequent payments are very easy, but we shall struggle the harder to meet them. We have not begun to improve the site. A building is leased to us reasonably. But if our school grows any more (and why not?) this building will not accommodate us—cannot do so. We aim to work up such a large attendance as to make it impossible for the present leased building to give room.

"The members of the Board are calculating on erecting a temporary building in the summer so as to give more room, and also place us on our own soil. The students are so much assured that the idea of the Board will be speedily carried out, they have raised money enough to purchase a corner-stone.

"*The Arkansas Baptist*, State organ for the colored Baptists, is published here, with a scanty supply of type. Our students compose *The Arkansas Baptist*, and send forth a thousand neat copies every fortnight.

"I have been trying to help them cultivate a spirit of industry and true religion—a spirit that was breathed into my being so long at our beloved Roger Williams University. We need sympathy, prayers, material aid."

BOOK NOTICES.

MEN OF MARK. By Rev. Wm. J. Simmons, D.D., Louisville, Ky. Publishers, Geo. M. Rewell & Co., Cleveland, Ohio. 1887.

This book of 1,141 pages is written to set forth the capabilities and the attainments of the negro race in America, and in other lands where they have enjoyed the privileges of Christian civilization. Though in this country the untrammelled career of the negro race has been comparatively brief, yet it has given abundant evidence of ability, under proper training, to take rank with other races in the civil, business, educational, and religious affairs of the world. The book contains sketches of 177 men, with 106 portraits. The work is well done by Dr. Simmons, now District Secretary of the Home Mission Society for the Southern States. In the introduction he says:

"Many, yea, nearly all these, came from the loins of slave fathers, and were the babes of women in bondage, and themselves felt the leaden hand of slavery on their own bodies; but, whether slaves or

not, they suffered with their brethren because of color. I wish the book to show to the world—to our oppressors, and even our friends—that the negro race is still alive, and must possess more intellectual vigor than any other section of the human family, or else how could they be crushed as slaves in all these years since 1620, and yet to-day stand side by side with the best blood in America, in white institutions, grappling with abstruse problems in Euclid and difficult classics, and master them? Was ever such a thing seen in another people? Whence these lawyers, doctors, authors, editors, divines, lecturers, linguists, scientists, college presidents, and such, in one quarter of a century?"

Well may he say, "I have faith in my people. I wish to exalt them. I want their lives snatched from obscurity, to become household matter for conversation."

Dr. Simmons is entitled to much credit for preparing this work in the midst of other and arduous duties.

NATIONAL PERILS AND OPPORTUNITIES. The discussions of the General Christian Conference held in Washington, D. C., December 7, 8, and 9, 1887, under the auspices and direction of the Evangelical Alliance for the United States. New York: The Baker & Taylor Co., 1887. 8vo., pp. 417. Paper, \$1.00; cloth, \$1.50.

The meeting of the Evangelical Alliance in Washington was one of the most notable gatherings ever held in this country. The addresses and discussions were of a very high order, and the proceedings were marked by great enthusiasm. The facts and arguments embodied in these addresses on the great practical questions which Christianity in America is compelled to consider, comprise a treasury of information and suggestion, of great value to every Christian minister and, indeed, to every intelligent church member who would have an understanding of the times and the tendencies of things on this continent. A good index adds to the value of the volume. We heartily commend the book, confident that it will give breadth of view, strength of purpose, and healthy enthusiasm to every one who peruses its pages.

SABBATH AFTERNOONS WITH THE CHILDREN. By Rev. O. E. Mallory, Lowell, Mass. 207 pp., heavy paper, with 50 full-page illustrations.

This is written in the form of brief sketches of leading Bible incidents and characters, each sketch followed by questions and answers that bring out the teaching of Scripture on the fundamental questions in theology, the whole admirably adapted to interest and instruct the youthful mind.

—From the American Baptist Publication Society, Philadelphia, Pa., we receive four books, beautifully bound, and well adapted to the maturer minds in the Sunday school:

ROGER'S TRAVELS; OR, SCENES AND INCIDENTS CONNECTED WITH THE JOURNEY OF TWO BOYS IN FOREIGN LANDS, by Rev. E. Payson Hammond, cannot fail to interest and profit any boy who reads it. 155 pp., with portrait of the author. 75 cents.

DORIS SELWYN; OR, A GIRL'S INFLUENCE. By Kate Neely Hill. 335 pp.

PATTY DEANE: An Old-fashioned Story. By Mrs. R. M. Wilbur. 256 pp. \$1.00.

WILBERT ELDRED; OR, IS IT WELL WITH THE CHILD? By Rev. D. F. Leach. 347 pp. \$1.25.

This is an excellent story to put into the hands of youth for the purpose of teaching them the essential differences between the views of Baptists and Pedobaptists, specially concerning infant baptism.

Also the following pamphlets:

"Why I Am a Baptist." By Rev. Clarence Larkin. 77 pp. 10 cents.

"William the Baptist's Aunt." By a Baptist Woman. 64 pp. 10 cents.

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY,
2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

MEETING OF THE EXECUTIVE BOARD,
March 5, 1888.

The regular session was held as usual at the rooms of the Training School, 2338 Michigan Avenue. Although every effort is made to accommodate the class exercises of the school, the lecture of Rev. William Lawrence, D.D., and the Sunday school lesson given by Miss Miller were of necessity conducted in the narrow quarters of the basement dining-room, while the Board was in session in the small and only lecture room above. The day was stormy, and the air from the lake, cold and penetrating. Yet there were but two absent from the regular Board, while eleven honorary members and three visitors made up the goodly company of interested, praying women who came to devise liberal things and plan for the various departments of aggressive work. Two newly-elected members were welcomed to the honorary list. They were Mrs. Prof. Jackson, of Hyde Park, and Mrs. Everett D. Burr, who comes from Rochester, N. Y., as the wife of the newly-elected pastor of Memorial Church. The meeting opens with Mrs. N. T. Gassette in the chair, who reads the xxxivth Psalm; and

every heart hears the invitation "O magnify the Lord with me, and let us exalt his name together;" and every one is helped by the assurance, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." We are led in prayer by Mrs. W. B. Mason, and then follows the reading of letters from missionaries, pastors, officers of States, city unions and associations, applicants for admission to the Missionary Training School, and, not least in importance, from representatives of other Baptist missionary organizations. Every letter has some special point for discussion and decision. Some will be referred to the various standing committees for more minute examination than can be had at this meeting. The Treasurer reports February receipts \$3,526.41—a slight increase over the corresponding month last year, but balance on hand much less, owing to falling off in previous months and increase of expenses. Taking up "applications for missionaries," we have an appeal from an American pastor for a Scandinavian helper. He says: "After trying to settle the Scandinavian question in this vicinity for a year and a half, I am compelled to say that an Englishman is unable to work among this people. We need some one who can. Now I believe if we had a lady who could do house-to-house work among them, conduct a prayer-meeting during the week, teach a class on Sunday, many of these people would be won to us. Is it possible to secure such a lady—such as Miss Sandberg or Miss Winlund for instance? We will secure board for her at \$2.00 per week, and our Ladies' Home Mission Circle would raise at least \$50 toward her support. In addition to our own town, there are many Swedes in the neighboring towns who could be reached. This weighs heavily upon my heart. Many of these people would come with us if we could reach them by their own language."

A German pastor writes: "Our members, eighty-five in number, nearly all belong to the laboring class, and are of limited means. We are in the midst of a dense population of Romanists, Lutherans and Freethinkers, and we are anxious to do all we can to help the Gospel work. Can you send us a missionary—one who is conversant with both German and English—and upon what terms?"

From the First Swedish Baptist Church, New York City, there comes a copy of preamble and resolutions adopted by the church, asking the enlargement of the Society's work and missionary force at Castle Garden and among the Scandinavians of the city, and commending the character of the work already done.

As we come to consider the topic "Organization," letters are read from our far away but much appreciated Colorado Vice-President. She speaks of hindrances on account of the weak and scattered condition of the churches, difficulty of traveling, etc. From Mrs. Alexander, who refers to the completion of seven years of service as Vice-President for Ohio, and says, "I have nothing to boast of, but do thank God, who has enabled me to continue in the work. I

think perhaps simple 'stick to it' has been my greatest achievement." A very encouraging letter from Mrs. W. M. Isaacs, President of New York City Branch, says, "Our number has increased, and contributions are larger than last year. We are actively engaged in raising our part of the \$50,000 for Missionary Training School Building. We have a very able committee in charge of the work." A communication was presented from Rev. H. C. Woods, D.D., Superintendent of Missions, concerning work in Colorado; also from Mrs. G. S. Abbott, of Oakland, California, some extracts in reply to letters of inquiry. From Philadelphia Union we learn that Mrs. McCollin has, at the urgent importunity of the nominating committee, and the membership of the Union generally, consented to resume the office of President. She will be kindly relieved of some of the most arduous routine work that has hitherto made the position one of great labor, as well as responsibility.

All listen eagerly to the latest tidings from our absent Corresponding Secretary. Her letter, written at San Francisco, speaks of surely returning health, and interesting meetings with our missionaries, Misses Booth and Haystron, also with Baptist representatives in the State. She refers to the need of increased laborers, and endorses the application already pending for the appointment of an assistant for Miss Booth. She says: "I would like to write you of some experiences in Chinatown, and am asking the Lord that when ability to use my voice and pen return I may be permitted to plead for these heathen in our land as never before."

Applications for admission to the Training School were considered. These were from Canada, West Virginia, and Washington, D. C.

Matters of importance concerning various mission stations were introduced, and referred to the Missionary Committee for adjustment.

Reports of Committees were called, and through their chairmen responses were made from those on Organization, giving plan for visiting churches during the coming summer; on Training School Building, showing encouraging progress; on Training School curriculum and present conduct.

The usual corps of instructors are doing faithful work. Rev. Mr. Thames consents to give lessons on parliamentary practice; how to organize and conduct deliberative assemblies. And the Committee finds the field work of industrial and Sabbath schools in successful operation. Brief reports were heard from Committees on Literature, Finance, and Correspondence.

Mention was made of the recent death of Mrs. Edward G. Mitchell, one of the pioneers in the Society in this city. Also of Rev. H. Woodsmall, a man of Christ-like spirit in his untiring labors and broad sympathies. Many heartfelt expressions of appreciation were given, and all joined in the verses of "Shall We Gather at the River?" The refrain

was sung with peculiar tenderness and hope: "Yes, we'll gather at the river, that flows by the throne of God."

Arrangements for the approaching anniversaries at Washington were referred to a special Committee, with power.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET MCWHINNIE, 14 Tremont Temple, Boston, Mass.

During the past few months the ladies of Clarendon Street Church, Boston, have decided to assume the entire support of a teacher in some new field in the West. Miss Julia M. Hill, of Western New York, has been chosen by the ladies as their teacher, and she has begun her work about two miles from Ogden, Utah. We very gladly welcome Miss Hill as one of our workers, and pray that she may be successful in her new field of labor.

Miss Mary Berkley writes a very interesting letter, describing the new school-house, which is so much enjoyed by the people of Salt Lake City. Miss Berkley speaks in highest terms of Miss Pearce's work. In closing her letter she writes: "I would like to give you the history of each pupil. I often wonder what their future will be. Mormon, apostate, Gentile, Catholic—all together in school. I sometimes wonder how they reconcile in their young minds the opposite teachings which they receive at home and at school. How short seems the time in which to sow seed! I would feel discouraged if it were not for the words, 'God giveth the increase.'" We are sure that the seed sown by our faithful workers in Utah will in the future spring up and bear fruit abundantly. Would that it were possible to open Christian schools all over that fair Territory!

Mrs. G. T. Genung, writing from Columbia, S. C., says: "Well, the old term ended, and the new one is fairly begun. The school is full to overflowing. A few of our advanced pupils left at the end of the year to teach, but many new ones came in, so we were forced to reseat the chapel, putting in many new seats, and yet there is not room. Still they come. We teachers are all burdened. We cannot do half we would do with our large classes. Here are nearly two hundred pupils to be cared for by only three teachers, besides President Becker, whose hands are so full, with all the cares of the institution upon him, he never gives himself a moment of rest. Mrs. Becker, with her seventy-nine girls, is indeed

doing a great work. She is laying a foundation of character that will tell in time to come. If you could only see some of these girls when they first come here, entirely uncultivated, without the slightest idea of what a home is, and see them again after they have been here a few months, you would hardly believe they were the same girls. They are receiving a grand Christian training. They are also being taught not only in theory, but in practice, to become good *home keepers*. Their rooms are models of neatness. But better than all this even, above it all, the Lord is present with us. We commenced our new term with a 'Week of Prayer,' and, as it has been so many times before, the Lord heard and answered the prayers of His children, and in a remarkable manner. Since the 1st of February there has been scarcely a meeting in which some one has not been converted. A great deal of personal work has been done. Often they go from room to room, working with those who are not Christians. One night last week they asked permission to have a meeting after the retiring bell had rung. We heard singing, and Mr. Genung went up to the third floor, and there they were, a company on their knees, alternately praying and singing. The singing was particularly weird and sweet in the dark and quiet of a large building. One would sing or intone a line, and the others would join in the refrain, 'Feel like a motherless child,' over and over again. That is just what so many of them seem like. Poor, motherless children they are indeed! A large number of our brightest and best young men and women are rejoicing over a new-found Saviour."

These interesting letters from our workers, speaking of the overflowing school-rooms, but confirms the statement so often made that more teachers are needed, rather than more scholars. We need money for teachers' salaries, so that the overburdened teachers may be relieved. Nearly all our schools are crowded, and many are turned away for want of room.

The work at Spelman Seminary is progressing successfully, in spite of many inconveniences. All will be glad when the new building will be ready for occupancy. The burden carried by the devoted principals has been indeed heavy. A gentleman from Gainesville, Ga., visited this school not long since, and in a private letter expressed his great pleasure in its work. He writes: "I was a member of a Board of Education in the city of Camden, N. J., for eight years, and I will say that in visiting schools in all parts of the United States, not colored, but white, I have never seen a school so well managed and under such perfect discipline as Spelman Seminary. I was particularly impressed with the eagerness of the pupils; they seemed to want to get at the bottom of everything, and to do this would ask questions without any reluctance. I was completely charmed with their singing, and much pleased with the young lady in instrumental music." These words

of commendation from those qualified to judge of the character of the work done is indeed gratifying to the teachers and to the Society who employs them.

The Annual Meeting of our Society will be held May 2d, in Worcester, Mass. We particularly request all teachers to send in a report of their school work during the year in suitable form to be incorporated in the Annual Report. It should be sent in by April 15th to the Corresponding Secretary.

RECEIPTS FOR FEBRUARY.

Maine.....	\$113 34	Miscellaneous.....	91 00
New Hampshire.....	78 24	Young Volunteers... ..	13 00
Vermont.....	16 10	Precious Jewels.....	30
Massachusetts.....	527 05		
Rhode Island.....	214 69	Total.....	\$1,279 84
Connecticut.....	176 12		

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Edwin Bennett,	Brooklyn, Conn.,	Feb. 8
Samuel P. Smith,	Whitehall, N. Y.,	Feb. 10
George H. Gardner,	South River, N. J.,	Feb. 15
Alfred Turner,	Pittsburg, Pa.,	Feb. 20
William H. Barnes,	Liberty, Va.,	Jan. 29
W. A. Bliss,	Canton, Pa.,	Feb. 22
H. H. Hibbs,	Smithland, Ky.,	—
Peter Rhynard,	Mt. Carmel, Ky.,	—
A. V. Sizemore,	Louisville, Ky.,	—
J. B. Parrott,	Clinton, S. C.,	Feb. 19
J. D. Norris,	Luthersville, Ga.,	—
T. R. Glover,	Augusta, Ga.,	Mar. 1
S. W. Harris,	Crawford, Ala.,	—
A. P. Collins,	Arlington, Texas,	Jan. 26
H. H. Cordell,	Wilson Creek, Texas,	Feb. 5
Samuel J. Williams,	Marshall's Creek, Ill.,	Feb. 11
James R. Jackson,	Shiloh, Ill.,	Jan. 28
A. J. Donaldson,	Stonington, Ill.,	Feb. 23
Everett D. Burr,	Chicago, Ill.,	Mar. 2
O. A. Weenolsen,	Minneapolis, Minn.,	Feb. —
George E. Burdick,	Great Bend, Kans.,	Feb. 16
W. M. Young,	Enterprise, Neb.,	Feb. 17

CHURCHES ORGANIZED.

PLACE.	DATE.
William's Bridge, N. Y.,	—
Mappsville, Va.,	Feb. 19
South Pittsburg, Tenn.,	—
Trapp Hill, N. C.,	—
New Hill, N. C.,	Feb. 22
Tifton, Ga.,	—
Oakland, Fla.,	—
Greenwood, Ala.,	Jan. 21
Orrville, Ala.,	Feb. 14
Belcherville, Texas,	Feb. 12
Cincinnati, O., Dayton Street Church,	Jan. 18
Detroit, Mich., North Baptist Church,	—
Little Prairie, Ill.,	Dec. —

Muddy Valley, Mo.,	—
Union, Mo.,	—
Schroggin, Mo.,	Feb. 5
Longtown, Mo., German Church,	—
Cosby, Mo.,	Mar. 2
Kidder, Mo.,	Feb. 21
Ingalls, Kansas,	Jan. 28
West Wichita, Kansas,	Jan. 29
Colby, Kansas,	Feb. 12
Triumph, Kansas,	Jan. —
Alhambra, Calif.,	Dec. —
Ventura, Calif.,	Jan. 15
Sprague, Wash.,	Jan. 29

T. A. Williams, Sr.,	64,	La Salle, Ill.,	Feb. 23
W. S. Wilkinson,	45,	Bloomington, Mich.,	Feb. 6
W. G. Wisner,	85,	Adrian, Mich.,	Feb. 2
John P. Stilwell,	—	Eureka Springs, Ark.,	Jan. 28
Joseph H. Crouch,	48,	Chillicothe, Mo.,	Feb. 6
T. Irwin,	—	La Bette Co., Kan.,	Jan. 24

Home Mission Appointments

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Fitchburg, Mass., Croker Chapel,	Feb. 14
South Stanhope, N. J.,	Feb. 15
Cedar Run, Pa.,	Feb. 9
Wartrace, Tenn.,	Feb. 5
Shady Grove, Ga.,	Jan. —
Salem, Mich.,	Feb. 8
Lyndon, Mich.,	Mar. 4
Coal City, Ill., German Church,	Jan. 22
Georgetown, Mo., Bethany Church,	Feb. 12
Harrisonville, Mo.,	Jan. 29
Belton, Texas, First Baptist Church,	Jan. 15
Denison, Iowa,	—
WaKeeney, Kansas,	Jan. 22
Beverly, Kansas,	Jan. 29
Union Valley, Neb.,	Feb. 5
Hillsboro, Oregon,	Feb. 5

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Rensselaer O. Putney,	73,	East Brookfield, Mass.,	Feb. 5
N. Judson Clark,	66,	Niantic, Conn.,	Feb. 18
A. T. Boynton,	82,	McLean, N. Y.,	Jan. 30
E. W. Pray,	—	Rochester, N. Y.,	Feb. 10
William Brooks,	75,	Phelps, N. Y.,	Feb. 12
S. C. Ainsworth,	74,	Truxton, N. Y.,	Feb. 6
Walter R. Brooks, D.D.,	66,	Hamilton, N. Y.,	Feb. 21
Daniel D. Read,	79,	Pulaski, N. Y.,	Feb. 16
Dudley C. Haynes,	79,	Binghamton, N. Y.,	Feb. 21
Abijah M. Calkin,	73,	Waverly, Pa.,	Feb. 12
William Entwistle,	68,	Philadelphia, Pa.,	Feb. 3
Joseph Mettam,	82,	Pikesville, Md.,	Feb. 2
Harrison Woodsmall,	46,	Memphis, Tenn.,	Feb. 27
S. H. Cate,	—	Chattanooga, Tenn.,	Feb. 16
L. G. Wiggins,	73,	Cataula, Ga.,	Feb. 10
John Bennett,	86,	Webster, O.,	Feb. 17
James E. Leakey,	27,	Liberty Centre, Ind.,	Feb. 25
James Schofield,	86,	Chicago, Ill.,	Feb. 19
James M. Stickney,	78,	Toulon, Ill.,	Feb. 12

IN MARCH.

The following new appointments were made :

Rev. Gideon Aubin, French in Worcester, Mass.
 " Arthur St. James, French in Stryker, O.
 " John S. Cederberg, Swedes in Ashland, Wis.
 " Paul Johnson, Swedes in Grantsburg, Wis.
 " Stephen Drummond, Buckhannon, W. Va.
 " August Boelter, Germans in Louisville, Ky.
 " John P. Coffman, Akron, Iowa.
 " C. R. Lamar, Preston, Kans.
 " G. W. Melton, Richfield and Hugaton, Kans.
 " W. D. Hall, North Platte, Neb.
 " John G. Wirth, Creighton, Neb.
 " John D. Murphy, Pueblo, Colo.
 " William E. Orton, Goldon, Colo.
 " C. C. Frost, Butte City, Mont.
 " S. J. Nunn, Los Gatos, Cal.
 " J. O. Redden, Lompoc and vicinity, Cal.
 " A. Le Roy, Astoria, Oregon.
 " William G. Jones, Whatcom, Wash.
 " Thos. M. Westrup, General Missionary for Nueva Leon, Mexico.
 " E. Quinones, Montemorelos and vicinity, Mexico.
 Paz Villafana, Assistant in Aguas Calientes, Mexico.

The following re-appointments were made :

Rev. A. Rohnström, Swedes in Campello, Mass.
 " K. Newquist, Swedes in New Haven, Conn.
 " G. W. Huntley, General Missionary for Northern Dakota.
 " W. R. Connelly, Napa, Cal.
 " J. C. Webb, Healdsburg, Cal.
 " T. R. Bowles, Compton, Cal.
 " C. M. Nelson, Swedes in Oakland, Cal.
 " L. M. Protzman, Penryn, Cal.
 " Geo. W. Black, Rogue River Association, Oregon.
 " G. J. Burchett, D.D., General Missionary for Oregon.
 " J. G. Pulliam, La Conner, Wash.
 " Dwight Spencer, General Missionary for Rocky Mountain District, and collecting agent for Missouri and Iowa.

Financial Statement. For February.

MISSIONS AND EDUCATION.

Expenditures for the month	\$25,604 57
Donations from Churches, Sunday schools and Individuals	\$14,267 18
Legacies	3,573 34

Tuition, Room Rent, etc., from Students	2,197 54
Interest and Dividends	910 95
Income from Rent of Real Estate	51 75
Home Mission Monthly	309 48
Jubilee Volume	7 00
Total for February	\$21,317 24
Donations, Legacies, etc., from April 1, 1887, to February 1, 1888	\$208,329 03
Total for eleven months	\$229,646 27

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$1,098 77
Interest " " " "	300 00
" " Loan " "	350 66
	\$1,779 43
Donations, Legacies and Interest from April 1, 1887, to February 1, 1888	40,591 59
Total receipts for present year from all sources	\$42,371 02
	\$272,017 29

Contributions and Legacies. For February.

[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, \$170.46.

Hartland, Mrs. M. E. Pratt....	2 00
Bangor, Second Ch.....	19 00
" " S. S.....	37 28
West Levant Ch.....	4 00
Bath Ch.....	10 00
Damariscotta Ch.....	46 33
Auburn, Court St. Ch.....	27 c8
Yarmouth Ch.....	5 02
Oakland Ch.....	10 00
*For Spelman Sem., Ga.:	
Hancock Point, Mrs. Maria L. Crabtree.....	4 75
*For Wayland Sem., D. C.:	
Portland, Mr. Russell.....	5 00

NEW HAMPSHIRE, \$849.78.

Milford Ch., in add.....	4 63
Dover, Central Ave. Ch.....	25 00
Freedom Ch.....	2 00
Lake Village, Rev. K. S. Hall.....	5 00
Keene, First Ch.....	51 43
Concord, Pleasant St. Ch.....	16 00
" " " ".....	10 00
*For Richmond Theol. Sem. Va.:	
Danbury, Rev. DeForest Safford.....	5 00
C. E. F. Friends.....	50 00
Richmond, Mrs. J. H. Merrifield.....	5 00

LEGACIES.

Claremont, Estate of Hiram Webb.....	275 72
*Milford, Estate in part of Phebe D. Hutchinson, desig.....	400 00

VERMONT, \$10.50.

Lunenburg, H. S. Thomas....	4 50
Bakersville, Mrs. J. K. Maynard	6 00

MASSACHUSETTS, \$2,405.40.

Cambridge, B. O. Pierce, Jr....	15 00
A Friend.....	3 00
Shelburne Falls Ch.....	8 00
Western Ch.....	33 41
Boston, A Friend.....	2 00
Lower Mills Ch.....	17 50
West Townsend Ch.....	3 90
Winchester Ch.....	10 44
Lawrence, First Ch., by Andrew Sharp.....	12 50
Old Cambridge Ch.....	257 13
Newton Centre, S.W. Hamblen Reading Ch.....	4 00
Huntington Ch.....	5 69
Clinton, First Ch.....	54 50
No. Chelmsford, Mrs. S. R. Edwards.....	41 26
Leicester, Greenville Ch.....	25 00
Greenfield Ch.....	8 44
Littleton Ch.....	6 85
Fall River, First Ch.....	32 75
Granville Ch.....	441 77
S. S.....	42 75
Charlestown, Bunker Hill Ch.. Middleboro, Cent. Ch., Rope Holders Soc.....	10 00
East Gloucester Ch.....	66 13
Dighton Ch.....	11 54
Whitman Ch.....	5 19
Hingham Ch.....	13 60
Andover Ch.....	31 00
Holliston Ch.....	6 50
Manchester Ch.....	27 50
North Reading Ch.....	11 45
Worcester, First Ch. Concert Collection.....	10 35
East Long Meadow Ch.....	12 00
*For Atlanta Sem., New Building:	9 85
Boston, E. S. Converse....	2 50
*For Atlanta Seminary, Ga.:	
Chelsea S. S. of First Ch....	250 00
*For Spelman Sem., New Building:	
Boston, H. S. Chase.....	50 00
Newton Centre, Rev. O.W. Gates.....	100 00
*For Spelman Seminary, Ga.:	
Westminster S. S.....	5 00
	30 00

South Boston Ch., L. H. M. S.....	43 31
North Scituate, Friends....	6 00
*For Richmond Theol. Sem.:	
North Scituate, H. T. Bailey and J. M. Litchfield.....	12 50
Middleboro, Central S. S. Watertown, Mrs. Capen....	50 00
Boston, Mrs. A. J. Loud..	25 00
*For Hartshorn Mem'l College: Chelsea, Mrs. C. G. Farwell.....	50 00
Fall River, Miss S. Louise Coburn.....	25 00
Mattapan, Mrs. Sarah G. Bates.....	16 00
*For Jackson College, Miss.:	
Melrose, A. Lady.....	1 15
C. E. F., Boston, Mrs. C. M. Winch, for Santa Rosa Ch., Mexico.....	25 00
For Oldham Ch. Dakota.....	50 00
Westfield, Mrs. M. E. Lerner.....	50 00
Watertown, Two Friends..	1 00
Old Cambridge Ch.....	100 00
Newton Centre, W. B. H. M. S.....	100 00
Boston, Mrs. Dorcas Redford.....	10 00
Andover, A Friend.....	5 00

LEGACIES.

Danversport, Estate of Benjamin Porter, interest.....	5 00
Fitchburg, Estate of Susanah Stone.....	48 94
	58 00

RHODE ISLAND, \$411.60.

Providence, Mt. Pleasant Ch..	13 75
Fourth Ch., Quarterly Coll. Ch. and S. S.....	46 08
Cranston St. Ch.....	16 00
Phoenix, First Ch.....	131 50
*For Hartshorn Mem'l College: Providence, Cranston St. Ch. Y. L. H. M. Soc.....	4 27
C. E. F. Providence, Miss E. B. Welch.....	100 00
	200 00

CONNECTICUT, \$301.82.

New Haven, Swede Ch.....	6 62
Grand St. Ch.....	13 70
Bridgeport, Rev. Wm. Ritzman desig.....	5 00
New London, First Ch.....	6 00
*For Benedict Institute, S. C.:	
Wom. Bapt. H. M. Union.....	112 50
C. E. F. Jewett City S. S.....	4 00
Meriden, First Ch.....	100 00

NEW YORK, \$2,816.06.

New York City, Epiphany Ch.....	180 00
McDougal St. Ch.....	2 00
Riverside Ch.....	43 32
Calvary Ch., in part.....	10 00
Brooklyn, Washington Ave. Ch. Emanuel Ch., A Member, desig.....	704 32
First Ch., by Mrs. Anna Godfrey, desig.....	100 00
Mrs. Jane Davis, desig.....	5 00
No. Tonawanda, First Ch.....	5 00
Auburn, First Ch.....	4 77
Stephenton Ass'n.....	104 75
Albany, Calvary Ch.....	6 28
S. S.....	100 00
Kingston Ch.....	50 00
Afon Ch.....	25 27
Norwich Ch.....	13 60
Fulton Ch.....	20 00
Troy, Fifth Ch.....	31 45
Second Ch.....	351 73
S. S.....	19 85
Amenia Ch.....	5 00
Hamilton, First Ch.....	13 00
Rondout, First Ch.....	155 36
South Ballston, E. D. Garnsey and family, Mem'l Gift.....	136 65
Spencerport, Mrs. Mary Upton Mrs. Martha A. Smith.....	100 00
Chittenango, A Friend.....	2 00
Knowlesville Ch.....	50
Penn Yan, Mrs. Sarah A. Doo- little.....	3 00
Port Jefferson, First Ch.....	15 40
*For Atlanta Sem., New Build- ing:	10 00
Troy, J. DeGolyer.....	21 30
F. A. Fales.....	250 00
Justus Miller.....	100 00
*For Richmond Theol. Sem.:	50 00
Mt. Vernon, E. Trott.....	30 00
*For Benedict Institute, S. C.:	
New York City, D. I. Car- sen.....	25 00
*For Bishop College, Tex.:	
Utica, Mrs. N. A. Johnson.....	18 00
*For Indian University, I. T.:	
Brockport, First S. S.....	25 00
Arcade, by Miss Ellen Bow- ers.....	3 25
C. E. F. Hoosick, First Ch.....	25 26
New York City, Riverside Ch.....	50 00

NEW JERSEY, \$3,107.22.

Piscataway Ch.....	65 09
Stelton Bible School.....	20 00
Friendship S. S.....	18 87
Union S. S.....	11 75
Piscataway, Town Chapel.....	13 25
Jersey City First Ch.....	50 11
First Ch. Monthly Concert, S. S.....	5 14
Columbus Ch.....	25 00
East Orange First Ch.....	8 85
John Tenbroeck.....	127 59
New Market Ch.....	30 00
Newark, Mrs. Elizabeth B. Smith, desig.....	30 00
Asbury Park S. S.....	25 00
Holmdel Ch.....	17 85
Vineland Ch.....	36 00
Hamilton Square Ch.....	67 72
C. E. F. Piscataway Ch.....	12 00
	43 00

LEGACY.

Irvington, Estate of John Dow- ley.....	2,500 00
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PENNSYLVANIA, \$1,331.07.

Philadelphia, Germantown 2d Ch. Wom. H. M. Soc. desig.....	54 92
J. M. Spratt, D.D.....	5 00
Angora Ch.....	25 00
Frankford Ave. S. S.....	5 00
So. Broad St. Ch.....	15 75
Mrs. G. W. Knowles.....	34 02
Olivet Ch.....	500 00
Blockley Ch.....	19 20
Frankford Ch.....	36 33
Pittsburgh, 4th Ave. Ch., La- dies' Aid Soc.....	43 60
Ulysses First Ch.....	25 00
Meadville Ch.....	8 50
Colmar, Montgomery Ch. bal.....	13 75
Warren Ch.....	2 25
No. Sewichy Providence Ch.....	12 00
Cain's Pequa Ch.....	15 00
West Conshocken, Ballingom- go Church and Sunday School	8 00
Brush Valley, Pine Flat Ch. by Rev. and Mrs. A. B. Run- yan.....	12 25
Lancaster, Miss S. S. Le Fevre desig.....	4 00
*For Spelman Sem. New Bld'g: Philadelphia, A Friend.....	50
*For Shaw University, N. C.:	
Philadelphia, 5th Ch. Mrs. B. Griffith.....	50 00
*For Wayland Sem. D. C.:	
Philadelphia, Mrs. R. S. Trevor.....	100 00
C. E. F. Philadelphia, Mrs. B. Griffith.....	100 00
Pittsburgh, 4th Ave. Bible School, C. B.....	19 82
Pittsburgh, Mrs. Clara A. Por- ter.....	100 00

LEGACY.

Rochester, Estate of Mary A. McDowel.....	78 18
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DELAWARE, \$50.00.

Wilmington, 2d Ch. desig.....	50 00
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MARYLAND, \$25.00.

*For Wayland Seminary, D. C.:	
Baltimore, North St. Ch.....	25 00

DISTRICT OF COLUMBIA, \$196.03.

Washington Calvary Ch.....	26 03
*For Wayland Seminary, D. C.:	
Washington, A Friend.....	10 00
Wayland Seminary, Grad- uates.....	40 35
Wayland Seminary, Stu- dents.....	119 65

VIRGINIA, \$500.54.

*For Hartshorn Mem'l College:	
Richmond, Education and Mission Society.....	4 13
John F. Slater Fund.....	216 66
Hartshorn Mem'l College:	
Students for Tuition.....	78 25
" " Room Rent.....	26 25
Sundry.....	25
*For Richmond Theol. Seminary:	
Education Board, of State Convention.....	125 00
Richmond Theol. Seminary: Students for Tuition.....	50 00

WEST VIRGINIA, \$23.23.

Morgantown S. S.....	2 00
Clarksburg Ch.....	2 15
Lost River Ch.....	2 00
Grafton Ch.....	13 08
Lewiston, Rev. W. G. Hoover, J. S. Hoover.....	2 00
Racine, F. McVickers.....	1 00

TENNESSEE, \$379.00.

Memphis, Rev. H. and Mrs. Woodsmall.....	23 00
*For Roger Williams University: Nashville per Rev. A. Owen, D. D.....	50 00
*For Roger Williams University: Students for Tuition.....	143 00
" " Room Rent.....	90 00
Sundry.....	73 00

NORTH CAROLINA, \$209.20.

*Raleigh, Shaw University: Students for Tuition.....	108 70
" " Room Rent.....	100 50

SOUTH CAROLINA, \$378.81.

*Columbia, Benedict Institute Students for Tuition.....	181 74
" " Room Rent.....	197 07

GEORGIA, \$472.73.

*For Spelman Sem. New Build- ing:	
Atlanta, Collections per Miss H. E. Giles.....	78 00
*For Spelman Sem.:	
Atlanta, Mrs. J. S. Mallory Miss E. O. Werden.....	5 00
Spelman Seminary: Students, for tuition.....	230 69
Atlanta Seminary Students, for tuition.....	134 75
Sundry.....	19 29

FLORIDA, \$95.55.

*Live Oak, Florida, Institute: Students, for tuition.....	80 55
" " room rent.....	15 00

MISSISSIPPI, \$505.21.

Simon Chapel.....	2 00
*Jackson, Jackson Coll.:	
John F. Slater Fund.....	266 66
Students, for tuition.....	150 55
" " room rent.....	86 00

ARKANSAS, \$17.75.

Brinkley, Collections per Rev. J. M. Harris.....	17 75
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TEXAS, \$302.30.

Marshall, H. H. Culver.....	20 00
*For Bishop College: Woman's Mission Soc. of Texas.....	18 50
*Marshall, Bishop College: Students, for tuition.....	193 30
" " room rent.....	70 50

OHIO, \$725.95.

Granville, First Ch.....	98 05
Bucyrus, First Ch.....	11 45
Litcfield, First Ch.....	4 00
South Charleston, Lisbon Ch.....	7 45
Dayton, First Ch.....	534 00
*For Roger Williams Univ.:	
Haskins, Rev. C. A. Mc- Manis and Wife.....	50 00
*For Spelman Seminary.—New Building: Dayton, L. Mission Soc. of Linden Ave. Ch.....	10 00
*For Cherokee Academy, I. T.:	
Dayton, National Military Home.....	11 00

MICHIGAN, \$915.45.

Vassar, Rev. P. Forbes.....	2 00
Menominee, First Ch.....	7 50
Lansing, First Ch.....	70 74
Ishpeming, Swedish Ch.....	7 41
*For Atlanta Sem. New B'd'ng: Grand Rapids, D. A. Blod- get.....	100 00
E. L. Briggs.....	100 00

John Calkins.....	100 00
Rev. I. Butterfield.....	100 00
S. W. Osterout.....	50 00
F. D. Gilbert.....	50 00
A. B. Watson.....	25 00
Wm. McMuller.....	25 00
Julius Hanseman.....	20 00
M. L. Sweet.....	25 00
H. Widdicombe.....	25 00
O. S. Waters.....	25 00
J. M. Barnett.....	50 00
W. B. Ledyard.....	25 00
Allen Durfee.....	25 00
Sundry Collections.....	70 80
*For Atlanta Seminary, Ga.:	
Ypsilanti S. S.....	10 00
C. E. F. Detroit, Clinton	
Ave. S. S. for Charlevoix Ch.....	2 00
INDIANA, \$110.69.	
Franklin, Hurricane Ch.....	4 09
Greensburg, First Ch.....	6 60
Madison, First Ch.....	58 17
Hubert's Creek Ch.....	7 83
Aurora, First Ch.....	34 00
ILLINOIS, \$514.75.	
Macomb, Rev. J. O. Metcalf	
and wife.....	10 00
Dundee Ch.....	50 00
Chicago, Fourth Ch.....	200 00
Western Ave. Ch. in add.....	5 30
First Church.....	79 50
Electa Goodrich.....	6 35
Sublette, Mrs. C. F. Ingalls.....	10 00
Grandville Ch., by Mr. Whit-	
aker.....	10 00
Sterling, George P. Perry.....	2 60
Helvidere, First Church.....	18 20
Kankakee, Danish Ch.....	3 00
Stillman Valley Ch.....	49 00
*For Shaw University, N. C.:	
Stillman Valley S. S.....	25 00
*For Cherokee Academy, I. T.:	
Elgin Ch.....	2 00
C. E. F. Chicago, Provi-	
dence Ch.....	5 00
Newark, S. Sleeper.....	25 00
Rock Island, Swede Ch.....	13 80
WISCONSIN, \$20 86.	
Bangor, Miss Hannah Williams	
Lodi Ch., desig.....	1 00
S. S., desig.....	10 36
Superior, Mr. and Mrs. S. H.	
Clough, desig.....	4 50
Clough, desig.....	5 00
MINNESOTA, \$151.78.	
St. Paul, Woodland Ch. Y. P.	
Soc.....	3 25
First Ch., desig.....	148 53
IOWA, \$1,587.89.	
Washington, Coll., per Rev. N.	
B. Rairden.....	333 61
Council Bluffs, per Rev. D. H.	
Cooley.....	3 50
Sioux City, Swede Ch.....	3 50
Northwood Ch.....	5 82
Clarence, Mrs. S. S. Camp.....	1 00
Conway, Mrs. M. C. Boling.....	10 10
Charles City Ch.....	9 28
Grinnell Ch., in part.....	13 34
S. S., desig.....	2 00
Indianola Ch.....	3 25
Somerset Ch.....	3 07
Des Moines, East Ch., by Mrs.	
Dr. Holland.....	2 00
Grand Junction Ch.....	66 66
Cherokee Ch.....	20 00
Nevada Wom. Miss. Circle.....	5 00
Sherman S. S.....	1 20
Burlington, First Ch., in add.....	28 11
Walnut St. Ch.....	2 95
State Convention.....	1,000 00
Anamosa, Mrs. M. K. Alden.....	60 00
Boone, First Ch.....	20 00

Burlington, Rev. H. Williams,	
desig.....	5 00
*Clarence, Mrs. S. S. Camp.....	2 00
*For Spelman Sem., Ga.:	
Anamosa, Home Miss. C'le	
*For Atlanta Sem., Ga.:	20 00
Anamosa, Mrs. Spencer	
Alden.....	25 00
C. E. F. Sheldon Ch.....	5 00
LEGACY.	
Mt. Vernon, Estate of Desire B.	
White.....	12 50
MISSOURI, \$176.34	
St. Louis, Park Av. Ch., in	
part.....	14 65
Third Ch., desig.....	100 00
Kirkwood Ch.....	6 69
Carrollton, L. B. Ely.....	25 00
Hannibal Ch., in add.....	5 00
C. E. F. Carrollton, L. B. Ely	25 00
INDIAN TERRITORY, \$219.16.	
Muscogee, Rev. Sam'l Solomon	1 00
*For Indian University:	
Students, for tuition.....	60 05
*For Cherokee Academy:	
Muscogee, Rev. A. C. Ba-	
cane.....	35 00
Students, for tuition.....	121 45
*For Sa-sak-wa School:	
Sa-sak-wa, Mrs. W. P.	
Blake.....	1 66
KANSAS, \$15 00.	
Jamestown Ch.....	3 50
Rev. J. T. Farley.....	1 00
C. E. F. Colony Ch.....	5 00
Garnett, First Ch.....	10 00
NEBRASKA, \$134 24.	
Columbus Ch.....	5 00
Rushville Ch.....	2 00
Rev. L. Llewellyn.....	1 25
Central City, Coll., per Rev. J.	
J. Keeler.....	103 05
Omaha Ch.....	3 94
Hartington Ch.....	5 00
Franklin S. S.....	2 00
Ponca Ch.....	2 50
Red Cloud, a friend, desig.....	5 00
State Convention.....	4 50
DAKOTA, \$25.40.	
Fargo, Swede Ch.....	3 00
Cooperstown Ch.....	5 00
C. E. F. Canton Ch.....	4 75
First Ch.....	10 65
Watertown Ch.....	2 00
COLORADO, \$34.70.	
Las Animas Ch.....	30 00
Denver, Broadway Ch., desig.....	2 15
C. E. F. Durango,	
First S.S.—C. B.....	2 55
WYOMING TER., \$13.40.	
Cheyenne Ch.....	13 40
NEW MEXICO, \$5.00.	
C. E. F. Raton Ch.....	5 00
MONTANA, \$15.00.	
Sheridan, J. K. Hartt.....	5 00
Mrs. J. Spencer.....	10 00
ARIZONA, \$5.00.	
Tucson Ch.....	5 00
WASHINGTON TERRITORY,	
\$429.99.	
Seattle, Collections per Rev. A.	
B. Banks.....	397 59
Cheney Ch.....	3 85

Garfield Ch.....	2 00
Spokane Falls Ch.....	18 40
Ellensburg Ch.....	5 00
Rosalia Ch.....	3 15
IDAHO, \$6.50	
Rathdrum Ch.....	1 50
C. E. F. Caldwell Ch.....	5 00
OREGON, \$32.45.	
Oregon State Convention.....	22 35
Portland, Swede Ch.....	2 60
C. E. F. Pendleton Ch.....	7 50
NEVADA, \$20.00.	
Wadsworth, per Rev. J. M.	
Helsley.....	20 00
CALIFORNIA, \$408.25.	
San Francisco, First Ch., desig.	15 00
Los Angeles, Swedish Ch.....	11 00
State Convention.....	173 00
C. E. F. Los Gatos S.S.—C. B.	9 25
LEGACY.	
San Francisco, Estate of Mary	
J. Francis.....	200 00
MEXICO, \$10.67.	
Monterey, coll., per Rev. T. M.	
Westrup.....	7 98
C. E. F. Salinas Ch.....	2 69
WOM. BAPT. HOME MISS.	
SOCIETY, \$25.00.	
*For Indian University, I. T.....	25 00
WOM. BAPT HOME MISS.	
SOCIETY, MICH., \$25.00.	
For Indian Univ., I. T.....	25 00
WOM. AM. BAPT. HOME MISS.	
SOCIETY, \$949.10.	
For teacher at State Univ., Ky..	133 32
For Teachers at Hartshorn	
Mem'l College.....	170 00
For teachers at Utah School.....	220 00
" " " Cherokee Acad.....	50 00
" " " Wayland Sem.....	70 00
" " " Benedict Inst.....	50 00
" " " Indian Univ.....	100 00
" " " Dallas School.....	27 78
" " " Beaufort ".....	80 00
" " " Mexico Schools.....	48 00
Total.....	\$21,136 81
Home Mission Monthly.....	309 48
J. G. SNELLING, Treasurer,	
7 Beekman Street.	
DONATIONS OF CLOTHING,	
ETC.	
South Berwick, Me., Church, barrel to	
Nebraska.	
Nashua, N. H., Women's Home Mis-	
sion Society, barrel to Ind. Ter., \$20.	
Adams, Mass., Woman's Home Mis-	
sion Society, barrel to Ind. Ter., \$95.	
Middletown, Conn., Woman's Home	
Mission Society, barrel to Minnesota.	
Buffalo, N. Y., Prospect Ave. Church,	
barrel and freight to Ind. Ter., \$87.	
Buffalo, N. Y., Delaware Ave. Church,	
box to Dakota.	
New York, N. Y., Ladies' Benevolent	
Society of Calvary Church, barrel and ex-	
press to Dakota, \$55.	
Port Huron, Mich., Church, box of tools	
to Jackson College, Miss.	

THE BAPTIST
HOME MISSION MONTHLY.

VOL. X.

MAY, 1888.

No. 5.

EDITORIAL

We have closed the year without debt. For this we are truly thankful. But how has it been done? By offerings proportionate to the work of the Society? No. But by the legacies of unusual amounts. From the Chilson legacy, received a little more than a year ago, there remained a balance of \$23,000, with which the work of the present year was begun. At the end of the year a deficiency of \$13,000 existed which was met by the Coburn legacy. In other words, had it not been for help from these two sources, the receipts for the year would have fallen \$36,000 short of the expenditures. If, therefore, no larger offerings shall be made the coming year, while the proportions of our work remain unchanged, it will require not less than one-third of the \$100,000 that is applicable from the Coburn legacy for general purposes, to meet the deficiency at the end of the year. Where, then, is the prospect of much enlargement?

It is impracticable to publish the usual receipts for the past month and issue the MONTHLY on time; inasmuch as the Treasurer's books did not close until April 11th, and the unusual demands connected with the end of the financial year, render the immediate preparation of receipts for the printer, impracticable.

The largest single check ever received by the Society was brought to New York by Dr. Mason, District Secretary for New England, on March 5th. It was a check payable to the order of the Society, from the Executors of the estate of Ex-Governor Coburn, of Maine, for the sum of \$188,000.

Let no one think that the reception of a large portion of the Coburn legacy relieves the friends of the Society from the necessity of as liberal offerings as hitherto, for the work of Home Missions. This amount is wholly needed for the strengthening and enlargement of our work the next three years. But no advance will be possible if contributions fall off on account of this legacy. Let not the gifts of the dead lessen the responsibilities of the living.

Hon. Percival Bonney, of Portland, Maine, who has represented the Home Mission Society in the Coburn will contest, has attended to the important interest committed to him with such ability, fidelity, courtesy, and consideration in the matter of compensation for his valuable services, as to place the Society under special obligations to him, in the favorable issue of the case.

The Railway Passengers' Associations have fixed rates for attendants at the Washington Meetings at one and one-third fare for the round trip, on the certificate plan.

The meetings of the Home Mission Society at Washington will begin Wednesday evening, May 16th, closing Thursday evening, 17th. Reports from the standing committees of the Society are expected from Rev. David Spencer, D.D., Pa.; Rev. John Humpstone, D.D., N. Y.; Rev. Thomas Rogers, D.D., N. Y.; Rev. T. C. Johnson, W. Va.; Rev. R. B. Cook, D.D., Del.; Rev. S. H. Greene, D. C.; Rev. J. H. Griffith, D. D., N. Y.; Rev. T. W. Goodspeed, D.D., Ill. It is also expected that the following brethren will speak on topics requiring the consideration of the Society: Rev. Wayland Hoyt, D.D., Pa.; Rev. G. M. P. King, D. C.; Rev. D. N. Vassar, Va.; Rev. J. C. Grimmell, N. Y.; Rev. Edw. Ellis, Mich.; Rev. A. K. Parker, D.D., Ill.; Rev. H. C. Woods, D.D., Neb.; Rev. H. C. Mabié, D.D., Minn.; Rev. W. M. Kincaid, Cal. Rev. Reuben Jeffrey, D.D., Ind., is to preach the annual sermon.

The following is the programme of the Educational Convention to be held in Washington, D. C., May 16th, 1888, as arranged by the Education Committee appointed under the Minneapolis resolutions:

WEDNESDAY FORENOON: BEGINNING 9.30.

After the organization of the Convention, addresses will be delivered in advocacy of a General Baptist Education Society, as follows:

1.—To establish Fellowships and Lectureships on a liberal basis for Baptist Institutions of learning.—*Rev. W. Scott, N. Y.*

2.—To resist sectarian aggressions on common school and public funds.—*Rev. O. P. Eaches, D.D., N. J.*

3.—To aid in the establishment of Institutions of learning under Baptist auspices, especially in the West.—*Rev. Geo. C. Lorimer, D.D., Ill.*

WEDNESDAY AFTERNOON: BEGINNING 2.15.

4.—To awaken and sustain a stronger interest throughout the denomination, in higher Christian Education.—*Rev. T. T. Eaton, D.D., Ky.*

5.—To furnish a suitable arena for the consideration of facts and questions pertaining to our Educational work.—*Rev. H. L. Morehouse, D.D., N. Y.*

6.—Report of the Educational Committee on the Constitution of the proposed Society.—*Rev. J. B. Thomas, D.D., Mass.*

General Business.

PERSONALS.

Rev. D. C. Eddy, D.D., Pastor of the First Baptist Church, Brooklyn, E. D., has been elected a member of the Executive Board in place of Rev. J. B. Thomas, D.D., whose removal to Newton, Mass., has already been announced.

Rev. Dwight Spencer, after a successful winter's work as representative of the Society in Iowa and Missouri, returns to his western field, including Utah, Idaho and Montana, about May 1st, to attend to missionary matters therein.

Rev. Robert Cameron began his work as General Missionary in Colorado April 1st.

Rev. J. Q. A. Henry, of Portland, Oregon, called at the Rooms on his return from Europe, in April. He has not yet sufficiently recovered from the severe accident which befel him in the early stages of his European trip, to enable him to resume preaching at once. But he is hopeful and courageous as usual.

Rev. Dr. William M. Haigh, of Chicago, the Society's esteemed Superintendent of Missions for the West, expects to take a summer excursion to Japan, to visit his daughter, Mrs. Fisher, who is at one of the mission stations of the Missionary Union, and at the same time to obtain needed change and relaxation from the duties of his position.

The admirable address of Hon. J. M. Hoyt at the funeral services of Rev. S. B. Page, D.D., leaves little to be added concerning our highly esteemed brother who so efficiently served the

Society as District Secretary, first for Ohio and West Virginia, and then for the larger district, including Ohio, Michigan and Indiana. When Dr. Page resigned his position, because he felt that he could not do full justice to the work on account of his age and diminishing strength, he continued to take delight in what he called "doing chores" for the Society, by looking after its interests in will cases, and by securing special offerings for its work. His correspondence glowed with enthusiasm and devotion to the great cause whose success he justly regarded so vital to the welfare of the land we live in. Cheering messages of encouragement were sent by him from time to time when the burdens on those at the Rooms were heavy and clouds at times obscured the sky. He kept the buoyant, hopeful spirit to the last, his path shining brighter and brighter to the perfect day whose blessedness, without doubt, his ransomed spirit now enjoys.

REV. S. B. PAGE, D.D.

By HON. J. M. HOYT.

This venerable and beloved Christian minister died at Cleveland, Ohio, March 14th. Born in Fayette, Me., October 16, 1808, he had nearly reached the full term of eighty years. It is often said "The young may die, but the old must." No life, however short, is exempt from uncertainty as to its earthly stay; so that the great lesson of the importance of instant readiness by all for the summons hence is constantly enforced. But when, as with Dr. Page, a veteran passes away, matured and enriched by the experiences of a life of the full term, in which from youth to four-score each year has been strenuous with endeavor to live well, there is meaning in his death most salutary both to young and old. Such a life is a shining illustration to all, of the ennobling value of single minded and persistent rectitude in heart and act, maintained through long periods, amid whatever of task and trial, of vicissitude and endeavor were encountered in its unfolding years. Such a veteran, when removed, leaves a legacy of rich instruction to all who know of the fruits of his labors, the loyalty of his aim to realize cherished Christian ideals, and the pure, practical, loving, and reverent wisdom which such personal living garners in heart and character.

Dr. Page was converted and became a follower of Christ at the age of eighteen and united with the Baptist church in Hartford, Conn., being the first person baptized by Dr. Barnas Sears, then just ordained and afterward so widely known as president of Brown University. After a full course of study in preparation for the Gospel ministry, Dr. Page was ordained, and in September, 1839, became pastor at Massillon, O., and in 1844, at Wooster, O., where he labored six years. In 1850 he took charge of the Baptist church at Norwalk, O., and in 1854 of the Third Baptist church in Cleveland, where he continued with much success until 1861, when he assumed the pastoral care of the then Second and now Euclid Avenue Baptist church of this city. In 1866 he resigned this pastorate to engage in an effort to complete an endowment for Denison University, in which he rendered very valuable aid. Soon after this he was engaged for nearly ten years under appointment by the American Baptist Home Mission Society as district secretary for Ohio, Indiana, and Michigan, in which office his fidelity, wisdom, zeal, and success were creditable to a marked degree. Added years and health impaired by labor and travel, admonishing him that his active life-work in this sphere must cease, he resigned his office, and, residing in Cleveland at his well-known home, No. 499 Prospect Street, he continued, down to his final illness, to exert whatever of bodily strength that remained in Christian effort, aiding as a church member in the work he loved, and as associated with other Christian churches of varied denominations in active personal influence. He also gave much time to correspondence in aid of the interests he formerly represented. As a man and citizen, as well as a Christian, he was ever interested in the promotion of the public welfare, with a zeal for the right undimmed, except as limited by increasing physical debility. Thus living, he was valued and beloved in a steadily widening circle. He never lost his enthusiasm for increasing knowledge.

Now, in the void remaining, multitudes will miss his winning courtesy, and his genial welcome. The closing scene was a fitting end to a life so noble in aim and service. When, in the final hours, his beloved wife and children were around him, and his power of utterance became, at times, nearly suspended as the "silver cord" was being loosed, and the "golden bowl" was breaking, he tried eagerly,

at intervals, to tell them of his rapt visions of a heavenly environment. Still they feel assured that they clearly caught some gleams of the celestial light that he saw.

BENEVOLENCE.

Isaac P. Langworthy left a bequest of \$10,000 for the benefit of the library of the American Congregational Association.

Mr. Peter Howe, of Winona, Ill., has given \$10,000 toward the establishment of a Freedmen's school at Memphis, Tenn., under Baptist auspices. A location has been secured.

The library building which Hon. Dexter Richards, of Newport, N. H., proposes to give to that town, will cost \$20,000, and he will add \$5,000 for the purchase of books.

The Old Ladies' Home Association of Biddeford and Saco, has just received from the executors of the estate of the late Lydia A. Clapp, of Dorchester, Mass., \$12,000, bequeathed by her for the establishment of an Old Ladies' Home in Saco.

The will of Almira J. Fox, of Haverhill, leaves \$1,000 to the Young Men's Christian Association of Haverhill; \$1,000 to the Haverhill City Hospital; \$500 to the Old Ladies' Home in Haverhill.

Rev. Russell Jennings, of Deep River, Conn., who died on Thursday, March 8th, was a liberal benefactor to every good cause, and gave during his life not less than \$200,000 to Baptist churches.

Cornelius Vanderbilt has promised to give \$50,000 to the New York Museum of Natural History.

For some weeks, friends of the Cleveland Young Men's Christian Association have been soliciting funds for a new building and the purchase of a valuable site. Thirty thousand dollars were pledged when John D. Rockefeller wrote from New York on the 21st inst. that he would subscribe \$25,000 if the pledges to date were doubled. His offer has been accepted.

J. H. Walker, Esq., of Worcester, Mass., who has always been a liberal benefactor of Worces-

ter Academy, has just subscribed, without conditions, \$20,000 toward a fund of \$75,000, to be used in the erection of a new building to contain chapel, gymnasium, laboratory, etc.

The will of Rev. Dr. W. H. Ryder, Chicago, disposes of \$750,000. The only heirs are his widow and daughter, who are duly remembered. The following public bequests are made: First Universalist Society of Provincetown, Mass., \$5,000; St. Paul's Church, Chicago, \$10,000; Lombard University, Galesburg, \$20,000; Old People's Home, Chicago, \$10,000; Hospital for Women and Children, \$10,000; Chicago Public Library, \$10,000; Universalists' Convention, New York, \$25,000; and \$10,000 to provide for free moral lectures in Chicago.

The will of the late A. S. Barnes (publisher) disposes of \$644,000, in part as follows: \$50,000 to each of his ten children; \$50,000 to his widow; to his five brothers and sisters, \$1,000 each; to nine nieces, \$1,000 each; and \$1,000 to each of his thirty grandchildren; \$25,000 to be equally divided between: The American Seaman's Friend Society, the Brooklyn City Mission and Tract Society, Home for Aged Men, Home for Aged Women, Home for Consumptives, Home for the Friendless, the Faith Home for Incurables, the Foreign School Union, the Newsboys' Home, the Colored Orphan Asylum, the Chinese Mission connected with Dr. Behrend's church, the Young Men's Christian Association, the Church of the Covenant, Atlantic Avenue Mission, Willoughby Avenue Mission, Fiske University, Howard University, the Yale University Divinity School, Oberlin College, Drury College, Hampton Institute, Colored Normal Institute, Austin, Texas; Colored Collegiate Institute, Tuskegee, Ala.; American Education Society, Chicago, Ill., and Teachers' Rest. The sum of \$25,000 is also to be equally divided between the American Board of Foreign Missions, the American Home Missionary Society, the American Missionary Association, the American Congregational Union, and the American Tract Society.

"General" Booth of the Salvation Army truly says: "A man who makes a fortune ought to spend it for the good of the Christian community. A man's money belongs to the kingdom of God. There is not one law for the minister and another for the layman. All the layman's time belongs to God quite as much as all the minister's time."

FROM MONTANA TO VICTORIA.

REV. THOS. ROGERS, D.D., ELBRIDGE, N. Y.

Before going on to Puget Sound, a brief description of our experience in Yellowstone National Park may not fail of interest. We left Livingstone in the afternoon on account of the delay of the daily express train from the West. It was near midnight when we reached Cinnabar, the terminus of the branch railroad running southward from Livingstone; and where tourists take stages for Mammoth Hot Springs, nine miles farther on. Two coaches were waiting the arrival of the train, and by one of those happy directions of Providence we passed the larger coach, and took the forward and smaller one: and thereby we missed by just one chance the experience of being robbed. The "road agents" allowed us to pass unmolested, but they "called up" the coach following us, and under cover of their revolvers ordered the passengers out, and took all the money they could find. Moral: When you travel West leave all costly jewelry at home, and take only currency enough to meet immediate wants.

But it is worth while to run risks and endure fatigue to see the wonders of this surprising land. Here God speaks out of the earth and from mountain peaks. His works praise him. He utters his voice and the mountains tremble, the earth shakes and palpitates beneath your feet. Extinct volcanoes, boiling "paint pots," mammoth hot springs, terrific geysers, and safety vents, where steam rushes forth from the pent-up depths with deafening roar; declare the glory and might of our God. Every new wonder of giddy waterfall and deep cañon inspires the sober mind with reverence and awe; truly we are in the manifest presence of the Almighty, "and only man is vile."

At Mammoth Hot Springs we first inhaled the sulphur laden air, which, with the dazzling brightness of the sun's rays pouring down on acres of snow-white "gyserite," is almost overpowering. At first we were at a loss to decide whether these sulphurous fumes issued from the bowels of the earth, or were caused by the Titanic profanity of a hotel clerk. Possibly both conspired to produce the effect. I remember to have heard it said in my boyhood that in particularly godless regions "the sulphur lies only a foot beneath the surface." Both conditions seem to be met in this land, where the awe-in-

spiring presence of heaven and the recklessness of evil seem so near each other.

Any description of a tour of Yellowstone Park would be incomplete without the statement that we visited the place where the fisherman catches his trout out of the snow cold mountain stream, and without leaving his position, swings it over into a boiling spring, where it is quickly cooked, and then takes it from the hook all ready to serve for his lunch. Not being expert with the rod, and having no rod with us we did not accomplish the feat, but saw more than one place where it could doubtless be done. The method of procedure is according to the formula of an old cook-book, "First catch your fish." Candor, however, compels the statement that we saw no place where the "fish can be caught and cooked in the same water."

After doing the Park, we rested at Mammoth Hot Springs Hotel over Sunday, and Monday found us with "the course of empire," taking our way westward. I will not detain the reader with an account of our journey up the first great mountain barrier of 116 feet grade per mile to Helena—the run along the bank of the Missouri in the direction of the current of that great river before it rushes through the gate of the mountains on its journey of four thousand five hundred miles to the Gulf—of the passage through Idaho, skirting the shores of the beautiful isle-studded lake Pend d'Oreille—or of the far-reaching pasture lands and lava beds of Eastern Washington. On the morning of the second day we stopped off at "The Dalles," and continued our journey by steamer through the magnificent scenery of the middle Columbia. At the cascades we visited a salmon fish wheel, wonderful in its methods and magnitudes. This wheel has a capacity of an average catch of ten tons of fish per day. It is turned by the current, and literally scoops the salmon out of the water. Having some regard for future generations, and not believing in the maxim, "After us the deluge," we protested against such a ruthless destruction of this now plentiful fish. But our protest was unheeded, and by way of poetic retribution we prophesy that in the not distant future the industry of salmon fishery on the Columbia will, for the same cause, meet the same fate that put an end to the further military career of the Macedonian Alexander: "No more to conquer."

Puget Sound, beautiful for situation, restful to the car-wearied passenger who sails over its tranquil waters, invigorating with its salt air,

and capacious for commerce; we reached it by railroad one hundred and forty-five miles from Portland, and we saw it first from the high bluff on which the city of Tacoma is located. On the shores of this deep and capacious sound lie three rival towns within the limits of Washington Territory. Tacoma has the advantage of being the terminus of the Northern Pacific railroad. Seattle, the second town, is noted for its excellent harbor, its steady and substantial growth, and the excellent character of its inhabitants. This latter feature is indicated, and in part accounted for, by the fact that it contains within its limits a vigorous Baptist church. Here is located the Pacific Chautauqua Association, of which the pastor of the aforesaid church is president. The third city is Port Townsend, which lies opposite the Straits San Juan de Fuca, a broad and safe entrance from the Pacific. This town is the port of entry for the Alaska and Pacific commerce, but otherwise not so favorably situated as either of the other places. Still further north on the dividing line between Puget Sound and the Gulf of Georgia is the terminus of the Canadian Pacific Railway. On these inland waters are great numbers of harbors affording facilities for commerce unsurpassed in any part of the world. The Pacific Ocean, easy accessible for the largest ships, lies in front of them. Behind them stretch large forests of valuable timber, great mineral possibilities, and yet-to-be-developed agricultural resources. On the shores of these waters will be located the Boston or New York of the Pacific coast. Not many years hence that growing city will rival, possibly outbid, San Francisco for the commerce of Asia.

We passed over these waters by the day steamer from Tacoma to Victoria, Vancouver's Island. We are now in the Queen's dominions and note the change. The city is Canadian, almost English, in appearance; buildings substantial, sidewalks good, streets well paved, and macadamized roads extending far into the country, over which it is a pleasure to ride. On the outskirts of the city are cosy cottage homes, whose yards are adorned with blooming roses, and porches embowered with luxurious honeysuckles.

Sunday morning we easily found our way to the Baptist church, and were glad to go to the house of God in company with worshippers of the Scriptural apostolic faith. Rev. W. Barss, a graduate of Rochester Theological Seminary, has done a good work here, aided by one of

Rochester's fair daughters, who has proved herself a help meet for a missionary pastor. The Baptist cause had been at a low ebb. The old meeting house had been sold to be used as a temperance hall. But now the church has a pleasant meeting house; builded literally on a rock—fit emblem of the church itself, which is founded on that Spiritual Rock against which the gates of hell cannot prevail.

One of the incidents most interesting was the coming in of ten or fifteen sailors from Her Britannic Majesty's war ship, stationed in the harbor, all of whom had been baptized into the fellowship of this church by the present pastor. Brave sailors these; brave soldiers of Jesus Christ; each one of them carried a Bible under his arm—"the sword of the spirit," and the true symbol of his faith. The pastor preached in the morning to an interesting and interested congregation, and in the afternoon at an out-station twelve miles away. In the evening Brother Daniels preached, who had just come over from Vancouver on the mainland, where a Baptist church has been recently organized. At the close of the sermon an after meeting was held, which indicated a waiting and working Christian life. This was noticeable in the prayers and testimony of the sailors. Each one of these seemed to have a shipmate on his heart for whom he was praying and laboring. Returning to our hotel we thanked God for the heavenly manna of this Lord's day, and for the good work wrought through the timely aid of the Home Mission Society in the far-off land of Vancouver's Island.

MISSIONARY DEPARTMENT.

THE NEW POLISH MISSION IN THE UNITED STATES.

REV. C. R. HENDERSON, D.D., DETROIT,
MICHIGAN.

The Home Mission Society, having begun a most needed work among the Poles of this country, it is thought desirable to give from reliable sources some essential facts respecting them. It will naturally be asked by the patron

of the Society whether this branch is of sufficient magnitude and importance to justify the special effort and interest of American Baptists, and whether there is a reasonable hope of gaining access to them and of doing them good.

1. Certain facts as to the *extent* of this field.—The number of people speaking the Polish language is set down at about 10,000,000, mostly in Prussia, Austria and Russia. But there are many persons of the race who have begun to use other languages—the tongues of their conquerors. The census of 1880 gives only 48,557 persons of Polish birth resident in the United States, but the descendants of Poles are not counted, and many were probably set down as Russians, Austrians or Germans. It is claimed by Polish newspapers that there are now 700,000 of this race in our country. This may be an overestimate. The immigration has been very large since the census, is constantly growing, and the families are as prolific as the Germans. Other considerations emphasize the importance of this work. Poland is at the gateway between our German Baptist brethren and the vast empire of Russia; and the German Baptists are pushing forward with great aggressiveness. The Russian and Polish work abroad is just now taken under the fostering care of the Missionary Union, owing largely to Mr. Alf's recent visit to this country and to Mr. Schiewe's intercession. The friendly relations of Russia to the United States promise toleration of this movement. Baptists are not mixed up with politics and do not come under the ban against the aggressions of Lutherans and Catholics.

2. As to the *hopefulness* of this work.—Some of the Catholics have said that these people have been Romanists for a thousand years and that they will not leave the faith of their ancestors to join an upstart sect like the Baptists. And some of our own members look upon the work as one of the utmost difficulty. But if the church apostolic had waited to fulfill the Great Commission of Jesus until all the obstacles were removed and until the pagans came of their own accord asking for the Gospel, there never would have been a church. He who has the pure Gospel is bound to make a patient offer of it to those who are ignorant. God opens doors as we advance in the direction of his commands, and He opens the door, as a rule, only when we knock. But aside from the encouragement of the command there is reason in certain facts to hope for success in persistent toil.

The fact is that the Romish boasts are not true. It is supposed that Poland received the truths of Christianity from missionaries of the eastern church, one of whom at least was afterward persecuted as a heretic by the papal agents. While Poland has been well subdued under the heavy hand of Rome it has not been without protest and struggle for liberty. There have been protests by the nobles, who have always been the ruling body. At various times able men have urged Protestant doctrines, but the nation feared sword and flame from the Tiber. And it must be confessed that the slavery has been accepted by the people themselves. They have, as a nation, never known the sweets of freedom. During the ages before the partition, Poland meant a minority of nobles, a merchant class of Jews, and a majority of serfs. There was no great middle class. Lords and priests have enslaved a nation, and it was reserved for the despotic Russian to relieve the weight of the bonds and begin a system of education. The Greek church has never ceased its efforts in Poland, and has never been without numerous adherents. The Hussites before Luther made many converts. Poland once had a Protestant king, but he could not stem the current of superstition. It is estimated that there are now 3,900,000 Catholics of the Romish church, 236,000 who belong to the Greek church, 300,000 Protestants, and 660,000 Jews, besides some Mohammedans and Gypsies. The Mennonites have made considerable advance, but are crippled by their doctrine of infant church membership and by absence of missionary zeal. Lutheranism from the German side is chiefly the result of immigration into the provinces once laid waste in wars and recently conquered by Prussia. A new day has dawned upon this afflicted people. A middle class is growing up, feudalism is abolished, serfs are free, education is promised to all, the Bible is being circulated by societies having depots in London and Warsaw, and the various Protestant bodies are urging their work. Something may in time be expected from the influence of the immigrants to America. In America the persecution can be covert only, and will not be backed by the political power of a dominant priesthood. We have already proved that by patience and care we can introduce the Word of God into the families of this nationality, and can induce them to read it.

The history of Baptist work for Poles is a part of the German Baptist history, at least in our

day. In contrast with Lutherans and Catholics, the German Baptist influence is favorable to evangelical doctrine, to a spiritual church membership, to believer's baptism, to temperance in the use of alcoholic drinks, and to separation of state and church.

In later articles we may give examples of the martyr courage and heroism of Alf, Schiewe and Antoschewski, the last of whom is now in Detroit as a missionary of the American Baptist Home Mission Society.

THE PREACHER OF THE ULTIMATE WEST.

REV. G. J. BURCHETT, D.D., GENERAL
MISSIONARY FOR OREGON.

The ultimate West has been permanently located. It was once thought to lie along the Atlantic; then it was placed somewhere near the Ohio River; again beyond the Mississippi; but now it lies between the Rocky Mountains and the Pacific Ocean, where it must remain.

Without undertaking the impossible task of describing this great country, a few things may be said about that small part of it known as Oregon. Though many times given, it may be well here to recall the fact that Oregon alone is much larger than all New England. The writer was trying to impress the last convention of Baptists in Oregon with the vastness of their own country, telling them that this State of Oregon is larger than all New England—in fact, would cover all the New England States and two thirds of Ohio besides. A good ministerial brother from Ohio was in the audience, and, after the address closed, that Ohio brother came around and said: "Now I understand why there are no winds nor cyclones in your State: you ministers have the wind all mortgaged."

That Ohio brother should not be wondered at. He is like many others, East and West, who do not even get a glimpse of this country's greatness.

And it should be remembered that this vast region is not a great desert. A noted scholar, who has investigated this State, says: "All our valleys and plains are fertile beyond belief, and our mountains contain untold treasures."

A few years ago we were connected with the outside world by a transcontinental railroad. A few days ago the golden spike was driven at Ashland, completing another transcontinental line to our State. Over these lines the world is sending to us her restless thousands. Steamships from all parts of the globe anchor in our ports, bringing to us of every tribe and nation.

The two Easts—the old and the new—are meeting in the ultimate West, and it would seem that a new race of beings is to be the result.

Shall we have a preacher for this new race?

This is a problem; it is the religious problem of this marvelous country. It is a vital question. There is a deep conviction that this great and new country must have a preacher of its own. Where to look for him is a question that troubles them. They are somewhat afraid to look for him out of the schools. Perhaps in their perplexity it might be well for them to look to the Lord for him. If the source is an unpopular one, the West has a reputation for transforming things.

It may be hard to obtain the needed preacher, but he is easily described. He is to be the man separated by the Holy Ghost unto this work. (See Acts 13 : 2.)

A preacher might be a success in Maine and a failure in Oregon. If the Holy Spirit should separate unto this work any one, then that mistake would not be made. A further description can be found in Acts 6 : 5: "A man full of faith and of the Holy Ghost."

A "MAN"—a person who has lost that element from his make-up and wants to find a home here for what is left of him is not the one to do the needed work here. These new fields need to be impressed with *manhood* in every department of life.

Again, this preacher should possess *versatile capabilities*. He may need to do various things here, and do them in various ways. The preacher who is made of pot metal in a given mould goes to pieces in his first efforts here.

Then, let it be further suggested, that there are some things which should be left at home and some should be brought here. He may leave his sermons. There are some plants that will not flourish when transplanted to our soil; the sermon is one of them. He may bring his heart along but leave his work there. The preacher who leaves his heart will soon go back; this is bad. His work he may safely leave; we can furnish that for him.

Sometimes preachers come and say that they have brought their "knitting;" we prefer them to leave their knitting; we can furnish that for them when they get here. Certainly the preacher for this country should bring his wife, and his sons, and his son's wives, and any other relatives he may wish to see during the present lifetime. The fact is an important one. Preachers coming here, getting well acquainted with our work and then leaving us, have done us no good. That coming preacher will need to have "*staying qualities.*" We have the best class of preachers leading our churches at this hour that we have ever had. We want them to remain and more to come, and it will not be long till a new day will dawn upon us.

Our hearts are now greatly cheered with news from Brother Henry, who has been in Europe, and about whom we had become alarmed. And those on the field are doing grandly. Let this force continue as at present, and our State will be held largely for the Master.

One more item should be mentioned: the preacher who comes here should come not because he can here find a large salary, cultured church and a grand opening, but he should come to make all these. He should not come here to entrance the multitudes with his brilliance, but to aid the wayward to see the light of the Gospel. He should not come here to be a star admired by all, but to get all to admire the star of Bethlehem. In short, he should not come here to find a country to sacrifice on his altar, but he should come here to sacrifice himself on Christ's altar for the country.

Such preachers can now build most wisely here.

The Home Mission Society has done a most noble work for this field. Devoted churches are rising up to bless them for it. Those who have contributed of their means for this work will find the returns coming back increased many fold.

With these things before us, perhaps we shall be pardoned for trying to occupy all this great land for Jesus. May the time hasten on when it shall all belong to Jesus.

"Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—II. Tim. iv. 2, 5.

OUR WORK AT THE WICHITA AGENCY, IND. TER.

REV. DANIEL ROGERS, TAHLEQUAH, GENERAL MISSIONARY.

One of the most inviting fields for Christian work in the Indian Territory is now open at the Wichita Agency. Included in this agency are the Comanches, Kiowas and Apaches on the south part of the Washita River, and the Wichitas—including three bands, Towaconies, Anadarkos and Wacoos—the Kechis, Delawares, Iowas and Caddoes on the north side. All these tribes speak different languages. The Comanche language is the most widely understood. They have a sign language which is understood by all these tribes and in which all readily converse. In this sign language ideas can be expressed almost as rapidly and as clearly as with words. The Wichitas and some other of the affiliated tribes are turning their attention to farming. Many have good farms, some are this spring enlarging and making improvements.

The result of Christian work among the tribes located on the north side of the Washita River is very encouraging. Some twelve years ago a Baptist Creek Indian minister, by the name of Rev. John McIntosh, visited these Indians and preached Christ to them. Ere long some professed conversion. They were subsequently visited by Rev. John Jumper, a Seminole Indian. A white missionary by the name of Holt was also there for a short time. A Baptist church was organized. One after another came into the church. Black Beaver, chief of a small band of Delawares at this Agency, was converted and became an active, earnest, influential member. He had a wide influence among all the tribes in this vicinity and helped much to advance the cause. With some aid from abroad a house of worship was erected. It is a framed building 20x34 ft. The membership of the church is now seventy-one. Rev. George W. Hicks, a missionary of the American Baptist Home Mission Society, is at this place. He is the highly esteemed pastor of the church. Brother Hicks is doing a good work. He gives good, sound Bible instruction in such simple terms that they understand and appreciate it. He spent a vacation here after graduating at Indian University, Muskogee, Ind. Ter., and

after a course of study at Rochester Theological Seminary, returned, last July, to his field of labor. Since that time he has baptized seven Indian converts into the membership of the church. One more, on my visit a few weeks ago, was waiting baptism.

So-di-ar-ko, the head chief of all the affiliated tribes, is a member of this church. Some of the other chiefs seem almost ready to accept Christ. At our meeting on the Sunday that I was there seven arose, expressing their desire to be Christians and that God's people would remember them in their prayers. Three of these were chiefs.

A larger house of worship is much needed. There is not sufficient room for those who attend. The church and people will haul the pine lumber needed from the railroad station a distance of sixty miles. They will also haul logs to the mill at the agency to be sawed for dimension lumber and then haul to the meeting house. The expense, aside from what the people can do, will be about \$200. Who will help in this? Aid now will do much good. The eager desire of the people for religious instruction should be encouraged by those who are in the clearer light of the truth. They are imploringly stretching out their hands and praying for light. A house where more may receive religious instruction and be more pleasantly and comfortably provided for should be erected at once. They are making preparations for a protracted meeting in July, and need to have the house completed before that time, or at least enclosed. But they cannot do this alone.

My visit to the Wichita Agency was especially to make arrangements for the establishing of a mission school. The need of this has been deeply felt in connection with our work there. I found the people eager for this school. At a meeting called for the purpose of learning their wishes and to determine upon plans, four chiefs were present. The other two were away; one of them in a distant part of the Territory. The four who were there—among them their head chief—in the presence of a large number of their people, expressed their desire, in earnest words, that the proposed school be established as soon as possible, that their children might be instructed in Bible truth and be led into the clearer light.

The head chief offered the use of his house for the teacher and the school. The people promised to come together and make the necessary repairs of the house. They also promised

to send a hack to the railroad station to meet the teacher. I promised them that, God willing, the teacher would be there the following week. The teacher, Miss Jane Ballew, who graduated last Summer at Indian University, is now at the place. She started immediately after my return. She will teach a day school at first, as no provisions are yet made for a boarding school, and with an interpreter visit the tepes and tents, teaching the women the Bible and those things which elevate home life and render it more sacred. By next fall arrangements should be made for a boarding school, where at least fifteen or twenty children should be provided for; then enlarge as the mand may require.

We should, as soon as possible, establish a school of the same character among the Comanches, Kiowas and Apaches, and have a missionary among them. The Baptist church among the Wichitas is the only church organization within the bounds of this Agency. God has richly blessed our work among this people thus far. He is now calling upon us to enlarge—to go up and possess the land, for in his strength we are able. Help in this their time of need, at the turning point from barbarism to civilization, will do much in deciding their future. Our Saviour will say, if we extend to them our sympathy and aid, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

NEWS AND NOTES.

Unoccupied Fields in Nebraska.

The Rev. J. J. Keeler, General Missionary, writes:

"Laid off from active effort for a few days by our January blizzard, I studied the map of our State in connection with our work in it.

"This study revealed the facts which were published in our last 'Standard supplement,' and which I herewith present.

"A study of our State as a Baptist mission field, showed upon the first day of the year 1888, twenty-four counties with upward of two hundred towns, villages and post offices, with no Baptist church and no privileges of worship according to our faith. Very probably full 100,000

people live and are making their permanent homes in these parts of the State, which contain 22,455 square miles of territory, averaging in soil and natural advantages for permanent prosperity as well as any like extent of this State.

"It is a surprise to even our oldest citizens, to see the rapidity with which our newer lands are opening up and developing under the hard work and fostering care of our fast incoming population. Towns spring up like magic, and they come to stay. Railroads opened over 1,200 miles of new lines for traffic during the year just closed. A good brother, who is an express messenger upon one of the railroads, recently said that he frequently received packages for towns in Nebraska of which he had never heard, and finds that perhaps there is a town there of several hundred people, already well established, with business houses and shops, and all made, most likely, within two months.

"These towns, too, are permanent, for they are the outgrowth of the real needs of the rapidly developing territory in which they are located. So there is a territory by counties and miles of nearly three-tenths of Nebraska, which has been as yet unoccupied by our state convention. But add to these seven counties more which contain a church organization, or possibly two in several of them, but are without pastor or without a meeting-house, and the territory is increased by 10,512 square miles, and includes more than two-fifths of the State, while the population is increased to "one hundred and forty and four thousand," very few of whom "have washed their robes and made them white in the blood of the Lamb." One Baptist to one hundred of our population, what a work has God given unto us!

"In the territory where no work is yet done, lie such towns as McCook, one of the division stations of the Burlington & Missouri River Railway, a place of 3,500 population and the principal town of southwestern Nebraska. There were, a short time ago, about twenty Baptists in McCook, but they have now all (three excepted) either removed or been absorbed into churches which are not of our faith and order.

"Culbertson, located upon the junction of the Frenchman and Republican rivers, the county seat of Hitchcock County, is a good town, and had some Baptists who have gone away to where they could enjoy church privileges with the brethren. But a few still remain. No or-

ganization there. Trenton has ten Baptists who are anxious for church privileges, but are too poor to pay for the luxury. So Stratton, a very lively town on the same line of railway, where a few hours' work brought seven Baptists to light. Very often the question is put to the General Missionary and others. 'Why cannot a missionary be sent out to work among us?' Westward from Holdrege extends a line of railway to Cheyenne, in Wyoming. Upon this road no work has yet been done, and for 160 miles through our State it runs, while upon it new towns, some of them county seats, are developing rapidly. New churches were this month organized at Chappell and Sidney, upon the Union Pacific Railway; both of which towns are in the most western county of that part of the State. The nearest church was 87 miles from Chappell, and Sidney is 27 miles west of Chappell, and the principal town on the Union Pacific, between North Platte and Cheyenne. The country out upon the North Platte river is also settling very rapidly, and we have as yet no missionaries appointed for work there. Could we send out two or three good men to open up the work upon these fields and others of like character and importance, to get the people organized and housed, it would be possible very soon to receive grand returns in a country where Bible principles should abound."

Words of Caution.

Ministers, as thinking men, have their opinions on various subjects. The Rev. N. B. Rairden, our General Missionary in Iowa, writes thus in a newspaper on a question now excitedly discussed:

"Just now there is a great cry against the railroads. This is just in line with the weaknesses of human nature. We go like a pendulum from one extreme to another. Every sober, sensible person, especially every Christian, ought to be moderate, more particularly in matters which, like this one, has two sides. While the principle of control by law for all corporations and individuals is right, there is danger at such a time as this that grave wrongs may be done to important interests.

"In the first place, the railroads have done more than anything else to make Iowa what she is to-day—a prosperous, populous State. The railroad companies in Iowa, with one exception, have done much for the *religious* interests of the

State. Material for church and other religious buildings have been in most cases transported free, or for merely nominal charges. Half-fare permits or free passes have been granted to many besides ministers, who have been engaged in mission or any kind of religious work. The representatives of every one of our interests as a denomination have been favored in this way. *Let us remember these things*, and instead of joining in the general cry, let us counsel moderation. With our nearly, if not quite, 100,000 constituency in Iowa, we ought to be able to exert much influence. If the proposed radical measures are adopted by the Legislature, it will mean a very large increase in the expense of carrying on all kinds of religious and benevolent work in Iowa. Such legislation is not called for, in my estimation, by the people generally, but only by the politicians, who desire to make cheap political capital by posing as the champions of the 'dear people.'

WISCONSIN.—The Rev. G. A. Cressey, of Oshkosh, writes that ten persons have been added to the church there. He says that if a new house of worship were built the congregation and Sunday school would be much larger.

The Rev. S. C. Price, of North La Crosse, writes: "We entered our new chapel January 15th. Since then we have held about six weeks of special meetings with good results. Since January 15th our congregations have doubled, and also our Sunday school. We are crowded for space. The new chapel is not large enough, though we built beyond our available means at the time."

The Rev. George D. Stevens, of Cassville, says: "We have been gathering in the results of extra meetings. Twelve have been received for baptism, and three have come into the church by experience. Some others will come. Our hold on the people is strengthening. Our work has extended to rural districts this winter. This will give stability to the church, as the farmers do not move often. We pay back to benevolent objects about one-half of what the Society gives us. I am sure this is a point which will pay for the investment."

WASHINGTON TERRITORY.—The Rev. S. W. Beaven, of Puyallup, writes: "I have been busily engaged in special meetings, which have just closed, and which have resulted in thirteen additions to our church. I think with you that

next year this church should be self-supporting, and shall do all I can to bring about that result. The only thing that may prevent is a feeling among our people that we ought to rebuild. The present church edifice is small and built of poor material, and does not meet our increasing needs."

OREGON.—The Rev. G. J. Burchett, General Missionary, writes:

"I send a summary of my year's work, but you will remember, of course, that there is a vast amount of unreportable work. My report, for instance, makes no note of the work done in associations on committees, reports, etc., nor of the articles written for religious papers, tracts distributed, and letters written; in fact, the letter-writing in my work is very large and burdensome, because we have such a variety of people in our State. Then such work as securing pastors, arranging for their salaries, and similar work can hardly be reported. The evangelistic work I have done would be almost a year's work in itself. I am glad that I have come to the end of the year with reasonable health, and that our work has prospered. More money has been raised, and more churches dedicated, and more souls saved under our missionaries than any year has yet witnessed in our State. We are now encouraged to hope that soon we shall have all the money needed to bring us out even with the New York Board, notwithstanding the increased amount of work we took upon ourselves in order to occupy such fields as Pendleton, Astoria, etc.

"A summary of my year's work: Miles traveled, 12,412; religious visits, 400; prayer-meetings attended, 102; cash collected, \$420.76; pledges, \$1,900; public addresses, 75; churches dedicated, 5; revival meetings held, 8; associations attended, 7; churches visited, 45; money raised for churches at dedications, etc., \$5,550.

"In addition, there is a vast amount of other work which cannot be mentioned here."

—The Rev. W. W. Harvey, pastor at Raton, New Mexico, writes that when he began his work there the interest was languishing and the members were discouraged, but there has been a rally and a steady gain. There are many tokens of encouragement. The church contributes to missionary objects with liberality proportioned to financial ability.

—In Nebraska there are 185 Baptist churches with 8,438 members, an increase over last year of 1,603. There are nine churches that pay a salary of \$1,000 or over. There are five churches of 200 members each or over; thirteen of 100, and less than 200 members; thirty of fifty, and less than 100 members, leaving 129 churches with less than fifty members each. The smallest number reported of any one church is two, and the highest 346. Of the 185 churches 115 contributed last year to Home Missions.

French.

—Under date of March 29, Brother Coté, of North Adams, writes: "Last Sabbath three recent converts were baptized, and we expect four others to follow soon. Our American brethren are greatly interested in the French work."

Mexico.

CADEREITA JIMINEZ.—Rev. M. T. Flores, who has recently taken up his residence at this place, reports three persons who have offered themselves for baptism, and others who are disposed to accept the gospel. Miss Genoveva Garcia has opened a school in the village and has already twelve girls, daughters of Christian parents.

—The Rev. W. H. Sloan writes:

"Yesterday I baptized two splendid young men, sons of a Mexican colonel. Two young lady sisters will follow, and I am trying to get them into the Training School at Chicago."

The Chinese.

The Rev. J. B. Hartwell, of the Chinese Mission, writes: "In San Francisco our work is increasing in interest. Our school, though not so large as a few years ago, is more satisfactory and our results are better. Our young Christians are beginning to work nobly. Last Sunday night I baptized six happy converts from the school. One of these came into the school a gambler, and a keeper of a gambling establishment. He became convinced of the truth of Christianity; came under conviction of sin; and found joy in believing in Jesus. Another one was quite disposed to be sceptical. Especially he doubted the resurrection of Christ and of his people. At first he thought Christianity was a sort of fairy tale or ghost story which was not to be believed, of course. Then it dawned

upon him that there might be some truth in it, possibly. Then he became convinced that it was true in a general sort of way; then that it was wholly true; and at last he was led to accept it as God's own truth, and as the way of eternal life. Last week was one of deep anxiety and of earnest, prayerful, faithful work by some of our young Christians among their school-mates. Some nights the school session was almost like an *after meeting* during a revival of religion. It was deeply interesting and touching to see the intense anxiety pictured upon the faces of the young Christians as they went from one to another of their comrades and urged them to take a stand at once for Christ. The Spirit of the Lord was manifestly with us. And, when the six boys came out and made a public profession of their faith in Christ, there was a season of intense gratitude and joy. We are hoping to receive others soon."

—Miss Nellie E. Hartwell, of the Chinese Mission, writes: "We had two weeks vacation at Chinese New Year, and that accounts for the number of days devoted to teaching. We always have a comparatively small school during their holiday season. Last night, however, I believe we had fifty-one present, and I hope in about a week we shall have our usual number in school. To-day my appointment under your Board expires, and I wish to express to you and the Board my sincere thanks for your kindness to me. Were it not that I am going to China, I would *gladly* remain in the work here among the Chinese all the rest of my life. As I have said before, *I love the work here with my whole heart*, and I would not give it up for *any* consideration except to go to China. I shall continue to teach in the school right along until I leave, which will probably be the 3rd of April. And now I have some *good news* to tell. *One* of Mrs. Sanford's, and *five* of my pupils have taken a decided stand for Christ. They came before the church on last Sunday night, and gave their heart experiences. It was indeed soul-inspiring to hear these young men who had been brought up in the darkness of heathenism, tell how, step by step, they had been led, until they found the 'Pearl of great price.' They will be baptized next Sunday evening.

"My heart is full of gratitude to God, that He has thus allowed us to see some fruit of our labors for Him here.

"*Five* of these men, we have cause to believe,

have been for some months regenerated men, but they have not had the courage to come out and publicly confess Christ until now. We have made them spécial subjects of prayer for the past few months, and now, to see them boldly confessing Jesus, fills us with *great joy and thankfulness*.

"The *sixth*, who is one of my pupils, for a long time showed no particular disposition to learn about the Gospel. On the contrary he enjoyed arguing against certain Christian truths, especially the resurrection of the dead, etc. Although he has believed for some time that the Gospel was *true*, he has not taken it to *himself personally*. Gradually, however, he discovered his need of a Saviour, and surrendered all to Christ and is now firmly trusting in Him. Thus we see that God can melt the hardest heart and make the most stubborn will submissive to Him.

"Mrs. Sanford's pupil was, when he came first into the school, a gambler and a very wicked man; but, coming regularly to night school, he became attached to Mrs. Sanford; and, under her influence, became interested in his soul's salvation. He did not feel satisfied until he had planted his feet firmly on the Rock of Ages.

"All four of my other pupils, although *very* timid, spoke most beautifully and touchingly in giving their Christian experiences. I don't believe any one hearing *understandingly* one of these converts from heathenism, *could* have a doubt as to the genuineness of a Chinaman's conversion."

The Young People's Society of the First Baptist Church, San Francisco, gave a farewell reception on March 26th to Miss Nellie E. Hartwell, who goes as a missionary to Canton, China. The occasion was one of great interest. Addresses were made by the Rev. W. M. Kincaid, the Rev. G. S. Abbott, D.D., Capt. G. A. Hull, Wm. P. Todd, and others. The *Herald of Truth* says: "Miss Hartwell spoke most feelingly of the memories she should carry with her of her life and companionship in the church; Rev. J. B. Hartwell, D.D., of the consecration fire which had glowed in the hearts of his parents, and the dedication of this beloved child at her birth to God. The pathos and tenderness of such a speech is rare, and only brought forth by rare occasions like this."

Dr. Hartwell, writing April 9th, gives the following interesting incidents:

"The Chinese had their farewell meeting on Friday night before the missionaries sailed on

Saturday, and it was full of very tender emotion. Some of the most touching addresses I ever heard anywhere were made that night by some of my daughter's pupils, who had been led to Christ by her instrumentality. One of them said, in substance: "When I came into this school I was an idolater. But this teacher taught me better, and led me to Christ, and, by the influence of the Holy Spirit, I am now a Christian. We know she loves us and we all love her. My feeling to her is more as if she belonged to our family—indeed, in some regards I feel more drawn to her than to my kinsmen, for they have been kind to me in matters pertaining to my body, but she has brought me that which is of interest to my soul," etc.

One of the brethren remarked to me at the close of the meeting, "Teacher, this is a joyous night. As when a man appointed by the Emperor to fill a high official position in a distant region, he has to leave parents and home, but the honor and the joy of serving the Emperor in this exalted position overbalance the pain of the separation." Many hearts will go up to God in prayer for his blessing upon these young missionaries.

OREGON.—The following note from a Chinese missionary we will give just as it comes to us:

"Portland, Oregon,
"March 8th, 1888.

"Rev. H. L. Morehouse, D.D.,

"My dear Bro.

"Your occasion note came to me was received yestorday. The quarltery report which during this season is though untimely, but I will estimating the amount of my work that I calculable those which affirmable to inform you that it may reach you in fifteenth day of this month, as you proposed. I baptized two persons last month, and four men and one lady were joined our Association to learn the Doctrine of God. hope you will pray for us perpetually that many of our countryman may excite by the love of our Lord Jesus Christ, that the Salvation of God may reach their souls, and have the Eternall life in the Name of Jesus, and also hope you will pray for these new converters, that they become genuine Christian and be useful robust soldiers for Master,

"May God bless you and prosperous your work. Remember me to all brethren of the Board.

"Your truly Bro.

"In the Lord Jesus.

"FUNG CHAK."

Deacon D. W. Williams, of Portland, writes: "Our Chinese Missionary, Fung Chak, has been a faithful worker in the mission the past year. Seven converts have been baptized. The evening school has been quite successful. There has been an average attendance of nearly forty. The Sunday congregations are quite large and attentive.

Baptisms.

QUARTER ENDING MARCH 31ST.

L. O. F. Coté, French in North Adams, Mass., 5. Nis Tychsen, Scandinavians in Dell Rapids, Dak., 6. Louis C. Knuth, Sheboygan, Wis., 9. M. P. Hunt, Ellsworth, Kas., 6. W. F. Allen, Saguache, Colo., 6. A. P. Hanson, Swedes in Joliet, Ill., 6. A. Freitag, Second German Church, Detroit, Mich., 12. R. S. Sargent, Long Prairie and Sauk Centre, Minn., 10. S. E. Price, Second Church, La Crosse, Wis., 23. G. S. Martin, Wausau, Wis., 7. G. Koopman, German Church, Pekin, Ill., 7. P. S. Sommers, Colored People in Florida, 11. J. D. Matthews, Belleville, Kas., 15. A. Rohnström, Swedes in Campello, Mass., 6. T. V. Caulkins, Chippewa Falls, Wis., 8. G. Mengel, Germans in South Chicago, Ill., 7. Axel Wester, Swedes in Jamestown and vicinity, N. Y., 15. Jacob Staub, Germans in Madison, Dak., 6. A. G. Hall, Swedes in Fergus Falls, Minn., 5. E. J. Brownson, Brainerd, Minn., 5. C. T. Hollowell, Immanuel Church, St. Paul, Minn., 8. W. W. Willis, Garden City and Syracuse, Kas., 6. Jerome Shaw, Hill City, Kas., 6. O. C. Jensen, Scandinavians in the Northwest, 10. J. Staley, Antigo, Wis., 5. M. Domke, Germans in Wausau, Wis., 11. E. P. Savage, Philadelphian Church, St. Paul, Minn., 6. G. H. Gamble, Hebron Church, St. Paul, Minn., 19. R. R. Sadler, Wayne, C. H. and Cerede, W. Va., 5. R. Christophersen, Danes in Albert Lea, Minn., 9. Geo. A. Cressey, Second Church, Oskosh, Wis., 6. O. A. Weenolsen, Tabernacle Mission, Minneapolis, Minn., 6. John S. Cedarberg, Swedes in Ashland, Wis., 9. Geo. Kline, Bismarck, Dak., 8. J. B. Hartwell, Chinese in San Francisco, Cal., 6. S. W. Beaven, Puyallup, Wash., 6. Paul Johnsen, Swedes in Grantsburg, Wis., 16. T. B. Caldwell, Fifth Church, Milwaukee, Wis., 12. J.

T. Farley, Scottsville, Kas., 9. D. M. Pierce, Colored People in S. C., 23. F. E. Hudson, Council Grove, Kas., 15. C. R. Lamar, Preston, Kas., 12. H. R. Williams, Blue Rapids, Kas., 5. Tong Tsin Cheung, Chinese, Francisco, Cal., 6.

CHURCH EDIFICE DEPT.

CHURCH EDIFICE NOTES.

—Rev. Mr. Mt. Pleasant, whose father was a chief of the Tuscarora Indians occupying a reservation in the northern part of the State of New York, is pastor of an Indian Baptist church of over two hundred members. His people are trying to build a neat stone house of worship, and should be encouraged in their efforts. They are mostly poor, but propose to do all they can themselves. They will need help to finish the house, and the Baptists of New York State at least should be willing to help them. We will be glad to vote them any amounts which may be sent to us designated for this church. There is now but a handful of what was once a great people. If their numbers and their lands have gone, we can at least help them to a house in which to worship God.

—We are glad to be able to state that the orders for our Chapel Builders' Exercise have been much more numerous than last year. This is especially true as relates to the Western States. As yet we are unable to say how much money will be sent in, but the prospect is that we shall realize a much greater amount than last year. If any schools that have not ordered want to use the Exercise and make a contribution for chapel building in the West, we will take great pleasure in furnishing as many copies as may be needed, free of cost. It is never too late to do good. Very many superintendents have written us expressing satisfaction with the Exercise, and stating that their schools were pleased and profited by the service.

—Rev. C. Ayer, president of our school in Jackson, Miss., sends forty-seven dollars as the contribution of the teachers and students of that institution on Chapel Day. He is training up those colored students in the way they should go.

—Dr. Mason sends us the following from the superintendent of the Sunday school at North Abington, Mass.: "You will perhaps remember that our Sunday school sent a contribution for Chapel Day, and afterward sent an additional ten cents contributed by two children the morning after the concert, and after the collection was forwarded. I have just learned a fact about that money which I wish you to know. We have in our Sunday school two sisters, about seven and nine years of age respectively. They sing nicely together, one singing alto and the other soprano. They sang a duet at our concert, and some one, to show his appreciation, gave them five cents each. Instead of spending it for themselves, they asked permission of their mother to come to the pastor's home the following day to leave the money for chapel building in the West. That ten cents, like the widow's mite, will be lost in the abundance of other gifts, but in God's sight it must be among the largest gifts. They were the children of a man who earns by his daily labor a support for his family. If we older children could only learn the lesson, how much more could be done for missions?" The "older children" can read and ponder the above.

—From Wausau, Wisconsin, comes the following note of gratitude and good tidings: "During the quarter our church building has been dedicated, and we are now in excellent condition, so far as material surroundings go, to do work for the Master. We desire to express our gratitude to the Home Mission Society for its timely aid, without which our people could never have been induced to undertake the task which has been so successfully completed. But we have more than material prosperity to report. The Lord has been in our midst with converting power. Several have given themselves to Christ in life-long consecration. Some have been baptized, and others will follow. On the whole, we have great cause for rejoicing."

—Rev. Geo. Matthews, now living in South Dartmouth, Mass., is eighty-five years old, and has been in the ministry sixty years. He was missionary of this Society as early as 1834 in what was then the wild West, away out in Indiana. He sends a dollar for the Chapel Fund, and says: "I must have a nail in some chapel West or South. I know what it is to preach in log pens, windowless and seatless, except rails and logs, where when it rained you must raise

your umbrella, or take a shower-bath. I have preached with a rough board between two trees for a pulpit, so I can sympathize with those churches that are houseless. I was missionary when Jonathan Going was Corresponding Secretary, and I was taken under the patronage of the Young Men's Home Mission Society of New York, when Sunday schools, temperance societies, and Baptist colleges were as rare in that State as they are now in the West beyond the Rocky Mountains. I get no salary now, and have to work, economize, and sacrifice to support my family and get a few dollars to give to missions. I have a little grass lot, which I mowed last summer and cured the hay. I sold it the other day, and the dollar I send for the Chapel Fund is more than a tenth of what the hay brought." Let those who are blessed with this world's goods read what this old minister feels for this cause. He knows by experience what it is to be a missionary in the West, and have no house in which to preach.

—In sending in a contribution of \$9.60 for Chapel Day from El Dorado Springs, Mo., the pastor says: "Our contribution may seem small, but remember we have no house ourselves. We hold our services in an Opera Hall, and in a few months have come up in rank from third or fourth to be the first church in town. Our Sunday school numbers 115. We are trying to build but progress slowly for lack of money." We can but think of the hundreds of Sunday schools with nice places for meeting, that did not give a cent to this fund, while this houseless school in the West sent in a liberal contribution. No wonder the church has come up so rapidly. There is a withholding that doth not enrich.

—We are very much gratified by the number of church contributions that are coming in for church edifice work. A year or two ago scarcely a church contributed to this fund, the money being almost entirely the result of personal contributions and donations by Sunday schools and mission bands. Now many of our best pastors have taken hold, presenting the work to their churches, and either taking a separate collection for the work, or seeing that a part of the regular collection is designated for it. We cannot rely on personal appeals and spasmodic efforts. If we are to do a tithe of the work necessary in this department, we must have a regular systematic income. The churches alone can give us this, and we must rely more and more on them.

EDUCATIONAL DEPARTMENT.

JACKSON, MISS.—The Rev. C. Ayer writes: "We have enrolled 252 students. Of these 33 are preparing for the ministry and 120 for teaching; 15 have been converted."

SHAW UNIVERSITY: LEONARD MEDICAL SCHOOL.—Dr. Tupper sends this brief note: "Our Medical Commencement took place Thursday evening, March 29. Five young men were graduated. Dr. H. L. Wayland, of Philadelphia, delivered the address to the graduating class; subject, 'The Temptations of the Medical Profession.' It was inimitable, and greatly enjoyed by the audience, both white and colored.

Robert A. Reynolds, of the graduating class, delivered an oration and Valedictory address. The diplomas were presented by Colonel C. H. Banes, of Philadelphia, followed by after-speeches from Hon. Elijah Shaw, of Wales, Mass., Colonel Banes, Dr. Skinner, and Dr. Wayland. During the season thirty-six medical students have been enrolled, and the term has closed most auspiciously.

"The \$25,000 Christian philanthropist, for whom you have so kindly advertised in the BAPTIST HOME MISSION MONTHLY for the last six months, to endow the Leonard Medical School, has not as yet been heard from; but we are confident he will be found in due time, if a meritorious and noble work can interest and inspire him."

WAYLAND SEMINARY.—President G. M. P. King writes:

"I think Wayland Seminary is having one of the best years in its history. There has never been so large a number of students. The improvements made in the buildings have been a great blessing. Our students have been engaged in mission work in all directions about us. Some of our young men go eight and ten miles into the country to conduct meetings and to work in the Sunday-schools. Every good cause finds earnest workers among our students. Meetings are held at the different churches to talk over the subjects of education, temperance, and mission work for Africa. We have not been without discouragements, but there has

been a healthful growth all the while, which is full of promise for the future.

The better things are before us, and toward these we must be moving. Our whole number of students will be about 160.

THE ARKANSAS NORMAL AND THEOLOGICAL COLLEGE was originated solely by the colored Baptists of that State. They have taken hold of the enterprise with very commendable energy, and are sustaining as large a school they have room for. The pastor's class which has been under my instruction during the winter—thirty-five in number—is made of as good material as any class of equal number that I have taught in the last fifteen years. The large colored population in this State, largely Baptist, has no other dependence for leaders, preachers, and teachers.

They occupy an ill-contrived building of two stories of two equal rooms with small room cut off from one for a printing office. Everything must be done at a disadvantage under these conditions. They must have a building of their own, and more teachers. I have been obliged to hear my class in the audience room of a large church across the street.

Besides the pastor's class, I have had a class of about eighty of the advanced students in Bible study every morning forty-five minutes.

The Board has bought a whole square for the school, and made one payment of \$1,000, and have confidence that they shall raise \$2,000 more this year. They are hopeful and energetic, and deserve success. They need and deserve help. I most earnestly hope some one of our able men will build an enduring monument to himself and family by a liberal sum to put this school among the sixteen or eighteen more, and give it his name and leave a durable agency to do good as long as the world shall stand. Little Rock is a growing city of 30,000 or more, a great railroad centre, and a very desirable place for this institution, which is the only one for Baptists in the State.

M. STONE.

SELMA UNIVERSITY.—Miss L. M. Seeley writes: "The present session is one of unusual interest. Notwithstanding the great number of students and the small corps of teachers, we have been able to accomplish the work quite satisfactorily—perfect harmony prevailing among teachers and students.

"Our pupils are always interested in religious matters, but during the past month we have

had a revival of God's grace in the hearts of professing Christians, and a manifestation of His convicting and converting power over sinners. Meetings were held at morning, noon, and night for over a week, and twenty-five or six professed a faith in Christ. A great deal of personal work was done, and it was a grand sight to see young men pleading with classmates and roommates to accept the Saviour. Last Sabbath seventeen put on Christ in baptism—four young women and thirteen young men. There are still quite a number of unconverted, but we pray none may return to their homes without having a well-grounded faith in Christ.

"We all deeply regret the necessity of Miss Redmond's departure, but realize that her health demands it."

INDIAN TERRITORY.—The Rev. D. Crosby, of Muscogee, writes: "I had the pleasure of baptizing three young men yesterday, one white and two Indians, one the son of Chief Jumper. This makes ten that I have baptized since I came. Others are expecting to follow. Our little church is growing. School work is prosperous."

THE SCANDINAVIANS IN THE UNITED STATES

BY ALBERT SHAW.

The number of Scandinavians in the United States to day, cannot be much less than 1,800,000. Of this number upward of 900,000 were born in the three kindred Scandinavian countries of Sweden, Norway, and Denmark; and the remainder—probably almost or quite as numerous—are their children, born in this country.

Constituting, as they do, nearly one-thirtieth of our total population, the Scandinavians would be no in significant element, even if they were distributed pro rata throughout the country. But their presence is rendered much more conspicuous and significant, and they are much more potent and influential as a race factor, by reason of their concentration in certain regions. Thus they constitute more than one-third of the population of Minnesota and Dakota, and more than one-sixth of that of Wisconsin. Minneapolis alone has about 60,000 Scandinavian citizens; Chicago has perhaps as many; and St. Paul has 30,000.

But this Scandinavian population seems much less remarkable in point of numbers when compared with our magnificent total of 60,000,000 and more, than when compared with the sparse population of the Scandinavian home countries. Norway has only

1,900,000 inhabitants, and Denmark has only 2,000,000; so that there are nearly as many people of Scandinavian parentage in the United States as in either Norway or Denmark. The population of Sweden is about 4,500,000. Estimates based upon careful and extensive data, lead me to conclude that the aggregate Swedish population of the United States, in the present year, is fully 900,000, while the Norwegian people number 650,000, and those of Danish origin, 250,000. Thus there is in America one Norwegian for every three in Norway; one Swede for every five in Sweden; and one Dane for every eight in Denmark.

It is also worthy of note that the Scandinavian population, of very considerable portions of the Northwest, is denser than the population of the Scandinavian peninsula itself, and that most of the American settlers are easily accessible to a larger number of their fellow-countrymen than they were in their native homes. Outside the three capitals, Copenhagen, Stockholm, and Christiania, Minneapolis contains the largest Scandinavian community in the world, possibly excepting Goteberg, and Chicago ranks next. The Northwest has many very populous Scandinavian settlements.

United States official immigration records date back to 1820. For the sixty years, from 1820 to 1880, the Scandinavian countries sent us about 450,000 people, as against a total European immigration of about 10,600,000 for that period. But observe the importance of fresh statistics. Since the census of 1880, which discovered 440,262 people, who had been born in the Scandinavian countries, the new arrivals have been only a little less than 500,000. More people have left Norway, Sweden, and Denmark during the last seven years, to make their homes in the United States, than during the entire previous existence of our country. With one-fortieth of the whole population of Europe, the Scandinavian countries furnished nearly one-twenty-fourth of the aggregate European emigration to the United States during the six decades, from 1820 to 1880. Since 1880 we have admitted, in round numbers, 4,000,000 European recruits to our shores, of whom about a half a million have been Scandinavians. That is to say, we are during the current decade drawing 12½ per cent. of our new foreign population from a group of kindred nations which have only 2½ per cent. of the population of Europe. These figures suffice to show to what a remarkable degree the migratory instinct has lately been aroused in the kinsmen who were left behind upon the shores of the Baltic and the North Sea by our Anglo-Saxon forefathers in the fifth and sixth centuries, and by the Norwegian and Danish marauders and colonizers of the ninth and tenth centuries.

To enter deeply into a consideration of the causes underlying this remarkable population movement would not be within the proper scope of my article. The circumstances under which such a movement be-

gins and is accelerated may readily be described; but more fundamental than those obvious circumstances, is the mysterious migratory instinct that lies at the root of the development and noble history of Aryan peoples. Within the life-time, and even within the recollection of many men now in active life, more than 15,000,000 foreigners have come to the United States. Nearly all of them have come from western Europe. The swarming of the barbarian tribes that overflowed the western Roman empire, and formed the modern nations of Europe, was no such population movement as the present one, in point of numbers. The impulse of the two movements must be alike at bottom, although circumstances render their political effects totally different. Some race instinct, stronger than the desire of individuals to improve their material conditions, led the Anglo-Saxon tribes to England in the fifth century; led the Norsemen to France in the ninth; and led the Danes to the Scottish-Northumbrian shores in the tenth. It is now impelling their children to larger and freer life across the Atlantic.

Migration from the Scandinavian countries is following the same course as that from the rural districts of New England to the Western States. At the outset, sturdy farmers went out with their families. After the settlements were established, it became the custom to send the young men out to their kinsmen and acquaintances, to begin life on a new ground. Consul Gade, of Christiania, in a recent report to the Department of State, says: "The wages are but small, and quite insufficient in the rural districts for a man with a family to support, and the prospects a young man has to become the proprietor of a farm, through his own labor, are so distant, if not quite unattainable, that he may well give them up altogether, to join his numerous friends and relations in America. These friends, who in many cases own farms in their new homes, and need more hands on them, write tempting descriptions of their property in America, and the ease with which a young man can improve his condition here, often inclosing pre-paid tickets for the passage. The annual emigration statistics show that no less than about fifty per cent of the emigrants are provided with tickets sent them from America. For the year ending June 30, 1886, the Norwegian immigrants between the ages of fifteen and forty were 8,655, as against 2,590 children under fifteen, and 1,514 persons past the age of forty. The proportion of young adults was still larger in the immigration from Sweden and Denmark. Of the total number for that year, 67.8 per cent. of the Norwegians; 73.2 per cent. of the Danish; and 76.4 per cent. of the Swedish immigrants were between the ages of fifteen and forty.

But farming in the high latitudes of northwestern Europe is toilsome and unremunerative. Norway does not produce sufficient bread-stuffs for its own people, and imports millions of dollars worth of cereals every year. Wisconsin, Minnesota, and Dakota

seem a paradise of fruitfulness to the hardy young farmer of Norway, and the stories of free land for all comers are marvelously inviting to the poorly-paid laborer. Even the lot of servant girls in Chicago and Minneapolis seems delightful, by way of contrast to the same class in the Swedish and Norwegian cities. Servants who receive from \$20 to \$40 a year in Norway, come to this country and are paid from \$125 to \$200, besides having lighter work and better living. Many hundreds of them arrive every year, and they eventually become the wives of the young laboring men who have come to seek their fortunes, and who make honest and frugal citizens.

The three nationalities are so closely allied and have so many common characteristics that few of their neighbors in the West attempt to distinguish them. The word "Scandinavian" is now gaining acceptance among the better educated people of the three races, although a few years ago there was little disposition to ignore the distinctions between Swede, Norwegian, and Dane on any occasion. The written language of Norwegians and Danes is essentially the same. The common vernaculars of the two countries have diverged somewhat, but only enough to constitute two dialects of the same tongue. The Swedish language is more nearly like the primitive Scandinavian tongue—the old Norse which is perpetuated in the language and literature of Iceland. A cultivated Scandinavian understands both Swedish and Norwegian, but a peasant from one country would find some difficulty in talking with a peasant from the other.

In this country the races are kept distinct by separate religious and social organizations, and by the further fact that they are generally located in separate neighborhoods, rapid colonization having naturally taken that course. A friend, who is an intelligent and highly versatile Scandinavian, has suggested to me that the Norwegians have the greatest individuality, and that generations of life in isolated valleys and in sea-faring pursuits have left an impress on them; that the Swedes have a more distinct genius for industry and mechanics; and that the Danes are superior in agriculture, and more highly gifted with the art instinct.

Probably three-fourths of the people of Scandinavian origin in this country are in the following States and Territories: Minnesota, Wisconsin, Dakota, Iowa, Illinois, Nebraska, Michigan, Kansas, and Utah. Minnesota has not less than 400,000 people of Scandinavian descent. Wisconsin has from 225,000 to 300,000. Dakota may be credited with fully 150,000, and perhaps more. Iowa has a similar number, and it is possible that Illinois has more, rather than less. Michigan, Nebraska, and Kansas probably have from 40,000 to 75,000 each, and Utah has, unfortunately, 25,000 or more.

It should be remembered that these estimates are intended to include the descendants of Scandinavian immigrants in the United States. The enumeration

of the more important local settlements of each race cannot be undertaken here. It may be worth while to note the fact that the percentage of Swedes in the cities and towns is much larger than the percentage of Norwegians. Thus, about 30 per cent. of the Swedes and about 15 per cent. of the Norwegians of Minnesota are in Minneapolis and St. Paul.

Of all immigrants who come here speaking a foreign language, the Scandinavians become most rapidly Americanized. They enter naturally and appreciatively into the spirit of our institutions. They manifest very little of that jealous desire to perpetuate their native tongues and customs in the country of their adoption that is to be seen, for example, in some German-American communities. Even where their children are in the majority, they do not urge the use or the teaching of their languages in the public schools. So long, however, as their rapid immigration is maintained, and they continue to form large settlements in the new West, the necessity of Scandinavian newspapers, churches, and educational institutions will remain; for the complete adoption of the English language will require the passing away of a generation.

Scandinavian schools in this country are under religious auspices, and have as their prime object the education and training of Lutheran ministers for the numerous parishes of the West. The Lutheran Evangelical Synod (Norwegian), includes four or five hundred Churches, and maintains as its headquarters a large and prosperous college and theological seminary at Decorah, Iowa, just south of the Minnesota line. It may be remarked, to the credit of this institution, that it sends more young men to the Johns Hopkins University at Baltimore for post-graduate courses than any other Western college. The "Norwegian Lutheran Conference" has headquarters in Minneapolis, and is composed of a large group of Churches, among which is Pastor Falk Gjertsen's, having a membership of some 1,500. This Conference supports the Augsburg Seminary, an Academic and Theological School, with several hundred members, at the head of which is Prof. S. Oftedal, who is also president of the Minneapolis School Board.

The centre of Swedish religious activity in this country is Rock Island, Illinois, where the great "Augustana Synod" maintains academic and theological schools.

The Scandinavian press of the United States is active and well-supported, some of the weekly papers published in Chicago and Minneapolis having a very extensive circulation. A Norwegian daily exists in each of these cities.

The large majority of Scandinavian-Americans are engaged in agricultural pursuits. They are sturdy, industrious, and thrifty farmers. The hardships of pioneer life on the prairies do not daunt them, for they bring strong bodies and brave hearts from a land of long winters, poor soil, hard work, and

scant reward. They make almost ideal pioneer farmers.

In the cities and towns they are found pursuing every calling. They are most numerous in the serving and laboring class, but many are prosperous merchants, manufacturers, and professional men. They take a lively interest in politics, and get their full share of the offices. Half the members of the lower branch of the Minnesota Legislature are Scandinavians, as are a number of the State Senators. The Lieutenant-Governor, Hon. A. E. Rice, the Secretary of the State, Hon. Hans Mattson, and the Assistant Secretary, Mr. H. Stockenstrom, are Scandinavians. Two of Minnesota's five Congressmen are Scandinavians—the Hon. Knute Nelson and John Lind. The county officers of Minnesota, Wisconsin, and Dakota are, to a considerable extent, filled by Scandinavians.

A bright future lies before the Scandinavians of the Northwest. They promise to develop into American citizens of the best type. They come from the early home of the English-speaking races to freshen and reinforce the American stock. They are a wholesome, virile race. The commingling of population elements in the Northwest is destined to produce a magnificent type of the American, and the Scandinavian element is invaluable. The representative Northwestern man of the future will be indebted to the Scandinavian strain for something of his physical, mental, and moral fibre. The coming of these people, in their youth and strength, to join in the work of developing Western resources has been a vast economic advantage to us. Their adoption as members of the body politic is also to prove most fortunate and advantageous, both for them and for the Western commonwealth.—*The Chautauquan*.

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY,
2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

Miss K. L. Ellett, missionary to the Choctaws and Chickasaws, Indian Territory, writes:

"My report for the last year must, of necessity, be a variegated one. It commences with my work in the dear Indian University at Muskogee. April, May, and June of last year, spent in that school, was full of hard work and much suffering. We had serious illness among the pupils, and I was worn out and sick. Yet the school year closed successfully, and gave evidence of good work done.

"I bade the dear girls and boys good-by the last of June, and turned my face northward, homeward, with many a sad fear in my heart lest I should never look into their faces again. Yet I would not express my fears to any one, for I longed to return to labor among the Indians.

"I visited some on my way home in Kansas, Illinois, and Indiana, finally reaching my native State, Ohio. In these places I tried to do what I could to increase the interest in mission work among the Indians.

"I hoped to return to my loved work in September; but September gave place to October, and October to November, before I dared to venture back to the field of my choice.

"At my request, the Board placed me among the Choctaws and Chickasaws. On the 25th of November I reached A-to-ka, Indian Territory, where I was warmly welcomed by all. Mrs. Czarina Robb, a whole souled Choctaw sister, took me into her comfortable home, giving me the prophet's chamber as my own. (She has for years kept a room for the special use of missionaries or ministers.) I have a good, comfortable home, and the last four months have been truly happy ones.

"The Baptist church of A to ka gave me a hearty welcome, and voluntarily pledged themselves to work with and assist me in every way possible, which pledge they are keeping.

"The first six weeks were very hard indeed, because, physically, I was wholly unable to work. I have great reason to thank God for permitting me to come to this part of His vineyard to labor. It is a great and needy field. It seems as though I have scarcely made a beginning, and yet I have been busy every moment seemingly.

"The church and Sunday school are well organized and doing good work. We have a weekly prayer-meeting every Wednesday night, and a church meeting every month. On the first Sunday night in the year we organized a Young People's Prayer-Meeting, which has been kept up ever since. Our Women's Missionary Branch is doing well. For the last two months we have met each week. The weather has been bad this winter, and much sickness as a result.

"I have traveled some, visiting different places. I have succeeded in organizing only two Women's Branches; but I do not feel that the time has been wasted. The ice must be broken. It takes *time* to place the work before the people, and they must have time to consider it. I hope to be able to travel extensively in these two nations this summer. It is *very hard* to travel here, and a vast amount of time is consumed, but there is great need of Christian work being done everywhere. There is nothing to discourage.

"The people are anxious to be taught, and the calls for help are legion. One of my dear girls, who

was in the Indian University the greater part of the time for the last five years, and graduated last June, has just been sent to Anadarko, Wichita Agency, among the blanket Indians, as a missionary teacher. She is supported by the Baptist associations of the five tribes. She is to open a school and do mission work among the women and children. I feel a great interest in this daughter of mine—she calls me 'little mother'—for I have reason to believe that the Lord used me as the means to bring her out into true Christian enjoyment, to form her character, and to help prepare her for this work. Let me entreat you to pray for her. Her field is a destitute one, a needy one, a difficult one. 'May God supply all her needs!' is my heart-prayer.

"Oh! my beloved sisters, there ought to be fifty more missionaries, men and women, in this Territory.

"My Industrial School is a very important work, and is in a flourishing condition. The dear children seem deeply interested; and eight young misses, with one married woman, have become really attached to the work, and come regularly, acting as teachers. I thank God for them.

"I have an enrollment of sixty-five. The people of the place seem to be greatly pleased with this part of my work, and I feel that it is doing good among the dear little ones. 'God save the children!' is my prayer."

Miss Mary O'Keefe writes from Plaquemine, Louisiana:

"This is Saturday night, and I have just dismissed the teachers' meeting. Our lesson was about the 'Marriage Feast,' and as I look back over the past year I wonder if I am or have been of those servants who were sent out by the King with the commandment, 'Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.' From my heart I can say that such has been my willing service. I have tried to 'gather together all, as many as I found, both bad and good,' and have tried to make the King's message so plain to them that none will need to go unprepared. The cause of my Master grows dearer to me day by day. While urging others to accept the gracious invitation, I feel how blest am I to be counted among those who are bidden. Even the anticipation is joy unspeakable; what will be the glorious realities? Sometimes I feel that my happiness in heaven will depend greatly on some of these poor lost ones being brought there through my influence; but I remember that whoever is there or is not there, 'in His presence is fullness of joy.'

"My greatest trial has been that I had to struggle along single-handed. We had organized as much work as two of us could possibly carry on, and when it was all left on my hands I could not see which could be laid down, and tried with all my might to

do it all alone, but have not had nearly such good success as when I had less on my hands, and could devote more time and energy to the few.

"There are many things to make me glad. Our meetings with the children are very encouraging, and quite a number are beginning to realize their condition as sinners in God's sight, and some are inquiring what they must do to be saved. Oh! how gladly I will answer all such inquiries. The number in our sewing-schools increases. We have at present eighty regular attendants at one, forty at another, besides children's meetings at the different churches.

"I have taken the older girls of the schools who have been regular attendants since the organization to assist me in the classes, and it has proved a perfect success. They understand what is expected of them, and although they are quite young, they make very efficient helpers. I hope, in the course of a year or two, they can conduct a school alone. One of them, in her zeal, came to me one day and said, eagerly and longingly: 'Oh! I wish I was done growed up and had been to Leland University, and was a missionary already.' I am perfectly happy among the children. I want to feed the lambs."

From New Orleans, Miss Sherwood writes:

"During the year I have made one thousand and sixty-seven visits in the homes. In these homes I found many children for Sunday and Industrial Schools, and distributed a great many garments to the poor. Have sold some Bibles, and in other cases have given them away. An important feature of our work is in securing and assisting students for Leland University. I have been instrumental in getting fourteen scholars that need no beneficiary help, while nine others have been assisted in procuring books. Am glad of the coming of Miss Merritt. It is a great comfort to have her here."

TREASURER'S REPORT FOR FEBRUARY, 1888.

Colorado.....	\$30 50	Oregon.....	\$5 00
California.....	5 00	Ohio.....	244 44
Indian Territory.....	10 00	Pennsylvania.....	713 91
Indiana.....	42 35	Tennessee.....	2 15
Illinois.....	428 33	Virginia.....	3 00
Iowa.....	44 19	Wisconsin.....	79 05
Kansas.....	12 04	Tidings and Publica-	
Louisiana.....	1 00	tions.....	210 98
Michigan.....	5 00	Baby Band.....	17 85
Minnesota.....	138 75	Missionary Gardeners.....	3 23
Nebraska.....	22 00	Mite Boxes.....	2 05
North Carolina.....	9 00		
New York.....	1,353 89	Total.....	\$3,526 41
New Jersey.....	142 68		

Mrs. R. R. DONNELLEY, *Treasurer.*

AN ANNIVERSARY IN BROOKLYN.

The Long Island Branch of the Women's Baptist Home Mission Society held its Tenth Annual Meeting in the Hanson Place Church, Brooklyn, on Wednesday, March 28th, at 2 P. M.

The President, Mrs. Wm. R. Taylor, presided.

The meeting was opened with the reading of the

Scriptures, and prayer offered by the Rev. R. C. Brown, pastor of the Flatbush Church. The Secretary's report included reports from the circles and bands of thirty-four churches. The Secretary stated that during the past year, the Brooklyn Branch had outgrown its name. Fourteen Long Island churches are now represented in the Board of Managers, hence its new name, the *Long Island Branch*.

The Treasurer reported the receipts for the year as \$3,977.04. The value of goods sent to mission stations is \$2,115.09.

Hon. Geo. W. Williams, author of "The History of the Negro Race in America," spoke on the influence of women, and of the work accomplished by this Society among the colored women and children of the South.

Rev. J. C. Allen, pastor of the Hanson Place Church, made an earnest and eloquent appeal for the Training School Building Fund.

Dr. Edward Braislin, of the Washington Avenue Church, spoke very highly of the work of the Society and of the workers therein engaged.

Rev. J. C. Grimmell, pastor of the First German Church, made a very happy speech, and pleaded for a missionary to be sent to labor among his people.

The large audience listened with great pleasure to two solos sung by Mrs. Weaver.

The officers of the Society remain the same as last year: President, Mrs. Wm. R. Taylor; Vice-President, Mrs. F. H. Parson; Corresponding Secretary, Mrs. Wm. E. Wamsley; Recording Secretary, Miss L. J. Parson; Treasurer, Mrs. Wm. E. Atkins.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—Mrs. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—Mrs. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—Mrs. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—Miss MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

During the last month this Society has had cause for profound thanksgiving to God for His exceeding goodness. As stated in the March number of the MONTHLY, the Society was then so pressed for funds that an appeal was made to the Circles of New England for \$1,000, to close the year free from debt. The plan which was suggested for raising this money was to have a "Self-Denial" week, and a request was made that this week might be a week of prayer and consecration. The result has shown us how near to the hearts of New England Christian women lies the cause of Home Missions, and how much they love the cause of Christ.

Money has come in freely and gladly, and in most cases it has come from real sacrifice. At the time of writing this, seven hundred and thirty-four dollars

and ninety-four cents (\$734.94) has come to the Treasurer. It has been sent in sums varying from fifteen cents to many dollars. The history of some of these gifts is very touching. As our Treasurer has read the letters accompanying the money, she has exclaimed, many times, "This is the Lord's doing, and it is marvellous in our eyes." A letter from a sister in Massachusetts read as follows: "I am very aged—nearly eighty. Most of my family have gone on, leaving me nearly alone. I am doing housework to earn money. Sometimes I think I must give up; then comes an appeal, and I want to give something. Enclosed find \$5.00 for this cause."

A bright woman entered the office one morning and said: "Miss McWhinnie, I have had a self-denial. I was in a store this morning, and saw a pair of vases. They were a bargain—real bargain. My hand was on my purse to buy them. I really wanted them for my mantel, when I remembered it was "Self-Denial" week. Here is the money." And she laid \$3.50 upon the desk. We do not know her name nor her residence, and God knows her mantel may lack ornaments, but when the Master cometh to make up His jewels, she may find her crown has one star which has been won by her self-sacrifice. A dear woman in Connecticut, as she gave one dollar said: "I was intending to have one dollar's worth of flower seeds, this spring. I can do without them." And so she sent her money cheerfully. Who can estimate the value of one dollar in sowing seeds of divine truth, under the fostering care of the "Lord of the harvest?"

And so they have come in—each gift with a history, until it has seemed as if with the money has come also a spiritual blessing to the hearts of both the Secretary and Treasurer. Such offerings, given from sacrifice, cannot lessen the regular gifts. Collections have been taken by Sunday schools, churches, and even at the communion service. Surely God is able to carry on his work.

During the month, Mrs. D. A. Pyne, of Agawam, has given to the Society \$1,000, in memory of her late husband, to be invested by the Society, and the interest to be used by the Society in its work. Mrs. Pyne has long been interested in the work of Home Missions, and this gift coming in a time of need is most gratefully received.

For some weeks, Miss Ora Osborne, of Mexico city, has been unable to teach on account of ill-health. News has come this week from her, that she will be obliged to leave her work and return home for medical treatment. Miss Osborne has been a faithful teacher, and we hope she may soon be restored to health.

Mrs. M. T. Huntting has resigned her position as teacher in the Chinese school at Fresno, Cal. Mrs. Huntting has been a faithful, conscientious teacher, and her letters have been deeply interesting. She has felt, however, from the beginning of her work, that she was hampered in not speaking Chinese, and

it has been her desire to have a competent teacher take her place.

Soon after Mrs. Huntting's resignation, Dr. Hartwell learned that he might secure the services of Miss Sallie Stein, who for eight years has been a missionary of the Southern Baptist Convention, of Canton, China. She comes to her work highly recommended, and we hope, in a few months, she will be upon the field. In the interval between Mrs. Huntting's resignation and Miss Stein's arrival from China, Rev. and Mrs. Alanson D. Smith, of New York State, are caring for the mission.

Reports from all our schools and teachers indicate a good degree of interest and faithful, earnest work. We ask a continued interest in the prayers of all our churches, and large gifts of money and time for the continued prosperity of our schools.

Appeals are being constantly sent to us for Christian teachers. We can do nothing for these new fields with our present income. The question has been seriously considered whether we could continue the support of our present number of teachers. Each month we have large demands upon our Treasury.

Let each one give as the Lord has prospered her. And thus our prayers and gifts shall arise acceptably to God.

RECEIPTS FOR MARCH, 1888.

	General Money.	"Self-Denial" Response.	Total.
Maine.....	312 19	50 44	362 63
New Hampshire.....	175 03	22 35	197 38
Vermont.....	237 65	34 75	272 40
Massachusetts.....	2,374 15	412 95	2,787 10
Rhode Island.....	177 55	114 24	291 79
Connecticut.....	520 15	94 21	614 36
Miscellaneous.....	908 68	6 00	914 68
Young Volunteers.....	16 50		16 50
Precious Jewels.....	20		20
Total.....	\$4,722 10	\$734 94	\$5,457 40

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Nathaniel Schmidt,	New York, N. Y.,	Mar. 22
J. S. Gould,	Northville, N. V.,	Mar. 15
D. J. Russell,	Wilmington, Del.,	Mar. 22
J. M. Richardson,	Poplar Grove, Tenn.,	Mar. 13
E. E. Blount,	Tolarsville, N. C.,	Feb. 5
Dancy Cale,	Windsor, N. C.,	Feb. 27
J. H. Crouch,	Durham, N. C.,	Mar. 11
D. V. Riley,	Chapel Hill, N. C.,	Mar. 11
E. A. Keese,	Spring Vale, Ga.,	Feb. 12
Howard R. Williams,	Monroe, Ga.,	Mar. 18
T. L. Robinson,	Yellow Creek, Ga.,	Mar. 18
— Bryant,	Madison, Fla.,	Feb.

Stephen R. Grimes,	Society Hill, Ala.,	Mar. 19
W. A. Roper,	Shady Grove, Miss.,	Mar. 18
John D. Powers,	Burns City, Texas,	Feb. 19
E. S. Herrington,	Bethlehem, Texas,	—
Herbert H. Smith,	La Porte, Ind.,	Mar. 23
J. R. Webb,	Stewardson, Ill.,	—
F. L. Anderson,	Morgan Park, Ill.,	Mar. 29
Solomon Parsons,	Sadorus, Ill.,	Mar. 27
Z. T. Queen,	Riverside, Neb.,	Mar. 7

J. D. Leonard,	75,	Norwalk, O.,	Mar. 27
Martin W. Homes,	70,	Columbus, O.,	Mar. 20
Alanson H. Parsons,	68,	Douglass, Mich.,	Mar. 24
Harry Smith,	77,	Columbus, Ind.,	Mar. 31
D. Dye,	88,	Walworth, Wis.,	Mar. 9
H. C. Putnam,	65,	Kasson, Minn.,	Mar. 19
John Rounds,	—	Minneapolis, Minn.,	Mar. 29
M. J. Badgley,	72,	Butler, Mo.,	Feb. 19
J. N. Richardson,	50,	Dunklin Co., Mo.,	Mar. 2
T. J. Chandler,	—	—, Texas,	—
Luman B. Chamberlain,	65,	Columbus, Kans.,	Feb. 23
J. V. Allison,	71,	Pawnee Rock, Kans.,	Mar. 11
F. D. Ewing,	33,	Kansas City, Kans.,	Feb. 13
Charles H. Woods,	38,	Hutchinson, Kans.,	Mar. 15
James J. Wooley,	81,	San Gabriel, Cal.,	Mar. 3
Friedrich Witthuhn,	27,	Hanover, Ontario,	Feb. 17

CHURCHES ORGANIZED.

PLACE.	DATE.
Pedricktown, N. J., German Church,	Mar. 21
Nashville, Tenn., Wharf Avenue Church,	—
Bromide Arsenic Springs, N. C.,	Mar. 17
Pleasant Lane, S. C.,	—
Appleton, S. C.,	Mar. 25
Rochelle, Ga.,	Mar. 18
Bold Spring, Ga.,	Mar. 9
Providence, Fla.,	—
East Jacksonville, Fla.,	—
Swanton, O.,	Mar. 10
West Indianapolis, Ind., River Avenue Church,	Feb. 6
Evansville, Ind., Calvary Church,	Mar. 5
Clarksdale, Mo.,	—
Sac City, Iowa,	—
Fish Creek Valley, Kansas,	Feb. 22
Belpre, Kansas,	Feb. 19
Carbon Station, Kansas,	—
Larkin, Kansas,	Mar. 11
Randolph, Kansas, Swedish Church,	Mar. 10
Ellis, Kansas,	—
Cerillos, New Mex.,	Mar. 14
Springwater, Oregon,	—
Bear Ridge, Wash.,	Feb. 26

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
New York, N. Y., Mt. Morris Church,	April 1
Utica, N. Y., Bleecker Street Church,	Mar. 22
Wilkesbarre, Pa., First Church,	April 8
Wilmington, Del., Lincoln Street Chapel,	Feb. 26
Good Hope, W. Va.,	Mar. 4
Churchland, Va.,	—
Knoxville, Tenn., First Church,	April 1
West Union, S. C.	—
Charleston, S. C. Calvary Church, (Colored).	—
Carnesville, Ga.,	Mar. 4
Bronson, Fla.,	—
Alpena, Mich., German Church,	Jan. 15
Nebo, Mo.,	—
Omaha, Neb., Beth Eden Church,	Mar. 25
Medford, Oregon,	Mar. 4
Roseburg, Oregon,	Mar. 18
Selma, Cal.,	Mar. 4

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Percival Mathewson,	74,	Woodstock, Conn.,	Feb. 27
Russell Jennings,	88,	Deep River, Conn.,	Mar. 8
Augustus L. Bridgman,	74,	Argusville, N. Y.,	Mar. 11
James N. Pellegrin,	—	Elmira, N. Y.,	Mar. —
Anthony V. Dimock,	78,	Elizabeth, N. J.,	Mar. 21
John W. Custis, D.D.,	46,	Germantown, Pa.,	Mar. 6
V. E. Kirtley,	—	New Market, Ky.,	Mar. 31
A. Blackwood,	—	Chapel Hill, N. C.,	—
Jacob Utley,	—	Thomasville, N. C.,	—
Albert Winchell,	88,	Harmony, Ga.,	Feb. 29
James Stapleton,	—	Jefferson Co., Ga.,	—
Daniel I. Palmer,	—	Sandersville, Ga.,	Feb. 27
David Williams,	76,	De Land, Fla.,	Feb. 21
Stephen B. Page, D.D.,	79,	Cleveland, O.,	Mar. 14

Home Mission Appointments

IN APRIL.

The following new appointments were made :

Rev. Uno N. Brauer, Scandinavians in Rockford, Ill.
 " Moses Ridge, Round Springs, Ind. Ter.
 " John Shell, Lee's Creek, Ind. Ter.
 " John S. Henry, North Western Cherokee Nation, Ind. Ter.
 " E. Eates, Howard, Kans.
 " George Lindhagen, Swedes in Clay Centre, Kans.
 " A. P. Shields, Marysville, Kans.
 " T. M. Shanafelt, General Missionary for Southern Dakota
 " John E. Sanders, Armour, Dak.
 " Richard A. Smith, Salt Lake City, Utah.
 " Edward E. Knapp, Aspen and Colorado Springs, Colo.
 " A. J. Sturtevant, Phoenix, Ariz.
 " R. A. Windes, Prescott, Ariz.
 " Joseph M. Helsley, Soledad, Cal.
 " Charles J. Thompson, Colton, Cal.

The following re-appointments were made :

Dr. Henri M. Auger, French in Boston and vicinity, Mass.
 Rev. F. X. Smith, French in Woonsocket, R. I., and Fall River, Mass.
 Rev. Nicolai Brink, Scandinavians in Kankakee, Ill.
 " C. N. Patterson, Parker, Dak.
 " Elwood M. Heyburn, Canton, Dak.
 " J. H. Teale, General Missionary for Eastern Washington and Northern Idaho.

Church Edifice Grants

IN MARCH AND APRIL.

By Loans,	7
" Gifts,	5
Total number of grants,	12

LOCATION OF CHURCHES AIDED.

Plano, Kan.,	Carlisle, Ark.,
Cherryvale, Kan. (Colored),	Mickasukie, Ind. Ter.,
Homeland, Fla.,	Santa Rosa, Mexico,
Spencer, Dakota,	Cambridge, Minn. (Swede),
Rockford, Iowa,	Kansas City, Mo.,
Mason City, Neb.,	Rushville, Neb.

THE BAPTIST

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No. 6.

NINETEEN DAYS IN ALASKA.

REV. THOMAS ROGERS, D.D., ELBRIDGE, N. Y.

WHEN Mr. Seward in 1867 purchased "The Russian Possessions" in North America for seven million two hundred thousand dollars, in gold, the nation indignantly asked: Why this waste of hard cash? But the Auburn Secretary was too sharp-sighted to blunder, greatly whether writing an apologetic justification of the "Trent affair," or enlarging the area of the national domain.

By this purchase there were acquired vast ice fields, and snowy wastes, and numbers of polar bears it is true; but much besides these was gained. Alaska has an area of five hundred and eighty thousand square miles. Within this area are valuable timber lands; exhaustless mines of gold and coal; seal, salmon, cod, halibut, and herring fisheries: scenery of wonderful grandeur and beauty, and withal a good many Indians.

SCENERY.—No artist's brush or poet's pen can adequately set forth the extraordinary scenery of the labyrinthine waterways of this land, winding amidst snow-capped mountains, immense glaciers and towering forests of spruce and pine, and cedar. The passage from Victoria to Chilkat is on the salt water of the Pacific, but sheltered most of the way from its swell and storms by outlying islands. Through these narrow winding channels which cut Southeastern Alaska into a delightful Archipelago the

steamer makes her way, sometimes with, and sometimes against the tide as it ebbs and flows through its tortuous windings. There are places where the velocity of the current at ebb or flow, renders navigation dangerous. This is notably so at Seymour Rapids between Vancouver's Island and the mainland where the current attains to twelve knots an hour. Advancing Northward the scenery increases in grandeur. Mountain tops are more heavily capped with snow, occasionally the bosom of a glacier embedded in the mountain side flashes in the sun, below we seem to have reached the ultimate haven in a landlocked bay. But as we approach the rocky shore the ship slowly swings to port or starboard, and we glide into another stretch of waters so new, so wildly primeval, that it seems—

"We were the first that ever burst
Into that silent sea."

If I were able to paint one of many choice spots I would describe "Wrights Sound." It is a lake-like sheet of water entered by five different channels. All around this sleeping beauty rise dome shaped mountains as sentinel guards. Some reader will recall his first view of the dome of the national Capitol on approaching Washington. There is one small dome, less than three hundred feet high yet one view of it makes an impression not soon forgotten. Here are five or six great domes two or three thousand feet high which look down upon you, and on the steamer on whose deck you sit, as giant sentinels might view a company of Lilliputians.

On the Northern border of New York State there is a spot widely celebrated for its scenic beauty. Summer tourists in growing numbers resort thither to seek rest from mental toil, or to find a pleasurable summer outing. These "Thousand Islands" are embraced in a widening of the St. Lawrence River, sixteen miles long and seven miles broad. Southeastern Alaska besides its thirty mile belt of coast line on the mainland extending from Mt. St. Elias to Fort Tongas, embraces an area four hundred miles long and forty miles broad; cut by thousands of miles of winding channels into thousands of islands. While many of these islands are small barren rocks, or bearing only a few trees, many of them are mountains belted with splendid timber at their bases, and piercing the clouds with snow covered summits. Every morning of our Northward voyage we wake up to look on mountain scenery more imposing. At length we reach "Glacier Bay." The water is covered with icebergs, the tops of which are chiselled by nature's artists, into groups of fantastic statuary of endless variety. Timber has disappeared, mountains are bare, and scenery assumes a decidedly black appearance. Suddenly our farther progress is arrested by a frozen Niagara in front of us stretched entirely across the narrowing bay a distance of five thousand feet, and rising perpendicularly above the water two hundred and fifty feet, and reaching below the surface four hundred and fifty feet. This is the foot of Muir Glacier, the largest of the five glaciers which dip their feet and shed their substance into this wonderful bay. The steamer anchors near the Eastern shore, boats are lowered, and the passengers are landed for a day's experience to be enjoyed but once in a life time. While lost in wonder at what our eyes see, we are startled by the ears hearing what resembles the report of a heavy cannon. Looking across in the direction whence the sound came we see great commotion of the water caused by the plunging of an immense mass of ice into its depths. Soon a tidal wave reaches the shore and dashes up on the land like the waves of the tempest driven sea. During low tide this phenomenon is often repeated. On the lateral moraine we climb upward to the top of glaciers and look across its bosom which presents a rough and jagged appearance. Pinnacles of clear ice with nearly perpendicular sides glisten in the sun. Deep chasms yawn beneath; so that it would be all one's life is worth to attempt to cross. The average move-

ment of this stream of ice, as reported by Prof. G. Frederick Wright, of Oberlin, Ohio, is forty feet per day; seventy feet in the centre and ten feet at the margin; discharging into the waters of the bay one hundred and forty millions cubic feet of the clearest of ice every twenty-four hours. The ship's steward availed himself of this free market to fill his ice house on board, while his boarders were enjoying themselves on land. The face of this glacier is fast receding, as appears from the fact that on the east side there is a lateral moraine extending more than a mile from its present position. Behind this moraine there flows a glacier river of milky looking muddy water such as drops from a grindstone when in use, the result of the grinding process going on by the movement of unnumbered tons of ice and rock, by nature's engineery. There are many wonderful facts about the Muir Glacier which are an astonishment and a pleasure to the beholder. It is a giant moving in his might, and in comparison with it, the glaciers of Switzerland are infantile. A view of it alone is worth a journey to Alaska; and as a Cyclopean piece of "bric-a-brac" in the National Museum of Wonders, it is well worth the extra two hundred thousand dollars paid for these Northern possessions.

THE INDIANS.—They are interesting people; intelligent, ingenious, industrious, thrifty; with some bad traits, yet capable of education, Christianity and ultimate citizenship. As we land at Fort Wrangle we behold for the first time those fanciful, grotesque and odd devices called to-tem poles. These are formed of immense cedar logs, some of them forty feet high and two and a half feet through, covered from top to bottom with the most unimaginable combinations of exaggerated features and limbs of the human and animal creation. Some of the ladies at once pronounced them "horrid." But when understood to be the genealogical record of the chief before whose cabin they stood, they became as interesting as any hieroglyphic obelisk of the Nile.

The Alaska Indians have a tradition that after the deluge God peopled the world with ravens, these birds of primal creation in due time developed into women, for this reason the raven's beak and claws often appear in the combination of the to-tem pole; a just testimony to woman's agency in re-peopling the world. The men, however, were originally born from the head of the fox, the wolf and the bear, hence the head and claws and tracks of these quadru-

pedes are fully represented. The larger division of the tribe is subdivided into families, as the fox, the bear, or the wolf family. These families must not intermarry. The young bear is not allowed to seek his wife among the bears, but he must go to the wolves or some other family for a helpmeet. This accounts for the strange and endless combinations in the record.

Some of the Indian traits are not commendable. Polygamy and polyandry exist to some extent. A terrible consequence of polygamy occurred a few days before we reached Juneau. A young Indian had married two wives, sisters, one eighteen and the other sixteen years old. He took to abusing the elder to such a degree that she sought protection from the whites. This so enraged her husband that he stabbed her to death; and it was reported that her sister handed him the knife with which to do the deed. Life is held as a purchasable commodity among them, and the husband promptly settled with his murdered wife's relatives by payment of the required number of blankets or their equivalent in price. But this did not satisfy the common law of the United States, and an officer went to arrest him. The Indians of his village gathered to prevent this. The officer then collected a posse of sixty armed white men, and on the appearance of this "horrid pivot of war" the murderer was hastily given up to the authorities. He was placed on board our steamer and carried to Sitka for trial.

A case which serves to illustrate their practice of polyandry was that of a wealthy merchant woman who carries on trade with the Sleuts far to the North and West. She needs men to paddle her merchant canoes, and in order to keep all the profits of traffic in the family and to avoid "strikes" she has already married three husbands, whom she undertakes to support, and they serve their "lady of creation" as faithful servants.

United States District Judge Dawson told us of a trial recently held before him in which a slave sued for his freedom. A chief appeared as witness, and the question being asked, "on what ground they claim the right to hold slaves," the reply was, "on the ground that Joseph's brothers sold him into slavery." In honor of Judge Dawson, to whom the writer is indebted for much interesting information, let me say that he had written three opinions in important cases, which were so highly prized by the late Chief Justice Waite that he caused them to be published in the Reports of the United States

Supreme Court. One of these was on mining claims in which we were not particularly interested; the second on the importation of alcoholic liquors into the territory, and the third on the institution of slavery. His decisions were in favor of prohibiting the introduction of liquor, and for the abolition of slavery.

But the Alaska Indians with all their faults and filth are still an interesting people. Their ingenuity is evidenced by their great canoes dug out of one log, and grotesquely ornamented, their to-tem poles, their silver bracelets engraved with tribal and family emblems, their lip and nose ornaments, their Chilkat blankets which are hand-woven and bearing strange devices, their spoons wrought out of goat's horn, their mats, baskets, and all household utensils.

Their thrift appears in their readiness to sell anything that they possess. On steamer day the women with their children come to the wharf to sell the articles they have made in anticipation of this event. They stand, or rather sit, ready to dispose of their bracelets, blankets, and ornaments for hard money, but refuse bank bills, do not like gold, and never willingly give back change. One of the ladies of the party asked a young squaw if she would sell her pappoose, to which she readily consented, whether in jest or earnest does not appear, as the would-be purchaser did not push the bargain.

While the women trade the men go down into the hold of the steamer to handle freight, or shovel coal away as it is delivered from the cars. Moreover, these Indian wage workers labor on principles which prevail among the whites in this highly civilized age. Their capacity in this respect was shown at Killisnoo. Here is a great herring oil industry. Our steamer took on board twenty-five hundred barrels of this product. A score or more of Indians were engaged to assist. For a while all went smoothly; but something occurred, a "walking delegate" or other disturbing cause, and they went out on a "strike" as unitedly, and persistently, and sullenly as any labor union of our highest civilization in the East. All day they stood watching the sailors at work, but refused to lend a hand, and to their credit did not interpose any violent opposition.

Another mark of their capacity to take on our civilization is their love of office. Governor Swineford takes advantage of the tribal allegiance and subsidizes the chief as the police force of a village. At Killisnoo we met such a one, whose pride of office equalled that of any white

American citizen native or naturalized. From the time the steamer ties to the wharf till she leaves, he keeps himself busy going from the boat to his house, and changing his dress of which he seems to have many suits. On his house there is a sign which proclaims him to be the centre of civil and military authority. I quote from memory but it is essentially correct, possibly verbatim.

"By the people's permission and the Governor's commission, I am grand Tylee of this whole Islee; and my common name is Jake."

On the afternoon of the day that we lay at Killisnoo, which was Lord's day the writer preached in the saloon; the passengers who had not gone with the captain picnicking, the ships crew "off watch," the few whites of the settlement, and our Indian chief were attentive listeners. I asked this "grand Tylee" afterward if he understood what I said and he replied that "he understood better than he talked."

MISSIONS.—The missionary work is being done for the most part by our Presbyterian brethren. At Sitka, the political Capital of the territory, we spent a day and visited their school. Here is an excellent school building, in which are instructed some two hundred boys and girls. Although the school was not in session we met some of the teachers and were courteously treated by them; we also saw many of the pupils, the boys in the play ground and the girls in the sewing room. They are as bright children as could be expected under the circumstances, and with proper training, and especially the "washing of regeneration and renewing of the Holy Spirit," will become useful men and women.

Here is located the Greek church which at the time of our visit was undergoing repairs and so did not appear to the best advantage. The money, we were told was sent over from Russia and the work was being done by the Indians. In fact beside the priest and a few officials connected with the church there are now no Russians in Sitka. An interpreter kindly exhibited to us the pictures with their *aureola* of beaten gold and silver, also the church jewels worth several thousand dollars which had previously been stolen; but as the thief could not get off with his booty they were found hidden under the church. The proper thing to do is to go into ecstasies of admiration over all that pertains to this ancient structure of an ancient ecclesiasticism. But we are too Baptist to ec-

stacise over any sort of religious trumpery, and when a fellow passenger, not well read in church history, asked us what kind of religion this might be, we answered irreverently, but not irrelevantly, "paganism." The wonder is that we did not meet with any Baptist missionary in this wonderland, but we are glad to learn from the HOME MISSION MONTHLY that Rev. W. E. Roscoe has penetrated to Kodiak, and Rev. J. A. Wirth to Afognak, a region three hundred miles beyond the terminus of our voyage. We now turn our bow Southward after having seen much it is true, but only a small part of Secretary Seward's purchase. After nineteen days, during which the steamship Idaho was our home, where we received good treatment, enjoyed good fare, and agreeable company, we find ourselves back to Port Townsend; expecting to visit San Francisco, thence across the continent homeward.

A SUNDAY IN OGDEN.

REV. DWIGHT SPENCER.

Our route was over the Union Pacific Railway, and our train was made up of fifteen coaches. The whole trip was delightful, and as the grandly moving train swept down through Weber Canyon, I thought I had never seen the Salt Lake Valley look so beautiful. Orchards of peach, plum, and pear trees, in full blossom, meadows beautiful with their growing crop of grass, and fields and gardens beginning to remind one of approaching harvest. And then there was Ogden snugly nestled up under the mountains, sheltered from wind and storm by heaven's own bulwarks. What a picture! Mountains, bold and rocky, pierced here and there by a sharply defined canyon, promontories rising abruptly on each side and presenting the varied aspects of jagged rocks, benches covered with evergreen shrubs, and the peaks white and glistening with snow. "How beautiful," exclaims one, "how grand," says another, and "oh, isn't it wonderful," a third. And so we rolled into Ogden.

Sunday morning the writer preached to an attentive congregation, in which he was pleased to notice some old friends from Brooklyn. Then followed the communion, when Pastor Barnett gave the right hand of fellowship to four new members. A recent conversion has peculiar in-

terest. A talented lawyer from New York State came here after the war and commenced practice. Gradually he fell in with the ways of the people and formed the drinking habit. This strengthened year by year, his practice slipped away, his savings were squandered, and he was a wreck. The writer had frequent interviews with him, reformation was promised, and as often proved a failure. At last he determined to go away and see if with new surroundings he could not commence anew and regain standing and respect. But in leaving Ogden he did not leave his degrading habit. It followed him to Washington Territory and dragged him down to depths he had never known in Utah. He returned to Ogden, and with his wife, who was a member of our church, began to attend meeting. There the Holy Spirit showed him his weakness, and how useless were resolves formed in his own strength. He sought an interview with his pastor, and was exhorted to cast himself upon Christ and seek help from Him. "I have no strength of my own," was his reply, "and if some one don't help me I'm lost." Then came the answer, "Thy sins are forgiven thee," and the new life was begun. And now he is active in church and temperance work.

A HAPPY MAN

is Brother H. A. Lindlay. Eight years ago he wrote to the Home Mission Rooms and begged that a missionary might be sent to Ogden. In answer to that appeal the writer was sent forth. The church and Sunday school were organized, and then came the "tug of war." The Mormons looked upon the few Baptists meeting in a "hired house," and sneeringly inquired, "What will they do?" They with their congregations numbering thousands, and we with ours numbering from four to forty; and so it went on for the first year. But Brother Lindlay never faltered, and when the Sunday school would dwindle to the minimum, his faith would rise to the maximum. Then with smiling countenance and cheerful tones he would say, "Now children, let us take hold and work for a hundred. And success came at last. And it always comes to those who believe and work. A stormy day, and one hundred and twenty-five present! The school numbers over two hundred and fifty. And now Brother Lindlay wants three hundred. Some men are never satisfied.

SUNDAY EVENING.

An interesting exercise by the children of the industrial school. This is under the supervision

of Miss Oberg, a missionary of the Chicago Woman's Society. Rather, there are three schools numbering one hundred and twenty girls and twenty boys, of whom fully one-half are Mormons. Each school meets twice a week. The sessions are opened with prayer and a Bible reading; then the children are taught plain and fancy sewing, the whole being interspersed with religious instruction and conversation. The church was completely filled in the evening, and the exercises showed careful training on the part of the teacher and good natural ability on the part of the scholars.

FINALLY.

We are making headway in Utah. When I look back to our feeble beginning seven years ago, and then look at our churches and missions to-day, I cannot help exclaiming, "What hath God wrought?" But how much remains to be done! While a grand work has been done in a few of the larger towns, the great mass of the people are as ignorant and dark as ever. Twenty-five thousand girls, many of them richly gifted by nature, are being taught that salvation can only be secured through polygamous marriages!

How strange that the sisterhood of our churches allows this state of things to exist! I think of the extravagance seen in many churches, of unemployed talent in others, and ask: Has "the spirit of Christ" left us? All around me are destitute fields, and the laborers so few! Oh, for the spirit of sacrifice and toil that characterized some of the earlier workers in the church!

EDUCATIONAL DEPARTMENT.

SELMA UNIVERSITY.—Rev. Charles L. Purce writes:

"Since I wrote you last we have had a glorious time. Twenty-six of our students professed a hope in Christ. Every one of the young men boarding in the institution who was without Christ now rejoices in Him as their Saviour. Of all the girls boarding here, only two are left unconverted. Our school, indeed, may be called a Christian institution. I baptized seventeen.

"We are hard pressed for both room and teachers; students are continually coming in. We have enrolled three hundred and seventy-two students already; we hope to enroll four hundred by Commencement."

TULLEHASSEE SCHOOL.—Miss F. A. Bonham writes, May 3d :

“With the usual report of work performed during the past month we can send the glad tidings of souls redeemed. For some time we have felt that a quiet work of grace was going on in our midst, and last week nine of our pupils decided for Christ. As we witnessed the baptism of these on the Sabbath our hearts overflowed with gratitude to God. Three of those converted have been resisting the Spirit so long.

“At the little church in our neighborhood the custom is for the members to form themselves in a company and march down to the water's edge, singing hymns. The pastor, deacons and candidates walk at the head, and ‘the outstanding army’ follow after the members. Slowly they move along, and when the stream is reached fervent prayer is offered, while all God's people kneel. The ordinance of baptism is then administered, the members and friends joining in song as each convert comes up from the watery grave, and when all have received the rite another prayer follows. While waiting for those baptized to get ready to march back to the ‘church-house’ all unite in singing. Soon the company of happy believers move again and we pass back to the church, where a short sermon or ‘charge’ to the candidates is preached. There the ‘hand of fellowship’ is administered, every member, from pastor to youngest Christian present, giving a hearty shake of the hand in welcome to the new members. This service over, the regular afternoon sermon is preached.

“As we live several miles from the church and have our evening meetings to attend to, we do not usually remain to the late service.

“Many of the neighbors come in to our regular meetings, and we think some have received benefit in this way. Mrs. Parr and Miss Baker are helping in Sabbath schools in the vicinity of the Mission, while Professor Rishel and myself attend to the students in a meeting here. Our ‘Mission Band and C. E. Society’ is doing a good work.”

SPELMAN SEMINARY, ATLANTA, GA.

EXTRACTS FROM THE ANNUAL REPORT OF THE MISSES PACKARD AND GILES.

To-day April 11th, we have celebrated the seventh anniversary of Spelman Seminary, by a praise meeting at the morning devotion hour.

It was truly a *praise* service; for, from hearts full of gratitude, arose prayers of thanksgiving and songs of praise.

Several were present who were members of the school at its opening, and among them four of our noble girls who are to leave us this year. Their expressions of what the school had done for them and the reconsecration of themselves to the service of Christ would have comforted the hearts of those who have sacrificed for this school, as well as our own. One of the married women said, “This is a jubilee morning.” She was praising God in song before breakfast, and when her husband urged her to eat, she replied, “If I don't sing, even the rocks will cry out.” We all feel that it is indeed a jubilee year, as we look upon the beautiful location and buildings God has given us and realize whence this school started. The very trees dressed in their fresh green robes seem to praise God with us.

Over 3500 pupils, in the aggregate, have been connected with this school, and there have been between 400 and 500 conversions during the seven years. To God belongs all the glory!

In presenting our seventh annual report, it is impossible to give a full statement of work done. One must be on the field and see the different departments of the Seminary in all their bearings, in order to fully comprehend the length and breadth of this field of labor. The year has been one of perplexity and of rejoicing, of adversity and of prosperity. Of adversity in that, just when we were well equipped for work in the boarding department and Model School, the building was consumed in a few short hours. The restful vacation which we had anticipated, for the first time since the opening of the school, was cut short by the telegraphic message, June 24, “Union Hall burned to ashes, nothing saved.” If it must go, a better time and way could not have been chosen. God can sweeten whatever he does for us. Though perplexed, we were not in despair. The assurance that we have ever had, that this school is one of God's own planning, led us to believe that He would not forsake it in its hour of greatest need, and that out of the ashes of Union Hall would arise a better and more permanent building. Appeals were sent out for money, it came in slowly but from many unexpected sources and mostly in small sums. As sufficient means could not be raised and the building completed before the opening of school in October, the question of temporary accommodations

became a serious one. After much anxious thought, it was deemed best to erect for the time being a structure of rough boards between two buildings for dining hall, and utilize a small building of two rooms for kitchen. The seating capacity of the dining room proved too small, and tables were set in the halls of two dormitory buildings. In these close and inconvenient quarters, the domestic work has been carried on during the year, severely taxing the strength and patience of our efficient matrons. One wing and the centre of the new building is in process of erection but with no prospect of completion in season to occupy it this term.

Our dormitories have been so crowded that it required constant watchfulness and use of all possible sanitary measures to preserve health.

There have been enrolled during the year thus far 607 pupils, 275 of whom are boarders. There have been twenty-seven teachers connected with the school in all departments, eleven being supported by the Women's American Baptist Home Mission Society; three have given their entire services, and two in part. Those in the industrial department are paid from the Slater Fund.

The benefit the Slater Fund has been to this school can never be estimated. Without such help, so important to these girls, home life could not be introduced nor home industries taught. The old adage, "A little learning is a dangerous thing," is true, applied to a race just emerging from ignorance and degradation. The danger can be averted by teaching them that manual labor is honorable, designed by our Father to promote our happiness and success in life, and that education is defective which neglects the physical nature.

The domestic arts are still taught successfully though amid many difficulties. In the two small rooms which serve as kitchen a barrel of flour is daily manufactured into loaves, making an array that an average baker's shop might envy, while in addition to this, seventy-five or one hundred pounds of meat, three bushels of potatoes, and other things in proportion are prepared for the table. Pupils are very anxious to enter the cooking classes and excel in them. The accomplishment of making "light bread" is one eagerly sought.

The laundry is an important department, and the more than 3,000 articles which pass through it every week testify by their appearance of the efficient work done there, under the direction of a faithful and competent instructor.

In the sewing department, the course of instruction is very thorough and systematic, under a first class dressmaker. A visit to the room in the forenoon would give you an opportunity of seeing the dress cutting and making. Some are busily engaged studying the intricacies of the chart, others are adjusting the drapery of skirts, while in one corner is a class struggling to conquer the difficult task of button hole making. In the afternoon a large section of the boarders are taught plain sewing, darning, etc., from the "over and over" stitch of patchwork to the finer needlework. Over 150 dresses have been made, besides 1,200 or more garments. The improvement has been marked and rapid.

There is a growing interest in the Nurse Training Department, organized by Dr. Jones, now our resident physician, two years ago. It has been under the charge this year of Miss L. J. Bothwell, a graduate of the Massachusetts General Hospital, Boston. The pupils have rendered efficient service in case of sickness among the boarders. Among the calls from the city, we yielded to the pleading of one, and the nurse whom we allowed to go acquitted herself to the satisfaction and delight of the patient and her friends. They have also lent valuable aid to the sick among the poor about us, by bandaging sprained limbs, etc. What a blessing these trained nurses will be in their own homes among their own people, to say nothing of those that employ them. A hospital where they can have practical work is their great need.

The printing office, although contracted in space on account of the fire, has done more extensive work than ever before. The publication of the *Spelman Messenger*, a monthly eight page paper, is continued; and, if we may judge from the unanimous verdict of its patrons and friends, is improving in true merit as well as in its personal appearance, the latter being changed for the better by a new heading, the design of the editor-in-chief. The annual catalogue was published last year in our office, and the compositors, of whom there are eighteen, are already at work upon the one for the present year. A great variety of miscellaneous printing has also been done.

The Piedmont Exposition honored Spelman Seminary with a Certificate of Award for "highly meritorious exhibit of needlework, plain penmanship, and the work of the Training School for Nurses, such as bandages, hospital appliances, etc."

The Model School has labored under great

disadvantages, on account of the rooms in Union Hall being burned, they were obliged to occupy the basement of Rockefeller Hall. But the improvement in the children has been marked and especially have the efforts to give them instruction in temperance and religion been blessed. They have carried this instruction to their homes, and the influence for good on their parents has been manifest. During the temperance campaign in Atlanta one little girl would plead with her father every night to vote the dry ticket. At last she prevailed upon him to attend a temperance meeting, and the result was he voted for prohibition. A number of these little girls have become Christians and have been baptized. Some of them who have unconverted parents never fail when writing to urge them to become Christians.

The Normal department is still an important feature. The first class, six in number, was graduated last May. Most of these are filling important positions as teachers, two as principals of schools. One of their number has left the ranks of teachers, and is doing important work as the wife of a pastor of wide influence. There are nine in the class of '88. In this and the previous class there are four or five who intend to go to Africa as missionaries. Most of the class of '88 have been with us six or seven years and are all Christians, a class of consecrated workers, ready for the best service. We shall bid them farewell with sad hearts, and yet rejoicing that Spelman can send out such noble Christian women.

For many years to come girls will need to be trained religiously and intellectually, that at home, in social life, and in church they may be leaders in morality and religion. The conviction grows stronger year by year that, if the race is to be transformed and brought out of darkness, these girls must be kept and trained under religious influences a series of years instead of only one or two.

Temperance meetings have been held in school regularly every month. "Bands of Hope" have also been organized in the churches, hoping thereby to so educate the people on the side of temperance that the city may be carried for prohibition at the next election. The society of Social Purity has also been the means of untold good in every department of the school.

The interest in the Congo Mission Circle continues unabated, while following out the teachings of the New Testament, the girls have gone out two and two, calling at the homes of the peo-

ple, conversing and reading to them God's word. They often return with hearts full of joy to tell of their success and the blessings they have received. They teach in seven different Sabbath schools in the city, some of them walking long distances every Sabbath, thus giving to others the instruction they themselves receive.

Letters received from those that have already left school to teach this year, speak of work for Christ. One writes: "We have one hundred and four pupils on roll and *so few* are Christians! Do pray that through our influence some may be converted. I am busily engaged in Sabbath school. These people say that I am the first teacher that ever took interest in Sabbath school."

We have very little idea of the hardships these girls endure when in the country teaching, no missionary in foreign lands has greater trials. One taught last year in a log house, boards off, no chimney, pine seats with no backs. The house leaked so badly that when it rained the children would cry, "May I get out of the rain?" and gathering them together she would put her umbrella over them. When very cold, she would take sand and cover a space on the floor, and taking an old tin pan which a kind old lady had given her, she would build a fire and the smoke would go out of the hole in the roof above; and yet her heart rejoiced that she could be the means of carrying the blessed light of the Gospel to those darkened minds. She walked five miles every day, because she could not find a comfortable place nearer; commencing school at eight o'clock in the morning and closing at five in the afternoon. This is only one of the many examples of self-sacrifice we could give you of the labor of our girls in places where is every perplexity, difficulty and embarrassment, that missionaries find on foreign shores.

But we must hasten to express our great gratitude to those who have so generously and nobly come to our relief in this year of adversity. Many have given mites that have been pounds in God's sight, besides the words of loving sympathy which we shall never forget. To the many, *many* who have bestowed their gifts of money, clothing, bedding, etc., we extend our most *heartly thanks*, knowing that they have already received the Father's blessing. We would not forget to mention the gift of money for three acres of land adjacent to our former property, amounting to \$3,200, every cent of which was given by personal friends, and over \$2,000 by friends outside the Baptist denomination. It was very

important that this land be secured as a protection to the Seminary, as parties were negotiating for it upon which to build factories. It is well known that Union Hall was set on fire by a spark from a factory more remote.

We count the souls won for Christ as the highest blessing that has come to us. Ninety have expressed their faith in a new life. Every month these tokens of divine favor have been given. Only one out of the two hundred and seventy-five boarding pupils is unsaved, and the day pupils have largely shared in the blessings.

While we thank God for what has been accomplished, we look out upon the millions of this race and see the widest, most prolific missionary field open to any Christian people, and believe that greater things must be undertaken before they can ever come up to be a people.

The National Bureau of public education reported that the reason 600,000 colored youth are out of school is not because there are not school houses and school teachers. Truly there is much land to be possessed, and truly blessed are those who are privileged to have a hand in gaining the possession.

S. B. PACKARD.
H. E. GILES.

SHAW UNIVERSITY.—The commencement exercises of the Leonard Medical School were held April 15th. Rev. Dr. H. L. Wayland, of Philadelphia, delivered the address to the graduating class. Col. Banes, of Philadelphia, was also present. We have not particulars in time for the present issue, but shall give them in the July number.

RICHMOND SCHOOLS.—During the Convention at Richmond, Va., Mr. Samuel Colgate, the President of the Society, Dr. Hiscox, the President of the Board and Dr. Pope, Supt. of Church Edifice Department, visited the Theological Seminary and the Hartshorn Memorial College in Richmond. President Corey is doing a great work for the colored ministers of the South and President Tefft has a fine school for colored girls. The new building, the gift of Deacon Hartshorn, is a beauty in its architecture and admirable in all its appointments. These schools are under the auspices of the Home Mission Society and are lifting to a higher plane both the males and females of the colored race.

OUR NEW MINISTER TO LIBERIA.

BY REV. H. M. TUPPER, D.D., SHAW UNIVERSITY, RALEIGH, N. C.

Ezekiel Ezra Smith was born in slavery in Duplin County, N. C., on the 23d day of May, 1852. He took to books early, and at the age of nine years could read and write. He worked at the cooper's trade in the city of Wilmington, N. C., from the time he was fourteen till he was seventeen years of age. During this time he regularly attended night school, being absent but twice in three years.

In 1870 he began to teach in the free public schools of the State, and entered Shaw University, at Raleigh, in 1872. He was studious and exemplary, and was a member of the famous Jubilee Singers, a troupe sent by the university through the New England States and Canada during the years of 1873-74 to raise funds for the institution by giving concerts. He graduated with the degree of A. B. in the year 1878. He studied theology, and was licensed as a minister in 1879. The same year he was chosen Principal of the colored Graded School in the city of Goldsboro, N. C., with six assistant teachers and four or five hundred pupils. This position he held till, in 1883, he was elected by the State Board of Education as Principal of the State Normal School at Fayetteville, N. C., which position he now holds. As Principal of this school he has given entire satisfaction to all, and has won considerable celebrity as an efficient instructor and disciplinarian. He was one of the prime originators, in 1878, of the North Carolina Industrial Association. He established and, from Jan. 1881 to 1883, was editor and proprietor of the *Carolina Enterprise*, a paper published at Goldsboro, N. C., which reached a circulation of quite three thousand. He was commissioned by Governor Jarvis, in 1880, as Major of the Fourth Battalion, State Guard. The degree of A. M. was conferred on him by Shaw University in 1881. He was secretary of the colored Baptist State Convention of N. C. from 1878 till 1883, and was secretary of the State Sunday School Convention for several years. He has been repeatedly called to the pastorate of churches in different parts of the State. He is a hard student, a close observer, and, withal, possesses tact and energy, and such qualifications as eminently fit him for the position to which he has been recently appointed. The salary is some four or five thousand dollars per annum.

MISSIONARY DEPARTMENT.

Rev. O. O. Fletcher, of Springfield, Ill., in sending the Home Mission Society a draft for \$100, writes:

"I desire to give a little account of this sum. The facts came to my knowledge while pastor at Ottawa in this State.

"In the thirties—not far from thirty-five—a young Baptist minister, Rev. Chas. Harding, not long married, came to La Salle County, Ill., and settled at what was then known as Indian Creek. The place will be recalled as the scene of a massacre a few years previous, during the Black Hawk war. He began preaching the Word, and was, if I mistake not, commissioned by the Home Mission Society. After a time a church was organized at Indian Creek and a house of worship built. In all that part his memory is still fragrant. The name of Indian Creek was afterward changed to Harding in honor of him.

"He preached in what was then the village, but is now the city of Ottawa, and assisted in gathering the few Baptists who first organized the church which has now become one of the strong churches of this State.

"The little church at Harding has disbanded. Removals and death left too few to sustain. After selling the property and settling all claims against the church, there was left this small sum, which the few remaining members voted unanimously to send to the Home Mission Society."

NEBRASKA.—Rev. G. W. Read, of Chadron, who reports twenty baptisms for the quarter ending April 30th, says:

"By my report you will see that we have been enjoying God's favor here in this new country. Our new converts are doing grandly. One man, a lawyer, had attended religious services three times in twenty-three years. He had a family of seven children—two daughters grown up—but had never had a Bible in the house. He now reads the Bible constantly, has family worship morning and evening, and leads meetings in a very happy manner. I had previously given him a Bible from the donation of the American Baptist Publication Society."

IOWA.—The Church at Council Bluffs proposes henceforth to go alone. Its pastor, Rev. D. H. Cooley, D.D., writes:

"The church voted to try to get along hereafter without the help of the American Baptist Home Mission Society. It may require great sacrifices, as another church will probably be organized in another part of the city, which will absorb some of our members. We have grown in three years from fifty-seven to one hundred and eighty, notwithstanding the peculiar difficulties of the field. 'Hitherto the Lord has helped us,' otherwise we should have been swallowed up by our enemies. The aid of your Society has been indispensable to us and in behalf of the church (though as yet they have taken no formal vote of thanks, but doubtless will), I express the gratitude of the church for your timely and most efficient aid to us in our weakness. May God increase your means many fold so that you can raise the standard of Christ in thousands of villages and cities in our land, and make the desert to rejoice and blossom as the rose."

KANSAS.—Rev. G. E. Burdick, of Great Bend, writes:

"I came here last November, a very unfavorable time to begin any enterprise. Found a few members here, most of them very poor, the rest financially embarrassed, owing to business depression resulting from over speculation. All were discouraged and apprehensive at the near approach of winter, for which they were ill prepared, and the absorbing theme was not how they should sustain a church, but how should they be able to support their families. The church was organized only six months previously, and no regular work had yet been done. No prayer meeting had yet been held. Not many of the members were even acquainted with each other. We did not expect to do more during the winter months than to hold our own numbers. Our membership, however, has increased one half in five months, and several others have intimated their intention to unite with us, three of whom may do so before this communication reaches you.

"Our Sunday school begins April 1st, under an experienced superintendent, and a good library has been donated. The ordination of February 16th served to cement the existing friendship of church and pastor, and, during the

Ministers' and Deacons' Institute following on the 17th, there were evinced many tokens of the regard and esteem of other denominations of the place and also of individuals having no church connection. It is said that business men on the street are already making brilliant prophecies relative to the near future of our church in this city. No little enthusiasm prevails among our membership. On the whole, the outlook is quite encouraging, and we have reason to be grateful for divine favors bestowed."

DAKOTA.—Rev. J. A. H. Johnson, of the Scandinavian church, Fargo, says:

"God has heard our prayers. Several have found peace with God. We had baptism last week and will again have baptism on the 6th. We all rejoice; it looks much lighter; the cloud is passing and the sun is shining out most beautifully. Rejoice with us."

Rev. O. D. Purinton, of Cooperstown, says:

"I have the pleasure of reporting to you that Deacon W. R. Whidden and myself have been holding a few days' meetings with the people of Anita, (a point twenty-five miles Northeast of Cooperstown, in Nelson Co.,) with good interest and result. Four were converted and six or eight others inquiring when we were obliged to close the meetings because the roads became impassable. We organized a church on the 8th inst., of which Brother George H. Thomas is the deacon and Brother George C. McClure, clerk. There are thirteen members, with the prospect of several additions soon. They will hold services regularly every two weeks.

Brother McClure, a very competent and consecrated young man, who has the confidence and good will of the entire community, will preach for them, and I shall go occasionally and administer the ordinances and help them in any way I can."

NEW MEXICO (East Las Vegas).—Rev. A. A. Layton writes:

"There is *real mission work* to be done here. I came here in February and found *five* resident members, counting one who lives about eight miles from here. The others of the twelve enrolled live at different places in the United States—one in New-York city. We have re-

ceived one by letter, and will receive one more at our next meeting. Others think of coming with us. The great trouble here seems to be that people are only transient—here for a few weeks or months.

"The old troubles in the church are vanishing. Congregations are slowly increasing in number and in interest. But think of a city of 10,000 people with ten churches, and only about 600 of the number go to *any* church. This includes the Roman Catholic attendance. The Roman Catholic element in general, throughout this Territory are heathen of the worst type, and yet they have control of public affairs. They take advantage of the public school fund, and put it into their convents which are only hot-beds of the devil for sprouting and nourishing seeds of corruption and depravity. I have tried to sell some Bibles, and out of five women (mothers), only one would have a Bible as a gift. They teach their children not to touch a tract of *any kind*, except what the priest gives them, and teach that the Protestant Bible is not the Bible. This Territory has an area more than four times as large as the State of New York; is full of gold, silver, copper, lead and coal mines, with great valleys for cattle raising and agriculture. Now compare: New York has over eight hundred Baptist churches, with a membership of over 120,000. New Mexico has three Baptist churches, with a membership of about fifty, and of this number you will find some in New York, and others in Texas and California. People in general here risk everything for money and nothing for God and eternity.

"We have a good house of worship, partially furnished. We *need* your prayers and money here to 'hold the fort' and to make some advances in the work of our Lord and Saviour, in rescuing the perishing. 'Lord save,' and give us grace to work and sacrifice."

Pastor H. Newberry, of Albuquerque, writes:

"The Baptist Church at Albuquerque was nominally organized in May, 1887. The few members kept up the services and Sunday school for some weeks without a pastor, and finally abandoned it. In January of the present year, I came on the field as missionary pastor, and began the work of reorganizing.

"This work has been slow and laborious—sometimes almost discouraging; yet, against all adverse circumstances, we have moved steadily forward, our number is doubled, and our working force greatly increased. Our pros-

pects are now more favorable than ever before. We have had one baptism and look for another soon. But we are still a small, weak body, and need to work just as hard and as patiently as ever. We have to worship in a small hall, for which we have to pay ten dollars per month rent. This, with the other expenses of the church, is quite a burden. We want to build as soon as possible, and hope our friends in more favorable circumstances will render financial help. We ought to have a house worth \$5,000 or \$6,000, to compare favorably with the place and times. In connection with Albuquerque, I preach once a month at Cerillas, a small coal-mining town, fifty-one miles distant. A few earnest Christians have been gathered into a church, and fruit is already borne—one candidate at least awaiting baptism. This is an important auxiliary to our Albuquerque work, and bids fair to become a prosperous church. The importance of Albuquerque as a mission point is great. It is called the largest city in New Mexico, and contains a population of from 8,000 to 10,000 people within a radius of three miles, about one-half of whom are Americans. The American town is located on the line of the Atchison, Topeka and Santa Fé Railroad, and is the eastern terminus of the Atlantic and Pacific Railroad, the two forming one of the great transcontinental lines to the Pacific. The latter company has extensive car repair shops and other works which employ a large number of men. These works are soon to be enlarged. New railroads are expected to be built soon; so that the future growth and prosperity of our beautiful city seems assured. Now is the time for people who contemplate locating here to secure property, as it will doubtless increase in value ere many months. This place is located in the fertile valley of the Rio Grande. All kinds of vegetables, cereals, and fruits can be easily raised. The raising of fruit is extensively carried on—especially of peaches and grapes, which yield bountifully. Many cattle and sheep are raised on the hills and prairies in the vicinity, and rich mineral is found in mountains near by. With the rapid increase of population and wealth, ought not our church work to keep pace?

"The Methodists, Presbyterians and Congregationalists have very good churches, and schools of some kind. So great a denomination as the Baptist, holding forth the pure truths of the Bible, should not be outdone by others."

French.

Rev. A. St. James, Stryker, Ohio, French Missionary, writes:

"We are thankful to the Giver of all good things that we have such a cheerful report for our first. A little more than two months since I came from Canada here, where no pastor had been for several years. A great interest started at once. We have had large congregations. People from all ranks and position came to hear the Gospel. Catholics, Protestants, saloon-keepers and drinkers came and saw that of a fact the Lord was present by His spirit in our meetings. Christians have been wakened and encouraged, sinners have been converted. Nine have been baptized. Three have been received by experience. Some are awaiting baptism, others are searching the Scriptures. We are pleased to see that the interest continues, and that an evident work of grace is being done in our midst. We take courage and work, knowing that the Lord will keep adding to our church such as shall be saved."

Mexico.

Agua Calientes, Mexico. — Rev. Robert Whitaker writes:

"My work is as yet chiefly preaching to whoever will listen, and by every possible means liberalizing the people. Our fine Estey organ is invaluable to us, as we open the windows and by means of the music draw many to hear the preaching. As yet no violence has been offered, though some have spit through the window and others cried out: 'It is a lie! It is a lie!' We have also found divers and sundry compliments on our doorstep but are able to say with Paul, 'None of these things move me.' Our attendance both without and within is fairly good, and the seed sown will not all be fruitless, I believe. Satan has had centuries to accomplish his work here; we cannot expect to do ours in a week. Pray that the power of the spirit may be with us."

Rev. Thos. W. Westrup writes:

"I was at Cadereita, Zabarado and Montemorelos. Things look well for future advance. At Ebanos Brother Quivones baptized nine, had good meetings, received four for baptism, and four at El Carmen, three at Montemorelos. A preacher is badly wanted at Sabinas and Hidalgo."

Rev. W. H. Sloan, of Mexico, baptized eight persons in April. These make an encouraging addition to the faithful little church there.

Baptisms.

QUARTER ENDING MAY 1ST, 1888.

T. Stephenson, Weeping Water, Neb., 9. H. Clouse, Oskaloosa, Iowa, 5. A. W. Snider, Columbus, Neb., 5. T. K. Tyson, Valparaiso, Neb., 5. G. Huston, Correctionville and Kingsley, Iowa, 10. A. W. Clark, Calvary Church, Omaha, Neb. 12. Geo. W. Reed, Chadron, Neb., 20. W. H. Sloan, City of Mexico, Mex., 8. J. H. Teale, General Missionary for East Washington and South Idaho, 15. W. L. Wolfe, Algona, Iowa, 5. A. St. James, French in Stryker, Ohio, 9. J. H. Hartman, Jamestown, Dak., 12. C. Carlsen, Danes in Atlantic, Iowa, 7. E. Quinones, Montemorelos, Mex., 14. W. C. Shepherd, Clearfield and Tingley, Iowa, 11. Robert Carroll, North-western Iowa, 20. J. A. H. Johnson, Scandinavians in Fargo, Dak., 6. K. Newquist, Swedes in New Haven, Conn., 5. N. B. Rairden, General Missionary for Iowa, 11. Harvey Linsley, Las Animas, Colo, 16. C. B. Allen, Jr., Helena, Mont., 6.

of his early missionary life, the churches he had been able to establish, and the joy of his later years of still being able to lead souls to Christ. All were much interested in the reading of one of our "Prize Papers" entitled "Behold the Land."

It was an excellent paper, and portrayed to us the hungry souls in our land, and reminded us of the Saviour's message, "Give ye them to eat."

The chief feature of the afternoon, however, was an address on the work in Mexico by Mrs. C. Butler, a retired missionary who had recently returned from there. All were intensely interested as she spoke of the superstition and bigotry of the people under Catholic rule; of the horrors of the inquisition and other ways in which they torture themselves. She related many touching incidents of converted Catholics and of their faithfulness and adherence to the true faith.

She held the attention of the women for an hour and a half, at times melting them to tears, and again arousing deepest sympathy and pity. Many questions were asked her and very kindly answered, giving much information and showing us that the women of this land have a duty to perform towards Mexico. After a short interruption for some unfinished business, so great was the interest in Mexico that Mrs. Butler was induced to continue her address and only stopped when we were obliged to close the meeting in order to reach the train in time for home. The day was a very profitable one, and we trust will result in much good.

MRS. W. H. ELKINS, *Secretary.*

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

The tenth Annual Meeting of the Woman's American Baptist Home Mission Society was held in the First Baptist Church of Worcester, on Wednesday, May 2nd. A morning service of prayer was led by Mrs. Gale, of Worcester.

At ten o'clock, the President, Mrs. Thomas Nickerson called the meeting to order and conducted the devotional exercises.

An address of welcome was given by Mrs. Charles E. Stewart, of Worcester, and responded to by the President. After the appointment of the several Committees for the day, the Corresponding Secretary, Mrs. M. C. Reynolds, of Wallingford, Conn., presented the Annual Report. After giving a hasty glance at the officers and workers at home, she reviewed now at length the work that had been done by the different mission schools which are wholly or

WOMEN'S SOCIETIES.

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President—MRS. FRANCIS WAYLAND. *First Vice-President*—MRS. WILLIAM E. DISBROW. *Second Vice-President*—MRS. E. S. WHEELER. *Third Vice-President*—MRS. G. H. SMITH. *Secretary*—MRS. W. H. ELKINS. *Treasurer*—MRS. J. V. GASTON.

Our recent quarterly meeting was held in Ansonia, Thursday, April 26th. The meeting opened at 11:30 A. M., and was occupied during the morning with devotional exercises, led by Mrs. Somers, of Ansonia. A number of earnest prayers were offered, and all felt that the Holy Spirit was present with us, and that to bless.

After a short intermission for lunch, the afternoon meeting was called to order by Mrs. Disbrow at one o'clock. The usual business for the quarter was transacted and reports from Circles read, giving an excellent showing of the work done.

Two long, but very interesting letters, were read from Rev. Geo. Scott, of Tecumseh, Neb., telling us

partly supported by this Society. In the South, the schools thus supported are, Spelman Seminary, Atlanta, Ga.; Mather School, Beaufort, S. C.; Harts-horn Memorial College, Richmond, Va.; Benedict Institute, Columbia, S. C.; Wayland Seminary, Washington, D. C. and Louisville University. In the West, teachers are supported at Salt Lake City and Ogden, Utah; Kulli Inla, Tahlequah, and Muscogee, Indian Territory; Fresno, California; four teachers in Mexico, and one in Alaska. In all, thirty two teachers are supported, and more than 1,800 pupils are taught the way of life. Many conversions are reported and all the schools are in a healthful condition.

Miss Alice B. Merriam spoke of the new mission near Ogden, Utah, just started and supported by the ladies of the Clarendon Street Church, Boston.

The Treasurer, Miss Margaret McWhinnie presented the Treasurer's Annual Report, which showed the total receipts to be \$30,748.08.

The Secretary reported the result of the "Self-Denial" week to be in money more than \$1,300, and mentioned many touching incidents in connection with it that had come to her knowledge.

The State-Vice-President for Eastern Maine, Mrs. C. P. Griswold, of Bangor, gave an account of the work being done for the cause by the sisterhood there.

Miss R. J. Day, of Lewiston, presented an encouraging report for the Western part of the State.

Mrs. J. N. Chase, of Exeter, N. H., gave a cheerful report of the growth of interest among the churches of N. H. during the five years that she has held the office of Vice-President.

Mrs. Annie A. Preston, Acting Vice-President for Connecticut, gave an encouraging report from this State. She informed the ladies that Mrs. Luther Spencer, of Suffield, had decided to accept the position of State-Vice-President. Mention was also made that the new Circle at Stamford had decided to unite with this Society. A mite bag of new and novel design was shown the ladies and a description of it read. This bag was made by Mrs. H. E. Smith, of Stamford, and twenty-five of them were sold, and others ordered.

The address of the morning was given by Mrs. M. E. Blackburn, of Lowell, formerly Vice-President of Indiana, for the Western Society. The address was full of suggestions as to the resources from which to draw for this work, and was a thoughtful and able presentation of the subject.

A prayer by Mrs. Mial Davis, of Fitchburg, closed the session.

After a bountiful collation provided by the ladies of Worcester, the meeting was resumed at two o'clock with prayer.

The choice of officers for the ensuing year was the first business. These officers were elected by ballot as follows:

President—Mrs. Thomas Nickerson, Newton Centre, Mass.

Vice-President—Mrs. Anna Sargent Hunt, Augusta, Maine.

Corresponding Secretary—Mrs. M. C. Reynolds Wallingford, Conn.

Treasurer—Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

EXECUTIVE BOARD.

Class III. Term Expires 1891.

Mrs. S. A. D. Sheppard, Newton.

Mrs. A. Pollard, Boston.

Mrs. G. S. Harwood, Newton.

Mrs. A. P. Mason, Chelsea.

Mrs. E. M. Milliken, Worcester.

As the original constitution of the Society restricted its work to the United States it was changed slightly so that the work might be enlarged to meet growing demands. The fee for life membership was increased to \$25.00 paid at any one time.

A beautiful poem written by Mrs. Annie A. Preston, of Willington, Conn., was read by Mrs. C. M. Glazier, of Hartford, entitled "The Work is the same, where Foreign Missions leave off, Home Missions begin." Mrs. C. C. Post, of Vermont, reported for her State. Mrs. O. A. Washburn read the report prepared for Rhode Island, by Miss Welch. Mrs. H. G. Safford, reported for Eastern Massachusetts, closing with an inspiring appeal for greater consecration to the work.

Rev. George E. Horr, Jr., of Charlestown, was introduced and spoke of the "Effectiveness of Woman's Work," beginning with illustrations from Scripture, and coming down to our day, placing in her hands and heart the strong saving forces of the South and West.

Mrs. M. C. Axtell, of Weymouth, Mass., formerly a teacher in Leland Seminary, New Orleans, read a paper upon "The claims which rest upon us to teach the industrial arts to the colored people of the South." A claim which she clearly proved.

Mrs. Anna S. Hunt, of Augusta, Me., read a stirring paper, the leading thought being the need of information on mission topics among the women of our churches.

The Committee on Resolutions presented the following, which were adopted:

WHEREAS, We gather to-day, reviewing with grateful hearts the work which as a society we have been permitted to do during the past year; and

WHEREAS, We recognize certain tendencies in our national life which embody elements of danger to our Christian institutions; therefore

Resolved, 1st. That we view with alarm the recent efforts of the Mormon Church to obtain the admission of Utah into the sisterhood of States, and we recommend to the women of our churches an earnest effort to create such a public sentiment on the question as cannot fail to make itself felt, when next the question is brought before the people.

Resolved, 2d. That the increasing power of the liq-

our interests in our midst makes it an essential duty on the part of all Home Mission workers to encourage at every opportunity the principles of temperance.

Resolved, 3d. That we earnestly recommend to the larger churches of our Society the privilege and opportunity presented of assuming the support of an individual teacher, thus sharing our responsibilities, and increasing their interest.

Resolved, 4th. That in view of the many doors now opening before us in every direction, we pledge ourselves, as a Society, to increasing prayer and unflinching effort.

MRS. O. A. WASHBURN,
MISS ALICE B. MERRIAM,
MRS. T. B. BUTLER.

Mrs. Webster Thayer and Miss Mary Sluper favored the audience with several fine solos during the day. The meeting closed with prayer and benediction by Rev. G. E. Horr, Jr.

MRS. C. E. DANIELS,

Recording Secretary.

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

President—MRS. L. B. AUSTIN, 96 Fremont Street, Detroit.
Treasurer—MRS. WM. A. MOORE, 1015 Woodward Ave., Detroit.
Corresponding Secretary—MRS. S. A. GIBSON, 401 Lovell Street, Kalamazoo.

Believing that the organizing, training, and interesting of our children and youth in mission work is of vital importance, we give this branch of our work the first place in our report.

Mrs. A. B. Stevens, who has charge of this department, writes: "During the past few months much has occurred to gladden the hearts of mission workers. The leaders of our bands have been zealous and efficient; new ones have been organized, and some before engaged only in work for foreign missions have gladly joined hands with us in home work. It is certainly difficult to overestimate the desirability of these Children's Mission Bands. Reason and experience indicate to us that it is in these organizations, no less than in the Sabbath school, that those little plants of Christian character are germinated and nourished which later on are transplanted into active life, and as the result of early care and culture they bloom in a vigorous and distinctive Christian vitality. It is to the young men and young women of to-day that Israel must look for her strength to-morrow. Gladly then we extend our welcoming hand to the bands of young people as they join the ranks of our mission workers. All over our fair country, from Mexico and California to the Upper Peninsula, they are asking for the Gospel. Let us send it to them. Let us bear in our hearts the cry from over the sea, but let us never forget the

suffering and perishing ones at home, and let us ever remember that 'inasmuch as ye have *not* done it unto these ye have not done it unto Me.'

The last Sabbath in April the children of our Sabbath schools in the State were asked to give their contributions to the Menominee Baptist Church Edifice Fund. While our Society has its work among the colored people of the South, the Mormons in Utah, the Indians in the Indian Territory, our work in Dakota, in Mexico, and among the Chinese on the Pacific Coast, we would ever be mindful of the needs of our own State, especially of our Upper Peninsula, now rapidly filling up, and where we have only five English-speaking Baptist churches, not one to every four thousand square miles. New lines of railway and the bridging of St. Mary's River make this Peninsula a highway between the great Northwest and the eastern or Atlantic Coast. Many of its settlements have neither church or Sabbath school, and thousands of people there are so far removed from Gospel preaching that they could not reach such a service had they ever so strong a desire to do so.

Our missionary teacher, Miss Moore, writes us of the work at Muscogee, Indian Territory. They have several tribes represented in the school there, Cherokee, Choctaw, Seminole, Creek and Delaware, besides several white students. The object of this institution is to train the Indian youth to be teachers and missionaries among their own or the less civilized tribes. Mrs. M— says: "At first it seemed very strange to attend a prayer-meeting where prayers were offered in many different languages. God's spirit is with us. Six of our young ladies were baptized a few weeks ago. Of the twenty-two girls in the school, all are now Christians. Heretofore the boys have seemed indifferent, but within the past few days eight have asked Christians to pray for them. The girls often gather for prayer, and in these meetings there seems to be great readiness to take part, and no time is left unoccupied."

We give this extract from one of the recent letters of Rev. G. W. Huntley, of Northern Dakota: "Since the first week in January about one hundred and forty souls have been converted on this field. The church in Wahpeton, Rev. J. F. Hill, pastor, have held extra meetings since January 1st until March 18th, though interrupted two or three times by stress of weather, but when the storm passed pastor and people were at work again. Even with the thermometer forty degrees below zero the people would come out to the meetings. About sixty have at this place expressed a new-found hope in Christ, while many old church letters came to light, and some who had lost their letters were added to the church. The little mission church and pastor rejoice. I have been particular in mentioning Brother Hill as he came from Michigan last spring to enter Home Mission work on an important but difficult field. Wahpeton is the county seat of Richland county. You will re-

joyce with us over souls saved and Christians quickened. But this good news is not confined to one place. Jamestown, Bismarck and Fargo have all had similar experiences. The winter just passed has been the most severe of the seven years of my experience in this latitude, although accounts have been greatly exaggerated in eastern papers."

Rev. T. M. Shanafelt, so long and favorably known in Michigan, has been asked to take the place of General Missionary for Southern Dakota. If he does take this work it will add to the interest felt by our Society in this great territory.

The written religious experience of Rev. Joseph Antroshevski, our Polish missionary, has been translated into English by Dr. Henderson, and shows the progress of an earnest soul from a religion of works to one of faith and trust in Jesus alone for salvation.

We are encouraged in our work by the growing interest manifested in it. This is shown not only in the various reports that come from the Associations in different parts of the State, but also in the discussion at the meetings of practical topics and a desire for fuller information as to the need of mission work in our own country as well as in foreign lands. Notwithstanding the many and frequent appeals from different sources to the benevolence of the Baptist women of our State, their contributions to our treasury have enabled us thus far to meet the pledges made to our missionaries and teachers. While grateful for this, we would gladly enlarge our work more and more, as calls for help come to us from new and needy fields did our funds permit. Some of our good mission workers are expecting to attend the anniversaries at Washington, and we trust they will return with fresh inspiration and a greater realization of the importance of the work in which we are engaged.

TREASURER'S SECOND QUARTERLY REPORT.

Paw Paw, 10; Tecumseh, 7.25; Ypsilanti, 7; Mrs. Wm. H. Wells, 1; Detroit, Clinton Avenue, 6.02; St. John's, 1; Second German, 2; Bay City, Fremont Avenue Band, 2; Mooreville, 1.70; Fenton, T. B., 5; Saginaw City, 4; Ann Arbor, 12; Charlotte, 10; Colon, 5; Freeport, 1; Ionia, 5; Ceresco, 2.64; Bay City, First, 14.29; Detroit, First German, 4; S. S., 10.86; Mrs. Martha E. Gully, Detroit, 100; Cassopolis, 2.50; Greenville, 5; Howell, 6; Tuscola, 1.80; Macomb, 2; Middleville, 2; Woodward Avenue S. S., Detroit, 14.62; Jackson, 3.69; Association, 1.31; Bay City, First S. S., 25; Lansing, 3.75; Pewamo, 2.31; Ryerson, Swedish Elim, 10; Miss E. M. Whitney, Hudson, 10; Adrian, 20; Mount Clemens, 3.73; Manistique, 20; Traverse City, 3.50; Coldwater, 9.60; Paris, 6; Detroit, Twelfth Street, 6.25; Mrs. G. C. Young, Okemos, 5; Millard Band, 5; Harrisville, 10; Chelsea, 5; Grand Rapids, 12; Dowagiac, 14; Milford, 10; Quincy, 2; Mount Morris, 9.75; Bellevue, 5; Litchfield, 1.25; Mount Clemens, 2.50; Howell Band, 5.90; Clinton, 1; Bay City, First, Little Helpers, 10; Manistee, First Scandinavian, 5; Ganges, 4; Flint, 4.35; Stanton, 5; Jackson, 33.31; P. G., 8.90; Rochester, 2.20; Association, .75; South Haven, 5.80; Traverse City, 1.50; Aurelius, 10; Erait, 1.13; Niles, 19.13; Fenton, 9.68; High-

land, 3.78; Holly, 2.70; Northville, 4; Veterans, 2; Cedar Springs, 4; Band, 3; Little Sunbeams, 1.50; Hadley, 5; Rollin, 10; Loyal Class, .70; Holly, 1.60; Coldwater Band, 10; Portland, 2.75; Galesburg, 2.20; Dewitt, 4.75; Fenton, 4; New Buffalo, 3; Morrill, 3; South Saginaw, 2; St. John's, 1; Plymouth, 4.95; Bloomingdale, 5; Tree Oaks, 3.20; Howell, 6.75; Parshalville, 5.50; Ionia Band, 7; Greenville, 2.13; Detroit, Woodward Avenue, Y. L. Union, 12.20; First, 19.64; Tecumseh, T. B., 2.10; Milan, 2.53; 7.50; Battle Creek, 13.97; Mooreville, 2.50; Harrisville, 5; Speaker, 3.50; Lyons, 2.10; Kalamazoo, 44.25; Home Mission Workers, 4.36; Plainwell, 7.11; Battle Creek, Independent, 10; Detroit, Woodward Avenue, 41.60; Pentwater, 1.22; Ovid, 7; Grand Rapids, Second, 4.50; Young People, 5; Climax, 4; Pontiac, 10. Total,\$895.56.

MRS. WM. A. MOORE, *Treasurer*.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

EXTRACT FROM REPORT OF THE EXECUTIVE BOARD OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY FOR THE YEAR ENDING MARCH 31, 1888.

"It is a good thing to give thanks unto the Lord." So spake the Psalmist by divine inspiration, and the sentiment is confirmed by universal Christian experience. It is good for the individual, for the church and for an organized society to call to remembrance the multiplied mercies and bountiful benefactions of the "Good hand of our God upon us."

In presenting to you this record of another twelve months, we find much occasion for gratitude. Faithful and self-denying missionaries have been prospered in their work. State and associational officers have moved steadily forward in the service they have undertaken, while an increasing number of auxiliaries give evidence of a growing interest on the part of the sisterhood in our churches.

CO-OPERATION.

The plan by which our auxiliaries in missionary and frontier States aid in the work of the American Baptist Home Mission Society through the State Conventions is increasingly effective. Such contributions for the year have aggregated \$2,830.66.

In addition, \$3,144.20 have been expended in other departments of that Society's work, including the salaries of six missionary teachers.

ORGANIZATION.

The unusually large number of resignations of State Vice-Presidents has hindered the work of organization. In addition to this, the illness of the Corresponding Secretary has prevented much aggressive service in

this direction. In several States, however, there has been a marked enlargement, and notwithstanding the hindrances, some progress is reported.

CHILDREN'S WORK.

Baby Band enrolls 1,891 names and contributes \$245.62.

Missionary Gardeners number 180 and have added \$67.54 to the Treasury.

Mission Bands are increasing in number and interest, and are the pledge and promise of future support.

The total number of Branches and Bands is 1,624, a gain of 205.

PUBLICATIONS.

Tidings has an average monthly issue of 8,083 $\frac{1}{2}$. The income from subscriptions is \$1,346.30. The cost of publishing the paper has been \$1,133.11, which includes mailing. The Board recommend that the subscription price of *Tidings* be changed to twenty-five cents per year.

Besides the money received from *Tidings*, there has been paid into our Treasury from the sale of Home Mission Lessons and other literature \$141.03, making a total of \$1,487.33 received from literature.

As usual, much of the literature of the Society has had a gratuitous circulation.

THE TRAINING SCHOOL.

Another prosperous year has been added to the history of this institution. The usual number of students, all that the present limited quarters can accommodate, have taken the prescribed course. Able and faithful instructors have rendered efficient service in the various departments. Many applicants, who gave promise of ability in missionary work, have been declined for lack of room. Of those in attendance, about one-third have entirely provided for their own expenses. Of these, some do not expect an appointment by your Board, but have taken the course as a preparation for better work in their own churches, while others expect to enter the Foreign Field.

In accordance with the recommendation of the Society at its last Annual Meeting, an effort has been made to secure the funds necessary for the purchase of a lot and the erection and furnishing of a suitable building. The apportionment agreed upon by representatives of the Society has been cordially accepted. State and Associational Officers, Executive Boards of City Unions, together with friends of the enterprise generally, have taken hold of the matter with an energy that promises success. At the close of the fiscal year, the Treasurer reports \$5,579.85 in hand, while there are many pledges of considerable amount already secured.

LIFE MEMBERS.

One hundred and twenty-three names have been added this year, making a total of nine hundred and twenty-six.

MISSIONARIES AND FIELDS.

The total number employed by the Society within the year is 70. Of these, a larger number than usual have given their entire time to missionary service, and, therefore, the aggregate of work reported is in advance, as will be seen by the following

SUMMARY OF THE YEAR'S WORK.

Weeks of labor.....	2,298	2-7
Religious visits.....	35,939	
Hopeful conversions.....	479	
Special conversations not included in visits.....	12,713	
Bible readings and teacher's meetings.....	3,825	
Sewing school and children's meetings.....	3,847	
Women's meetings.....	1,389	
Young people's meetings.....	1,192	
Temperance meetings.....	635	
Other meetings.....	7,658	
Sunday schools labored in.....	3,883	
Sunday schools organized.....	28	
Signatures to the temperance pledge.....	830	
Days spent by missionaries in Castle Garden.....	187	

CHINESE MISSION IN SAN FRANCISCO.

Weeks of labor.....	68	3-7
Religious visits in Chinese homes.....	263	
Evening school for men and boys five nights in each week—average attendance.....	13	1-3
Prayer meetings attended.....	70	
Bible class every Sunday morning—average attendance.....	13	
Day school for children—average attendance.....	22	
Sunday school sessions labored in.....	133	
Other meetings.....	171	
Pages of Christian literature distributed....	6,465	
Women's and children's meetings.....	12	
Mission stations occupied during part or all of the year.....	45	

TREASURER'S REPORT FOR MARCH, 1888.

Alabama.....	\$1 00	New York.....	\$2743 85
Colorado.....	53 10	Oregon.....	6 00
California.....	13 75	Ohio.....	675 11
Dakota.....	22 70	Pennsylvania.....	487 38
Indian Territory.....	5 00	North Carolina.....	60
Indiana.....	257 62	Tennessee.....	16 00
Iowa.....	210 40	Texas.....	2 00
Illinois.....	1273 20	Utah.....	4 00
Kansas.....	142 03	Wyoming Territory..	16 65
Louisiana.....	23 19	Wisconsin.....	166 89
Massachusetts.....	25 00	Tidings and Publica- tions.....	233 02
Miscellaneous.....	235 34	Baby Band.....	72 03
Michigan.....	10 80	Missionary Gardeners.	8 51
Minnesota.....	247 77	Mite Boxes.....	2 58
Missouri.....	104 80		
Nebraska.....	48 59		
New Jersey.....	954 02	Total.....	\$8,053 83

Mrs. R. R. DONNELLEY, Treasurer.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Robert Stracke,	Buffalo, N. Y.,	April 12
F. M. Lamb,	Olinville, N. Y.,	April 25
A. M. Beggs,	Morrisville, N. Y.,	April 26
Hans Adamson,	Camden, N. J.,	April 23
Daniel Lennox,	Pocomoke City, Md.,	Feb.—
James K. Galt,	Fork, Va.,	April 8
J. Hartwell Harrison,	Arbor, Va.,	April 15
W. S. Leake,	Bristol, Va.,	April 19
H. H. Thomas,	Liberty, Ky.,	April 15
J. S. Tatum,	New Unity, Ky.,	April 15
J. M. Richardson,	Poplar Grove, Tenn.,	—
Albert J. Dickinson,	Memphis, Tenn.,	May 6
A. M. Croxton,	Spring Hill, S. C.,	April 8
William H. Lowell,	Mt. Pisgah, S. C.,	April—
B. J. Woodward,	Spartanburg, S. C.,	April 29
F. A. Ethridge,	Rocky Creek, Ga.,	—
George T. Jennings,	Camilla, Ga.,	—
A. J. Allen,	La Grange, Ga.,	March 5
B. Freeman,	Milledgeville, Ga.,	April 29
George W. Riley,	Myrtle, Miss.,	March 17
C. M. Mitchell,	Ruston, La.,	April 1
W. D. Holt,	Cheviot, O.,	April 5
W. M. Boyd,	Concord, Ind.,	April 17
S. T. Kershner,	Vermillion, Ill.,	—
Thomas D. Davis,	New Liberty, Ill.,	March 24
Carry Fitzgerald,	Pleasant Point, Ill.,	—
T. P. Griffith,	Pleasant Valley, Ill.,	April 23
F. M. Linscott,	Round Grove, Mo.,	April 7
D. E. Graystone,	Bethel, Mo.,	April 14
Frank M. Shouse,	Centralia, Mo.,	April 23
J. B. Reaves,	Camp Creek, Texas,	March 25
J. T. Hunt,	County Line, Texas,	March 11
F. S. Alwell,	Winfield, Kansas,	March 25
J. G. Wirth,	Creighton, Neb.,	April 11

CHURCHES ORGANIZED.

PLACE.	DATE.
Buffalo, N. Y., Fillmore Avenue Church,	—
Berkley, N. J.,	—
Crewe, Va.,	April 21
Pleasants, W. Va.,	—
Merry Oaks, N. C.,	—
Savonia, Ga.,	May 5
Atlanta, Ga., West End Church,	April 22
Medulla, Fla.,	—
La Compte, La.,	—
Hope, Ind.,	March 1
Sheridan, Ind.,	March 30
Royal Centre, Ind.,	—
Campbellsburg, Ind.,	—
Cowgill, Mo.,	—
Centre, Mo.,	—
Bancroft, Neb.,	Feb. 16
Sidney, Neb.,	March 12
Atlanta, Neb.,	April 24
Danburg, Neb.,	—
Long Pine, Neb.,	—
Chappell, Neb.,	March 10
Minot, Dakota,	April 1
Aneta, Dakota	April 8

Ontario, Cal.,	April 30
Pleasant Valley, Wash. Ter.,	March 18

CHURCH EDIFICES DEDICATED.

Wilmington, Del., Bethany Baptist Church,	April 22
Washington, D. C., Metropolitan Baptist Chapel,	April—
Oak Grove, Tenn., French Broad Church,	April 15
Mt. Carmel, Ind.,	April 15
Decatur, Ill.,	April 8
Fairview, Kansas,	April 8

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Edmund Nugent,,	73.	S. Norridgewock, Me.,	April 12
King S. Hall, D.D.,	69,	Lake Village, N. H.,	April 9
Chas. David Morris, D.D.,	48,	Gloucester, Mass.,	April 17
W. L. Durham,	—	Edenton, N. C.,	—
J. M. Jones,	—	Atlanta, Ga.,	—
Jesse H. Campbell, D.D. 81,	—	Columbus, Ga.,	April 16
James M. Donaldson,	73,	Riddleville, Ga.,	April 1
Lewis R. Jones,	62,	Delaware Co., Ohio,	Feb. 7
Almon S. Ames,	75,	Indianapolis, Ind.,	April 15
George Dauchy Crocker,	65,	Kankakee, Ill.,	April 21
Solomon Neff,	74,	Cuba, Ill.,	Feb. 14
Enoch P. Dye,	77,	Clinton, Wis.,	April 9
E. D. Underwood,	—	Wauwatosa, Wis.,	April 26
B. F. Rice,	51,	St. Joseph, Mo.,	April—
G. D. Simmons,	77,	Cedar Rapids, Iowa,	March—
T. F. Borchers,	—	Los Angeles, Cal.,	April 16

Home Mission Appointments

APRIL (Additional).

The following new appointments were made:

Rev. Eli L. Myrland, Scandinavians in La Crosse, Wis.
 " Charles F. Bronson, Moorhead, Minn.
 " William H. Scott, Alexandria, Minn.
 " Asa V. Eddy, Clarinda, Iowa.
 " James A. Armstrong, Quenemo, Kans.
 " Charles J. Bowles, Florence, Kans.
 " W. A. Cain, Medicine Lodge and Kiowa, Kans.
 " James D. P. Hungate, Burton Car Works Mission, Wichita, Kans.
 " James M. Smith, Pittsburg, Kans.
 " Peter Mitchell, Langdon and vicinity, Dak.
 " Charles W. Riches, Park River and Galt, Dak.
 " Henry Grant, Delta, Colo.
 " N. E. Wilson, Swedes in Denver, Colo.
 " George W. Hill, East Portland, Oregon.
 " A. M. Allyn, Ellensburg and North Yakima, Wash.

The following re-appointments were made:

Rev. Louis J. Ahlstrom, Swedes in Sioux City, Iowa.
 " D. D. Proper, General Missionary for Kans.
 " Marion P. Hunt, Ellsworth, Kans.
 " Charles Palm, Swedes in Saline and McPherson Counties, Kans.
 " Harvey Linsley, Saguache, Colo.
 " Henry H. Beach, Broadway Church, Denver, Colo.
 " Ambrose W. Webb, Tulare, Cal.
 " L. J. Trumbull, Albany, Oregon.

The following Teachers were appointed:

At Atlanta Baptist Seminary, Atlanta, Ga., Prof. J. R. Thomas.
 At Selma University, Selma, Ala., Prof. L. L. Burwell.

Financial Statement. For March.

MISSIONS AND EDUCATION.	
Expenditures for the month	\$61,970 25
Donations from Churches, Sunday schools and Individuals	\$47,284 77
Legacies	192,700 59
Tuition, Room Rent, etc., from Students	3,714 33
Interest and Dividends	998 52
Home Mission Monthly	294 82
Jubilee Volume	10 00
Rent of Real Estate	33 33
Total for March	\$245,036 36
Donations, Legacies, etc., from April 1st, 1887, to March 1st, 1888	\$229,646 27
Total for the year	\$474,682 63
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund	\$5,815 76
Gift Returned	500 00
Interest for	889 88
" " Loan	456 29
Donations for	37 50
Donations, Legacies and Interest from April 1st, 1887, to March 1st, 1888	\$7,729 43
Total receipts from above sources	\$50,100 42
	\$524,783 05

Contributions and Legacies. For March.

[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, \$188,525.91.

Waterville, Per Rev. E. Leger	10 55
Monson Ch.	1 58
Portland, A friend \$5, of which	
design	10 00
First Ch.	65 90
Bath Ch.	3 69
Waldoboro Ch.	15 16
Calais, Second Ch.	30 00
Bangor, First Ch.	50 00
Second Ch.	12 50
Cary Ch.	2 00
Rockland Ch.	100 00
Shapleigh, First Ch.	5 77
Second Ch.	3 57
Mt. Vernon Ch.	5 00
Prescott Ch.	2 00
Waterville Ch.	19 08
Hallowell Ch.	10 00
East Dixfield Ch.	2 00
Franklin Ch.	5 00
*For Wayland Seminary, D.C.	
Paris, First Ch.	26 80
C. E. F. Bangor, M. Gid-	
dings	100 00
For Chapel Builders' Fund:	
Freeport S. S.	8 00
Sedgwick S. S.	10 25
Calais, Second Ch. S. S.	10 00
Brunswick, Main St. S. S.	7 82
Bangor S. S.	9 24

LEGACY

Skowhegan, Estate of Abner	
Coburn, in part	100,000 00
*Skowhegan, Estate of Abner	
Coburn, in part	88,000 00

NEW HAMPSHIRE, \$393.67.

Lake Village Ch.	6 00
Franklin Ch.	14 00
West Swanzy Ch.	8 65
New Boston	6 77
Manchester, First Ch.	2 29
Campton Village, First Ch.	6 08
So. Lyndeboro, Ch. and S. S.	8 10
Troy Ch.	3 50
Rumney Ch.	10 00
Hopkinton, First Ch.	7 17
Antrim Ch.	24 76
Claremont, First Ch.	90 00
Exeter Ch.	135 00
Dublin Bap. Association.	19 00
Newport Ch.	11 50
Goshen Ch.	1 21
C. E. F. Milford, First Ch.	7 62
Francistown, Mrs. Alvah	
Steele	1 50
Richmond, Ch. For Miller	
Ch., Dak.	5 33
For Chapel Builders' Fund:	
Manchester, First Ch. S. S.	10 07
Wilton S. S.	5 35
Newport S. S.	5 10
Richmond S. S.	4 67

VERMONT, \$614.44.

East Hardwick, Arthur Gilker-	25
son	
Stannard, Mrs. Ida M. Hood.	1 00
Mt. Holly Ch.	5 00
Saxtons River, Rev. W. H.	
Randall	40 00
Chelsea, Mrs. R. L. M. Doug-	
lass	5 00
Brattleboro, Mrs. R. Smith and	
children in memory of Rev.	
Rufus Smith	10 00
Ludlow Ch.	98 00
Plainfield, Ira Stone	10 00
Burlington, Berean Ch.	5 45
First Ch.	10 00

Georgia, Plain Ch.	7 00
West Pawlet Ch.	15 00
Waterbury Centre, Lyman	
Prescott	5 00
Mrs. S. H. Cheney	25
Johnson Ch. and S. S.	5 93
Brandon Ch.	20 00
Fairhaven Ch.	13 00
Whiting Ch.	15 15
Chester, Mrs. Persio Baldwin	8 00
Bennington, First Ch.	116 65
Felchville Ch.	36 00
Derby Ch.	7 10
West Haven, First Ch.	10 00
*For State University, Ky.:	
West Cornwall, by Mrs.	
E. H. Wooster	3 00
*For Spelman Seminary, Ga.:	
Burlington, Berean S. S.	15 00
Brattleboro, Ruthians Mis-	
sion Band	20 00
Ch., Young Ladies	2 00
C. E. F. West Cornwall,	
Collections by Mrs. E. H.	
Wooster	2 00
Ludlow Ch.	2 00
Brattleboro, Jacob Estey	100 00
For Chapel Builders' Fund:	
Johnson S. S.	6 06
Chester S. S., First Ch.	3 00
Pittsford S. S.	2 00
Fleehville S. S.	3 00
Ludlow S. S.	8 35
Richford S. S.	4 25

MASSACHUSETTS, \$11,519.

Springfield, State St. Ch.	283 00
S. B. Spooner	2 25
West Medway Ch.	9 71
Hamilton, Martha A. Whitrage	2 50
Southbridge, Central Ch.	100 00
Fall River, Second Ch.	150 00
Reading Ch.	10 45
Wollaston, First Ch.	19 00
Clinton, First Ch.	48 20

Foxboro, First Ch.....	23 46
Spencer Ch.....	5 00
Holyoke, Second Ch.....	50 00
A Friend.....	30 00
Medfield Ch.....	29 35
Lowell, Worthen St. Ch.....	28 50
Methuen Ch.....	30 25
Webster Ch.....	25 00
Quincy, First Ch.....	1 83
Prescott, Miss Fannie Gilbert, trans'd from cond'l Trust F'ds	350 00
West Sutton Ch.....	6 00
North Chelmsford, P. B. Ed- wards.....	50 00
Everett Ch.....	17 00
West Somerville Ch.....	20 12
Orange, First Ch.....	15 51
Sterling Ch.....	5 00
Millbury Ch.....	12 10
Cambridgeport, Broadway Ch.....	113 82
First Ch.....	119 46
North Oxford Ch.....	18 81
Weston Ch.....	8 25
Newton Ch.....	179 24
Star Miss. Band.....	27 00
Winchester Ch.....	22 32
Holden, Asa H. Goddard.....	100 00
First Ch.....	51 00
Brockton, Warren Ave. Ch.....	6 60
Lynn, First Ch.....	58 18
Washington St. Ch.....	207 74
East Ch.....	32 00
A Friend.....	5 00
South Dartmouth, Rev. Geo. Matthews.....	1 00
Orleans, T. Sherrin.....	2 50
Ashland Ch.....	2 02
Framingham, First Ch.....	44 88
North Adams, First Ch.....	120 44
Taunton, Winthrop St. Ch.....	338 53
Boston, Warren Ave. Ch.....	327 69
First Ch.....	384 71
Dorchester, Temple Ch.....	2 34
Ruggles St. Ch.....	300 00
Union Temple Ch.....	300 00
Mrs. S. B. Swain.....	25 00
Miss E. D. Swain.....	25 00
Brighton Ave. Ch.....	82 00
Elm Hill Ch.....	22 80
Waltham, First Ch.....	18 73
Dorchester, Miss E. D. Fish.....	3 50
Cambridge, First Ch., in add.....	130 00
Rowley Ch.....	18 26
Wakefield Ch.....	50 00
Natick Ch.....	73 85
Colerain, Mrs. Manning.....	50 25
Mrs. S. F. Moxom.....	25 25
A Friend.....	25 15 00
Church.....	15 00
Chicopee Falls, First Ch.....	119 75
Shelburne Falls Ch.....	62 50
Middlefield Ch.....	45 00
Ludlow, Frederick Gallup.....	2 00
Salem, First Ch.....	107 57
Charlestown, First Church.....	171 63
Amesbury, First Ch.....	25 00
Worcester, Lincoln's Sq. Ch.....	337 73
Hampden Ch.....	27 05
Raynham Ch.....	11 00
Watertown Ch.....	222 77
East Boston, Central Sq. Ch.....	31 79
Brookline, Mrs. L. F. Beecher.....	2 00
Lexington Ch.....	15 00
Hyde Park Ch.....	38 05
Newton Centre, Theol. Sem. Soc. of Inq.....	4 00
Needham Ch.....	5 00
Pittsfield Ch.....	214 10
Hanover, First Ch.....	30 00
West Townsend.....	3 77
South Boston, Fourth St. Ch.....	11 35
Dighton Ch.....	8 50
West Acton Ch.....	11 00
Norwell, Lucy Turner.....	5 00
Chelsea, Cary Ave. Ch.....	60 00
Mansfield Ch.....	16 67
Greenfield Ch.....	17 70
Middleboro, Central Ch.....	6 89
Chelmsford, Central Ch.....	19 60
Plymouth, First Ch.....	11 19
A Massachusetts Baptist.....	250 00
Lawrence, First Ch.....	37 00
*Lawrence, First Ch.....	12 88
*For Richmond Theol. Sem.: West Acton S. S.....	25 00

Boston, Rev. E. F. Merri- man.....	6 00
Whitman S. S.....	60 00
Worcester, Pleasant Street S. S.....	12 50
Randolph, Mrs. Helen B. Du Bois.....	25 00
Salem, Miss M. E. Godden.....	50 00
*For Atlanta Sem.—New Build- ing: Boston, Grower & Nill- comb.....	50 00
J. W. Converse.....	1,000 00
*For Benedict Inst., S. C.: Lowell, Worthen Street Ch.....	25 58
*For Spelman Sem., Ga.: Cambridgeport, Charles River Ch., Little Glean- ers Soc.....	20 00
Randolph, Miss Anna Packard.....	5 00
Worcester, So. Bap. Ch.....	4 00
Prim. Dept.....	4 00
*For Shaw University, N. C.: Worcester, Pleasant Street S. S.....	12 50
*For Wayland Sem. D. C.: A Friend.....	25 00
*For Hartshorn Mem'l College: Newton Centre, J. C. Harts- horn.....	36 00
Wollaston, Mrs. G. F. Per- kins.....	1 00
Mattapan, Mrs. Sarah G. Bates.....	3 00
Fall River, Mrs. S. Louise Coburn.....	8 00
Mrs. S. B. Marbel.....	3 00
*For Atlanta Sem., Ga.: Dorchester, Stoughton St. Ch.....	25 00
C. E. F. Middleboro, Rev. W. H. Bowen, D. D.....	10 00
Haverhill, Miss Caroline Duncan.....	10 00
Worcester, Mrs. William Foster.....	1 00
Randolph, Mrs. Ellen R. Du Bois.....	100 00
Medfield Ch.....	2 00
No. Scituate, George W. Bailey.....	100 00
No. Cambridge, C. W. Kingsley.....	100 00
Dalton, John H. Smith.....	50 00
Arlington, Ada Watson Miss'n Band.....	50 00
No. Abington S. S.....	7 26
No. Adams Ch.....	100 00
Boston, Warren Ave. Ch.....	50 00
No. Scituate, Henry A. Seaverns.....	100 00
Needham Ch.....	10 00
Hampden Ch.....	25 00
For Chapel Builders' Fund: Still River S. S.....	2 00
Clinton S. S. of First Ch.....	19 16
East Stoughton S. S.....	5 50
Webster S. S. of First Ch.....	21 00
Westminster S. S.....	7 00
Bernardston S. S.....	51 2 40
Hancock S. S.....	2 40
Worcester, Dewey Street S. S.....	16 00
Medfield S. S.....	10 00
Natick S. S.....	10 00
Brookline S. S.....	10 00
No. Abington S. S., addi- tional Gift of Two Little Girls.....	10 10 00
Amherst S. S.....	10 00
For Church at Boulder, Mont.: Chelsea, Cary Ave. S. S.....	10 00
Dalton, J. H. Smith.....	50 00
Holyoke, Mrs. O. E. Mer- rick.....	328 32

LEGACIES.

Newton, Estate of Gardner Colby.....	1,000 00
*Newton, Estate of Gardner Colby.....	1,000 00
*Cambridgeport, Estate of Mrs. Sarah H. Cook, for State University, Ky.....	500 00

RHODE ISLAND, \$509.82.

Woonsocket, per Rev. F. X. Smith.....	1 50
Pawtucket, First Ch.....	107 90
Pleasant View Ch.....	15 85
Jamestown, Central Ch.....	9 00
Providence, Roger Williams Ch. First Ch., Weekly Offering.....	22 00
Stewart St. S. S.....	57 00
Broadway Ch., desig.....	60 93
Jefferson St. Ch.....	6 06
Per Rev. J. N. Williams.....	10 00
Phenix Ch.....	21 97
Newport, Second Ch.....	1 34
First Ch.....	21 00
*For Benedict Inst., S. C.: Providence, Broadway Ch.....	40 17
Providence, Branch Ave. Ch.....	10 00
C. E. F. Warren Ch.....	28 00
Newport, First Ch.....	15 61
Newport, Second Ch.....	25 36
For Church at Boulder, Mont.: Providence, Miss E. B. Welsh.....	50 00
For Chapel Builders' Fund: Pawtucket, Pleasant View Ch. and S. S.....	6 13

CONNECTICUT, \$3,485.24.

New Haven, Rev. S. D. Phelps, D. D.....	10 00
Mrs. S. D. Phelps.....	10 00
Calvary Ch.....	100 00
Wom. Bap. Home Mission Union.....	37 00
Essex, First Ch.....	12 00
Stamford, Briggs Miss. Soc. of S. S.....	97 67
Ch.....	2,075 13
So. Windsor, Mrs. H. E. Parm- lee.....	10 00
Bridgeport, East Wash. Ave. S. S.....	5 00
Ch.....	34 00
North Lyme Ch.....	15 00
Bristol Ch.....	63 17
Rockville, William Butler and Wife.....	150 00
Moosup, Union Plainfield Ch.....	10 00
Yalesville Ch. and S. S.....	17 22
Stonington, W. J. H. Pollard.....	35 00
Mansfield Ch.....	6 50
Stafford Ch.....	7 00
New Britain Ch., Mite Boxes.....	16 00
A Friend, by Dr. Murdock.....	50 00
Branford Ch.....	23 80
Wallingford Ch.....	38 05
Cromwell Ch.....	14 00
Suffield, First Ch.....	31 80
Second Ch.....	235 51
Preston City Ch.....	10 00
Plantsville Ch.....	13 00
*Stamford S. S., Briggs Miss'n Soc.....	10 13
*For Spelman Sem.—New Building: Yalesville, G. I. Mix.....	25 10
New London, Mrs. F. S. Peabody.....	6 25
*For Atlanta Sem., Ga.: Norwich, Central Ch.....	33 30
L. W. Carroll.....	25 00
*For Benedict Inst., S. C.: Essex, First Ch.....	20 00
New Haven, Wom. Bap. H. M. Union.....	5 00
*For Richmond Theol. Sem.: Yalesville, Geo. I. Mix.....	50 00
C. E. F. Jewett City Ch.....	48 00
Putnam, transferred from General Fund.....	25 00
Menden, William C. At- water.....	5 00
For Chapel Builders' Fund: Suffield, Second Ch. S. S.....	25 43
Essex S. S.....	45 00
Southington S. S.....	23 55
Plantsville S. S.....	3 95
Sterling S. S.....	3 50
Jewett City S. S.....	62 62
Branford S. S.....	10 58

NEW YORK, \$10,526.07.

Jamestown, Swede Ch.....	5 00
Albion, First S. S. for S. S. work in Mexico.....	10 00
Cortland, Juvenile Miss. Soc.....	32 36
Homer, Juvenile Miss. Soc.....	16 75
McGrawville, Juvenile Miss. Soc.....	3 33
Easton Ch.....	20 80
Sand Lake, Rev. M. M. Mills.....	5 00
Salem Ch.....	17 85
Buffalo, Cedar St. Ch.....	61 55
Batavia, "Nameless".....	6 00
Massena, Mission Circle.....	12 75
Mechanicsville Ch.....	9 10
Rushford Ch.....	10 31
A Friend.....	25 00
Matteawan, Pilgrim Ch.....	10 00
Owego, First Ch.....	75 28
Spencer Ch.....	65 45
Gilbertville, Mrs. Jas. Musson.....	3 00
Hudson, Miss. Soc. of S. S. designated.....	25 00
Andover Ch.....	9 60
Oxford Ch.....	17 72
Bottskill Ch.....	35 00
Yates Ass'n.....	41 95
Sandy Hill Ch.....	500 00
Norwich, Mrs. B. Barber, desig.....	5 00
East Avon, Mrs. J. A. Dana.....	5 00
New York City, Tabernacle Ch., A Friend.....	2 00
Ch. of Epiphany.....	11 00
J. C. Overhiser.....	100 00
Geo. Conklin.....	5 00
Sixteenth Ch.....	70 55
Thank Offering.....	20 00
Calvary Ch.....	458 25
Dr. I. F. Morris.....	1 00
East Ch.....	15 00
Central Ch.....	348 13
First Swedish Ch.....	13 00
Madison Ave. S. S. Miss. Ass'n for S. S. work in City of Mexico.....	25 00
Berean Ch, Mrs. Robert Harris.....	50 00
Soc. of Inquiry, Union Theo. Sem.....	6 00
Twenty-Third Street Ch.....	180 00
Macedon Ch.....	10 34
Emmanuel Ch.....	600 00
Waterport, E. C. Shepard.....	1 00
Hamilton, "Soc. for Miss. Inq." Madison Univ.....	9 90
Andover Ch.....	8 75
Rochester, Second Ch.....	39 65
P. W. Crannell.....	5 00
Sing Sing Ch.....	50 55
Milertton, Ladies of Bap. Ch.....	5 00
Croton Ch.....	8 00
S. S.....	5 00
Nicholville, Mrs. Lyman Day.....	10 00
Syracuse, Central Ch.....	50 00
Skaneateles Ch.....	34 00
Malone Ch.....	72 22
Greene Ch.....	20 55
Whitesboro Ch.....	31 42
Hartland Ch.....	7 40
Deposit Ch.....	40 00
Ballston, W. J. York.....	12 60
Brooklyn, First Ch. in Pierpont St., in add.....	218 11
John T. Perri.....	50 00
Bedford Ave. Ch.....	100 00
Trinity Ch, C. K. Hammet.....	5 00
Prospect Heights S. S.....	5 00
Central Ch., Bridge St.....	154 55
Union Ave. Ch.....	60 00
Marcy Ave. Ch.....	211 15
Wilson, A Friend.....	25 00
A Friend.....	6 00
Newburgh, First Ch.....	125 75
S. S.....	25 00
Miss. Soc.....	25 00
Fort Ann, Second Ch.....	4 00
First Ch. S. S.....	5 00
Phelps Village Ch.....	14 00
S. S.....	4 50
Ogdensburg Ch.....	54 00
Lyons Ch. and Woms. Miss. Soc.....	16 41
Troy, Fifth St. Ch.....	34 50
S. S.....	25 00

Mrs. Samuel Shepard.....	30 00
First Ch. and S.S.....	166 13
Cooperstown Ch.....	34 75
Newark Ch.....	14 50
Pavilion Ch.....	18 59
Romulus Ch.....	13 00
Parma Ch.....	25 00
Elmira, First Ch.....	100 00
S. S.....	20 00
Stephenton Ch.....	7 90
Little Falls, S. S., desig.....	42 25
Portage Ch.....	8 39
Fort Ann Village Ch.....	88 00
Hess Road, R. W. Noble.....	50 00
*For Utah School Building: Elbridge, Y. L. Miss. Soc. of Ch.....	6 00
*For Spelman Sem. New Bdg: New York City, John D. Rockefeller.....	1,500 00
*For Benedict Institute: New York City, Sixteenth Ch.....	50 00
*For Atlanta Sem.—New Building: Troy, George Harrison... L. E. Gurley.....	125 00 50 00
*For Richmond Theol. Sem.: New York City, Calvary S. S., for Students..... Kincaid Miss. Soc., 16t ^h Ch.....	50 00 100 00
Garden City, Mrs. H. Chase Green.....	25 00
*For Benedict Inst., S. C.: New York City, George B. Forrester.....	15 00
*For Spelman Sem.: New York City, Madison Ave. S. S., Mission Ass'n.....	25 00
C. E. F. , New York City, John D. Rockefeller.... Sundry..... Joseph Brokaw..... Calvary Ch..... Dr. I. F. Morris..... Gloversville, Miss Amanda Burdick..... Addison, A Friend..... Nyack S. S. of First Ch..... Wilson, A Friend..... Troy, Justus Miller..... Belleville, Rev. M. B. Comfort.....	3,000 00 37 50 100 00 3 00 1 00 5 00 50 3 25 22 50 100 00 10 00
For Ch. at Boulder, Mont: Brooklyn, Mrs. Mary I. Whiting..... Mt. Vernon S. S.....	50 00 10 00
For Chapel Builders' Fund: Brokton S. S..... Macedon S. S..... Belleville S. S..... Hermon S. S..... Altay S. S..... Hannibal S. S..... West Eaton S. S..... Albany, North Albany Mission.....	4 69 4 72 12 50 5 00 3 31 10 15 2 39 5 00
LEGACY.	
Poughkeepsie, Estate of Martha Forbus.....	48 57

NEW JERSEY, \$9,170.79.

Hopewell, Calvary Ch.....	15 00
Morristown, Mrs. C. C. Bishop A Friend, for Mexico.....	1,500 00 1 00
First Ch.....	580 35
Plainfield, Park Ave. Ch.....	46 25
First Ch., in add.....	450 00
E. L. Roberts.....	200 00
Piscatawaytown S. S.....	20 09
Paterson, First Ch.....	102 37
Hackensack, First Ch.....	60 12
Long Branch Ch.....	19 13
S. S.....	2 06
Vineland Ch, bal.....	10 00
New Brunswick.....	208 10
Stockton Ch.....	2 50
Keyport Ch.....	81 69
S. S.....	10 00
Centreville S. S.....	2 50

Bridgeton, Berean S. S.....	10 27
Miss Hannah Mulford.....	100 00
First Ch.....	103 66
S. S.....	22 29
Palmyra and Riverton, Central Ch.....	16 79
Mullica Hill Ch.....	11 00
Cedarville Ch.....	13 65
New Brooklyn Ch.....	54 50
Lakewood Ch. and S. S.....	15 50
Elizabeth, First Ch.....	21 51
Bloomfield, S. S. Miss'n Soc.....	25 00
No. Orange Ch., in part.....	700 00
Passaic, S. S. Miss'n Soc.....	10 00
Ch.....	100 00
Bayonne City, First Ch.....	5 00
West Hoboken, First Ch.....	40 00
Jersey City, Summit Avenue Ch.....	43 17
Newark, First Ch.....	176 00
So Bap. Ch.....	1 00
S. S.....	61 95
No. Orange Ch, in add.....	730 00
Rahway, First Ch.....	14 00
Blackwood Ch.....	21 80
Bordentown Ch.....	60 00
Dividing Creek Miss'n Band.....	6 00
Georges Road Ch.....	12 00
So. Amboy, First Ch.....	3 25
Ringwood Ch.....	22 45
Camden, No. Ch.....	164 44
First Ch.....	69 65
Haddonfield Ch.....	145 00
C. E. F. , Bridgeton, Miss Hannah Mulford.....	100 00
Lakewood, Rev. E. Thompson.....	10 00
Ch. and S. S.....	15 50
Elizabeth, First Ch.....	100 00
Newark, First Ch.....	150 00
No. Orange Ch.....	20 00
For Chapel Builders' Fund: Princeton, Penn's Neck S. S.....	1 70
Hightstown S. S.....	20 00
Westfield S. S.....	50 00
Vineland, First Ch. S. S.....	11 39
Newmarket, Infant Class of S. S.....	7 00

LEGACY.

Irvington, Estate of John Dowley..... \$,585 25

PENNSYLVANIA, \$4,170.82.

Chester, H. F. Wilkinson.....	2 00
Scranton S. S.....	10 00
Philadelphia, First Ch. bal.....	160 02
Roxboro S. S.....	30 00
Frankford Ave Ch.....	11 03
Mary S. Richards, desig.....	50 00
Miss R. Strand.....	5 00
Rev. W. H. R. Corleis.....	20 00
Rev. T. A. Gill.....	5 00
Lower Dublin Ch.....	1 71
Memorial Ch.....	302 60
James S. Swartz, Esq.....	25 00
Eleventh Ch.....	13 00
Nicetown Ch.....	54 53
Sugden Ave. Ch.....	3 00
Messiah S. S.....	15 71
Pleasantville, Mrs. A. S. Mattison.....	5 00
Toiga, Rev. S. D. Merrick.....	5 00
Phoenixville Ch.....	15 85
Altona S. S.....	40 00
Ansonville, Zion Ch., R. L. Miles.....	2 50
Davisville Ch.....	26 14
Huntingdon Ch.....	19 22
Salttillo Ch.....	6 88
West Newton Miss'n Band and S. S.....	70 00
Bridgeport Ch.....	10 31
Morristown Ch.....	22 15
Halstead, A. H. Millard.....	1 00
Willistown Ch.....	20 47
Vinoent Ch.....	19 35
Mahanoy City Ch.....	5 00
Elizabeth Ch.....	7 58
North East Ch.....	20 00

Upland, Robert H. Crozer, Esq.	1,000 00
Library, Peters' Creek Ch.	15 00
Forest Lake Ch.	7 60
S. S.	1 50
Claysville, Pleasant Grove Ch.	5 40
Towanda Ch.	2 25
Scranton, Penn Ave. Ch.	75 00
Providence Ch.	2 50
Jackson St. S. S.	21 24
Rochester Ch.	182 56
Holidaysburg Ch.	34 04
Angora Ch.	1 00
Children of the Baptist Orphanage	4 20
No. Chester S. S.	10 00
Everett Ch.	5 15
Way Ch.	17 00
Townville Ch.	11 00
Ansonville, Zion Ch., G. Williams	2 00
Allegheny City, Sandusky St. Ch.	74 39
Hallstead Ch.	3 75
*For Richmond Theol. Sem.: Philadelphia, Tabernacle S. S.	25 00
*For Atlanta Sem., Ga.: Philadelphia, H. K. Flint.	12 50
*For Indian University, I. T.: Philadelphia, Mrs. Washington Butcher	50 00
C. E. F. Phila., A Lady for Tempe, Ariz., Ch.	300 00
For Chapels in Ind. Ter.	1,050 00
Doylestown, Mrs. M. T. H. Pike	100 00
St. Clair, D. W. Lewis and Friend	15 00
Upland, J. Lewis Crozer	100 00
For Chapel Builders' Fund:	
Elizabeth Ch. and S. S.	10 92
Jefferson S. S.	3 26
Gillett S. S.	5 11
Jenkintown S. S.	8 40
A Friend, per Dr. Wayland	10 00
DELAWARE, \$161.50.	
Wilmington, Delaware Ave. Ch.: Wom's H. M. Soc., desig.	25 00
City Miss. desig.	30 76
2d Ch., desig.	44 24
Bethany Ch.	40 00
S. S.	15 00
C. E. F. Marcus Hook Ch.	1 50
For Chapel Builders' Fund:	
Wilmington Second Ch.	5 00
DISTRICT OF COLUMBIA \$235.44	
Washington, Calvary Ch.	25 00
East Capitol St. Ch.	63 44
East St. Ch.	122 00
*For Wayland Sem., D. C.	
Washington, Calvary Ch.	25 00
VIRGINIA, \$132.50.	
*Richmond, Richmond Theol. Sem.	
Students for Tuition	47 00
Hartshorn Mem'l Col.	
Students for tuition	59 25
Students for Room Rent.	26 25
WEST VIRGINIA, \$273.58.	
Ravens Eye Ch.	5 00
Easton, Y. M. C. A.	1 50
Huntington Ch.	18 03
Oak Hill, W. M. Circle of Bethel Ch.	2 00
Valley, S. D. Minney	10
Fayetteville, Mrs. M. E. Montgomery	1 00
Long Run, Victory Ch.	5 25
Charleston, Rev. S. W. Gibson	5 00
Irontown, Mrs. S. E. Osborne	50
Five Mile, Concord Ch.	5 75
Parkersburg, Mrs. John A. Hutchinson	1 00
Petroleum, Goose Creek Ch.	6 00
Clarksburg, Miss Fannie J. Ewart	3 00
Mt. Lookout, Mt. Pleasant Ch.	5 18

Parkersburg, Child's Miss. B'd.	5 00
Woman's Miss Circle	6 62
S. S.	20 05
Ch.	90 03
Bridgeport, Simpsons Creek Ch.	11 78
Mt. Zion Ch.	1 88
Loup Creek Ch.	1 65
Connellton Ch.	85
Hughes Creek Ch.	50
A. M. E. Church	40
Flooding Springs, Mud River Ch	2 25
Hinton Ch.	3 40
Salem Ch.	13 61
Morgantown Ch.	22 45
W. M. Circle	12 18
Lauriel Point, Janet Linch	5 00
Zoar Ch.	1 75
Bill Creek Ch.	37
C. E. F. For Chapel Builders' Fund:	
Guyandotte	6 00
Sistersville S. S.	5 00
Morgantown S. S.	3 00
Sandy Bottom S. S.	50
KENTUCKY, \$121.95.	
Louisville, by Rev. W. J. Simmons, D. D.	57 48
State University, by Teachers and Students.	64 47
TENNESSEE, \$518.23.	
Nashville, Spruce St. Ch.	5 46
*For Roger Williams University:	
Nashville, Collections by Professors	60 00
*Nashville, Roger Williams University:	
Students, for Tuition	268 52
" " Room Rent	174 00
Sundry	8 70
C. E. F. For Chapel Builders' Fund:	
Adamsville S. S.	1 55
NORTH CAROLINA, \$549.13.	
Raleigh, Rev. H. M. Tupper	5 00
*For Indian University, I. T.: Asheville, the Willing Workers	15 00
*Raleigh, Shaw University:	
Students for Tuition	249 95
" " Room Rent	249 95
Sundry	20 40
C. E. F. Raleigh, Rev. H. M. Tupper	5 00
For Chapel Builders' Fund:	
Edenton S. S.	93
Flat Rock, Mud Creek S. S.	2 90
SOUTH CAROLINA, \$1,591.40.	
Darlington, Collections, per Rev. D. M. Pierce	9 05
*For Benedict Institute, S. C.: Beaufort, S. S.	20 00
Anderson Co., S. S. Convention	9 55
John F. Slater Fund	333 33
Sumter, Collection by Rev. C. C. Brown	166 00
*Columbia, Benedict Institute:	
Students for Tuition	472 47
" " Room Rent	566 00
Sundry	15 00
GEORGIA, \$469.22.	
*For Atlanta Seminary, Ga.: Atlanta, Professor J. R. Thomas	13 50
*For Spelman Seminary, Ga.: Atlanta, Miss E. O. Warden	5 00
Pilgrim S. S. Convention	3 00
*Atlanta, Atlanta Seminary:	
Students for Tuition	109 00
" " Room Rent	24 55
Sundry	80
Spelman Seminary:	
Students for Tuition	313 37

FLORIDA, \$180.80.	
Ocala S. S.	3 00
*Live Oak, Florida Institute:	
Students for Tuition	143 85
" " Room Rent	33 95
ALABAMA, \$2 70.	
C. E. F. For Chapel Builders' Fund:	
Cubahatchee S. S.	2 70
MISSISSIPPI, \$468.36.	
Sardis Ch.	1 50
Arkabutla Ch.	1 30
Why Not S. S.	1 00
McNutt, Mount Olive Ch.	1 06
*For Jackson College, Miss.: Jackson, Rev. W. S. Barber	10 00
*Jackson, Jackson College:	
Students for Tuition	258 00
" " Room Rent	145 00
C. E. F. For Chapel Builders' Fund:	
Durant S. S.	3 00
Jackson, Teachers and Students of Jackson Coll.	47 00
ARKANSAS, \$7.00.	
C. E. F. For Chapel Builders' Fund:	
Carlisle Ch.	7 00
TEXAS, \$494.80.	
Marshall, Teachers and Scholars, Bishop Coll.	81 80
*Marshall, by Rev. D. Abner, Jr	14 00
*Marshall, Bishop College:	
Students, for Tuition	243 25
" " Room Rent	138 00
C. E. F. Hempstead Ch.	2 75
For Chapel Builders' Fund:	
El Paso S. S.	15 00
OHIO, \$900 33.	
Mt. Washington Ch.	13 88
Cincinnati, Mt. Auburn Ch.	108 35
Plymouth Ch.	7 00
Geneva Ch.	23 25
Pioneer Ch.	5 50
Galion Ch.	14 00
Granville, Chas. Rhoads	10 00
Church	22 31
Cleveland, Welsh Ch.	2 50
Shiloh Ch.	1 29
S. S. First Ch.	28 87
Kingsville Ch., in add.	2 00
Urbana Wom. Miss. Circle First Ch., Chinese Work	10 00
Toledo, First Ch.	43 69
Second Ch.	12 00
Macedonia, Mrs. Mary S. Reed	6 00
Franklin Ch.	42 76
Peru Ch., Mrs. Mary B. Kingsbury	1 00
Caldwell Ch.	9 05
S. S.	1 00
Lowell Ch.	4 27
Medina Ch.	9 00
Aurelia Ch.	9 35
Glen Este Ch., Olive Branch	2 00
Prospect Ch.	16 60
Troy Ch.	1 00
Madisonville Ch.	31 30
Lockland Ch.	3 00
Sandusky, Wayne St. Ch. and S. S.	4 48
Tedrow, Franklin Ch.	9 00
Dayton, Lenden Ave. Ch., M. and S. Circle	18 85
First Ch.	187 10
Central Ch.	35 35
Coal Hill, Brookfield Ch.	10 00
Cumberland Ch.	1 00
Sharon, Manchester Ch.	6 00
Lima, First Ch.	30 25
Warren, First Ch.	15 00
Bucyrus, First Ch.	1 00

Portsmouth S.S.	6 00
Canton, First Ch.	57 30
*For Atlanta Sem., Ga.:	
Cincinnati, First Ch.	22 90
*For Indian University, I. T.:	
Middletown Mission Band.	25 00
C. E. F. New Dover, Morgan	
Savage	2 00
Clermontville Ch.	2 00
Cincinnati, Rev. G. W.	
Lasher, D. D.	10 00
For Chapel Builders' Fund:	
Painesville S. S.	5 00
Lorain S. S.	4 00
Cleveland S. S. First Ch.	11 13
Newark S. S.	3 00

MICHIGAN, \$1,598.32.

Ishpeming, Wom. Sewing Cir-	
cle of Swedish Ch.	10 00
Ypsilanti, First Ch.	21 72
Adrian Ch.	90 00
Union City Ch.	2 00
Detroit, Clinton Ave. Ch.	15 00
Clinton First Ch.	5 00
A Friend.	10 00
North Adams, First Ch.	2 71
Highland, First Ch.	46 18
Grand Rapids, Second Church.	35 00
Ann Arbor, First Ch.	16 49
Marshall, Mrs. Clement Leach.	5 00
Belden, Mrs. Matilda Smith.	5 00
Weston Ch.	11 50
St. Louis Ch.	9 00
Rome, Second Ch.	3 56
Spring Lake Ch.	7 00
Rives Junction Ch.	4 50
Menominee Ch.	10 00
York Ch.	4 20
Ovid Ch.	23 72
Rochester Ch.	2 85
Royal Oak, Sarah A. Wilson.	2 50
Terry Ch.	2 02
Hesperia Ch.	1 80
Algonsee Ch.	8 45
Le Roy Ch.	2 00
Oxford Ch.	14 40
Flint Ch.	9 39
*For Atlanta Sem.—New Buildg:	
Grand Rapids, Foster,	
Stevens & Co.	12 50
James K. Johnston	100 00
Roger W. Butterfield.	12 50
*For Atlanta Sem. Ga.:	
Ypsilanti S. S.	10 00
Grand Rapids, Fountain St.	
S. S.	7 00
Adrian S. S.	12 50
C. E. F. Ionia S. S.	4 00
Highland S. S.	5 00
Ann Arbor S. S.	5 79
Ch.	2 60
For Chapel Builders' Fund:	
Cedar Springs, S. S. First	
Ch.	4 22
Ypsilanti S. S.	10 50
Three Rivers S. S.	4 75
Flint Ch.	2 35
S. S.	11 47
Eaton Rapids S. S.	8 30
York S. S.	2 00
Milford S. S.	2 35
Rochester S. S.	4 00

LEGACY.

Detroit, Estate Elizabeth Gib-	
son.	1,000 00

INDIANA, \$582.80.

Hurricane Ch.	4 45
Brownstown Ch.	1 65
Hardenburg Ch.	2 60
Franklin First Ch.	23 00
Paris Crossing, Coffee Creek Ch.	2 50
Winchester, W. C. Wilmore.	7 00
South Bend Ch.	44 79
Samuel Kinney.	5 00
Orleans, T. B. Walker.	200 00
Lebanon, First Ch.	20 45
Lamb, Union Ch.	4 32
Craig, Spring Branch Ch.	3 70
Moorefield, Macedonia Ch.	2 55

Patriot Ch.	43
Bear Branch, Olive Branch Ch.	2 80
Seymour, First Ch.	10 00
Avery, Anna Carson	1 00
Georgia, Liberty Ch.	4 10
Indianapolis, First Ch.	185 00
North Ch.	25 00
Marco, Bethel Ch.	5 00
Washington, Connettsville Ch.	1 45
Veals Creek Ch.	1 25
Frelandville, Maria Ch.	6 26
Livonia Ch.	10 00
Orleans Ch.	3 80
Lost Run Ch.	4 65

ILLINOIS, \$4,450.39.

Dixon Ch. and S. S.	26 91
Reynolds Ch.	2 00
Galesburg Ch. in part.	22 86
De Kalb Ch.	1 50
Kankakee Ch.	34 19
Delevan Ch.	20 00
Humboldt Park Ch., in part.	27 28
Granville Ch., per Dea. Whit-	
taker.	10 00
Bradford Ch.	26 54
S. S.	8 59
Joliet First Ch., Y. P. S. C. E.	2 19
Newport and Benton, Ch. and	
S. S.	5 50
Mt. Carroll Ch.	30 10
S. S.	5 00
Shelbyville Ch.	22 20
Cordova Ch.	22 12
Rozetta S. S.	5 25
Chicago, Com. on Foreign Pop-	
ulation, desig.	133 00
Mrs. C. Swift.	2 00
Centennial Ch.	105 46
Y. Peo. Soc.	25 00
Bethany Ch.	5 00
Pilgrim Scand. Ch.	26 25
Second Ch., \$10 of which	
from Y. P. Soc.	27 00
Immanuel Ch.	471 50
Mrs. Brayman	2 00
First Swedish Ch.	18 60
Memorial Ch., in part.	190 00
First Ch., in add.	13 00
South Chicago Ch.	3 47
Swede Ch.	13 00
Plymouth, Mrs. S. H. Allen.	10 00
Pullman, Swede Ch.	10 00
Prairie Centre, W. H. Lace.	5 00
Mrs. C. E. Putney	2 00
Upper Alton Ch., in part.	19 69
Woodstock, J. H. Durfee.	50 00
Normal, E. C. Hewitt.	25 00
Moline Ch.	8 82
Swede Ch.	40 00
S. S.	5 47
Mission	1 71
Evanston Ch., in add.	2 00
Champaign Ch.	16 33
S. S.	4 67
Yorkville Ch.	4 19
Springfield, Central Ch.	52 79
Sublette, Rev. J. T. Mason	5 00
Princeton, Swede Ch.	11 00
Aurora, Rev. D. D. Odell	1 00
Park Place Mission Guild.	13 20
Normal, Park Ch.	25 60
Cambridge Ch.	14 55
S. S.	4 27
Englewood, Swede Ch.	10 72
Highland, Park Ch.	4 60
Bloomington, First Ch. S. S.	22 25
Waukegon Ch.	25 00
Sandwich Ch., in part.	7 15
Belvidere, First Ch., in add.	1 00
Utica Ch.	40 00
Raritan Ch.	24 00
Bloomington, Mrs. E. B. Read.	5 50
First Ch.	42 94
Marengo Ch., in part.	57 79
" Gem Seekers."	8 86
Mrs. Eliza B. Patrick	500 00
Morgan Park	20 25
Mendota Ch. Mis. Soc. of Theol.	
Sem	132 17
Austin Mission Circle.	26 00
Temple Builders.	32 00
Buda Ch.	10 00
Hoopeston, First Ch.	11 15

Somonauk Ch.	15 90
Peoria, First Ch., in part.	18 65
Norwood Park, T. M. Fox	5 00
Atton, First Ch.	58 44
El Paso Ch.	40 80
*Galesburg Ch.	1 50
C. E. F. Galesburg Ch.	1 50
Ottawa, Mrs. H. D. Olm-	
stead	10 00
Mt. Carroll S. S.	5 00
Chicago, Immanuel Ch.,	
A Friend.	15 00
For Chapel Builders' Fund:	
Morrison S. S.	6 00

LEGACY.

Estate of John Dowley, pro-	
ceeds of sale.	1652 02

WISCONSIN, \$1,292.75.

Sister Bay, Swede Ch.	1 25
Beloit S. S., for S. S. work in	
Mexico.	5 00
State Convention, per Geo. W.	
Gates, Tr.	1279 00
Dorchester, Scand. Ch. desig.	2 50
Monticello Prairie, Mrs. John	
Hulbert, desig.	5 00

MINNESOTA, \$2,133.98.

Minneapolis, collections per Rev.	
J. Sunderland.	26 04
Swede Ch.	11 00
Immanuel Ch., W. ri. M.	
Branch.	1 50
Fourth Ch.	20 00
First Ch.	490 02
Waseca Ch.	4 50
Fergus Falls Ch.	1 25
Swede Ch.	65
Hector Ch., in add.	85
Duluth, Ladies Circle of Second	
Ch.	14 00
Red Wing Ch.	4 57
Owatonna Ch.	6 00
Grave City, Swede Ch.	2 75
State Convention.	1159 42
St. Paul, Woodland Park W. H.	
M. Branch.	2 00
Rev. E. Savage.	10 00
Moorhead, W. H. M. Branch.	5 00
Lu Verne, " " "	1 75
Upper St. Paul, Hebron Ch.,	
desig.	10 69
C. E. F. Fairmount Ch.	10 00
Mrs. A. D. Cadwell.	5 00
State Convention.	322 00
For Chapel Builders' Fund:	
Minneapolis, Fourth Ch. and	
S. S.	15 00
Herman S. S.	4 30
Newport S. S.	4 51
Alexandria, Swede S. S.	1 18

IOWA, \$542.09.

Iowa City.	15 00
Young Peo. Mis. Soc.	8 62
Killduff Ch.	6 14
Winterset Ch.	59 11
Cresco Ch.	2 66
Ames Ch.	5 53
Dubuque Ch., in add.	45 70
Grinnell Ch., in add.	7 25
S. S., for Rocky Mt. Dis-	
trict.	5 00
Ottumwa Ch., in part.	20 61
Shenandoah Ch.	12 00
S. S.	2 84
Ida Grove, Rev. J. B. Murch.	3 00
Bedford Ch.	13 94
Work in Utah.	6 59
Glenwood Ch.	25 55
Work in Utah.	3 54
Hamburg Ch.	5 37
Pisgah Ch.	4 00
Grundy Center Ch.	11 16
Rev. J. L. Barlow.	5 00
Shell Rock Ch.	2 22
Rev. A. Whitman.	4 00

Des Moines, High St. Ch., in part	12 85
East Ch., a friend	50
Dow City, Mrs. Margaret Wilcox	2 00
Ch	5 15
Toledo Ch., in part	5 29
Osage Ch., in part	17 88
Clarence, Mrs. E. O. Campbell	1 00
Freedom Ch.	3 00
Decorah, David Giddings	3 00
W. D. Kelley	1 00
Monroe Ch.	12 10
Perry Ch.	6 79
Cascade Ch.	34 65
Denison Ch.	50 00
Marshalltown Ch.	42 65
Mitchell Ch.	5 00
Mason City Ch., in part	7 65
Knoxville Ch., in part	13 09
C. E. F. Burlington, Walnut St. Ch.	15 00
Emmetsburg Ch.	1 26
Clarence, Mrs. E. O. Campbell	1 00
Anamosa, Mrs. Spencer Alden	25 00
Danville S. S., for Bellevue, Idaho	2 00

MISSOURI, \$407.08.

Maryville Ch.	29 90
Houston, M. E. Duke	4 00
Moberly Ch.	10 88
Kirkwood Ch.	4 50
Kirksville, a friend	1 25
St. Louis, Park Ave. Ch., in add.	9 50
Third Ch., desig.	100 00
St. Joseph, First Ch.	43 55
Kansas City, First Ch.	52 00
Calvary Ch., desig.	100 00
S. S.	40 00
C. E. F. Blodgett, Rev. E. J. Anderson	1 00
Odessa, Mrs. S. B. Elliott	90
For Chapel Builders' Fund:	
El Dorado Springs S. S.	9 60

INDIAN TERRITORY, \$162.97.

Muscogee Ch.	75
Webbers Falls Ch.	2 50
*Muscogee, Indian University: Students for Tuition	147 07
C. E. F. Kullis Inta Ch., per Rev. G. W. Dallas	3 50
For Chapel Builders' Fund:	
Atoka S. S.	9 15

KANSAS, \$2,330.95.

Topeka, Collections per Rev. D. D. Proper	458 10
First Ch.	105 00
Kansas City Ch.	17 00
First Swede Ch.	5 00
Ness City, Collections per Rev. R. C. Childs	9 00
Hill City Ch.	2 00
Syracuse Ch.	16 32
Fredonia, Rev. Isaac C. Fallis	10 00
Scottsville Ch.	5 00
Chanute, Swede Ch.	7 18
Mulberry, French Ch.	4 00
State Convention	1,633 92
Humboldt, G. R. Bunnell, and family	3 00
Geuda Springs Ch.	1 50
Leon Ch.	4 00
Clear Water Ch.	5 50
Highland, Rev. G. Gates	5 00
Ottawa, First Ch.	30 77
St. John, Etta F. Edgerton	1 00
C. E. F. Altamont Ch.	2 48
For Chapel Builders' Fund:	
White City S.	1 25
Minneapolis S. S.	3 93

NEBRASKA, \$24.66.

Peru, Rev. B. Bedell	16 66
Weston, Swede Ch.	8 00

DAKOTA, \$138.10.

Bismarck Ch.	7 65
Page Ch.	3 60
Wahpeton Ch.	10 00
Fargo, Park River Ch.	2 05
Parker, Ch. and S. S.	11 33
St. Thomas Ch.	5 00
Madison Ch.	15 25
Brookings, First Ch.	54 20
Tower City Ch.	14 65
Grand Forks Ch.	11 27
Redfield, Miss. Soc.	3 10

COLORADO, \$47.50.

Loveland Ch.	1 00
Trinidad Ch.	5 00
Grand Junction Ch.	25 00
Denver, Swede Ch.	6 50
Greely, O. H. Gallup	10 00

UTAH, \$25.00.

Salt Lake City, Rev. Dwight Spencer	25 00
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WASHINGTON TERRITORY, \$40.00.

La Conner Ch.	5 00
Dayton Ch.	2 50
Roxlym Ch.	5 50
Nanem Ch.	3 50
Ellensburg Ch.	1 00
C. E. F. Tacoma, First Ch.	17 50
For Chapel Builders' Fund:	
Colfax S. S.	5 00

IDAHO, \$4.75.

Weiser Ch.	2 50
Payette, Collections per Rev. T. H. Lydston	2 25

OREGÓN, \$350.65.

McMinnville, per Rev. G. J. Burchett	202 90
La Grande Ch.	50 50
Dora Ch.	10 00
W. Chehalem, Sidney Root	10 00
Medford Ch.	12 50
Elgin, per R. J. T. Moore	37 50
Prineville Ch.	5 00
South Portland, Second Ch.	10 00
Portland, Swede Ch.	5 00
Vesper, Mrs. Caroline Lindell	1 00
The Dalles, First Ch.	6 25

CALIFORNIA, \$521.18.

Tulare Ch.	5 00
Santa Cruz, by T. M. Merriman	1 00
San Francisco, per Rev. J. B. Hartwell	4 45
First Ch.	130 00
Rev. J. B. Knight	1 00
First Ch.	35 00
Sacramento, James Balsdon	5 00
Calvary Ch., Mrs. Hurr	1 40
Dixon Ch.	61 80
Woodland Ch.	3 50
Oakland, First Swede Ch.	10 00
Pasadena, First Ch.	76 00
Santa Clara, First Ch.	10 70
La Fayette, Miss Nettie Parkhurst	5 00
Wom. H. Miss. Soc.	35 00
Gonzales Ch.	7 50
St. Helena Ch.	10 38
Alameda, Collections per Rev. W. H. Latourette	8 25
Red Bluff Ch.	31 00
Willow Ch.	20 00
Salinas Ch.	22 20
C. E. F. San Francisco, Rev. J. B. Hartwell, D. D., for Chinese Miss. Building	25 00
For Chapel Builders' Fund:	
Santa Cruz, First Ch.	12 00

BURMA, \$7.50.

Belling, Miss E. Lawrence	2 50
Toungoo, Miss H. N. Eastman	5 00

JAPAN, \$5.00.

Sendai, a friend	5 00
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WOM AM. BAPT. HOME MISS. SOCIETY, MASS., \$2,173.66.

For Teachers at Hartshorn Mem'l College	85 00
For Teacher at Creek Freedman School	50 00
For Teachers at Spelman Sem.	1,100 00
" " " State Univ.	88 88
" " " Utah School	110 00
" Teacher " Cherokee Acad	25 00
" " " Benedict Inst.	25 00
" " " Mather School	40 00
" " " Alaska School	100 00
" " " Fresno School	144 00
" " " Wayland Sem.	35 00
" " " Dallas School	27 78
" Teachers " Mexico Schools	168 00
" Students " State Univ.	25 00
" " " Spelman Sem.	30 00
" " " Roger Wm.	
University	10 00
For Students at Atlanta Sem.	10 00
For Spelman Sem., New Build'g	100 00

WOMEN'S BAPT. HOME MISS SOCIETY, \$166.85.

For Shaw University	12 00
For Atlanta Seminary	30 00
For Indian University	99 85
For Church Edifice Fund	25 00

WQM. BAPT HOME MISS. SOCIETY, MICH., \$353.20.

For Missions	175 00
For Teachers at Indian Univ.	66 66
For Hartshorn Mem'l Coll.	111 54

GEN. MISS. SOC. OF GERMAN BAPT. CHURCHES, \$2510.00.

For Missions	2,500 00
" Church Edifice Fund	10 00

Total \$254,892.70

Home Mission Monthly 294 82

J. G. SNELLING, Treasurer,
7 Beekman Street.

DONATIONS OF CLOTHING, ETC.

Mechanicsville, Vt., Church, barrel to Richmond Seminary, Va.
 Randolph, Mass., Ladies' Sewing Circle, barrel to Richmond Seminary, Va.
 Boston, Mass., Clarendon Street Church, barrel to Kansas, \$75.
 Brookline, Mass., Ladies' Sewing Circle, barrel to Richmond Seminary, Va.
 New Bedford, Mass., Woman's Home Mission Society of First Church, barrel to Wisconsin, \$61.49.
 Elizabeth, N. J., Central Church, box to Dakota, \$90.
 Montclair, N. J., Church, box to Nebraska, \$75.
 Newark, N. J., Mt. Pleasant Church, barrel to Kansas, \$30.
 Newark, N. J., Mt. Pleasant Church, barrel to Kansas, \$30.
 Philadelphia, Pa., Ladies' Missionary Society of Richmond Baptist Church, box and freight to Kansas, \$125.
 Granville, Ohio, Ladies' Society of Baptist Church, two barrels to Seminole Academy, Indian Ter.

THE BAPTIST
HOME MISSION MONTHLY.

Vol. X.

JULY, 1888.

No. 7.

EDITORIAL

THE MEETINGS AT WASHINGTON.

In attendance they were unprecedented. It is estimated that 4,000 people came to attend the meetings and see the sights.

To the surprise of many the Educational Convention packed Calvary Church to overflowing. This was the first day and before the arrival of hundreds who came later. Among those enrolled at this meeting were eighty from the Southern States—editors, presidents of theological seminaries and colleges, professors in various institutions of learning, secretaries and members of boards of education societies, prominent ministers, professional and business men, representatives of missionary organizations, were included in this notable gathering. For a year the question of organizing a general education society had been prominently before the denomination. There was not found a man to lift his voice in public opposition to the question. Some advocated delay, but the reasons therefor had little weight with the Convention, which by a vote of 188 to 34 decided in favor of the organization of THE AMERICAN BAPTIST EDUCATION SOCIETY.

—In the organization of this society we rejoice, for, rightly managed, it must be a mighty power for good, particularly in fostering and strengthening educational institutions in the West, where our educational interests

are disproportionately weak. It will have much other work of an important nature to do.

—That such an organization was not effected a day too soon, may be inferred from the fact that only about a week after his return from Washington, the Corresponding Secretary of the Home Mission Society was called upon by two gentlemen in the interests of two distinct educational enterprises in the West. One of them was the representative of a man, not a Baptist, worth about twenty millions, who proposes to give about \$100,000 toward the endowment of a school to be under Baptist auspices, provided suitable buildings shall be erected at a cost of \$25,000 or \$30,000. Just before going to Washington, a piteous appeal came from the far West to the Secretary for advice and assistance to save a valuable school property. Once and again, before these instances, has efficient co-operation been rendered by the Secretary in similar cases. It is a great relief to feel that at last there is an organization which legitimately and properly can give needful attention to such matters.

—We extend the hand of fellowship to the first Corresponding Secretary of the American Baptist Education Society, Rev. F. T. Gates, of Minneapolis, who for a year at least accepts the work so unexpectedly put upon him by his brethren. He has eminent qualifications for the position.

—The meetings of the Home Mission Society were deeply interesting. Most of the special addresses relating to the various departments of the Society's work, were of exceptional power. The weekly denominational papers having given full reports, we present only a brief sketch thereof. The full report of the proceedings, with Report of the Board, and the Treasurer, full list of schools and missionaries with their fields of labor, etc., etc., is now ready and will be sent on application to those applying for it. The report of the Board which we publish in this number, has been in such demand that 7,000 copies have been printed for extensive circulation.

—"Facts about the Work of the American Baptist Home Mission Society," being a four page abstract of the Report is also ready and will be furnished in quantities as desired by pastors and others for distribution in the churches. Also, another leaflet entitled, "What was said at Washington," being a collection of pithy utterances selected from the reports of committees and from the addresses delivered before the Society. Send for these if you want facts and suggestive thoughts about Home Mission work.

—President Samuel Colgate has greatly endeared himself to the Society by his three years' faithful and most acceptable service as President of the Society. He freely confesses that the greatness of the Society's work has come to him almost as a revelation. His earnest words of exhortation to larger contributions reinforced as they are by his own generous giving, ought not to be forgotten. By the rule of the Society three years is the limit of continuous service for the President.

—The new President of the Society, Hon. Chester W. Kingsley, of Mass., is too well known to need any formal introduction. For several years he has been Vice-President of the Society and prominent in the work of some of its most important committees. Special duties pertaining to his official position in the Senate of Massachusetts, prevented his attendance at Washington. Great as is the honor of being a Senator in that grand old State, it almost goes without saying that it is even a higher honor to be the President of a Society

whose operations span the Continent and whose object is the highest to which men can devote their time and their energies.

—Hon. E. Nelson Blake, of Chicago, and Hon. James Buchanan, of New Jersey, are the Vice-Presidents of the Society. The latter is now a representative in Congress, and was an active participant in the deliberations of the Society.

—It may yet be necessary to elect Hon. James L. Howard, of Connecticut, "honorary President" of the Society, for he is nearly always in attendance, and willing to serve as he may be needed, as at Washington, where, in the absence of the Vice-President of the Society, he presided, with great acceptance, at the meetings in Calvary Church on Wednesday and Thursday evenings, while President Colgate presided at the Congregational Church the same time. Two meetings at the same hour in these churches were necessary to accommodate the evening attendance.

—The singing of the "Wayland twenty," on Thursday afternoon, when the work among the colored people was under consideration, was greatly enjoyed by the crowded house. Their singing also on Friday afternoon at the reception at Wayland Seminary, was so effective that some strong men completely broke down under its influence. The audience that filled the Congregational church on Tuesday evening, 22d, were again delighted with their music as also with the commencement exercises of the institution. It was interesting to look over the audience and witness the earnest and even surprised expression of many who had never before seen anything of the kind. And then to hear Frederick Douglass, as the climax of the occasion! When you go to Washington don't forget to visit Wayland Seminary, beautiful for situation, noble in its achievement, great in its possibilities. And if you wish especially to cheer President King send him your generous gift for the purchase of that corner lot adjacent to the Seminary, and which ought to be obtained at once.

—The report of the Board refers regretfully to the official separation from his associates of Joseph B. Hoyt, Esq., of Stamford,

Conn.—a separation voluntary on his part and made necessary by long continued illness. In his place the Society elected C. D'W. Bridgman, D.D., of the Madison Avenue Baptist church of New York City. This church is a generous supporter of the Society.

—In this connection mention may be made of two other changes in the Board. T. E. Vassar, D.D., of Newark, N. J. who has been one of the most faithful and serviceable members, tendered his resignation at the meeting of the Board, May 28th, in consequence of his departure to his new field of labor in Kansas City, Mo. Rev. Christopher Rhodes, of Brooklyn, N. Y., tendered his resignation in June, on the eve of his retirement from the pastorate and his departure to his new home in Rhode Island. He has been conscientiously attentive to the interests of the Society. Both of these excellent brethren will be greatly missed in the councils of the Board.

—The four sessions of the Society were too short for a careful consideration of many matters that could properly receive more attention. But they were full of good things, and can but be productive of good to the large numbers who participated in them.

—The annual sermon on Sunday morning by Dr. Reuben Jeffrey was amost closely and carefully wrought argument to show that the fundamental principles and the distinctive features of American civilization are derived from the Gospel of our Lord Jesus Christ, and that our preservation and elevation as a people depend on the fuller acceptance of these truths. The text was in Romans xi: 18: "It is not thou that bearest the root, but the root, thee."

—In the next issue of the MONTHLY we expect to give extracts from the reports, addresses and the annual sermon delivered before the Society at Washington.

The *National Tribune* of Washington, D. C., contained very full and accurate reports of the meetings, including nearly all the addresses before each of the Societies, as well as those of the Educational Conven-

tion. Rev. E. D. Simons has made himself invaluable as the reporter of our denominational gatherings. Those who still desire to possess themselves of the entire set of the papers for the anniversary week can obtain them by sending twenty-five cents to the *National Tribune*.

**FIFTY-SIXTH ANNUAL MEETING
OF THE
AMERICAN BAPTIST HOME MISSION
SOCIETY
AT WASHINGTON, D. C., MAY 16 AND 17,
1888.**

In accordance with the wishes of the Washington Committee of Arrangements, to accommodate the multitudes, two meetings were held on Wednesday and Thursday evenings, one at the Calvary Baptist Church, the other at the Congregational Church, about three blocks distant. The day sessions were held at the Calvary Church. There were crowded audiences at both places at the first session on Wednesday evening.

At the Congregational Church President Samuel Colgate was in the Chair, and at the Calvary Church Hon J. L. Howard. The report of the Board was submitted at both places, and about 1,300 copies were distributed. The demand for it was even greater than had been expected.

At the Congregational Church Rev. W. H. Sloan was heard with much interest on the progress of evangelization in Mexico, as he also spoke later on the same topic at Calvary Church. Dr. Wayland Hoyt followed with a very effective address on the opportunity presented to us in Mexico, our duty to use it, and our special fitness as Baptists to be in the front in this work.

At Calvary Church, besides Mr. Sloan, Dr. Wm. M. Haigh, of Chicago, spoke on our duty to the foreign populations in this land, and the perils if this duty is neglected. Dr. A. K. Parker, of Chicago, delineated the work among the Bohemians of that city, and Rev. Edward Ellis the work among the Poles in Detroit and vicinity, while Rev. J. C. Grimmell dwelt upon mission work among the Germans.

The session on Thursday morning opened at 10 o'clock, the Educational Convention taking the hour from 9 to 10 for an adjourned meeting. It was a singular coincidence that the Sub-Committee of the House of Representatives on Post Offices and Post Roads had appointed this very day to listen to arguments by advocates of the relaxation of the laws relating to corrupt literature. It is well known that Mr. Colgate has been for years the President of the Society for the Suppression of Vice; hence he felt it his duty to be present at that meeting to oppose these pernicious schemes, and the Society cordially supported him by the adoption of ringing resolutions on the subject and the appointment of a strong committee to accompany him. The result was a complete rout of the enemy.

Another special feature of the morning was the reading of a communication from the M. E. General Conference concerning the appointment of a National Sabbath Committee. This was referred to a special committee, which reported later in the day favoring co-operation in this measure.

Yet another special matter related to more stringent legislation for Utah. This was referred to a committee, who subsequently reported with no uncertain sound on this subject, Dr. D. C. Eddy being the author of the report.

The remainder of the forenoon was devoted to the consideration of reports of Committees on Obituaries, by Dr. David Spencer; on Mexico, by Dr. J. H. Griffith; on Work Among the Foreign Populations, by Dr. T. W. Goodspeed; and on Church Edifice Work, by Rev. T. C. Johnson. All of these were very thoughtful, excellent reports, and were followed by interesting discussions.

Thursday afternoon the house was crowded to repletion. First came a clear, comprehensive, impressive report on Western Missions, by Dr. Thomas Rogers; then a brief, comprehensive report on Work Among the Indians, by Rev. S. H. Greene; then a report on which much painstaking labor had been bestowed, and rich in opinions and suggestions, on Work Among the Colored Peo-

ple, by Dr. R. B. Cook. This was followed by an inimitable address by President King, of Wayland Seminary, who sketched the growth, influence and needs of the institution of which he has been the efficient head for nearly a score of years. Following this was a finished, sparkling address on the growing need of an educated ministry, most gracefully and effectively delivered by one of the colored professors in Richmond Theological Seminary, Rev. D. N. Vassar. "The Wayland Twenty" enlivened the occasion by several of their songs, which were highly appreciated.

The Committee on Enrollment reported present 40 life directors; 166 life members; 104 delegates from churches; 254 visitors. These were from 36 States and countries. In the election which followed most of the officers whose terms expired were re-elected, the exceptions being those referred to in the preceding notes concerning the meetings.

Thursday evening, at the Congregational Church, Rev. W. M. Kincaid had the undivided attention of his large audience while he depicted the condition and needs of California; and Dr. H. C. Mabie delivered a masterly address on the problems which American Christianity has to solve, and the way in which it is to be done.

At the Calvary Baptist Church a meeting that made a profound impression was held in the interests also of the Society's work in the West. Dr. G. J. Burchett spoke with freshness and vigor concerning Oregon and the Northwest; Dr. O. C. Pope made a stirring plea for Church Edifice work; and Dr. H. C. Woods with an address on the Central New West which elicited high encomiums from all. As Superintendent of Missions for that district he has evidently fully grasped the situation. In that section of the Union, now so rapidly settling up the Baptists must be up and doing if they are to stand abreast with other Christian denominations. Houses of worship are needed in the new towns and to build them help must come from our Church Edifice Department. We need special designations for this purpose.

FIFTY-SIXTH ANNUAL REPORT
OF THE
EXECUTIVE BOARD OF THE
AMERICAN BAPTIST HOME MISSION SOCIETY.

The Fifty-sixth Annual Report of the Executive Board is herewith respectfully submitted to the consideration of the Society. The proportions of the Society's work remain substantially unchanged. In each of its three great departments results have been very gratifying.

Matters of special note, referred to more particularly in the body of the Report, are: The completion and occupancy of the mission headquarters in the city of Mexico, and the enlargement of our work in that Republic; the completion of a subscription of \$15,000 for Chinese mission headquarters in San Francisco, and the purchase of a site on which a building is being erected; the securing of a larger amount than usual for Church Edifice work; the appointment of an additional Superintendent of Missions for a new Western District; the appointment of a District Secretary for the Southern States; the beginning of mission work among the Poles and the Bohemians in this country; the adoption of a new school for the Indians in Indian Territory. A number of churches have become self-supporting, thereby enabling the Society to take up new fields in the West. In general, the year has been characterized by efficient service and prosperity.

OBITUARY.

During the year 28 Life Directors and 83 Life Members have passed away. Their names are elsewhere given. Among these were several who have been actively and prominently identified with the Society's work.

W. W. Bliss, Esq., Assistant Corresponding Secretary, died in Brooklyn, N. Y., August 10, 1887, at the age of forty-eight. He had been connected with the Society, at the Rooms, since the spring of 1879, and endeared himself to all by his ability, fidelity, courtesy and general efficiency in matters pertaining to the administration of the Society's affairs. His sound judgment and in-

timiate knowledge of details of the Society's work rendered him a rare helper in the position he so acceptably filled. The seeds of disease were contracted, it is believed, while he was serving his country during the civil war, so that another valuable life may be said to have been offered on our country's altar.

Rev. S. W. Marston, D.D., died September 30, 1887, at Eureka Springs, Arkansas, after a lingering illness of about one year, at the age of sixty-one. He was a native of Maine, and spent the first thirty years of his life chiefly in New England. After holding various positions of honor and special responsibility, he was chosen by the Board in February, 1879, as General Superintendent of Missions among the colored people at the South. After acceptable service in this line of work, in 1881 he was made District Secretary for the Southwest, with headquarters at St. Louis. He continued in this capacity until his death. He was directly instrumental in the establishment of Bishop College, Marshall, Texas, and in many other ways left his strong impress for good upon the colored people, who deeply lamented his loss. He was highly regarded both for his personal qualities and for his devotion to his work.

Rev. S. B. Page, D.D., of Cleveland, Ohio, died March 14, 1888, being nearly eighty years of age. He was also a native of Maine and a graduate of Brown University. From 1839 until his death he had been a resident of Ohio, holding several important pastorates, until his appointment by the Society in 1870 as District Secretary for Ohio and West Virginia; his district being changed in 1875 to include Ohio, Indiana and Michigan. In this position he served the Society for ten years, with marked ability and with such zeal, tempered by winning Christian courtesy, as greatly to promote the Society's interests through out his district. After his voluntary retirement in 1880, he delighted in serving the Society in special matters as opportunity presented. In all the relations he sustained he exhibited the fervent, tender, consecrated spirit of a man who walked with God.

Rev. William Hague, D.D., who died August, 1887, at the age of seventy-nine years,

and who was so well known that extended notice is here unnecessary, was a member of the Executive Board for three years between 1869 and 1875.

W. H. Jameson, Esq., of Brooklyn, N. Y., who died May, 1887, was a member of the Board for nearly six years, and an auditor for about two years, until his retirement early in 1887, on account of ill health. He was vigilant and faithful in his service for the Society, as in all other positions which he occupied.

Rev. I. N. Hobart, D.D., who died at Downer's Grove, Ill., August 14th, aged fifty-six, was Superintendent of Missions in Illinois, from 1869 to 1874, and a warm friend of the Society.

Rev. J. W. Parker, D.D., who died at Los Angeles, Cal., November 9, 1887, at the age of eighty-two years, was well known in the councils of the Society. He was a native of Vermont. He held two pastorates in New England, was secretary for ten years of the Northern Baptist Education Society, and agent of the Newton Theological Institution, and subsequently pastor of the E Street Baptist Church, Washington, D. C. He was deeply interested in educational work for the colored people, and gave to the Society for this purpose about \$10,000. In memory of him and his interest in Wayland Seminary the new building for young women is known as "Parker Hall."

Rev. Lewis Colby died January 6, 1888, at Cambridge, Mass., aged seventy-nine. From October, 1887, for the two years succeeding, he was principal of Benedict Institute, Columbia, S. C., and after his resignation was instrumental in securing funds for the erection of the building known as "Colby Hall," for young women.

Among the pioneers and veterans who have passed away, we mention the following:

Rev. Supply Chase, D.D., who died at Detroit, Mich., June 4, 1887, aged eighty-seven. He was born in Vermont in 1800; was a missionary of the Society to Michigan in 1836, and for a number of years thereafter. He was a vigorous preacher almost to the day of his death.

Rev. Lewis Raymond died in Chicago, Ill., aged eighty. He was missionary to Illinois in 1846.

Rev. J. M. Taggart died at Colorado Springs, Colo., May 17, 1887, at an advanced age. For many years he was a missionary in Nebraska, and a leader in denominational affairs in that State.

Joel Marble, Esq., who died at Bedford, N. Y., in his eighty-fifth year, was a native of Massachusetts, acquainted with Dr. Going, and was a participant in the organization of the Society in 1832.

The following missionaries have died during the year:

Rev. L. A. Janike, Youngstown, Kans.; Rev. H. Fellman, Glenville, Neb.; Rev. J. D. Rossier, Boston, Mass.; Prof. W. E. Morang, Nashville, Tenn.; and Rev. H. Woodsmall, Memphis, Tenn. Brother Woodsmall fell at his post, fighting against a fatal disease. He was one of the most consecrated men to the work of missions and Christian education for the colored people that this country has known.

CHANGES IN THE BOARD.

In May, 1887, F. C. Linde, Esq., resigned, and in June Rev. N. E. Wood, D.D., of the Strong Place Baptist Church, Brooklyn, was elected in his place. Rev. J. B. Thomas, D.D., upon his acceptance of a Professorship at Newton, Mass., tendered his resignation as a member of the Board which has had the benefit of his valuable services, first from 1866 to 1868 and continuously from 1876 to 1888, a period of fourteen years. In March, Rev. D. C. Eddy, D.D., pastor of the First Baptist Church, Brooklyn, E. D., was elected to fill the vacancy.

J. B. Hoyt, Esq., of Stamford, Connecticut, who for sixteen years has been a member of the Board, and one of the most liberal donors to the work of the Society, has been prevented by infirmities, from attendance at the meetings during the year and now feels that he should relinquish the position, to the duties of which he cannot longer devote proper attention. Your Board cannot allow this separation to take place without an expression

of their appreciation of the beautiful, gentle, yet earnest Christian spirit which has ever characterized him in his relations with his associates, and the invaluable service which, by his personal influence and his generous offerings he has rendered the Society.

In November, E. L. Marston, Esq., was appointed to fill the vacancy caused by the death of Mr. Bliss.

The Board, numbering eighteen members, contains nine ministers and nine business men, three of whom are residents of New Jersey, three of Connecticut, five of Brooklyn, and seven of New York City and vicinity. The Board has held eleven meetings during the year, the average attendance being nearly two-thirds of the whole number.

I.—FINANCIAL, ETC.

RECEIPTS.

The total receipts of the year, including conditional and permanent trust funds (not including Church Edifice loans repaid), have been \$551,595.92.

These have come from forty-seven States and Territories, also from Manitoba, British Columbia, Mexico, India, Italy and Denmark.

The receipts may be classified as follows :

I. From *contributions* of churches, Sunday schools, and individuals including \$22,266.62, trust funds, \$249,078.06.

II. From *legacies*, \$245,484.63.

III. Income from Church Edifice *loans* and *invested funds*, \$24,400.06.

IV. From the *Schools* of the Society, \$19,358.03.

V. *Miscellaneous*, including receipts for the BAPTIST HOME MISSION MONTHLY, \$13,295.14.

A further analysis, showing to what purposes 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, \$145,603.64; from legacies, \$216,681.98; from all other sources, \$19,278.40; total, \$381,564.02.

II. *Designated Funds*.—1. For Church Edifice work: (a) Benevolent Fund. Contribu-

tions from churches, individuals, and Sunday schools \$38,791.50; from legacies, \$1,393.29; from income of invested funds, \$3,571.02; gifts returned, \$550.00; total, \$44,304.81. (b) Loan Fund. From legacies, \$250.00; income from loans, etc., \$5,545.61; total, \$5,795.61. Total for Church Edifice work \$50,100.42.

2. For school buildings and other objects, \$41,578.80.

III. *Permanent Funds* (other than Church Edifice funds):—From income to be added to principal, \$2,700.00; Contributions, \$7,500.00; Legacies, 1,851.25.

IV. *Conditional or Annuity Funds* (donors receiving annuities during their lives):—From individuals, \$14,766.62.

Included in the foregoing receipts are \$15,830.22 from the Woman's American Baptist Home Mission Society, Boston; \$752.00 from the Woman's Baptist Home Mission Union of Connecticut; \$1,495.23 from the Woman's Baptist Home Mission Society of Michigan; and \$660.81 from the Women's Baptist Home Mission Society, Chicago.

EXPENDITURES.

Your Board have adhered very closely to the rule adopted two years ago, in limiting appropriations to the average of annual receipts during the three years preceding. In the reasonable expectation of increased resources from certain legacies, slight enlargement in urgent cases was deemed justifiable. The expenditures in general are as follows :

1. For missionaries' salaries, \$138,364.77.

2. For teachers' salaries, \$61,460.42.

3. For special educational purposes, \$40,359.95.

4. In gifts for church edifice work, \$32,737.37.

5. For expenses of administration at the rooms, \$16,237.16.

6. For collecting and supervising agencies, \$18,800.17.

For detailed statement concerning these and minor expenditures see Treasurer's report. There has been no material change in the expenses of administration and collection, which are about six per cent. of the year's receipts.

THE COBURN LEGACY.

The will of Ex-Gov. Abner Coburn, of Skowhegan, Maine, contained the following:

"Fifth. 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 the Wayland Seminary.

"Sixth. I give and bequeath to the Wayland Seminary at Washington City, 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."

Gov. Coburn died January 1, 1885. His will was probated February 3, 1885. Certain heirs contested it. The case was before the courts three times. The decisions fully sustained the will. Hon. Percival Bonney represented the Society in the case. In March and June 1887, the \$50,000 to Wayland Seminary were paid to the Society, which holds the title to the property and has the general management of the Institution. Of this amount \$22,000 were used for the purchase of additional land with a house for the President's residence, and for the needed enlargement of the chapel. The remaining \$28,000 were set apart as a permanent endowment fund, the income only to be used for the maintenance of the Institution.

In April, 1888, the executors paid to the Society \$188,000, leaving a balance of \$12,000 of the principal and \$8,000 accrued interest to be paid within a few months. From this single source, therefore, the Society will have received \$258,000. This munificent bequest is the largest ever received by the Society and comes at a most opportune time in its history.

The proper disposition of this amount has received the careful consideration of the Board. The \$50,000 to Wayland Seminary has been used as stated. Of the remainder, \$13,000 were required to meet the year's deficit. The \$100,000 "in aid of Freedmen's schools" has been applied as follows: For apparatus, and for new buildings and properties, \$50,000; toward the payment of present

salaries of teachers, \$8,000 per year for three years; and for the necessary increase of teaching force and the employment of a Superintendent of Education, \$8,666 per year for three years, making \$50,000 for these purposes. By the application of \$8,000 to existing salaries of teachers, the general treasury, being relieved to this extent, may add an equal amount to its Western mission work.

It was hoped that the nearly \$100,000 for general purposes might be applied to the enlargement of the Society's missionary operations at the rate of about \$30,000 per year for three years; but, if in the coming year, as in the past two years, there is to be a deficit of \$30,000 or \$40,000, as the work now stands, it is a very serious question with your Board whether much larger appropriations can safely be made. If the impression shall prevail that the reception of this legacy relieves individuals and churches from giving as liberally as heretofore—and such has been the experience of other organizations in similar cases—then it will be very clear that this will be needed as a reserve fund, and that the enlargement in mission work will be limited chiefly to the \$8,000 liberated from the educational work as stated above.

The constituency of the Society ought to say to your Board: We will enlarge our offerings the coming year so that there shall be no deficit; we will maintain the work in its present proportions; use the money from the Coburn legacy for new work the next three years! Will they do it? In view of previous experiences, remembering the inefficiency of resolutions passed at the Anniversaries concerning enlarged offerings, your Board feel justified in moving cautiously in making a fixed and final disposition of this amount, and beg the indulgence of the Society in this matter; at the same time giving assurance that if contributions are increased beyond the present amounts, judicious application of this sum will be made for new work in the West as also among the foreign populations, the Indians, the colored people, the Chinese, and in Mexico. Emphasis, however, will be laid upon the Western work.

INSUFFICIENT RESOURCES.

The simple truth is, that the Society's resources are utterly insufficient for the proper prosecution of its great enterprises. Its aggregate receipts for the past year, as for preceding years, are no correct indication of the amount available for salaries of missionaries and teachers. In the aggregate receipts are included funds designated for Church Edifice work, school properties and buildings, income from conditional funds that must go to the donors of these funds during their lives, etc. Though the receipts for the year ending April, 1887, were over half a million dollars, less than \$200,000 were expended for missionaries' and teachers' salaries. The average receipts for three years, applicable to these purposes, clearly shows that \$190,000 is about the limit of appropriations that can safely be made.

If there happens to be a falling off in legacies, or if a few large givers, by designating their offerings to special objects, contribute little or nothing to the general purposes of the Society, a deficiency of \$30,000 to \$45,000 is likely to occur, as the history of the past two years shows, unless averted by timely legacies of unusual amounts. In short, an examination of the Society's receipts from church and individual contributions for the general work shows that these fall from \$50,000 to \$90,000 short of meeting the Society's annual obligations at the present scale of operations. The past year's receipts from these sources were \$145,603.64, or about \$60,000 less than its current expenses.

The mortifying fact continually confronts us that the three other leading denominations in the United States are expending each, in mission work in the West, from two to three times as much as we are expending, while for the colored people their expenditures are also very much larger. When it comes to Church Edifice work, the disparity is equally great.

The most distressing and even agonizing appeals come from our general missionaries and superintendents of missions for additional assistance to occupy new fields. They see opportunities slipping away from us forever.

They see communities, in which Baptists are more numerous than any other denomination, taken possession of by others; and where we might and should have had a controlling influence, a Baptist church is unknown, and the disheartened members, in despair, drift into Pedobaptist organizations. If the Baptist churches in the East were to labor to build up Pedobaptist churches in many portions of the West, they could not do it much more effectually than by this process of withholding proper offerings, thus preventing the Society from sending forth missionaries to organize and care for churches, and leaving scattered Baptists to become identified with other organizations, or to be lost entirely as religious forces in the communities where they live.

The problem of problems in our work is, how to increase the interest, develop the sense of responsibility, and secure adequate offerings for the work? The Baptists of America are doing only half what they ought to do through the American Baptist Home Mission Society for the evangelization of this continent.

CHRISTIAN BENEFICENCE.

The reports of District Secretaries show that faithful work has been done in their respective districts. A large amount of home mission literature has been distributed, and much effective correspondence has been done, both by them and by those in immediate charge of the Society's affairs at the rooms in New York.

The vacancy caused by the death of Dr. Marston, of the Southwestern District, has not been filled. But that district has not been wholly neglected. The Board recalled Rev. Dwight Spencer, last fall, to devote several months in presenting the Society's claims to the churches in Iowa and Missouri. In Missouri, as in Iowa, he has been well received as the Society's representative. There appears to be a growing feeling among Missouri Baptists that the Society has special and pre-eminent claims upon their benevolence, because of its sole attention to the religious needs of the many thousands who have gone from this, as well as from other States, into

the great mission fields of the newer West. Unquestionably, on this account, as well as on account of the commercial relations of Missouri with the farther West, the Baptists of this State have peculiar responsibility in the matter of assisting the Society to prosecute its work in the regions beyond.

In several western missionary States, pursuant to recommendations by their respective State conventions, churches have made separate contributions to the general work of the Society. This is as it should be.

In the South, new measures have been adopted to bring the Colored Baptists into closer relations with the Society, as contributors in common with others, to its general Treasury. In June, 1887, the Board appointed Rev. W. J. Simmons, D.D., District Secretary for the Southern States. Dr. Simmons for several years had been at the head of the school in Louisville, known now as "The State University," and which has been assisted by the Society. He entered upon his service in July. The appointment has been received with much favor, generally, by the Colored Baptists of the South, who are coming to recognize the Society, not only as the channel through which they may receive blessings, but the channel through which they may communicate blessings to others. It is believed that the time has come when they should be made to feel their duty, not merely toward those of their own color and condition, but as American citizens toward all men of whatever race, who on this Continent need the Gospel. In short, in all that pertains to the evangelization of this Continent, they should bear a part. So shall the narrowness of race feeling be swallowed up in broader and more generous emotions; so shall the self-respect of the colored man be raised, when he is asked and expected to bear some part in these high and holy home mission enterprises; and so shall the coming of the day be hastened, when he will regard himself less and less as a member of a race, but more and more as an American citizen and an American Christian, whose sympathies and benevolent activities shall be as broad as those of any other people on this Continent.

In several States, as reported by Dr. Simmons, "Home Mission Day" has been appointed, and a good beginning made. Large results are not expected at once, but better things as organization is perfected and information disseminated among the people.

NEW ENGLAND DISTRICT.

REV. A. P. MASON, D.D., BOSTON; DISTRICT SECRETARY.

The fiscal year now closed shows some improvement in Home Mission interest in New England. More churches have contributed to the cause than in either of the three preceding years. Some small churches, especially in Maine, New Hampshire and Vermont, that are not reported as contributing, have nevertheless contributed, but their contributions have been added to the collections of the sisters, and have gone to the treasury of the Women's Society.

In New England there are 938 churches, with a resident membership of about 100,000. A large number of churches in our rural districts, once strong and flourishing, have been so depleted by emigration to the West and removals to large towns and cities that they are now left desolate, or maintain a mere nominal existence. Instead of being contributing churches, they must receive contributions or become extinct. This fact explains why so large a number of churches in New England are non-contributing.

The amount received in contributions and legacies from this field during the past year is \$267,392.44. Of this sum \$213,304.11 comes from the munificent legacy of ex-Gov. Abner Coburn, of Maine.

In my work on this field I have traveled during the year 10,000 miles, delivered 61 sermons and addresses, attended 25 Associations and conventions. I have paid for traveling expenses \$243.23, postage \$36.10, and for stationery \$11.36. I have written 1,200 official letters, distributed 16,000 leaflets, circulars, ANNUAL REPORTS and *Home Mission Monthlies*.

NEW YORK AND NORTHERN NEW JERSEY DISTRICT.

REV. C. P. SHELDON, D.D., TROY, DISTRICT SECRETARY.

The past year has developed no particular change on my field in regard to our great Home Mission work. It is but just to say, that there has been and is a growing conviction of the extent and importance of this work, and of its especial claims upon all American Christians

and patriots. It is more intelligently understood and appreciated.

In accordance with a suggestion at the last anniversary as to the work of District Secretaries, I have not made it a leading object during the year to personally visit and address churches and take contributions, but rather have endeavored to interest and work through the pastors, and to reach personally and much more widely the individual members of the churches. Thus my correspondence has been largely extended and I have put myself in communication with a greatly increasing number of the friends of our work. I have sent out in large quantities facts and information in regard to Home Missions, thus furnishing pastors and people with the means of a just and needed knowledge of our work.

Nearly all the churches in my field that can at all be called self-supporting may be considered as contributors to our treasury and work, and with a good degree of regularity. In portions of the field, especially outside of the cities and larger villages, members of the churches are decreasing in strength and ability to aid in missionary work.

About the same number of churches gave contributions last year as in the immediately previous year—in all as near as I can estimate 485. The contributions from the larger and stronger churches have been on the increase rather than otherwise. The total amount of contributions from the field may be less than last year—not because of any decrease of interest in the cause of Home missions—but because of the absence of large individual contributions which in that year were paid toward the removal of the debt of the Society, or for designated objects.

The receipts in donations and legacies during the year were as follows: New York, \$47,848.16; Northern New Jersey, \$23,239.32; total, \$71,077.48.

In prosecuting the work of the year I have paid for traveling expenses \$209.36; for postage, \$91.45; for stationery, \$25.61; total \$326.42. I have attended 64 Associations and public meetings; delivered 40 sermons and addresses; written 561 official letters, besides numerous postal cards; sent out many many thousands of Home Mission circulars and leaflets; and circulated large numbers of the *Home Mission Monthly* and the Annual Report of the Society. I have worked in the best way I knew and could, for a coming and permanent harvest.

ATLANTIC DISTRICT: PENN'A, SO. NEW JERSEY, DELAWARE, MARYLAND, AND DISTRICT OF COLUMBIA.

REV. E. B. PALMER, D.D., PHIL'A; DISTRICT SECRETARY.

Every part of the field has been visited personally by the District Secretary. It is impossible to reach all associations owing to the dates of their sessions and the wide distances that separate the places of meeting. We were able to attend eighteen out of twenty-five, in person, and definitely arranged for the Society to be efficiently represented by some pastor in cases when we could not be present. Aside from the State Meetings of Pennsylvania and New Jersey, we visited by invitation the West Virginia State Convention at Parkersburg. If the impression left by the guest was anything like as refreshing as the hospitality enjoyed, some good must certainly have been done.

We also attended the Evangelical Alliance Meeting at Washington, in December. About 12,000 circulars have been distributed and a constant effort made to increase the circulation of the *Home Mission Monthly* with gratifying results. The *Monthly* by the freshness and ability with which it is edited is justly winning a wider appreciation.

The Secretary has travelled 10,000 miles, delivered 98 sermons and addresses, and been in correspondence with all parts of the field.

The aggregate of contributions for this Department are \$25,295.57. Have paid for traveling expenses \$282.81; postage \$38.15; printing, \$22.30; stationery, \$17.33; office and furniture, \$23.85.

Of the 600 churches in Pennsylvania, 361 have less than one hundred each in membership. While there is a prevailing disposition to consider the claims of the Society among the churches, many of them contribute generously for their ability. From many the offerings must necessarily be small. We wish it could be said of more of them as Paul wrote of the churches of Macedonia—"Their deep poverty abounded unto the riches of their liberality." There has been some increase of contributing churches over the previous year.

It is manifestly true, however, if we exclude the Southern States, that the denomination is not keeping pace with the development of the country. The want of interest sometimes shown by pastors and churches arises from a want of appreciation of the opportunity God has given us, and the responsibility he has imposed.

Opportunity passes away, but responsibility forever remains to confront him who has been un-
 mindful of it.

America, from its discovery to the present hour, has been conspicuous in the development of two grand ideas, civil liberty for the State, spiritual liberty for the Church. The mighty incoming from all lands, with the numerous elements hostile to these two great principles, makes it a serious question whether they can be perpetuated among us, and through us to the world. If they are, all who have named the name of Christ must be on the alert to secure for the future what God has made dependent on the present. Two things are most devoutly to be desired, such a consecration by our church membership as will put to service the vast resources at their disposal, and a large and intelligent trust in the unfailing leadership of King Immanuel.

LAKE DISTRICT: OHIO, MICHIGAN, AND INDIANA.

REV. EDW. ELLIS, DETROIT, DISTRICT SECRETARY.

The receipts for the year have aggregated \$21,591.93.

The three States have contributed as follows:

Ohio, \$8,465.51; Churches contributing, 109; Sunday-schools 23; Mission Circles, 11; Associations taking annual collections, 5; Personal gifts and bequests, 36.

Michigan, \$10,584.98. Churches contributing, 115; Sunday-schools, 37; Mission Bands, 4; Associational Collection, 1; Personal gifts and bequests, 34.

Indiana, \$2,539.47. Churches contributing, 103; Sunday-schools, 8; Mission Bands, 2; Associational Collections, 3; Personal gifts and bequests, 8.

I have traveled 16,614 miles; preached 67 sermons, delivered 46 addresses, attended 28 Associations and 3 State Conventions, also the Anniversaries.

Have paid for traveling expenses, \$394.37; for postage, \$39.99; for printing and stationery, \$37.25. Total, \$471.61.

My experience among the churches, Associations, and Conventions during the year has been most agreeable. As the representative of the Society I have received every consideration and kindness that could be desired. I humbly trust that the cause has been profitably served. At present I do not see the advancement made that I expected. The aggregate receipts of the year will compare very favorably with those of preceding years.

Still we cannot report any general revival in the interest of Home Mission. But we see good signs. So we thank God and take courage.

Our denominational papers in the district are always kind and prompt to advocate our cause.

The members of the special Board of Home Missions in Michigan have individually rendered us very valuable service. A similar Board has been organized in Indiana of those deeply interested in the work.

This Board consists of a member from each Association in the State, whom I had the honor to name to the Convention for appointment. I shall doubtless receive much assistance from this Board. We shall make a determined effort to reach all the churches; trusting that the future will be much more fruitful than the past, and that the people of my district will not be behind those in other parts in their appreciation of the times and the responsibilities which the times impose upon American Baptists as well as our incomparable opportunity.

WEST VIRGINIA.

West Virginia, which formerly was included in the district embracing Pennsylvania, has received separate attention, both in respect to collections for the Society's general work and as a rapidly developing missionary field requiring the Society's aid. The development of its mining interests and the construction of new railroads has led to the upbuilding and development of new towns where mission work is as indispensable as in the West. The relations between the Baptists of this State and the Society are very cordial, becoming more intimate each year. Their interest in the Society's extensive work is shown by their increasing contributions to it.

Rev. W. E. Powell, the General Missionary and representative of the Society in the State presents the following report:

As late as 1880, not more than a dozen churches in West Virginia contributed regularly for the work of the American Baptist Home Mission Society, while in 1888 fully two hundred churches gave for this work; and each year there is a growing interest among West Virginia Baptists for the Society and its magnificent work.

During the last year the Society has had four missionaries in this State, at a cost of \$1,150; has aided two churches by gifts of \$300 to

build church edifices, and assisted four others by loans.

As a mission field, West Virginia is at this time in pressing need of a much larger force of active and intelligent missionaries. Population is increasing rapidly, railroads are being built in many parts of the State. New towns are springing up, and it is impossible for the State Mission Board of the Baptist General Association to occupy the many important places.

Increased assistance from the Society is greatly needed and solicited. What has been done has been highly prized by our people, and yet the Macedonian cry comes up from many parts of the State to the Society, "Come over and help us."

SOUTHERN DISTRICT.

REV. W. J. SIMMONS, D.D., LOUISVILLE, KY.,
DISTRICT SECRETARY.

I take great pleasure in making this my first report. My appointment dated July 1, 1887. As soon thereafter as my engagements with the "State University" would permit, I took an extended trip through the States of Tennessee, Alabama, Louisiana, Texas, Mississippi, Georgia, Florida, North Carolina, South Carolina, visiting many State conventions, churches and schools, preaching, lecturing, and scattering pamphlets everywhere. It is a source of gratification to me that I can report that everywhere I was received with the most flattering attention and resolutions of the most complimentary nature, concerning both the Society and myself. The thanks of the brethren were especially marked for past favors, and for the Society's recognition in my appointment, I insert here the resolutions offered by Rev. A. R. Griggs, and passed by the State Convention of Texas, which is a fair sample of those adopted elsewhere:

Whereas, The American Baptist Home Mission Society is an organization that has for its motto, "North America for Christ," has done and is doing a great missionary and educational work throughout the country, regardless of race or color; and

Whereas, This Society has spent more than a million and a half dollars (\$1,500,000) on the colored people of America during the last twenty-five years, while we were not financially able to help ourselves; and

Whereas, We are now growing stronger financially, and are able to join in with them in this missionary and educational work; and

Whereas, The Society has appointed Dr. William J. Simmons, President of the Kentucky University, a man of our own race, as District Secretary of the

Society for the Southern States, and is now among us, presenting the Society in an able and acceptable manner to this body; therefore be it

Resolved, First, that we tender a vote of thanks to the Society for past aid toward our people; second, that we hail with joy and highly approve the appointment of Dr. Simmons as District Secretary for the South.

I submit here a table showing on my field the number of churches, ministers, church members, and such States as have adopted "Home Mission Days." My district is the "Southern States," formerly known as "slave States," a large field, with thousands of churches, untrained in the work of the Home Mission Society.

It will be found, by consulting the dates, that some of the States are just taking collections. But little money has yet been received in my office, nor do I expect much until the organization is complete, thorough information disseminated, and an enthusiasm created. The total received is \$319.91.

States.	No. of Churches.	No. of Ministers.	No. of Ch. Members.	Home Mission Day.
Washington, D. C.	12	15	5,709	Not yet adopted.
Maryland.....	27	12	6,026	" "
West Virginia.....	40	18	2,050	" "
Florida.....	212	150	30,000	" "
Missouri.....	237	137	17,097	" "
Tennessee.....	320	193	35,714	" "
Kentucky.....	444	104	66,030	March 11.
Arkansas.....	572	432	46,000	May 6.
South Carolina.....	688	359	100,286	Not yet adopted.
Louisiana.....	660	505	70,657	March 25.
Alabama.....	798	495	101,798	March 2.
Texas.....	883	722	69,950	April 8.
Virginia.....	931	673	187,119	Not yet adopted
North Carolina.....	991	480	106,977	April 15.
Georgia.....	1,314	870	159,670	Not yet adopted.
Mississippi.....	1,537	911	114,756	December 2, 1887.
Total.....	9,566	6,142	1,119,839	

Those States not having "Home Mission Days" will no doubt have them as soon as I can visit their State bodies. Many of them had met when I was appointed in July. I am

confident that the contemplated thorough organization of each of the States with General Missionaries will do a grand work for the future. Knowledge and system will certainly produce the desired results. I took a trip to the Baptist Theological Seminaries at Newton, Mass., Rochester, N. Y., Hamilton, N. Y., Crozer, Upland, Pa., and addressed them upon the "Southern field," a service which, I trust, will bear fruit. While doing this I preached in several churches, and addressed the Ministers' Meetings in New York and Boston, speaking at Tremont Temple in Boston also. I have done much in the meanwhile to bring my field up to the full measure of duty, and I certainly do "love the brethren." My life has been full of joy, and God has blessed my preaching and my lecturing.

I do not travel more because my field yields such small collections that I shall abide my time. The distances are so long to leading cities, and the railroad rates so high in the South, that I prefer to reach large bodies and urge pastors to do the work. I do not want to begin having them think I am to come after the collections, but that they ought to send their offerings for our work.

The following is a general summary of my work for three-fourths of the year, to April 1, 1888 :

Weeks of service, 39; sermons preached, 96; addresses delivered, 125; State and National Conventions visited, 12; miles traveled, 10,774; separate pieces of mail sent out, 4,330; other institutions visited, 5.

My expenses have been as follows: Traveling expenses, \$411.11; postage, \$45.57, stationery, printing, etc., \$76.25. Total, \$532.93.

II.—MISSIONS.

EXTENT OF OUR WORK.

The Society's operations have been conducted during the past year in 45 States and Territories, also in Ontario, Manitoba, British Columbia, Alaska, and in three States of the Mexican Republic. The whole number of laborers supported, wholly or in part, has been 743, being 65 more than last year.

They have been distributed as follows: In the Eastern States, 18; in the Middle and Central States, 33; in the Southern States, 148; in the Western States and Territories, 514; in the Canadian Dominion, 5; in Mex-

ico, 22; and in Alaska, 3. French missionaries have wrought in 6 States; Scandinavian missionaries in 16 States and Territories; German missionaries in 18 States and Territories, Ontario and Manitoba.

Among the foreign population there have been 161 laborers; among the colored people, the Indians, and Mexicans, including teachers, 217; and among Americans, 355.

Sixty new mission stations have been taken up the past year. A large proportion of these are in co-operating States. Two of these are among the Indians, one among the Chinese, two among the colored people, nine among the foreign populations, two among the Mexicans, the rest among the American population.

The Society aids in the maintenance of 18 established schools for the colored people, the Indians, the Mexicans. There are several day schools among the Chinese, also one in Utah and three in Mexico, the means for whose support come from the New England Woman's Home Mission Society.

The Missionaries have represented thirteen nationalities or peoples, viz.: Americans, Germans, French, Swedes, Danes, Norwegians, Indians, Negroes, Chinese, Mexicans, Bohemians, Poles, Welsh.

The particular distribution of these laborers is as follows:

Maine	1	Ill.	25
Mass.	10	Wis.	52
R. I.	1	Minn.	55
Conn.	6	Iowa.	42
N. Y.	10	Mo.	3
N. J.	2	Neb.	40
Pa.	5	Ind. Ter.	37
Del.	2	Kan.	59
D. C.	10	Dak.	63
Va.	12	Mont.	9
W. Va.	3	Wy.	2
Ky.	15	Colo.	22
Tenn.	15	N. Mex.	4
N. C.	16	Ariz.	5
S. C.	10	Utah.	5
Ga.	23	Nev.	2
Fla.	8	Idaho.	7
Ala.	12	Cal.	35
Miss.	9	Ore.	27
La.	2	Wash.	17
Ark.	4	Alaska.	3
Tex.	12	Ont., Can.	2
Ohio.	2	Manitoba.	1
Mich.	7	B. C.	2
Ind.	2	Mex.	22

RESULTS OF THE YEAR'S WORK.

Number of Laborers.....	743
Weeks of Labor.....	24,715
Churches and Out-Stations Supplied.....	1,594
Sermons Preached.....	54,433
Prayer-Meetings Held.....	33,876
Religious Visits Made.....	147,172
Bibles and Testaments Distributed.....	6,430
Pages of Tracts Distributed.....	571,987
Received by Baptism.....	2,886
Received by Letter and Experience.....	3,408
Total Church Membership.....	30,974
Churches Organized.....	137
Sunday-schools under care of Missionaries.....	734
Attendance at Sunday-schools.....	47,410
Benevolent Contributions Reported.....	\$29,025 00

RESULTS OF FIFTY-SIX YEARS.

Number of Commissions to Missionaries and Teachers.....	12,522
Weeks of Service Reported.....	441,336
*Sermons Preached.....	1,092,591
*Prayer-Meetings Attended.....	603,852
*Religious Visits to Families or Individuals.....	2,724,650
Persons Baptized.....	106,100
Churches Organized.....	3,682

*During last forty-seven years.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY. FROM 1871 TO 1888, INCLUSIVE.

YEAR.	† Total No. Missionaries and Teachers.	Among Americans.	Among Germans.	Among Scandinavians.	Among French.	Among Mexicans.	Among Indians.	Among Freedmen †	Among Chinese.	Number.	Teachers.	Scholars.	Ch. Edifices Erected.
1871...	352	140	25	15	4	3	10	72	3	7	20	811	31
1872...	434	265	20	6	6	4	7	68	4	7	19	831	38
1873...	435	280	20	9	6	4	8	68	4	7	25	695	36
1874...	330	220	28	0	8	1	6	21	7	7	21	690	27
*1875...	334	210	40	12	6	1	6	20	4	7	26	705	28
1876...	280	158	54	10	6	1	11	17	4	7	31	828	18
1877...	220	100	57	10	6	1	13	15	7	7	11	871	13
1878...	215	108	37	11	4	1	10	10	1	8	16	1,066	24
1879...	216	115	35	15	4	1	11	15	1	8	14	1,041	10
1880...	215	118	36	18	4	1	12	11	2	8	18	1,101	6
1881...	235	120	40	15	4	1	10	21	3	11	22	1,191	16
1882...	322	200	46	30	6	3	12	21	3	11	37	1,649	16
1883...	332	203	46	41	6	3	12	21	2	14	572	2,576	97
1884...	630	339	57	40	6	4	15	83	2	17	612	3,000	106
1885...	636	352	57	53	6	4	14	82	2	17	626	3,090	113
1886...	625	350	65	52	10	9	14	71	1	17	148	3,188	113
1887...	609	319	72	69	10	10	14	37	2	17	178	3,336	68
1888...	671	355	76	64	11	12	13	17	3	18	155	3,667	88
1888...	733	355	68	74	15	14	18	20	4	18	165	3,667	88

* 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 act that students were no longer commissioned as teachers and missionaries during their summer vacations.

§ Including about ten teachers of Government day schools in Indian Territory.

|| Not reported.
Also in 1888: Among Poles, 1; Among Bohemians, 1; Among Welsh, 1.

GENERAL OBSERVATIONS.

The great stress in Home Missions is undiminished. Indeed, it may be said to be greater now than during the two or three preceding years. More miles of railroad were built last year than the years before. Vast agricultural and mineral regions have been opened thereby to settlement in Dakota, Montana, Wyoming, Nebraska, Kansas, Colorado, Arizona, Washington Territory and Idaho. Immigration into Southern California, Western Kansas, Colorado, Nebraska, Washington Territory and portions of Oregon have been almost phenomenal. Many Western cities have had unprecedented growth. The opening of the Sioux Reservation, the penetration by railroads of the Black Hills and Wyoming Territory, the construction of a new road through the Indian Territory, as well as projected enterprises in the far Northwest, are to make yet greater demands on the Society the coming year.

Foreign immigration, after two years' abatement, has increased in volume, and again within a year exceeded half a million. The most careful calculations show that in the decade ending with 1880 seventeen million souls will have been added to the population of the United States.

There is no other nation on the globe that has such Home Mission problems as those which confront us. Mexico, with its ten millions, awaits the coming of a score of laborers to reinforce the small band who are working heroically and successfully there.

The activity of Roman Catholicism among the foreign population, their appointment of a special secretary for missions among the Indians and the colored people; the continual influx of Mormons in consequence of the almost incredible missionary activity of Mor-

monism; the fresh efforts made by Chinese paganism to retain its hold upon its adherents on the Pacific coast; the much larger expenditure of means and effort on the part of other demoninations in the work of Home Missions, are a challenge to American Baptists to give more liberally, to plan for larger undertakings, and in every direction to seize the unusual opportunities which Providence presents in this stirring time in which we live.

Missionary expenditures for the past five years have been as follows:

	1884.	1885.	1886.	1887.	1888.
Americans.....	\$93,981 67	\$102,598 68	\$84,479 76	\$79,972 17	\$84,879 20
Germans.....	12,012 85	16,133 68	15,602 42	15,203 76	13,360 94
Scandinavians.....	10,554 95	11,228 88	11,223 49	12,538 65	13,009 35
Colored P'ple	5,301 30	6,530 44	3,875 90	4,401 84	4,520 74
French.....	4,059 38	5,835 24	4,576 28	4,566 81	4,650 69
Indians.....	2,769 50	3,010 42	1,833 06	2,678 81	3,856 45
Mexicans.....	3,279 83	5,906 49	8,385 11	8,156 15	10,015 79
Chinese.....	475 00	3,197 90	2,679 19	3,158 60	3,873 02
Welsh.....	25 00	75 00			133 33
Bohemians.....					66 66
Poles.....					
	\$133,056 48	\$154,446 37	\$133,155 27	\$130,666 79	\$138,364 77

WESTERN MISSIONS.

The proportions of our operations in the West are about the same as last year. The low prices for products, failure of crops and losses of stock, financially crippled some sections, so that churches therein have not come to self-support as soon as was hoped. Nevertheless, a number have become independent of the Society, and others have required smaller appropriations, so that about sixty new stations have been occupied the past

year. Pioneer and itinerant missionaries have been engaged, as usual, in the newer settlements.

The unusually severe winter in portions of our mission territory seriously interfered with special as well as regular religious services, so that the reported additions to churches are slightly less than last year.

Harmonious relations have existed between the Society and co-operating State Conventions. The Rocky Mountain Baptist Union including Colorado as the major part of its territory, now co-operates with the Society, and Rev. Robert Cameron has taken charge of the work as General Missionary.

In the other States and Territories, the General or State Missionaries are as follows:

Rev. D. E. Halteman, D.D., for Wisconsin; Rev. J. Sunderland for Minnesota; Rev. G. W. Huntley for Northern Dakota; Rev. N. B. Rairden for Iowa; Rev. J. J. Keeler for Nebraska; Rev. D. D. Proper for Kansas; Rev. Dwight Spencer for Utah, Idaho, and Montana; Rev. A. B. Banks for the Puget Sound region; Rev. G. J. Burchett, D.D., for Oregon; Rev. J. H. Teale for Eastern Washington Territory; Rev. W. H. Latourette for California and Western Nevada. For Southern Dakota, which has suffered for lack of such a supervising and directing agency, Rev. T. M. Shanafelt, D.D., late of Michigan, has just been appointed.

The division of the mission district, of which Dr. Haigh for years has been superintendent, has been attended with good results. Dr. Woods has devoted careful attention both to the general organization as well as to many important details of the work in his large district.

The particulars concerning Western missions will be found in the following reports of superintendents and general missionaries, the latter not reporting separately in States covered by reports of general superintendents.

THE WESTERN DISTRICT: ILLINOIS, WISCONSIN, IOWA, MINNESOTA, NORTH DAKOTA.
 REV. WILLIAM M. HAIGH, D.D., CHICAGO, SUPERINTENDENT OF MISSIONS, AND DISTRICT SECRETARY.

The division in the Western District foreshadowed in the last report was effected as pro-

posed, and on June 1, 1887 the new Secretary entered on his duties. In the transference of such widely extended interests time was needed, so that the full relief of the change was not felt until well into the fall. The wisdom of the change is already vindicated. In the territory of the district as now constituted, the same methods have substantially been continued, and the results have been all that could be expected for the facilities enjoyed.

In Minnesota a noble year's work is reported. Forty-nine missionaries were under appointment, serving 57 churches and 61 outstations. These are in 38 counties and 20 county seats. They raised on their fields for all purposes \$64,981.16, of which \$3,751.24 was for benevolent objects. Deducting \$15,000 of this large amount as coming from other sources than the fields themselves, it still leaves \$49,981.16, or \$16,025.65 in advance of last year. This large showing is due to the vigorous prosecution of the plans for church erection referred to in the last report. In all sixteen houses of worship, with a seating capacity of fully 5,000 have been in course of erection. Old debts also have been paid; a number of houses have been repaired and improved and three parsonages have been secured. The aid of the Church Edifice Fund to the extent of \$2,900 has done great service, and is warmly appreciated. Toward this fund the State is arranging to contribute in a regular way through a plan of co-operation with our Board. This is regarded as a great improvement over the promiscuous giving which has been common for years. The receipts for the missionary work have been \$8,544.47 against \$8,170.15 last year.

A good deal of prominence has been given by brethren and churches in the State to the importance of systematic beneficence, and at the last Convention a very thorough plan was reported and recommended to the churches for adoption. A number have already adopted it, and its operations will be earnestly watched both in and out of the State. The adoption of this plan has interfered somewhat with the contributions for the general work, but it is strongly hoped that when fairly in motion, the result will be a large increase in the amount contributed. When the reports are all in, the receipts for this work will appear about the same as last year.

In Iowa we had thirty missionaries under appointment, serving sixty-three churches and outstations. These churches raised on their fields,

for all purposes \$23,531.84, of which \$5,202.90 was for various benevolent objects. The receipts of the Convention were \$5,914.16; quite an increase over the previous year. The failing health of the General Missionary, which resulted afterwards in his lamented death, necessarily crippled the work for some months, but in spite of great discouragements, the prospect has gradually brightened until now, when many hopeful features present themselves. One of the best of these is the increasing interest taken in the work by the lay brethren of the State, who are disposed to plan and do greater things than before. There has also been added a goodly number to the band of earnest pastors, thus filling a deeply felt want of this State.

Iowa was the first Western State to volunteer a separate collection for the general work of the Society, and through all her own embarrassments she has been steadfast to this purpose. Rev. Dwight Spencer has spent the winter in Iowa and Missouri presenting the work of the Society with acceptability in both States. The receipts, though not fully reported yet, are over \$2,000.

In Wisconsin the spirit of activity and aggression referred to in the last report has been maintained and increased. The number of missionaries now employed is more than double that of four years ago. For the past year forty-eight have been in commission, occupying fifty-eight churches and thirty-three outstations. These churches raised for all purposes \$30,842.99, of which \$1,721.57 was for benevolent objects. The total receipts for missionary work were \$5,706.38, to which must be added \$828.69 contributed for church building, making the entire receipts of the Convention \$6,635.07. Contributions to a limited extent have also come in designated for the general work of the Society.

Wisconsin is entering on a new era which calls for large wisdom and devotion on the part of her churches. The rapidity with which her northern Territory is being occupied, and studded with new towns and growing cities, calls for enlarged measures for meeting her pressing necessities. In this the fiftieth year since the beginning of our work in this State, the Convention is planning an advance that may in some measure meet the present emergency. An "open door" is set for the willing-hearted to enter, and her whole future is largely to be determined by the attitude she now assumes.

In North Dakota the year has been one of

trial and difficulty, arising not merely from things common to all new regions, but also from the extensive failure of crops the past season, and the severity of the winter just closing. An unusual tendency to change and removals, both by the membership and the ministry, has been unfavorable to healthy growth; and yet the year has brought many encouragements. Twenty-two missionaries in all have been receiving aid from our Board. There are 44 churches, with a total membership of 1241. Twenty-three Sabbath schools are reported, with a total attendance of 1,335, besides a large number of schools which for lack of suitable accommodations are necessarily union schools. The additions to the membership have been 25 per cent., the fruit of many precious revivals; but the removals have brought the net gain down to 15 per cent. There are 20 houses of worship and several are approaching completion. The churches have contributed for benevolent objects \$922.09, an increase of \$379.52 over last year. The work among the Roumanians and Germans is being pushed and extended.

Illinois: It is a little more than six years since Illinois began to contribute directly to our treasury, and during that time the southern half of the State has been attached to the Southwestern District. By the lamented death last fall of Dr. S. W. Marston, the District Secretary, it became necessary temporarily to bring the whole State into this District, although the Southern part can only be worked from Chicago with great difficulty and uncertain results. The receipts thus far have been \$9,219.52, not including sums sent directly to New York. This is quite encouraging when we consider the lateness of the day in which the Society's work has had independent presentation. Had the system now pursued in our new States been adopted years ago in Illinois, the results would have been much greater.

At the time that the General Association assumed an independent position, it was arranged at their request that the Society should care for the foreign populations in the State. The work is prosecuted with all the force that our limited resources will allow. We have had 12 Germans, 9 Scandinavians, 1 Bohemian, 1 Welsh, 1 Colored, and the work has been full of encouragement. In Chicago and vicinity we have had 10 missionaries, and the results have been greater than ever before. There has been added to the property controlled by these foreign speaking churches not less than \$25,000 worth

of improvements. Extensive revivals have been enjoyed by them, and numerous additions have been made to the membership. One of the most interesting incidents of the year has been the founding of a mission among the Bohemians, the first of our denomination in this country. A native Bohemian who has been at work among the German brethren has been constrained to give himself to the service of his own countrymen, and already an interesting mission is in progress, including a Sabbath school of about 100 and an Industrial school of 40. Twelve have already been baptized, and there is some prospect of securing for the mission a permanent home.

Recent events have concentrated public attention upon the importance of evangelizing our large cities. These are not only the centres of population, of commerce and of power, but they are seen to be now the storm centres of the republic, the determinate forces in the national life. Christianity must conquer and hold them if she is to be regnant in the land. It is gratifying to report increased activity in devising and carrying out measures for the evangelizing of the large cities in this district. In Chicago, Minneapolis, St. Paul, Duluth, Milwaukee, Des Moines, etc., our people are stirring up themselves to occupy these places of power. Christians of other names too are realizing as never before the call of God in this direction; and for some years to come, the first missionary duty of our people is to see that our interests in these large centres are strengthened and extended. The Society may well lead our hosts in this direction.

CENTRAL WESTERN DISTRICT.

NEBRASKA, KANSAS, COLORADO, WYOMING, SOUTHERN DAKOTA, NEW MEXICO: REV. H. C. WOODS, D.D., LINCOLN, NEB., SUPER-INTENDENT OF MISSIONS.

This district covers an area of 557,800 square miles, in which are found all the varieties of soil and climate, of race and nationality. Its population is rapidly increasing and its marvelous resources are being discovered and developed as never before. The continent does not afford a wider, grander field for Christian activity. The work to be done is distinctively missionary and in its magnitude, almost appalling. Our religious force is represented approximately by 446 pastors, of whom 117 are missionaries of the Society, and 799 churches reporting a mem-

bership of 43,359. How to occupy so large a field with so small a force is the perplexing question. The methods pursued are those so wisely conceived and efficiently executed by Rev. Dr. Haigh while in charge of the work, so that his successor has not been obliged to resort to experiments. The endeavor has been made and with some degree of success, to bring the churches and State organizations into active co-operation with the Society in all departments of its work. The severity of the winter and the stringency of the times have seriously hindered, but in spite of these the year has been one of marked progress.

In Kansas 51 missionaries have served 60 churches and 65 out-stations, reporting 369 additions by baptism and 407 by letter and experience, and contributions, for all purposes, \$31,691.48, for benevolent objects, \$2,403.02. The contributions of the State to its mission work were \$5,811.27, a gain of \$2,458.77. The number of contributing churches has been increased by 100, or 62 per cent. Eighty-five new churches have been organized, 23 of them colored. Fifteen houses of worship have been erected. Plans of co-operation with the colored people have been adopted so that the 100 colored churches with their 5,000 members may be more efficiently organized. The pressing need of houses of Worship for the new churches has moved the Convention to enter into co-operation with the Society in this department of work, fifteen per cent. of its contributions being set apart to this object. Despite the substantial progress of the year the inadequacy of the means by which to meet the demands of the work in the State is almost disheartening. Western Kansas, an Empire in extent, has all the features of a frontier State, while the failure of crops has seriously crippled the churches in the older sections.

In Nebraska we have had 28 missionaries laboring with 36 churches and 28 out-stations. The receipts of the year for mission work were \$3,658.34, a gain of \$1,409.72 over the previous year. Six houses of worship have been dedicated and others are building. A plan of co-operation with the Society in Church Edifice Work has been adopted by which a per cent. of the collections will be set apart for that purpose. The churches are awakening to a new sense of privilege and responsibility as witnessed by enlarged contributions. A unity of purpose is manifest and a determination to attempt greater things for Christ. In Omaha, the chief city,

there has been great enlargement and the churches are organized for aggressive mission work. Altogether the outlook is very hopeful. But the needs of the field are far in advance of the resources. We have scarcely begun to occupy the newer portions of the State.

In Southern Dakota we had thirty missionaries under appointment for all or part of the year. They have done faithful service under great difficulties. The depression caused by the failure of crops in many sections has seriously affected our work. Having had no General Missionary, our cause has suffered beyond estimate for want of adequate oversight. We have lost ground that can never be regained. Our brethren in large numbers are "scattered abroad as sheep having no shepherd." Yet there have been gracious revivals, a few new churches have been organized, three houses of worship dedicated, and five others are building. The opening of the Sioux Reservation which will bring into market 12,000,000 acres of arable land is certain to insure a large immigration and calls for enlargement in mission work. One missionary has been sent to the Black Hills district but the demand for more is very urgent.

In Colorado the year has been marked by a decided advance along certain lines. The plan of co-operation now in force in the older States has been adopted with great heartiness and promises to give a new impetus to our work. The acceptance of the position of General Missionary by Rev. Robert Cameron, of Denver, meets a great necessity and means more efficient organization. In the City of Denver there has been a notable awakening of interest in City missions, as the result of which we now have seven churches and three missions and more in prospect. The agricultural development in Eastern Colorado and the mining operations in the mountain regions have built up many centers that urgently call for occupancy. There is great religious destitution. We have had sixteen missionaries under appointment.

In new Mexico, that land of darkness, we are "Holding forth the Word of life" at three points, Raton, Las Vegas and Albuquerque. These fields have all been occupied or rather reoccupied within six months, too recently to report progress.

In Wyoming Territory we have three churches, two pastors, one missionary. This Territory, among the latest to be developed, by its unequalled resources, in coal, oil, iron and precious metals as well as in agricultural

lands, is rapidly rising into prominence. The railroads for which it has so long waited are now building, and the present season is sure to see a very large accession to the population. This long-neglected field should be at once occupied.

At the close of a year's service as Superintendent of Missions, I am profoundly impressed with the fact that the \$25,000.00 which the Society has been able during the past year, to devote to the evangelization of this vast field, is shamefully, ruinously inadequate.

ROCKY MOUNTAIN DISTRICT.

REV. DWIGHT SPENCER, GENERAL MISSIONARY.

My field embraces Utah, Idaho, and Montana. Its area is 311,790 square miles, or seven times that of the State of New York. When I began work seven years ago, we had three churches in Montana, and three in Idaho, and one house of worship worth about \$1,000, in each of these two Territories. Our total membership was 79, and the three Sunday schools had an enrolled attendance of about 100. I am now able to report 26 churches, 13 missionary pastors, 934 members, 27 Sunday schools, 1,866 scholars, and 168 teachers. We have 14 church edifices costing \$74,875, to build which the Home Mission Society advanced \$33,350, and \$41,525 was raised on the field. I have spent considerable time in the East raising funds for Church Edifice Work, and for the general work of the Society, and have reported from time to time something over \$100,000.

The statistics for last year are as follows: *Utah*, 2 churches, 2 missionary pastors, 22 additions, and a total membership of 201. For current expenses and support of pastors there was raised on the field \$2,095, and the Home Mission Society contributed \$1,800. Three Sunday schools, 478 scholars, 32 teachers, and \$150 contributed.

Idaho, 12 churches, 5 missionary pastors, 57 additions; total membership, 292. Money raised on the field, \$2,409; contributed by Home Mission Society, \$2,000. Twelve Sunday schools, 716 scholars, 62 teachers; contributions, \$385.51.

Montana, 12 churches, 7 missionary pastors, 122 additions; total membership, 481. Money raised on the field, \$6,487.08; contributed by Home Mission Society, \$2,000. Twelve Sunday schools, 672 scholars, 74 teachers; contributions \$599.20.

Of the Idaho churches 3 have preaching all the time; 2, twice a month; 3, once a

month; and 4, no regular preaching. Five have houses of worship, 6 worship in school-houses, and 1 in a log dwelling 16x20. A brother writing from this church says: "We have 65 in our Sunday school, but we could just as well have 150 if we had room." Five additional missionaries should be put into this Territory at once, and 3 meeting-houses should immediately be built. Of the Montana churches 5 have preaching all the time; 2, twice a month, and 7 have no regular preaching. Seven have meeting-houses, 3 worship in school-houses, and 2 in hired halls. The needs of this Territory are most pressing. A dozen more missionaries should be employed at once. The church at East Gallatin says, "We must have preaching part of the time or die." A brother writes from Miles City, "We can't keep up much longer without a pastor." From Great Falls, the future Lowell of the West, comes the word: "Send us a minister and we will organize and build a meeting-house this summer." From the Bitter Root Valley, "We could organize two more churches here if we had a minister."

Thus the cry from laborers comes from every part of my field. In Utah we have only two churches, where we should have at least twenty. Other denominations are spending from \$12,000 to \$20,000 annually in this Territory. In proportion to means employed, no denomination has been so largely blessed as our own. Shall we not arise and march to the front in this great work?

EASTERN WASHINGTON AND NORTHERN IDAHO
REV. J. H. TEALE, SPOKANE FALLS; GENERAL
MISSIONARY.

In estimating the work on this field for the last year three things should be remembered:

First. That owing to the scarcity of men and means and the fact that we were not in co-operation with the Society, it was thought best to dispense with both the meetings of the Board and the annual gathering of the Convention. Hence, the work has lacked the stimulus and help that these meetings always give to it.

Second. The General Missionary, owing to the great scarcity of pastors, has been compelled to give his attention very largely to the supplying of churches, and these so situated as to keep him confined to a very small proportion of the whole field.

Third. Our people have been under the heavy pressure of endeavoring to raise \$12,000 for the erection of a much-needed school building at Colfax, W. T.

We have under appointment *eight missionaries*, three of them being new men who came on to the field early in the year and one within the last quarter.

Amount contributed by mission churches to pastors' salaries.....	\$2,667 67
Amount appropriated by the Society	3,550 66
Amount contributed to the Society.	132 50
Cost of permanent improvements..	2,061 00
Total expenditures for mission work	\$8,411 83

The above does not include some \$4,000 raised on the field during the year for our College building at Colfax.

Number of stations occupied with preaching a part or all the time, 24; number of churches needing pastors on our field, 11; number without houses of worship, 15; whole number of churches on field, 24. Important points where churches should be organized, 8. Five of these are county seats and all are centres of growing importance. Church edifices built during the year, 1. Number of churches negotiating for lots and contemplating building soon, 5; number of special revival meetings during year, 12; number of additions to the churches, 230; present total membership, about 1,000.

The great need of our field is eight or ten good pastors to take our destitute churches and develop a permanent healthy missionary spirit by pushing the plan of systematic benevolence, which we have induced the most of them to adopt. This would enable the General Missionary to give his time largely to a much needed and very hopeful work lying along the Northern Pacific Railroad, for 300 miles toward the Sound Country, along the Spokane and Palouse Railroad, for 100 miles toward Lewiston, Idaho, along the Spokane and Cœur d'Alene Railroad, for 50 miles into the populous towns of the mines, along the surveyed line of the Manitoba Railroad, from Spokane Falls for 150 miles through the rapidly developing Big Bend country toward Seattle. Never was there a finer opportunity for Baptists to do a hopeful pioneer work, if we only had the men and means.

OREGON.

REV. G. J. BURCHETT, D.D., MCMINNVILLE,
GENERAL MISSIONARY.

It will not be saying too much to imply that this has been a year of marked prosperity for us. All our churches are at peace with each other,

and among themselves; our mission churches have been favored with the revival spirit, in such a degree as to make this a real harvest year; our forces have been small, compared with our extent of Territory, but these small numbers have worked heroically. The need for means to build new churches and sustain preachers in our new fields has been so great that every source of help has been taxed to its utmost. Aid extended to us by the Home Mission Society was never more timely, or more appreciated, than that given the past year to this field. Our struggling churches will ever hold in grateful remembrance the Home Mission Society of New York.

We have had in our State, for the past year, twenty missionaries employed under the Home Mission Board of New York, in co-operation with the Board of Missions in Oregon.

There have been raised in our State, in money and reliable pledges, \$2,500, for Mission work, and nearly \$6,000 expended in our State for this work. These missionaries have held 45 important places; 5 new houses of worship have been dedicated on these fields, and two more soon will be. There have been 225 additions to these mission churches, and the revival work still goes on with a prospect of many more additions.

There are 13 churches in our State without pastors, and 25 churches without houses of worship.

There have been raised and expended on our field in building houses of worship \$12,300, besides the money raised for Mission work.

There are 8 important points within our reach, where new churches should be organized at once. The prospect was never better for doing and lasting work than at the present time.

Our pastors and missionaries deserve great credit for the commendable self-sacrificing spirit they have shown in bearing the burdens and fighting the battles of this field. With a few more earnest and devout young men to come among us, and come to stay, we shall be able to work wonders in the next few years.

WESTERN WASHINGTON TERRITORY AND
BRITISH COLUMBIA.

REV. A. B. BANKS, GENERAL MISSIONARY.

Missionaries under appointment during the year, twelve; amount contributed by the State, \$800.00; total expenditures for mission work, \$4,000; number of stations occupied, thirty;

number of church edifices built, three; additions to mission churches about 200; number of pastorless churches, twelve; number of churches without houses of worship, thirteen; number of places of importance where churches should be organized at once, five.

The general condition of the mission work is the best ever known, on this field.

The Victoria church this year dropped mission aid and at the same time increased its pastor's salary from \$1,000 to \$1,500. This is the first mission in this district to attempt to go alone. We hail this commencement with joy, and believe that each year hereafter will see one or more of the dependent become independent.

Within the last three years we have more than doubled our church property and nearly if not quite doubled our church membership. Our missionaries are educated, pious men and devoted to their work. The great cry of the destitute churches is "give us a missionary." And the great question with our Board is where can suitable men be found, and how can we pay them? In some places our churches are a hundred miles apart. North of Seattle we travel a hundred miles before we catch the beacon light of the first Baptist church of La Conner, and south of Tacoma we travel forty miles to find the first Baptist banner unfurled at Centralia. If this destitution surrounds our arge cities you can magine the needs of fields more remote.

But great as the need now is it must be greater next year, for such a flood of immigration as is now visiting our shores was never known before in the history of the Northwest.

At Seattle it is estimated three houses a day are being erected. At Tacoma two hundred houses are now in course of erection, while in Vancouver where a year ago last January the trees were growing on the town site, there are now by actual count five thousand people.

Every train and every boat brings the immigrant and his family, who somewhere on the fair shores of Puget Sound expect to find their home; and yet before this tide commenced we had towns and cities where there was no Baptist preaching except as they were reached by your General Missionary.

At Port Townsend the third port of entry in importance in the United States we have neither church nor minister. At Olympia, the capital, we have a house but no pastor; while at Vancouver, Wash. Ter., headquarters of the army

of the Northwest, we have no house of worship, and the church is supplied once a month by the county missionary.

CALIFORNIA AND NEVADA.

REV. W. H. LATOURETTE, GENERAL SECRETARY.

This report covers the year from April 1, 1887 to March 31, 1888. Twenty-five missionaries have been under appointment as against 15 last year. They labored in 26 churches, and in many out-stations, and their reports, in fact show 72 baptisms. Nine mission churches became self-supporting. Only 3 now being aided have been aided 2 years or more.

There are of churches, 145; church edifices, 72; houseless churches, 73; 20 that should build this year; 8 built last year; 15 pastorless. The contributions for State work were \$3,248.74, being about 50 per cent. greater than last year. This amount has been supplemented by \$2,000 from the Society, besides \$550 from the Edifice Department.

I have traveled 8,045 miles; delivered 99 sermons and addresses; attended 110 other religious meetings and conferences concerning mission work, written 1,003 official letters and postal cards. My traveling expenses have been \$261.40; postage, \$23.30; stationery, \$6.70.

Among the churches, interest in our work increases. Some have given from one to three dollars a member, and the number of churches contributing is greater than ever. About one third of the Bible schools observed Chapel Day.

We have about 7,000 members. The whole population is nearly 1,400,000. Thus the proportion of Baptists in one in 200. In San Francisco it is one in 500. At the former rate there would be in the United States only 300,000 Baptists, and at the latter rate 120,000. In Nevada with its 60,000 inhabitants there is one Baptist church, and that one has hardly 50 members.

In California 100 towns each having Baptists, and 26 of which are county seats, have no Baptist Church. Of these towns 47 have each from 1,000 to 8,000 inhabitants. We would organize a church in each of these towns this year if we had or could get the money to assist in pastoral support. Out of the 52 counties 17 have no Baptist church and 9 others one church each. These nine have from 3 to 20 members each. Twenty-six of the 52 counties are practically destitute. A fertile, populous and growing section 200 miles in diameter with its centre at San Luis Obispo, has one church

only. That church has no edifice, and but 23 members.

Immigration is unparalleled. Many new towns are springing up and numbers of older ones have doubled their population the past year. Three hundred thousand people are now in the State seeking homes. The number will be still greater the coming year. The tide has turned from other States and Territories into California. We are having the greatest possible opportunity for effective work. We shall never have such again. It is the last. And it is slipping from us simply for want of means to improve it. The 7,000 Baptists of California are but a handful among the whole population.

THE GERMANS.

The number of German Baptist churches in this country is 170; the number of members, 13,372; the number of baptisms reported during the year, 859. Nearly or quite all of these churches have received, at some time, the fostering care of the Society. A number are self-supporting. More would become so soon were it not for the continual outgo of members of the churches and congregations, who become identified with American churches. There are American churches who number among their strongest supporters men who in early childhood were in German Baptist congregations.

Rev. J. C. Grimmell has continued as General Secretary of this work, devoting his vacation as pastor to a tour of observation in which he preached twenty-two times in the same number of days. He reports as follows concerning the condition of the work:

The German churches report a steady increase all along the line. Of the 60 missionaries a majority have an increase of membership by conversion and baptism. Revivals have occurred of great power. In Chicago over 70 new converts were added to the German church. Total number of baptisms, 859. Ten new churches have been organized. Eleven chapels have been built and a large number of preaching stations, especially in the Great North-West and in Texas, have been begun and regularly supplied. Death has visited the ranks of their ministry, calling six earnest workers to their final reward.

While there is reason to rejoice over the numerical increase of German Baptists in this

country, the strong moral influence, which is silently but potently wielded upon the masses surrounding them, is matter for profound gratitude to the most High. They are successful representatives of all that is dear to the loyal American Baptist heart among the masses, which, shutting themselves in by fostering a foreign tongue and European modes of thought and living, might be more apt to threaten disturbances, but for the sound doctrine and pure lives and energetic aggressiveness of this branch of genuine home mission endeavor.

THE SCANDINAVIANS.

Very gratifying results still follow evangelical efforts among the Scandinavians in this country. The Society has had seventy-four missionaries among the Swedes, Norwegians, and Danes, who during the year have labored in sixteen States and Territories. It was in 1845 that the first Swedish convert was baptized in New York City, in 1853 that the Society appointed its first missionary to the Swedes in Illinois. It is estimated that the number of Baptists connected with the Scandinavian churches in the United States is between nine and ten thousand, while many others are identified with English speaking churches.

In this country there are about 900,000 natives of Sweden, Norway and Denmark, nearly 500,000 of whom have come hither since 1880. The total population of Scandinavian parentage must be not less than 1,750,000 the larger part of whom go to our mission fields in the Northwest, where they constitute the very best foreign element in American civilization. This wholesome, virile race, coming from the early home of the English speaking races to freshen and reinforce the American stock, constitutes an encouraging field of missionary effort in this country. The demand for more missionaries among them can not be met by the Board with the present resources of the Society.

THE FRENCH.

While the attitude of Roman Catholicism in New England is so positive in respect to the maintenance of its religious and its distinctive educational institutions, and while the French element in the population is so

numerous in the great manufacturing centres, the duty of American Baptists to evangelize this people cannot be doubted. A review of the year's work is presented by the Society's General Missionary, Rev. J. N. Williams, who has the undiminished esteem of our brethren in New England. He says:

The last year has been marked by change in the corps of laborers. An urgent call from the Grande Ligne Mission took Rev. W. H. Dalpé from his fields in Connecticut to the no less important work of professor in Feller Institute, Canada. The imperative call of death has taken our beloved Brother Rossier from his interesting and growing work among the 9,000 French of Boston. The broken ranks have, however, been filled with men of good qualities for work among Roman Catholic French. Bro. L. O. F. Coté, educated in a Catholic college of Canada, but converted in connection with our mission labors in Massachusetts, has, for a few months, been under appointment as our missionary at North Adams, where his labors have resulted in the conversion of several Roman Catholics.

Dr. H. M. Auger, whose father has had the distinguished honor of being the first French Canadian Protestant who has been elected to a seat in the Provincial Parliament, Canada, has succeeded Brother Rossier as our missionary in Boston.

Rev. A. St. James has commenced labors among the large French population of Stryker, Ohio, where over a hundred of that nationality have already been baptized.

A France-French brother, one of the fruits of our work in Woonsocket, and laboring in part under Home Mission auspices, has had great success in disseminating the Holy Scriptures among the French in New England, having sold nearly 4,000 copies, almost exclusively to Roman Catholics. A more successful laborer in this hardest but most important work among Romanists has never yet entered our Home Mission French work.

A very pleasant item of the last year's work has been the building of a very pretty church edifice for the French in Waterville, Me., wholly by contributions in that place, one-half of which came from the French converts themselves. This monument of the power of the gospel among French Roman Catholics stands right on the spot where a few years ago at the advent of our missionary stood a two-story build-

ing that was the centre of pernicious influence in that French community—a saloon and dance-hall combination!—a saloon *beneath* a dance-hall—or a dance-hall *supported* by a saloon—surely a most gratifying change of centripetal moral forces in that community.

In ten of the mission stations occupied wholly or in part by our French laborers there have been baptisms of French converts, from nine to twelve in some cases, and also conversions from Romanism. In some nine others, mainly out-stations, the gospel has been preached to gatherings of French nationality.

Our method of work, as in the past, has been not to organize separate churches of French nationality, but to maintain a *mission*, the fruits of which are gathered into the churches of the place, thus bringing this people, so long under the baneful influence of Romanism, under the influence of and into close contact with our Baptist American church life, converting and Americanizing this people.

A beginning has been made, looking toward a "French Department" of Newton Theological Seminary. Two French students are pursuing their studies there in view of the gospel ministry among their people, and if the authorities in that most excellent "School of the Prophets" will only provide some facilities for instruction in the French language and literature, some five more approved French students will apply for admission probably next fall.

THE BOHEMIANS.

The new mission among the Bohemians in the United States was undertaken in November, 1887, by the appointment of Rev. L. Lanyi as missionary to his countrymen in Chicago. Chicago Baptists have taken much interest in this new enterprise, becoming largely responsible for the missionary's support. Several converts are already reported. The people from whom sprang the martyr Huss, although long dominated by Romanism, are here accessible to Gospel influences and have especial claims upon the sympathies and the aid of American Baptists.

THE POLES.

Following what seemed to be the indications of Providence, your Board have begun mission work among the Poles of this country. A Polish Baptist minister, Rev. Joseph

Antoshevski, upon the advice of Baptist brethren in Poland, came to the United States to labor among his countrymen here. He located in Detroit, Michigan, in which city and vicinity there are about 20,000 Poles. For a short time he was supported by brethren in that city, but the burden being too heavy and other fields outside of Detroit requiring attention also, it was decided in November to assume the new mission, toward whose support friends in Detroit and the Woman's Baptist Home Mission Society of Michigan contribute. Polish newspapers claim that there are now about 700,000 of this race in our country, though by the last census the number reported is very much less, owing partly to the fact that only those born in Poland were so counted, while those from the dismembered portions of Poland incorporated in the territory of other kingdoms were classified under the latter. Dr. Henderson has truly said: "Here is a prolific race, swarming from an oppressed country, ignorant, riotous, dangerous to social peace. They are right at our doors. We must teach them. We must begin some time, and every day we neglect them the harder it will be to start."

CASTLE GARDEN.

This great port of entry for European immigrants constitutes a unique mission field, related to, yet distinct from, all others. Surely, the place through which nearly, or quite, half a million strangers pass in finding an abode here should not be neglected. Rev. John Schiek has continued to labor with success among the peoples who throng this place. He reports the arrival of 665 persons, whose coming was announced to him by letter, and 778 Baptist Church members and their relatives received. He reports "the greatest number of our brethren as coming from the churches in Russia and East and West Prussia; but side by side with them were also others from southern Germany and Switzerland; from Bulgaria, Poland, Sweden and Denmark," and some from other countries. To every Baptist is given a printed list of the names and addresses of Baptist ministers who are pastors of churches speaking a foreign language. Thus they have the

Christian greeting and guidance. Beside this, a vast amount of labor in other directions has been performed in helping the needy, and in distributing religious literature—449 Testaments and 25,480 tracts having been given away.

THE CHINESE.

The call made last year, and the effort put forth immediately after the annual meeting to secure at least \$15,000 for Chinese mission headquarters in San Francisco, was crowned with success. To this result the missionaries and the Chinese connected with the mission contributed very liberally, and the First Baptist Church of that city showed its practical interest in the work by a contribution of about \$1,000. The new site which has been purchased, and the arrangement made for the erection of a building now in process of construction, impart new life and hope to our laborers in that city. It is hoped that the mission will be established in its new quarters, this fall. Dr. Hartwell remains in charge of the work, having two native assistants—one, Brother T'ong, as a laborer in San Francisco, and the other, Lum Chan, who came from China, this year, a laborer at other stations.

In Portland, Oregon, Rev. Fung Chak continues to labor with acceptance. He reports six baptisms during the year.

Dr. Hartwell presents the following report for his field:

"During the year, since the last meeting of the Society, there has been more real advance in the mission work among the Chinese than in any former year; more satisfactory study of God's word in the schools; more earnest heed given to the preaching of the Gospel, in the chapel and on the street; more manifest presence of the Holy Spirit. There has been also a very perceptible increase in the tolerant spirit of white people toward Chinese, and in the interest in missions to the Chinese taken by white Christians. There has been a very considerable increase of correspondence from the East and South, from persons trying to do something for the Chinese, and a large increase in the demand for Chinese Testaments and Tracts, both in this State and in the East. In San Francisco a mission building, school-house, and church, which, when completed, will have

cost upward of \$20,000, has been commenced. Preaching services in chapel, street preaching, prayer-meetings, night school, etc., regularly maintained. Nine have been baptized, and others converted. Though two of our missionaries have left us for China, our work goes uninterruptedly on. New missions have been commenced in East Oakland, where two have been converted, and in Tulare. Mission schools have been maintained in Oakland, where three have been baptized; in Chico, Sacramento, and Fresno, beside Sunday schools in several towns. Rev. Mr. T'ong has labored faithfully throughout the year in San Francisco, in the church, on the street, and in the school, beside helping Miss Booth in the children's day school. Mr. Lum Chan has spent several months in Bible class teaching and preaching in Oakland, Fresno and Sacramento.

UTAH.

There is no marked change in our affairs in Utah. The church at Ogden has had a prosperous year, maintains a large Sunday school, and has completed a parsonage. It is a vigorous spiritual body. The church at Salt Lake City, though without a pastor, most of the year, has maintained public worship and its Sunday school. Arrangements have been made for a stated supply during the summer, and for a settled pastor in the fall.

Rev. M. T. Lamb has labored a part of the year under the auspices of the Society as an itinerant missionary, lecturing and preaching and distributing his published work, exposing the absurdity of the claims that the Mormon Bible is a later revelation from God. Large audiences have attended many of his lectures, which, with his book, have greatly disturbed the confidence of many Mormon communities. It is too early to state what will be the full results of this special service. While political power rests in the hands of the Mormons, and while children are thoroughly instructed in the tenets of the system, and while error is wedded to truth in such a marked manner that the Lord's Supper is celebrated by Sunday schools as well as by the adult congregations every Sunday, the spiritual conquest of the pure Gospel over this strange and compactly organized system, is not the work of a day, but rather the siege work of years.

It is a question whether the legislation of Congress, in limiting the holding of church property to a fixed amount, and putting the surplus in the hands of a receiver, to be devoted to public school purposes, is any very substantial blow against Mormonism, inasmuch as it thus throws into the hands of Mormon school authorities larger resources to render their schools more effective, and so to distance that competition by religious organizations in educational work which was so much dreaded.

For lack of funds, your Board has been unable to appoint a Scandinavian missionary to Utah. In no part of the country is such a laborer more greatly needed.

THE COLORED PEOPLE.

Undoubtedly the most effective agencies for the evangelization and elevation of the colored people are educated and devoted Christian ministers and teachers from their own ranks. For the training of such laborers the Society's educational work has been prosecuted. The expense of this prevents a large expenditure for the support of missionaries. Yet the amount of real missionary work, in addition to the strictly educational service rendered by the large force of teachers, is very great; while the influence of three or four thousand students of both sexes returning to their several communities year by year, with new and nobler ideas of life and their responsibilities, is simply incalculable. This is indeed mission work on a large scale as the results have proved. At the same time the Society has missionaries among the colored people, in several of the southern and in some of the northern States, also in the Indian Territory.

THE INDIANS.

It will be remembered that the work of the American Baptist Home Mission Society among the Indians of this country dates from 1865, when the American Baptist Missionary Union transferred its missions to the Society. Since then missionaries have wrought among the Cherokees, the Creeks, the Choctaws, the Seminoles, the Sacs and Foxes, the Delawares, the Shawnees, Miamis, Peorias and Ottawas in Indian Territory, and the Pah

Utes of Nevada. Among most, if not all these nations and tribes, the Society has missionaries now. The number under appointment last year was 15, of whom 6 were white and 9 natives. Adding the 11 teachers in the schools, (referred to elsewhere), the total among the Indians has been 26. If to this is added 11 appointees laboring among the colored people, the grand total for the Territory is 37. For several years, as at the present time, the principal missionary and educational work of Baptists for the Indians has been done through the agency of this Society.

Rev. Daniel Rogers, General Missionary for the Territory, estimates the number of baptisms therein for the year at nearly or quite 600. A decided missionary spirit is being developed by the Christian Indians for the conversion of their pagan kindred in the Territory. The Territorial Baptist Convention supports two native missionaries to the western tribes. Several churches have made commendable efforts to erect better houses of worship.

The opening of the A. T. & S. F. R. R. through the central portion of the Territory, from north to south, makes new demands on the Society for more missionaries in the country thus opened to travel and traffic. Brother Rogers reports the number of Baptists among the Cherokees, 1,687; Delawares, 133; among the Creeks and Seminoles, 1,173; among the Choctaws and Chickasaws, 2,376; among the Wichitas, 72; Sacs and Foxes, 25; Peorias and Ottawas, 60. The net increase in members has been 280. This gives a total of 5,526 members in the Indian churches of the Territory. In addition to these there are 2,774 members of colored churches, making a total of 8,300. The number of Baptist churches is 162 and of ordained ministers 137.

At Pyramid Lake, Nevada, gradual progress is apparent in securing the attendance of the adults at preaching service and of the children at Sunday School.

In Alaska, Rev. W. E. Roscoe and wife have continued their work at Kadiak Island, and Rev. James A. Wirth has labored under

the Society's auspices at Afognak, an island about thirty miles northeast of Kadiak. Most of the people here are nominally, at least, members of the Greek Church, but are so deficient in the knowledge of the Gospel and so depraved in life as to make them proper subjects for missionary effort. There is a moderate degree of intelligence among them, and the recent commendable action of the government to establish a better and even a compulsory system of education for Alaska has in it the promise of a better state of things in the future.

MEXICO.

During the past year there have been six English-speaking missionaries and seven native missionaries under appointment in the Republic of Mexico. Of the former, Rev. T. M. Westrup has been superintendent of the work in the northeast, and Rev. W. H. Sloan superintendent in Central Mexico. Rev. Robert Whitaker and wife arrived at Aguas Calientes July 21, 1887, from which field Rev. S. Gorman, who had labored with great devotion, was compelled to retire in the fall on account of the failing health of his estimable wife, who subsequently died. Rev. A. J. Steelman and wife arrived at the City of Mexico October 31, 1887. Rev. W. T. Green and wife went to San Luis Potosi October 10, 1887.

The native missionaries are Rev. F. T. Treviño at Monterey, Rev. M. Flores at Laredo and Lampazos, Rev. E. Quiñones at Montemorelos and vicinity, Rev. M. T. Flores at Apodaca and Cadereita, Rev. T. Armendariz at Camargo and vicinity. Besides, there have been several native assistants for longer or shorter periods during the year.

It is a matter of much regret that Rev. Mr. Sloan has decided that he must leave his work in the City of Mexico in order that his children may have proper educational advantages, which are not obtainable there. He has labored most assiduously, and in addition to his duties as pastor of the church in that city has edited *La Luz*, and has furnished the Baptist churches of the Republic with a

large amount of needed Gospel literature. Brother Steelman remains in charge of the work in that city.

San Luis Potosi, occupied the past year, is the capital of the State bearing the same name, and on the line of railway from Laredo to the City of Mexico, as well as on the line of a projected railway from the Gulf of Mexico westward.

In the northeastern portions of the Republic there is a growing disposition to receive the truth. The sowing of past years has not been lost. Baptist principles, the very opposite of those of the Romish church, are finding hearty acceptance. Recently, at Camargo, near the Rio Grande River, Rev. T. Armendariz, who for several years had been preaching to an independent evangelical congregation, publicly embraced our views. He is a man of decided ability, and in high repute by all who know him.

THE STATES OF NEW LEON AND TAMAULIPAS.

Rev. T. M. Westrup, General Missionary, furnishes the following summary of the year's work:

New churches organized, two—San Isidro and Sombreretillo—making a total of twelve, with 295 members.

New members in churches, fifty-eight, including those of the new churches.

New fields supplied with missionaries: Camargo, on the Texas border, embracing four towns and some smaller localities, under the care of Brother T. Armendariz, missionary of this Society. Sabinas, occasional services held there by Brother P. N. Flores, of Sombreretillo church, working gratuitously.

New fields not so supplied: Higuera, Cerralvo, Los Aldamas, and Bustamante, towns where there has been preaching and favorable indications. In very many villages and ranchos the Gospel may be preached without the least opposition, and will be heard and welcomed.

New laborers: Rev. M. Treviño, at Cadereita, a large town. He is missionary of this Society and of the N. Leon Association. Rev. E. Quiñones, at Montemorelos, also a large town. He is missionary of this Society and of the Mexican Baptist Mission Society. Both seem to do good work and please the churches they serve. Brothers Armendariz and Flores, mentioned

above. Dr. P. Flores preaches occasionally at Salinas, and Brother T. Barocio at Montemorelos, these two gratuitously.

New native enterprises: A chapel at Santa Rosa, a village, membership thirty-five; two-thirds of cost secured; asking \$400 of this Society to finish. A chapel at Montemorelos, membership sixty-two; something toward it has been raised. A chapel at Salinas; very little collected so far.

Needs: More good laborers. If the means are to be had, there are good men here. Support for the girls' school at Cadereita. Sister G. Garcia is trying to keep it up. A female missionary for Monterey. There's a good one to send.

Outlook: Very promising. The four mission schools are telling more and more on the public, and so are the churches.

THE WORK IN CENTRAL MEXICO.

Rev. W. H. Sloan, Superintendent of Missions for this portion of the Republic, says:

Since the meeting of the Society at Minneapolis in 1887, important movements have taken place in our mission work in the Central States of the Republic of Mexico. Prominent among these, perhaps the first in importance, has been the erection in the City of Mexico of the buildings designed for Baptist Church and headquarters, the walls of which were partially completed when the anniversaries met last year. Since that time the whole has been finished, with the exception of a spire to the church, and affords commodious and elegant quarters for our missionaries and their work. The church, day school, printing office and mission residence have no superiors in the city, and the Society owns land enough to put up another building in connection with these, should it ever be needed.

Our work in the city of Mexico is carried on under great difficulties, but progress is being made. The day school under charge of Miss Ora Osborne, is a valuable auxiliary, while the press exerts a power that can hardly be overestimated. Twelve thousand copies of our Baptist paper, *La Luz*, have been published and circulated during the year; lesson leaves have been printed for all the Baptist Sunday-schools in the country, and a half-million pages of tracts printed, besides a large amount of miscellaneous work. This literature is scattered broadcast, and is doing its share in liberalizing and christianizing the people.

At Aguas Calientes, Rev. Robert Whitaker is laboring amid manifold difficulties to establish a mission, but he writes hopefully of the prospect. The field is a very hard one; the few evangelical people in the place are Pedobaptists, and there is reason to believe that their secret opposition to Baptist work is as strong as the more open and avowed hostility of the Romanists. A new station in the suburbs of the city is about to be opened, and the outlook is favorable there for a good work.

Rev. W. T. Green went to the City of San Luis Potosi in October last, and the reports from him are very cheering. He has secured a favorable location for his work, and has a small attentive congregation to listen to the Gospel. These three cities, Mexico, Aguas Calientes, and San Luis Potosi are the present centres of our operations, and while we must report small congregations and only one school, we believe that gospel truth is reaching a larger number of people than ever before, and that multitudes are preparing to abandon their idols to serve the living God. Our great need is a native ministry, men of zeal and character. With such, we see no reason why a great harvest of souls should not be gathered; without them, the work must of necessity move slowly.

DISTRIBUTION OF RELIGIOUS LITERATURE.

It appears that the missionaries of the Society have sold and distributed during the year 6,430 copies of the Scriptures and 571,987 pages of tracts. The most of these supplies were furnished, on application, by the American Baptist Publication Society, though in Mexico a larger proportion of the tracts were issued from our own press in the City of Mexico.

III.—CHURCH EDIFICE DEPARTMENT.

REV. O. C. POPE, D.D., GENERAL SUPERINTENDENT.

GRANTS TO CHURCHES.

The number of churches aided in obtaining houses of worship by appropriations from the Gift Fund, general and designated, is 66; and the number aided by loans is 42, making the total number of grants by gift and loan 108; but 20 of this number received both gifts and loans, making the number of churches

aided by both funds 88, which is 26 more than was reported last year. These churches are located in 20 States and Territories, British Columbia and Mexico.

Those having gifts are as follows: In British Columbia, 2; California, 3; Colorado, 2; Dakota, 5; Iowa, 4; Illinois, 2; Indiana, 1; Indian Territory, 5; Kansas, 7; Minnesota, 10; Mexico, 2; Montana, 1; Nebraska, 7; New York, 1; Oregon, 5; South Carolina, 1; Texas, 2; Virginia, 1; Wisconsin, 3; West Virginia, 2. Total, 66.

Those having loans: In British Columbia, 2; California, 3; Colorado, 1; Dakota, 1; Florida, 1; Iowa, 1; Illinois, 3; Indiana, 1; Kansas, 8; Minnesota, 4; Montana, 1; Missouri, 2; Nebraska, 4; New York, 2; Oregon, 2; Texas, 2; Virginia, 3; West Virginia, 1. Total, 42.

American churches, 58; Scandinavian, 10; German, 3; Indian, 4; Mexican, 2; Colored, 9; Chinese, 2. Total, 88.

The following table shows the number of churches actually assisted during the last seven 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
1886-7	62	29	29	4
1887-8	88	46	22	20

* The Gift Fund was established in 1831.

The aggregate amount of gifts has been \$32,737.37; of loans, \$20,510. The average of the gifts, including designated amounts, has been \$479, but from the general undesignated Benevolent Fund they have averaged \$266. The loans have averaged \$488. The \$53,249.37 thus employed has secured to the denomination property valued at about \$200,000.00.

The number of churches that have paid off their loans during the year is 33. The whole number of outstanding loans is 232. The whole number of churches aided by gifts and loans has been 931.

RECEIPTS.

The receipts for the Loan Fund have been \$4,694.57, interest on loans; \$800 from the church of Topeka, Kansas; \$37.50 contributions; \$250.00 Legacy and \$13.54 rents.

This Fund amounts to \$120,555.10, and there is cash enough in the treasury to meet all probable demands that may be made upon it.

The receipts for the Benevolent Fund have been \$45,304.81; from contributions, \$38,791.50; from legacies, \$1,392.29; from interest on investments, 3,571.02; and gifts repaid \$550; from General Fund, \$1,000. Of the contributions there have been no large amounts designated, except for the Chinese Mission headquarters in San Francisco, Cal., and so the contributions to the general Benevolent Fund have been about three times as large as last year.

The treasurer's report shows a balance of \$27,688.66 cash on hand, but of this amount \$6,703.86 is designated by the donors for houses not yet completed; \$6,493.31 has already been appropriated to churches whose houses are not yet completed and proper papers furnished; and \$8,500 mostly belonging to the \$10,000 fund for the erection of twenty-five chapels in the West during the present spring and summer, so that practically there are no unappropriated funds. At least one hundred new churches in the West should be aided in the erection of chapels during the present year in addition to those provided for as above, and numerous and large offerings are greatly needed for this purpose.

NOTABLE EVENTS.

The two most notable events in this department during the year have been the dedication of the mission headquarters in the city of Mexico, and the purchase of a site for Chinese mission headquarters in the city of San Francisco, California.

On the 27th of November, the house of worship for the First Baptist Church, in the city of Mexico, was formally dedicated to God with interesting and impressive religious services. There were present, to participate in these services, not only the pastor, Rev. W. H. Sloan, Rev. A. J. Steelman, resident missionary, and the Baptist church in the city, but also Rev. T. M. Westrup, the Society's general missionary in northern Mexico; Rev. W. D. Powell and Rev. H. P. McCormick, missionaries in Mexico of the Southern Board; representatives of the missions of the Quakers, Methodist Episcopal, Methodist Episcopal South, Presbyterian, Episcopal, and the American Bible Society, and a large number of the citizens of the city. It is the first Protestant house of worship erected as such in that great city of over 300,000 inhabitants; and, with the chapel for Sunday school and mission day school, and the mission home, furnishes all that will be needed for our mission work in that city for years to come. The entire cost of the grounds and buildings is \$25,385.04.

The great need for a suitable building for our mission work among the Chinese in the city of San Francisco has been felt for years. Last summer an appeal was made for \$15,000, with which to purchase or build a suitable house. J. D. Rockefeller, Esq., with his accustomed liberality, proposed to give \$4,000, provided the whole amount could be secured by the 1st of September, which was accomplished through the co-operation of the Corresponding Secretary. Under the superintendence of Rev. J. B. Hartwell, D.D., a lot well located, and with buildings that can be utilized, has been purchased for \$10,400, and plans adopted for improvements, which, when finished, will give what is so much needed for the successful prosecution of our work among the thousands of Chinese on the Pacific coast.

THE \$12,000 FUND.

In the early summer, J. D. Rockefeller, Esq., proposed to give \$6,000 to this department, on condition that \$12,000 should be secured by the 1st of September for the erec-

tion of thirty mission chapels, when Messrs. W. A. Cauldwell, H. K. Porter, E. Nelson Blake, and E. Morgan subscribed amounts from \$1,000 to \$2,000, and others gave smaller sums, so that the whole amount was secured and paid in, and thus thirty churches have been aided in erecting houses of worship free of debt. There is a permanency of results in this form of benevolence, which must commend itself to those who have the Lord's money to invest.

THE \$10,000 FUND.

An appeal was sent out in the fall of the year for one hundred individuals and churches to contribute \$100 each, that \$10,000 might be secured by the 1st of April, as a certainty for chapel building in the early spring and summer. Responses came in, some exceeding \$100 and some not so much; but the \$10,000 was subscribed long before the 1st of April, and much of it has been paid in, thus giving a small working capital with which to begin the great work of the new year.

SOURCES OF INCOME.

With the exception of a small income from Permanent Invested Funds, the Society is entirely dependent upon contributions specially designated for this Department, to carry on this work. The annual report last year showed only two or three churches as contributors to Church Edifice work although the Society passed a resolution requesting the churches to make a special contribution, and where this was not practicable to designate a part of the regular collection for this Department. During the previous year the Superintendent was so occupied in raising the money required for the buildings in the City of Mexico and in superintending, for over three months, the erection of the same that he failed to press this subject upon the attention of the churches. This year, however, he has been able to do more in directing attention to the necessity of Church contributions for this work, and reports 135 contributing churches, and over half of this number took separate collections for this purpose. Of this number 81 were churches that had re-

ceived aid from this Fund in the past, thus showing their appreciation of this department of the Society's work, and their gratitude for past help. Contributions have been received also from 112 Sunday-schools and 19 mission bands, societies and other Baptist organizations, not churches. The fact still remains that the larger proportion of the funds comes from personal contributions of liberal individuals in response to special appeals. Ten persons gave over one-third of the whole receipts for the current year; a lady, not a Baptist, contributing \$1,350 for three chapels west of the Mississippi River. Special appeals and spasmodic efforts may do to bridge over such an emergency as has existed for the past two years, but if we are to do a tithe of what the necessities demand there must be some source of stated, regular income. Other denominations, less in numbers and no greater in wealth, are providing chapels for our members in the West, because their churches make regular contributions for this department of their work. Every means possible should be used to induce our churches and pastors to aid in giving the Society a regular, systematic basis of income.

CO-OPERATION.

Arrangements have been made with the State Conventions of Minnesota, Iowa, Kansas, and Nebraska for co-operation in church edifice work as in mission work. These State Conventions furnish, according to their needs and ability, a certain proportion of the money appropriated to churches in their bounds. This has the twofold advantage of encouraging these newer States to do all they can to help themselves and of making them more careful to recommend for aid only worthy and hopeful fields. It would be well if a similar arrangement could be made with all the States and Territories needing aid from this department.

IV.—EDUCATIONAL.

The names of institutions, their locations, when founded and when incorporated, together with the names of presidents and the 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., 20 years.
2. Shaw University, Raleigh, N. C., founded 1865, incorporated 1875; H. M. Tupper, D.D., 21 years.
3. Atlanta Seminary, Atlanta, Ga., founded originally at Augusta, 1867, transferred to Atlanta, 1879, incorporated 1879; S. Graves, D.D., 3 years.
4. Roger Williams University, Nashville, Tenn., founded 1864, incorporated 1883; Rev. A. Owen, D.D., 1 year.*
5. Leland University, New Orleans, La., founded 1870, incorporated 1870; Rev. E. C. Mitchell, D.D., 1 year. Now self-supporting.
6. Bishop College, Marshall, Tex., founded 1881, incorporated 1885; Rev. S. W. Culver, 7 years.
7. Selma University, Selma, Ala., founded 1878, incorporated 1878; Rev. C. L. Purce, 2 years.
8. State University, Louisville, Ky., founded 1873, incorporated 1873; W. J. Simmons, D.D., 7 years.
9. Hartshorn Memorial College, Richmond, Va., (for females only), founded 1884, incorporated 1884; Rev. L. B. Tefft, 4 years.
10. Florida Institute, Live Oak, Fla., incorporated 1873, school opened, 1880; Rev. J. L. A. Fish, 8 years.
11. Indian University, Muskogee, I. T., founded at Tahlequah, 1880, transferred to Muskogee, 1885, incorporated 1881; Prof. A. C. Bacon, 8 years.
12. Spelman Seminary, Atlanta, Ga., (for females only), founded in 1881; principals, Miss S. B. Packard, Miss H. E. Giles, 7 years.

II. UNINCORPORATED INSTITUTIONS.

1. Wayland Seminary, Washington, D. C., founded 1865; G. M. P. King, D.D., 19 years.
2. Benedict Institute, Columbia, S. C., founded 1870; Rev. C. E. Becker, 6 years.
3. Jackson College, Jackson, Miss., founded at Natchez, 1877, transferred to Jackson, 1883; Rev. Chas. Ayer, 11 years.
4. Creek Freedmen School, Tullehasse, I. T., founded 1883; Prof. E. H. Rishel, Sup't., 1 year.
5. International School, Monterey, Mex., founded 1883; under the supervision of Rev. Thos. M. Westrup; Antonio Garcia, principal.
6. Seminole Academy, Sa-sak-wa, I. T., 1887; Rev. W. P. Blake, Sup't.

* D. W. Phillips, D.D., Theological Professor (late President), 23 years.

In all these institutions 137 teachers have been engaged and 3,741 pupils enrolled.

SCHOOLS FOR THE COLORED PEOPLE.

The number of schools supported wholly or in part by the Society for the colored peo-

ple, is seventeen. This includes a small appropriation to the school at Little Rock, Ark., also to the new school at Memphis, Tenn. In these the number of teachers has been 115 of whom 57 were men and 58 women. Among them were 24 colored teachers. The enrollment shows an attendance of 2,995; 1,293 young men; 1,702 young women. The number under sixteen years of age was 469. Students for the ministry, 318; preparing for teachers, 980; medical students, 36.

The schools for colored people at Little Rock, Ark., and Memphis, Tenn., have received some assistance from the Society. The Woman's American Baptist Home Mission Society (Boston), is responsible for the salaries of nearly all the teachers in Spelman Seminary, as well as one or more in several other institutions. The same Society assists in the support of a school at Beaufort, S. C.

The amount paid for teachers' salaries has been \$61,460.42. The year shows a slight increase in receipts from tuition fees, etc.

No beneficiary aid is rendered by the Society except as contributions are designated for this purpose. Individuals and Sunday schools have contributed for the support of quite a large number of students. The colored Baptists of Virginia especially, and to a small extent in other States have assisted ministerial students.

SPIRITUAL RESULTS.

The year has been fruitful in spiritual blessings. The daily study and exposition of the Scriptures, the well-maintained prayer-meetings, have strengthened Christian character and have been instrumental in bringing many to a saving knowledge of Christ. Indeed, in every school there is a profound feeling of disappointment amounting almost to a consciousness of failure in the work of the year, unless lively religious interest has been manifest in the quickening of Christians and the conversion of the impenitent.

The question of introducing the study of the Bible into the curriculum of our denominational colleges throughout the country is just now receiving special consideration. In the face of any adverse criticism or any time-

servicing questions of policy, Baptists should be brave enough to do this without hesitation. While these institutions are fostered by the Society, by means of consecrated offerings, the sacred Scriptures will continue to have a recognized place in the course of study.

The school reports show conversions as follows: Hartshorn Memorial College, 3; Shaw University, 27; Benedict Institute, 30; Florida Institute, 15; Atlanta Baptist Seminary, 6; Spelman Seminary, 101; Selma University, 26; State University (Ky.), 41; Roger Williams University, 3; Jackson College, 14; Bishop College, 5; Tullehassee School, 14; total, 319.

Last year about 40 students were reported as desirous of going as missionaries to Africa when through with their studies. The interest in the evangelization of Africa has increased during the year just closed. In several institutions "Congo Mission Circles" have been formed. Unquestionably the one million colored Baptists of this country are to become increasingly important factors in the evangelization of the "Dark Continent," and these Christian schools from which have already gone thither a number of missionaries, are to furnish the qualified laborers in the days to come.

MINISTERIAL EDUCATION.

The number of ministerial students reported is 318. This does not include those in attendance at "the pastors' course" of two or three months at Little Rock and Memphis, from which schools no full reports have been received. The Richmond Theological Seminary, as yet, is the only distinctively Theological Seminary with a full course of study and corps of instructors. The faculty has been strengthened the past year by the appointment of Prof. Geo. R. Hovey, son of the honored president of Newton Theological Institution.

At Shaw University Rev. Dr. Skinner has special charge of the theological classes, and Rev. Dr. Phillips at Roger Williams University. In other institutions the presidents generally devote particular attention to theological instruction.

MEDICAL EDUCATION.

The Leonard Medical School of Shaw University; Raleigh, N. C., reports an attendance of thirty-six students, five of whom were graduated March 29th. The most eminent physicians of Raleigh are on the Faculty of instruction, which includes also one colored physician, a graduate of the school. The work done is thorough.

The "Training School for Nurses" at Spelman Seminary, Atlanta, Ga., is rendering an excellent service, eliciting warm commendations from those cognizant of its work.

INDUSTRIAL EDUCATION.

Chiefly by grants from the Slater Fund, industrial education has been systematically imparted at Hartshorn Memorial College, Shaw University, Benedict Institute, Spelman Seminary, Kentucky State University, Roger Williams University, Jackson College, Leland University. In other institutions not favored by such assistance, attention is given to the subject as means and circumstances permit. Several monthly papers in the interests of the schools are made up and printed by the students. The value of industrial education to a people who have almost no opportunity to learn a trade is very great, while the incidental and indirect results upon the students themselves, in quickening their perceptions, cultivating the faculty of observation, developing their inventive talent, etc., are most beneficial.

NEW PROPERTY.

Wayland Seminary enjoys more spacious grounds and accommodations than hitherto. A lot on the south of the old site was purchased in 1887, on which is a residence, now occupied by the president. The chapel was also enlarged and reopened in December with appropriate exercises. It is named "Coburn Hall" in memory of ex-Governor Coburn, of Maine, through whose gift of \$50,000 to the Seminary these improvements were made, and \$28,000 set apart as a permanent fund for the institution. Mrs. J. E. Gault, of Baltimore, has given to the Seminary the library of her deceased husband.

At Benedict Institute, Columbia, S. C.,

economical steam-heating apparatus has been introduced. The inadequate accommodations for young women has led the venerated founder of the school, Mrs. B. A. Benedict, to make a generous gift for the enlargement of Colby Hall, provided the whole amount necessary can be secured. It is probable that this work will be done during the summer.

Spelman Seminary, Atlanta, Ga., has acquired additional land by funds given for that object. In June, 1887, the building known as "Union Hall" was destroyed by fire. Because of this loss the school has been conducted with much inconvenience the past year. But \$3,500 having been received from the insurance companies, and contributions amounting to about \$7,000, a building has been erected at a cost of about \$10,000. A wing is yet to be added when means shall be obtained.

The Atlanta Baptist Seminary, which so long has labored under serious disadvantages on account of location and lack of suitable buildings, has a brighter prospect. A tract of about thirteen acres in the western part of the city, and about one-third of a mile northwesterly from Spelman Seminary, has been secured at a cost of \$7,500, most of which has already been raised by Dr. Graves, president of the institution. Plans are in progress for the erection of a new building this year. It is expected that the proceeds of the sale of the old property will defray about two-thirds of the expense, the remainder to be provided for out of the Coburn legacy.

At Memphis, Tenn., property has been secured for a school which was conducted, in part, during the winter by Rev. H. Woodsmall, who had a large number of pastors under his instruction. For this purchase and for the erection of a building, a gentleman in Illinois has given and pledged \$10,000, none of which however has passed through the Society's treasury. The property is held by a Board of Trustees.

The colored Baptists of Arkansas have displayed commendable interest in the establishment of a school at that point, by the purchase of a site costing \$4,000, on which they

have paid \$1,000. They want help to build. Rev. Dr. Marsena Stone, though nearly four score years of age, spent three months at Little Rock last winter, teaching the pastors and students for the ministry,—giving his services, the Society defraying only traveling and incidental expenses.

SCHOOLS FOR THE INDIANS.

The Society maintains three schools for the Indians in the Indian Territory. The reported attendance has been 232. The leading institution is the Indian University, near Muscogee. It is located conspicuously, has the finest school building in that part of the Territory, and is second to none in its faculty and in its educational work. It has enrolled 86 students, who represent the leading nations and tribes of the Territory. Nine are preparing for the ministry. The religious interest in the school has been very marked, several having been converted and six baptized, among them a son of Rev. John Jumper, an ex-chief of the Seminoles.

The school at Tahlequah, on our mission premises, has been well attended. It is for primary instruction and preparatory to the University to which some of its advanced students have already gone. Its usefulness would be greatly increased by a building for dormitory and a boarding department, at an expense of about \$1,500.

The third school, an entirely new enterprise for the Society is at Sa-sak-wa, in the Seminole Nation. Earnest petitions from prominent men and brethren among the Seminoles for the appointment of teachers to this school which for two or three years had been conducted under other auspices, were favorably considered, and in December Rev. W. P. Blake assumed charge thereof under the auspices of the Society. It is a boarding school for girls whose expenses are met by an appropriation from the Educational funds of the nation. For years a Baptist church has been maintained among the Seminoles without assistance from any Society.

A fourth school at Atoka is under consideration. The property and the school now in operation are to be transferred to the So-

ciety upon the assumption by the latter of a comparatively small amount due on the building. This will be mainly self-supporting. All will be tributary to the University.

SCHOOLS FOR UTAH.

The building burned last year, at Salt Lake City, has been replaced by a better one at a cost of \$3,500, about one-half of which was obtained from insurance, the remainder by special effort of the Woman's American Baptist Home Mission Society in New England, and by Rev. Dwight Spencer in Salt Lake City. The same Society assumes the support of the teachers therein.

SCHOOLS IN MEXICO.

Schools have been conducted in Mexico under the auspices of the Society, and of the Woman's American Baptist Home Mission Society. The largest is at Monterey. Another, for boys, and sustained in part by the Mexicans themselves, is at Santa Rosa. The others supported by the Woman's Society are at Santa Rosa, Apodaca, Sombrerillo, and in the City of Mexico. The aggregate enrollment has been 250. In addition to daily religious exercises in the schools most of the pupils are brought also into the Sunday school. The great need in mission work in Mexico is intelligent, trustworthy native preachers. In some measure at least, these Schools are destined to meet this want.

V.—SPECIAL MATTERS.

THE EDUCATIONAL COMMITTEE.

Under the resolutions adopted at Minneapolis last year, President Samuel Colgate in the fall of 1887 appointed an educational committee to consider the question of a general educational organization for the denomination in North America. This committee consisted of Rev. J. B. Thomas, D.D., Mass.; Rev. J. A. Smith, D.D., Ill.; Rev. T. T. Eaton, D.D., Ky.; Rev. Franklin Johnson, D.D., Mass.; Prof. W. R. Harper, Conn.; Joshua Levering, Esq., Md.; J. B. Thresher, Esq., Ohio. The committee added to its number four others whose acceptance was received, viz.: Hon. L. B. Ely, Mo.; Rev. J. B. Link,

D.D., Tex.; Rev. Robert Cameron, Colo.; Rev. W. M. Kincaid, Cal.

At a meeting held in February, 1888, the committee decided to call a convention at Washington, D. C., in connection with the anniversaries of our general societies, for the consideration of the subject, and upon their request, your Board surrendered Wednesday forenoon and afternoon for the meeting of the convention, the general sentiment of the Board being favorable to the proposed organization.

Chiefly in order to enable brethren from the South to attend this as well as the other meetings at Washington with the least inconvenience, your Board obtained the concurrence of the Boards of the other Societies to hold the anniversaries one week earlier than usual.

SPECIAL MEETING IN THE SOUTH.

It will be remembered that the Society last year, as the year before favored the plan of holding a special meeting in the interests of its work among the colored people of the South, at some point where good attendance from the North and South could be secured. It was partially arranged to hold such a meeting in November 1887, but other important gatherings that month, and especially the fact that the teachers in the schools could not then leave their positions to attend the meeting, led to its postponement. The decision now is to hold it the latter part of September, just before the schools re-open, and in connection with the annual meetings of the Baptist Foreign Mission Convention and the National Baptist Convention of the Colored Baptists of the Country, at Nashville, Tenn. The managers of these organizations being in hearty sympathy with the purpose of the Society, cheerfully consented to postpone their meetings from August until September, in order the better to accommodate the Society, and to afford it the largest and best opportunity of meeting the representatives of a million Colored Baptists in whose welfare the Society has been so deeply interested for twenty-five years, and who, in turn, are now becoming more and more interested in all that relates to the work of the Society. It is

hoped that there will be a good attendance of the friends of the Society and its work, among the colored people at Nashville in September.

UNIFICATION.

Near the close of the year your Board received a fraternal communication from the General Association of Missouri, through its special committee, in which, among other things, it is stated that in the judgment of many, a unification of work by our Home and our Foreign Missionary organizations is desirable and in many ways advantageous, and suggesting that this subject be taken into consideration by these bodies. Regarding the suggestion as proper and perhaps providential, in view of the proximity in time and place of the meeting of the Southern Baptist Convention and the American Baptist Home Mission Society, as well as other organizations, your Board adopted the following minute, and appointed a delegation to convey it with the fraternal greetings of the Society to the Southern Baptist Convention at Richmond, Va.

"Profoundly impressed with the importance of the subject here presented, sincerely desirous of securing the kindest and closest relations with all the Baptists of the United States, fully persuaded that the time has come to attempt some unification of our work, and anxious ourselves to consider any practicable measures for realizing it, we would be glad to meet any committee of conference whom you may be disposed to appoint at your approaching meeting."

This communication from Missouri, together with similar expressions from other quarters, seems to indicate unmistakably the existence of a strong undercurrent of feeling among Baptists, in common with other denominations of the United States, in favor of unification in our great missionary enterprises.

In this connection, the fact may be recalled that it is twenty years since this Society took the initiative toward the resumption of fraternal relations between the Baptists of the North and the South, by the appointment of a delegation to attend the meeting of the Southern

Baptist Convention at Baltimore, in May, 1868. The Convention reciprocated by appointing a delegation to the meeting of the Society, a few days later, in New York City, when Dr. Richard Fuller, in closing his eloquent address, said with great impressiveness: "*In some way the Baptists, North and South, must come together and work together.*"

The cause of division in 1845 was removed a quarter of a century ago. A restored and unified nation is speeding onward in its progress with pace unparalleled in its previous history or in the history of other nations. Shall we have also a restored, unified denomination in which each mission interest shall be the concern of all, and whose combined spiritual forces, energized by the spirit of the living God, shall more than match our marvellous material development? The nation is one. Shall the denomination be one?

HENRY L. MOREHOUSE,
Corresponding Secretary.

E. T. HISCOX, *Chairman.*

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

POINTS FROM THE ELEVENTH ANNUAL MEETING.

The 15th of May at the Capital City, was a day of beauty and of privilege. The atmosphere and temperature were of that delightful character which render a three hours meeting compatible with entire comfort.

Every session was well attended. The morning enrollment showed about three hundred, the afternoon somewhat increased the number, and at night the audience room of Calvary Baptist Church was crowded to its utmost capacity, many standing during the two hours service. Every part of the programme was executed in a manner to occasion gratitude on the part of friends of the Society.

Reports of committees were concise and interesting. Discussions were characterized by a spirit of candor and earnest enthusiasm.

While the enforced absence of several who had been assigned special work, was matter for deep regret, happily others, who had not been expected, were present, and so filled with the Spirit, that they were able to occupy these positions to the satisfaction and edification of all. Of those who were detained from the meetings, as above mentioned we note the names of Mrs. C. C. Bishop, Mrs. Morgan L. Smith, Mrs. S. K. Leavitt, Mrs. C. R. Blackall, Mrs. W. M. Isaacs and Mrs. R. S. MacArthur. In this connection others might be named who though not depended upon for special work at this meeting, are of the number whose presence is always a source of strength, and whose absence, occasioned as it was by illness or bereavement, brought them very near in that bond of sisterly and Christian sympathy which exists in so marked a degree between the burden bearers of the Society.

A letter of greeting from the Corresponding Secretary, Miss M. G. Burdette was read by the President, Mrs. J. N. Crouse. In response the following telegraphic message was ordered, "Beloved, I wish above all thing that thou mayest prosper and be in health, even as thy soul prospereth," and "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

One of the peculiarly pleasant features of the meeting was the fact, that in addition to every possible kindness on the part of the local committee, the pastor, Rev. Samuel H. Greene, in a most beautiful manner made an appeal for the replenishing of our treasury, and succeeded in bringing up the whole amount in cash and pledges to about \$3,500.

This fund was not, as hitherto, asked for, as beneficiary aid for the missionary Training school, but in view of the very small balance in the general treasury, with which to conduct missionary operations through the summer, the appeal was made for missionaries' salaries.

It is hoped that many who were not present will feel the obligation to add to this amount. At least \$1,500, in addition will be necessary, in excess of the ordinary receipts from auxiliaries.

Meetings for conference of officers were held at various times, anniversary week. One joint meeting with officers of the Woman's American Baptist Home Mission Society (Boston), was had at the Ebbitt House, and was a most delightful season.

IN GENERAL.

Miss Burdette is slowly regaining her usual health. The long vacation is made passable by the thoughtful kindness of personal friends, and while the work must suffer loss on account of her absence, all are comforted with the hope that she will again be able to resume at least a considerable part of her accustomed duties.

Miss Mary Melby (Swede), has been appointed to Castle Garden, to take the place made vacant by the resignation of Miss Johnson. Miss Melby came to this country, and here found Christ. In writing of her experiences in entering this "gateway" some seven years ago, without God and without hope, and now being permitted to bear the good tidings to her own countrywomen, she speaks of a joy and gratitude too profound for utterance, and adds, "The Scandinavians are pouring in every day. I am not able to speak personally with every one, but can generally give each one a tract, and it is gladly accepted, this often opens the way for a conversation. Sometimes I meet those who weep for joy, because they find a Christian in a strange land."

TREASURER'S REPORT FOR MAY, 1888.

Connecticut.....	\$10 00	Pennsylvania.....	\$328 41
Canada.....	65 00	Tennessee.....	18 00
Dakota.....	9 00	Virginia.....	5 00
Indian Territory.....	5 00	Vermont.....	1 00
Illinois.....	257 83	Washington, D. C.....	1 00
Indiana.....	3 80	Wisconsin.....	45 55
Iowa.....	30 75	Collections at Annual	
Kansas.....	89 45	Meetings.....	132 45
Louisiana.....	13 25	Baby Band.....	15 90
Massachusetts.....	5 00	Missionary Gardeners.....	5 75
Minnesota.....	108 15	Tidings and Publica-	
Missouri.....	25	tions.....	55 64
Nebraska.....	17 15	Mite Boxes.....	2 10
New York.....	273 81		
New Jersey.....	170 50	Total.....	\$1,746 23
Ohio.....	67 49		

Mrs. R. R. DONNELLEY, Treasurer.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—Mrs. THOMAS NICKERSON, Newton Centre, Mass. Vice-President—Mrs. ANNA SARGENT HUNT, Augusta, Maine. Corresponding Secretary—Mrs. M. C. REYNOLDS, Wallingford, Conn. Treasurer—Miss MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

A joint meeting of the Woman's American Baptist Home Mission Society, and the Woman's Baptist Home Mission Society was held in the E. St. Baptist Church, Washington, D. C., May 17, at nine o'clock. Mrs. J. W. Crouse of Chicago, presided, and read the Scriptures. Prayer was then offered by Miss Alice B. Merriam, of Boston. Mrs. Crouse then gave a brief address, after which a paper was read by Mrs. Anna S. Hunt, of Maine, urging upon the women of the churches the need of wider information upon Home Mission subjects. Mrs. M. C. Reynolds, Corresponding Secretary of the New England Society, then gave a brief report of the work done by that Society during the year past. Mrs. M. A. Ehlers, of Chicago, gave an impressive address, dwelling upon the necessity of more self denial, and greater consecration to the cause of Christ. Miss Annie C. Howard, of Wayland Seminary, followed with a paper, giving the experiences of some of those

who had gone out from the Seminary. Mrs. H. F. Smith, of Mt. Holly, New Jersey, then gave an interesting talk, and after prayer and the benediction, by Dr. Simmons, of Louisville, Ky., the meeting adjourned.

An informal meeting of State Vice-Presidents, Directors, and all others interested, was held immediately after public meeting. Methods of work were discussed, plans for the future were talked over, and the ladies left the church feeling that this meeting had been one of great profit. A meeting of the Boards of both Societies was also held at the Ebbett House, Friday morning, May 18, and a free discussion was held upon many points relating to the best interests of the cause. "North America for Christ," is the motto of both Societies, and a deeper spirit of consecration to this work must be the outcome of these delightful meetings.

During the past month, Mrs. S. A. D. Sheppard, of Newton, Mass., a member of our Board, has passed away from earth. Mrs. Sheppard has for many years been affected with heart disease, and she knew that life was uncertain. "I am all ready," she has said many times. She loved the cause of Christ, and gave herself untiringly to His work. Her last act before being laid aside, was to leave her home in Newton, and go on to Hartford, Conn., to attend the Annual Meeting of the State Woman's Home Mission Society to read a paper. She was not well when she left home, but she grew rapidly worse and was only able to drive to the church and give her paper to the ladies, and return home. After a few short weeks of suffering she has been called to her heavenly home.

We shall miss her from our meetings, where her bright cheerful face always gave help and inspiration. Among her last words were these, "Have many flowers, make it all bright," and the beautiful floral offerings at the house and also at the grave, testified to the loving remembrance of rich and poor.

RECEIPTS FOR MAY, 1888.

Maine.....	\$17 61	Self-Denial Week.	
New Hampshire.....	63 03	February.....	\$74 00
Vermont.....	51 50	March.....	739 94
Massachusetts.....	833 36	April.....	514 92
Rhode Island.....	210 00	May.....	32 50
Connecticut.....	111 65		
Miscellaneous.....	593 62	Total.....	\$1,311 31
Precious Jewels.....	30		
Total.....	\$1,881 07		
Self-Denial Week in May.....	\$32 50.		

Home Mission Appointments

IN MAY.

- The following new appointments were made:
- Rev. Napoleon N. Aubin, French in Lowell, Mass.
 - " J. J. Gorham, Tomah, Wis.
 - " Joseph Rockwood, Lake Crystal and Garden City, Minn.
 - " James H. Veeder, Peru, Neb.

- Rev. Jefferson Crosby, Holdredge, Neb.
- " David S. Hulburt, Hay Springs and vicinity, Neb.
- " Andrew Johnson, Scandinavians in Big Springs, Dak.
- " George Franklin Walker, La Veta, Colo.
- " August Olson, Swedes in Los Angeles, Cal.
- " Fred. W. Gookin, Ashland, Oregon.
- " J. M. Haskell, Clackamas County and vicinity, Oregon.
- " C. P. Bailey, Dayton, Wash.

The following re-appointments were made:

- Rev. P. S. Sommers, Colored People in Florida.
- " A. A. Hammar, Swedes in Ishpeming, Mich.
- " James O. Dean, Rockford, Iowa.
- " C. Carlsen, Danes in Atlantic and Harlan, Iowa.
- John Henry Dick, Cherokee Indians, Ind. Ter.
- John Ridge, Cherokee Indians, Ind. Ter.
- Joshua Allen, Choctaw Indians, Ind. Ter.
- Henry A. Martin, Seminole Indians, Ind. Ter.
- Rev. Allen Asa Layton, East Los Vegas, New Mex.
- " Frank Barnett, Ogden, Utah.
- " W. Floyd Allen, Saguache, Colo.
- " Cyrus B. Allen, Jr., Helena, Mont.
- " George Byron Morse, Bozeman, Mont.
- " Knut Nelson, Scandinavians in Seattle, Wash., and around the Puget Sound.
- " W. G. Miller, Roseburg and Looking Glass, Ore.
- " William Henry Black, Hillsboro and Forest Grove, Ore.
- " Fung Chak, Chinese in Portland, Ore.
- " S. P. Davis, Mt. Tabor, Ore.
- " A. Le Roy, Astoria, Ore.
- " George D. Downey, Pendleton, Ore.
- " William M. Wells, Gardiner, Ore.
- " N. Hayland, Scandinavians in Portland and vicinity Ore.
- " F. E. Scofield, Marshfield, Ore.
- " E. P. Waltz, Haines and North Powder, Ore.

IN JUNE.

The following new appointments were made:

- Rev. Charles Adolph Daniel, Germans in Waterbury, Conn.
- " Christen Andreasen, Danes in New Haven, Conn.
- " Conrad Jung, Germans in Jersey City, N. J.
- " Rudolph T. Wegener, Second German Church, Dayton, O.
- " August Klein, Germans in Walshville, Ill.
- " J. A. Fridell, Bethel (Scandinavian) Church, Chicago, Ill.
- " Charles F. Tieman, Germans in Montague, Mich.
- " Detmer Köster, Germans in Nashville, Mich.
- " William M. Corkery, Twenty-first Ave. Mission, Milwaukee, Wis.
- " W. H. Sloan, Springfield Ave. Mission, Kansas City, Mo.
- " Lucian Luke, Colored People in Texas.
- " William Schäffer, Germans in Brenham, Texas.
- " John C. Stuart, Second Church, (Colored), Girard, Kans.
- " James Wilson, Minneapolis, Kan.
- " George Burgdorff, Germans in Olney, Kan.
- " John Henry Thompson, Colored People in St. Mary's, Kan.
- " Rudolph Klitzing, Germans in Youngtown, Kan.
- " John Henry Pastoret, Germans in Leavenworth and Topeka, Kan.
- " Carl Frischkorn, Germans in Glenville, Neb.
- " Frank M. Wadley, Steele City, Neb.
- " Ottje Olthoff, Germans in Emery and vicinity, Dak.
- " Berthold Matzke, Germans in Berlin and vicinity, Dak.
- " Edwin H. Teall, Jamestown, Dak.

The following re-appointments were made:

- Rev. John Jaeger, Germans in New Britain, Conn.
- " William Ritzman, Germans in Bridgeport, Conn.
- " David Zwink, Germans in Albany, N. Y.
- " Raymond J. Hack, Germans in Tonawanda, N. Y.
- " Albert Brandt, Second German Church, Newark, N. J.

- Rev. John Charles Schmitt, Third German Church, Philadelphia, Pa.
- " John H. Meyers, Germans in Scranton, Pa.
 - " Henry Wernick, Germans in Newport, Ky.
 - " August Boelter, Germans in Louisville, Ky.
 - " Samuel N. Vass, Colored People in N. C.
 - " A. B. Vincent, Colored People in N. C.
 - " Herman Thiel, Germans in Alpena, Mich.
 - " William Lipphardt, Germans in Evansville, Ind.
 - " Andrew Petersen, Germans in Indianapolis, Ind.
 - " John Miller, Germans in Bloomington, Ill.
 - " Fred A. Licht, Second German Church, Chicago, Ill.
 - " Joseph Scholz, Hastings Street German Mission, Chicago, Ill.
 - " Gotthard Mengel, Germans in South Chicago, Ill.
 - " Louis Wiesle, Germans in Coal City, Ill.
 - " Theodore Klinker, Germans in Green Garden, Ill.
 - " G. Koopman, Germans in Pekin, Ill.
 - " Herman Schroeder, Germans in Sandwich, Ill.
 - " William Pfeiffer, Germans in Springfield, Ill.
 - " Carl A. Johnson, Swedes in Evanston, Ill.
 - " Martin Domke, Germans in Wausau, Wis.
 - " August Marquart, Germans in Winona, Minn.
 - " George D. Menger, Germans in Fairbault, Minn.
 - " Jacob Albert, Germans in Minneapolis, Minn.
 - " John F. Hoefflin, Germans in Fulton, Iowa.
 - " William Schunke, Germans in Elgin Iowa.
 - " Fred. W. Becker, Second German Church, St. Louis, Mo.
 - " Henry Becker, Germans in Lebanon, Texas.
 - " George Washington Hicks, Wichita Agency, Ind. Ter.
 - " William Hurr, Sac and Fox Agency, Ind. Ter.
 - " Claas Regier, Germans in Lincoln Co., Kan.
 - " D. A. Homfeld, Germans in Lyons Creek, Kan.
 - " Benedict Eisele, Germans in Hillsboro, Kan.
 - " Ewald Meyer, Germans in Beatrice, Neb.
 - " Jacob Staub, Germans in Madison, Dak.
 - " William Achterberg, Germans in Carrington, Dak.
 - " W. H. Mueller, Germans in Big Stone City, Dak.
 - " Friedrich Müller, Germans in Bridgewater, Dak.
 - " R. R. Williams, Madison, Dak.
 - " Alexander McDonald, Grafton and vicinity, Dak.
 - " Edward E. Tyson, New Rockford, Tiffany and Emanuel, Dak.
 - " John Croeni, Germans in Bethany, Ore.
 - " Andrew Stern, Germans in Tavistock, Ontario.
 - " Samuel Becker, Germans in Logan, Ontario.
 - " F. A. Peterreit, Germans in Manitoba and Northwest Territory.
 - " H. C. Woods, D.D., Superintendent of Missions for Kansas, Neb., South Dak., Colorado, Wyoming and New Mexico.

The following Teachers were appointed :

- At Wayland Seminary, Washington, D. C.—Rev. G. M. P. King, D.D., Pres.; Rev. W. B. Johnson; Miss Susan A. Curtis.
- At Richmond Theological Seminary, Richmond, Va.—Rev. Charles H. Corey, D.D., Pres.; Prof. J. Endom Jones; Prof. David N. Vassar; Prof. George R. Hovey,
- At Hartshorn Memorial College, Richmond, Va.—Rev. Lyman B. Teftt, Pres.; Miss Carrie V. Dyer; Miss Lillian M. Van Cleef; Miss Maggie L. Voorhees; Mrs. Clara F. Whitten.
- At State University, Louisville, Ky.—Prof. Charles F. Sneed; Rev. C. H. Parrish; Prof. John H. Lawson; Miss Lucy W. Smith; Mrs. Jane E. McKamey; Miss Lavinia B. Elliott; Mrs. Mamie E. Steward.
- At Roger Williams University, Nashville, Tenn.—Rev. A. Owen, D.D., Pres.; L. J. Neville; Rev. D. W. Phillips, D.D.; Prof. D. R. Leland; Prof. Charles C. Phillips; Miss Mary S. Jones; Miss Silene Gale; Miss Rhoda A. Denman.

- At Shaw University, Raleigh, N. C.—Rev. H. M. Tupper, D.D., Pres.; Rev. Thomas E. Skinner, D.D.; Prof. A. W. Pegues; Rev. N. F. Roberts; Prof. A. B. Vincent; Prof. Samuel N. Vass; L. A. Scruggs, M.D.; Miss Clara H. Denslow; Mrs. M. W. Alston; Miss Nellie J. Smith.
- At Benedict Institute, Columbia, S. C.—Rev. C. E. Becker, Pres.; Rev. George F. Genung; Mrs. Hattie E. Genung; Mrs. J. R. Armstrong; Mrs. Mary C. Becker; John R. Wilson.
- At Atlanta Baptist Seminary, Atlanta, Ga.—Rev. Samuel Graves, D.D., Pres.; Prof. George A. Andrews; Prof. William E. Holmes.
- At Florida Institute, Live Oak, Fla.—Rev. J. L. A. Fish, Pres.; Mrs. Ada B. Fish.
- At Selma University, Selma, Ala.—Rev. Charles L. Purce, Pres.; Miss Libbie M. Seeley; Mrs. J. J. Turpin.
- At Jackson College, Jackson, Miss.—Rev. Charles Ayer, Pres.; Mrs. Charles Ayer; Miss Emily C. Ayer.
- At Bishop College, Marshall, Texas.—Rev. S. W. Culver, Pres.; Mrs. S. W. Culver; Prof. F. D. Shaver; Mrs. M. A. C. Shaver; H. H. Culver.
- At Tullehassee Manual Labor School, Muscogee, Ind. Ter.—Prof. E. H. Rishel, Prin.; Miss Florence A. Bonham.
- At Cherokee Academy, Tahlequah, Ind. Ter.—Prof. I. J. Uzzell.

Church Edifice Grants.

IN APRIL, MAY AND JUNE.

By Loan,	5
By Gift,	7
Total,	12

LOCATION OF CHURCHES AIDED.

Cambridge, Minn. (Swede).	Oakes, Dakota.
Kansas City, Mo.	Tingley, Iowa.
Rushville, Neb.	Trilla, Ill.
White City, Kan.	Wheaton, Minn.
Ellendale, Dakota.	Tower City, Minn.
Thomasville, N. C. (Colored).	Elm Creek, Neb.

Baptisms.

QUARTER ENDING MAY 31, 1888.

- G. W. Hicks, Anadarko, Ind. Ter., 7. B. Eisele, Germans, Hillsboro, Kan., 19. A. P. Shields, Marysville, Kan., 16. Francisco F. Trevino, Monterey, Mexico, 6. G. S. Clevenger, Brookings, Dak., 13. W. H. Mueller, Germans, Big Stone City, Dak., 5. R. J. Hack, Germans, Tonawanda, N. Y., 10. Theo. Klinker, Germans, Green Garden, Ill., 9. B. Matzke, Germans, Spring Creek, Dak., 31. Geo. D. Menger, Germans, Faribault, Minn., 7. A. A. Hammar, Swedes, Ishpeming, Mich., 13. Geo. H. Brown, Baker City, Oregon, 12. C. J. Hardy, Colored People in Louisiana, 10. J. B. LeClaire, French, Holyoke, Mass., 17. L. Lanyi, Bohemians, Chicago, Ill., 6. Geo. T. Ellis, La Grange, Oregon, 18. A. F. Borgendahl, Swedes in Conn, 8. F. E. Bostwick, Dillon, Mont., 13. A. J. Hunsaker, Central Association, Oregon, 13.

Financial Statement. For April.

MISSIONS AND EDUCATION.

Expenditures for the month		\$8 154 02
Donations from Churches, Sunday schools, and Individuals		\$7,559 49
Legacies		591 48
Interest and Dividends		235 00
Home Mission Monthly		40 35
Jubilee Volume		1 00
		\$8 427 32
CHURCH EDIFICE FUNDS.		
Donations for Benevolent Fund		\$788 98
Interest for Loan Fund		266 52
		1,055 50
Total for April		\$9,482 82

Financial Statement. For May.

MISSIONS AND EDUCATION.

Expenditures for the month		\$32,561 67
Donations from Churches, Sunday schools and Individuals		\$12,168 16
Legacies		5,127 00
Tuition, Room Rent, etc., from Students		1,767 78
Interest and Dividends		89 75
Home Mission Monthly		402 70
Jubilee Volume		5 00
Payment of Mortgage		850 00
Total for May		\$20,410 39
Donations, Legacies, etc., from April 1st, to May 1st		\$8,427 32
Total for two months		\$28,837 71
CHURCH EDIFICE FUNDS.		
Donations for Benevolent Fund		\$3,621 37
Interest " " "		587 50
Insurance " " "		78 09
Interest " Loan "		151 37
		\$4,435 33
Donations, Legacies and Interest from April 1st, to May 1st		1,055 50
		\$5,493 83
Total receipts for present year from all sources,		\$34,331 54

Contributions and Legacies. For April.

[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, \$134.84.

Eastport, Y. P. H. M. Society..	20 00
Bangor, 2d Ch. S. S.	16 71
Augusta, 1st Ch.	21 50
Bangor, 1st Ch. S. S.	70 00
Mainville Ch.	85
Saco, Maine St. Ch.	22 53
Lewiston, 1st Ch.	19 00

C. E. F. For Chapel Builders' Fund:

Blue Hill S. S.	11 00
Exeter S. S.	4 25
Springvale S. S.	9 00

NEW HAMPSHIRE, \$201.15

Manchester, Mrs. P. C. Richardson	25 50
Lebanon Ch.	77 50
Littleton, Mrs. C. P. Chickering	9 50
Hampton Falls, Mrs. J. W. Dodge	5 00
Chesham Ch.	5 00
Greenville Ch.	14 42

Derry Ch.	3 64
Nashua, 1st Ch.	77 25
*Nashua, 1st Ch.	25 00

C. E. F. For Chapel Builders' Fund:

Hudson Centre S. S.	4 34
East Washington S. S.	4 00

VERMONT, \$63.23.

Middlebury Ch.	7 00
Essex Ch.	5 00
East Dover Ch.	9 00
Passumpsic Ch.	13 53
South Londonderry Ch.	1 00

C. E. F. For Chapel Builders' Fund:

Bellows Falls S. S. 10 18
 Fairfax S. S. 17 50

MASSACHUSETTS, \$1,773.68.

Watertown, "Three Friends,"
 desig. 150 00
 West Boylston Ch. 50 00
 Ashfield Ch. 4 00
 Northampton Ch. 34 00
 Amherst Ch. 23 25
 Ashland Ch. 5 95
 Raynham S. S. 12 00
 Kingstou Ch. 13 00
 Salem, Central Ch. 43 75
 Cambridge, 1st Ch. in add. 200 00
 Newton Centre Ch. 250 00
 Rosindale Ch. 25 13
 Lowell, Branch St. Ch. 41 70
 Arlington Ch. 163 68
 Springfield, 1st Ch. 34 00
 Northborough Ch. 4 00
 Swampscott Ch. 6 00
 Reading S. S. 7 99
 Fall River M. S. Society of 1st
 Ch. 15 00
 Lawrence, 2d Ch. 25 00
 North Bellingham Ch. 4 01
 Billerica, 1st Ch. 4 62
 Bellingham Ch. 3 00
 East Boston, Trinity Ch. 15 00
 * For Richmond Theol. Sem.
 Va.:

No. Scituate, H. D. Bailey
 and J. M. Littlefield 12 50
 *For Spelman Sem., Ga. ;
 Worcester, A Friend 3 00
C. E. F. Ashfield Ch. 1 00
 For Chapel Builders' Fund:
 No. Middleborough S. S. 4 00
 East Taunton S. S. 6 00
 So. Framingham S. S. 19 54
 Charlemont S. S. 1 00

LEGACIES.

Attleborough, Est. of Caroline
 M. Carpenter 463 25
 Woburn, Est. of Peter Fisk, int. 128 23

RHODE ISLAND, \$510.37.

Providence, Union Ch. 43 00
 Friendship St. Ch. 40 91
 4th Ch. 52 46
 "Go Ye" 20 00
 Stewart St. Ch. 36 40
 Newport, 1st Ch., Geo. B. Peck
 Shiloh Ch. 20 00
 Pawtucket, 1st Ch. 139 75
 Warren Ch. 88 84
 Hope Valley, 2d Hopkinton Ch. 53 67
C. E. F. For Chapel Builders'
 Fund:
 Phoenix S. S. 3 75
 Westerly, Calvary S. S. 6 59

CONNECTICUT, \$249.83.

Yalesville Ch. 38 00
 Ansonia Ch. 17 00
 Moodus, East Haddam, Central
 Ch. 8 00
 New Haven, Grand Ave. Ch. 12 80
 Montowese Ch. 5 00
C. E. F. Yalesville Ch. 25 00
 Hartford, Mrs. Anna G. How-
 ard 100 00
 For Chapel Builders' Fund:
 Meriden S. S. 29 03
 Mansfield S. S. 5 00
 New Haven, Calvary Ch.,
 Howard Ave. Mission.... 10 00

NEW YORK, \$1,650.20.

Brooklyn, First Ch., Pierrepont
 St., in add. 20 00
 Strong Place Ch. 663 10
 New York City, Laight St. Ch. 40 00
 Mt. Morris Ch. 200 00
 W. 33d St. Ch. 23 56
 Central Park Ch. 21 00

Peekskill Ch. 15 73
 West Granville, Mrs. M. H.
 Reed 30 00
 Bethany Ch. and Sunday school
 Saratoga Springs, First Ch. 12 50
 Milton Ch., Mrs. C. Bellinger.. 100 00
 Albion, First Ch. 5 00
 South Granville, Mrs. L. R.
 Temple 67 25
 White Creek Ch. 2 00
 Fort Miller Ch. 21 67
 Hartford Ch. 10 75
 Schenectady, Emmanuel Ch. 17 52
 Wellsville Ch. 27 45
 Ballston Spa Ch. 40 00
 South Pultney Ch. 29 00
 Edmeston Ch. 7 00
 Dover Plains Ch. 14 38
 Amenia Ch., in add. 12 50
 Albany, Miss F. S. Patten. 21 67
 Horicon Ch. 200 00
 Franklin Ch. 10 00
 *Mrs. C. H. James 5 00
C. E. F. Albion, First Ch. 9 45
 For Chapel Builder's Fund:
 Port Jervis S. S. 6 38
 Rose S. S. 10 81
 Tarrytown S. S. 8 00
 Butternut S. S. 8 15

NEW JERSEY, \$333.15.

South Wyman Ch. 5 00
 New Brooklyn S. S. 9 60
 Newark, Mt. Pleasant Ch. 35 82
 Milburn Ch. 31 25
 Trenton, Central Ch. 11 04
 Greenwich Ch. 12 00
 Cohansey Ch., F. O. Tithian... 2 00
 Salem, Memorial Ch. 38 19
 Moorestown Ch. 22 00
 Burlington Ch. 27 25
 Camden, Third Ch. 13 00
 Patterson, Union Ave. Ch. "W.
 M. C." 22 07
 Elizabeth, Central Ch. 38 98
 Deckertown, Wontage Ch. 5 07
C. E. F. Piscataway, August
 Stelle 10 00
 For Chapel Builders' Fund:
 Plainfield, Park Ave. S. S. 18 88
 Bridgeton, Three Sunday
 schools of First Ch. 30 00

PENNSYLVANIA, \$219.09.

Hallstead Ch., in add. 2 55
 Philadelphia, Miss H. C. Gould,
 desig. 3 00
 Eleventh Ch. 1 00
 Falls of Schuylkill Ch. 54 68
 Unionville Ch. 5 00
 Pittsburgh, Union Ch. 33 50
 Willistown Ch., bal. 25
 Butler Ch. 1 00
 Bristol Ch. 3 60
 S. S. 4 92
 Lycoming Ch. 6 00
 Union City, Children's Birthday
 Offering 11 72
 Mt. Pleasant Ch. 45 56
 East Nantmeal Ch. 8 00
C. E. F. Forest Lake, S. R.
 Wright, for Mandan, Dak. 6 00
 Berwyn S. S., for Santa
 Rosa, Mex. 10 00
 For Chapel Builders' Fund:
 Mount Pleasant, First Ch. 19 15
 Clifford S. S. 3 16

DELAWARE, \$14.37.

Wilmington, Delaware Ch. 9 25
C. E. F. For Chapel Builders'
 Fund:
 Wilmington, East Side Mis-
 sion S. S. 3 00
 Lincoln St. S. S. 2 12

DISTRICT OF COLUMBIA, \$24.87.

Washington, Calvary Ch. 24 87

WEST VIRGINIA, \$9 40.

C. E. F. For Chapel Builders'
 Fund:
 Huntington, Mt. Olive S. S. 9 40

KENTUCKY, \$7.00.

Louisville, State University 2 00
 Lexington, Miss Lizzie P. Wil-
 son 2 00
 Miss Laura P. Smith 2 00
 Richmond, Miss Laura B. Scud-
 der 1 00

NORTH CAROLINA, \$13 00.

Raleigh, First Ch. 10 00
 Wake Forest, Olive S. S. 1 00
C. E. F. For Chapel Builders'
 Fund:
 Yanceyville S. S. 2 00

SOUTH CAROLINA, \$1.10.

C. E. F. For Chapel Builders'
 Fund:
 Santee S. S. 1 10

FLORIDA, \$27.00.

*For Florida Institute, Fla. :
 Live Oak, J. A. L. Fish 27 00

ALABAMA, \$5.00.

Marion, Rev. Robt. T. Pollard
 and wife 5 00

MISSISSIPPI, \$15.40.

C. E. F. For Chapel Builders'
 Fund:
 Starkville S. S. 15 40

LOUISIANA, \$4.71.

Delhi, Mt. Sinai Gh. 50
 Iberia, Mt. Calvary Ch. 3 00
 Buena Vista, Miss S. Watson.. 21
 Thomaston, Rev. J. T. Kinney.. 1 00

TEXAS, \$23.75.

Dallas, Rev. A. R. Griggs 2 50
 Brenham, Mt. Rose Miss. Ch. 5 00
 Seguin, Rev. W. B. Ball. 6 15
 Anderson First Ch. 3 60
 Rev. L. G. Jordan 1 00
C. E. F. For Chapel Build-
 ers' Fund:
 San Angelo S. S. 5 50

OHIO, \$55.85.

Cleveland, Superior St. Ch. 6 24
 Newark, Fifth St. Ch. 19 50
C. E. F. For Chapel Build-
 er's Fund:
 Marion S. S. 2 00
 DeGraff S. S. 3 10
 Madisonville First Ch. 7 04
 Ironton, First S. S. 5 50
 Franklin S. S. 3 55
 Hillsboro S. S. 4 25
 Pendleton S. S. 4 67

MICHIGAN, \$15.65.

Marion Ch. 2 00
C. E. F. For Chapel Build-
 er's Fund:
 Novi S. S. 5 60
 Owosso S. S. 8 05

INDIANA, \$10.80.

Franklin, by Mrs. M. H. Wood-
 small 3 21
C. E. F. For Chapel Build-
 er's Fund:
 Madison, First S. S. 6 00
 Elrod S. S. 1 59

ILLINOIS, \$7.08.

C. E. F. For Chapel Builder's Fund:
 Sycamore S. S. 4 33
 Salem S. S. 2 75

MINNESOTA, \$91.00.

Preston, Mrs. H. M. Arnold ... 1 00
C. E. F. Baptist State Convention 90 00

IOWA, \$134.50.

Cedar Falls, Danish Ch., Wom. Circle 5 15
 D. Cameron 50 50
 Boone Ch 9 85
 S. S. 99 99
 East Des Moines Ch 29 00
 Clinton Ch 14 10
 S. S. 10 00
 Jacksonville Ch 15 00
 Webster City Ch 20 00
 Newton Ch 5 00
 Osage Ch 2 25
 Carlisle Ch 5 26
C. E. F. Sheldon Ch 3 35
 S. S. 4 05
 Jacksonville Ch 10 00

MISSOURI, \$121.86.

St. Louis, K. R. Chambers ... 1 00
 Second Ch 100 00
 *For Bishop College, Texas:
 St. Louis, E. L. Marston ... 10 00
C. E. F. For Chapel Builder's Fund:
 Keytesville S. S. 2 05
 Trenton S. S. 5 81
 St. Louis, Providence S. S. ... 3 00

INDIAN TERRITORY, \$8.00.

Tahlequah Ch 8 00

KANSAS, \$135.13.

C. E. F. State Convention. 85 95
 For Chapel Builder's Fund:
 Ellsworth S. S. 2 30
 Carbondale S. S. 3 30
 Osage City S. S. 6 18
 Olathe S. S. 5 85
 Winfield S. S. 17 00
 Lawrence S. S. 12 55
 Piqua Mission S. S. 2 00

NEBRASKA, \$14.23.

C. E. F. For Chapel Builder's Fund:
 North Omaha Mission 8 58
 South Omaha Ch 3 27
 Gothenburg Swede S. S. 2 38

DAKOTA, \$8.00.

Big Springs Ch 5 00
C. E. F. For Chapel Builder's Fund:
 Canton, First S. S. 3 00

WASHINGTON TERRITORY, \$37.15.

Walla Walla Ch 37 15

OREGON, \$6.40.

Ashland, Rev. F. W. Gookin ... 2 15
C. E. F. For Chapel Builder's Fund:
 Mt. Tabor S. S. 4 25

CALIFORNIA, \$689.50.

Sacramento First Ch 54 40
 Wom's H. M. Soc 55 70
 John Stegerman 2 50
 Calvary Ch 39 90

Dixon Ch 70 00
 Los Angeles, Central Ch 150 00
 Monrovia Ch 86 75
 Wheatland Ch 32 25
 Clear Lake Association 192 00
C. E. F. Oakland First Ch. Ladies' Mission, For Mexico. 6 00

WOM. AM. BAPT. HOME MISSION SOCIETY, \$2,273.66.

For Spelman Seminary—New Building 900 00
 For Teachers at Spelman Sem. 550 00
 " " " Mex. Schools. 138 00
 " " " State University, Ky. 88 88
 For Teachers at Utah School. 210 00
 " " " Hartshorn Mem'l Col. 85 00
 For Teacher at Wayland Sem., D. C. 35 00
 For Teacher at Benedict Inst., S. C. 25 00
 For Teacher at Fresno School, Cal. 48 00
 For Teacher at Creek Freedman School, I. T. 77 78
 For Teacher at Cherokee Academy, I. T. 25 00
 For Teacher at Beaufort School, S. C. 40 00
 For Student at Spelman Sem., Ga. 30 00
 For Student at Wayland Sem., D. C. 15 00
 For Student at Choctaw Freedman Baptist Mission, I. T. 6 00

WOM. BAPT HOME MISSION SOCIETY, MICH. \$500.00.

For Indian Univ., I. T. 25 00
 For Atlanta Seminary 25 00
 Total \$8,939 95
 Home Mission Monthly 40 35

CONTRIBUTIONS FOR MAY.

MAINE, \$16.78.

Brooklin Ch 5 00
 St. George, Second Ch 3 00
 Surry Ch 1 05
 Sullivan Ch 1 24
 Hancock Ch 2 00
 Lamoinc, First Ch 4 49

NEW HAMPSHIRE, \$98.40.

Penacook Ch 36 00
C. E. F. Amherst, Geo. H. Shaw 57 00
 For Chapel Builders' Fund:
 Troy S. S. 5 40

VERMONT, \$17.75.

St. Johnsbury Ch 9 75
C. E. F. St. Johnsbury Ch. 8 00

MASSACHUSETTS, \$3,379.84.

Malden, First Ch 28 74
 Somerville, First Ch., desig. ... 3 75
 Lowell, First Ch 177 74
 Ayer Ch 21 45
 Reading Ch 7 55
 Medford, First Ch 99 54
 Cambridgeport, Charles River Ch. 62 20
 Roxbury, Mrs. S. E. Parker ... 10 00
 Cambridgeport, First Ch., Cambridge 156 23
 Three Rivers, A Friend 1 00
 Leicester, Greenville Ch 5 04
 Boston, Clarendon St. Ch 222 03

Turner's Falls Ch 31 50
 Bolton, Joel Proctor 10 00
 Newton Centre, Theol. Inst. ... 16 00
 Somerville, Perkins St. Ch 100 00
 East Gloucester Ch 20 36
 No. Sunderland Ch 2 50
 West Acton Ch 21 63
 Brookline, A Friend 5 00
 East Taunton, John Andrews ... 5 00

*For Hartshorn Mem'l Coll.:
 Fall River, Mrs. S. Louise Coburn 16 00
 Maplewood, Mrs. Lyman Bouillard 25
 *For Richmond Theol. Sem.:
 Randolph, Mrs. Helen R. DuBois 25 00
 *For Atlanta Sem., Ga.:
 Chelsa, First S. S. 50 00
 Boston, Clarendon St. Ch. 50 36
 Worcester, Lincoln Square S. S. 25 00
 *Benedict Inst., S. C.:
 Welsley Hills, Mrs. Julia L. Fuller 2 00
 *For Spelman Sem., Ga.:
 Lexington, by Mrs. Susie Peckham 7 00

C. E. F. Lynn, A. F. Smith 2,000 00
 Haverhill, Miss H. A. Bradbury 10 00
 Boston, Mrs. Dorcas Radford 10 00
 For Chapel Builders' Fund:
 Ayer S. S. 9 00
 Needham S. S. 8 18
 West Somerville S. S. 21 62
 Rockland S. S. 7 30
 Lowell, Branch St. S. S. ... 8 87
 Lexington S. S. 5 00

LEGACIES.

West Boylston, Estate of Stephen Holt 100 00
 Southbridge, Estate of John Edwards, interest 27 00

RHODE ISLAND, \$102.63.

Pawtucket Ch. and S. S. 22 68
 Davisville, Quinnesset Ch 60 00
 Usquepough, Queen's River Ch. 5 00
C. E. F. For Chapel Builder's Fund:
 Narragansett S. S. 3 62
 Slocumville S. S. 11 33

CONNECTICUT, \$173.99.

Voluntown S. S. 5 45
 Middletown, First Ch 5 59
 *For Atlanta Sem. Ga.
 Norwich, Central Ch. 33 30
 *For Benedict Inst., S. C.:
 Niantic, Women's Soc. 5 00
 New Haven, W. B. H. M. Union 112 50
 *For Spelman Sem., Ga.:
 Willimantic, Mrs. C. L. Martin 1 00

C. E. F. For Chapel Builder's Fund:
 Bristol S. S. 6 17
 Seymour, German S. S. ... 5 00

NEW YORK, \$2,431.68.

Hempstead Ch 5 06
 S. S. 55
 Olean Ch 22 00
 Brooklyn, Emmanuel Ch., desig. 100 00
 Greene Ave. Ch 15 00
 First Ch., "Two Friends," desig. 2 00
 Tabernacle Ch 104 83
 Strong Place Ch., bal. 200 00
 Ballston Spa, Miss D. A. L. Ingham 1 50
 Scotia Ch 8 00
 New York City, Madison Ave. Ch. 1,076 27

Rev. Edward Stanley.....	1 00
Rochester, First Ch.....	77 83
Second Ch.....	147 30
S. S.....	28 48
Lake Ave. Ch.....	53 21
So. New Berlin, First Ch.....	12 00
Unionville Ch.....	34 85
Parrishville Ch.....	3 80
Belleville Ch.....	45 16
Stow, E. B. Gleason.....	1 50
Holly, First Ch.....	24 70
*For Indian Univ., I. T.:	
Homer S. S.....	25 00
Arcade Mission Band.....	6 00
*For Jackson College, Miss.:	
Perry, Covington St. S. S.....	5 20
*For Spelman Sem., Ga.:	
New York City, Hon. John	
D. Rockefeller.....	145 00
*For Atlanta Sem., Ga.:	
Troy, First Ch.....	41 74
L. E. Gurley.....	50 00
F. A. Falls.....	100 00
Justus Miller.....	50 00
C. E. F. Brooklyn, Dr. J. F.	
Lung.....	10
Rochester, Lake Ave. Ch.	23 30
For Chapel Builders' Fund:	
Oswego, First S. S.....	10 00
Williamsburgh, Second	
S. S.....	10 30

NEW JERSEY, \$5,909.85.

Vineland, Mrs. Eliz. B. Russell,	
desig.....	30 00
New Market, Mrs. E. A. Cal-	
houn.....	50
Collingswood, Shiloh Ch.....	1 00
Burlington S. S.....	8 81
Clinton Ch.....	15 63
Mt. Holly Ch.....	53 00
New Brunswick, Remsen Ave.	
Ch.....	125 50
A Friend.....	50
Salem, First Ch.....	66 02
Morristown, Mrs. C. C. Bishop,	
desig.....	500 00
Hoboken, First Ch.....	28 50
C. E. F. West Hoboken,	
First Ch., Youth's Mission	
Soc. for Santa Rosa, Mex.....	25 00
Hoboken, First Ch.....	28 50
For Chapel Builders' Fund:	
Orange, Washington St.	
S. S.....	15 10
Red Bank S. S.....	11 68

LEGACY.

Flemington, Estate of Hiram	
Deats.....	5,000 00

PENNSYLVANIA, \$255.01.

Muhlenburgh, Rev. P. S. Brew-	
ster.....	2 00
Union Ch.....	2 00
Lake Ch.....	4 42
Philadelphia, Frankford Ave.,	
Ch. bal.....	14 75
S. S.....	10 00
Mrs. Rosa M. Lewis.....	5 00
Jersey Shore Ch.....	22 45
Oxford Ch.....	2 50
Lincolnton Ch.....	3 00
Danville Ch.....	17 90
Brandywine Ch.....	13 68
Lawrenceville S. S.....	5 00
Norristown Ch.....	24 60
Vincent Ch.....	10 05
Muncey Ch.....	16 00
Taylorville, Welch Ch.....	10 00
Kane Ch.....	9 07
Condersport Ch.....	4 50
*For Richmond Theol. Sem.	
Va.:	
Philadelphia, Fifth Ch.....	50 00
C. E. F. Upland, J. Lewis	
Crozer, for Devil's Lake Ch.,	
Dak.....	20 00
Forest Lake Church, for	
Mandan Ch., Dak.....	3 00
Philadelphia, Mrs. Rosa M.	
Lewis.....	2 00

Kane Ch.....	3 00
DISTRICT OF COLUMBIA,	
\$114.34.	
Washington, Collection at An-	
niversary Service.....	114 34

VIRGINIA, \$359.93.	
*Richmond, Hartshorn Mem'l	
Coll.:	
John F. Slater Fund.....	216 68
Students, for Tuition.....	80 00
" " Room rent.....	60 75
Richmond Theol. Sem.:	
Sundry.....	2 50

WEST VIRGINIA, \$12.00.	
Parkersburg, Hon. John A.	
Hutchinson.....	10 00
Lizemore's, Rev. B. S. C. Har-	
kins.....	1 00
Ravenswood, W. G. Watts.....	50
John Rudman.....	50

TENNESSEE, \$148.00.	
*Nashville, Roger Williams	
Univ.:	
Students, for Tuition.....	88 00
" " Room rent.....	60 00

NORTH CAROLINA, \$247.15.	
*Raleigh, Shaw Univ.:	
Students, for Tuition.....	118 77
" " Room Rent.....	118 77
Sundry.....	9 61

SOUTH CAROLINA, \$820.47.	
*For Benedict Inst.:	
Baptist State Convention.....	20 00
Baptist State Convention,	
Colored.....	15 00
*Columbia, Benedict Inst.:	
John F. Slater Fund.....	333 34
Students, for Tuition.....	229 38
" " Room Rent.....	222 75

GEORGIA, \$285.93.	
*For Spelman Sem., Ga.:	
Atlanta, Mrs. J. S. Mal-	
lory.....	10 00
Miss E. O. Warden.....	5 00
Miss F. A. Dodge.....	5 00
Savannah, Second Ch.....	25 00
Cartersville Ch.....	5 00
*For Atlanta Sem., Ga.:	
Savannah, Second Ch.....	25 00
Atlanta, A. Cornelius.....	1 48
New Hope Ass'n.....	4 00
Atlanta Seminary:	
Students, for Tuition.....	55 50
Sundry.....	3 65
Spelman Seminary:	
Students, for Tuition.....	145 30

FLORIDA, \$87.75.	
*Live Oak, Florida Inst.:	
Students, for Tuition.....	69 35
" " Room Rent.....	18 40

ALABAMA, \$6.00.	
Leighton, James Hampton.....	3 00
C. E. F. For Chapel Build-	
ers' Fund:	
Selma, Tabernacle S. S.....	3 00

MISSISSIPPI, \$392.08.	
*Jackson, Jackson College:	
John F. Slater Fund.....	266 68
Students, for Tuition.....	84 40
" " Room Rent.....	41 00

LOUISIANA, \$11.01.	
New Orleans, Students of Le-	
land University.....	5 01

Miss M. A. Savage.....	5 00
Prof. J. Henderson.....	1 00

ARKANSAS, \$33.30.	
Edmonson, Bethel Ch.....	85
"A. M. E." Ch.....	1 00
Scaulons, E. and Henry Hale..	10
Helena, Centennial Ch.....	5 00
Cotton Plant, Ashgrove Ch.....	1 75
Mt. Pleasant Ch.....	75
Pine Bluff, Barraque St. Ch.....	1 00
St. Paul Ch.....	5 00
First Ch.....	2 75
St. Bethel Ch.....	2 00
Hurricane Ch.....	3 00
Varner, Crawford Ch.....	5 50
St. Olive Ch.....	1 25
St. Andrew Ch.....	1 00
Rose Hill Ch.....	2 35

TEXAS, \$256.80.	
Dallas, New Hope Ch.....	9 15
*Marshall, Bishop Coll.:	
Students, for Tuition.....	159 40
" " Room Rent.....	84 25
C. E. F. Abilene, J. B.	
Rayner.....	1 00
For Chapel Builders' Fund:	
Dallas, New Hope S. S.....	3 00

OHIO, \$704.76.	
Linwood Ch.....	13 20
S. S.....	2 35
Evansburgh Ch.....	10 00
Cincinnati, Third Ch.....	35 80
Walnut Hills Ch.....	31 40
McConnelsville Ch.....	6 80
Columbus, First Ch.....	32 90
Hebron, Licking River Ch.....	9 50
Utica, Owl Creek Ch.....	10 00
Cleveland, First Ch.....	330 50
Wilson Ave. Ch.....	39 57
Seville Ch.....	15 30
*For Spelman Sem., Ga.:	
Painesville, M. Soc. of	
Lake Erie Sem.....	12 00
Cleveland, Mrs. G. H.	
Kimball.....	50 00
*For Indian Univ., I. T.:	
Cleveland, Euclid Avenue	
Ch.....	75 00
C. E. F. Linwood, First	
Ch.....	5 75
For Chapel Builders' Fund:	
Bloomingsbury S. S.....	3 00
Conneaut S. S.....	2 23
Greenville S. S.....	12 68
Ripley, Cary S. S.....	3 00
Chesterfield S. S.....	3 00
Mowrystown S. S.....	78

MICHIGAN, \$380.84.	
Milan Ch.....	5 00
Sand Beach Ch.....	20 00
Hesperia Ch.....	1 00
Portland Ch.....	5 00
S. S.....	2 68
Macomb Ch.....	2 00
Sturgis Ch.....	12 00
Ludington Ch.....	6 48
Hadley Ch.....	9 30
Hunter's Creek Ch.....	9 40
Saginaw, McKinac St. Ch.....	12 62
Union City, Mrs. M. Van	
Vleet.....	4 50
*Sturgis, First Ch.....	3 00
*For Hartshorn Mem'l Coll.	
Va.:	
Grand Rapids, Miss Esther	
Hitchock.....	20 00
*For Atlanta Sem., Ga.:	
Coldwater, Mrs. H. C.	
Lewis.....	24 85
Grand Rapids, Estate of	
Perley W. Johnston.....	50 00
Fountain St. Ch.....	24 91
Milwaukee, Mrs. J. R.	
Jewett.....	56 50
Home Mission Society..	25 00

For Jackson Coll., Miss :
 East Greenville, Rev. W. S. Barber 5 00
 *For Atlanta Sem.—New Building :
 Grand Rapids, J. Perkey.. 25 00
 W. C. Weatherly..... 50 00
C. E. F. Sturgis, First Ch. 6 00

INDIANA, \$69.81.

Indianapolis, First Ch 23 00
 Vernon Ch 7 00
 Logansport Ch..... 10 53
 Trafalgar, Emily Smith..... 25
 Vincennes, First Ch 20 00
 S. S. 2 08
 Carroll, Mt. Zion Ch 6 00
 New Harmony Ch..... 95

ILLINOIS, \$1,699.41.

Ottawa Ch..... 112 38
 Sciota Ch..... 5 00
 Jacksonville Ch..... 50 29
 S. S. 20 06
 Diamond Grove Ch..... 6 08
 Morgan Park Ch..... 37 50
 Cedar Creek Ch..... 1 12
 Sycamore Ch..... 13 70
 Cambridge, Ezra Whitman..... 5 00
 Galesburg Ch. in add..... 17 00
 Chicago, 1st Ch. in add..... 20 00
 Mrs. E. E. Hammond..... 1 10
 2d S. S..... 84 53
 2d Ch. in part..... 340 00
 Mem'l Ch. in add..... 79 21
 F. Durfee, "In Memoriam" 3 17
 Plymouth Ch..... 3 00
 Kaneville, D. Hanchett..... 20 00
 Elgin, 1st Ch..... 150 00
 S. S. 50 00
 Barry Ch..... 14 00
 Yorkville Ch..... 7 64
 Evanston, Swede Ch..... 10 10
 Hebron, J. McKibben..... 5 00
 Highland Park Ch..... 5 00
 Quincy, Vermont St. Ch..... 24 00
 Streater Ch..... 9 50
 Rockford, 1st Ch. in part..... 23 68
 Joliet, 1st Ch. Y. P. S. C. E..... 2 32
 Ewing Ch..... 2 00
 Moline, 1st Ch..... 5 97
 Mission School..... 1 31
 Galesburg Ch. in add..... 1 00
 Ottawa Ch..... 3 00
 *Morgan Park Ch..... 3 00
 *For Spelman Seminary, Ga.:
 Chicago, Mrs. Fannie Sawyer..... 5 00
C. E. F. Ottawa Ch..... 50 00
 Morgan Park Ch..... 5 25
 Chicago, E. Nelson Blake..... 500 00
 Mem'l Ch., Flower Garden 5 00

MINNESOTA, \$139.14.

Minneapolis, Immanuel Ch 5 19
 Central Ch. in pt 100 16
 1st Swede Ch 20 09
 East St. Cloud, 1st Swede Ch... 3 70
 St. Paul, Immanuel Ch 10 00

IOWA, \$589.64.

Cascade, Wom. Miss'n Circle in add..... 15 35
 Suddsdale, E. J. S. 1 00
 Ottumwa Ch. in add..... 2 00
 Sioux City Ch..... 40 68
 Keokuk Ass'n, Immanuel Ch... 2 78
 Missouri Valley Ch..... 4 20
 Ida Grove Ch..... 10 00
 Washington, Collections by Rev. N. B. Raiden..... 218 30
 Ch in part..... 6 50
 Jefferson Ch..... 65 00
 Boone Ch..... 10 00
 Rev. Rob't Carrol..... 4 08
 Renwick Ch..... 10 00
 E. D. Richardson..... 1 00
 Atlantic, Swede Ch..... 3 00
 Harrisburg Ch..... 5 00

Floyd, Mrs. O. M. Lapham.... 2 50
 Jacksonville Ch. in add..... 10 00
 *For Spelman Seminary, Ga.:
 Anamosa, Mrs. Maria Alden..... 30 00
 Home Miss'n Circle..... 9 00
C. E. F. For Chapel Builders' Fund:
 Baptist State Convention.. 130 44
 Des Moines, 1st S. S..... 8 95

MISSOURI, \$14.30.

C. E. F. Maryville, Wom. B. Home Miss. Soc. for Chinese Building, California..... 14 15
 For Chapel Builders' Fund:
 Eldorado Springs, S. S. in add..... 15

INDIAN TERRITORY, \$120.05.

*For Indian University :
 Tahlequah, Rev. Samuel Smith..... 1 50
 *Muscogee, Indian University: Students for Tuition..... 117 50
C. E. F. Kullin Inla, Pine Ridge Ch..... 1 05

KANSAS, \$51.54.

Chetopa Ch. (\$3 designated)... 6 75
C. E. F. Larned Ch..... 12 00
 For Chapel Builders' Fund :
 Topeka S. S..... 26 50
 Hamlin S. S..... 3 75
 Garden City S. S..... 2 54

NEBRASKA, \$399.01.

Stromsburg, First Swede Ch... 6 45
 Mason City Ch..... 3 55
 Creighton Ch..... 5 71
 Valparaiso Ch..... 17 25
 Ponca Ch..... 5 00
 Nelson Ch..... 5 00
 Columbus Ch..... 9 30
 Madison Ch..... 2 70
 Frankln Ch..... 66
 Omaha Ch..... 4 55
 Broken Bow Ch..... 10 00
 Gothenburgh Swede Ch..... 7 05
C. E. F. For Chapel Builder's Fund:
 Baptist State Convention.. 318 02
 Madison S. S..... 1 37
 Valparaiso S. S..... 2 40

DAKOTA, \$27.87.

Miller Ch..... 95
 Mandan Ch..... 2 52
 Grafton Ch..... 8 00
 Aberdeen Ch..... 11 00
C. E. F. Ellendale Ch..... 5 40

COLORADO, \$175.00.

Colorado Springs Ch..... 75 00
 Greeley, Robert Hale..... 100 00

UTAH, \$10.00.

C. E. F. For Chapel Builder's Fund:
 Salt Lake City S. S..... 10 00

NEW MEXICO, \$11.35.

East Las Vegas Ch..... 11 35

MONTANA, \$15.00.

C. E. F. For Chapel Builder's Fund:
 Dillon S. S..... 15 00

WASHINGTON TERRITORY, \$288.91.

Seattle, Collections, by Rev. A. B. Banks..... 279 91

Vancouver Ch..... 1 15
 Medical Lake Ch..... 5 55
 Garfield Ch..... 4 05
 Spangle Ch..... 7 75
 Spokane Falls, Rev. J. H. Teale 2 50

IDAHO \$5.80.

Moscow Ch..... 5 80

OREGON \$87.45.

Eugene City Ch..... 50 00
 Medford, Rev. G. W. Black... 25 00
 Williams Creek Ch..... 2 45
 Oakland, per Rev. J. C. Richardson..... 10 00

CALIFORNIA, \$1,336.48.

So. Pasadena, Mrs. M. E. Case 100 00
 Los Angeles, First Swedish Ch. 7 00
 Petaluma Ch..... 22 00
 Oakland, First Ch..... 102 23
 San Bernardino, First Ch..... 7 50
 Alameda, First Ch..... 76 75
 Napa Ch..... 24 75
 Woman's Home Mission Society 106 15
 River Side Ch..... 95 00
 Chico, First Ch..... 6 80
 San Diego Ch..... 80 00
 Orange Ch..... 71 65
 East Oakland, 10th Ave Ch... 50 50
 Clear Lake Association..... 20 00
 Calvary Ch..... 53 75
 Baptist State Convention..... 400 00
C. E. F. South Pasadena, Mrs. M. E. Case, for Chapel at Anadarko, Ind. Ter..... 100 00
 For Chapel Builders' Fund:
 Willows Ch..... 12 40

MEXICO, \$10.15.

Monterey, by Rev. T. M. Westrup..... 10 15

WOM. AM. BAP. HOME MISS. SOCIETY, \$1,137.74.

For Atlanta Seminary..... 10 00
 " Teachers at State University, Ky..... 88 96
 For Teachers at Spelman Seminary, Ga..... 550 00
 For Teachers at Hartshorn Mem'l Coll., Va..... 85 00
 For Teachers at Mexico Schools, Mex..... 48 00
 For Teacher at Creek Freedman School, I. T..... 5 00
 For Teacher at Cherokee Academy, I. T..... 25 00
 For Teacher at Fresno, Cal..... 48 00
 " " " Beaufort, S. C..... 40 00
 " " " Benedict Inst., S. C..... 25 00
 For Teacher at Kullin Inla, I. T. " " " Wayland Sem., D. C..... 27 78
 For Teacher at Utah School..... 35 00
 " Hartshorn Mem'l College, Va..... 60 00
 For Church Edifice Fund, for Mexico..... 20 00
 For Church Edifice Fund, for Mexico..... 25 00

WOMEN'S BAPT. HOME MISS. SOCIETY, \$55.00.

For Indian University, I. T..... 25 00
 " Atlanta Seminary, Ga..... 30 00

WOMAN'S BAP. HOME MISS. SOCIETY, MICH., \$194.44.

For Hartshorn Mem'l Coll., Va. 150 00
 " Indian University, I. T..... 44 44

Total..... \$22,684 31
 Home Mission Monthly..... 402 79

J. G. SNELLING, Treasurer,
 7 Beekman St.

THE BAPTIST

HOME MISSION MONTHLY.

VOL. X.

AUGUST, 1888

No. 8.

Inadvertantly the two following notes were omitted from the July number of the MONTHLY. We invite especial attention to them now.

Particular attention is now called to the fact that a special meeting of the American Baptist Home Mission Society will be held in Nashville, Tenn., September 25, 26, expressly in the interests of the work among the colored people. This was formally begun in May, 1862, but definitely and vigorously undertaken in September, 1863. Twenty-five years have passed. "What hath God wrought!"

In connection with and preceding this meeting will be the annual meetings of the Baptist Foreign Mission Convention, the National Baptist Convention and the African Mission Convention of the Western States and Territories from September 19, to 24. Altogether, these meetings will undoubtedly be the most remarkable gathering of the colored Baptists of this country that has ever yet been known. A large attendance of the constituency of the Society from all parts of the land is expected on this unique occasion. Make your calculations to be present at these Nashville meetings. The general programme (subject to modifications), is as follows: Tuesday forenoon, September 25: Reminiscences

by our earliest and oldest laborers among the colored people; also reminiscences by chosen brethren of the colored people themselves. Tuesday afternoon: Progress of the colored people in twenty-five years. Tuesday evening: The work of the American Baptist Home Mission Society in the South. Wednesday morning: Discussion of Educational questions. Wednesday afternoon: Education and Missions. Wednesday evening: Unity in effort, and the work before us.

The aggregate receipts of benevolent organizations is one thing and the annual contributions of the people to these objects is quite another. Figures are very misleading, and, unless carefully scrutinized, are flattering where flattery is not merited. Thus the aggregate receipts of the Missionary Union, the Home Mission Society and the Publication Society for the past year were \$1,545,472.24. The Missionary Union reports aggregate receipts, \$411,385.39; contributions from the living, \$276,477.04, including \$81,264.11 from Women's Societies. The Home Mission Society reports aggregate receipts, \$551,595.92; contributions from the living, \$249,078.06. The Publication Society reports aggregate receipts, \$582,490.93, of which \$449,882.73 were cash receipts in the business department, and

receipts from living contributors were but \$92,850.55. But *the amount actually contributed* by the eight hundred thousand living Baptists who are the principal constituency of these Societies was only \$618,405.65. This was *the giving of the living* and is exclusive of legacies, some of which were unusually large. Hence, if you wish to know what the living do for these objects, the foregoing figures tell the story.

E. L. Marston, Esq., resigns his position as Assistant Corresponding Secretary of the Society, in order to take charge of important business enterprises in the Southwest. When Mr. Marston was appointed, it was understood that he should be at liberty to retire when his affairs might require his services, although it was hoped that a longer time would elapse before the severance of his relations with the Society. During the period of his service he has won the respect and the affection of those associated with him at the Rooms, including the members of the Board, to an unusual degree. Only the most pleasant recollections will be cherished of his connection with the Board. His ability, fidelity, integrity and courtesy in the work of the Society, must prove elements of success in the large business interests of which he takes the oversight. We wish him a prosperous career, confident that he will honor the Lord with his possessions, as on the day of his resignation he made a generous offering to the Society as a memorial to his father, Rev. S. W. Marston, D.D.

D. W. Perkins, Esq., of Washington, D.C., has been appointed Assistant Corresponding Secretary in place of E. L. Marston, Esq., resigned. Mr. Perkins is a graduate of the University of Michigan, has been in the practice of the law a number of years, and for the last five years has held an important position in the Pension Department of the Government at Washington and Pittsburgh. He is well equipped in all respects for the position to which he has been appointed. His service at the Rooms began July 23d.

A brother sending us a package of coins writes:

"About a year ago a mother died. Among keepsakes long treasured up were found a few small coins, amounting to \$3.82, that had been the little store of the children when they died, one thirty-four years before, and one forty-three years before. Whether this money is worth any more for the tears that have been shed over it, and because of the love that has found satisfaction in keeping it so long, God knows; and He can use it so as to get all its value—therefore it comes to your treasury."

In our article recently on the societies of other denominations, we understated the receipts of the American Congregational Union. We are glad to say that last year they amounted to \$152,693.54. The society is organized to aid in building houses of worship and also homes for ministers.

PERSONAL.

Rev. J. M. Osborn, of Fremont, Neb., died July 11th. Dr. H. C. Woods preached the funeral discourse on Friday, July 15th, at the First Baptist church in that place. For several years Brother Osborn has been the general missionary for Nebraska and had an important part in the advancement of our missionary interests in the State. We hope in the next MONTHLY to have something from Dr. Woods concerning him.

Rev. C. W. Rees, of Roslyn, W. T., fell at his mission post, June 16th. He was on the picket line in pioneer work and had accomplished a good work which another now must carry forward.

Miss Packard of Spelman Seminary, Atlanta, is full of gratitude that friends have recently contributed so liberally to the erection of the additional wing of the new dormitory, which by vote of the Boston Board is to be known as Packard Hall. This is a well deserved compliment for an indefatigable laborer.

Rev. W. H. Sloan has become pastor of a promising mission interest in Kansas City, Mo.

Rev. Dr. S. Graves, President of Atlanta Baptist Seminary is resting at Kalamazoo, Mich., after a few weeks of labor in securing funds for the new site and new building at Atlanta.

◆

New Canaan.

BY REV. C. A. HOBBS.

[A Home Mission Hymn.]

O Canaan new, America!
Oh later promised land!
Behold the wondrous destiny
Thy God for thee hath planned.

He held thee hidden in His palm
When Christ hung on the tree,
The refuge for His people, calm,
In ages yet to be.

But now o'er thee His Bethlehem's star
Rekindled He hath set,
And lo! the peoples from afar,
Beneath its beams have met.

O chosen hosts of Israel's God
Possess this goodly land,
The purchase of redeeming blood,
And given to your hand.

Here bid the nations find their Christ
As in old Canaan fair,
And by His matchless love enticed
Proclaim him everywhere.

To your Immanuel's gracious name
His foes shall bow forgiven.
Rise then, His loyal hosts and claim
This land for Christ and Heaven.

Delevan, Wis., April, 1888.

◆

OBSERVATIONS ON THINGS SECULAR AND RELIGIOUS IN CALIFORNIA.

REV. THOS. ROGERS, D.D., ELBRIDGE, N. Y.

Two routes from Portland, Ore. to San Francisco, are offered to the tourist. You take your choice, pay your money, and proceed by Cali-

fornia and Oregon Railroad; or brave the perils of the Pacific ocean by steamer. We chose the water route, and thereby had view of the lower Columbia and Astoria at its mouth. We stayed four or five hours at this town which was founded by John Jacob Astor, in 1811, as a trading post. The town is located at the foot of a steep bluff, and is built for the most part on piles so that streets and houses extend over the shallow water, which rises and falls with the tide.

While the steamer was lying here the minister of the Congregational church came on board, and from him we learned that there is a Baptist church here of which our old time friend, Rev. M. L. Rugg, was pastor. At four o'clock in the afternoon our steamer started on her ocean voyage for San Francisco. A stiff northwest breeze was blowing, and a heavy sea rolling as we crossed the bar, but our sea-going qualities proved equal to the requirements, and we had no occasion to use the quotation aptly suggested by Dr. O. W. Holmes under similar circumstances:

"Down thou climbing sorrow,
Thy element's below."

The voyage to San Francisco Bay was easy and agreeable. The entrance through the "golden gate" was pleasurable in the extreme. An attenuated fog hung over the landscape, and shining through this the subdued light of the sun gave the bluffs on either side the appearance of being covered with dust of gold. We landed in the city Saturday afternoon; and that night, under the guidance of policeman Traverse, we visited Chinatown, in its heights and depths, and lanes and holes, where we saw scenes in opium dens, and gambling hells, and brothels, unutterable to polite ears.

The Joss houses particularly interested us, as indicating the religious condition of these forty thousand pagans. While this subject is not new, some readers of the magazine may be interested to know that these houses are not like church buildings, used as assembly rooms for worship, but are simply dwelling places for their idols. One priest is in attendance, and he sits behind a counter near the door and has for sale "Joss money," a piece of brown paper six inches square, with a square gilded spot in the centre. He also has a supply of tapers made of soft wood, which, set upright, will burn slowly without flame, and in burning give off a pleasant and penetrating odor. These are sold to visitors as a sort of admittance fee. The prom-

inent idols or Josses are gods of luck, of medicine, of war, of peace, and of plenty. As the Chinaman is an inveterate gambler the god of luck is most frequently consulted. When he wishes to engage in a game of chance, he goes to the Joss house, writes on a tablet or paper the question, "Shall I win if I play to-night?" pays his money and goes out. After awhile he returns and finds written an answer, yes or no, which he believes the god has given him and acts accordingly.

The image of Confucius is prominent among these figures. In one case we noticed that he appeared with benignant expression, and in another with a most malignant cast of countenance. The Chinamen believe that the former is his attitude toward the obedient, and the latter an expression of his wrath toward the disobedient. These images in a heathen temple affirm the truth that the conception of divine justice is in-born in the human conscience, and co-extensive with the human race. "According to thy fear so is thy wrath."

But gospel light shines even in Chinatown. Sunday evening we went into a "praise-meeting," which was being held in one of the churches. Some American teachers were conducting it, but the singing in English from "Gospel Hymns" was being done by Chinamen. At the close of the service, standing with bowed heads, they reverently repeated in concert some passages of Scripture, and closed with prayer.

On a week day we entered a store to purchase some souvenir, and inquired for a "Joss," but the merchant probably misunderstanding our motive shook his head, and pointing upward reverently said: "No Joss, we believe in the one God." On further conversation he said his partner was a Congregationalist and himself a Baptist. We found them to be clean, intelligent, gentlemenly men, and of a character likely to exert a healthful moral influence either in this republic or in old China if they return thither. The missionary in Chinatown is doing a good work, and sowing the seeds which a future harvest will yield a hundred fold.

The Chinese are an industrious, thrifty people; in some shops they were busily at work as late as eleven o'clock at night, and their peculiar meals were being served at that late hour in their eating houses as though they intended to keep up their activities till morning. These strangers monopolize the pork business of San-

Francisco. American butchers buy at wholesale of Chinamen whatever pork they sell at retail. Whole sides of swine's flesh ready roasted may be seen hanging in their shops, which we were told brought an extra price as having been prepared in sacrifice to idols.

They are organized into different mutual aid or protective associations for the purpose of caring for the sick and burying the dead. Each organization has a separate part of the cemetery for the burial of its own members. In these plots are furnaces in which at the time of burial are burned the clothing and utensils of the departed Chinaman. After a few years the body is exhumed, the bones cleaned and carefully shipped back to China, for a final resting place in the land of his nativity. In former times it was their custom, at funerals, to leave a good supply of roast chicken and other toothsome viands at the grave for the sustenance of the departed till he should find his way to the better land. But the "hoodlums" fell into the habit of appropriating for their own benefit this food piously intended for the spirits of the Chinese. Learning wisdom from experience, the Chinaman now places these dainties on the grave temporarily, and then takes them home so that if the spirit wishes for any refreshments for his long journey he must avail himself of the privilege before nightfall.

The next stage of our journey from San Francisco was to Yosemite Valley. We went by railway up the San Joaquin valley, through Stockton to Milton. Then we started for upward of ninety miles ride by stage. This route took us through Copperopolis, Chinese Camp, Stanislaus, Big Oak Flats, and Crocker. Mrs. Crocker, whose husband keeps a wayside inn, we found to be a Baptist, with whom we spent a pleasant hour while taking our mid-day rest. We passed over thousands of old mining grounds, where hundreds of young manly lives had been sacrificed in the hunt for gold. These once active camps are weed grown and quiet now, which painfully suggests the vanity of this mortal life. The famous Yosemite Valley has been so often and so well described that I will not attempt to repeat what has been adequately done before. The drive from Milton occupies two full days, and leads through the Tuolumne big trees, and over an elevation of seven thousand six hundred feet. The bottom of the valley itself is four thousand feet above the sea. It is five miles long and from one to two miles

wide, shut in by almost perpendicular sides from three to four thousand feet high, and through it flows the Merced River. The Dome and Half Dome, the Cathedral Spires, the Three Brothers, Sentinel Rock, El Capitan and Glacier Point are unique and magnificent points of scenery. But the travel of getting there is extremely trying to one who is averse to physical discomfort.

The climate at San Francisco in August is delightfully cool. On the second Sunday of that month we found overcoats and heavy wraps necessary to comfort; and at evening church services we observed that many ladies wore fur-trimmed cloaks and seal-skin sacks. But fifty or a hundred miles from the coast the whole land is a true *California*, which we have been told means "a burning furnace." And then to add to the discomfort of the smothered and sweltering traveler, every Californian insists that there is no such delightful climate as this in all the world. "Ah!" says he, "you do not have anything like this back East. If the mercury stands at 110 we can work in the field without danger." Before now I have met with fond parents rejoicing in the possession of their "first baby," who, with commendable pride, thought there never was such a baby before and never would be such another. The writer concedes to all such happy parents the full right of private judgment in a matter so important. But when these same parents insist on everybody else holding the same opinion in regard to the said baby it is quite different. So with the Californian. Full right is accorded him to exult in his climate as unequalled. If he counts it a blessing to receive not a drop of rain from April to October, to live half the year under a cloudless sky and a scorching sun, he is welcome to the privilege. But it grows a little monotonous to the Eastern traveler to have every day fifteen or twenty natives to the manor born attempt to compel him to make confession to the same faith. In that Ishmaelitic disposition to which the best of men are sometimes provoked, the writer secretly purposed that if he should ever have an enemy against whom he cherished a deep-seated grudge, and with whom he wished to be even, he would advise him to go to Yosemite in August. But time and distance have removed that unwonted asperity, and his advice now to friend and foe alike is to go there early in the season, when there is water enough to run the famous falls, and before the dust becomes so deep and the heat so

overpowering—and, by all means, before he visits the national Yellow Stone Park, and particularly Alaska. I had thought to finish the series with this, but will reserve what I have to say of Salt Lake City and our journey thither for another paper.

MISSIONARY DEPARTMENT.

OVER MY FIELD.

BY REV. DWIGHT SPENCER.

We left Ogden May 15th, and went directly to Bellevue, Idaho. The route is over the Utah and Northern Railway to Pocatello, thence west by Oregon short line to Shoshone, thence northwest by branch of the same road to Bellevue; distance, 310 miles. Bellevue is in the Wood River Valley, which here is quite narrow, though in places it is as much as ten miles wide. The valley is well adapted to agriculture, and the mountains are rich in gold and silver ore.

We first visited the town seven years ago, when it was in its infancy. Then we preached in an unfinished store, with four nail-kegs for a pulpit and rough boards for seats. Soon after a church was organized, which has been steadily growing; present membership, 34. Rev. J. B. Foster is pastor, and the difficulties under which he labors would discourage an ordinary man. The church worships in a log-house 13 x 34, with only one window and seats made of rough boards. Preached three evenings, with house crowded and some leaving for want of room. Sunday morning the people flocked in from the country, and the meeting was very solemn. After the sermon three were baptized. Then the Sunday-school, completely filling the house, and the pastor told me they could have twice the number if they had the room.

In the evening the house was full again, and after the sermon we observed the Lord's Supper; then talked with the brethren about building a house. All eager to have the work begun, and about \$300 subscribed. The next day visited and made the subscription up to \$500, and promised \$500 from the Home Mis-

sion Society. Who will help this feeble band? Every dollar they have given means a sacrifice. Some of the sisters support their families by taking in washing, and the brethren work in the mines, or in the mountains cutting wood; and I have seldom visited a more devoted band.

The next day visited some Baptist families at Hailey, five miles above. Still farther up the river and we come to Ketchum, where are several Baptists. Another man should be put into this valley at once.

Then we take the train back to Pocatello. Here we have to wait a few hours, and spend the time in visiting some of the families. A town of 300 and no church, and only occasional preaching. Sister Mitchell, who begun the work at Eagle Rock, is here, trying to interest the people in a Sunday-school. Now a freight-train is going north, and we board it and go on to Blackfoot, 25 miles. Rev. A. H. Lyon is pastor here and at Eagle Rock, 25 miles further north. This place has recently suffered severely from the removal of the railroad shops to Pocatello. But it will soon recover itself. The Snake River Valley is very wide here, and it is filling up rapidly with a population that will be permanent. In the evening met the church at Blackfoot, and spoke of what the Lord was doing in Utah. Pastor Lyon likes his field and is encouraged in his work.

Wednesday morning at two o'clock take the train for Dillon, Montana. At five o'clock cross the main divide of the Rocky Mountains in a snow-storm; 6:30 train stops at Spring Hill for breakfast. Two summers ago we organized a Sunday-school here, so instead of taking breakfast we get the superintendent out of bed and talk about the school. Promised to spend a Sunday with them soon. Nine o'clock train rolls into Dillon. Spend the day here and meet the church in their prayer-meeting in the evening. The town is having a rapid growth, and Pastor Bostwick is succeeding in his work. Sixteen added during the winter.

Thursday meet a brother from Pageville, 25 miles up the valley of the Beaverhead, one of the head-waters of the Missouri, and go home with him. Preach in the school-house in the evening. Next afternoon attend a meeting of the Missionary Society and speak upon the importance of Home Mission work. Sunday morning attend Sunday-school and then preach to a remarkably attentive congregation. This

church has only had one sermon all winter, and yet all the appointments have been kept up, and the Missionary Society has raised over \$20. Have we any church in the East that can show a better record? They are now raising money for pastor's salary.

A brother from the Sheridan Church was present at the service, and we went home with him and preached in the Methodist Church in the evening. Congregation good and very attentive. The church here has only had three or four sermons for the past year, yet they have raised \$15 for the Home Mission Society. There are two other points in the valley where services should be held, and the four would nearly support a pastor. Oh! for a good, earnest worker to come and take this valley for Christ!

After service drove up into the mountains six miles to the residence of Brother J. K. Hartt, and spent the night. And what a beautiful home! The mountains are only kept apart by a little wedge of land, and through this gurgles a stream of pure water, which flows down from the snow-capped mountains. And here, protected from wintry blasts, are orchards and acres of strawberries. Brother Hartt is the right kind of a Baptist, as unflinching as the mountains by which he is surrounded.

Tuesday afternoon took the buckboard which carries the mail for Boulder. After an hour's ride drove into a cloud of buffalo gnats, which threatened to devour us. These little insects are so small that they can hardly be seen; and as to numbers, they are like the sand upon the sea-shore. They completely cover your clothing, burrow in your hair, play at hide and seek in your ears, and gyrate about your eyes. And oh! how they bite! We bear their attacks for a time, and then do as Moses did, put a veil over our face. About an hour of this torment, and a slight shower, with a stiff breeze from the north, relieves us.

At ten o'clock in the evening drove up to Major Brooks' residence in Whitehall. How large is Whitehall? It has one house, that in which Major Brooks lives, and himself and estimable wife, and a hired man or two, make up the inhabitants. The major is a Christian gentleman of the Virginia type, abounding in kindness and hospitality, and many a poor missionary has left his pleasant home feeling a sense of gratitude that no words could express.

Six o'clock Wednesday morning take the buckboard again and reach Boulder at twelve, where we meet Pastor McGregor, who begun work here last September. This church was organized three years ago, Captain Hiram Cook and his talented wife, formerly of Kalamazoo, Mich., taking an active part. They have an unfinished meeting-house, but Brother McGregor has now sufficient funds in hand to complete it. Two railroads have lately entered the town, and everything promises growth and prosperity. Preached three evenings and all day Sunday, Brother McGregor preaching at Elkhorn, a mining camp 15 miles away.

Captain Cook was two years in the army, then came to Montana, and twelve years ago built the first house in Boulder. Until our church was organized he worshipped with the Southern Methodists, who had the only church in the place, and now that he is permitted once more to meet with brethren of "like precious faith," he feels as happy as Simeon of old when he was permitted to take the infant Saviour in his arms.

Monday, June 4th, take the train for Helena and have a short visit with Pastor Allen. Things are very encouraging here. Governor Leslie is a thorough-going Baptist, and himself and family are active workers in the church. Calling upon the Governor in the City Hall, our attention was attracted to a Bible lying on his desk, and we remarked that we did not often see that book upon the tables of government officers. Brother Allen has the largest congregation in the place, and he is so greatly encouraged that he has undertaken to pay the last half of the \$7,000 debt that burdened the church when he undertook the pastorate.

Wednesday take the train for Great Falls, 100 miles north, where we hope to organize a church and of which we will speak later. Record for twenty days: 924 miles traveled, preached 15 sermons, attended 2 prayer-meetings, made 22 visits, and raised \$500.

NEWS AND NOTES.

Utah.

Rev. T. Barnett, of Ogden, finds continued encouragement in his field of labor. Under date of June 30th he writes:

"Our work is greatly enlarging and full of promise. The mission west of us has surpassed all our expectations. In the past four months the community has experienced a complete reformation. The school and Sunday-school has continued to grow until it fills the house. The people are in full sympathy with our church work, though not professedly Christian. Where indifference, infidelity and Mormonism were six months ago, there is now a full gentile and semi-religious enthusiasm. I went to a pole raising near the school house and found over fifty gathered together, raising the pole and making a flag. Among them the first counselor to a bishop, who said he should send his son next year to school. They urged me to come out and preach to them. I am sorry I can't be in two places at once. Miss Hill has done very efficient work and is beloved by all. Our young people's society in Ogden numbers about fifty members, and is doing a most valuable work in drawing in the young people and leading them to Christ. Several have been added to the church recently, and, sad to report, some have been excluded. The Lord is blessing us every way.

"A new organ, sent by a devoted sister of Dr. Gordon's church of Boston, has greatly helped the interest of the school; and the audience on Sunday were eager to pass a rising vote of thanks for the gift."

—At Salt Lake City the prospects are brighter than for a long time. Baptists from the East have located there and united with the church, which has enjoyed the ministrations of Bro. R. A. Smith, of Morgan Park, Ill. Rev. DeWitt D. Forward, of Burlington, Iowa, has been appointed to labor with this church from September 1st. Brother Smith sends some items of interest concerning church and school:

"Our church rejoices to report progress. Old members say that the crisis is past. The recent boom has brought many men of enterprise and means to 'Zion.' Some of these are finding their way into the churches. Since the first of May the Baptist church has received five valued members by letter. Another lady has handed in her letter to be acted on this week. Another Baptist family is coming in a few weeks, and possibly another in September. These things are very encouraging, still the church is weak. While there are about fifty-five names on the roll, there are not more than thirty active resident members. But many of these are very

strong in their faith, and in their work and labor of love.

"Now let me take the readers of the HOME MISSION MONTHLY into our little school here; for in that way I can show them just the kind of work which ought to be done on a scale one hundred times as large. It is now five minutes before nine o'clock; we are almost up to our beautiful little church, just back of which stands the new school building. It is of brick, containing one room below, for the primary department, and one above, with a small recitation room for the grammar department. We enter this upper room, where all the children assemble for devotional exercises. First a few verses in Luke are read responsively; then the children are asked to recite the beatitudes; then the first Psalm. Then they repeat several of the commandments, and then the twenty-third Psalm. Then follows prayer. Can these things fail to make a deep impression on susceptible young minds, for truth and God? Then if you had remained in Miss Berkley's room, you would have heard a small class—beginning Latin—do themselves and teacher credit. Each of the classes would show careful drill, and you go down stairs feeling that here is a teacher doing good and faithful work, and teaching the truth. Miss Pearce, in the primary department, has around her as bright and attractive young faces as you will see anywhere; she has done good work, and it is a matter of great regret to all that her health will not permit her to remain longer. For the year the enrollment in both rooms has been about ninety.

"The school ought to be greatly enlarged, both in room and teaching force. A competent and consecrated young man has offered himself for the latter. But he cannot work for nothing and who will support him. Will not some reader volunteer to do so? Very soon, when actually required, the walls would swell and burst into larger ones.

"One young man, a Dane, wishes to enter the Seminary at Morgan Park next fall, to prepare for the ministry. He is naturally qualified to do great good."

The Edmunds-Tucker law concerning affairs in Utah is bearing fruit. The Mormon church has been compelled to turn over to Receiver Dyer its property held in excess of the limit allowed by this law. Not only has possession been taken of the Temple property, but in

obedience to the demands of the U. S. Receiver he has obtained legal possession of 30,000 sheep \$75,000 worth of cattle, \$27,000 "in notes for stock in theatre," \$27,000 Deseret Telegraph Company stock, \$100,000 worth of coal lands, \$75,000 of gas stock and other property amounting in the aggregate to \$790,000.

The Mormon hierarchy which has acquired these vast possessions for the "Church" by a grinding system of tithing, has been able to conduct its vast missionary operations and to exert a potent influence in political affairs of the nation. It is supremely a political organization, in spirit antagonistic to the general government as its distinctive religious teachings are antagonistic to the principles of Christianity and the domestic life of our civilization.

In this connection we call attention to the resolutions unanimously adopted by the Society at Washington concerning yet more stringent legislation against this monstrous evil.

REPORT OF COMMITTEE ON MORMONISM.

The committee to whom was referred certain documents relating to the attitude of Mormonism, and our relations thereto, beg leave to report:

Profoundly impressed with the magnitude of the subject, and the enormity of the evil complained of, the hostile attitude of the Mormon hierarchy (a political power, as distinguished from a religious system) toward the purity and peace of the nation, and convinced that the Christian people of the land should speak with emphasis and decision on a subject so vital to the best interests of the country, we therefore

1. Ask of Congress such action as will utterly extirpate and destroy the Mormon hierarchy, which is a political abuse, as well as a moral scourge, it being un-American in its essential features, a menace to the peace, and a disgrace to the civilization of the age.

2. That we ask of Congress the most active legislation on this subject consistent with the rights of the people of Utah, and the provisions of the Federal Constitution.

3. That we protest against the admission of Utah to the Union as a sovereign State, while the Mormon political hierarchy continues in power, and polygamy and kindred crimes are allowed, as a polygamous State could not fail to be a legalized propaganda of immorality.

4. That a committee of — persons be appointed to unite with kindred committees of other bodies to memorialize and appear before

Congress, in the interests of the people against the further toleration and longer continuance of Mormon abuses and crimes.

All of which is respectfully submitted.

D. C. EDDY,
R. G. SEYMOUR,
H. C. MABIE,
Committee.

Mexico.

Monterey.—The church here now numbers 100 members. Though they are all poor, yet they have contributed generously to missionary and benevolent objects.

City of Mexico.—Brother Steelman reports one baptism and a number of inquirers. The congregations are very good. G. Melendez has been appointed as his assistant.

The death of Brother Estrada, who had charge of the printing office, was a great loss to the Mission; but another has been secured to take his place, so that *La Luz* is issued regularly.

Brother Westrup, at the request of the Board, recently visited the City of Mexico to advise with Brother Steelman about the press and other matters pertaining to our work there.

Tulyehualco.—May 27th a church of twelve members was organized at this place. Some of these had been members in the City of Mexico. Going to this place they let their light shine, and so brought others to the knowledge of the truth.

Aguas Calientes.—Rev. Robert Whitaker, who has been in failing health for several months, at last, with the greatest reluctance, resigns and goes to California for recuperation. This is a keen disappointment to him, as he had applied himself diligently to the acquisition of the language, and hoped to make Mexico the field of his permanent labor. It is uncertain yet, what will be done to supply his place, as we know of no one ready to go to Mexico.

Camargo.—Brother Armendariz reports a school of fourteen pupils taught by his wife. Religious exercises and the memorizing of Scripture texts are daily features of the school. The number of hearers increases, and some are awaiting baptism. He is constructing a baptistery, which, however, he finds it very difficult to do out of his scanty resources. Twenty-five dollars assistance would be greatly appreciated.

New Leon Association.—The meeting of this association was full of interest. Brother Westrup writes that the churches reported eighty-nine accessions, of which sixty-seven were by baptism, the present membership being 274. The seven churches represented in the association report 223 Sunday-school scholars and fifteen teachers. The whole number of churches is twelve.

Indians.

INDIAN TERRITORY.—Rev. Daniel Rogers, who for about thirteen years has been the Society's general missionary in the Indian Territory, and most of the time pastor also of the church at Tahlequah, decides to retire from his field August 1st. This step is deemed necessary on account of his health and duty to his family. Mr. Rogers has been permitted to see marked growth in the number of Baptist churches and in missionary and educational interest among the Indians. He has been held in high esteem by them as a judicious and devoted laborer and counsellor. His retirement is much regretted on their part as well as on the part of the Society. It is an important and urgent question who will be his successor.

Brother Rogers recently has made a careful tabulation of the number of Baptists in the Territory. The following are his statistics, with statements relating thereto:

STATISTICS OF BAPTIST CHURCHES, ETC.

I herewith send you more accurate and *complete statistics of our Baptist churches* in the Indian Territory. I have gathered these statistics for the last minutes of associations for all excepting a few Creek Indian churches throughout the Territory. The minutes of last associations of the colored people have not been printed. I report for these churches the same as last year. There have been many baptisms in these churches, but how many have not been able to learn. The colored churches would present a better showing if reliable statistics could be procured. I have stated on the enclosed that the number of *reported* baptisms is 538. I am very confident that could reliable statistics be procured for colored churches, the number would be found to be at least 700.

Cherokee: Cherokee Association.—Number of churches, 19; ordained ministers, 20; members, 1,687.

Delawares.—So. East Kansas Association. Number of churches, 1; ordained ministers, 3; members, 133.

Colored.—Number of churches, 19; ordained ministers, 8; members, 621.

Total.—Churches, 39; ministers, 31; members, 2,441.

Choctaw and Chickasaws: Choctaw and Chickasaw Association.—Number of churches, 30; ordained minister, 19; members, 1,105.

Short Mountain Association.—Number of churches, 18; ordained ministers, 12; members, 717.

Enon Association.—Number of churches, 17; ordained ministers, 15; members, 554. Number of colored members, 885.

Total.—Churches, 65; ministers, 46; members, 3,261.

Creek and Seminole: Muskogee Association.—Number of churches, 31; ordained ministers, 35; members, 1,173.

Colored (Muskogee).—Number of members, 1,052; colored (Seminole), number of members, 101.

Total.—Churches, 31; ministers, 35; members, 2,326.

Wichitas: Number of churches, 1; ministers, 2; members, 72.

Sac and Fox: Number of churches, 1; ministers, 1; members, 25.

Peoria and Ottawa: Number of churches, 1; ministers, 2; members, 60.

Totals.—Churches, 138; ministers, 117; members, 8,185.

To these add statistics which I know of colored churches, but which are not reported for the reason below stated that the minutes are not published, 24 churches; 20 ministers; 115 members.

Totals.—Churches, 162; ministers, 137; members, 8,300.

The membership of the colored churches I have taken from statistics last year. There has been, I am confident, a marked increase in the membership of these churches also. I think it would be safe to call the membership 8,300 (entire).

Number reported baptisms during past year, 538.

ALASKA.—*Kadiak Island*.—Under date of March 30th, Rev. W. E. Roscoe writes as follows:—

Your epistles of October 26th, November 7th and January 13th, all came to hand four or five days ago, on steamer Karluk, eleven days from San Francisco.

We have, in some respects, passed a very pleasant winter. The deprivation of mail for so many months does not seem so great when people get accustomed to it. We received about forty letters, lots of papers and twenty-nine new books, mostly Histories, by the last mail.

Our health is pretty good at present. We are having most beautiful weather now. After the long cold winter, the beautiful warm spring weather makes one fall in love with the country. Such clear and beautiful atmosphere as we have here, I believe I have not seen elsewhere. We have been thinking lately how we should hate to give up our work, and I trust that the Government has again made an appropriation of money for Alaskan schools.

We are glad to tell you that we think we have made considerable progress this winter. We are slowly but surely getting the work under headway. During this term of school about seventy pupils have attended, but many, I am sorry to say, left before they became interested. Ever since October, the average monthly attendance has ranged between twenty-six and thirty-two. Generally we enroll about fifty names during a month.

We have kept an evening school three nights of the week, and during the fore part of the winter we had a small class Sunday evenings; but, for over a month, we have had a regular Sunday-school which is growing in spite of indifference on the part of some and opposition on the part of others. Our first Sunday-school lesson was memorizing the First Psalm, and then followed the Fifth Chapter of Matthew and the Lord's prayer. We are now teaching them to say the Books of the Bible by heart and the Fourteenth Chapter of John. Soon we will teach them the Commandments. A few of the white men can sing some, and with their aid only occasionally given, we have taught the pupils to sing some of the Gospel Hymns. They love music. Sometimes they nearly go into ecstasies over the nice Sunday-school cards we give them. We, of course, sometimes have them read little stories from our denominational papers. We have managed the religious work in a way not to excite very much opposition by telling the parents that we were not going to begin to talk about their church now, but simply to teach the children what is good for them to know. My

pupils are now learning to speak English quite rapidly. We have a number come to our house and play games some evenings, on which occasions they speak only English.

An eastern lady has made the school a present of a very fine large flag with which the boys are very much pleased. I told them I should endeavor to get a large bell for the school if the Government would ever build us a school-house. This pleases them amazingly. I shall need a nice large room next year, for the school will doubtless continue to grow.

—Around Puget Sound there are many Indians who are peculiarly accessible to Gospel influences. Rev. J. P. Ludlow, of Seattle, W. T., has printed a leaflet entitled "Our Indian Mission," showing the needs of this field, and the work he has been doing. The total Indian population of Washington Territory, in 1886, was estimated, officially, at 11,000, of whom 5,000 reside around Puget sound. He says:

"Seattle is the focal and radiating point for nearly all the Coast Indians in seeking the hop-field employment. Especially is this so regarding the great body of those who come from British Columbia and the northern tribes, which, more than any others, are crude material, so far as local Christian influences obtain. No one of the family retinue, save the merest baby, is exempt from duty on the hop-field; for the poles, with their beautiful clustering burdens, are laid prone upon the ground, and the picking is paid for by the box which the farmers supply, of invariable size, and all the family group are busy and useful together.

"From the middle of August, here gather the clans and families, seeing the sights, procuring their outfit, and bargaining with the growers for the season's work, camping on our beach or contiguous vacant lots, strolling in groups with holiday attire, gazing into our shop windows, peddling their grotesque toys and articles of artistic handiwork. Full of curiosity, and always pleased with any kind word of approach, they are accessible as no other class. The mere singing, by myself and wife, of a Chinook hymn from our family porch, to a group of these curious street strollers, often elicits an interest and emotional response truly surprising.

"Thus and here the crowds halt, congregate, and disperse to the many hop-fields, where the picking begins about September 1st, and where, throughout the weeks or months that ensue,

they may be constantly reached for religious contact and local meetings. The season closing, back comes the reflux wave, arriving in detachments as the various fields are reaped, and here, again, sojourning until purchases are made, and the winter's stores are secured; when, family by family and camp by camp they take their departure. Sometimes a whole local community will select a winter camp adjacent, and locate for the entire winter season, as is the present case within three miles of the home where I now write.

"From four to five thousand Indians are thus brought and held, for two or three months at least, within our personal reach and influence each year. Within a radius of twenty miles, however, at the lumber mills and camps, we have a constant population not dwelling on any reservation, and of different tribes, numbering perhaps five hundred. These, of course, represent tribal affiliations of large variety and number."

The account of his labors among them is quite interesting and hopeful, and the appeal for help to sustain the work is very effective.

—OREGON.—Rev. F. E. Scofield, of Marshfield, Coos County, in the Southern part of the State, writes:

"I received notice of my appointment May 12th. I had forty miles of mountainous and very bad road to move over. I started with my family on the 14th; reached this place on the 15th of the same month.

"Found a church badly discouraged, without Sunday-school, without prayer-meeting. I called together the members, examined the church record; found thirty-six names in the book as members. Where were they? Investigation left only eight members; the others had moved away, or their whereabouts none knew. The church had been without a pastor for about two years. On May 20th, at 11 o'clock, I preached to a congregation of six; at night, about fifty. I have preached every Sunday two services. At the morning service the average is now about one hundred; at night the house is frequently crowded.

"The out-stations, Sumner and Dora, I reach during the week when I can. Previous to my coming here, that is, during April and the forepart of May, my time was divided—Sumner, Dora, and two other churches, besides Marshfield, making five in all.

"I feel my own weakness; have had only a little over three years' experience in working for the Master. I have no strong church to lean upon. I am the only Baptist minister in this county that is engaged in the work, but my weakness and loneliness have driven me to my knees, and I feel that God is leading and directing, and that He is going to give us a victory here."

—Rev. E. P. Waltz, of Baker City, writes:

"I take occasion to thank the Society again for your confidence and material aid, hoping and praying that under God a good work may be done. God has greatly blessed us since our connection with the Society as appointee ceased last July. During the quarter preceding the one now closing, it was my happy lot to receive thirty-five happy converts into the churches by baptism. While I make no report of church property, we have a subscription of nearly \$1,200 to build a meeting-house at North Powder, and are only waiting to secure proper lots."

DAKOTA.—Rev. W. H. Scott, of Alexandria, reports fourteen additions recently—seven by baptism and seven by letter and more to follow. Everything is encouraging.

COLORADO.—Rev. J. D. Murphy, of the Pueblo church, writing, the latter part of June, says:

"Bro. W. W. Dewey, of the Mesa Baptist church, South Pueblo, had to leave the pastorate and go to a lower altitude on account of his health. For him, the move was imperative. The elevation of this place is 4,555, and there are some persons who are so much affected by it that they cannot stay. We all greatly regretted this necessity as it leaves the church without a pastor at a time when one is much needed. That part of the city is rapidly filling up, and great clusters and long rows of new houses are going up.

"A number of large factories, smelters, woolen mills, etc. are going up, which will give employment to many hundreds of people—indeed, thousands. The present arrangement is, for the pastor of the First church to be with them in weekly prayer meeting and to preach for them Sabbath afternoon. For the 'heated term' this does not look much like a 'vacation,' but the work is too much needed to be neglected. It takes a vast deal of extra effort here to do or-

dinary work, as compared to a similar field East.

The field is wide, it is hard, but the prospect good—the promise sure. There can be but one opinion as to the wonderful future of this city. The whole surrounding is full of one big scheme or another. The very air is buzzing with great plans and enterprises, and they must come. A \$300,000 union depot; a \$200,000 opera house; a \$500,000 smelter; a \$200,000 woolen mill. These are already assured, and will be built right away. Besides these, there are numerous other and smaller buildings and enterprises which are building and will be built, bringing hundreds of people to the place, many of whom are Baptists, and all of whom need the Gospel. O, what a field for the colporteur! The First church is doing what they can, greatly crippled in the past by some bad work done, and almost handicapped by an enormous debt, they are pushing on without wavering. We are gaining surely all the time, and our position as a church was never better before the community. The heated term is upon us, and the season of 'Sunday excursions' has come, which means a great deal more here, where there are so many choice attractions within easy reach. Many are going to the mountains for the summer, but strangers and visitors seem to fill up the vacancies. O, what a work for God and the souls of man, if some noble, generous lover of Zion, would bid us go free of this debt, and give us our beautiful house without encumbrance! Such a man would live in the prayers and gratitude of this people ever afterward.

"My soul is in travail for this church and people. 'O that salvation were come out of Zion!' Let prayer be made by all who read this, for our cause in Pueblo."

WISCONSIN.—Rev. D. Halteman, General Missionary, laments our inability to occupy new fields in the rapidly developing northern portion of the State:

"In the Northern part of the State, in six important towns with 2,000 population and over, churches should be organized and missionary work begun at once. In these places there are enough Baptists to constitute excellent beginnings. I have found that it is not a wise policy to organize churches unless they can be placed at once under missionary care. Our work lingers because we have not the means and men with which to respond. We have a splendid chance, our opportunity is immeasurable, the

door is wide open—but all we can do is to see other denominations entering, in organizing churches, employing missionaries, and pushing the work vigorously. I hope we shall be able in October to occupy some of the most important of these opened fields. We ought to do it. There is no reason why Baptists should not push their missionary work in these new fields.”

The only thing that prevents is lack of means. How long must we wait for larger resources?

—Rev. T. B. Caldwell sends cheering accounts of affairs in his mission in Milwaukee:

“We have only words of good cheer to offer. The walls of Zion are steadily going up, for “the people have a mind to work.” Every one is at his post. All departments of our work are being pushed with willing and vigorous hands.

“We have ten valuable accessions during this quarter.

“Beginning with the 1st of April, we have sustained a daily morning prayer-meeting. It is held from 6 to 6.30 o’clock, A. M. Only half an hour; but in that short time we often have sixteen fervent prayers offered, besides singing and reading the Scripture. The meeting has been well and enthusiastically sustained. We find it of inestimable value to all those who are weak in the faith and young in Christian experience. Many are heard to pray in this meeting who were not accustomed to take part in our regular meeting on Wednesday evening.

“Quite a number of those attending go right from the meeting to their daily work. Do you wonder that they are not easily led astray? Temptations have very little power over those who daily bow in the house of God.

“There is very little need of preaching to such people on amusements and worldliness. Souls that are found every morning in the sanctuary are not found every evening in questionable places.

“Not unfrequently are several unconverted people seen in the meeting at this early hour. The world knows where to find good things. To our church this morning meeting is a source of great spiritual power. We have sometimes had as many as sixty present. Each morning our secretary notes the passages of Scripture read, the number of requests made, the number of prayers offered, and the number in attendance. At the end of each week he presents to the meeting a summary report.

“The hand of our God is good upon us. From victory to victory He is leading us on.”

REPORT OF THE SOCIETY'S COMMITTEE ON WORK AMONG OUR FOREIGN POPULATIONS.

Prepared and Presented by Rev. T. W. Goodspeed, D.D., Chicago.

The work of the Home Mission Society among foreign populations resembles in many ways that of a farmer whose hands are already more than full of work, but who is attempting, in addition, to subdue and cultivate a wild farm of a thousand acres. The farm has a fertile soil, but much of it is forest, and the remainder is covered with a thick growth of underbrush and noxious weeds. The forest must be cut down, the roots removed, the bushes grubbed up, and the weeds ploughed under and destroyed. The land must be drained and the soil turned up to the sun and air. Good seed must be sowed and the growing crops diligently cultivated. To do all this the farmer has neither men nor money. He has gone into the woods with a sharp axe and a good plough and the best seed. He has cut down a few trees, cleared away the brush, ploughed an acre of ground, planted one row of seed, and harvested a bushel of corn. The only thing we can say of him is that he has made a beginning. If he is able to increase his working force and make the necessary outlay, he will in time transform the thousand acres of wild land into a fruitful field and make it like the garden of the Lord.

To report on the work of the Home Mission Society among foreign populations is like reporting the labors of a single missionary in a city of a hundred thousand people, who belong to sixty or seventy different nationalities, who are of all religions and of no religion, whose principles are antagonistic to the Gospel, and whose sentiments unite them in opposition to its herald. We can say of the missionary's work little more than this: that in spite of all difficulties, he is there, and there to stay. He has made a beginning. He has preached the Gospel. Some hearts have been opened to receive the truth, and out of this city of a hundred thousand people he has won a hundred to Christ. One soul out of a thousand has been reached and saved. But, alas! while the missionary is winning one, five hundred are being added to the population. If the city is evangelized, the missionary force must be increased a hundredfold. It can be evangelized. Not

by one missionary nor in one year, but by an adequate force of laborers; and in the day of the Gospel's coming power it can be transformed and renewed and made the city of God. These are imperfect illustrations of the work of this Society among foreign populations.

It seeks to evangelize not a hundred thousand, but twenty millions of people of foreign parentage in our land. Overburdened with work of the highest importance, and with almost no means to devote to it, this stupendous undertaking is proposed to the Society. The twenty millions will soon become thirty, and independently of their immense numbers, the difficulty of reaching them is enormous. They are, for the most part, blind followers of Rome, or formalists in religion, or infidel and atheistic. Among them are found the most dangerous classes in our great cities.

Differences of race, language and religion render them difficult of access. Many nationalities it has therefore been impossible to reach with the Gospel. Some may never be reached until they have become merged in that new American race which will be slowly formed on this continent from the fusion of the hundred different peoples that will here make their homes. But notwithstanding all difficulties, the Gospel must be given to them. For our country's weal or woe they are here. They continue to come at the rate of half a million a year. Loyalty to Christ, love for our fellowmen, patriotism—all high and holy motives—unite to urge us to attempt their evangelization.

With its hands more than full, and with totally inadequate resources, the Home Mission Society has undertaken this work. From the smallest beginnings it has grown slowly, until this year one hundred and fifty-eight missionaries have been sustained among Germans, Scandinavians, French, Bohemians, Poles and Chinese. This, indeed, is less than one missionary for a hundred thousand people. Somewhat more than two hundred churches have been organized, which now have about twenty-five thousand members. If it be asked: What are these among so many? it may be answered:

1. They are just so many more than none at all. A beginning has been made, and a beginning is something. In *this work* it is a great deal. We have done far better than if

we had done nothing. We have broken ground. We have planted seed. We have gathered the first fruits which foretell the harvest. "There shall be a handful of corn in the earth upon the top of the mountains. The fruit thereof shall shake like Lebanon."

2. The beginning is a good one. There are in it all elements of promise. The work has been carried on with the greatest vigor, and has been most successful among the most virile and stalwart races that have come to our shores—Germans and Scandinavians. Among them it has passed the stage of experiment and doubt. Two theological schools are raising up for them an educated ministry. They have sent missionaries to Europe and Asia and Africa. Already leaders of eminent ability have risen among them. They have their own Conferences, their own book and tract societies, their own religious papers. They organize new churches and build new meeting-houses every year. Their people give as liberally to benevolent causes as do our American churches. "The German churches report a steady progress all along the line." The Danish-Norwegian Baptists report the best year in their history. The work of German and Scandinavian evangelization is becoming well established, and will gather volume and power with every passing year.

3. New portions of the foreign population are opening to our approaches. During the past year missions have been established among the Bohemians and Poles. The Bohemian mission in Chicago has already achieved gratifying results, and that among the Poles in Detroit is regarded as promising. It is certainly a matter of large encouragement that two new nationalities have been reached within a single year. Progress has been made among the French in New England, and French students are beginning to knock for admittance at the door of our theological seminaries.

4. The heathen Chinese are being saved. Numbers of them are now converted and baptized every year; not on the Pacific coast alone, but in the middle West and on the Atlantic sea-board. It begins to look as though, through the agency of the Home Mission Society and our American churches, an army of missionaries may one day be raised up to return to the Orient and accomplish the evangelization of China.

If, then, it must be said that only a beginning has been made in the mighty work to be

done among the foreign populations, it is most encouraging and inspiring that this beginning has been made along the very best lines; that the work is spreading and gathering new power; that it has in it the most splendid promise, and already points not only to continental but world-wide results. In view of what has been accomplished from feeble beginnings, we may well thank God and take courage.

Is it altogether vain to repeat what is said every year, that the need of the hour is the enlargement of this work on every side? As often as one immigrant is converted, five hundred land upon our shores. The laborers *must* be increased; new nationalities *must* be reached. We have touched only half a dozen out of more than sixty.

We remember that every part of the Society's great work calls for enlargement. It is vain and worse than vain to recommend or attempt the impossible. That only leads to failure and discouragement. No words can fitly describe the splendor of the work the Home Mission Society is doing. The denomination will one day wake to its significance and gird itself for the winning of North America for Christ. Meantime let there be continual advance all along the line. And in view of the unspeakable importance of this part of the work, its fruitfulness and promise, and the urgent need of enlargement on every side, let the work among the foreign populations partake in the fullest measure of the expansion of the widening operations of the Society.

T. W. GOODSPEED, E. A. WOODS,
A. K. P. SMALL, H. M. SCHÄFFER,
AUG. BUERMANN.

Committee.

OUR DANISH-NORWEGIAN WORK.

REV. O. C. JENSEN, GENERAL MISSIONARY,
MORGAN PARK, ILL.

On the 1st of November, 1882, the undersigned commenced his work as general missionary, being appointed by the Danish-Norwegian Baptist churches of the Northwestern states, and the American Baptist Home Mission Society of New York. The following report gives some idea of the progress made in the cause of Christ, during the past five years, in the states of Illinois, Wisconsin, Michigan, Minnesota and

Iowa, as also the assistance rendered by these states to the states farther west.

The churches of Illinois, Wisconsin, and Michigan had for several years worked together very successfully as a conference. But the churches of Minnesota had been working independently, and for this reason, as well as owing to their feebleness and their great distance apart, comparatively little had been accomplished in the missionary field. Yet it must be said to the praise of some of these faithful brethren, that they had worked, with great sacrifice to themselves, in different places, where churches since have been organized. In this work the churches of Clark's Grove, Minnesota and Coppy's Grove, Iowa, have especially assisted.

The work which was regarded as of first importance was the uniting of these churches in Iowa and Minnesota, into a conference, or union for missionary work. This has been accomplished, only one church (that of Clark's Grove) still remaining outside the conference. These two conferences have during the five years, increased from 26 to 38 churches with an aggregate membership of from about 1,400 to 2,225, including those whom I personally know to have been added since the meeting of the conference last spring up to the first of January this year.

The number of preachers has also been considerably increased during the five years, 13 ordained brethren being constantly at work in different places. Each preacher has his own particular field, that none need to interfere with another. Some of the brethren have by request and mutual arrangement assisted each other, an arrangement which has proved very beneficial.

The churches of the two conferences have, by the steadily increasing number of active workers, and by being guided into a more evangelical direction and instructed in scriptural principles made great sacrifices both in paying salaries to their pastors, in erecting churches, in contributions to missions, literature and the theological seminary.

There are now 19 brethren, against 7 five years ago, who are constantly engaged in preaching the Gospel, and 13 brethren who, beside their vocation as farmers or mechanics, also are engaged in preaching, receiving some assistance from the churches. Those exclusively engaged in evangelical work, are supported partly by the churches to which they minister, partly by the state boards of their respective states and partly by the Home Mission Society

of New York or the missionary fund of the Conferences. The whole amount thus contributed to the support of ministers during the past year was about \$4,300; but for the current year somewhat more has been promised.

During the period mentioned, six churches have been built, at a cost, including real estate, of about \$10,750; five churches have been enlarged or moved to better localities, at an expense of about \$15,000. The churches now own about 30 meeting-houses, 15 in each conference, of an aggregate value of \$57,225, on which there is an indebtedness of \$11,050 divided as follows: The churches of the conference of Illinois, Wisconsin and Michigan have church property valued at about \$27,525, and an indebtedness of \$7,310; the churches of the Iowa and Minnesota conference have church property valued at about \$29,700. The church of La Crosse, Wisconsin, has two meeting-houses; there are, consequently, nine churches without meeting-houses.

It should be mentioned that the churches, as well as individuals, have also sent contributions to the churches in Denmark and Norway.

As to the contributions of the churches to the different mission funds, only the last year's contribution need be mentioned. The reports show that \$734.39 were contributed to the state boards and the Home Mission Society of New York. \$800.00 to foreign missions, and \$912.29 to the mission funds of the two conferences. Of the contributions for Sunday-school purposes, which amount to considerable every year, no report is now accessible.

The dissemination of Danish-Norwegian Baptist literature has demanded much work and great sacrifices. The monthly, and later semi-monthly, publication called "Olieblad" was at the beginning of January, 1887 changed into a weekly (six column folio) called "Vogterea" (The Watchman). To meet the required expenses, 97 brethren (10 of whom live in Dakota) have agreed to contribute from \$5.00 to \$50.00 each, payable in four annual instalments. The aggregate amount thus promised reaches now about \$3,000 annually, including subscriptions to the paper and other literature.

The long-felt want of a church hymn-book with music has been supplied during the past year. The cost of this work has been about \$2,500, which is expected to be covered by the sale of books during the year. The printing office and books and other literature on hand have cost about \$5,000 which have been raised

during the past 11 years. This branch of our work still requires some support.

Although our native American brethren support the theological seminary at Morgan Park, yet our churches have every year contributed to the support of the Scandinavian students mostly by individual contributions, and by assisting them in different ways during vacations.

During the last five years, as well as preceding years, a great many of our members and preachers have emigrated to Dakota, Nebraska, Kansas and other states and territories in the far west. Thus, two Danish-Norwegian and two Swedish churches were organized in Dakota in 1882. The Scandinavian Baptist Conference of Dakota now consists of 11 churches and 418 members. Of these churches six have their own meeting-house; they raised \$2,411 last year. There are three churches in Nebraska, one of which, that at Omaha, belongs to the Iowa and Minnesota Conference. In the states of Kansas and Washington Territory Danish-Norwegian churches have also been organized. There is also a Danish church at New Haven, Conn. The number of Danish and Norwegian Baptists in this country is now placed at about 3,500, widely scattered and exerting a great evangelical influence among their countrymen, not only in religious matters but also in social and political. It may here be remarked that the number of persons speaking the Scandinavian languages (Danish-Norwegian and Swedish) is now estimated at about 1,800,000, one-half of whom were born in this country.

When it is remembered that 25 years ago we had only four churches with an aggregate membership of less than 100, and that all our brethren are poor, some of them even dependent on others for support, one may ask how has it been possible to reach the present encouraging condition? The answer is a three-fold one—In the first place it must be remembered that the cause is God's, and that he has greatly prospered and blessed the work. In the next place the seminary at Morgan Park, through the great kindness of its Board of Trustees and Faculty, has been a powerful means of setting men at work among us, and of laying a good foundation for orthodox doctrines and energetic work. And, in the third place, the Home Mission Society of New York has from the first assisted us with advice and means; especially has this Society, during the last nine years, assisted us through the state boards, so as to enable

many of our brethren to devote their whole time to the preaching of the Gospel.

In view of the first small beginning, and the present acquirements in number of members and active workers, as well as in experience, we have reason to expect still greater success and blessings in the future. Never before has the interest been so great for the spread of God's kingdom, nor the zeal and desire for the salvation of sinners so burning, as at present in our churches. The great liberality with which a few of the brethren have assisted the cause, is not diminished, but rather increased—some even working or giving above their means.

With gratitude to God and thanks to his children for having been regarded worthy of taking part in extending His kingdom, I respectfully submit this report.

Scandinavians.

Iowa.—Rev. L. J. Ahlstrom, pastor of the Scandinavian Church, in Sioux City, writes:

"I wish to express to the Home Mission Society, in behalf of the Swede Baptist Church, our most hearty thanks for the \$300 gift and \$200 loan received from the Church Edifice Department during the past quarter. This marks a turning-point in the history of the church here. We feel that we have better days coming than those that are past. The help for support of the pastor, and the help for paying the church debt received from your Society, has been the means, through God's blessing, to produce these results. Having been here just twenty-six months, I wish to recall some of the progress during that time. The church of twenty-four members had then a meeting-house inclosed, and only a basement lecture-room partially finished, with a one thousand dollar mortgage, drawing ten per cent. interest, payable quarterly, besides a number of small bills for building material, etc. Over a year ago our church building was completed and furnished—the main audience-room with pews and the lecture-room with chairs. We have also a parsonage 'attached' to the church building, convenient enough for a pastor with small family. We have a Sunday-school library with 260 volumes English and Swedish books, and an \$85 organ. Twenty-six members have been added during this time, but our net gain is only twenty. The field here has been considered a hard field to work, and justly so; but God will

surely bless this church in times to come, and its influence for good and for the Baptist cause among the Scandinavian people in the Northwest will be of importance in future years.

"Last month I organized a Swedish Baptist Church in Faulk County, Dakota."

NEBRASKA.—Rev. A. B. Nordberg (Swede), Missionary at Gothenberg, has a field over thirty miles across and a hundred miles long. He has one church and eight out-stations and eight Sunday-schools. He organized five new Sunday-schools and opened one new preaching station during the last quarter.

His people are homesteaders from Sweden. The drought has impoverished them, and the pastor shares that burden also. To attend his numerous appointments, he was compelled to buy a horse and buggy. The buggy he paid for by selling the cow, but the horse was bought on time, and he knows not how he can either meet the bill or spare the horse.

The Bohemians.

From Chicago we have received the first number of the new paper devoted to mission work among the Bohemians. It is called *Rozsevac*, or The Sower, and is printed in the Bohemian language. Rev. L. Lanyi, 395 West Eighteenth Street, Chicago, Editor.

Chinese Converts Contributing to Missions in China.

Rev. Fung Chak, of Portland, Oregon, writing June 30th, says:

"Although there is not much to report you about this season, but I thank God that He is still blessing our brethren, and that He is keeping them all firm by His Grace, 'and all are standing fast in one Spirit, with one mind, striving together for the faith of the Gospel,' and they love to labor for Christ. We have raised \$50 to send home to assist the mission work there. For this mission has promised to help two stations every year in China. One was opened in Canton in 1880, while I was here before. There has been about fifteen or twenty converted, and the other was opened last year at Lin Chow City, two hundred miles from Canton. Four were baptized last winter, and I received the glad tidings from Rev. E. Z. Sim-

mons, of Canton, a few weeks ago, that twelve persons were baptized at once there, and will be organized as a church soon. We have received all these benefits from this field, because the Home Mission maintains us as the parents nourish their children, and the children may help their companions, for we remember what Jesus has said, 'Freely ye have received; freely give.' This may encourage those who are assisting this mission work to labor energetically for Christ. 'Therefore, my beloved brethren, ye be steadfast, immovable, always abounding in the work for Lord, forasmuch as ye know that your labor is not vain in the Lord. Let us not be weary in well doing, for in due season we shall reap if we faint not.'

"We have just commenced the street-preaching, and have good congregations—over one hundred. Tracts were distributed. Our school will be closed for vacation on Monday, July 2d. Several have joined our Association to study God's Word with us. I earnestly hope you will pray for them, that they may be converted by the Spirit of Christ, and also pray for our mission constantly, that we may exert our strength in the cause of Jesus."

San Francisco.—Dr. Hartwell expects to have the new mission headquarters ready for dedication about August 1st. The location is excellent. Recently, as Dr. Hartwell was inspecting the work, a Chinaman not knowing him or the object for which the building was being erected, asked him if it was for rent, and in answer to an inquiry for what purpose, replied that he wanted it for a "joss house." Surely if the location is desirable for heathen worship it is excellent for our mission purpose.

The French.

Brother Louis O. F. Coté, of North Adams, Mass., writes:

"As far as I can see, the Roman Catholics, whoever and wherever they are, do not think as much of the Romish church as they used to. Two-thirds of them are on equilibrium—that is to say, in consequent doubts as whether they are safe in the sinking vessel of Popish pretensions and snares. Very many slaves of Leo XIII. anticipate their imminent peril. May God rescue them!

"But in that great Christian work patience, prudence and wisdom are required."

Baptisms.

QUARTER ENDING JUNE 30, 1888.

J. D. Matthews, Belleville, Kan., 17. F. L. Walker, WaKeeney, Kan., 13. S. A. Abbott, New Richmond, Wis., 11. George D. Stevens, Cassville, Wis., 7. Chas. W. Springer, Boulder, Colo., 9. Paul Johnson, Swedes in Grantsburg, Wis., 5. Charles Palm, Swedes in Saline and McPherson Counties, Kan., 5. James M. Smith, Pittsburg, Kan., 5. John C. Williams, Richland Center, Wis., 7. J. W. Luke, Stillwater, Minn., 7. W. J. Simmons, District Secretary for the South, 5. M. Larson, Swedes in Topeka, Kan., 5. John C. Stuart, Second Church, (Colored), Girard, Kan., 20. S. E. Price, Second Church, La Crosse, Wis., 10. S. G. Adams, Pipestone, Minn., 5. J. B. Sunth, Danes and Norwegians, St. Paul, Minn., 21. C. Smith, Swedes, Tamarac River, Minn., 5. M. Johnson, Swedes in East St. Cloud, Minn., 16. A. G. Hall, Swedes in Fergus Falls, Minn., 5. R. Christophersen, Danes in Albert Lea, Minn., 10. R. S. Sargent, Long Prairie, Minn., 11. E. I. McKeever, Aberdeen, Dakota, 6. G. W. Dallas, Colored People, Kulli Inla, Ind. Ter., 5. E. Hallgren, Swedes in Vasa, Minn., 28. J. F. Hall, Wahpeton, Dak., 14. Zenas C. Hall, Granite Falls, Minn., 9. N. J. Thornquist, Swedes in Grass Lake, Minn., 5. D. S. Fletcher, Rushford and Money Creek, Minn., 7. S. Drummond, Buckhannon, W. Va., 7. W. H. Scott, Alexandria, Minn., 7. H. B. Turner, Durango, Colo., 11. Geo. H. Gamble, Hebron Church, St. Paul, Minn., 8. W. H. Beeby, Canby, Balaton and vicinity, Minn., 8. J. E. Sanders, Armour, Dak., 9. O. A. Weenolsen, Tabernacle Mission, Minneapolis, Minn., 16. F. H. Newton, Hurley, Dak., 5.

EDUCATIONAL DEPARTMENT.

WAYLAND SEMINARY.—That "corner lot," for the possession of which President King was so deeply concerned at the time of the anniversaries, has been secured at more favorable figures than then mentioned. This gives Wayland Seminary needed room, and will prevent

the erection of objectionable buildings in close proximity to it.

Prof. W. B. Johnson writes that the Alumni have decided to publish a paper, and have selected him as editor. He says: "The present of the seminary is full of good fruits as the result of past faithful labor, and the future holds forth great possibilities."

At the Virginia State Convention Professor Johnson delivered an excellent address on "The Religious Status of the Negro," which was ordered published by the Convention. A perusal of the copy sent us shows a very well-balanced presentation of the subject. Those who would like to see what a colored man says on this subject will do well to write to Brother Johnson for a copy.

SHAW UNIVERSITY.—The Board of Trustees met June 29th at the Rooms of the Home Mission Society. The most important item of business transacted was the decision to establish a Law School in connection with the institution, which thus will become a university in fact as well as in name.

From President Tupper's annual report we shall make extracts on this and on other features of the work of the university. The philanthropist to give \$25,000 for the endowment of the Medical Department, known as the Leonard Medical School, has not yet appeared, but is earnestly hoped for.

In the Medical Department there were five graduates this year. The *African Expositor*, of Raleigh, contains the following:

"It is a source of gratification to learn from a member of the State Medical Board of the brilliant examinations of Moore and Reynolds, recent graduates of the Leonard Medical School, also that Robinson stood equally as brilliant an examination before the Virginia Medical Board, and that the young men were highly complimented for their attainments. Moore, before the North Carolina Board, came very near taking the prize, as we understand he led all competitors in the different branches of medicine till he came to chemistry, in which he failed in two or three questions, and there were some forty candidates or more that came before the Board for examination.

"The success of the graduates of the Leonard Medical School will attract the attention of colored medical students throughout the South. That the graduates of a school so recently established should be able to compete with the

graduates of the oldest and best equipped medical schools of the country is a surprise. This they have done. At the recent meeting of the Medical Board in North Carolina seventeen white students failed to pass, while there was only one colored graduate, the first and only one in the two classes which have graduated from the Leonard Medical School.

"We rejoice at the success of colored students in medicine, that facilities have been provided so that they successfully compete with their white brothers in the profession before the most rigid and exacting Medical Boards in the South."

INDIAN UNIVERSITY.—Rev. D. Crosby, writing in June, near the end of the school year, says:

"We have no very good place to baptize near our school, so some weeks ago, at the suggestion of one of the missionary brethren, two or three made up a fund to have a baptistery made at the university, and yesterday I had the great pleasure of baptizing the first candidates in the first baptistery in the Indian Territory.

"I baptized two bright girls yesterday, making twelve baptisms into our church, and twenty-two additions this school year, ten being by letter.

"At the Territorial contest, for girls and women, in Muscogee last week, five of our girls entered for prizes, and three succeeded. Minnie Pratt took first medal for speaking tragedy, Mabel Bacone took second medal for instrumental music, Susie Sloan, a little Indian girl eleven years old, took a prize for fancy work. And yet we made no special preparation."

Atoka.—The school at Atoka, Ind. Ter., has been adopted by the Home Mission Society, which assumes the small debt on the property and will have charge of the work. Rev. F. B. Smith is principal of the school which had a good attendance last year. It is in the Choctaw Nation and is partly self-supporting.

Atoka is the principal place in the Choctaw Nation. Hitherto very little had been done for the Christian education of the Choctaws and Chickasaws among whom there are 2,371 members of native churches.

It is expected that the school will be a feeder to the university. The citizens have taken much interest in the erection of the building and in the prosperity of the school.

CHURCH EDIFICE DEPT.

REPORT OF THE SOCIETY'S COMMITTEE ON CHURCH EDIFICE WORK.

Prepared and Presented by Rev. T. C. Johnson,
of Charleston, W. Va.

Your Committee begs leave to submit the following report:

Too much emphasis cannot be put upon the importance of Church Edifice work. Churches can but live at a poor, dying rate, if they live at all, without homes, while there must of necessity be a great waste of labor in the mission work bestowed upon such churches. Building houses for the Lord not only saves, but multiplies the fruits of missionary toil. It is only from the time that a sanctuary is secured that the Lord can give the promise of enlarged blessings, as He gave it to His ancient people when they arose to build the second temple, "From this day I will bless you." The only question with regard to this work is how to make it more efficient and how to have more of it done. The fact that our Methodist brethren are building several houses to our one should convince us that we are falling far short in this work, and that our future denominational standing and influence in the great West demand that we do much more.

The report of the Board upon this department of their work is very gratifying, and gives promise of still better things for the future. Under the management of the very efficient superintendent of this work, its supreme importance, its great needs, and its pressing demand for more systematic support are being brought before the churches in such a way as to secure their more permanent and more practical sympathies. We congratulate him and the Board upon the largely increased number of churches aided and upon the greatly increasing flow of contributions into the Gift Fund; upon the completion and dedication of the mission headquarters in the City of Mexico; and upon the purchase of a site for such headquarters among the Chinese in the city of San Francisco. These positions established and fortified are

a wonderful advance toward securing "North America for Christ."

The advantages of the Loan and Gift Funds working together seem more and more apparent year by year. Where a gift would have encouraged slothfulness, a timely loan has produced a wholesome stimulus; and where a loan would have proved an oppressive burden, a gift has brought freedom and renewed energy; and where either by itself would scarcely have been helpful, both together have accomplished just what was needed.

The two main difficulties generally known and felt in connection with the Loan Fund are: *First*, that many churches are not a little embarrassed and crippled in their work by the burden of the debt imposed by the loan; and *second*, the perplexing problem of dealing with churches that fail or are very slow in meeting their obligations to return the loan with the required interest.

In the opinion of your Committee the greatest care should be taken, as doubtless is taken, to avoid such loans as are likely to prove an embarrassing burden to a church. Also, since a loan is often a burden, not so much because of inability as from want of system, it may be a question whether the adoption of a feasible plan, such, perhaps, as the weekly envelope system, for raising the money to return the loan ought not to be one of the conditions upon which it is granted. Many churches need more help in methods than in means.

We appreciate the perplexity of the problem of dealing with delinquent churches. But we would emphasize the point made in previous reports that the Board should be encouraged in dealing with them strictly on business principles. If there is one thing more than another that the churches should learn, it is that of conducting their financial affairs so as to provide things honest both in the sight of God and in the sight of men. Heroic discipline is sometimes necessary to impart this instruction. We are aware, however, that many cases call for patience, and that none can appreciate the difficulties in this connection like those who have had direct and long-continued experience, and the Board must necessarily be conceded large discretionary powers in the matter. And the Society is to be congratulated on having a Board that will aim to perform its whole duty in wisdom and in love.

Doubtless these difficulties of the Loan Fund

will gradually disappear in connection with the still more efficient workings of the Gift Fund. While the former still has, and will continue to have, a very important place, the latter is doing the work of a much needed help and supplement. Churches that could not be saved by the law and bondage of a debt, it is saving by the grace of a gift. The Master approved of loans when He said, "From him that would borrow of thee, turn not thou away." But He has much more to say about giving. It is "this grace" that His people are to abound in and upon which the progress of His kingdom mainly depends. He seems to have been much less apprehensive than His people of modern days as to the losses or evil effects that might follow a gift. Gifts that are wisely bestowed, in the name of Christ, cannot lose their reward. Probably the independence, self-respect and dignity of beneficiaries in general suffer much less from gifts than from loans. The tendency of true benevolence is to reproduce itself in its objects. And we venture the prophecy that the churches thus aided will prove the most liberal supporters of Church Edifice work in the future. We deem it a matter of most pressing importance that in some way this gift fund be largely increased. But the great problem is, how shall it be done? Special and persistent appeals for designated contributions, while meeting special demands, are not bringing the needed funds for the great work. Chapel day has yielded much help, but it is utterly inadequate. To appropriate a part of the general mission fund for this work, could it be done, would probably result in receiving but little more, if as much, in the aggregate as is received under the present system. There is great reluctance to add a new object to the many already presented to our churches for their contributions. But is there any other way of supplying the universally recognized demand for means to build houses for the Lord? Why should God's children insist on limiting His demands upon them? Having freely received, should they not freely give? And having received through almost innumerable channels, should they count it a hardship to be called upon to give through many channels? If they pay their money for earthly goods through more than a score of agents, why should they complain at being called upon to give their money for spiritual blessings through less than half that number? Can the churches refuse to hear this call and be guiltless? Are the pastors who hear it so

distinctly justifiable in withholding it from their people? There is probably a limit to the number of distinct objects which it is wise to keep regularly before the churches. But it is a serious question whether the soundest wisdom will longer refuse to include Church Edifice work. In the opinion of your Committee the regular contributions of the churches to this fund as a distinct object is the only hope of rendering it anything like adequate to the demands of the great work which it is designed to accomplish. We rejoice to learn from the report of the Board that during the year 135 churches have contributed to the fund, over half of which took separate collections for the purpose. We can but recommend that the example of these churches be generally followed.

In conclusion, we desire to emphasize the importance of encouraging and even requiring churches wishing aid from the Board to secure the most advantageous locations for their houses of worship. Many churches have been greatly hindered in their growth by yielding to the temptation to build on an out-of-the-way lot, because it was cheap or more easily secured. It would be better to double the gift or loan, and more, if necessary, to enable a church to secure at least a good, if not the best, location.

It is the mission of the Baptists to give a highly biblical and spiritual character to the religion of the mighty West and of the whole country. In order to fulfill their mission they must have a well-located "church in the house" in every centre of influence, and that before the ground is pre-empted and the material appropriated by others. We are standing to-day on the border of this promised land. While some may bring up an evil report, our Joshuas and Calebs tell us that it is a goodly land and that we are well able to take it. And the voice of God is as of old: 'Go forward; enter in and take possession; arise and build and occupy the land.' They of old declined to hear, and were turned back into the wilderness. But 'he that hath an ear, let him hear what the Spirit now saith unto the churches.' 'To-day, if ye will hear His voice, harden not your hearts as in the provocation.'

T. C. JOHNSON, W. A. CAULDWELL,
GEO. W. BAINES, W. M. LISLE,
J. LEWIS CROZER.

Committee.

Dedication at Chadron, Neb.

Supt. Woods furnishes the following account of a dedication in Northwestern Nebraska, very near the Black Hills:

The 24th of June was a "red-letter day" to the Baptist church in Chadron, Nebraska. The village of Chadron will be three years old August 1st. It is located upon the Fremont and Elkhorn Valley Railroad, 444 miles northwest of Omaha. It has now a population of 2,500. As it is at the junction of the Wyoming and Black Hills branches of the Northwestern Railway, it promises to be a railway center of much importance. The Baptist church was organized in February, 1887, with twenty-two members. Rev. G. W. Read, who had found renewed health upon a homestead some thirty miles distant, became the missionary pastor. Services were held part of the time with the Methodists, but always under great disadvantages for want of a house of worship, still the church grew in influence. A house of worship was begun October, 1887, which was dedicated last Sabbath. The audience room will seat 250. The *ell* is now the parsonage, with eight rooms. It is so constructed that the partition can be removed and the parsonage can be converted into rooms for social meetings and Bible classes. The entire cost complete was \$2,500. Of this the Home Mission Society makes a gift of \$400 and a loan of \$400. Other and unknown friends have generously aided. The little church has done nobly. Too much praise can not be given to the pastor who has borne the great responsibility. The people marvel that such a house has been built with so small an outlay; but the bills are all paid. The house was crowded on the day of dedication at both services. In the evening many went away. Rev. H. C. Woods preached the sermons, while Rev. L. Llywellen, of Rushville, participated in the services which were conducted by the pastor. The new Baptistery is soon to be used. The present membership is fifty-six, of these twenty have been baptized during the past year, largely the result of meetings at a school house three miles distant. This section of Nebraska is new, but is rapidly being settled. The opportunities for religious work are very great. If we desire to plant our standards at all, now is the time.

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY,
2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

MISSIONARY CONFERENCE.

There is in session this week—July 2-7—a conference of the Executive Board and Missionaries of the Society. Not every field, but every department of

the work is represented. Two meetings are held daily; questions are asked and answered; details of work in homes and organized efforts are given.

From the South we welcome Misses J. P. Moore, Maria Jones, K. D. Sherwood, Mary O'Keefe, Ida Schofield, C. E. Waugh, R. A. Williams, H. R. Jackson, B. L. Pettigrew, A. M. Barkley, A. E. Vass and others not now in active employment, including Miss Sarah Butler and Miss Anna Morgan.

From Utah, Misses L. Page and Anna N. Oberg. A single representative from the Indian work is Miss Anna Boorman, from Round Valley, California.

Misses Hannah Seils, G. M. Meier and L. Kruse represent the Germans, and from the Scandinavians, Misses S. B. Rasmusen, A. E. Sandberg, M. Peterson and A. Nelsen. To the latter list we must add the name of one, who though not now bearing the commission of the Society, is esteemed highly in love, and whose experience is rich and helpful—Mrs. Anna Nilsson Hansen.

Miss E. J. Booth is present from San Francisco, and reveals many facts concerning the work for the Chinese.

Careful minutes will be made of these meetings, and as soon as practicable, the report will be given to the public.

We doubt if any more fitting celebration of the "Fourth" occurred anywhere than in this conference when a company of Christian women were assembled to pray and plan for the furtherance of Christ's kingdom in this country. "North America for Christ" was the one sentiment and aim of all.

ITEMS FROM THE BOARD.

The work of organization is being pushed according to the wish of the Society, but the difficulty of procuring Vice-Presidents in the new West retards progress there.

The re-organization of the Board facilitates work at headquarters by placing responsibilities upon the many, thereby relieving the few upon whom, necessarily, a large part of the burden falls.

Mr. Hubbs, of Plaquemine, La., and Mr. Burrell, Pastor of the First Colored Baptist Church of New Orleans, were introduced to the Board. Each paid a glowing tribute to Miss Moore's work among their people, Mr. Hubbs declaring that no five men had done for them what she had.

The result of Mrs. Ehler's visit to the Lake Shore Association, Wis., in money raised and enthusiasm awakened, once more testifies to the benefit of an able presentation of the work.

Miss Stovel, one of the graduates in the Training School class of '88, under appointment of the Woman's Foreign Missionary Board of Ontario, Canada, to India, thanked the Board for all she had received in the Training School, and said she would have been ill-prepared for Christian work without it, and if she were never permitted to labor in foreign

lands she should always be grateful for the opportunity to do field work in Chicago.

She very much regretted that her early departure to her field of labor would prevent her attendance at the graduating exercises and conference.

Mrs. Crouse responded in a feeling manner, assuring her of the appreciation by the Board of her work in the school, that she should not be forgotten, her successful work would be looked for and prayed for, as one of the girls of our school.

DESIGNATED FUNDS.

We call attention to Article 10. of the Constitution of the Society: "All moneys or other property contributed and designated for any particular object, shall be so appropriated, or returned to the donors or their lawful agents."

It was the design of this Article to give the largest liberty to all who wished to contribute through our Treasury to any branch of our specific work or that of related organization.

The question is often asked: "Does the Board encourage the designation of funds?" To this we reply "Yes" and "No." "Yes," when it is the best way of creating a healthful interest and when for any reason there is a special desire to support a given and specific line of work. "No," when we look at the ever-increasing need of undesignated funds to pay the salaries of worthy missionaries, for whom no one is likely to make specific donations. Perhaps the best answer is, let the consecration, experience and good judgment of those who contribute be the arbiters in each case.

TREASURER'S REPORT FOR JUNE, 1888.

Dakota.....	38 19	Ohio.....	47 38
Indian Territory.....	5 00	Pennsylvania.....	418 13
Iowa.....	49 93	Texas.....	6 50
Indiana.....	96 80	Tennessee.....	25
Illinois.....	413 21	Virginia.....	5 00
Kansas.....	43 46	Washington, D. C.....	120 00
Miscellaneous.....	50 00	Wisconsin.....	54 67
Missouri.....	10 00	Tidings and Publications.....	97 55
Massachusetts.....	100 00	Baby Band.....	14 10
Maine.....	25 00	Missionary Gardeners.....	1 50
Minnesota.....	12 25	Mite Boxes.....	1 31
Nebraska.....	34 50	Photographs.....	75
North Carolina.....	7 15		
New Jersey.....	166 09	Total.....	\$2,577 67
New York.....	758 98		

MRS. R. R. DONNELLEY, *Treasurer.*

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

Many basket Home Mission meetings have been held among the circles of New England during the past six weeks. June 6th a very interesting meeting

was held in the State Street Church, Springfield, Mass. There were letters from teachers, several papers, an original poem by Mrs. Annie A. Preston, of Conn., and an able address by Mrs. H. G. Safford, of Newton, upon Mexico.

Mrs. Charles F. Meserve, of Springfield, was appointed Director of Westfield Association, and we are sure that increased interest in Home Mission work will be the result of this meeting.

Mrs. J. G. Ingalls, Director of Merrimac River Association, is doing excellent work among the churches of this Association. A meeting was held in the First Baptist Church, Lowell, June 19th, and was largely attended. A spirit of earnestness prevailed, and all felt the necessity of more earnest work in trying to redeem our land from sin and ignorance.

Miss Carrie J. Dyer, of Hartshorn Memorial College, Richmond, Va., is giving much help by her presence at some of our meetings. Miss Dyer has been for a number of years a teacher among the colored people. She is an interesting speaker, and it is a great privilege to be able to secure her services at these meetings.

At the last meeting of the Board of this Society it was voted unanimously to support two teachers among the poor Indians of Indian Territory, one among the Seminoles at Sasakwa, and the other among the Choctaws at Atoka. Our Bands are deeply interested in work among the Indians, and we hope they will take the support of these teachers.

An interesting letter has been received from our teacher, Mrs. Roscoe, in Alaska. The winter has passed very pleasantly for them, as they have had better health than at any time during their stay in Kadiak

The attendance at the day school has increased, over fifty names being enrolled, an average attendance of about thirty.

She writes: "We have a nice Sunday-school, which we started about two months ago. We went to the parents and told them that if they would send the children we would not talk to them about their church, but would simply teach them what was good, and also teach them to sing what we could. Some of the parents thought it a very good thing, and promised to let the children attend if they wished to. So we give the children a nice card for every ten verses they learn, and they are taking quite an interest. Quite a number of them can sing several pieces from the Gospel hymns. For the children we have great hopes, but we are afraid it will be impossible to do much with the older people. They have always been taught that to be simply a member of the Greek Church will secure them life eternal, no matter how wicked the heart. As for loving Jesus and trying to do right for His sake, I do not think such a thought ever entered their poor minds. They think they can commit the most fearful sins, and then confess to the

old drunken priest and all will be well with them. The Russian school still clings to life, but I think its heart-beats are very feeble. We have all the best children, but they still continue to keep a number away from our school enough of the time, so they can learn but little. They do not want them to learn anything in either Russian or English. Some of the people are quite disgusted with the Russian teacher's drunkenness, although they do not consider it any sin or disgrace to get drunk. They say they do not want the teacher sending the children from the school-room after beer, and *that* he will do; and when they send the children to school in the morning they are never sure whether the teacher will be sober enough to get to the school-house and open the door or not."

Christian laborers are needed in Alaska, and Gospel temperance work is an important part of Home Mission work.

RECEIPTS IN JUNE, 1888.

Maine	26 19	Connecticut.....	36 25
New Hampshire.....	16 66	Miscellaneous	175 16
Vermont	82 64	Precious Jewels.....	10
Massachusetts.....	519 47		
Rhode Island	31 20	Total	837 67

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
S. H. Atkins,	Winter Harbor, Me.,	June 13
Samuel B. Hobbs,	Newport, Vt.,	June 27
Lindsey B. Goodall,	Boston, Mass.,	May 11
J. Wells McGregor,	Stoneham, Mass.,	May 31
Frank A. Heath,	West Acton, Mass.,	June 7
H. Francis Perry,	Hudson, Mass.,	June 12
Nathan Bailey,	Marblehead, Mass.,	June 27
Charles A. Daniel,	New Haven, Conn.,	June 26
Fredrick Meyer,	New Haven, Conn.,	June 26
John C. Horton,	South Richland, N. Y.,	May 16
Myron S. Reed,	Hume, N. Y.,	May 23
James L. Hastie, Jr.,	New York, N. Y.,	June 28
Henry A. Cooper,	Springville, N. Y.,	June 21
J. J. Hammer,	Wolcott, N. Y.,	June 14
Creighton R. Storey,	Syracuse, N. Y.,	June 22
E. T. Tomlinson,	Elizabeth, N. J.,	June 27
John Huffnagle,	Solebury, Pa.,	May 9
Joseph E. Sagebeer,	Philadelphia, Pa.,	May 24
S. O. Perry,	Lower Providence, Pa.,	June 7
E. Randolph Tilton,	Harmony, Pa.,	June 14
R. B. McDanel,	Montana, Pa.,	June 28
Thomas H. Rowe,	Butler Pa.,	June 28
H. F. Wilkinson,	Upland, Pa.,	July 3
J. D. Martin,	Richmond, Va.,	June 24
J. R. Scruggs,	Enon, Va.,	May 27
L. C. Sheafe,	Alexandria, Va.,	—
J. L. Harper,	Harmony, W. Va.,	April 29
David G. Daily,	Willow Island, W. Va.,	June 20

J. S. Hill,	Pitt's Point, Ky.,	—
J. R. Aiken,	Louisville, Ky.,	May 23
M. W. Gordon,	Pleasant Hill, Ky.,	June 3
Calvin M. Thompson,	Louisville, Ky.,	June 24
F. W. Taylor,	Georgetown, Ky.,	June 17
T. R. Waggoner,	Oak Grove, Tenn.,	—
John T. Board,	Livingstone Creek, Tenn.,	—
P. G. Hopper,	Samaria, N. C.,	May 20
Paul V. Bomar,	Spartanburg, S. C.,	June 15
H. C. Conner,	Sardis, Ga.,	—
Barney M. Foreman,	Milledgeville, Ga.,	May 6
John T. Lee,	Abbeville, Ga.,	May 27
Thomas C. Carlton,	Newnan, Ga.,	June 9
W. D. Jolly,	Griffin, Ga.,	—
H. C. Kinsley,	Mt. Airy, Ga.,	—
J. W. Meeks,	Blairsville, Ga.,	May 27
Andrew Smith,	Rehobath, Ga.,	June 16
J. A. Richardson,	Apopka, Fla.,	—
D. Z. Reese,	Philadelphia, Ala.,	July 1
J. I. Ayres,	Macedonia, Ala.,	—
W. F. Willis,	Mt. Lebanon, Ala.,	—
— Bowles,	Troy, Ala.,	June 17
William R. Ivey,	Montgomery, Ala.,	June 17
E. N. Walne,	Greenville, Miss.,	June 17
W. J. Futrell,	Hebron, La.,	—
J. F. Moreland,	Saline, La.,	—
John Calvin Carman,	Zanesville, O.,	June 7
F. P. Gates,	New Harmony, Ind.,	May 17
John Olmstead,	Hopewell, Ill.,	May 3
W. S. D. Smith,	Pinckneyville, Ill.,	May 31
J. A. Fridell,	Chicago, Ill.,	June 1
G. E. Morphy,	La Moille, Ill.,	June 1
Joseph G. Barker,	East Carondelet, Ill.,	June 13
John V. Whiting,	Canton, Ill.,	June 20
D. G. Ray,	Upper Alton, Ill.,	June 21
D. R. Gordon,	Sublette, Ill.,	July 2
James E. Coombs,	Auburn, Ill.,	July 14
Luther C. Kerr,	Shepardsville, Mich.,	May 23
Alvin A. Fries,	Tuscola, Mich.,	June 26
Charles F. Bronson,	Moorhead, Minn.,	May 10
S. A. Middleton,	Chatfield, Minn.,	May 14
Frank W. Ham,	St. Charles, Minn.,	June 5
Andrew K. Lewis,	Kasson, Minn.,	June 13
G. W. Watson,	Burlington, Iowa,	April 30
R. L. Ludham,	Cumberland, Iowa,	May 8
C. S. Dean,	Charles City, Iowa,	May 31
W. B. Matteson,	Clinton, Iowa,	June 6
DeWitt D. Forward,	Burlington, Iowa,	June 10
G. F. Holt,	Waterloo, Iowa,	June 26
J. A. Lapham,	Jacksonville, Iowa,	June 15
G. W. Guleck,	—, Mo.,	May 6
James B. Roberts,	—, Mo.,	May 6
James Bryan,	—, Mo.,	May —
Frank Morehead,	Providence, Mo.,	May —
T. B. Warthen,	Neodesha, Mo.,	April 28
O. A. Barnett,	West Plains, Mo.,	—
J. W. Stockton,	Butler, Mo.,	June 17
W. H. Joplin,	Ramah, Texas,	June —
J. M. Hughes,	Mount Pleasant, Texas,	June 17
Charles F. Maxwell,	Bremond, Texas,	June 24
H. Nichols,	Bold Springs, Texas,	April 7
W. H. Rattan,	Walnut Creek, Texas,	—
Nicholas Goodyear,	Anderson, Texas,	May 13
T. T. Martin,	Belton, Texas,	May 27
J. W. Daniels,	Matagorda, Texas,	—
George W. Taylor,	Mount Pleasant, Kans.	May —
Charles A. Bowher,	Plano, Kans.,	April 28
Oscar W. Jansen,	Omaha, Neb.,	June 19
William H. Travis,	Page, Dak.,	June 6
W. A. Mitchell,	Stockton, Cal.,	May 7
J. M. Mansfield,	Liberty, Oregon,	April 1
James E. Howard,	Liberty, Oregon,	May 6

CHURCHES ORGANIZED.

PLACE.	DATE.
Laconia, N. H.,	May 30
Cliftondale, Mass.,	—
Throop, Pa.,	May 3
Sayre, Pa.,	—
Big Battle, W. Va.,	April 29
Fowler's Creek, W. Va.,	May 6
Louisville, Ky., Southgate Street Baptist Church,	June 17
Robertsville, Tenn.,	May 20
Dillsboro, N. C.,	—
Lee Roy, N. C.,	April 21
Sylva, N. C.,	—
Delhi, Ga., Noonday Baptist Church,	April 12
Rising Fawn, Ga.,	May 25
Bay Lake, Fla.,	April—
Ponce de Leon, Fla.,	—
Florence, Ala.,	May 27
Blockton, Ala.,	March—
Oxanna, Ala.,	June 24
Mt. Vernon, Miss.,	April 29
Arcola, Miss.,	May 20
Leland, Miss.,	—
Canebreak, La.,	—
Haynes, Ark.,	—
Evansville, Ind., Calvary Baptist Church,	—
Hammond, Ind.,	—
Fairmount, Ind.,	May 24
Toppington, Ill.,	May 13
Kalamazoo, Mich., Bethel Baptist Church,	—
Calkinsville, Mich.,	—
Fairplay, Mo.,	May—
St. Louis, Mo., Water Tower Church,	—
Doe Run, Mo.,	—
La Motte Place, Mo.,	April 17
Fair Haven, Mo.,	May 31
St. Charles, Mo.,	June 28
Ravanna, Mo.,	May 31
Dunnegan Springs, Mo.,	July 1
Waco, Texas, Second Church,	April 8
Little Cove, Texas,	May 19
Caddo Creek, Texas,	—
Lake Benton, Minn.,	June 3
Gridley, Kans.,	May 9
Arlington, Kans.,	—
Victory, Kans.,	May 19
Shaw, Kans.,	—
Barnard, Kans.,	—
Berlin, Dak., German Church,	—
Pierpont, Dak.,	May 15
Bisbee, Ariz.,	June 28
Ontario, Cal.,	April 27
Chino, Cal., Swedish Church,	May 6
Pasadena, Cal., Colored Church,	April 24
Rivera, Cal.,	May 27
Paso Robles, Cal.,	June 10
Myrtle Creek, Ore.,	April 8
Pomeroy, Ore.,	June 3
Palouse City, Wash.,	May 13

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Rockport, Me.,	June 7
West Quincy, Mass., Swedish Church	May 17
Mount Vernon, N. Y.,	May 30
Yonkers, N. Y., Messiah Church (Colored),	June 3
Brooklyn, N. Y., Olive Branch Chapel,	June 20
Bottskill, N. Y.,	June 21
Binghamton, N. Y., Main Street Chapel,	June 24

Summit, N. J.,	May 29
Industry, Pa.,	Apr. 15
Allentown, Pa., Union Mission Chapel,	May 27
Montgomery, Pa.,	May 27
East Stroudsburg, Pa.,	July 5
Baltimore, Md., East End Baptist Tabernacle,	June 3
North Run, Va.,	Apr. 29
Mendota, Va.,	May 6
Ronald, Va., Alleghany Baptist Church,	June 17
Richmond, Va., Pine Street Church,	May 27
Singer's Glen, Va.,	June 24
Berkley, Va.,	July 1
South Forks, Ky.,	Apr. 29
Louisville, Ky., Franklin Street Church,	June 24
Kirkwood, Ky.,	July 8
Dover, Ky.,	July 1
Pleasant Hill, Tenn.,	May 27
Antioch, N. C.,	June 17
Lower Three Runs, S. C.,	June 3
Fork Shoals, S. C.,	—
Bishopville, S. C.,	June 24
Liberty, Ga.,	Apr. 29
Norwood, Ga.,	Apr. 29
Starr's Mill, Ga.,	May 20
Vienna, Ga.,	June 24
Union, Ga.,	Apr. 29
Mitchell Co., Ga., Hopeful Church,	Apr. 29
Hephzibah, Ga.,	June 3
Sea Side, Ga., Midway Church	May 27
West Jefferson, O.,	June 24
Youngstown, O.,	—
Swanton, O.,	June 23
West Indianapolis, Ind., River Avenue Church,	June 24
Brookston, Ind.,	June 24
Spice Valley, Ind.,	May 27
Aurora, Ill., First Church,	May 6
Eau Claire, Wis.,	May 6
North La Crosse, Wis., Second Church,	June 24
Hartford, Mo.,	Apr. 29
Coleman, Mo.,	June 3
Hope Dale, Mo.,	—
Missouri Valley, Mo.,	May 20
Clarksville, Texas,	—
Wa Keeney, Kans., Second Church (Colored),	May 20
Fall River City, Kans.,	June 3
Moline, Kans.,	June 17
Rushville, Neb.,	May 13
Hoyt, Kans.,	Apr. 29
Omaha, Neb., Danish Church,	May 13
Mason City, Neb.,	May 20
Lincoln, Neb., First Church,	June 19
Mapes, Dakota,	July 1
Fort Collins, Colo.,	May 20
Eugene, Oregon,	June 3
Garfield, Wash.,	May 9

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Lyman Smith,	77,	Whiting, Vt.,	June 19
Josiah Torrey Smith, D.D.	72,	Royalston, Mass.,	May 17
Edwin Thompson,	89,	East Walpole, Mass.,	May 22
P. L. Meade,	—	Geneseo, N. Y.,	May 5
Edwin D. Reed,	77,	Georgetown, N. Y.,	Apr. 29
Harvey Ball,	87,	Albion, N. Y.,	June 18
Ezra Defrees Simons,	48,	New York, N. Y.,	June 26
H. H. Phelps,	74,	Edinboro, Pa.,	May 4
Samuel Baker, D.D.,	75,	Russellville, Ky.,	June 12
Warren Lewis,	58,	Louisville, Ky.,	June 17
W. C. Taylor,	43,	Russellville, Ky.,	May 12
W. L. Denham,	—	Eatonton, Ga.,	Mar. 20

E. J. Williams,	75,	Lime Sink, Ga.,	_____
Adoniram J. Hardwicke,	45,	Sparta, Ga.,	June 17
William Coalson,	—	Paulding, Ga.,	June 18
J. J. D. Renfro, D.D.	57,	Birmingham, Ala.,	June 2
D. Wharton,	57,	Washington, O.,	May 17
George Mercer,	63,	Vienna, Ind.,	May 5
Martin Luther Fuller,	85,	Cazenovia, Ill.,	May 24
Stillman T. Grow,	81,	Atlas, Mich.,	Apr. 25
J. A. B. Stone, D.D., LL.D.	77,	Detroit, Mich.,	May 19
Henry Clark,	77,	Kenosha, Wis.,	May 22
Emory Harkness Page,	69,	Minneapolis, Minn.,	May 5
Moses Pickett,	84,	Minneapolis, Minn.,	_____
W. E. Vaughan,	45,	Ozark, Mo.,	Mar. 6
H. R. Puryear,	69,	Mount Calm, Texas,	Jan. 12
Woodlief Thomas,	59,	Cotulla, Texas,	May 11
Cyrus William Rees,	60	Roslyn, Wash.,	June 16

The following re-appointments were made:

- Rev. Louis O. F. Coté, French in North Adams, Mass.
- " D. M. Pierce, Colored People in S. C.
- " J. P. Forsell, Swedes in Englewood, Ill.
- " William H. Knapp, Chetopa, Kans.
- " James F. Hill, Wahpeton, Dak.
- " George H. Parker, Watertown, Dak.
- " L. L. Wood, Missoula, Mont.
- " Manuel Trevino Flores, San Isidro and Cadereita, Mex.
- Genaro Melendez, Assistant in City of Mexico, Mex.

The following teachers were appointed:

- Atlanta Baptist Seminary, Atlanta, Ga.—L. B. Albert.
- Spelman Seminary, Atlanta, Ga.—Miss S. B. Packard, Prin.;
- Miss H. E. Giles, Prin.; Miss Cora E. Johnson; Miss Mary W. Pfeiffer; Miss Mary B. Peckham; Miss Caroline M. Grover; Miss Mary J. Packard; Mrs. Esther M. Barrett; Mrs. Margaret B. Rice; Mrs. J. S. Mallory; Miss Jessie M. Rice.
- Florida Institute, Live Oak, Florida.—Miss Tina Merriman.
- Indian University, Muskogee, Ind. Ter.—Prof. A. C. Bacon, Pres.; Rev. David Crosby; Mrs. David Crosby; Miss Frances Crosby; Miss Georgie Hill.
- Atoka Academy, Atoka, Ind. Ter.—Rev. F. B. Smith.

Home Mission Appointments

IN JULY.

The following new appointments were made:

- Rev. W. F. Re Qua, Choctaw, Chickasaw, and other tribes in the Ind. Ter.
- " C. G. Nilson, Swedes in Meriden, Iowa.
- " J. F. Jenkins, Sioux Rapids, Iowa.
- " Asa H. Ballard, Second Church, Duluth, Minn.
- " Nels Mattson, Danes and Norwegians in Omaha, Neb.
- " William A. Waldo, La Moure and Grand Rapids, Dak.
- " George H. Kemp, Grand Forks, Dak.
- " Herbert Probert, Bathgate and Hamilton, Dak.
- " Samuel T. Frost, Tower City, Dak.
- " Benjamin F. Lawrence, South Pueblo, Colo.
- " DeWitt D. Forward, Salt Lake City, Utah.
- " A. B. Banks, Tacoma, Wash.
- " William Schuff, Germans in Woolwich, Ontario.

Church Edifice Grants

FOR JULY.

By Gifts,	2
" Loans,	2
Total number of grants,	4

LOCATION OF CHURCHES AIDED.

Thomson, Ga. (col'd)	Loup City, Neb.,
Roslyn, Wash. Ter.	Mt. Vernon, Ill.

Financial Statement. For June.

MISSIONS AND EDUCATION.

Expenditures for the month	\$28,249 82
Donations from Churches, Sunday-schools and Individuals	\$14,806 16
Legacies	2,232 71
Tuition, Room Rent, etc., from Students	8,209 40
Interest and Dividends	6,542 49
Home Mission Monthly	119 77
Jubilee Volume	4 18
Sundry	28 00

Total for June	\$31,942 71
Donations, Legacies, etc., from April 1st, to June 1st	\$28,837 71

Total for three months	\$60,780 42
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CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$3,969 07
Interest " " "	618 76
Insurance " " "	46 75
Interest " Loan "	449 35

Donations, Legacies and Interest from April 1st, to June 1st	\$5,033 93	\$10,577 76
	5,493 83	

Total receipts for present year from all sources,	\$71,358 18
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Contributions and Legacies. For June.

[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, \$316.50.

Eastport, Washington St. Ch. . . .	17 50
South Berwick Ch.	74 00
Livemore Falls Ch.	25 00

LEGACY.

Belfast, estate of Mrs. Eliza C. Frye	200 00
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NEW HAMPSHIRE, \$10.00.

Hudson Center, First Ch.	5 00
C. E. F. , Meriden S. S., for Chapel Building	5 00

VERMONT, \$41.90.

West Rutland Ch.	2 15
Bellows Falls, First Ch.	14 00
Burlington, Berean Ch.	5 75
*For Spelman Sem., Ga.: Brattleboro, Ruthians Miss. Band	20 00

MASSACHUSETTS, \$1,195.75.

Haverhill, Mary J. Harris	1 00
Southbridge, Robt. H. Cole	100 00
Monterey, Mrs. Eunice P. Dowd Reading Ch.	5 00
Winchester First Ch.	6 07
Athol Ch.	25 14
Woodville Ch.	5 00
South Gardner S. S.	100 42
North Tewksbury Ch.	35 00
Hingham, Earnest Workers	4 25
North Sunderland Ch.	12 39
West Townsend Ch.	2 70
Clinton, First Ch.	40 00
Worcester, Pleasant St. Ch.	38 00
Beverly, First Ch.	142 58
Wom. H. M. Soc.	30 00
Waltham, First Ch.	35 00
Ashfield Ch.	5 00
Worcester, First Ch.	145 51
*For Richmond Theol. Sem. Va.: Milton, W. C. Stratton, M. D.	50 00
*For Spelman Sem., Ga.: Reading, J. S. Hanaford, M. D.	30 00
Westminster S. S.	12 00
*Hartshorn Mem'l Coll. Va.: Fall River, Mrs. S. Louise Coburn	1 00
Boston, Mrs. Chas. G. Farwell	14 00
Daniel S. Ford	50 00
Mattapan, Mrs. Sarah G. Bates	1 00
Newton Center, I. C. Hartshorn	75 00
*For Florida Inst., Fla.: West Boylston, Miss Amy H. Dana	2 00
*For Benedict Inst., S. C.: Boston, First S. S.	25 00
*For Atlanta Sem., Ga.: East Gloucester Ch.	19 00
C. E. F. , South Framingham, Miss S. B. Clark	30 00
Worcester, M. Allen Wheelock	25 00
Southbridge, Robert Cole	100 00
Beverly, First S. S., for Rushville Ch., Neb.	10 00

RHODE ISLAND, \$94.32.

Providence, coll'ns by Rev. J. N. Williams	30 82
First Ch, weekly offering	61 00
Warren, A Friend, desig	2 50

CONNECTICUT, \$354.44.

Danielsonville Ch.	43 00
Jewett City Ch.	24 69
Colchester Ch.	8 10
Parkerville Ch.	5 55
Meriden, First Ch.	144 25
Noank Ch.	30 00
*For Benedict Inst., S. C.: New Haven, W. B. H. Miss. Union	5 00
C. E. F. , Stamford S. S.	68 85
New Haven, First S. S., for Chapel Building	25 00

NEW YORK, \$6,542 62.

New York City, Sixteenth Ch., Kincaid Miss Soc.	100 00
Berean Ch.	75 42
First Ch.	100 43
Glens Falls Ch.	55 47
Hoosick Falls Ch.	30 53
S. S.	11 39
Canandaigua Ch.	19 85
Stillwater, Second Ch. and S. S. Lockport Ch.	78 60
S. S.	27 00
Troupsburg Ch.	6 64
Homer Ch.	5 00
Ithaca Ch.	54 86
Rev. C. O. Willoughby and wife	23 46
Bottskill Ch.	5 00
Broadalbin Ch.	15 00
Lansingburg Ch.	8 00
Brooklyn, Herkimer St. Ch.	11 21
Alps, Mr. and Mrs. J. H. Coon, desig	104 21
Pulaski Ch.	10 00
S. W. Orange Ch.	17 50
Sandy Creek Ch.	7 00
Scriba Ch.	3 00
Adams Center Ch.	1 28
Livonia Ch.	12 00
Meredith Ch.	9 00
Mount Vernon Ch.	12 00
Madison Ch.	35 91
Brookfield Ch.	27 30
New Lisbon Ch.	29 75
Springfield Ch.	22 07
Winfield Church	21 66
Thos. Roberts	28 10
Mrs. C. Wightman	15 00
Dansville Church	3 73
Newport Ch.	16 58
Norway, Mrs. R. N. Ives	2 50
Mohawk River Ass'n	8 00
Ilion Ch.	2 50
Salisbury Ch.	5 00
Greenfield Ch.	4 68
Flushing, First Ch.	8 24
Hartville Ch.	10 00
Belmont Ch.	5 30
Clarksville Ch.	31 75
Almond Ch.	3 26
Whitesville Ch.	5 00
Richburg Ch.	2 00
S. S.	5 00
Preston, Deacon Lewis	22 52
Black River Ass'n.: churches.	10 69
Yonkers, Warburton Ave. Ch.	5 00
Poughkeepsie Ch.	20 75
Milford Center Ch.	814 44
*For Richmond Theol. Sem., Va.: Troy, James H. Kellog	50 57
*For Spelman Sem., Ga.: New York City, Hon. John D. Rockefeller, for building account	100 00
Perry, Leicester St. Ch.	4 00

C. E. F. , Franklinville Ch.	10 00
Newport Ch.	10 00
Medina, Mrs. James Sumner, desig	10 00
Ithaca Ch.	23 46
Homer Ch.	2 00
Hermitage S. S., for Chapel Building	3 80

LEGACY.

North Parma, Estate of Geo. Limbocker	2,432 71
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NEW JERSEY, \$731.10.

Bloomfield, First Ch.	100 00
Mullington Ch.	43 16
Mount Bethel Ch.	3 33
Caldwell Ch.	11 00
Morristown, Mrs. C. C. Bishop	500 00
Perth Amboy Ch.	15 36
Elizabeth S. S. of Central Ch	8 00
Port Norris Ch.	17 25
Cramer Hill Ch.	5 00
Asbury Park, Wm. Jones	3 00
*For Richmond Theol. School: Plainfield S. S.	25 00

PENNSYLVANIA, \$566.46.

Logan's Valley Golden Rule Mission Band	2 00
Philadelphia, Manayunk Ch.	25 30
Germantown, Third Ch.	80 71
Temple Ch.	20 20
Calvary Ch.	25 00
Shiloh Ch.	1 00
Bryn Mawr, Lower Merion Ch.	36 45
Tacony Ch.	10 68
Wissahickon Ch.	10 00
Pottstown Ch.	18 02
Oxford Ch.	1 00
Ridley Park Ch.	20 20
Lewisburgh, Mrs. M. G. Tucker	15 00
Johnstown Ch (Welsh)	4 00
Pittsburgh Ch.	38 81
Mount Washington Ch.	14 28
Alleghany, Antioch Ch.	1 00
Ebenezer Ch.	10 00
Siloam Ch.	2 60
West Newton, Salem Ch.	3 10
Mars Hill Ch.	7 00
Columbia and Wells Ch.	14 65
Fair Oaks Ch.	21 50
S. S.	10 00
Plymouth, Ebenezer Ch.	2 00
Montrose, Bridgewater Ch.	17 45
Ansonville, Rev. and Mrs. Sam'l Miles	2 00
Clearfield Ass'n	18 36
Gethsemane Ch	2 00
West Liberty Ch.	3 00
Brisbin Ch.	1 00
McPherron Ch.	1 00
Springfield Ch.	2 00
East Smithfield, Mrs. J. W. Scott, account of Scott Estate	10 00
Canton Ch	3 50
Pine Flat Ch	3 50
Radnor Ch.	3 14
C. E. F. , Philadelphia Mrs. A. T. Ambler	100 00
Sullivan State Road, for Chapel Building	5 00

DELAWARE, \$57.00.

Wilmington, Second Ch.	33 00
Dover Ch.	24 00

DISTRICT OF COLUMBIA, \$958 76

Queenstown Ch.	11 00
*Washington, Wayland Sem.: Students for Tuition	20 25
Boarding Department	922 51
*Washington, Nineteenth St. Ch., Perseverance Miss. Soc.	5 00

VIRGINIA, \$261.39.

*For Richmond Theol. Sem. :
 New Kent, J. W. Peterson 5 00
 Portsmouth, Richard Jordan 5 00
 Richmond, Richm'd. Theol. Sem. :
 Boarding Department... 35 19
 Hartsorn Men'l Coll. :
 Students for Tuition... 183 57
 " " Room Rent... 23 23
 Sundry... 9 50

WEST VIRGINIA, \$5 20.

Parkersburgh, Bethel Ch..... 5 20

TENNESSEE, \$1,425.31.

Nashville, Roger William Univ.,
 Young Woman's Mission B'd 2 90
 *Roger Williams University :
 Students for Tuition... 140 50
 " " Room Rent... 61 00
 Boarding Department... 114 63
 School Account... 1,086 22

NORTH CAROLINA, \$229 33.

New Berne, Grove S. S. 1 00
 Wom. Mission Society..... 3 00
 Cedar Grove Ch..... 4 00
 James City, Ladies' Miss. Soc. 3 05
 Pilgrim Chapel S. S. 1 00
 Raleigh, Ch. and S. S. 2 00
 *Shaw University :
 Students for Tuition..... 93 69
 " " Room Rent... 93 69
 Sundry 27 90

SOUTH CAROLINA, \$1,346.93.

*For Benedict Institute, S. C. :
 Columbia. Collections for
 "Heaters," by Rev. C.
 E. Becker and others..... 236 90
 Boarding Department... 1,110 03

GEORGIA, \$2,782.37.

*For Spelman Seminary, Ga. :
 Marietta, Zion Ch..... 3 20
 ad Shiloh Ass'n..... 1 45
 Augusta, Ga. Bap't Print-
 ing Co..... 9 35
 *Atlanta, Spelman Seminary :
 Students for Tuition... 318 37
 Boarding Department... 1,200 00
 *For Atlanta Seminary—New
 Building :
 Atlanta, per Rev. S.
 Graves..... 250 00
 *For Spelman Seminary—Build-
 ing Acc't.....
 Atlanta, per Miss S. B.
 Packard..... 1,000 00

FLORIDA, \$557.84.

*For Florida Institute, Fla. :
 Jasper, Rev. A. L. Mc-
 Farland..... 2 00
 Live Oak, Bap't Convention
 Florida Institute :
 Students for Tuition... 72 55
 " " Room Rent... 3 02
 Boarding Department... 435 84

LOUISIANA, \$3.00.

Donaldsonville Ch..... 3 00

ARKANSAS, \$15.00.

Hot Springs, Roanoke Ch. and
 S. S..... 15 00

TEXAS, \$2,238 44.

Pittsburgh, Rev. A. R. Rutledge 3 00
 Caldwell, Rev. W. E. Jones... 5 00
 *Marshall, Bishop College :

Students for Tuition..... 252 87
 " " Room Rent... 30 00
 Boarding Department... 1,947 57

OHIO, \$476.15.

Marion Ch..... 6 90
 Cheviot, Mrs. A. Rockingfield.. 1 50
 Lena Ch..... 10 61
 S. S..... 5 00
 Cincinnati, 9th St. Ch..... 114 17
 Springfield, Shiloh Ch..... 42 16
 Salem Ch..... 8 00
 Wellington Ch..... 5 26
 Perry S. S..... 5 00
 Toledo, Memorial Ch..... 6 76
 New London Ch..... 8 35
 Gallipolis, 1st Ch. S. S..... 5 44
 Dayton, W. B. Y. M. Circle... 7 00
C. E. F. Cleveland, G. H.
 Kimball..... 150 00
 Dayton, Y. P. M. S. of
 1st Ch..... 100 00

MICHIGAN, \$408 45.

Cold Water, 1st Ch..... 53 16
 Nathan Harlow..... 50 00
 Detroit 1st Ch..... 200 00
 Galesburgh Ch..... 4 50
 St. Clair Ch..... 19 00
 Norville Ch..... 6 35
 Cheboygan Ch..... 28 72
 Lapeer S. S..... 5 80
 Alma Ch..... 4 46
 Unionville, Rev. J. Robillard... 5 50
 Mount Clemens S. S..... 12 25
C. E. F. St. Clair S. S., for
 Woodward Ave. Mission... 5 00
 Northville S. S., for Char-
 levioux Ch..... 8 65
 Fenton S. S. for Chapel
 Building..... 10 06

INDIANA, \$73 33.

Mitchell 1st Ch..... 45 05
 Aurora, Ebenezer Ch..... 10 10
 Sitka, Liberty St. Ch..... 3 00
 Hope, Missionary Society... 5 18
 Goshen, D. Krepss..... 10 00

ILLINOIS, \$212.92.

Morrison Ch..... 10 75
 Stillman Valley, Y. P. M. S... 14 00
 Ponca Ch., desig..... 9 00
 Wheaton, Rev. J. L. Barlow... 5 00
 Downers Grove Ch..... 33 87
 El Paso, D. Evans..... 5 00
 Chicago, 1st Swedish Ch..... 19 00
 North Ashland Ave. Ch..... 5 00
 Geneseo Ch. and S. S..... 21 40
 Mission Band..... 5 00
 Malta, Mrs. D. Corey..... 5 00
 Illinois Swede Conference... 73 24
 La Grange Ch..... 6 66

WISCONSIN, 1,513.98

Baptist State Convention..... 1,512 98
 Monticello, Miss M. J. Hulbut.. 1 00

IOWA, \$543.78.

Iowa City Ch..... 25 00
 Cresco Ch..... 6 43
 Rev. C. E. Brown..... 2 50
 Storm Lake Ch..... 5 00
 First Ch., Adams Co..... 2 35
 West Union, Mrs. A. F. Still-
 well..... 2 50
 Baptist State Convention... 500 00

MISSOURI, \$21.00.

Clinton, First Ch..... 21 00

INDIAN TERRITORY, \$63 75-

Muscogee, Spring Hill S. S.... 1 25
 *Indian University :
 Students, for Tuition..... 62 50

KANSAS, \$1,258.57.

Baxter Springs, by Rev. G. W.
 Richardson..... 6 80
 State Convention..... 1,178 67
 Topeka, First Ch..... 69 85
C. E. F. Mound Valley Ch.,
 for Chapel Building..... 3 25

DAKOTA, \$51 36.

Fairmount Ch..... 4 00
 Mapes Ch..... 2 65
 Minot Ch..... 8 52
 Jamestown Ch..... 2 65
 White Rock Ch..... 2 38
 Grand Forks Ch..... 5 00
 Glasston Ch..... 2 16
 Parker Ch..... 6 00
 S. S..... 50
 Ladies' Circle..... 5 75
C. E. F. Page S. S..... 4 00
 Richland S. S..... 4 63
 Jamestown S. S..... 5 12

COLORADO, \$30.00.

Trinidad Ch..... 5 00
 Loveland Ch..... 25 00

ARIZONA, \$7.00.

Tucson Ch..... 7 00

**WASHINGTON TERRITORY,
 \$18.05.**

Colfax Ch..... 18 05

OREGON, \$541.93.

McMinnville, Collections per
 Rev. G. J. Burchett..... 300 00
 Hillsboro Ch..... 12 33
 Baker City Ch..... 5 10
 Elgin, per Rev. J. T. Moore... 30 00
 Yamhill Ch..... 6 00
 Medford, Mrs. S. A. Farnham... 10 00
 Baptist State Convention... 75 00
 Portland, First Ch..... 103 50

CALIFORNIA, \$213.33.

Woman's Home Miss. Society. 24 00
 Santa Rosa Ch..... 30 00
 Petaluma Ch..... 2 60
 Sacramento, Calvary Ch..... 6 73
 Baptist State Convention... 150 00

**WOM. AM. BAPT. HOME MISS.
 SOCIETY, \$636.00.**

For Teachers at Spelman Sem.,
 Ga..... 100 00
 For Teachers at Mex. Schools... 138 00
 For Teachers at Utah School... 260 00
 For Teacher at Fresno, Cal... 48 00
 For Teacher at Indian Univ.,
 I. T..... 50 00
 For Teacher at Beaufort, S. C. 40 00

**WOMEN'S BAPT. HOME MISS.
 SOCIETY, \$36.85.**

For Missionary Work, desig... 16 60
 For Indian University..... 20 00
 For Church at Mexico..... 95

**WOM. BAPT HOME MISS.
 SOCIETY, MICH., \$147.23.**

For Missionaries..... 195 00
 For Indian Univ., I. T..... 22 23

Total..... \$25,967.34

Home Mission Monthly..... 119 74
 J. G. SNELLING, Treasurer,
 7 Beekman St.

THE BAPTIST HOME MISSION MONTHLY.

VOL. X.

SEPTEMBER, 1888

No. 9.

EDITORIAL

THE NASHVILLE MEETINGS.

Remember the special meeting of the Society at Nashville, Tenn., September 25th and 26th. It will be preceded from September 19th by the meetings of three general organizations of the Colored Baptists of the United States. Heretofore these organizations have met at different times and places. This combination of meetings promises to bring together the largest and finest body of colored Baptists ever witnessed. It will afford the best possible opportunity for observing the capabilities of the colored people in their individual and in their organized capacity. No doubt it will be a remarkable occasion. Eminent men, white and colored, from all parts of the land are expected. Those who can attend and do not, will regret it, as the occasion will be memorable, if not historic.

The Railroad Passengers' Associations have granted the concession of one and one third rates for the round trip on the certificate plan. This will make the rate about thirty-five dollars from New York City and return.

It may be mentioned, by the way, that those who go to Nashville, may have an opportunity of visiting the famous Mammoth

Cave of Kentucky, about eighty miles this side of Nashville, and accessible from the railroad by a few miles of staging. As some went to Washington in May to attend the anniversaries and see the sights, so in September the attraction of the meetings together with those of Mammoth Cave may induce not a few to go to Nashville.

Nor should it be forgotten that one of the Society's largest and best schools, Roger Williams University is located at Nashville. The buildings are spacious, the campus beautiful. The President, Rev. A. Owen, D. D., will extend a hearty welcome to all who come, while that veteran in the service, Rev. D. W. Phillips, D. D., will greatly rejoice in seeing those who have been the generous supporters of the institution with which he has been so long identified.

A colored brother who has been a pastor twenty-two years, well known to many, writing from one of the Southern States, pleads most earnestly for more missionary work in a very destitute portion of the State, and adds the following sad and suggestive testimony :

"It is not a time to cease working among the colored people. In proportion as they are left to themselves they are inclined to recede from the light, to ebb toward heathenism. Even among those who have had some educational advantages we often find a religion part superstition and part Christianity. The subjective energies and processes of our spiritual life are not yet able to sustain us against the wiles of the devil."

Missionary Boxes.

We are now prepared to supply the ladies' mission circles in our churches with applications from our missionaries for clothing, bedding, etc. Numerous excellent and valuable boxes were sent last year, and afforded much relief to the families of many scantily paid missionaries. We scarcely need to urge that only *good* and *whole* and *clean* garments be sent. Yet, from an occasional letter received by a disappointed missionary, it seems expedient to refer to this. Boxes should be sent in October or early in November.

BENEVOLENCE.

During two years of his administration as president of Yale, Dr. Dwight says that the voluntary contributions to the university have been \$500,000, \$80,000 of which had been used in establishing permanent scholarships and \$220,000 in erecting new buildings.

The public bequests of the late Mr. John B. Faulkner of Malden, Mass., are \$3000 to the First Baptist church of Malden, \$4000 to the Little Wanderer's Home of Boston and \$4000 to the Baptist Home Mission Society.

The late Mrs. Colton, wife of Joseph Colton of New Haven, has made a large bequest to the Yale divinity school. The seminary will eventually receive under this will not less than \$40,000. The divinity school will also receive under the will of Mrs. Catharine Jarman, real estate worth about \$10,000 after the termination of a life interest.

SIAM.—The King of this country has recently given to the Baptist Mission at Bangkok the large sum of \$240,000, nearly a quarter of a million, for a hospital and schools. If some

Christian people at home fail to see the good effect of medical missions, evidently the King of Siam does not.

The late I. Sumner Wheeler of Framingham, Mass., left a provision in his will that in case his estate amounted to \$250,000, the President and Fellows of Harvard College should receive \$25,000, to be expended as they thought best for the University, and should the inventory amount to \$300,000, the \$25,000 should be increased to \$50,000.

Mr. George W. Vanderbilt has presented a fine building, erected at a cost of \$40,000, to the Jackson Square Branch of the New York Free Circulating Library, in Thirteenth street, near Eighth avenue. The building is three stories high, in the Dutch style of architecture. The material of the front is dull red brick with stone and terra-cotta trimmings. The interior is divided into reception, reading, and library rooms, with separate apartments for women. This is the fourth building of the kind in the city.

The *Courant* records the fact that another public-spirited citizen has added his \$25,000 subscription to the \$250,000 already promised for the free public library and art gallery project. This sum is itself one-sixth of all that remained to be raised to insure the entire \$400,000, and so insure the success of this magnificent enterprise for the good of Hartford.

When Nelson Hotchkiss of Westville died he left \$20,000, to be equally divided between the New Haven hospital and the New Haven Orphan asylum. The use of the money, however, was given to four heirs during life. The use of the half left to the Orphan asylum was given to Charles N. and Stiles Boughton, Charles N. died last week, Tuesday, and by his death \$5,000 will go to the Orphan asylum. Upon the death of Stiles the remaining \$5,000 will be paid to the asylum. The hospital will receive \$10,000 upon the death of the other two heirs.

Mrs. Edwards Pierrepont of New York, wife of ex-Minister Pierrepont, is the giver of \$125,000 to be used in erecting the new Recitation Hall that is to occupy the site on which for so many years has stood the famous Yale fence. Several Yale men contemplate making a personal appeal to Mrs. Pierrepont to allow the building to be erected on another site.

The estate left by the late Rev. Dr. Ryder, of Chicago (Universalist), is valued at \$750,000, the bulk of which goes to his widow and daugh-

ter. The following public bequests were made: First Universalist Society of Provincetown, Mass., \$5,000; St. Paul's Church, Chicago, \$10,000; Lombard University of Galesburg, \$30,000; Old People's Home, Chicago, \$10,000; Hospital for Women and Children, \$10,000; Chicago Public Library, \$10,000; Universalist Convention, New York, \$25,000; and \$10,000 to provide for free moral lectures in Chicago.

Mr. Boustead, an East India merchant, bequeathed £5000 to Mr. Spurgeon, £8000 to Spurgeon's Orphanage and Tabernacle and £3000 to Barnardo's Home.

Through the bequest of \$20,000 by Mr. Leonard Burrage, of Leominster, Mass., Olivet College is now enabled to erect at once a fire-proof library building, a want long and sorely felt. The structure will cost \$30,000.

Sir Donald Smith, who recently donated \$125,000 to endow a college at Montreal, Canada, for the higher education of women, will now make a second gift of \$250,000 to the same object.

The corner stone is laid of a Presbyterian Hospital, Chicago, for which Mrs. Sam'l A. Jones gives \$100,000.

Mrs. Wm. Winchester of Manchester, Mass., left a will bequeathing about \$40,000 to Andover Theological seminary.

Pundita Ramabai has already secured about \$50,000 toward the fund she is raising to establish a school in India for Hindoo widows.

Joseph A. Christman, of Philadelphia, who died in France last month, bequeathed \$60,000 to Yale College.

Sir Andrew Barclay Walker, formerly mayor of Liverpool, has offered to give £250,000 toward building a cathedral in that city.

A bequest of \$40,000 has been made by the Mrs. Joseph Colton of New Haven, Conn., to the Yale Divinity School.

Mr. Harold Brown of Newport has just given \$100,000 for the missionary work in the Episcopal church. It will be used for the endowment of the Missionary Episcopate of the church.

Hiram Sibley's will disposes of an estate of \$10,000,000, of which \$30,000 goes to Cornell University to endow a professorship of mechanic arts.

Hon. Geo. A. Pillsbury of Minneapolis will give \$200,000 toward the endowment fund of Pillsbury Academy at Owatonna, Minn.

Vanderbilt University, at Nashville, Tenn., has recently received \$20,000 from Cornelius Vanderbilt, to enlarge the school of engineering.

Mrs. Garfield has given \$10,000 to Garfield University, Wichita, Kansas.

The charitable bequests of Isaac N. Phelps, of New York, are as follows: To the American Bible Society, \$5,000; American Home Missionary Society, \$10,000; American Tract Society, \$5,000; American Board of Commissioners for Foreign Missions, \$10,000; American Seaman's Friend Society, the Colored Home, the Association for the Benefit of Colored Orphans, the East River Industrial School, and the Association for the Relief of Aged and Indigent Females, \$2,000 each.

REV. J. W. OSBORN.

Dr. H. C. Woods, of Nebraska, furnishes us with the following sketch of this faithful servant of God, whose death was noticed in the July MONTHLY :

Rev. J. W. Osborn, after an active ministry of forty-five years, entered into rest July 11, 1888, aged 72 years and 6 months. He was born at Harpersfield, N. Y., converted when 19 years of age, and graduated from the institution at Hamilton, N. Y., in 1843. His pastorates were at Scipio and Marion, N. Y., and at Tigua, Mansfield and Columbus, Ohio, and Fremont, Nebraska, where his home was at the time of his death. For four years he was Corresponding Secretary of the Ohio State Convention; for two years, Sunday School Missionary of the Publication Society in Nebraska; and four years General Missionary of Nebraska, under appointment of the Home Mission Society. Because of enfeebled health he resigned the position of General Missionary last October, but continued to serve as corresponding Secretary of the State Convention. Brother Osborn was one of those true royal men to whom the cause of Christ owes so much. He was an earnest, able preacher, strong in his convictions and fearless in their maintenance. In general work both in Ohio and Nebraska, he commanded the confidence and won the high esteem of his brethren. He became General Missionary in Nebraska when our cause was weak, our forces unorganized, and our brethren divided in their counsels. The progress since made, the unity and efficiency attained are due largely to his rare tact,

ready wit and wise leadership. He reluctantly laid down his work, for he realized so fully that "the harvest is plentiful, but the laborers are few." The funeral services at the Baptist church in Fremont were largely attended, a number of pastors from the State being present. A wife and five children remain to cherish his memory.

MISSIONARY DEPARTMENT.

FROM THE NORTHWEST.

REV. J. H. BEAVEN, WALLA WALLA, W. T.

By looking on the map of the Pacific Coast you will see that soon after crossing the summit of the Rockies you come to the Bitter Root Mountains. These form the eastern boundary of a country known in common language on the North Pacific Coast as "East of the Mountains." This country includes Eastern Washington, Eastern Oregon, and portions of Idaho. The Cascade range is its western limit. It extends north and south the length of Idaho, and is the width of, and lies almost directly north of, the State of Nevada. It comprises fourteen counties in Washington Territory, seven in Oregon, and in Idaho, though commonly reckoned ten, the number is undetermined. In area it is about as large as the State of California, or a little larger than the whole Empire of Japan. Three or four of the counties comprised are either one of them larger than Vermont or New Jersey.

In this section is raised the world-known Walla Walla wheat, the famous fruits that vie with, and sometimes named as, California fruit. Here are stock ranges second to none, also the Cœur d'Alene and other wonderfully rich mines, and so on unlimitedly. But this is enough to support the argument that though at present we have but about one inhabitant to every square mile (175,000 population; 170,000 miles), the time is not far distant when it will be settled as thickly as any part of the United States. The flood of immigration is immense, and not of the general character that land at

Castle Garden to go West, but of a better class, our own steady-going and better-conditioned middle class. As a rule, the poorer class have not the means to get here; they drop off before they reach us, or they pass us by because the through railroad lines have had to seek the passes, and these compel them to go through the most barren wastes in all the regions. If the immigrant should desire to "look around," railroad fare on local lines is so high that to do so will be deemed out of the question. At present it is considered a health resort, or settled by those who have been on the coast long enough to accumulate a little means and pick their choice of the coast.

Religiously, this is an almost untouched field by our denomination. The Methodists, by their pioneer right, have established a good foundation. The Congregationalists, by virtue of the name of the famous Whitman and his work of foresight, backed by those following him, have been led to spend what, compared to our sums, seem enormous amounts. The Presbyterians see the prospects of the land, and, in the words of their General Missionary to me, "are pouring piles of good young men on the field and supporting them." And we deem other fields, more blessed with laborers and hence attracting more attention, as more important.

Baptists have not so many laborers actively engaged on this vast field as they have foreign missionaries in Japan. The membership gathered in church fellowship is not more than 2,000, and while other denominations support among us two or more colleges, it now seems as though, through shortage of the crops and the low price of wheat and the consequent inability to meet pledges, we are to lose the only college building we have for the whole country, Colfax College. Yet, in spite of all this, could they be gathered together, the aggregate of Baptists on the field will outnumber the adherents to any other body, and in many communities where we have as yet no workers they are in the ratio of two to one. They are as sheep without a shepherd or fold. Yet this small body of two thousand members is by no means inactive. We, however, few as we are, do our best at organized effort. I presume that what is true of the church in this city (Walla Walla, W. T.) is true of all out here. Some of our number are living sixty or one hundred miles from us, and yet we are the nearest or

most accessible Baptist church to them. In their destitute homes they carry on mission work and Sunday school work, unaided by pastor or missionary, and the demand is so great on them that the home church can make no claim on their finances. Four or five such works are carried on by our members, one being two hundred and fifty miles from us. Of one hundred and twenty members, only eighty are within any possibility of visiting distance; the others we keep track of and help and encourage by correspondence.

All see the fields are white and ready for harvest, and endeavor by what little means pioneers have to further our prayers, and with a tinge of pride the pastor of the church spoken of above shows that his eighty members, amid their poverty and there often being many in one family, have averaged twenty-five dollars per member.

Do you wonder, then, that after the straining and effort they put forth, which in comparison to the needs is but like pouring a bucket of water on the great Sahara to irrigate it, they cry aloud for help from their fellows. Pity is, they have to cry so vainly. Our societies, though helping somewhat, respond to almost all additional appeals, "We are doing all we can." So the laborers are wanting, and the colporteur does not get around once in two years, and the visits of the Sunday school missionary are even less frequent.

Occasionally we are momentarily cheered by receiving a letter from some fellow minister in some Eastern field, asking of the prospect for work, expressing a desire to labor with us. But that is generally the last from him. The sacrifice is too great; too much labor is demanded; the salary is too small; the churches too unimportant; the towns not large or growing enough; or they can't do pioneer work. To such, we, as fellow ministers, have to honestly say, "If you can't share these things you are no use here." One must be willing to give all his powers and at least one-tenth of what he receives, and there are some of us in the ministry that have given *four-tenths*, and if we could have lived without debt would give more. If these things you are unwilling to do, do not turn your feet this way, for if you have God's grace within, your hearts will bleed every day for sorrow that God's cause must, with surrounding circumstances, be so neglected, and you will long, oh! how much: Would to God you could spend *yourself* for Him!

No one thing has impressed me more, as I have come in contact with the laborers on the upper half of this field, than that foreign missionaries could not labor harder, suffer more, see greater need and sacrifice self and all than do these. When God calls them home it will be with such words as our brother, J. F. Baker, was summoned by: "Even to the giving of your life in My work, you have been faithful to the end."

It is almost useless to think of advance. We have not, with the immigration that pours its flood upon us, enough to hold our own. Yet though generally we come last to a town and establish our work, we give thanks we are able to do what we do. Occasionally you will hear of a church being formed and a work of grace going on; but more towns are started than churches organized.

We cannot help but think, as we look about us, that if even county seats were all manned by a missionary, God would soon bless the work, so that they would become radiating centres for evangelizing all the county. Neither could we think of a much wiser plan than immediate investment in purchasing lots in promising towns while they could be got for almost nothing, so that when, in a few years' time, a church may be organized, the ground is ready for less money than the building would cost.

In this tract of country, universally acknowledged as the garden of the Northwest, and by many, even Californians, the garden spot of the United States, why shall not the Baptists strive to do as much as Presbyterians or Congregationalists? and why is not their duty as great as the Methodists, when undoubtedly, in two or three years' of work, they would outrank all in numbers and results?

ALASKA: THE COUNTRY AND THE PEOPLE OF AFOGNAK AND VICINITY.

REV. J. A. WIRTH, AFOGNAK.

This part of Alaska, *i. e.*, Kadiak, Afognak, and the mainland up to Cook's Inlet and Prince William's Sound, is by no means so bad and inhospitable a land as its northern latitude would be apt to suggest to people of sunnier climes.

THE SCENERY,

especially in Summer, is very fine. The village of Alognak lies on the innermost bight of a large, nearly circular bay, with an opening toward the northeast of about fifteen miles in width.

Back of the settlement are a range of high hills, from which the snow does not entirely disappear before the latter part of July, but which in summer are covered with a luxuriant growth of the richest and greenest of grasses, relieved by here and there a patch of lingering snow. The lowlands are thickly wooded with spruce, while the beach is a mixture of coarse sand, fine pebbles, and bits of white shell. Thus, rising like an amphitheatre from the blue waters of the bay come, tier upon tier, the whitish beach, the dark forest, the green hillsides, and beyond here and there a snowy mountain peak, losing itself among the clouds or glittering in the sunshine of heaven. The scenery about Kadiak is equally beautiful, while within a short distance we have the still grander view of the glaciers and towering volcanoes of Alaska peninsula.

THE CLIMATE

is not at all severe for this high latitude. Warm, southerly currents and winds, which even in midwinter bring occasional rains, counteract old Boreas and partly thaw his icy breath. The thermometer may fall a few degrees below zero two or three times during the winter, but ordinarily it ranges in the twenties and thirties above.

The length of the winter is far more trying than the intensity of the cold. Spring and autumn make but very short visits to this country. The natives speak only of summer and winter. Snow begins to fall in October, and lasts, with some intermissions, into May. Summer begins about June 1st with a surprising burst of vegetation. A walk in the woods early in July is a revelation to one having experienced the long, dreary winter only.

Entering a grove comparatively free of underbrush, mosses, lichens and wild flowers, so thickly matted and interwoven that with every step one sinks up to the knee in that mass of vegetation, spread out in wide sweep a carpet of wondrous beauty. Of wild flowers there must be more than twenty varieties, such as the violet, white rose, buttercup, creeping crow-foot, blue flag, lupine dandelion, sweet pea, and

a pure white hyacinth, very fragrant. A summer tramp in these woods would be like wandering in fairy land but for one little drawback, which, alas! calls us out of dreamland back to the stern reality of a fight for our faces. The terrible mosquito is here, as vicious and in swarms as thick as in the cypress swamps of Louisiana. And I verily believe that if any adventurous spirit should ever reach the North Pole, he would undoubtedly find that interesting little insect already in possession of the field.

THE RESOURCES

of this land are by no means contemptible. Every river, every creek large enough for fish, has a run of salmon of which there are at least five different kinds. The sea all around abounds in fine cod, halibut, herring, flounder, etc. Fur seal, sea otter, foxes, especially the black, silver-tipped variety, bear and other fine-furred animals, are the riches gathered in by the Alaska Commercial Company. Nor is the dry land without its resources. Gold and silver-bearing quartz has been found in the immediate vicinity of this settlement, as also in other places, and when properly prospected will doubtless be found in paying quantities. Large veins of coal may be seen on Cook's Inlet, though of inferior quality.

A short distance west of here the growth of timber ceases altogether; but the northeastern part of Kadiak, all of Afognak, and many smaller islands, are well timbered with spruce, and along Cook's Inlet there is a large amount of fine birch, besides spruce and pine. The best quality of grass grows everywhere, and in this part of Alaska there is sunshine enough to turn it into good hay. Cattle thrive well with the very poor care they get from the Creoles who own a few head.

With proper care, I see no reason why this should not make a good stock country. Chickens thrive nicely without any other food than a few crumbs from the table. The Alaska Commercial Company has a few sheep that also do well, producing a superior quality of wool wholly free from burrs. The greatest hindrance to extensive sheep and cattle-raising is the multitude of bears that infest both mainland and the larger islands. Every summer some cattle are killed by bears in this very settlement. The bear here are a variety of cinnamon of enormous size, as large and dangerous as the terrible grizzly of the Rocky Mountains. Yet there are

many small islands not visited by Bruin which might be turned into fine sheep ranges. Potatoes and vegetables can be raised successfully; some kinds of onion and rhubarb grow wild. Of berries the woods are full. I have the Russian names of ten species, among them strawberries, raspberries or salmon berries, huckleberries and cranberries. These berries form a not unimportant article of food for the natives.

It is said that the soil is too cold and shallow for extensive cultivation. This is probably true with respect to most of the settlements, all of which lie on the sea-shore. Yet I believe that in the interior, which is a pure *terra incognita*, many spots might be found fit for cultivation. And even right close to the sea there are swamps (moss tundras) which could easily be drained and turned into gardens or meadows. The fact is, no attempt at agriculture has ever been made. The natives find all their food in the sea, and the business of the white men is hunting fur-bearing animals for the Alaska Commercial Company.

THE NATIVE INHABITANTS

both Creole and Eskimo, it is to be feared, are dying out. Universal intemperance and an utter ignorance of the laws of health are making sad havoc amongst them. Contact with the white man, both under the Russian and American administration, has been anything but a blessing to this people. If we mean to do anything to save them we must do it quickly. In the interior, along the Yukon River and towards the Arctic shore, there are doubtless many tribes of Eskimo and Indians that have as yet scarcely come into contact with white men, presenting a more hopeful field for missionary efforts than the settlements along the southern coast frequented by the whites.

But to return to the inhabitants of this island. The Creoles, though descended from Russian fathers, differ little from the aborigines. The houses of the former, constructed of logs, are larger and better than those of the latter. The Eskimo, or, as they are called here, Aleute, habitations are mere huts. Some of them have a few logs; others are built of mud and grass only, with a place in the centre for a fire, and a corresponding hole in the roof as a smoke escape, and without a single window. Attached to such a hut is a small wing, containing a room perhaps six feet by eight, connected with the main building by a passage of five or six feet

in length and two and a half feet in height, which wing is the family's best room and winter bed-room. Such are the genuine Eskimo houses. Some, however, have houses like the Creoles, only on a smaller scale, while still other huts are a combination of Creole and Aleute architecture.

The Creoles speak both Aleute and Russian, and a few of them are able to read and write enough Russian to read their church service and write a letter. The aborigines speak Aleute (or, as they call it, "Ooglamookh") only. The Creoles raise some potatoes and a few turnips. The Aleutes don't cultivate a foot of land. Some of the Creoles are good carpenters and boat builders. The Aleutes confine themselves to the building of kayakhs (Russian bidarkas). Yet the most ingenious man in the place is a pure Eskimo. He is doctor, shoemaker, terrabassah (native boots) maker, bidarka builder, carpenter, bricklayer, cooper, gun, lock, and tinsmith. As I wrote last summer, both Creoles and Aleutes are devout members of the Greek Church *i. e.*, devout pagans. They all are perfectly at home in the rites of the church, but I do not think that the Aleutes understand much of the service. I saw an Aleute girl married to a Creole by a Creole priest. The girl was quite as familiar with the ceremonial part as the man, yet she required an interpreter to explain to her the questions of the priest.

THEIR MODE OF LIVING

is quite primitive. They drink a great deal of tea—four or five times per day—which is made in brass urns imported from Russia. Their dinner or chief meal is partaken of at 11 A. M., though they are not at all regular with their meals. Some of the more civilized Creoles have bread most of the time, but the principal diet consists in yukalah and whale blubber. Seal and bear meat are also favorite dishes. Ducks and codfish are plentiful during winter, gull eggs in spring, and berries during the latter part of summer. The only thing which men do about the house is to provide the wood. The Aleutes seldom bring more than one or two days' wood at a time. The Creoles provide a little better—say for one or two weeks in advance. When the men are out hunting, the boys must get the wood. I have even seen women carry or drag large pieces of wood, and saw and split them. Women and children carry the water. Of housework there is little to be

done. Furniture is very scarce; in a majority of houses there is not even a chair to be seen. Squatting on the floor or ground is far more natural to the people than sitting on a chair. Hence most of them eat their meals off the floor. During summer most of the younger men are out on sea otter hunting expeditions. The older men catch salmon, which women and children dry or salt for winter use. Those who own cattle cut a little hay, which they carry home on their backs during the winter as they need it. August and September are the harvest months, when the berries are gathered and the potatoes are dug, most of which work is performed by women and children. During the early part of winter, the men go out fox hunting, and later on they cut cordwood and saw lumber for the Alaska Commercial Company. All the lumber made here is sawed by hand. Temporally these people are far better off than the poorer classes in our large cities. They pay no house rent; their living costs them nothing but a few weeks' work; they get money for the furs they bring; and they can always chop wood or saw boards for the Alaska Commercial Company. But, like all barbarous peoples, they are not capable of steady industry. They prefer to go out in their bidarkas for a week or two, rather than to earn as much, or more, by doing one or two genuine days' work on shore. When the men are not hunting, they simply lie around. It is quite common to enter a house at midday and find men and women lying on the floor with a skin or a few rags under them. Yet, even, working by fits and starts only, they might all live in real comfort if they did not spend all their money for drink.

I should have mentioned that the whale furnishes their chief luxuries. They eat the meat, use the oil for sauce, and even drink the latter as civilized people drink milk. Every fall a few bidarkas go whale-hunting, a large number of those sea monsters being generally found within a few miles from this village. The process of killing these whales is peculiar. The natives use spears with detachable spear-heads made of slate rock. As they throw their spears the stone head enters the whale, while the shaft is drawn back with a rope. If they succeed in driving one or two of these spear-heads into a whale they leave him. In from one to three weeks the whale dies and is washed ashore, when nearly the whole settlement go out, cut him up, divide, and carry him piecemeal to their homes. The carcass may have become a

little strong, but that does not make it the less welcome to the natives. They are tremendous eaters. The quantity of dry and salt salmon, whale and salt meat, ducks and fresh cod which go to one house would keep the inhabitants of a large New York tenement house.

In their habits the people are simply filthy. Handkerchiefs are worn about the neck, or used to carry tea or sugar from the store. The nose is wiped with the hand only, and that again at the nearest and handiest object, be it dress or table or wall. They spit anywhere. My wife scolded an Aleute for spitting on the floor, when he immediately wiped it with his hand, and then cleaned his hand on his pants. I had the same experience with the boys in school, nor are the girls a bit cleaner. There is no such thing as regular washing of face and hands or combing of hair. Speaking to the school children about it one day, several voices cried, "You comb your hair every day!" When they wash at all, they take a mouthful of water, let it run into their hands, and rub it over their face.

All the native houses are full of bed-bugs. On first entering the houses many of them look quite clean. The floor, being bed and dining-table, generally looks white, and there being no furniture to speak of, gives the house or room a neat appearance. But scrubbing the floor seems to be the only idea of cleanliness which they possess. Children are nearly always scratching their heads, and the older girls are experts in hunting among the hair of the younger children.

Eating and drinking out of the same vessel is quite common. I have seen a woman carrying water set down her buckets to rest, when a boy who happened to come along knelt down and put his shockingly dirty face right into a bucket to drink. The woman simply laughed and carried her water home.

Of delicacy, or even decency, they know nothing. Two and even three families, old and young, may be found living and sleeping in one small room. We have seen boys ten and twelve years old running around and playing without a stitch of clothing about them. In fact, clothing with old and young seems to be looked upon as for warmth only in winter and as for ornament in summer. But here I cannot enter into details.

The diversions of the people consist in church, drinking, card-playing, dancing and

story-telling. The children, though as full of play as any children, have few games. Shooting with bow and arrow at a mark, throwing clubs at wooden pins which have to be knocked out of a square, throwing stones or spears at a mark, are the chief games of the boys. And these games, too, have each their season, as ball or kite-flying, etc., with boys in civilized lands. Besides those games which have for their object to train eye and hand, hide and seek and acting the drunkard are about the only ones we have ever seen. It is amusing, and yet very sad, to see a boy acting as if he were intoxicated to the last degree, while other boys are trying to lead him home, or while a girl or two bend over him and talk as if to quiet him and to get him to sleep. Here, indeed, a straw shows whence the wind blows.

It is high time, indeed, that an influence different from that of the white hunters should be brought to bear upon these people.

A few weeks ago Governor Swineford paid us a visit. He talked to the people about sending their children to school; he appointed justices of the peace and constables both in Kadiak and in this place, and we believe much good will result from his visit.

Already there is a great improvement. A few have been fined for the manufacture and sale of spirituous liquor, and we believe that, unless white men interfere, we may be able to stop the manufacture and sale of strong drink almost entirely. We shall also be able to get all the children into school. If we can do these two things a few years will make a vast improvement. Let all God's people pray for us.

REPORT OF COMMITTEE ON WESTERN MISSIONS.

PREPARED AND PRESENTED BY
THOMAS ROGERS, D.D., N. Y.

Your committee, to whom was referred that division of home mission work known as western missions, respectfully report that in their deliberate judgment:—

First.—There is no work which has more urgent claims on the beneficence and prayers of the Baptist churches of this generation than the work of the Home Mission Society.

Second.—That no branch of home mission work exceeds in importance, or is more pressing

in its demands or more promising in its results, than the department of western missions.

Third.—While the resources of the Society in men and money are insufficient to respond to the hundreds of places which call for help, it is of superlative importance that every place which has promise of becoming a centre of population and influence, should be occupied by the most efficient missionaries and by the most liberal appropriations, and at the earliest time possible.

I.—The following are some of the facts on which the judgment of your committee is founded:

1. The greatness of the field of operations. On crossing the Mississippi River, everything to the eastern man appears great; and, as he travels westward, everything grows greater. Beyond the banks of that river lie five-sevenths of our country, exclusive of Alaska. It has capacity to sustain an inconceivably great population. This great area is fast filling up with a heterogeneous people—a people that are planting the seeds of future empire.

2. Thither go great numbers of the sons and daughters of our eastern churches. There are few of the towns that have not one or more Baptist members or families. In their new homes these children of eastern churches enter into very different surroundings from those which they leave. Their new associates are not the church-going and church sustaining people of their early homes; but many of them are adventurous, reckless, and, in some cases, abandoned men, whose influence is against Christianity. There is great danger that these sons and daughters of eastern churches will give way to the strong temptations of Sabbath desecration, gambling, and other evils which are common in new western settlements. To save them first to Christianity, and, second, to the Baptist denomination, is a weighty consideration.

3. The leading object of all who migrate to the West is to better their material fortunes—by laudable business and industry in some cases, and by means fair or foul in others. The desire to get rich, sufficiently prevalent in the East, in the West develops into a passion. Men become possessed of money-mania. Trade is carried on seven days in the week, and the most busy day in store and saloon is the Lord's day.

4. The present generation will not pass away

before States west of the Mississippi will hold the power to shape the policy of the nation. The Mormons even now aspire to come into possession of that power themselves. The weighty question of to-day is: What will be the character of power which these States will exert on the nation? Will it be good or bad? American or un-American? Christian or anti-Christian? The answer to these questions, whether negative or affirmative, humanly speaking, depends on the effectiveness of home mission work to be done within the next ten or twenty years. What God in His providence may effect, independent of our agency, no one can foretell. There is said to be a popular belief in this country that "God takes special care of children and fools and the United States." This belief, however, is characterized as an "American optimistic vice."

5. Immigrants from continental Europe, in bewildering numbers, are occupying and planting the great seed ground of future empire, which we call the West. They import thither all sorts of notions—religious, irreligious, anarchic, socialistic, nihilistic. They have little regard for the Sabbath—almost no knowledge—and less reverence for the Bible, and are totally ignorant of the Anglo-American ideas of civil liberty and spiritual religion. All that they know of Christ's Gospel has been taught them by a formal ecclesiasticism; and in this, even, many of them have only a dead faith. Yet, such as these constitute the majority of the people who are founding great States. What kind of States will such pioneers be likely to found?

6. The field of western missions is great in its promise of future influence, in accelerating or retarding the evangelization of the world. This great land may become, and ought to become, the light of the world. It is the Lord's land by right of religious pre-emption. On a magnificently enlarged scale it is the anti-type of the land of ancient promise. Isolated from the nations, it is yet the thoroughfare of the nations. An ever-increasing freight and passenger traffic is carried on by its great railways. From the Atlantic coast it stretches its hand eastward to give back to western Europe, in enlarged quantity and improved quality, the leaven of civil liberty and spiritual religion which was originally imported to New England in the Mayflower. And from the Pacific coast it stretches its hand westward to eastern Asia, to give the light of salvation to the ancient

heathen world. It is a city set on a hill which cannot be hid. Great in itself, great in its possibilities, its influence must be great. What shall the light be that shines from the open windows of this city? Shall the light that is in it be the darkness of infidelity? Shall it be the dismal light of Mormonism? Shall it be the red light of anarchy? The ignis fatuus of Romanism? Or shall it be the clear blessed light of the Gospel of our Lord and Saviour Jesus Christ? These, and many other social and religious forces, strive for this great future empire. To enter in and possess this land, the Home Mission Society needs a great and prompt enlargement of resources. In this case, what is done quickly is done forever.

II.—The present urgent needs of the Society for Western Missions.

1. Men, wise men, heroic men, self-denying men, consecrated men; men of faith, men of works, men who rejoice that they are counted worthy to suffer for Jesus' name—in a word, the Lord's best men, who count not their lives dear to themselves if thereby they can finish their ministry and testify the Gospel of the grace of God.

2. Women, godly women; women like those who ministered to the Lord in His earthly life; such women as Paul praises, who labored with him in the Gospel; women who in mission work are helpmeets for Paul-like men.

3. Then there is needed some seven thousand or more Baptist elders, each one gifted with a rod like that of Moses, with which to smite the rocks of hoarded and misspent wealth in the East and West, so that streams—nay, rivers—of benevolence may follow these missionaries to fortify them against hunger and thirst, and cold and nakedness. The man of God and the godly woman who give themselves to the work ought to be heroic in self-sacrifice. They must fill up that which is behind of the afflictions of Christ for the sake of His church. The Gospel of Christ cannot win the battle unless the missionaries deny themselves and take the cross and follow Jesus. For the same reason the money-maker must be heroic in self-sacrifice. He cannot serve the Lord effectively in the vocation in which he is called unless he, as the missionary, denies himself, and takes the cross and follows Jesus. The men who hold the ropes need to be just as fully consecrated to the Master's work as those who go down into the mine.

4. This whole question of possessing "North America for Christ" needs to be taken into the hearts of all God's people. Your committee beg leave to suggest that in our constant endeavor to raise material means and to devise material measures for carrying forward this work, we are in danger of underrating the spiritual principle, "Not by might nor by power, but by my spirit, saith the Lord." We give our dollars for the work and suppose that our obligations are discharged, whereas the giving is but the beginning. Money answereth to all things to a certain limit, and more of it is needed; men of the best gifts are needed; but, above all, the presence of the Lord is needed to work everywhere with the missionary, that the signs of conversion and sanctification may follow. As soon as the well-filled hands of the saints are out of their pockets and emptied into the Lord's treasury, they should be on their knees seeking God's blessing to go with the gift.

5. The truth of God, simple and entire, without addition and without diminution, and that truth enthroned in the heart of the missionary as supreme authority in all the affairs of Christ's kingdom, is needed. Romanism has planted and is planting her worship, her schools and her religious houses at every point of vantage. Infidelity joins hands with this ghastly superstition to suppress the spiritual worship of God and to silence His word. Mormonism holds its ignorant followers in degraded servitude by professed revelations from God for every emergency. The force adapted to meet and conquer these "gates of hell" is the naked sword of the Spirit in the hands of Christ's loyal servants. We rejoice in all that our brethren of every evangelical denomination are doing on this field and give them God speed. Nevertheless, it remains true that the Baptist principle of the supremacy of God's word, apart from all ecclesiastical authority or hoary tradition, and the paramount duty of Christ's disciple to obey that word, is the divinely appointed instrumentality to subdue the powers of evil to the dominion of Jesus Christ our Lord.

III.—Reasons why the Lord's Baptist people should supply these needs.

1. Loyalty to Christ requires it. There should be less following of impulse and more devotion to duty. Patient continuance in well-doing. Steadfastness in work and perseverance

in prayer, relying on the Master's promise, "Lo! I am with you alway." Christ's disciples should give money and give themselves, not on the theory that it will pay, but on the principle of duty. The eloquent signal unfurled from the mast-head of Admiral Nelson's flag-ship, "England expects every man to do his duty," inspired men who fought for an earthly king to win the battle of Trafalgar. "The Lord Jesus expects every disciple to do his duty" should inspire the Baptist hosts of God's elect to win "North America for Christ."

2. The salvation of the lost. The improvement of the temporal condition of the people is a great incidental benefit of Home Mission work. The Gospel principle makes a people sober, industrious, prosperous in material interests, but specially and pre-eminently it saves the soul. Saves the worker and the giver as well as the receiver. Can the multitudes of the West be saved without our gifts and sacrifices? is one question. Can we individuals and churches be saved if we withhold our help? is another.

3. To save the republic. The old question that has appeared on the Home Mission platform for fifty years past reappears with fifty-fold significance this year. Will the Anglo-American idea of civil liberty and spiritual religion assimilate to our institutions the great inflow of European immigrants, or will they destroy civil liberty and spiritual religion. The two are antagonistic. One or the other must conquer. Is the leaven strong enough to leaven the lump, or will the leaven itself be Europeanized? Nothing but Gospel power can conserve and develop the American idea. Partisan politicians cannot do it. Wise statesmen could not do it. Education alone cannot do it. Vast stretches of land furnishing farms for all comers cannot do it. Wealth of mine and manufacture cannot do it. The Gospel of Jesus Christ can do it; and by the continued favor of God, and the consecrated labors, and the multiplied free gifts, and effectual fervent prayers of His people, the Gospel of Jesus Christ will do it.

THOMAS ROGERS,
F. D. RICKERSON,
H. C. WOODS,
S. A. NORTHRUP,
F. W. AYER.

Committee.

NEWS AND NOTES.

EASTERN SWEDISH BAPTIST CONFERENCE.

The Eastern Conference of Swedish Baptist Churches held their annual convention in New York City on the 27th to 30th of last month, 13 of the 16 churches composing the Conference were represented by 27 delegates of whom 12 were ministers. The whole membership of the Conference is now 1,300, the increase during the year being 412. One hundred and fifty have been received by baptism. All the churches are growing. One has sprung up during the year from almost nothing to a membership of about 70, the result of a gracious outpouring of the spirit. Some fields are but poorly provided with laborers. Within 200 miles from Jamestown, N. Y., in Western New York, Western Pennsylvania and Eastern Ohio, there are more than 17,000 Swedes living and only one ordained minister to preach to them. In New Jersey there are 10 towns and villages where a considerable number of Swedes are working. But for the ministrations of the pastor in New York they would have no opportunities to hear the gospel. These are not sufficient, however. Also in the neighborhood of Boston the forces are insufficient to reach the thousands of Swedes that work in the smaller manufacturing towns.

To meet these demands the Conference decided to appoint a general missionary for the field and contribute half of his support, provided the Home Mission Society assumed the responsibilities for the other half.

The Conference recommended the missionary method adopted by the church in New York of daily prayer and daily giving of one cent for the support of native missionaries of heathen lands.

It also recommended to the General Conference of Swedish Baptists that will meet in Chicago next month the re-connection of their Theological Seminary with the Seminary at Morgan Park.

Large crowds attended the meetings. Much enthusiasm was manifested. The Spirit of God was evidently guiding and stirring this largest gathering of Swedish Baptists that ever met in the eastern states.

WYOMING.—A cry for the Gospel! Brother S. A. Sturgis, of Buffalo, writes out of the fullness of his heart the following appealing ac-

count of their needs. We hope soon to send a missionary thither, but with heavy obligations already resting on the Society, it would be gratifying if some benevolent soul would assume his support:

"I have just been reading in the *Chicago Standard* an account of the annual meeting of the Home Mission Society at Washington, and rejoice to learn that the Society is in such a flourishing condition. And, as it has been some time since our last correspondence, which was at a time when the Society was seeing dark days, I thought I would drop you a few lines to let you know that I am still here and give you some idea of the utter destitution that prevails throughout this whole country. We are about 270 miles north of Laramie and Cheyenne, on the Union Pacific Railroad, and some 175 miles south of the Northern Pacific Railroad, with two or more roads building that we hope will go through our county and give us rail communication with the balance of the world. Our country is rapidly settling up with a good class of people. Towns are springing up with a population of from 100 to 1,000, besides country neighborhoods where a congregation of from 50 to 200 people could be gathered if there was only some one here to preach to them; but, in all the years that I have lived here, I have never heard a sermon from a Baptist minister yet, and there has never been one preached, to my knowledge. The only denomination that has done anything towards establishing churches is the Congregationalists; they sent two men to this county in 1883 or 1884—one at Buffalo and one at Big Horn, about 30 miles north; but they were both from the old country, and Baptists at that, and, of course, made a failure as far as building up a Congregational church was concerned, or gathering a congregation, and soon left. But other men were sent at once to hold the field, and to this day are the only ministers in all this vast country. I recently had letters from the pastors of the Baptist churches at Cheyenne and Laramie, and they both say that the Home Mission Society will put a man at Buffalo as soon as they can find the right man. A United States Land Office has just been established here, and the Receiver, a Mr. Orr from Kentucky, is a Baptist, and a number of his family are members, and I learn are great church workers.

"I do feel that this part of the country has been woefully neglected by our denomination,

and hope now, as the Home Mission Society is in a condition to enter new fields that they will not overlook us here in this frontier country any longer."

OREGON.—Rev. C. M. Hill, of Eugene City, rejoices in the completion of their new house of worship through aid granted by the Society. The church, has done nobly on its part, also.

"We rejoice greatly in the completed house. It is a cruciform structure, with corner tower 115 feet in height. The pews in the audience room are arranged semi-circularly and will seat 300. By using chairs 150 more can be accommodated. Behind the pulpit platform are robing rooms and study, and over these is a large infant class-room. The baptistery is under the pulpit platform. The inside wood-work is finished in oil; the floor is neatly carpeted; the windows are of enameled glass. The building is heated by a furnace.

"The entire cost of the building and furnishings has been \$4,533, and when the \$300 promised from the Church Edifice Fund of the Home Mission Society has been received, the property will be entirely free from debt. The lots are easily worth \$500. So this feeble mission church now owns property worth considerably over \$5,000.

"The outward appearance of the church is the most attractive in the place, and is centrally located.

"This work has been wrought only by the most patient perseverance and self-sacrifice on the part of the membership, and the help of outside friends in the place and elsewhere. We are now looking forward for new victories and upward for new blessings from God."

WASHINGTON TERRITORY.—Rev. S. E. Stearns is doing excellent pioneer service in this territory. In his letter, from which the following extracts are taken, he says that he is frequently up till ten and twelve o'clock at night, spending the hours in studying the Scriptures with those who have been long without religious privileges:

"In this county to date there is not one Baptist organization nor one ordained minister, but scattered in different directions a goodly membership. O how little can be done for this county by twelve weeks' service in a year!

"For some time the cry has been stirring our hearts, 'Come over and help us.'

"We are here, but how helpless to meet the demands?"

"In the neighborhood where I write I find so far six Baptists, besides two more that would become so if an opportunity could be given them. How many more I know not.

"A Sunday school has been started, as I understand, with Baptist literature for their use.

"A fourth point that I have visited is Oakdale, a thriving new town on a branch of the North Pacific, starting from Marshall and having its present terminus at Genessee. It contains, as I am informed, some twenty business houses, but as yet no church house. The M. E. D. United Brethren have small organizations there. So far as I know, no Baptist has preached there since the town was laid out. In passing through some weeks ago, in the course of a three or four hours' canvas, I obtained the names of some thirty-five Baptists, all of whom have lately come into town and vicinity. I left an appointment for the third Sabbath in June. Hope in the near future to report good things from that point,

Palouse City--I have now the pleasure of reporting an organization effected there. Number of organized members, 12, with one baptized. This was effected on Saturday before the second Sabbath of this month. Ministering brethren Cairns, Wheeler, and Carmichael were present at reorganization services. I will say it was a season of great interest and rejoicing to the members of the new organization.

"I have good news from the first church I organized; six have been baptized, and they have organized a distinctively Baptist Sunday school. I have furnished them, to a moderate extent, with Baptist literature.

"I must say that the work grows upon our hands, and the cry comes up from many sections, 'Come over and help us.'

"Among pleasant results of labor permit me to relate this. After morning service at Palouse City, a little over a month ago, I preached in the afternoon in a neighborhood about eight miles from town up the river. A crowded house greeted me, and after the services were concluded, a gentleman arose and requested audience, which was cheerfully granted. This he said was the first time he had been in the house for over two years. They had lived like total strangers to each other in the neighborhood. Too bad. Couldn't we have singing or

something to call the people together and spend an hour at least in something that would do them good. As result, organized a singing class, which since has grown into a Sunday school, and I have furnished them with some Baptist literature. The work grows upon our hands. You may say: 'Spread yourselves.' Yes, and when we are so thin that there is nothing of us, (and at best little enough of us), then what?

"But I know that the Society is doing its best to meet these wants.

"May God greatly bless them and add a hundred fold means for their usefulness, and help us, its beneficiaries, to be faithful to the trusts committed to our charge."

—Rev. J. H. Teale, General Missionary, says:

"We have organized five new churches on the field in the last five months, three of them in important centres and county seats. Another will be organized in Oaksdale within a month. I organized at Pomeroy, W.T., county seat of Garfield Co., the 3d day of June, our *first church in the county.*"

CALIFORNIA.—Rev. J. C. Redden, of Lompoc, Santa Barbara County, writes regarding the condition of our denomination in the Santa Barbara Association:

"Santa Barbara Association extends from Los Angeles to Monterey County, about 300 miles along the Pacific coast. Lompoc is about the centre. Two years ago I paid a short visit to some friends here, and found a little Baptist church of some five members, fifty-five miles from the nearest Baptist church of but little greater strength. I preached a little and some were added to the church. The second day after I came, we went to the Association. Two churches were represented by seven delegates and one preacher. We had had twelve small churches in the Association, but, two years before, the pastors removed, and, no aid being given, the people were scattered. During that year, and up to the present one, only one pastor over one church represented our work here. Two others preached some while working on their farms. To show that there are some people here, I may say that the Methodists have twenty-two pastor's in regular work, and the Presbyterians twelve on the same ground that is covered by our Association.

"The country is being opened up by a railroad, and people are coming in rapidly.

"I came here to look after this little church one year ago. I thought I would be able to keep some of these diminishing churches from dying out, at least hold the door open so that any Baptist coming in might find a home and add to our strength. I made this my centre, and, with a horse and cart, reach all I can, giving each a regular appointment for service. I have travelled over 3,400 miles this year in this way, looking after many places on this wide field. The work has not been without good results. The church at Ventura was organized. Shortly after that, Santa Paula was organized by a new comer, Rev. Mr. Coult's. The minutes of the Association for this year show three new churches received, and a gain of forty per cent. in membership. I have assisted Brother Gregory to organize a church 95 miles north of here, at Passo Rohles. This is the only church within 150 miles north of us, and our nearest pastor in that direction is over 200 miles away. I have now about twenty members in my church, and we are building a church costing about \$2,000, which we will have paid for when finished. We very much need help, in trying to hold our own here in this great field. In this 300 miles we have only three pastors. We need three more this year. Would that the way might be opened for their being sent."

MINNESOTA.—Rev. N. J. Thornquist, of Grass Lake, reports several additions to the three churches under his charge, and says:

"My field is very large. One round trip to the three regular churches and the outside stations makes about seventy miles. My home is among the people. The school-houses are used instead of meeting houses, except in Grass Lake; there we have a meeting house not yet completed; but we are using it in the summer time, and we hope to get it ready before the summer is ended.

DAKOTA.—Rev. G. H. Davies, of Lisbon, writes of earnest temperance work done in and through the church. He further says:

"Personally everyone is kind, and the city itself is a charming place of residence, but over everything there hangs an atmosphere of religious indifference. As a gentleman remarked to me the other day: 'We have come *out West* and that means we have left God behind.'

"I am forcibly reminded of Wordsworth's

description of one who went atilt against evil, 'He was armed against all—all but neglect, and neglect killed him. It is this dreadful spirit of utter carelessness that baffles one more than anything else. To add to it—seasons have been bad—most persons are forced to prolonged and anxious labors, so that frequently absolute fatigue creates a physical obstacle to the spread of the Gospel. 'Labor for that which satisfieth not' is so excessive as to get in the way of the good work. But God knows how the hearts of a few go up to Him in earnest prayer for a true revival. Their only hope is in Him. 'The Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear.'

"Dear Brother, pray for the workers out on these northern prairies who fear a spiritual winter vastly more than fifty degrees below zero. Would that many might be induced to think of us and pray for us."

NEBRASKA.—Rev. F. W. Foster sends these "Notes from North Omaha."

Nine months ago, I gathered *seventeen* persons together and organized a Baptist Sunday school in North Omaha. We rented a new store building, paying \$22.50 per month rent, from the beginning. Seven months later, we had a Sunday school with sixty average attendance, a nice new Sunday school library of ninety volumes, and a new chapel organ. With many other fixtures *paid for*.

Then, that was in April, 1888, we decided to organize a new Baptist church. The Omaha Baptist Missionary Union advising the step, we accordingly organized.

The Immanuel Baptist Church with forty-four constituent members. Of this number twenty-two were from churches in the city, the others came from churches outside, and had never had their letters here. Some came by experience from the Christian Church, some from the Congregational church.

In accordance with the advice and action of the Omaha Missionary Union, I have spent most of my time since June first, with this church as pastor. Have baptized three, and one is to be baptized in a few days, have received five by letter, and three more have letters which have not yet been acted on by the Church.

Within three months from our organization with forty-four members, we have fifty-five members, representing thirty-one families, our average attendance has *increased through the*

hot weather. Our Sunday school, has increased so that average attendance now is seventy-seven. We have decided to rent a larger room and will go into it first of August. We have appointed a committee to collect a Building Fund, and hope to have a chapel for use by January 1st.

Our brethren are a fine class of people, and though unaccustomed to active church work before we organized, they are developing into *right minded* Christian workers.

Our young church, without a home of their own, and without a wealthy member, are raising \$800 for current expenses; have voted \$25 for city missions, and will, I think, pay \$50 to the Home Mission Society before the close of the next quarter. Truly *God is with us*, and we praise Him, that so much has been accomplished here already, in little more than *nine months*.

I believe this is the beginning of a church that will always delight to, and will some day be very strong in helping the Home Mission Society win "North America for Christ."

—Rev. J. C. Webb, of Healdsburg, Cal., announced that hereafter the church will be *self-supporting*, and expresses thanks to the Society for timely assistance rendered.

WEST VIRGINIA.—Brother W. E. Powell sends us a brief account of the development and needs of West Virginia:

"If you can give me a few minutes to West Virginia, please take a map of our State, and I will point out a few things that I want you to know. In the Northern Pan Handle, embracing the counties of Hancock, Brook, Ohio, and Marshall, with a population of 75,000, we have but four churches.

"There are four railroads running through these counties. Look in the eastern part of our State: In Jefferson County we have three churches; Berley, one; Morgan, one; Mineral, one; Hampshire, two; Hardy, two; Grant, two; Pendleton, none.

"Fully 100,000 people reside in those counties. Four railroads now touch these counties. Joining these counties on the west you will find—Tucker County, one church; Randolph (the largest in the State), one church; Pocahontas, one church; Webster, two churches. Two railroads, built during the last two years, touch these counties, and now two other railroads are being projected.

"Now look in the southwestern part of the State, and you will find Logan and McDowell

counties wholly destitute of Baptist churches or preaching; while Wyoming, Boon, and Mercer counties are almost as destitute.

"A railroad has just reached McDowell County from the East. One is being located from the West into Logan County, and another into Boon. New railroads are being located and built all through the State, and especially in counties most remote from the old lines of railroads and the large rivers."

Indians.

Of the work among the Indians in Indian Territory, Brother W. F. Requa writes:

"Wife and I held a ten days' meeting at South Canadien, I. T., in the woods. The Lord was with us in power.

"A good many were converted and believers mightily quickened. Many who never have been accustomed to take part in religious worship were so wrought upon by the Holy Spirit that they spoke, prayed and praised; and it is not drawing on imagination when I say, with others present, that it was at times an approach to the day of Pentecost as the Holy Spirit was so outpoured. Many said they never saw it on this wise before.

"In a few days we go to pitch our tabernacle tent among the Creek Indians at the request of the chief, who attended at South Canadien; just where is not decided upon. This kind of work is the most laborious of any we ever did before, but the Lord gives us strength according to our day.

"It is not much like preaching to an intelligent, cultivated audience, but the poor shall have the Gospel preached unto them. 'I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise; so as much as in me is, I am ready to preach the Gospel to those who have roamed the forests. Quite a number will be baptized into the Baptist church by the pastor at South Canadien.'"

How Chinese Converts Save Money For Benevolent Purposes.

Rev. Fung Chak, of Portland, Oregon, gives a beautiful illustration of the devotion of his brethren to the work of the Gospel. Perhaps the American can take a lesson in benevolence from his Chinese brother. Writing July 25th, he says:

"Enclosed please find a money order for \$15.00 (fifteen dollars), which we have subscribed to the Board. I sincerely hope you will accept it as a little offering to the Lord.

"I will inform you about what some of our brethren are trying to do for the Lord that it may encourage those who are assisting our Chinese in this mission. We are trying to do all we can to save our money to give to the cause of Christ. You know every time we have our heads shaved we have to pay the barber twenty-five cents, and now some of our brethren are shaving each other so as to save the money to help God's Gospel. They do our washing the same way, and put the money into 'God's Treasury.' Brother Li Chak Hoi, a Chinese physician, who recently came from Canton, is a very faithful Christian, he is helping me to preach the Word of Truth every Sunday on the street; he is very successful in his profession. If any brethren or his friends come to him to be healed of their disease, no matter what the sum they give him he puts it into the 'Treasury.' This is the way we endeavor to save our expenses to assist the Gospel, and intend to send the money to do some work in China. I think that it is a good idea, and an easy way to get the money for God. I earnestly hope you will pray for us that everyone hearts may be stirred up and their spirits made willing, so that they may bring their offering to the Lord for the work of Christ. 'Let every one of you lay by him in store as God hath prospered him, that there be no gathering when He needs.' I went to Astoria week before last, and held three meetings there. I had the finest and largest congregation that I ever had before there, and had a good opportunity to preach the Gospel of Christ. Rev. A. Le Roy helped me to hold the meetings. I distributed about 150 tracts, they all received them with great pleasure. Sam Dong, who is a very intelligent Chinese merchant, received the Gospel and rejected all idols at once which he had in his store when he heard God's Truth, and now loves to read the Bible of Christ; many more were stirred by the Gospel, and are very close to being Christians. I wish you would pray for them that they may have firmness in the Spirit of Jesus, and will be baptized soon, that many souls may be save by the Arm of Jesus. We have about six of our members in Astoria, it is over 1000 Chinese in Astoria, if we should open a mission school there I have no doubt that it will do much for the Lord, for they have no chance to learn the Gospel."

Baptisms.

QUARTER ENDING AUGUST 1, 1888.

Petrus Swartz, Swedes in Pullman, Ill., 6. W. C. Shepherd, Clearfield and Tingley, Iowa, 5. C. B. Allen, Jr., Helena, Mont., 5. H. W. Stearns, Cheyenne, Wyoming, 5. C. P. Bailey, Dayton Wash., 5. F. M. Horning, Miller and Blunt, Dak., 6. Robert Carrol, Northwestern Iowa, 20.

EDUCATIONAL DEPARTMENT.

SHAW UNIVERSITY.—Some of the reasons for the establishment of a Law School at Shaw University are thus stated by President Tupper in his annual report to the Board of Trustees:

“For some years we have given much consideration to the question of establishing a law school in connection with Shaw University. The one objection has appeared to be that there are already ten times as many lawyers in the South as can find any legitimate business, that is, so far as the white people are concerned, but among the colored people the conditions are different, and we are thoroughly convinced that it is the best policy and of the highest importance that a law school should be established at once in connection with Shaw University, as no such school exists from Washington to Texas along the Atlantic coast, or in any portion of the South, so far as we are informed.

1st. If we do not establish a law school we shall lose one-third of our best students from our classical department, some, of the most brilliant minds; and many of our rooms will stand empty. The large number of State Normal schools, Baptist academies, private and high schools, will gradually lessen our numbers, and render it more difficult to run our school financially. Hence the school can be conducted much more easily with a law department than without it, as it will bring into our classical department a large number of students from all portions of the South with the purpose of subsequently entering the law department. All that we ask for the support of the law department is the tuitions, matriculation fees, room rent, &c., of the law students. This will in no

way increase the burdens of the American Baptist Home Mission Society. No more than the addition of the medical and industrial departments of the school.

2d. From the circumstances in which the colored people are placed they are compelled to act upon the defensive, and it is highly important that not only in legal affairs, but in all matters, social and political, they have well trained legal minds. *The South will be much more secure to have such a class of men as leaders.* In the near future in some of the Southern States the colored man is destined to come to the front and will act an important part in State legislation, will be called upon to interpret the laws of the land as judges, and will fill the minor positions in the Courts. This is their highest aspiration, and they will have the numerical strength to gratify their ambition. Now shall ignorant and unlearned minds fill these positions, or shall we, who have the power and ability, with a wise foresight meet the exigency of the hour? It is a golden opportunity. I beseech you, brethren, not to let it pass without taking action.”

SPELMAN SEMINARY.—The new building for kitchen, laundry, etc., is completed at a cost of about \$3,200, all of which has been provided for by designated offerings. The work on “Packard Hall” is well advanced.

INDIAN UNIVERSITY.—Arrangements have been made to heat Indian University building by steam; Mr. J. D. Rockefeller giving \$1,000 for this purpose. About \$500 more is needed, beyond what has been pledged, to pay for the apparatus. The cold weather often experienced in the territory makes this method of heating a necessity.

—Professor D. N. Vassar, of Richmond, Va., writes:

“In June I visited some of the churches and spoke of the importance of sending young men, who are looking forward to the ministry, to some institution of learning. The people are becoming more and more convinced of this fact and there are “amens” now where there was a silent disapproval in the past. People are not anxious to hear a young man preach unless he has had some training. This is forcing our young men into the schools and bringing about a result so perceptible that the white brethren of the South comment quite frequently on the change. The outlook is brighter every day. God is blessing the work of the Society among the freedmen.”

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY,
2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

It is gratifying to receive from time to time, cordial and unsolicited testimony concerning the faithful work of our toiling missionaries.

From the nature of things, an *Institution*, either of learning or beneficence, can be visited and reported much more readily than the humbler work, which consists in simple house to house visiting, conducting sewing schools and women's meetings, and assisting in the conduct of Sabbath schools, etc.; yet the experienced observer can not fail to note the inter-relations and mutual helpfulness of the institution and the field worker.

In this connection we quote from recent letters.

Rev. A. S. Jackson, a leading pastor (colored), of New Orleans, writes:

"Our Baptist State Convention just adjourned from Shreveport, ordered the treasurer, Rev. A. Hubbs of Plaquemine to send you ten dollars for the new building. With much gratitude and hearty endorsement, the Convention reviewed your work in our State—especially the work of such character as that now done in New Orleans and Plaquemine—work just suited to the needs of our Roman Catholic field. I think no work you are doing anywhere in this country is more promising than that here. Your quiet constant plan of work among the women and children, is pre eminently the best plan for us. Resolutions were passed requesting that the work be continued as at present conducted.

"Sister Moore's work among the promising women out of school—such as she finds in the churches where she goes—inspiring them to do home work—work in the community right at their doors, has proven itself a blessing. It was apparent at the Convention last week. Many were there, and we gave them an afternoon session. So well did they do their work among themselves that we felt proud of them, and said: 'Here we see some of the results of Miss Moore's work.' I hope it is possible for you to continue to us the missionaries here at New Orleans."

Copies of resolutions concerning the work of Misses C. E. Waugh and R. A. Williams, have been forwarded us. These ladies are having a brief vacation at the North.

From these resolutions the following extracts are given:

"WHEREAS, we the members of the various Sunday schools composing this Union (New Berne, N. C., and vicinity), are soon to shake the parting hands of sister R. A. Williams and sister Carrie E. Waugh.

Resolve 1st, That the work, the Christian doctrine, and plain truth taught by these sisters have made and are making such lasting impressions on our schools and the community, that we will pray Almighty God to be with and guide them while away.

Resolve 2nd, That we will do more than ever before to make it pleasant for them on their return, and we pledge to them and our God that they shall have our hearty support in the mission work while with us."

From the Cedar Grove Sunday school:

"WHEREAS, sister R. A. Williams and Carrie E. Waugh are soon to leave us for their home in the North, therefore;

Resolved 1st, That we tender a vote of thanks to these sisters for their kindness, faithfulness and long forbearance and faithfulness in their work as missionaries in this city, also James City and vicinity.

Resolved 2nd, That we will spend sometime to-day in solemn prayer to Almighty God that he may go with and protect these sisters that their voyage home may be a safe one.

Resolved 3d, That God may arrange for their speedy return to us, and we will forever remember them in prayer for their work and labor of love, and if in the wisdom of God he should send death upon either of them or us before their return, we will by faith meet them in the heaven of rest, where we shall see and know each other and our tears shall be wiped away and our sorrows be no more."

The pioneer element in the work of some of our missionaries, preparing the way for others to occupy, is a feature of considerable importance. In illustration of this, the case of Miss Oberg is cited. Rev. F. Barnett, pastor of First Baptist Church of Ogden, writes the *National Baptist*:

"Miss Anna Oberg, for two years a missionary in Ogden, goes East worn out with her earnest and trying work. This has been the case with almost every missionary to Utah; and yet their work is bringing a rich harvest.

About a year ago, Miss Oberg held her first Industrial School in a district two miles west of Ogden. From that beginning has grown an enthusiasm and work which has been to the whole Ogden church a great wonder. A schoolhouse has been built, a school conducted for the past four months, a Sunday school organized and sustained, and a few preaching services held. This in a community which before then had been entirely under Mormon control. On June 15, the closing exercises of the school were held in a large bower built by the men of the district for the occasion. Though in the busy time of haying, they gave days to the work. They filled the bower, and the children of the school entertained the large audience for two hours in unflagging interest. It

was like an inspiration to the whole community. Many said they never saw anything to equal it in Utah. The fathers and mothers of the children are at work already in preparation for the coming year, and it is reported that the counselor of the Mormon bishop said he should send his daughter next year."

Within the last eight months our German missionaries in Chicago, Misses Gesina Meier and Miss Lena Kruse, have conducted a sewing school for the Bohemians. Miss Kruse is supported largely by special contributions from members of the First Church (Dr. Henson's), and it was with some view to this Bohemian work that she was appointed. Miss Meier writes of the closing exercises of the sewing school:

"When Wednesday afternoon came the girls were there on time with bright and happy faces, and also with clean hands. I wish you could have noticed the change in these girls as we did. How different they looked and acted! Surely the Lord has blessed our weak efforts among these people who grope in darkness. The girls recited nicely, and did some good singing. Some of the ladies of the Centennial Church have helped us greatly. I gave the children each a nice card with a Bible text on it. Now I must tell you what a pleasant surprise we teachers had. Just before the school closed, one of the girls arose and asked permission to say a few words. This was granted. She then thanked us in the name of all the girls for our kindness in coming to them, and for the many lessons they had learned concerning Jesus and the better way, and she hoped they would all learn to love Him."

A very neat calendar has been issued by the "Women's Baptist Home Mission Union of Philadelphia and vicinity." Date and place of each meeting for the coming year are given, names of general officers, chairmen of committees, etc. The officers are: President, Mrs. P. G. McCallin; Recording Secretary, Mrs. E. H. Bronson; Corresponding Secretary, Mrs. J. G. Walker; Treasurer, Miss M. A. I. Hart.

The reported calls for information concerning the work and history of Miss J. P. Moore, and the conviction that some account of her heroic and God-honored service for the Freed people would be an inspiration to many, has led to the request that Mrs. C. R. Blackall would prepare for publication, not exactly a biography, but some graphic narration of the circumstances and events connected with the twenty-five years of Miss Moore's work at the South, together with facts relating to her earlier life. Without consulting Mrs. Blackall we venture to ask any friend who is in possession of facts of interest upon these points to send them to Mrs. C. R. Blackall, 1420 Chestnut St., Philadelphia.

TREASURER'S REPORT FOR JULY, 1888.

Colorado.....	\$10 50	Ohio.....	181 77
Dakota.....	1 62	Oregon.....	20 00
Iowa.....	36 47	Pennsylvania.....	238 40
Indian Territory.....	4 55	South Carolina.....	9 00
Illinois.....	210 15	Texas.....	7 05
Indiana.....	143 75	Tennessee.....	6 76
Kansas.....	97 75	Utah.....	32 50
Louisiana.....	26 00	Wisconsin.....	115 89
Michigan.....	7 00	Tidings and Publica-	
Massachusetts.....	100 00	tions.....	43 48
Missouri.....	15 00	Missionary Gardeners	15 17
Minnesota.....	91 19	Baby Band.....	11 36
North Carolina.....	1 50	Mite Boxes.....	3 21
Nebraska.....	8 50		
New Jersey.....	142 60	Total.....	\$2,081 23
New York.....	50c 06		

Mrs. R. R. DONNELLEY, Treasurer.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—Mrs. THOMAS NICKERSON, Newton Centre, Mass. Vice-President—Mrs. ANNA SARGENT HUNT, Augusta, Maine. Corresponding Secretary—Mrs. M. C. REYNOLDS, Wallingford, Conn. Treasurer—Miss MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

AN APPEAL FOR SPELMAN.

AN EXPLANATION.

The many friends of Spelman Seminary will recall with what pleasure they read, a few months ago, that the money for the completion of the new building was secured. Such we believed was the case, but facts have proved otherwise.

In September, 1887, the Woman's American Baptist Home Mission Society was informed indirectly that if the new building at Spelman could be named Howard Hall, \$6,000 would be given towards it; that Mrs. E. A. Slack, wife of a Congregational minister (then residing in Merrimac, N. H.), would give that amount in memory of her mother, Mrs. Howard, who was a Baptist. The Society signified its willingness to have it thus named. A friend of Mrs. Slack communicated this information to the Society.

Later in the month Miss Packard, principal of Spelman Seminary, received a letter from Mrs. Slack, "promising \$6,000 for the building if it could be named Howard Hall—\$3,000 on or before October 2, 1888, and \$3,000 on or before October 3, 1889, including \$50 already sent." In neither of these communications were any conditions imposed but such as the Society could agree to. With this pledge arrangements for the building were completed and the work begun.

The corner-stone was laid November 15, 1887, and the name Howard Hall given to the building.

November 18th the letter of conveyance was sent to the Society. But this letter stipulated that the school should always be under the control of the Woman's American Baptist Home Mission Society. Should the school ever pass from its hands, the

money must be returned to Mrs. Slack or her heirs. Inasmuch as steps had been already taken for the incorporation of Spelman Seminary, and as that would place the control of the school under the care of a Board of Trustees, the Society desired that this condition should be changed. Mrs. Slack's attention was called to this, and she was asked to so modify her gift as to meet this state of things. It was shown to her that the school, though incorporated, would be virtually under the care of the Society, as a portion of the Trustees would be chosen from the Woman's Society; and provision should be made that if the school was ever diverted from its present purpose, the money would be returned to herself or heirs. The gift was not refused, but she was asked to so modify her condition as to meet the change which was coming about in the control of the school.

After some delay, the Society received from her this answer:

In reply, allow me to say, in order to be brief and explicit, that since the Woman's American Baptist Home Mission Society cannot accept of our proposed gift to Spelman Seminary according to the conditions upon which the gift was offered, and since we do not see fit to change the conditions, we therefore withdraw the offer.

E. A. SLACK,
MRS. E. A. SLACK.

Further negotiations failed of changing her purpose.

The facts, then, are these: The gift was made with conditions on which we could receive it. For two months we so understood it. The building was started and named for the donor's mother. Then a new condition was imposed which required a modification in the conveyance. This she refused to make, and withdrew the gift.

The utmost courtesy and appreciation was shown to Mrs. Slack, and the result of the negotiation was a great surprise and regret to us all. Only one thing remains for us to do: we must give substantial aid and encouragement to make up this deficiency.

At a meeting of the Board, held June 28th, the following resolution was unanimously adopted:

Inasmuch as the Slack Fund has been withdrawn and the name Howard Hall forfeited, *Resolved*, That it is the wish of this Board that the new building at Spelman should be named Packard Hall, as a fitting testimonial to the faithful service Miss Packard has given to the school.

We ask the friends of the Society to endorse the action of the Board by making a generous contribution toward the new building.

RECEIPTS IN JULY.

Maine.....	\$43 75	Connecticut.....	\$117 94
New Hampshire.....	47 00	Miscellaneous.....	812 53
Vermont.....	16 00	Young Volunteers....	1 00
Massachusetts.....	379 53		
Rhode Island.....	4 00	Total.....	\$1,421 75

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—Mrs. L. B. AUSTIN, 96 Fremont Street, Detroit.
Treasurer—Mrs. Wm. A. MOORE, 1015 Woodward Ave., Detroit. *Corresponding Secretary*—Mrs. S. A. GIBSON, 401 Lovell Street, Kalamazoo.

If the unwritten experiences of our faithful missionary workers in the northern portion of Michigan, should be pictured before us in understood lines, representing their daily perplexities and trials, their bodies worn and weary from overwork and privation, we might better understand what we owe to these who so laboriously serve, with small pecuniary compensation. One of these whose report for the quarter, gives seven outstations occupied, seventy-nine sermons preached, two hundred and eighty religious visits made, baptized eight, distributed six hundred Bibles and Testaments, and three thousand pages of tracts. Another reports four out-stations occupied, ranging in distance from ten to sixteen miles. He meets with opposition of various types and trials of different magnitude, and while feeling that he must have a little time for rest, he dare not leave the field for a single day until some one is ready to supply his place, in presenting Jesus Christ, and all his ordinances to his needy perishing people. In another field is one organized church with six members. Four resident members—all women—but they are preparing to build, and have raised four hundred dollars towards this object. It is gratifying to know that nearly all of these small churches have organized mission circles. We visited Charlevoix where they have got no church building; their members few, and their means small, yet we happily found a good number of ladies assembled for their monthly missionary meeting. They have purchased a lot and are all laboring to build. The women strongly supplementing the efforts of the brethren in securing means for this purpose. As we come in contact with only one little spot in the great wide harvest-field, we are freshly impressed with 'he necessity of "redeeming the time, because the days are evil."

QUARTERLY REPORT.

Detroit, First, 1.65; Adrian Co-Workers, 25; Detroit, 18th St. B. Helpers, 90c.; Reed City, 2.60; Mrs W. B. Renwick, 1; Bronson, 2.67; Sand Beach, 14; Tuscola, 1.85; Detroit, 15th St., 5; York, Y. L., 1.13; Portland B. Helpers, 40c.; St. Ignace, 8; Imlay City, 5; Bay City, Y. L., 30; Lansing, 3.90; Tawas City, 50c.; Richmond B. Helpers, 3.35; Harbor Springs, 1; Detroit, 1st German, 4.25; Allegan, 3; Charlevoix, 2.50; Leroy, 6.68; New Buffalo, 2.50; Stanton, 5; St. John's 1; Cassapolis, 3.50; Bad Axe, 1; Grove, S. S., 1.12; Traverse City, 6.50; Rockford, 2; Hadley, 5; Palo, 10; Ann Arbor, 2.50; Greely, 5; Rome 2nd, 2.35; Jackson, 20; Rives, 10; Litchfield, S. S., 3.62; Circle, 90c.; T. B., 1.03; Wheatland, 1; Harbor Springs, 2; Mrs. Root, 1; New Buffalo, 2; Hartford, 3; Mrs. Wilkinson, 75c.; Weston, 3; Ceresco, 7.60; Hudson, 11.72; Detroit, 12th St., 6.75; Light Bearers, 9.50; Mrs. Bartlett, Battle Creek, 10; Parma, 4.50; Charlotte Band, 2.90; Ovid Band, 7; Circle, 12.50; Okemos, 2; Quincy, 1.50; Napoleon, 2.19; Three Rivers, 4.50; Jackson Band, 8; Saginaw City, 2; Harbor Springs, 1; Sturgis, 5.10; Emerson, 3; Quincy, 2; Lansing, T. B., 4; Lansing, Golden Links, 1.50; Vernon, 5.75; Diamonddale, 5; Wheatland, 2.42; Ypsilanti, 5; Athens, 2; Augusta, 25c.; Grass Lake, 2.55; Ann Arbor, 9; Tenton 5; Huron, 10; Detroit, Warren Ave., 2.18; Mrs. C. B. Standish, 3.10; Mrs. L. B. Austin, 5; Mrs. Wm. A. Moore, 5; Mrs. C. W. Colburn,

5; Reed City, 2.26; Mason, 7.36; White Pigeon, 4.70; Mt. Clemens, 3.25; Eaton Rapids, 3; Detroit, Woodward Ave., Y. P., 45c; Circle, 12.74; Detroit, 1st, 33.78; Detroit 18th, 7.46; Grand Rapids, Fountain St., 11; Ithaca, 5.90; Plymouth, 2.70; Petoskey, 8.75; Chelsea, 2.60; Shiawassee Ass., 4.05; Vernon, T. B., 2.50; Owosso, 14.45; T. B., 3; Perry, 1; Mt. Morris, 15; Mooreville, 3.80; Greenville, 2.25; Mrs. A. B. Crawford, 2; Howell, 6; Noir, 2.50; Harrisville, 5; Bronson, 4. Total.....\$568.95

Mrs. Wm. A. Moore, *Treasurer*.
1015 Woodward Avenue, Detroit, Mich.

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President—Mrs. FRANCIS WAYLAND. *First Vice-President*—Mrs. WILLIAM E. DISBROW. *Second Vice-President*—Mrs. E. S. WHEELER. *Third Vice-President*—Mrs. G. H. SMITH. *Secretary*—Mrs. W. H. ELKINS. *Treasurer*—Mrs. J. V. GASTON.

Our last Quarterly Meeting was held in the Grand Avenue Baptist Church, New Haven, Thursday, July 12th. It was a beautiful summer day, and called out a large gathering of women, about one hundred being present. After the opening hymn Mrs. Jerome gave an excellent Bible reading, showing us how God would have us deal with the foreigners in our land. Surely, if we take the Bible for our guide, we cannot mistake our duty. Very fervent prayer was then offered by Mrs. Thomson, recently of Iowa Falls, Ia.

The secretary's and treasurer's report showed no lack of interest. The treasurer's report was unusually good for the summer months. Besides contributions from the circles, five life members have been made during the quarter. Reports from the different circles are always interesting, as we hear of special meetings for prayer, different methods of work, different objects of interest to work for, and all prompted by the same spirit, each in a measure obeying the command of the Master: "Go teach all nations."

The voices of children are always sweet in song, and a solo and chorus by a few members of the infant class of the Grand Avenue Church was very acceptable. Also a solo by little Miss Sage, entitled "Help a Little."

We look forward with a great deal of pleasure to this midsummer meeting as the one in which we meet Mrs. Becker and hear of the good work done at Benedict Institute. We were glad to meet her once more, and all listened intently to her remarks. She told us of the special providences of the Lord, how He had led them and blessed them; of the large increase in the number of students, especially women, and of the kindly manner in which they had adapted themselves to the crowded dormitories. An effort is being made to procure funds to enlarge Colby Hall to accommodate the rapidly increasing number of students. Although weak from illness and weary from her year's work, she seemed never to be more interesting.

Her fervor and enthusiasm kindled in our hearts a like spirit, and we all felt that it was an honor to be a co-laborer with her in this good work.

One good sister, though not specially interested in

sending barrels to the Southern people, was so deeply stirred that she said she was going right home and commence preparations for packing a barrel. Mr. Ritzmann, Missionary to the German Baptists of East Bridgeport, addressed us, and in a very impressive manner presented their needs and told of their difficulties in becoming Christians, especially Baptists. He manifested a deep interest in his work, and showed very plainly the necessity of a woman Missionary in that work, and asked for assistance in procuring one.

After a fervent prayer for laborers in the fields from which we had heard and members of our own churches, the meeting closed.

We are sure that no one could go from these meetings without a deeper interest in Home Missions, and hope much good may come from them.

Mrs. W. H. ELKINS, *Secretary*.

Ministerial and Church Record.

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

ORDINATIONS.		
NAME.	PLACE.	DATE.
Alfred G. Wall,	Canton, N. Y.,	July 3
E. E. Manning,	Hagedorn's Mills, N. Y.,	—
Edward M. Saunier,	Penn Yan, N. Y.,	July 12
Emil J. Miller,	New York, N. Y.,	July 18
William J. Reed,	Rochester, N. Y.,	July 19
Frank D. Penny,	Auburn, N. Y.,	July 25
Robert J. Church,	Deveraux, N. Y.,	July 10
N. B. Wood,	Mt. Sterling, Ky.,	July 11
R. M. Robb,	Millersburg, Ky.,	July 28
A. T. Robertson.	New Castle, Ky.,	July 29
J. B. Watson,	Chattanooga, Tenn.,	July 1
J. H. Brendle,	Mount Vernon, N. C.,	—
F. T. Wooten,	Well's Chapel, N. C.,	July 8
Walter McDonald,	Hopewell, Fla.,	—
Z. J. Amerson,	Mount Joy, Ala.,	—
W. L. Eddins,	Philadelphia, Miss.,	July 10
J. M. Woolam,	Mississippi Springs, Miss.,	—
Leonard Taylor,	Beebe, Ark.,	—
Rudolph T. Wegener,	Dayton, O.,	July 6
John Skym,	Cleveland, O.,	July 30
J. E. Covert,	Wheatland, Ind.,	July 10
G. S. Merritt,	Curtis, Mich.,	July 11
Thomas T. Morice,	West Concord, Minn.,	July 3
George F. Reinking,	Downey, Iowa,	July 18
T. A. Maxwell,	Mt. Zion, Mo.,	July 6
R. W. Hunley,	Loutre, Mo.,	June 10
John H. Pastoret,	Topeka, Kans.,	July 25
Peter Mitchell,	Langdon, Dakota,	July 18
Charles W. Riches,	Park River, Dakota,	July 19
S. E. Jones,	New Hope, Oregon,	May 6

CHURCH EDIFICES DEDICATED.		
PLACE.		DATE.
Earlville, N. Y.,		July 26
Allegheny City, Pa.,	Wood's Run Mission,	July 15
Emaus, Va.,		July 29
Sharpsburg, Ky.,		July 1
Poplar Grove, N. C.,		July 15
Waughtown, N. C.,		Aug. 5
Vienna, Ga.,		June 24
Ochlochnee, Ga.,		—
Bethel, Ala.,		July 22

Martinsville, Ind.,	—
Trilla, Ill.,	July 22
Commerce, Mich.,	Aug. 5
Tower, Minn., Swedish Church,	—
Bluff Point, Mo.,	June 17
Paris, Mo.,	June 30
Corneau, Mo.,	July 1
West Line, Mo.,	July 29
Hutto, Texas,	July 8
Elm, Texas,	—
Merrit, Texas,	July 22
Rockford, Iowa,	June 24
Swede Ranch, Kans.,	June 24
Conway Springs, Kans.,	June 24
Octavia, Neb.,	June 17
Gordon, Neb.,	July 15
Chadron, Neb.,	June 24
Fountain, Colo.,	—
Napa, Cal.,	Aug. 5

CHURCHES ORGANIZED.

PLACE.	DATE.
Rochester, N. Y., Second German Church,	June 9
Emporium, Pa.,	—
Sewickley, Pa.,	July —
Pulaski City, Va.,	July 6
Hazlepatch Station, Ky.,	July 1
Branch, Ky.,	July 7
Oakland, Tenn.,	—
Roberdell, N. C.,	—
Parrot's Store, Ga.,	July 5
Summerfield, Fla.,	—
Crawfordsville, Fla.,	—
Tomoka Creek, Fla.,	—
Keysville, Fla.,	—
Pearlington, Miss.,	—

Bay, Ark.,	—
Lisbon, Ark.,	—
Clarksville, Ark.,	—
Bailey, Texas,	May 18
McDade, Texas,	—
Ben Franklin, Texas,	May 26
Curtis, Mich.,	—
Harvest Home, Mich.,	—
Red Lake Falls, Minn.,	July 23
Kansas City, Mo., Springfield Church,	July —
North Union, Mo.,	July 15
Topeka, Kans., German Church,	—
Maple City, Kans.,	July 28
Level Creek, Kans.,	July —
Denver, Colo., Bethany Baptist Church	—

MINISTERS DECEASED.

NAME.	AGE.	PLACR.	DATE.
Benjamin R. Dow,	33,	Manchester, N. H.,	July 28
Mark Parks,	68,	Scranton, Pa.,	June 25
J. T. Elwell,	44,	Germantown, Pa.,	July 16
J. T. Richards,	—	Mahoney City, Pa.,	July 25
John M. Peay, D.D.,	56	Russellville, Ky.,	June 24
Joseph H. Borum,	—	Dyersburg, Tenn.,	—
Henry Wood,	90,	Indian Creek, Ga.,	July 21
R. G. Ratliff,	34,	Midlothian, Texas	July 20
John Ables,	80,	Byesville, O.,	May 3
Eliphalet Williams,	84,	Lebanon, Ind.,	July 1
Willis C. Wilmore,	87,	Winchester, Ind.,	July 25
Frank E. Rae,	—	Lincoln, Ill.,	July 8
George Koopman	—	Pekin, Ill.,	July 24
W. A. Dorward,	75,	Belvidere, Iowa,	June 14
Asa Marsh	84,	Osage, Iowa,	July 15
J. W. Osborn,	72,	Fremont, Neb.,	July 11

Financial Statement. For July.

MISSIONS AND EDUCATION.

Expenditures for the month	\$27,803 37
Donations from Churches, Sunday-schools and Individuals	\$11,386 02
Legacies	640 08
Tuition, Room Rent, etc., from Students	1,442 54
Interest and Dividends	2,958 95
Home Mission Monthly	106 57
Jubilee Volume	7 00
Total for July	\$16,541 16
Donations, Legacies, etc., from April 1st to July 1st	60,780 42
Total for four months	\$77,321 58

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$2,489 37
Interest " " "	629 94
Gifts returned	250 00
Interest for Loan Fund	1,375 75
An old compromise returned Loan Fund	411 00
	\$5,156 06
Donations, Legacies and Interest from April 1st to July 1st	10,577 76
Total receipts for present year from all sources,	\$15,733 82
	\$93,055 40

Contributions and Legacies. For July.

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, \$185.32.

Bangor, Second S. S.	11 26
Mount Vernon Ch.	6 00
Portland, A Lady Friend.	10 00
Springvale Ch.	7 28
South Penobscot.	2 20
Thomaston Ch.	48 50
*For Wayland Sem., D. C., for Purchase of Land:	
Portland, Edward P. Chase	50 00
Bangor, Second Ch. S. S. . . .	10 00

LEGACY.

*Yarmouth, Estate of Mrs. M. Prince	40 08
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NEW HAMPSHIRE, \$56.55.

Antrim Ch.	20 00
Milford, First Ch.	3 55
Amherst, Geo. H. Shaw.	33 00

VERMONT, \$12.50.

Grafton Ch.	10 50
Pittsford Ch.	2 00

MASSACHUSETTS, \$1,589.09.

Boston, per H. M. Auger, M. D.	3 64
First Ch.	201 17
Sterling Ch.	4 00
Framingham Ch., Mrs. E. B. Parker	60 00
Groton Ch.	34 62
Redding Ch.	5 25
Randolph, First Ch.	100 00
Brookville Ch.	8 59
Marlboro Ch.	25 00
Charlestown, First Ch.	56 24
Norwood Ch.	40 00
Grafton, First Ch.	32 22
West Acton Ch.	14 00
Haverhill, Portland St. Ch. . . .	100 00
First Ch.	150 00
Cheshire Ch.	6 50
Dighton Ch.	10 20
Winchester, First Ch.	10 27
Newton Center Ch.	70 00
Medfield Ch.	15 00
Salem, S. S. Convention,	16 03
*For Wayland Seminary, D.C., For Purchase of Land:	
Salem, Geo. L. Ames	50 00
Fall River, Mrs. E. M. Boomer	50 00
*For Shaw University, N. C.; Worcester, Pleasant St. Ch.	12 50
*For Richmond Theol. Sem.; Worcester, Pleasant St. Ch.	12 50
*For Wayland Seminary, D.C.; Harrison St. Mission Band	5 30
C. E. F. , Chelsea, First Ch., "A Friend"	800 00
Boston, Mrs. C. M. Winch.	200 00
Newton Center Ch.	80 00
For Chapel Builders' Fund:	
Athol S. S.	16 09

RHODE ISLAND, \$1,215.27.

Central Falls, Broad St. Ch.	42 11
Newport, First Ch.	44 57
Providence, Friendship St. Ch. . . .	42 50
Fourth Ch.	35 06
B. W. P. Bennett.	41 00

Natick Ch.	10 00
*For Benedict Institute, S. C.:	
Pawtucket, Mrs. B. A. Benedict.	1,000 00

CONNECTICUT, \$194.89.

Meriden, First Ch., in add.	5 00
Rainbow Ch.	4 80
So. Woodstock, Second Ch.	5 40
Middletown S. S.	6 74
Willimantic Ch.	51 60
Noank, C. B. Fish.	2 00
Mystic, First Ch.	10 00
Saybrook, First Ch.	4 35
Tariffville Ch.	5 00

LEGACY.

Thompson, Estate of Samuel H. Davis.	100 00
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NEW YORK, \$522.09.

Whitney Point Ch.	4 60
Saratoga, First S. S.	14 27
Clifton Park Ch.	22 42
West Rupert.	3 59
Brookfield, First S. S.	5 84
La Grange Ch.	15 53
Niagara Ass'n.	73 65
New Rochelle, Salem S. S.	18 61
Alps, Mrs. T. E. Saxby.	5 00
New York City, Second German Ch.	80 00
No. Hebron Ch.	9 00
Rochester, Park Ave. Ch.	132 53
Mohopac Falls Ch.	19 86
Northport Ch.	7 50
St. Lawrence Ass'n, viz.:	
Fort Covington Ch.	4 00
Lawrenceville Ch.	5 00
Madrid Ch.	23 00
Nicholville Ch.	2 50
Pitcairn Ch.	10 00
Potsdam Ch.	10 00
Warren Dyke.	3 00
Yates S. S.	3 30
Port Jervis Ch.	12 35
*For Wayland Seminary, D.C., For Purchase of Land:	
New York City, a friend.	5 00
C. E. F. , Tarrytown.	9 60
Hamilton, "Student"	1 00
For Chapel Builders' Fund:	
Palmyra S. S.	10 00
Mahopac Falls S. S.	10 94

NEW JERSEY, \$393.80.

Plainfield, Mt. Olive Ch.	2 75
Vineland, Mrs. E. B. Russell. . . .	41 67
Fort Monmouth Ch.	41 34
North Orange Ch., in add.	239 77
Beach Haven, a friend.	30 00
Beverly Ch.	6 52
Sewell, Knight S. S.	1 75
Atlantic City Ch.	30 00

PENNSYLVANIA, \$2,932.04

Pittsburg, 4th Ave. Ch.	931 64
4th Ave. Bible School.	31 39
Philadelphia, Wm. Hawkins.	10 00
Grace Ch.	24 80
Germantown, 1st Ch.	33 55
Manatowney, Ch. and S. S.	5 00
Uniontown, Hon. John Collins	10 00
Knoxville, Deerfield Ch.	6 10
Mehoopany Ch.	5 21
Jenkintown Ch.	12 02
S. S.	2 27
Clinton Ch.	6 50
Upland S. S.	75 46
Lewistown, Mission Band.	3 00

Wilkesbarre, 1st Ch.	15 10
Willistown Ch.	2 00
Wayland Ch., Mission Band.	5 00
*For Wayland Seminary, D.C., For Purchase of Land:	
Upland, Sam'l A. Crozer Philadelphia, Dr. W. W. Keen.	100 00
Mrs. Grace.	25 00
Mrs. M. R. Trevor	2 00
C. E. F. , Pughtown, for Ch. at Boulder, Montana	100 00
For Bellevue Ch., Idaho.	1 68
Pittsburgh, 4th Ave. Ch. "Special"	1 32
	1,500 00

DELAWARE, \$160.00.

Wilmington, 2d S. S.	50 00
Delaware Ave. S. S.	25 00
Lincoln St. S. S.	28 00
A. P. Stephenson.	47 00
Camden Ch.	10 00

DISTRICT OF COLUMBIA, \$37.23.

Washington, East St. S. S.	25 00
*For Wayland Seminary, For Purchase of Land:	
Washington, Mt. Pleasant S. S.	5 00
Lyceum of Wayland Seminary.	5 01
Friends.	2 22

WEST VIRGINIA, \$97.19.

Raven's Eye Ch.	4 00
Buckhannon Ch.	31 25
Kusk, North Fork S. S.	25 00
Clarksburgh Ch.	34 60
Shinnston Ch.	6 18
Barrackville, Bethesda Ch.	2 02
Worthington Ch.	1 89
Farming, Willow Tree Ch.	6 00
Raymond City, Dr. Jas. Stewart	1 00
Baptist State Convention	8 00

SOUTH CAROLINA, \$1,198.29.

Timmonsville Ch.	7 69
Darlington Ch.	4 00
Hartsville Ch.	2 62
Manning, Rev. I. W. Jenkins.	50 00
*For Benedict Institute:	
Baptist State Convention.	5 00
*Columbia, Benedict Institute:	
Students for Tuition	84 49
" " Room Rent.	88 98
Printing Department.	428 01
Boarding	577 00

FLORIDA, \$5.00.

Chipco, Fred Hack, desig.	5 00
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ALABAMA, \$40.00.

Selma University, Students.	40 00
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MISSISSIPPI, \$5.00

Sardis, Mt. Zion Ch.	1 50
C. E. F. , For Chapel Builders' Fund:	
Clinton S. S.	3 50

LOUISIANA, \$10.58

Pineville, Mt. Pilgrim Ch.	75 00
New Orleans, Leland University S. S. Mission Meetings.	9 83

OHIO, \$875.74.

Cleveland, Mrs. Emily A. Page	5 00
1st Ch. in add.	40 20
Logan Ave. Ch.	500 00
Dayton, 1st Ch.	224 22
Newark, 5th St. Ch.	5 20
Toledo, 1st Ch.	17 24
Cincinnati, Dayton St. Ch.	8 36
Youngstown, 1st Ch.	14 18
S. S.	10 00
Martinsburg Ch.	7 30
New Straitsville, Welsh Ch.	2 50
Hartland Ch.	5 63
Dayton View, Boys' Miss. B'd	5 00
C. E. F. Bedford Ch., C. B. D.	4 16
For Chapel Builders' Fund:	
Cambridge S. S.	1 75
For Chinese Mission Building:	
Dayton, 1st Ch.	25 00

MICHIGAN, \$662.49.

Plainwell Ch.	5 22
Ann Arbor Ch.	9 13
Battle Creek Ch.	30 00
Milan Ch.	1 78
Bay City, Second Ch.	18 00
Charlotte Ch.	22 06
Powell Ch and S. S.	4 20
Brighton Ch.	25
Hartford, Rev. W. A. Gower	3 00
New Buffalo, First Ch.	5 00
Centerville Ch.	3 50
Holly Ch.	35 00
Imlay City	5 00
S. S.	3 00
Attica Ch.	8 35
Northville Ch.	2 00
Worth Ch.	6 00
Middleville Ch.	25
*Holly Ch.	25
C. E. F. Holly Ch.	25

LEGACY.

Detroit, Estate of Eliza Gibson.	500 00
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INDIANA, \$44.76.

Remington E. Dibell	2 00
Burnettsville Ch.	2 00
La Porte Ch.	23 60
Rossville, collection	1 22
Lowell Ch.	1 50
Kokomo Ch.	13 35
Watheris School House Mission	1 00

ILLINOIS, \$10.00.

Morrison Ch.	10 00
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WISCONSIN, \$1,739.76.

State Convention	1,714 76
*For Wayland Sem., D. C., For Purchase of Land:	
Warren Mills, W. A. Barber.	25 00

MINNESOTA, \$1,761.29.

Herman Ch.	8 00
St. Paul, Woodland Park, W. H. M. B.	1 12
Long Prairie S. S.	2 52
Norwood Ch.	2 00
S. S.	1 25
Monticello Ch.	50
Breckenridge Ch.	5 00
Granite Falls Ch.	2 51
Waseca Ch.	6 82
S. S.	1 51
Hallock, Swede Ch.	4 00
Minneapolis, per Rev. Iver Larsen.	9 00
Baptist State Convention	1,589 33
C. E. F. Granite Falls Ch	6 64
For Chapel Builder's Fund:	
St. Paul, Woodland Park S. S.	16 05

Hebron S. S.	9 80
Immanuel S. S.	6 25
South Miss. S. S.	50
Stillwater S. S.	3 00
Rochester S. S.	7 00
Anoka S. S.	20 00
Blooming Prairie, Danish S. S.	4 65
Minneapolis, First S. S.	10 11
No. East S. S.	6 55
Norwegian S. S.	3 50
Eggleston, Swede S. S.	2 39
Granite Falls S. S.	5 00
Spring Valley S. S.	5 82
St. James S. S.	3 70
Red Wing S. S.	3 37
Brooklyn, Center S. S.	7 05
Northfield S. S.	6 35

IOWA, \$576.70.

Toledo Ch., in add.	3 00
Waverly Ch, designated.	6 85
Des Moines, High St. Ch.	3 50
Leon Ch.	1 00
Baptist State Convention	500 00
C. E. F. State Convention	62 35

MISSOURI, \$6.25.

Mount Vernon, Ladies Miss. Soc.	6 25
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INDIAN TERRITORY, \$266.06.

Webber's Falls Ch.	2 00
*Muscoque, Indian Univ: Students for Tuition	216 25
Boarding Dept.	47 81

KANSAS, \$570.12.

Topeka, Collections by Rev. D. D. Proper.	391 48
Blue Rapids Ch.	14 42
S. S.	2 00
Lindsborg Ch.	5 00
Howard Ch.	3 00
Council Grove, First Ch.	25 00
Wa Keeney Ch.	2 00
Scottsville Ch.	1 25
Stafford Ch.	4 00
Garden City, First Ch.	10 00
Oberlin Ch.	2 30
Kanona Ch.	1 34
Florence Ch.	1 00
St. Mary's Ch.	8 00
Chanute, Swede Ch.	8 14
Kansas City, First Swede Ch.	15 20
S. S.	3 40
Randolph, Swede Ch., desig.	11 50
Jamestown Ch., desig.	4 60
Fort Scott, First Ch.	44 60
C. E. F. Wa Keeney Ch.	2 00

NEBRASKA, \$3.50.

Nelson, First S. S.	3 50
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DAKOTA, \$47.25.

Centerville Ch.	8 00
Pierre Ch.	5 25
Canton, Collection	8 00
Dell Rapids Ch.	10 00
Bismarck Ch.	5 50
Arlington Ch.	1 00
Conde, Dane and Norwegian Ch.	9 50

COLORADO, \$107.62.

Saguache Ch.	5 50
Denver Ch., per Rev. W. R. Wood	40 00
S. S.	10 00
Salida Ch.	21 52
Boulder Ch.	30 00
Loveland Ch., in add.	60

NEW MEXICO, \$11.00.

Albuquerque Ch.	5 00
Raton Ch.	6 00

MONTANA, \$20.60.

Boulder Ch.	4 60
C. E. F. For Chapel Builders' Fund:	
Bozeman S. S.	16 00

WASHINGTON TERRITORY, \$82.81.

La Conner, Bethesda Ch.	10 45
Puyallup Ch.	7 50
S. S.	6 65
D. M. Ross.	2 00
Tacoma, by Rev. A. B. Banks.	53 71
C. E. F. Puyallup S. S. "Prize Winners"	2 50

IDAHO, \$3.60.

Payette, Valley Ch.	3 60
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OREGON, \$108.48.

McMinnville, per Rev. G. J. Burchett	39 00
Ashland Ch.	6 98
Union, Wm. Chenault	10 00
The Dalles, Rev. O. D. Taylor.	12 50
La Grande, H. P. Lewis.	5 00
Geo. Horsefall.	25 00
Mrs. M. J. Crandall	7 50
Geo. Crane.	2 00
Fanny Slots	50

CALIFORNIA, \$256.40.

San Francisco, by Rev. J. B. Hartwell	15 00
Chinese Ch.	7 90
Los Angeles, German Ch.	10 00
Colusa, R. Bayne	10 00
C. E. F. For Chapel Builders' Fund:	
Gonzales S. S.	9 15
St. Helena S. S.	10 30
Napa S. S.	7 54
Los Angeles S. S.	24 60
Petaluma S. S.	2 90
Los Gatos S. S.	5 00
Dixon S. S.	12 35
Sacramento, Calvary S. S.	28 50
First S. S.	10 00
Santa Clara S. S.	5 00
Alameda S. S.	6 55
San Jose, First S. S.	20 46
East Los Angeles S. S.	12 50
San Bernardino S. S.	11 50
Christian Valley S. S.	2 25
Stockton S. S.	9 55
Poway S. S.	3 35
Compton S. S.	7 00
For Chinese Mission Building: San Francisco, Rev. J. B. Hartwell.	25 00

MEXICO, \$0.74.

Mexico City, by Rev. A. J. Steelman	74
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BURMA, \$8.00.

Bassin, Rev. L. W. Cronkhite and wife.	8 00
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WOM. AM. BAPT. HOME MISS. SOCIETY, \$140.00.

For Teachers at Spelman Sem., Ga.	100 00
For Teacher at Beaufort, S. C.	40 00

Total.....\$1,958.11

Home Mission Monthly..... 106 57

J. G. SNELLING, Treasurer,
7 Beekman St.

THE BAPTIST
HOME MISSION MONTHLY.

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EDITORIAL

"Harvest Home Day" is becoming an institution in several of the Western States. The idea is to celebrate the close of the autumnal harvest season by a special service, in which thank offerings for blessings received are a prominent feature. This is, of course, in the interest of missions. Our Kansas brethren have a fine programme for the observance of the day.

In Brooklyn, N. Y., the Roman Catholic Church has two colleges, one theological seminary, and seventy-four parish schools. Thus it is lengthening its cords and strengthening its stakes in this land.

As a rule, we do not deem it advisable to organize a church in a new community with less than ten members. Sometimes churches are reported as "organized" with but five or six members, and such bodies are supposed then to have all the prerogatives of any Baptist church on earth!

Better wait a while until a respectable number can be obtained, unless there are exceptionally cogent reasons for immediate organization with less.

We are constrained to say again to missionaries who send items for publication that if they write them on the backs of their reports, or on both sides of the sheet with other matters, they must not expect to see them in print. It seems necessary to say this frequently. We hope our correspondents will observe this.

The supplements of *The Standard* (Chicago) are great helps in Western State Convention work, giving as they do each quarter the essential facts about missionary operations in these States, and being published so that at little expense a large number can be distributed among the churches.

We still have a large number of applications for clothing from missionaries on hand, which we would be glad to send to Ladies' Societies and Circles wishing to aid in this interesting work. Write to the Corresponding Secretary at once and receive all needed information. Cold weather is coming, and work ought to be commenced now.

BAD MEN AS INDIAN AGENTS.

It affords us no pleasure, but rather sorrow, to record the fact that the Indian service at the agencies is far below the standard that formally prevailed when the government appointed men carefully nominated for agents by the missionary organizations of the country. Politics have wrought no favorable changes in this respect. When it is remembered how great for good or evil is the influence of an agent upon the Indians with whom he is in constant contact, and what a help and a hinderance he can be to religious efforts in their behalf, the importance of appointing proper men can hardly be overestimated. We are led to make these observations by the perusal of a letter at hand from one of our missionaries who has the religious oversight of our work at one of these Reservations. He says:

"It seems as though the devil has taken this people captive. Aside from their own low native condition and tendencies, they have the influence and example of the whites to help them on in their downward course. Even at the Reservation, the agent, or head man is a professional gambler, and I am not sure but that every man on the ground, holding office, is a gambler or at least a drinker. These men often come to town and spend their time drinking and gambling. The saloon is their place of resort. This is the example of their teachers. The Sabbath is not regarded here. It would be difficult for me to give you any idea of it.

"The question is, what are you going to teach the poor Indian about keeping the Sabbath and cheating one another, in the midst of all this? Gambling with them is regarded as honorable as working, and it is hardly possible to convict them of any wrong doing in that direction. They don't understand you when you intimate that there is anything wrong in it. Both men and women gamble, and they do it in plain sight of everybody, as a matter of course. It makes my heart sick when I try to teach them anything about morals."

It is a disgrace to our government that such unfit agents should be appointed. If half that is told is true, this is far from being an exceptional case.

In the general interests of our work among the Scandinavians we rejoice at the return of the Swedish school for ministerial education to Morgan Park, Ill. The Secretary of the American Baptist Education Society, Rev. F. T. Gates, has been very influential in bringing about this desired result. Indeed it has been asserted that with such an intermediary agency the reunion would have been very doubtful. We believe it best for all branches of the Scandinavian family to be brought together and also that they be associated more or less with Americans, especially when it comes to the matter of ministerial education.

NATIONAL AID TO EDUCATION.

Is it really needed? Many think so. We are free to say that we have regarded the matter as one concerning which much misinformation has been published. The school system of the South has been improved wonderfully in the past decade, and there is reason to expect greater progress in the next decade.

There are indeed more illiterates in the South in proportion to population than in the North, but it should be remembered that in these is included a large number of elderly persons, formerly slaves, who will never learn to read though Congress were to spend millions to do away with illiteracy. Deducting these, the disparity between the North and the South, in respect to illiteracy is not so alarming as advocates of this measure would make it appear by their figures. Legislators should hesitate before voting seventy-seven millions for such a purpose. Let the States which are growing in wealth attend to this, their own proper concern.

The *Brooklyn Eagle* has compiled facts on this subject which are worthy of consideration and which go far to show that such an appropriation should not be made. It says:

"Texas is the largest and most thinly settled State in the Union, Florida alone excepted. Texas has six inhabitants to the square mile, and Florida five. A comparison of New Hampshire,

one of the oldest States, with Texas, one of the youngest, shows that the percentage of children of a school age enrolled in the free schools of Texas is seventy-nine, while in New Hampshire it is sixty-four. In the New England State the population is thirty-eight to the square mile. In both States the length of the school year is the same—100 days. The cost per capita of educating a child in New Hampshire is \$9.63 yearly, and in Texas \$6.78. The Northern State would therefore appear to have a stronger claim upon the benevolence of Congress than the Southern State, and yet Senator Blair insists that illiteracy in the South is as bad to-day as just after the war.

“These are all reliable data to be found in public records, and they seriously weaken the position taken by Senator Blair in defiance of the advice of his fellow Senators from the South and contrary to their convictions. True there were 4,715,395 illiterate persons over ten years of age in the sixteen old slave States in 1880, but more than two-thirds of that number were hopelessly so, because exactly that proportion were too old to attend school. The total number of adult illiterates of both races in those States in 1880 was nearly 3,000,000. The entire national surplus might be appropriated to educate them, but in vain. Subtract 2,961,371 from 4,715,395 and the remainder is 1,754,024, which was the number of illiterates between the ages of ten and twenty-one years at the time the last census was taken. It is not reasonable to suppose that the number of illiterates in the South to-day is even approximately as great as it was seven years ago.

MISSIONARY DEPARTMENT.

CONDITION AND MISSIONARY NEEDS OF THE WEST.

Address of Rev. H. C. Woods, D.D., Supt. of Missions at Washington, D. C.

I have been requested to speak upon the condition and necessities of our work in the West, especially in the district in which I have served the Society as Superintendent of Missions during the last year. That district includes Kansas, Nebraska, Southern Dakota, Colorado, Wyoming, and New Mexico. It covers an area of 557,800 square miles in the very heart of the continent.

Of its material resources I need not speak, though these, as the basis of population and prophecy of the future, are most vitally related to our mission work. Our religious force is represented approximately by 446 pastors, of whom at least 130 are missionaries of the Society, and 920 churches reporting a membership of 43,360. Of these 920 churches nearly two-thirds have no abiding habitation, and a large proportion have no regular services and no pastoral oversight. When Jesus was upon earth, as He saw the multitudes that gathered about him He was moved with compassion. He could find no fitter emblems of their spirual condition than “Sheep without a shepherd,” a plenteous harvest with few to gather it. Such is the picture ever before our eyes as we cross the Missouri River and journey westward.

Let me call your attention to the complex character of our work. It has three departments, distinct somewhat, but so closely related that each is indispensable to the others and to the progress of our work. The first aim is to gather the scattered believers into Gospel churches, which shall be centres of life and light. These churches must be supplied with ministers who shall combine the work of pastor and evangelist. We seek to evangelize the people through the ministry of the Word and the influences of the church.

But the church and pastor together, without a house of worship, can accomplish but little. What the thumb is to the hand the meeting-house is to the Gospel church. It completes the grasp. In the years past we have frittered away thousands upon thousands of dollars in sustaining missionaries where there were no houses of worship and none in prospect. The church edifice work of the Society is the right arm of its missionary work.

But in the building up of the kingdom of Christ in these new States and Territories the Christian school is an essential factor. This, to you of the East, may seem to be a side issue. It is not so, either theoretically or practically, in the policy of other denominations or in the judgment of their wisest men. Unless we would discount our future as a denomination we must not remand it to the rear. Pressed by considerations which they cannot resist without disloyalty to Christ, our people in the newer States, and even in the Territories, are moving, at great personal sacrifice, in the establishment of Christian schools of higher grade.

This movement, though not guided ostensibly by the Home Mission Society, is actually a part of our Home Mission work. It does and must enter into the great problem we are seeking to solve. Missionaries provided till the scattered flocks are shepherded and the people evangelized; houses of worship erected, till every church and congregation shall have its home and its sanctuary schools planted and endowed, till the advantage of higher education under Christian auspices and influences shall be brought within the reach of our sons and daughters. This is the great work which God has given us, and no part of it can wait.

The condition of the field. The recent development within it are such as imperatively demand the enlargement of the Society's work. The material development during the year 1887 was unprecedented. Take the single and significant item of railway construction. In 1887 12,724 miles of new main line track were added to the railway system of the United States. The outlay involved would average \$25,000 per mile, or a grand total of \$325,000,000. The greater part of this prodigious increase was in a few Western States beyond the Missouri River. New York and New England contributed scarcely anything, the great Middle States very little. Kansas leads with the astonishing total of 2,070 miles; Nebraska comes next with 1,101 miles; Texas ranks third with 1,055 miles; Colorado, 818; Dakota, 760; Montana, 616.

What single fact illustrates so impressively the great march of civilization westward! Millions of acres of land are at once brought into market and made valuable. Towns and cities spring up as if by magic. A vast population follows these advance couriers of civilization. Our mission work in all its departments must keep step with this westward march, or else the great enemy of righteousness will pre-empt the land. More specifically, in Kansas last year 2,070 miles of railway were built. The State's population had increased by more than 100,000 people. The large proportion of these, following the new lines of railway, settled in the Western part of the State. Eastern Kansas has many features of an old State, but the Western portion has all the characteristics of the frontier. Within the last two years 150 new Baptist churches have been organized, forty of these among the colored people. Eighty-five churches were organized last year.

There are forty-seven counties in Western Kansas, an area larger than Ohio, having a population of 400,000, in which we have 100 churches. But of these only two are self-supporting, with all-time pastoral service. There are thirty counties, each with a population of from 3,000 to 18,000, rapidly increasing, important centres established, Baptists as largely represented as any denomination, without one resident Baptist minister giving his whole time to the ministry.

Kansas has about 600 Baptist churches in all, and yet less than seventy-five are self-supporting in the sense of having a pastor's entire service. Of these 600 churches at least 225 have no houses of worship. Of the 150 churches organized within two years not more than twelve have a sanctuary of their own or can build in the near future without assistance.

Just across the line in Nebraska we have a companion picture sadder still in some respects. Here is another great State, its area 76,000 square miles, its population 800,000, with 60 towns and cities in population ranging from 1,000 to 100,000. Three hundred towns and villages, each with 100 to 1,000 inhabitants. We have not quite 200 churches reporting a membership of 8,638. Of these 200 churches many are pastorless and nearly half are homeless. In 30 counties out of 80 we are doing no mission work, not because these fields are fully occupied, not because our people are not represented in sufficient numbers, but because we can not command the requisite means. This State is also having a marvelous development; but our people are mostly in humble circumstances. This field of great promise has been sadly neglected.

The needs of Nebraska are twofold. More missionaries and more houses of worship! The hearts of our brethren in Nebraska are troubled beyond expression as they see the desolation of Zion.

If we take either of the six railways that converge at Denver, Colorado, we are amazed at the development in the Eastern part of the Centennial State. We find flourishing towns located within two years, having a population of from 500 to 1,500, in sections that we had thought doomed to perpetual sterility. We are surprised at the religious destitution and yet in almost all those towns there are Baptists enough to form churches.

If we go into the mountain regions, the material development is even greater, and the spirit-

ual darkness is denser. No cities in the land present finer opportunities for aggressive mission work than Denver and Pueblo.

In New Mexico, scarcely less pagan than Old Mexico, shrouded in a darkness almost as dense, we have but three missionaries, recently appointed, where we should have a score, and one house of worship where we need twenty.

Wyoming Territory seems to have been almost forgotten in our counsels, but her time has come at last, and her "Macedonian cry" must be heard. The Territory obviously stands upon the threshold of a grand development that will attract the attention of the whole country.

In the judgment of many, Wyoming is to be the "land of promise" for the coming year. A generous portion of its area yields harvests without irrigation. Its pasture lands rival those of Gilead, Bashan and Midian on the east of Jordan. But its mineral resources constitute its untold and undeveloped wealth. Its supply of coal is practically unlimited; its oil fields are the richest in the world; its soda deposits can only be roughly estimated. One group of deposits covering an area of 56 acres, located near Laramie City by Government surveys, is estimated to contain 50,000,000 cubic feet of pure, solid, crystallized sulphate of soda. There are other soda lakes that cover nearly 1,000 acres, and have a supply of bicarbonate of soda rated as high as 10,000,000 tons. In the more precious metals the Territory promises to rank with any of her sister States and Territories.

A territory with such unlimited resources has been so long arrested in its development, simply because its area of 100,000 square miles has been crossed by only one railway, and that running within 40 miles of the southern boundary. Its population does not exceed 90,000. But three great railway systems are now pushing their lines into the territory to compete for its trade. Capitalists are organizing for the development of its resources. Immigration is already swelling its population. Many centers are even now created where mission stations should at once be planted. In the whole territory we have but three churches, with a total membership of 200. In aggressive mission work we are doing nothing. The most piteous appeals have come to me from these new towns where golden harvests are wasting. The hour for Wyoming has struck. We want at least a dozen men for that field, and help to build

houses of worship wherever we are organizing churches.

One of the most notable events of the year in its bearing upon mission work is the opening of the Indian Reservations. The three bills which have virtually passed both Houses of Congress will add to the public domain and open to settlement some 32,000,000 acres of land. This land lies in Dakota, Montana, Minnesota and Nebraska. The great Sioux Reservation in Dakota comprises some 22,000,000 acres. The opening of this Reservation is an event of momentous interest to Dakota. It places at the disposal of actual settlers some 12,000,000 acres of land. It permits and ensures the extension of railways westward to the Black Hills, and opens communication with the 60,000 people of that section. It brings to the people of Dakota a supply of coal, lumber, salt, petroleum and other products which they sorely need. Already the towns along the Missouri river began to feel the thrill of a new life. A vast immigration is sure to set in as soon as these bills become operative. The time has obviously come for a great advance in our mission work in this section of the country. We have churches along the Missouri river at Chamberlain, Pierre and other places, but not a single pastor. In the Black Hills district, we have but one missionary to work among its fifty towns and cities.

I can not say that the field which I have so hastily reviewed is more urgent in its needs than those that lie still farther West. But in view of the exigencies of the case in all the West there is but one word to define the true policy of the coming year, but one that has the ring of true loyalty to Christ, and that word is "enlargement."

It is told that Michael Angelo on examining the work of one of his students took his pencil and wrote the one word "Amplius." As I look out upon these fields already white unto harvest I cannot refrain from writing the word "Amplius" upon our home mission work.

Let us consider a moment the means at our command for the prosecution of this ever enlarging work. Simple justice requires that a word should be said in respect to the resources of the West. The visit of our Eastern brethren last year to Minneapolis was a revelation to them. The West has been a more substantial reality ever since. Not a few, as we have reason to suspect, from what they saw, have drawn the inference that the West is "rich and in-

creased with goods and has need of nothing." But let me tell you in confidence that there is but one Minneapolis and one St. Paul in all the West; indeed, in all the world. Alas, the "boom" which has been given to the West may prove a "boomerang" to our mission interests. Of the natural resources of the great West the half has not been told; but these resources for the larger part must wait until Eastern capital develops them. But for Eastern capital our railroads would not have been built.

The stock in our mines is owned mostly by Eastern men. Montana, for example, in a single year yielded \$22,000,000 in gold, silver, and lead, and yet scarcely more than the cost of working her mines remained to enrich the Territory. In every town and city there are from one to five hundred agencies for the loan of Eastern money at rates that rapidly rise as you go westward. The fact is the East has the first mortgage on the West, and gets the lion's share of all its increase.

The typical pioneer is not the capitalist with pléthoric purse, but the hard working farmer, mechanic, and tradesman who, allured by bright prospects in the future, turns his back upon the home of his childhood. The people generally little realize their debt of obligation to the pioneers of a new country as with what toil and sacrifice these lay the foundations, national and spiritual, for the coming years. It is the current view that the first settlers rarely become the permanent residents in the new States, and it is simply because they are unequal financially to the emergencies. In addition to the struggle for subsistence there must be met the large outlay for those public improvements on which the future of new towns and cities so often depends. Over and above all this, the church must be organized, the pastor supported, and the meeting-house erected. The religious element is lamentably weak. A very few must bear the heavy burden. Must the mission work wait until the financial stress is passed? But this is to give society over in its first formative period to the enemy of righteousness. In many cases, without "help from the sanctuary," even those professing godliness are carried off their feet by the incoming tide of worldliness and sin. The golden opportunity for the establishment of the cause for Christ comes when the foundations of society are laid. One dollar then yields larger returns than ten dollars afterwards.

But the gift fund in aid of the erection of the

meeting-house is as indispensable as the gift fund in the support of the missionary. In our Western conventions no movement has been entered upon more enthusiastically than that by which they co operate with the Society in church edifice work, setting apart a portion of the contributions of the churches to that object.

We do not claim that in the West we are doing all we should in mission work. Denas and Alexander the Coppersmith are with us. We do, however, believe that our brethren in the ministry comprehend the situation and in an unusual proportion take advanced ground upon the question of systematic beneficence. With profound gratitude do we acknowledge our obligations to the Society which is "the mother of us all," for generous sympathy and timely aid. But we do urge that in view of the unprecedented demands of our work, our own efforts should be supplemented by largely increased appropriations.

Think of it, only about \$25,000.00 for the entire district I represent, not more than the Methodists, Presbyterians, Congregationalists or Episcopalians each appropriate for one of its States. Only \$4,025 for Nebraska, the half of whose towns and cities we are as yet unable to occupy. Only \$3,500 for Kansas with its 100 colored churches utterly neglected, its 150 churches organized within two years and for the most part unshepherded and unhoused. If we glance at the map which pictures to the eye our home mission work we blush that so few stars appear on the Western half. Are there no Baptists there? We have reason to believe that no other people are so largely represented.

Is it not conceded by thoughtful men, by political and social economists that though the Capital of the Nation will ever remain here so near the Atlantic coast, the real seat and center of power is moving Westward with no uncertain step? But that Home Mission map demonstrates that the great West is slipping away from us and in suffering it to be so we have discounted our future as a denomination and have retired from the front rank in Emmanuel's army as it moves forward to the conquest of the world. I simply voice the deep convictions of my brethren when I state that the appropriations for the West should be increased over last year from one-third to one-half and the denomination by its enlarged contributions should make it possible.

IV. Let me call your attention finally to certain facts, possibly familiar, that may serve to

set our work in the West in a truer light to those that view it from a distance.

A recent article in the *Homiletical Review* upon the evangelization of our cities compares the religious destitution in New York and Brooklyn with that existing in the West on the basis simply of population. We can scarcely magnify unduly the work of evangelizing our cities, but such a comparison leaves out of the reckoning certain important factors. In the West we are laying the foundations of States that are yet to abound in cities and teem with millions of inhabitants. We are now fixing the type of great commonwealths that are in the future to reach a controlling position in the nation. The West is now an infant; one day it will be a giant, with mighty power for weal or woe.

“ 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.”

But the churches on the frontier are so small, the congregations reported by our missionaries, are so meagre, can such an outlay be wise? Can the minister of the Gospel, who desires to do his utmost for Christ, afford to leave a congregation of hundreds in the East to minister to a score or two in the West? We have just invited a brother in the prime of his early manhood to resign the pastorate of a flourishing church in the State of Connecticut and take charge of a Mission Church amid the mountains of Colorado, a church of only nine members, two men and seven women, and no house of worship. But that mountain city, in the productiveness of its mines, ranks second in the State. It has already a population of 6,000. But of these 6,000 scarcely more than 100 active Christians can be found. If 10 righteous men would have saved Sodom, may not the 10 Baptists with God's blessing save Aspen? And while our work is vastly more difficult because the religious element is so weak, is it not for that very reason all the more important?

It will not, I trust, be deemed an assumption if I claim that in a very real sense the great battle of the future is to be fought in the West, and he who would be found at the front must

seek the frontier. Every peril that threatens the nation's life, grows faster and is rooted deeper in the West than in the East. At the sound of certain ominous words the heart of the Christian patriot is troubled.

Foreign immigration. Seventy-five per cent. of this immigration finds its way to the West. Romanism. Romanists outnumber Protestants three to one in the Western Territories. Socialism: The conditions in the West are exceptionally favorable to its growth, and there are its strongholds to-day. The saloon: The saloon power is relatively two and one-half times greater in the West than East. Mormonism, almost a myth East is a mighty, aggressive power West. Materialism Mammon worship, you scarcely know what the term means East of the Mississippi River. With Gideon's three hundred we are fighting the Lord's battle and yours on the Western plains.

A simple incident shall illustrate my last thought. On a cold raw morning of last autumn a Western pastor heard a sharp knock at his door. He opened it to find outside a young man who begged the privilege of an interview. He almost hesitated for a moment to invite him in, for the poor fellow seemed scarcely fit to enter a civilized dwelling. His story was soon told. Tired of city life he had left a home of luxury in New England, fancying that it would be rare sport to become a "cowboy" in the West. He found his way to Colorado, but the "cowboy" life proved in reality far different from his fancy pictures. Broken in health by exposure, disappointed and sick at heart, he longed for his father's home. His money was all gone, but he resolutely set his face homeward. He stole rides on freight train cars and when put off, he tramped it, sleeping in sheds at night and eating the bread of grudging charity. In this way he crossed the plains and reached at length this pastor's house in eastern Kansas. His feet were blistered, he had contracted rheumatism and was so completely used up that he could get no farther. The boy wrote a dispatch to his father and begged the pastor to send it. It was this: "Willie is here sick and out of money." Quickly was flashed over the wires the answer: "Take good care of my boy; I will send him money." And before twenty-four hours had passed he was clothed and in the car on his way to his childhood's home. That boy was the son of one of our noblest, best-known Baptist

laymen East, and the grandson of one of our most distinguished educators of former years. This incident in its essential features might be duplicated by the thousand.

Brethren of the East, the Home Mission Society is caring for your boys in the far West, whither they have gone to seek their fortune.

They have, some of them, many alas, fallen among thieves and are left to die. But the Society cannot send the missionary, "the good Samaritan" nor erect the sanctuary, the "Inn" where refuge is found, except you supply the means. God and country and home unite in the appeal for not less than \$300,000 for mission work in the West next year, and at least \$100,000 for the gift fund of the church edifice department.

IMPRESSIONS OF MORMONISM AND THE CITY WHERE IT HATH ITS SEAT.

BY THOMAS ROGERS, D.D., ELBRIDGE, N. Y.

Absence from home, summer weather and other causes have conspired to keep me from writing down the impressions made by a visit to Salt Lake City. We started on our homeward journey from Sacramento. As we were carried onward and upward over the Sierra Nevada range the cool, clear mountain air was gratefully refreshing. On the eastern side of that range lies the most dreary stretch of land that it has ever been our fortune to traverse. We are sometimes told that "the great American desert" of our old atlases was a mere fiction, and has no existence except on paper. It is true that the former supposed limits of that region have been greatly contracted, and instead of desert wastes are cultivated fields. But if anything saves the great plain that stretches from the eastern slope of the Sierra Nevada Mountains to Great Salt Lake from being a desert, it must be the interminable sage-brush which flourishes in desert lands where no water is and where no other vegetation can live. Altogether, the lands on the Central Pacific Railroad are inferior to those on the northern border traversed by the Northern Pacific.

After breakfast at Ogden we took the narrow gauge Denver and Rio Grande Railway for Salt

Lake City. Arrived here, we looked on the Mecca of many a weary pilgrim, but not our Mecca.

The city is situated on an elevated plain, shut in on all sides by imposing mountains, many of which are snow-crowned. The industry of the people, by means of irrigation, has transformed this once barren plain into fruitful fields. Sunday morning we worshiped with the Baptist church. The meeting-house, erected through the encouragement and help of the Home Mission Society, is substantial and attractive. The worshiping Baptist disciples, though small in numbers, seem to be an earnest and devoted band. In the absence of the pastor the pulpit was occupied by Rev. Dwight Spencer, general missionary, both morning and evening.

We took a look at the rising walls of the new school building, now completed and occupied, on the site of a former structure that had been burned down, as supposed, by the incendiary's torch. We were particularly interested in the spirit of missionary zeal manifested in the teachers, Misses Berkely and Pearce, whom we had the pleasure of meeting after the evening worship.

A meeting was held in the Mormon tabernacle at two o'clock in the afternoon. With many other Gentiles we attended this service, and were welcomed by ushers to the best seats on the floor. The array of priests, apostles, bishops and elders, rank above rank, on the platform, with their great organ and numerous choir, presented an imposing appearance. There were probably five thousand in the audience. Worship consists in observing "the ordinance or sacrament of the Lord's Supper," in which bread and water are used. While these are being passed, of which all baptized persons, including children over eight years of age, partake, an address is made by one of the bishops or other dignitary.

The gentleman who addressed the meeting on this particular Lord's day spent fifteen or twenty minutes in telling his audience that he had made no previous preparation, an exordium entirely unnecessary, as the fact appeared self-evident as he proceeded.

Two leading thoughts were prominent in his discourse. The first was that the Mormon church is being badly treated by the United States Government. Special care was taken to impress the fact that the law of Congress to punish polygamists is an *ex post facto* law, and therefore contrary to the Constitution. Great

regard these Mormons have for the Constitution !

The other thought was the fact that Mormon parents do not sufficiently inculcate on the minds of their children the teachings of the "Latter Day Saints." In consequence of this lack of right training the young people are growing away from their church. To the mind of the writer this last complaint furnished a hopeful sign that there are disintegrating forces at work to weaken this system of religious fraud which has obtained such magnitude and apparent strength.

The ignorant immigrant has been induced to embrace this system in large measure by the promise of temporal gain. He left a state of hopeless poverty in the old world to become a land owner in the new. But his offspring inherit the farm without being obliged to pay the price of abject subjugation to a grasping and selfish hierarchy.

This tendency of the young Mormons to lapse from the faith of their fathers and to assert a Gentile independence was observed in conversation with two young women whom we met on our way to Garfield Beach. While waiting for the cars to start for this popular resort and bathing ground in Great Salt Lake, we asked these young women how long they had lived in Salt Lake City. The elder of the two replied that they were born there.

"Then, presumably," said we, "you are Mormons?"

"Oh, no!" was the reply. "Not all who have been born and reared here are now Mormons."

The system of polygamy is an outrage on woman's nature and degrading to that of man. Even Brigham Young's first and only lawful wife said to a Gentile guest: "It is a great trial for us to have our husbands married to another wife, but we submit to it because our religion requires it." Not all the young people have that faith in Mormonism which was possessed by the early proselytes.

A most efficient agency in the providence of God for the destruction of this false faith is the inflow of a Gentile population, whether Christian or un-Christian. Already there have been notable apostacies from the faith caused by disagreement on the tithing question. It is required of a convert to the Mormon church to pay over to the authorities one-tenth of all he is worth at the start, and ever thereafter to contribute one-tenth of his income to the same

authority. The Walker brothers disagreed with Brigham Young concerning the amount which they were to pay to the church as the result of a successful mining speculation. We were told that these brothers offered twenty thousand dollars, but Brigham insisted on their paying twice that amount. As a consequence of this disagreement the Walkers walked out of the church and kept all their gain. They still live in Salt Lake City, and are large owners of real estate there. Probably the time has been when the autocrat of Mormondom would have devised means to possess himself of all those brothers were worth, but such compulsory measures are not practical now. A regiment of United States soldiers encamped at Fort Douglas, within three miles of the city, and a company of that regiment on duty in barracks within the city limits, makes it safe for Gentiles to dwell there, and even for children of the church to go counter to its authority.

In the writer's view, Mormonism, though of American origin, is essentially un-American in its methods and spirit. It is not in American human nature, native or naturalized, to submit to the arbitrary exactions which have been successfully practiced on the early enthusiasts of Mormonism and the later ignorant European converts. It may be like fighting fire with fire to oppose a fraudulent religion with the evil of covetousness and the pride of life, but of the two evils we choose the least.

Mormonism is a monstrous and adhesive conglomerate of various religious systems. It justifies polygamy on the well known historical violations of the will of God by patriarchs and rulers of the Jewish Scriptures. Its system of elders and prophets and priests is derived from the same source. In the supreme allegiance of its devotees to church authority it resembles Romanism. For the completeness of its organization and its sub-division into classes, with an official at the head of each class, it is indebted to the ideas of John Wesley. In its belief in the sacramental efficacy of the ordinances of baptism it borrows from the teachings of Alexander Campbell. In its belief that the dead who did not obey the Gospel in this life can hear and accept of it in the spirit world, it is twin brother to modern "liberal theology."

In its first element it is an anachronism. In its second it recognizes its own church authority as superior to the United States Government. In its third it surrenders individual liberty to official direction. In its fourth it at-

taches undue importance to the ordinance of baptism. And in its fifth it substitutes a human guess for the supreme authority of the word of God.

The practice of proxy baptism is common. Believing as they do that without baptism there can be no salvation, a benevolently disposed Mormon offers himself to be baptized on behalf of a friend or friends who have died outside of the church, but who in the spirit world may hear and obey the Gospel. This practice is justified on a misinterpretation of the familiar passage of Paul in I. Cor. 15 : 29, where the apostle speaks of those "who are baptized for the dead."

The temples, of which they have four in different centres in the West, are builded for the purpose of administering baptism, and are buildings by themselves apart from the house of usual worship. The temple at Salt Lake City is a fine granite structure, the plan of which it is said was revealed to Brigham Young when he first entered the valley. The corner-stone was laid in 1853, and half a million of dollars have already been expended in its construction. The work on this temple does not progress rapidly of late on account of the discouraging effect of the enforcement of recent Acts of Congress.

The Territories in which Mormonism has or may gain a majority must never be allowed to become sovereign States in this Union till thoroughly "reconstructed." Such an act would outrage the moral and religious sentiment of the entire people, and would be fatal to the prospects of the political party which should enact it. Protect the Gentile settler, trader, teacher and missionary by federal authority, and in due time the walls of this Jericho will fall down flat and Utah will become a Christian State. Meanwhile let us devoutly pray: "God speed the day"



OUR NEW CHINESE MISSION HOUSE IN SAN FRANCISCO.

The San Francisco papers give extended accounts of the dedication of our new mission home for the Chinese in that city. The dedication took place August 19, 1887.

The location is on the corner of Sacramento street and Waverley Place, right in Chinatown. One paper says :

"The first church erected in San Francisco

for the Chinese was dedicated yesterday with interesting services; the building, a two-story brick, stands in the heart of Chinatown and occupies the ground on which formerly some of the most notorious disorderly houses in the city stood.

"On the opposite corner an antique Mongolian like a carving of a Chinese monstrosity, sat yesterday mending shoes. Farther down an aproned heathen with grave demeanor gutted dextrously and satisfactorily to a small crowd of spectators finny victims of the catfish species. In the vicinity of the church there was nothing on which to base the belief that the day was Sunday. The hum of sewing machines came from under and above closed doors; the tripping hammer driving home pegs, stirred the air; the sharp crack of wood as the chopper's axe dropped on it sounded from dark and vile-smelling cellars.

"Over that part of Chinatown subject to the new Baptist church erected for the denizens hung that indescribable but pungent odor so disastrous to weak stomachs and hearty meals.

"Inside the church there was a novel scene. Chinese of all ages and conditions were there. Ladies from Van Ness avenue and Pacific heights, patronesses of the mission, had prominent seats; ministers representing the different denominations in the city sat on the platform.

"There were a number of Chinese women in the church. Little Chinese, with red tippets, red hoods, blue blouses, and wide green trousers attracted quite as much attention because of their costumes as they did on account of their silent owl-like behavior. Middle-aged and old Mongolians were present in numbers, and took great interest in the services, which were of unusual length. Two boys acted as ushers and distributed programmes.

"On the platform of the comfortable and beautiful church were placed flowers of lovely color and pleasing odor; over the organ were more of Flora's contributions, and wreaths and festoons hung from every available point. The church is separated from a mission school by graceful portieres, which form the background of the platform."

Another paper says: "The little building is of plain brick, with an auditorium 40x40 feet in dimensions, lighted by six stained glass windows. Behind the pulpit platform is a spacious baptistery, shrouded in crimson curtains and filled to the depth of four feet, in which the con-

verts are immersed. In the rear of this tank are two dressing-rooms one for men and one for women. Beside this main apartment, there are two lodging rooms, a kitchen and a 25x40 schoolroom. The entire cost of lot and building comes close upon \$20,000.

"The dedication services commenced at 2.30 P. M., and consisted of songs, Scripture-readings and addresses in English and Chinese. Among those participating were: Rev. A. W. Loomis, Rev. George E. Duncan, Rev. P. W. Dorsey, Rev. G. S. Abbott, Rev. W. M. Kincaid, Rev. A. J. Kerr, Rev. J. H. Garnett, Rev. W. T. Fleenor, Rev. C. H. Hobart, Rev. E. H. Gray, Rev. S. B. Morse and Rev. J. B. Hartwell, the missionary in charge. The little building was filled with Chinese and white worshippers, and the pulpit and baptistery were gaily trimmed with natural flowers.

"The feature of the day's services, was however, the immersing of five converts, which took place at the close of the evening service."

Capt. G. A. Hall of the U. S. Army and a member of the First Baptist Church composed a hymn for the dedication.

A third paper contains the substance of an interview with Dr. Hartwell from which we take the following:

"There are now thirty-one members in the church, six Americans and twenty-five Chinese. Most of these Chinese are tradesmen, such as cigar-makers, bootmakers, carpenters, etc., and are all industrious. Two of the Chinese are women. We have in connection with the Mission two schools—a night and a day school.

"The night school is for Chinese laborers and artisans who have to work in the day. In the evening they come to Chinese night-school to learn English. We have about ninety Chinese men. We teach them English, not as an end but as a means whereby we may instill into them the Christian religion. Of course if they wish it we teach them a little mathematics and geography.

"The day school is intended for Chinese boys and girls who can devote five days to the study of English and Chinese. We expect to Christianize most of them, and even those who are not wholly Christianized will be better men in the community for having received mental and moral training. Beside myself there are three teachers—Misses Eliza Willsie, Electa J. Boothe and Anna B. Hartwell my daughter. The day school was former-

ly held at 1115 Stockton street, but since August 1st has been held up stairs in the rooms provided for it. Besides the school work, we have preaching every Sunday afternoon at one o'clock in the church and also at 7.30 P. M. On Wednesday evenings our prayer meetings are held. I am the English pastor and Rev. Mr. Tong is a fluent Chinese minister. He has been in the ministry about ten years. For a year and a half he has been with us here. He was three years in Portland and prior to that time in Canton. He does not speak English very well, but is one of the most fluent Chinese speakers I have ever heard. He is doing much good work at our street meetings, which we hold on Waverly place, near Clay street. The lot on which the building stands, 68 $\frac{3}{4}$ feet on Waverly and 41 $\frac{1}{4}$ on Sacramento, cost \$10,400, and the building, without furnishing, cost \$9,600. Altogether the premises furnished will cost over \$20,000.

"The building itself is made of plain brick. The auditorium is on the south side and is about 40x40 feet square, with gradation seats. Under the pulpit is the usual baptistery. In the rear are two dressing closets, one for women and one for men. There are also on the ground floor two lodging rooms and a kitchen. The lodging rooms are for the attendant who will sleep there, and also for Chinese missionaries and brethren on their way to and from China, so that they will not have to lodge in heathen hotels. Up stairs is a queer schoolroom. It is 25x38 feet in dimensions, and like the remainder of the interior is nicely finished in polished redwood. It is so supplied with curtains bisecting each side that the room is cut up into four smaller classrooms during school time. When religious exercises are being held the curtains are slid back and all four rooms are turned into one. The rooms were supplied with hard benches, the backs of which had a hinged board, which could be propped up and used for a desk. These seats were made by Chinese carpenters, but all the other portion of the church was made by white laborers. The generous friends who have made possible the erection of this neat and convenient house for our Chinese mission work will rejoice to know that at the first service five converts were baptised. We congratulate Dr Hartwell in having at last the proper facilities for his important work. How important it is may be inferred from remarks made on the occasion by Rev. Mr. Kerr,

Presbyterian missionary to the Chinese in that city.

"The object of this church," said the well-known Presbyterian, "is the evangelization of the Chinese. It is well known that these people do not remain long with us. But when they do return they take back some of our Western civilization, some of our Christianity. The missionaries in China say half their work is done in California. It is well that we build for the heathen schools and churches. They go back to their land to spread a new literature and a new gospel, to preach to their countrymen the saving grace of Jesus Christ."

NEWS AND NOTES.

Mexico.

MONTEREY.—Mrs. F. B. Westrup writes of the work in that city;

Knowing that you always wish to hear something good about the progress of our Lord's cause in Mexico I will talk to you a little about it.

This is a very large field for so few workers; we can preach the words of the blessed Saviour to almost every one we meet. In our International School here we had last year seventy-eight pupils, whose houses are open to the teachers and missionaries, and we have a great many more that we can visit with more or less profit.

Our unwearied missionary, Miss Chonita Renteria, is all the time visiting houses when she is here. She asked for a vacation this month, but though she is an old lady, it seems that she cannot rest. She invited me to go with her on Saturday morning, and we visited four houses, and on Monday we visited six.

I had decided to give up teaching school next year, because it is difficult for me to get a good housekeeper, and I intended to go out more with the missionaries. But for the good of the school I will teach again, and I hope to do the best I can. There are many teachers and schools here in Monterey, and I think our International School is necessary for the mission here, because in every school we will find the influence of Romish people and Romish principles instead of Christ's teaching, and darkness

and fanaticism instead of the light of the Word of God. Lately Mr. Moore, the pastor of Laredo Church, visited our church and school, and said he was delighted to find a great deal more than he had heard.

We hope with the Lord's help to succeed in influencing all our scholars not to use alcoholic drinks nor tobacco, and in doing great good to their souls to the glory of the blessed Saviour.

CALIFORNIA.—Rev. D. Read, of Redlands, says:

I began my work here the 1st of June. This is a new town only two years old, and seems to be growing as rapidly as any of the new towns in this wonderful State. The field is a hard one for building up a Baptist church. The Congregationalists are strong and have a good house of worship. The Episcopalians also have a house. The Methodists have a strong organization but no house of worship, and they occupy Young Men's Christian Association hall, and gives them a great advantage in obtaining a congregation.

We occupy a tent and when the thermometer indicates 100°, the heat keeps the people away. We have organized a Sabbath school of twenty-five members, a Ladies' Aid Society, and a Woman's Missionary Society.

We have taken our first missionary collection, for the Judson Memorial, amounting to \$17. That is one dollar per member. One man from New York, once a member of the South Baptist Church, went West for his health, left his religion and his letter in New York, and of course lost all peace and evidence of acceptance with God. I have been permitted to help him back to his Father's house and to see him die in the triumph of a living faith in the Lord Jesus Christ. This Home Mission work on the Pacific Coast helps the wanderers from the Atlantic Coast.

COLORADO.—Rev. E. E. Knapp, of Aspen, in the central and newer part of the State, writes:

Things now look brighter here. Emma, a ranch town of about 200 people, is building a new school-house, and I am to be the preacher once in two weeks, Thursdays and every fourth Sunday morning. Carbondale is glad to see me every fourth Sunday evening, and two Thursday evenings between. I have better

congregations at Carbondale than here. A Methodist preacher came in there, but the people were angered because he wouldn't "rustle," open school-house, light lamps, etc. He said "I won't preach to people who can't get the house ready," and after the congregation were assembled he *went home*. Carbondale has "no use" for him. I have been in every store, shop, hotel, and *saloon*, urging men to come, and as a result the school-house is *filled* evenings. The first of August we spent our last cent for a piece of soup bone for Saturday's and Sunday's dinner. Saturday evening I was rather down hearted, but trusted in God, my favorite motto being, "the *Lord will provide*." I went to the post-office and in a letter from a friend was a check for \$25, from the Essex Church, with words to this effect. "We knew you would be in need. Do not thank us. *You* taught us to serve God with our *money*, now we can only thank Him that he let us help you. *You* sowed the seed, *you* are reaping the harvest, if it is small." We thanked God, and felt ashamed that we had doubted Him a moment. He *does* provide.

—Rev. Charles W. Springer, of Boulder, writes, under date of Sept. 17, of a revival at one of his out-stations :

Gold Hill is a mining camp about ten miles northwest of Boulder. A few Baptists live here, also a few of almost all other denominations. We have been here two weeks, holding meetings, and the Lord has graciously blessed us. Converts are coming every day.

We hold prayer-meetings every afternoon and services in the evening. We had a glorious meeting last night. Pray for us.

KANSAS.—Rev. A. D. Wirts, of Oberlin, writes :

We have been in a very precious revival from August 5, 1888. We have baptized eleven, some awaiting baptism, expect more to follow.

WISCONSIN.—The help extended by the Society at this promising point is appreciated. Rev. S. Martin says :

I herewith send you my last report from this field. It is with emotions which I cannot express that I look over the past four years I have been employed in your service. They have been years blessed of God in the establishment

of a church which, I trust, in years to come will not cease to bear fruit. May it stand a monument to Home Mission enterprise, and never forget the hand that nourished it in its infant days. Personally I desire to express my thanks to the Home Mission Society for its business-like treatment, its confidence and encouragements. With the prayer that it may reap bountifully where it has so lavishly sown.

Indian Territory.

Rev. D. Rogers, writing from Tahlequah, August 13th, says:

"Saturday afternoon three were received as candidates for baptism. Two of these I baptized after preaching yesterday morning. Both of these were men past middle age, whose wives have, for some time, been members of the church. One is the husband of Ex-Chief Bushyhead's sister, who professed conversion several weeks ago, and for whom we had felt deeply interested. The other is a merchant in town, formerly a member of the Methodist church. I had been expecting for some time that he would unite with us, as his interest and sympathy has been with us. He stated that he had been thinking of this, but when he made a change in church relationship he wanted to be thoroughly satisfied that he had valid reasons for so doing. Last Saturday he presented himself to the church and was heartily received. This accession will be a great help to the church. The other who was received as a member after baptism, is a young lady. We hope to see others come before we leave. Last night we met, and the church gave the hand of fellowship to those baptized and observed the ordinance of the Lord's Supper. I was too feeble to preach again at night. Was much fatigued, but greatly sustained by divine help. It was a day precious in our experience. I find as the time draws near to part with this dear people the thought seems harder to bear. I have loved this church but I did not know that my attachment was quite so strong. Perhaps the deep regrets expressed by the members of the church and of others, at the prospect of our leaving, has revealed to me more fully this attachment. I do earnestly hope and urge that a good man be found for this church *as soon as possible*. The sheep of this flock must have a shepherd or some will scatter. I do not want

to see the cause go back here at Tahlequah. It has been with God's blessing, through long years of hard work to bring the church where it now is. Delay at this important time may result seriously. The people here cannot go ahead independently like some in the States. Even there the want of pastoral care is unfortunate. But a *good* man of *ability* is needed here."

—Rev. G. W. Hicks, of Anadarko, has encouraging news about the work there :

"You will observe that we have had much to encourage and strengthen us. The power and willingness of God to dispense saving grace to lost sinners has been abundantly manifested. Twenty whose souls have been enlightened and quickened by the Holy Spirit experienced much joy by following Jesus down into the watery grave.

"Two things in connection with the work during this quarter, seem worthy of special mention.

"Our annual camp-meeting held last month was productive of much good. It drew together Indians from all the neighboring tribes, who carried away, we trust, impressions which will not soon be lost. Christians were edified at seeing the work of the Spirit among sinners. There were seventeen conversions—the largest number in the history of this wild Indian mission converted at one time—all of whom were joyfully baptized at the close of the meeting. The expenses of the meeting were \$83, and have all been met. A wedding and a funeral were also marked features of this camp-meeting.

"Our *Sunday school* is also becoming productive of good. It was organized in June after the return of some young people from school at Philadelphia. A lack of Bibles or some suitable Sunday school literature, Gospel hymn books, renders it difficult to have Sunday school. And again, the INADEQUATENESS OF THE MEETING-HOUSE, will render it next to *impossible* to have Sunday school when cold weather comes. At present we have out-door meetings. I had hoped that the Society would aid us in *enlarging* and *completing* our house of worship.

"Summing up my first year's work on this field, I find 50 weeks of labor, 80 sermons preached, 75 prayer meetings, 56 visits and conversations, 1 church and 2 out-stations supplied, 34 baptisms, 7 letters and experience, 9

communions, 8 funerals, and 5 weddings attended."

—Rev. J. D. Henry writes from Claremore as follows :

"This district about 60 miles square is comparatively destitute. While we have near 1700 Cherokee Baptists, there is but one of the churches in this district embracing one-third of the Nation. There are several colored churches and one among the Delawares. This church once numbered over 200 when the population was but 600, while the population has increased to near 900 the church has lost one-half of its strength.

"I, in connection with Elder McLeod and others, spent two weeks with said church which resulted in five baptisms. I have preached in ten different localities and visited as much as I could and hope soon to gather together two or three small churches. Loose work heretofore done compels one to make slow progress seemingly. A great many don't know where their membership is. I wrote to Tahlequah church for letters for five different ladies but their names were not there. They had been baptized by some Baptist minister, but as to membership they can't tell. We are trying to utilize our Cherokee licentiates and hope soon for brighter days for this neglected field. The M. E. church has three or four men on this field.

"The south Methodists have several, while I am alone as a white Baptist minister."

—Rev. William Huss writes from the Sac and Fox Agency :

"Our school will commence September 1st. I am looking for a full school. Have been working with the old people of our Indians with good success so far. Thomas Miles, a young Sac and Fox Indian, has just returned from school. He is now going to take the school, and the outlook is very promising, for he is doing great good to his people as teacher, and in aiding Christian work among his people. He is now taking an active part in the prayer meetings. It is gratifying to see such a change in a man who was once careless and given up to idleness. I am satisfied he is going to be a useful man among his people and in the Christian work generally.

"There is another young man who will be here soon, and he writes me that he will do all he can in aiding the Christian work.

"The Chief, Wah-com-mo, is now attending our meetings and promises to aid me from this time on in getting his people to come to church. He was here last Sunday, and I think he is in earnest. The drouth is so great that we are suffering for water. The rivers are dried up and it is difficult to get good water."

OREGON—Rev. Wm. M. Wells, of Gardiner, has a large parish which keeps him diligently engaged to cultivate it. He writes that he goes forty miles east to one appointment and nearly thirty miles south to Empire the county seat of Coos Co., where there is no church organization.

DAKOTA.—Rev. Herbert Probert writes Sept. 8th of the good work at Hamilton :

"This, my first communication to the HOME MISSION MONTHLY, shall commence with an expression of gratitude and praise. Three months ago, I and my dear wife, stepped off the cars and into the depot, while a fearful storm was raging. No one expected us. We were strangers in a strange land. As Providence ordered it, the very first person to whom we spoke was a member of the little Baptist Church. He not only *invited* but *commanded* us to accept his hospitality. Of course, we raised no objections, so while the rain descended and the winds blew, we trudged along, ankle deep in mud, to 'a place of refuge;' to 'a covert from storm and from rain.' The storm has passed; the strange loneliness has disappeared; 'we know even as also we are known.' We have several rooms that we call our home. We have a warm place in the hearts of the people. Our visits to the homes of all around us, are always welcome. The services are well attended. Our Sabbath school, under the leadership of our brother, Dr. Muir, has been greatly blessed. I teach an adult class. We have also a young people's meeting every Sabbath before the evening service. We suggest topics and appoint leaders each Sabbath. We have no rules or constitution; it is simplicity itself. Our young people attend in large numbers, each armed with 'the sword of the Spirit.' But I must condense. We have baptized four; one more to follow shortly. We have received three by letter. Nearly every Sabbath some one rises for prayers. I anticipate a mighty outpouring of the Holy Spirit in the near future."

WASHINGTON TERRITORY.—Our veteran pioneer missionary, Rev. S. E. Stearns, is dili-

gently cultivating his extensive field. He writes from Palouse City.

"On the first Sabbath in June the Baptist Church was organized here by your general missionary, Brother Teale, with nine constituent members. It has since been increased by three additions with the prospect of considerable enlargement in the near future.

"In this county, we have not so far as I know, a resident ordained minister. Some three weeks ago, a Baptist Church was organized with the expectation of the addition of three more at their next meeting, about eighty miles from this place, at Pings Hollow. Living there is a licensed brother of good reputation whom the Church will soon call to ordination. They have established a Baptist Sunday school which is well attended and have a small library. In our work in this town we have labored under great disadvantages for the want of a house; our last meeting being in a private one. We hope hereafter to have a hall for our worship, and an effort will be made to organize a school. In order to succeed here much hard labor is before us. Our meetings here are upon the first Sabbath of each month.

"My next point from this is Palouse City, distant some sixty miles. This town, lately laid in ashes, is being rapidly rebuilt. We had hoped to build here this season, but the recent fire renders that work impracticable for the present. I have good congregations here for a morning service, but our hands will be greatly crippled until we can have a place of our own in which to meet. Meantime, I think we are getting hold of the community.

"My next point is Oakesdale, twenty miles distant from Palouse City. Up to the present time I have had but an evening service there. After this, however, I expect a full day, and shall hope soon to report an organization there, and I think the outlook quite hopeful; so far congregations fair.

"My next point is Pullman. At present prospects there are not flattering; can have but an evening service with but very slim attendance. A few Baptists scattered around, but can't well get out to an evening service. This place situated about thirty-five miles from Oakesdale.

"I have preached at Bosalia, Endicott, Colfax and neighborhood, within six or eight miles of Moscow, and about the same distance from Pullman, and in another direction and neighborhood about seven miles from the latter place

where I find some Baptist element, and Pings Hollow.

"Our college work is pressing us very hard. If we fail in this it will be very many long years before we shall recover from the blow as a people. It is not pleasant to think that we may become the laughing stock of other Christian denominations that are continually throwing into our teeth, 'Our ignorance, our want of public spirit,' and the like. I can say truly, that some of us have done our best to stop this croaking. May God help us in mercy."

EDUCATIONAL DEPARTMENT.

"Women Who Go To College."

Under the above title Arthur Gilman writes in the September *Century*: "I have been told, even in cultivated, intellectual circles, that a young woman had better be in the kitchen or laundry than in the laboratory or a class-room of a college. 'Women should be trained,' such persons say, 'to be wives and mothers.' The finger of scorn has been lightly pointed at the mentally cultivated mothers and daughters who are unable to cook and scrub, who cannot make a mince pie or a plum-pudding. Such persons forget with surprising facility all the cases of women who neglect the kitchen to indulge in the love-sick sentimentality to which they have been trained; who think too much of possible matrimonial chances to endanger them by scrubbing, or by giving ground for the suspicion that they cultivate any other faculty than the power to apostrophize the moonlight and to long for a lover. They do not care to remember that it is no whit better to wither under the influence of ignorance or sentiment, to cultivate a fondness for 'gush,' than to dry up the sensibilities like a bookworm, or grow rigid and priggish as a pedant. It is as bad to stunt human nature as to over-stimulate it—to stop its progress in one way as in another. The danger is in going to extremes. The mass of men choose the golden mean, and we may trust women to avoid extravagance in the pursuit of learning. We may and ought to give her every help in the direction of life that her brothers possess. It is no longer doubtful, it is plain, that whatever other rights woman should have, those of the intellectual kingdom ought to be hers fully and freely. She should be the judge

herself of how far she should go in exploring the mysteries of nature and of science.

"It is not a question of putting all our girls through college; it is not even a question of their being taught in the same institutions and classes with men when they go to college. The form in which women shall be taught and the subjects that they shall study are of minor importance at the moment, and time will settle them in a natural way. The great desideratum is that they be given the collegiate education when they need it, and that they be the judges of their own needs."

CHURCH EDIFICE DEPT.

Shall We Go Backward.

With the \$12,000 given last fall for chapel building and the \$10,000 last spring for the same purpose we have been able to build fifty-five chapels in the West. The most of these have been completed and the others are nearing completion, but what are we to do in the future. The people are still thronging into the new settlements, new railroads are pushing out and new towns are being built. Over forty applications for aid are now on file. Where are the funds to come from to help these worthy places get a church home and place in which to build a Sunday school? Shall we say to our missionaries, stop preaching to the people, do not baptize them, organize no more churches, let the children do without Sabbath school instruction, the Baptists of this country can give no more money to help the new settlements build chapels for religious instruction and Christian work? God has blessed the labors of these devoted men in the great West and churches are being organized every week. Almost every mail brings us an appeal from a church in the West for help—a church surrounded with infidelity, skepticism and foreign influence, with a few nobly struggling for righteousness, truth and Christ, against fearful odds. Through the noble generosity of a few we have been able to answer favorably many in the past. Some of these are now helping to plant the banner beyond. Over nine hundred churches have been helped by the church edifice department to obtain houses of worship. The need was never greater than now. Shall we go backward? Not if the Baptists of this country will give us the means to continue this much-needed work.

Last year when we scarcely knew how we should meet the most pressing needs, God raised up a few large-souled men and women who gave the \$12,000 and a larger number who gave the \$10,000 fund. We would gladly welcome notes from a few more of the same kind this fall and winter. Without some such aid we shall certainly go backward in this department of our mission work. Can we afford to give up the West to the theatre, the saloon and the gambling den? Can Christianity or patriotism afford to sit still and not press this work in this large section of our country, destined to play such an important part in the future history of this land? What shall we say to these forty applications? Shall we give them aid and encouragement, or say no, to them. What shall we say to our missionaries? Do the best you can under brush arbors, in vacant stores or rented halls, or rally your people for a chapel, God's people in the East will help you still.

We Ask the Pastors.

For what? Are they not worked almost to death now? Does not everybody ask them for something or to do something? We ask them to send just three lines from the report of the Committee on Church Edifice Work, made to the last anniversaries;

"Can the churches refuse to hear this call and be guiltless. Are the pastors who hear it so distinctly justifiable in withholding it from their people?" What shall we do for funds for church edifice work this winter? Last winter some of the best churches in the State sent contributions especially for chapel building. We ask the pastors to add to the number ten fold this winter. See that your church does something for this especial feature of our Home Mission work. We shall not hold our own in the West, we shall not place our missionaries on a footing with others; we shall not do our part in evangelizing our own land, without the help of the pastors in this work of chapel building. The churches as such must help, or we shall fail, and the churches will act as guided by the pastors. We ask each pastor to see that his church is among the number reported at the next anniversaries as contributing to Church Edifice work.

Notes.

—The church at Montemorelos in Mexico is striving for a house of worship. Inspired by the example of Monterey, Santa Rosa and

Saltillo, these people are making an effort to build a chapel. They have raised the money for the purchase of a lot and are getting up subscriptions for the house. They have sixty members mostly poor but they are self-sacrificing and courageous. Railroad is to reach the town before long and with \$200 or \$300 they could soon have a chapel in which to worship. Any funds sent to us designated for this purpose will be worthily bestowed in helping a heroic church surrounded on every hand by Romanists and anxious for a church home.

—Rev Thomas Dyal, our missionary in Dakota, says: "I wish to record with profound gratitude that the church at Spencer is now happily out of debt. The \$200 gift and the \$200 loan recently received from the Church Edifice Department, has enabled us to settle with our creditors. It will be a struggle, however, with some to meet their notes the coming fall, owing to the fact that their crops were destroyed by a heavy hail storm. The windows on the north side of our church were all broken and it has cost us money and labor to get them replaced. I feel grateful to God and to all His people for helping us to erect this house of worship and I pray that it may ever be a centre of life and salvation."

—A timely loan to a new church in Kansas City has enabled them to get into a new house of worship. Deacon E. F. Rogers, one of the foremost Baptists in Missouri writes: "The money was a timely assistance to a deserving people, and has put them into an elegant place of worship. I trust it may prove as bread cast upon the waters for the denomination in this State." If we can help these churches in the new and growing cities of the West, to get a start, they will in time assist in giving the Gospel to others in our own and foreign lands.

—The Sunday school at Indianola, Neb., observed Chapel Day in June and though a new and weak church, sends in a mite to help in the good work of building chapels. The Treasurer writes: "One little girl, Clara Gentry gave \$1.67 of the amount, which was more than any one else gave, although she was poor. Our school is mostly composed of poor children." Where there is a *will* to help in any good work some *way* can usually be found. When children assemble in their own cosy Sunday school room they should think of the many who are without a place in which to meet, and that too in our own beloved land. Were all our

Sunday schools composed of Clara Gentrys there would soon not be a homeless Sunday school in the land.

—At our mission station at Fort Collins, Colorado, the work was hindered for want of a house. With a promise of a donation from our Church Edifice Department, Rev. E. N. Elton undertook to build a house. He writes: "Yesterday was a glad day for us. We dedicated our new chapel. Rev. J. H. Griffith, of Buffalo, N. Y., preached the sermon and offered the prayer. Every one is very much pleased with our house which though modest is very neat." We are beginning to have good news from that \$10,000 fund for building chapels. Shall the work stop when that is exhausted?

—From Montana Territory we take the following: "We enclose \$15 our contribution for chapel building. It is a small expression of our appreciation of your timely aid to Dillon, without which I doubt if we would now have a Baptist meeting-house." These far-off places are now ready to aid others. Well done for Montana.

—Some time since a good sister sent us a donation for a colored house of worship at Sasfras, Va., and the church is now worshipping in the house though it is not quite completed. They have increased from 32 to 52 members in ten months. The pastor writes:

"I, with the request of the members of the Morning Glory Baptist Church, extend to her our heartfelt gratitude for sympathy and aid given us.

"God only can repay her for it, and we pray he may ever shed his blessings upon her."

We have no persons more grateful for aid given them than the colored people of the South. He who helps them to obtain a house of worship lays the very foundation-stones of their mental and moral improvement.

—A prominent Boston layman writes: "An old lady 95 years old requested me to send you the enclosed \$10 for church edifice work. Turn it over to our friend Pope. She is not rich in this world's goods but wants to help this good work." Donations come in from the young and old, from the east and west, but this fall we sorely need several thousand dollars more, than we can now command, to help pressing cases.

—Rev R. P. Stephenson of Olathe, Kansas, perhaps put it rather too strongly, when in sending a contribution he says: "I consider

the church edifice work of more importance than the support of so many missionaries, who are wasting their time and energy, because they are houseless." A man who lives in the West a while feels keenly the importance of having a house of worship. We ought not to have fewer missionaries. There is room for twice as many as we have, but we ought to have more money for church edifice work and fewer houseless mission stations. We can attain this when our people generally come to realize the importance of this work.

—The Swedish church at East St. Cloud, Minn., by the aid of \$300 from this department has completed a house of worship and send the following: "Resolved, that we the membership and congregation here assembled for public worship do by rising to our feet express our sincerest thanks to the American Baptist Home Mission Society for all the liberal aid they have rendered us in our work and especially for the donation of \$300 by which our house of worship is cleared of all indebtedness." The Swedish people are fast colonizing in the Northwest and become our best citizens. Would that they were all good Christians; though poor they do what they can to maintain Christianity among their people.

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

ITEMS FROM THE BOARD.

Miss Burdette, who has been absent from the city ten months on account of ill health, cheered the hearts of all by her presence at the Board meeting September 3d. We most sincerely hope that her improved health may be a permanent blessing, and her continued usefulness to the Society for many years permitted.

Miss Boorman's illness rendered necessary the suspension of work at Round Valley Mission, of which Miss Burdette gave a very interesting account. Her associate, Miss White, has been recalled, and will enter the Training School.

Mrs. T. W. Goodspeed's resignation from the Board was accepted with regret, her continued ill health rendering active service impossible. Mrs. Flagg was appointed to fill the vacancy on the Board.

Miss Rasmusen has been transferred from work in connection with the Danish Conference of the Northwest to Nebraska, with headquarters at Omaha.

Miss L. Belle Chandler appointed to Tullehassee Mission, Muskogee, Indian Territory.

Misses Lucy Jansen and Maggie A. Scott to Little Rock.

Misses M. J. Ames and Adelia M. Higley to Vicksburg, Miss., the two latter new stations.

The call for missionaries comes from every hand. Our workers are ready, some under appointment. A limited treasury alone prevents the extension of the work.

Miss Lizzie R. A. A. Clark, of Frankfort, Ind., accepts the Vice-Presidency for the State of Indiana.

A letter was read from Rev. W. H. Sloan in regard to two young Mexican ladies desiring to take the training in our school. We hope the means can be provided. A. B. P.

LIVING SERVICE AND DYING TESTIMONY.

"We must train Christian leaders, men and women, for the colored people faster than at present." This sentence is taken from the last open letter written by Dr. H. Woodsmall, dated in its publication in the *National Baptist* March 15, 1888. It was the testimony of a man who had the reputation of knowing the colored people, from actual contact, better than any other living man. The question is, whether our Southern schools, however earnest and efficient their labors, are doing a tith of what is needed at once to arrest the downward movement of the great mass of the African race in America. Instruction must be carried to the people who will not come to receive it, and the system of missionary itineracy, so well exemplified in the work of Joanna P. Moore, should be largely recruited. Whilst we care for the generations to come in laying right foundations, let us not forget the generation of to-day.—*Chicago Standard*.

THE TRAINING SCHOOL.

We are happy to announce the opening of the eighth year of the Training School under pleasant auspices. We also call attention to a course of lectures on "The Phases of Modern Thought," which will be given during the year by Dr. Lorimer, and which cannot fail to be both intensely interesting and of great practical value in sending forth students by so much more "nourished up in the words of faith and good doctrine," by the continuing in which they will "both save themselves and those that hear them" from the multiplied delusions of our day, by

which false apostles and prophets, in the guises of "angels of light," would deceive the very elect.

The Building Fund grows, but not one-third of the fifty thousand dollars has yet found its way into our treasury. Has each one done, is each one doing, will each one do what she can to secure the whole amount speedily? We append an extract from a letter which appeared in the columns of the *Message* when our Methodist friends were collecting the fund which gave them, in less than two years after their school was organized, their beautiful and commodious building:

"I was very much amused at seeing the mention in the *Message* of all the different articles sent you for the benefit of the school, and how you had used them all except a cow that had been offered you, and which you could not take because you had no place to keep her, unless you put her on the flat roof of your big house! I said to my husband: 'The difficulty is, the cow is not put into the right shape to be of most use.' Now, being a Methodist, I think I must 'tell my experience.' Last Fall I found myself short of funds, having had an unexpected call in another department of missionary work, to do what I had planned to do for the Training School, so I began to look about at my 'assets.'

"Now, I must tell you that I do not possess 'herds and flocks,' that I may give the first fruits thereof as an offering to the Lord, but I have got one beautiful little Jersey cow, and I said: 'This first calf of hers shall go to the Training School.' It did not occur to me, notwithstanding my almost unbounded faith in your power to accomplish the impossible, that you could give proper care to the little animal dedicated to your use, so I sold it to a friend, who made me a note, payable July 1st, 1887. This note I hold, ready to cash for you at any time when you can make use of the money. Please draw on me for fifty dollars as the proceeds of your live stock. I would suggest that your other friend condense his gift as I have done, and I am sure you can use it without the great risk of having to keep it 'on the roof.'"

We trust that this incident may lead some of our Baptist friends to look over their assets and see what they can spare for our building.

TREASURER'S REPORT FOR AUGUST, 1888.

California.....	\$25 00	Texas.....	1 20
Iowa.....	79 07	Washington, D. C.....	10 00
Indiana.....	52 75	Wisconsin.....	53 10
Illinois.....	110 01	Tidings and Publica-	
Kansas.....	8 64	tions.....	45 29
Louisiana.....	50	Baby Band.....	10 43
Missouri.....	15 00	Missionary Gardeners	4 25
Minnesota.....	3 00	Photographs.....	4 50
Nebraska.....	10 65	Mite Boxes.....	45
New York.....	119 35	Miscellaneous.....	25
New Jersey.....	92 51		
Ohio.....	135 15	Total.....	\$983 01
Pennsylvania.....	201 01		

MRS. R. R. DONNELLEY, Treasurer.

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

14 TREMONT TEMPLE, BOSTON, MASS.

President—Mrs. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—Mrs. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—Mrs. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—Miss MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

During the summer this Society has made some changes among its teachers, and added some new workers to the number already supported. A demand has been made for more teachers among the Indians. Many of our Bands are interested in the Indian work. We are hoping that the Bands will entirely support these new teachers among the Indians. Two new teachers have been appointed at Indian Territory among the pure Indians. One at Sasakwa, at Seminole Academy, and the other at Baptist Academy, Atoka, among the Choctaws and Chickasaws. Miss Alice L. Tillotson, of Cazenovia, N. Y., has been appointed at Sasakwa. We are unable to give the name of the new teacher at Atoka in this article, but we hope that both these new interests will be remembered by our auxiliaries and Bands.

At Tahlequah, Miss Lillie Newton has given up her work at Cherokee Academy after a number of years of faithful service, and Miss Margaret Dyer, of Omaha, Neb., has been appointed in her place. At Muskogee, Miss Magdalene Baker has resigned, and Miss Lottie McMurry, of Normal, Ill., secured to fill her place.

At Salt Lake City, Miss Mary E. Pearce left her work after only a year of service, much to the regret of all. Miss Pearce won the hearts of all who knew her, and her resignation was reluctantly accepted. Miss Helen Marin, formerly a teacher in Spelman Seminary, has been appointed in her place.

Mrs. G. T. Genung, of Benedict Institute, Columbia, S. C., will not return to the school the coming year because of ill health. Mrs. Genung did faithful work among the colored people, and her interesting letters will be missed during the coming months.

Miss Lucy J. Gould, for a number of years a teacher at Mather School, Beaufort, S. C., returns again to this school after an absence of several years. Mrs. Mather is doing excellent work among the colored people of Beaufort, and we hope that with the increased aid of Miss Gould the coming year may relieve her of much care.

Miss Carrie V. Dyer, of Hartshorn Memorial College, Richmond, Va., has been doing much good during the summer by attending basket meetings and associations, and speaking upon the condition of the colored people in the South. Miss Dyer has been many years among this people, and her words are full of interest.

As we take on this new work we look to the auxiliaries and Bands for increased contributions and

more constant prayer. Some of our faithful laborers in the field have begged for new helpers, and the destitute portions of the South and West have called for laborers.

When the funds are sent in gladly will we listen to the calls. We have taken on new work in faith and prayer. May the time soon come when the Christian women of New England will become so aroused that their gifts will be the means of saving many now hungry, starving souls in our land.

RECEIPTS IN AUGUST.

Maine	\$37 81	Miscellaneous	182 66
New Hampshire	29 04	Precious Jewels	60
Vermont	33 40		
Massachusetts	1,082 34	Total	\$2,330 35
Connecticut	964 50		

Home Mission Appointments

IN SEPTEMBER.

The following new appointments were made:

- Rev. Nils Ek, Swedes in Bridgeport, Conn.
- " E. N. Brun, French in Lowell, Mass.
- " Charles A. Schlipf, Germans in Jamesburg, N. J.
- " Frank Howes, Harrington, Del.
- " James B. Lambly, Upper Peninsula, Mich.
- " Austin M. Parmenter, Thorp, Wis.
- " Fred Oliver Nelson, Kenyon and vicinity, Minn.
- " Roswell Curtis Mosher, Philadelphian Church, St. Paul, Minn.
- " A. G. Holm, Swedes in Soudan, Minn.
- " Samuel Gorman, Albert Lea, Minn.
- " E. F. Perry, Sleepy Eye, Minn.
- " Thomas Taylor Morice, West Concord and East Claremont, Minn.
- " Petrus Ostrum, Elim Swedish Church, Minneapolis, Minn.
- " P. Jentoft, Danes and Norwegians in Central and North Western Iowa.
- " Lucas A. Lovelace, Sac City, Iowa.
- " Hans Nelson, Danes in Newell and Gilmore, Iowa.
- " W. L. Wolfe, Bancroft, Iowa.
- " Cyrus Thomas, Hays City, Kans.
- " M. O. Keller, Fredonia, Kans.
- " J. B. Reynolds, Pratt, Kans.
- " James Elmore Covert, Russell Springs, Kans.
- " J. M. C. Reed, Fall River City, Kans.
- " Fletcher E. Hudson, Council Grove, Kans.
- " George Edward Burdick, Erie, Kans.
- " Frank A. Wright, Gardner, Kans.
- " W. A. Simmons, Phillipsburg and Smith Centre, Kans.
- " Albert M. Hunt, Franklin, Neb.
- " Samuel Smith, Long Prairie, Ind. Ter.
- " J. B. Tuttle, General Missionary for Ind. Ter.
- " J. P. Berlin, Swedes in Sioux Falls, Dak.
- " Reuben E. Bartlett, Dickinson and vicinity, Dak.
- " Francis Purvis, Deadwood and vicinity, Dak.
- " Galon Smith Clevenger, Vermillion, Dak.
- " A. F. B. auns, Germans in North Dakota.
- " John Dee Andrews, Butte City, Mont.
- " William M. Weeks, Miles City, Mont.
- " W. R. Connelly, Albuquerque, N. M.
- " Isaac D. Fleming, Kingsburg, Cal.
- " C. W. Haycock, First Church, Lakeport, Cal.
- " Daniel Read, D.D., Redlands, Cal.

- Rev. Edward Waller, Round Valley, Cal.
- “ G. W. Archer Napa, Cal.
- “ G. W. Disher, Willits, Cal.
- “ C. A. McIlroy, Moro, Oreg.
- “ David T. Richards, Hillsboro, Oreg.
- “ C. A. Woody, Amity, Oreg.
- “ J. S. Thomas, Northern New Leon, Mexico.
- “ Teofilo Borocio, Assistant in City of Mexico, Mexico.

The following re-appointments were made:

- Rev. John Schiek, Castle Garden, New York City.
- “ A. P. Mason, D.D., District Secretary for New England.
- “ E. B. Palmer, D.D., District Secretary for Pa., So. N. J., Del., Md., and D. C.

- Rev. Edward Ellis, District Secretary for O., Ind. and Mich.
- “ J. N. Williams, General Missionary among the French in New England.

- Rev. Moses Heath, City Missionary, Wilmington, Del.
- “ Petrus Swartz, Swedes in Pullman Ill.
- “ A. P. Hanson, Swedes in Joliet, Ill.
- “ Robert Carrol, North Western Iowa.
- “ Thomas K. Evans, Iowa City, Iowa.
- “ William D. Elwell, Sedan, Kans.
- “ Christopher Silene, Swedes in Kansas City, Kans.
- “ M. Larson, Swedes in Topeka, Kans.
- “ J. D. Matthews, Belleville, Kans.
- “ Russell S. Sargent, Long Prairie, Minn.
- “ Johnson Spade, Antioch Church, Pea Vine, Ind. Ter.
- “ L. A. Cummins, Centreville, Dak.
- “ Jacob Olson, Scandinavians in Southern Dakota.
- “ George Hicks Davies, Lisbon and vicinity, Dak.
- “ W. T. Williams, Fairmount and White Rock, Dak.
- “ C. W. Finwall, Scandinavians in Brookings and vicinity, Dak.

- Rev. Alexander Turnbull, Salida, Colo.
- “ Frank E. Bostwick, Dillon, Mont.
- “ T. H. Sydsten, Payette and Payette Valley, Idaho.
- “ W. H. Latourette, General Missionary for Cal.
- “ John Otis Redden, Lompoc and vicinity, Cal.
- “ John Milton Helsley, Soledad, Cal.
- “ W. R. Connelly, Napa, Cal.
- “ C. W. Gregory, Southern Cal.
- “ Lum Chan, Chinese in Cal. under direction of Dr. J. B. Hartwell.

- Rev. A. J. Hunsaker, Weston and Adams, Oreg.
- “ C. M. Hill, Eugene City, Oreg.
- “ George H. Brown, Baker City, Oreg.
- “ Joseph H. Beaven, Walla Walla, Wash.
- “ Albert J. Steelman, City of Mexico, Mexico.
- “ W. T. Green, San Luis Potosi, Mexico.

The following teachers were appointed:

- Wayland Seminary, Washington, D. C.—Rev. C. A. Bleisman; Miss Lillian Fletcher; Miss Roxa Tuttle; John H. Penrose.
- Roger Williams University, Nashville, Tenn.—Mrs. Jane Burtch; Miss Fisk.
- State University, Louisville, Ky.—Miss Mary V. Cook; Miss Ione E. Wood.
- Mather School, Beaufort, S C—Mrs. R. C. Mather; Miss L. G. Gould.
- Florida Institute, Live Oak, Fla.—Miss Lucy W. Rundell; Miss H. A. Miller.
- Jackson College, Jackson, Miss.—A. J. Scarver; Miss Mary E. Gordon.
- Bishop College, Marshall, Texas.—Miss Kate Knight.
- Cherokee Academy, Tahlequah, Ind. Ter.—Miss Margaret Dyer.
- Tullehassee Manual Labor School, Tullehassee, Ind. Ter.—Miss Lottie McMurray.
- Choctaw Freedmen School, Kulli Inla, Ind. Ter.—Miss Mary A. Rounds.

- Seminole Academy, Sasakwa, Ind. Ter.—Miss Alice A. Tillottson; Mrs. W. P. Blake.
- Salt Lake City, Utah.—Miss Mary E. Berkley; Miss Helen S. Mann.
- Chinese Mission School, Fresno, Cal.—Miss Sallie E. Stein.
- St. Paul, Kadiak Island, Alaska.—Mrs. W. E. Roscoe.
- Santa Rosa, Mexico.—Miss Viviana Trevnio.
- Apodaca, Mexico.—Miss Jacoba M. Zambrano.
- Sombreritillo, Mexico.—Miss Julia M. Flores.

Church Edifice Grants.

IN SEPTEMBER.

By Loans,	9
By Gifts,	13
	—
Total number of grants,	22

LOCATION OF CHURCHES AIDED.

Beverly, Kan.	Pipestone, Minn.
Lyons, Kan.	Mt. Vernon, Ill.
Gettysburgh, Dak.	Alexandria, Minn.
Crawford, N. Y. (colored).	Morristown, Minn.
Rockford, Ill. (Swede).	Big Rapids, Mich.
Carmi, Ill.	Riverside, Neb.
Burlington, Iowa (Swede).	Horace, Kan.
Ashyre, Iowa.	Sedan, Kan.
Siloam, Ind. Ter. (colored).	Boulder, Mont.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE
Edwin K. Dexter,	Montgomery Centre, Vt.,	Aug. 16
James S. Cranston,	Norwich, Conn.,	Aug. 15
L. Rabe,	Holland, N. Y.,	Aug. 10
E. W. Stone,	Carmel, N. Y.,	Aug. 16
John Davies,	Old Town, W. Va.,	Aug. 9
F. T. Morton,	Well's Chapel, N. C.,	—
J. Daniel Smith,	Rethlehem, Ga.,	—
Samuel Orah Dawson,	Mt. Pleasant, Ala.,	Aug. 3
D. C. Culbreth,	Vance, Ala.,	Aug. 12
R. B. Devine,	Cool Springs, Ala.,	—
Thomas L. Moore,	Decatur, Miss.,	—
D. H. S. Cox,	Pleasant Grove, Miss.,	—
Eph. H. McDonald,	Cincinnati, O.,	Aug. 9
Nathaniel Merritt,	Xenia, O.,	Aug. 17
J. M. Carter,	Salem, Ind.,	Aug. 23
J. R. Spainhower,	Union, Ill.,	Aug. 19
Wm. H. Johnson,	Ypsilanti, Mich.,	July 9
Thomas B. Hughes,	Clare, Mich.,	July —
A. J. Cromwell,	Decatur, Mich.,	Aug. 24
Asa H. Hallard,	Duluth, Minn.,	Aug. 8
George F. Hiltou,	Duluth, Minn.,	Aug. 9
J. F. Jenkins,	Sioux Rapids, Iowa,	Aug. 9
Eugene Jerrard,	Harrisonville, Mo.,	—
Leonard Taylor,	Beebe, Ark.,	—
T. J. Lockhart,	Smyrna, Texas,	—
William Schäfer,	Brenham, Texas,	Aug. 2
Rudolt Klitzing,	Youngtown, Kan.,	Aug. 15

CHURCH EDIFICES DEDICATED.			
PLACE.	DATE.		
Richford, Vt.,	Aug. 30	Holton Station, Ga.,	—
Atlantic City, N. J.	Aug. 5	Armory, Miss.,	—
Montgomery Station, Pa., Clinton Baptist Church,	May 13	Lawndale, Texas,	July 22
Big Elm, W. Va.,	Aug. 12	Putnam, Texas,	—
Allensville, Ky.,	July 29	Aberfoyle, Texas,	—
Fern Hill, N. C.,	Aug. 5	Linton, Ind.,	Aug. 14
Hominy, N. C.,	Aug. 5	Sheridan, Mich.,	—
Sparta, N. C.,	Aug. 5	Council Bluffs, Iowa, Berean Church,	Aug. 4
Philadelphia, S. C.,	July 29	Holyrood, Kans.,	—
Trio, S. C.,	Aug. 26	Powhattan, Kans.,	Aug. —
Hillsboro, Ala.,	Aug. 19	Gering, Neb.,	July 21
Bentonville, Ark.,	—	Chaise, Neb.,	—
Rutledge, Mo.,	Aug. 12	Livingston, Mont.,	Aug. 26
Madisonville, O., Second Church, Colored,	Aug. 26	Lostine, Oregon,	July 28
Rock Island, Ill, Fortieth St. Baptist Mission,	Aug. 26	Enterprise, Oregon,	July 29
St. Paul, Minn., Oakdale Mission,	Aug. 19	Ping Gulch, Oregon,	Aug. 12
What Cheer, Iowa,	Aug. 19	Covello, Cal.,	—
Burlington, Iowa, First Swedish Church,	Aug. 5		
Humboldt, Kans., Poplar Grove Church,	Aug. 5		
Boulder, Mont.,	Aug. 12		

CHURCHES ORGANIZED.			
PLACE.	DATE.		
Seymour, Conn., German Church,	—		
Barboursville, Va.,	—		
Nashville, Tenn., Howell Memorial Church,	—		
Stafford's Cross Roads, S. C.,	—		
Switzer, S. C.,	—		
Richland, Ga.,	—		

MINISTERS DECEASED.			
NAME.	AGE.	PLACE.	DATE.
S. F. Brown,	50,	Proctorville, Vt.,	Aug. —
Adie K. Bell, D.D.,	72,	Rochester, Pa.,	Aug. 25
A. G. McClain	—	Philadelphia, Pa.,	Aug. 19
Lee Morrison,	—	Boydville, Ky.,	—
John L. West,	—	Scott's Station, Ala.,	Aug. 17
N. T. Byars,	—	Brownwood, Texas,	July 28
Rufus Figh,	56,	Lavernia, Texas,	Aug. 17
J. A. Godkin,	—	— Texas,	Aug. 15
S. Brimhall,	69,	Kirkwood, Ill.,	—
Herbert Webster Coffin,	32,	Eaglewood, Ill.,	Aug. 24
J. F. August Abendroth,	—	Hastings, Minn.,	Aug. 10
Calvin W. H. Bently,	56,	Crescent, Wash.,	July 7

Financial Statement. For August.

MISSIONS AND EDUCATION.	
Expenditures for the month	\$17,590 91

Donations from Churches, Sunday-schools and Individuals	\$10,107 25
Legacies	1,475 86
Interest and Dividends	1,079 75
Home Mission Monthly	88 03
Jubilee Volume	4 00
Total for August	\$12,754 89
Donations, Legacies, etc., from April 1st to August 1st	77,321 58
Total for five months	\$90,076 47

CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund	\$191 24
Interest " " "	38 60
Insurance " " "	27 48
Gifts returned	300 00
Interest for Loan Fund	321 54
	\$878 86
Donations, Legacies and Interest from April 1st to August 1st	15,733 82
Total receipts for present year from all sources,	\$100,689 15

Contributions and Legacies. For August.

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, \$67.53.

Hartland Ch.....	4 00
Hodgdon Ch.....	4 65
Corrina, Aloin Young.....	5 00
Sullivan Ch.....	1 00
Surry Ch.....	44
Mariaville Ch.....	25
Brooklin Ch.....	5 00
Sedgwick Ch.....	2 00
Buckfield Ch.....	10 00
Kennebunkport Ch.....	18 00
Winter Harbor Ch.....	2 28
Lamoine, First Ch.....	4 91
C. E. F. Bangor, First S. S.....	10 00

NEW HAMPSHIRE, \$10.14.

Plainfield Ch.....	10 14
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VERMONT, \$216.26.

Saxton's River Ch.....	80 54
Burlington, First Ch.....	12 00
Rutland Ch.....	64 22
*Rutland S. S., desig.....	8 50
Young Men's Bible Class.....	1 00
C. E. F. Rutland Ch.....	59 00

MASSACHUSETTS, \$1,307.86.

Worcester, C. F. Rugg.....	10 00
Springfield, C. B. Bigelow.....	10 00
Chatham, Anon.....	1 12
Brookline, Mr. and Mrs. A. W. Benton.....	100 00
Reading Ch.....	6 94
First S. S.....	4 00
North Leverett Ch.....	17 00
East Gloucester Ch.....	8 61
Clinton, First Ch.....	34 34
West Townsend Ch.....	2 59
Manchester Ch.....	20 84
Holliston, G. R. Hadley.....	5 00
Cambridge, First Ch.....	130 00
Hillerica, First Ch.....	4 60
West Acton S. S.....	25 00
Wenham Ch.....	13 00
East Dedham Ch.....	12 12
Winthrop, First Ch.....	18 00
*For Spelman Sem.—Packard Hall: Reading Ch.....	6 36
*Boston, a Friend, for School at Little Rock, Ark.....	30 00
C. E. F. Winchendon S. S.....	8 00
Holliston, G. R. Hadley.....	2 00
Boston, a Friend, for Hamilton Ch., Dak.....	20 00

LEGACIES.

Boston, Estate of John Woods, Int.....	42 76
Methuen, Estate of Olive Park.....	389 27
Woburn, Estate of Benjamin Millett.....	386 31

RHODE ISLAND, \$72.65.

Collections by Rev. J. N. Williams: Pawtucket, First Ch.....	25 00
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Providence, Florence A. Williams.....	10 00
Sundry Coll.....	5 65
Providence, S. S. of Fourth Ch.....	32 00

CONNECTICUT, \$275.44.

Stonington, O. B. Grant.....	100 00
Clinton Ch.....	17 50
Tylerville, Rev. G. H. Lester.....	5 00
*For Benedict Inst., S. C.:	
New Haven, Wom. Bapt. Home Miss. Union.....	112 50

LEGACIES.

Uncasville, Estate of Polly Browning.....	6 00
Putnam, Estate of Joanna Barrett, Int.....	34 44

NEW YORK, \$883.37.

Brooklyn, Emmanuel Ch, desig.....	100 00
Syracuse Ch.....	73 57
Castile Ch.....	3 70
Darien Ch.....	16 50
Hermitage Ch.....	8 00
Pavilion Ch.....	1 00
Pike Ch.....	11 70
Wyoming Ch.....	7 81
Richmondville Ch.....	3 00
Jefferson and Gilboa Ch.....	6 75
Summit, First Ch.....	2 75
Richmondville and Fulton Ch.....	4 00
Mrs. C. F. Rifembork.....	1 50
Alabama Ch.....	9 90
Gaines and Murray Ch.....	4 95
Knowlesville Ch.....	1 00
Troy, Fifth Ave. Ch., desig.....	8 50
Second Ch.....	20 59
Schenectady, Emmanuel Ch.....	17 40
Waverly Ch.....	51 50
Fairport Ch.....	154 45
New York City, T. Holt.....	1 00
Second German Ch, "Anon".....	6 00
Fifth Avenue Ch., J. F. Comey.....	200 00
Buffalo Bapt. Ass'n.....	9 40
Cannonsville Ch.....	13 91
Franklinville, First Ch.....	19 03
Waterloo Ch.....	11 00
Greenville, Mrs. C. F. Boyce.....	1 50
Fredonia Ch.....	48 76
A Former Member.....	10 00
Ontario Ch.....	4 14
Belleville Ch.....	28 13
*For Benedict Inst., S. C.:	
East Marion, Ladies' Soc., for "Heaters".....	10 00
C. E. F. For Chapel Builders' Fund: Manchester S. S.....	11 33

NEW JERSEY, \$1,808.78.

Newark, First Ch.....	9 00
Glenwood Ch.....	8 00
Morristown, Mrs. C. C. Bishop.....	1,000 00
Palermo, Second Cape May Ch.....	5 00
Trenton, First Ch.....	110 00
Freehold Ch.....	47 03
Haddonfield Ch.....	5 00
Woodstown Ch.....	7 70

LEGACY.

Burlington, Estate of Ann S. Price.....	617 08
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PENNSYLVANIA, \$724.19.

Philadelphia, First Ch.....	456 50
St. Clare Ch.....	15 27
Lincolnsville, First Ch.....	3 00
Mansfield Ch.....	7 00
Milesburgh Ch.....	3 65
Blanchard, Liberty Ch.....	1 06
Altoona, Wm. M. Shultz.....	1 00
Franklin, Hon. Chas. Miller.....	100 00
Reading, First Ch.....	41 15
Bloomsburgh Ch.....	27 45
Big Crossing Ch.....	2 10
Falls City Ch.....	2 23
Flatwood Ch.....	4 00
Greensboro Ch.....	8 66
Smithfield, Mt. Moriah Ch.....	2 50
Harlansburg, Unity Ch.....	6 00
Clarion Ass'n.....	8 96
Hillville, Zoar Ch.....	4 00
Leatherwood Ch.....	1 25
Red Bank Ch.....	4 25
Kittanning, Union Ch.....	2 16
Reidsburg, Zion Ch.....	2 50
Leedsburg Ch.....	2 00
New Bethlehem Ch.....	4 00
Easton Ch.....	13 00

MARYLAND, \$25.00.

*For Wayland Sem., D. C.:	
Baltimore, Union Ch.....	25 00

DISTRICT OF COLUMBIA, \$25.00.

Anacostia Ch.....	25 00
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WEST VIRGINIA, \$175.59.

Rudyville, Mt. Olive Ch.....	2 65
Charleston Ch.....	16 57
Farmington, Willow Tree Ch.....	1 00
School House, Hopewell Ch.....	5 00
Parkersburg, Miss Fannie L. Shaw.....	4 00
Raleigh, Raleigh Ass'n.....	4 60
Point Pleasant, Big Elm Ch.....	5 00
Fayetteville, Mr. M. E. Montgomery.....	1 00
Rush, No. Fork Ch.....	1 65
Volcano Junction Ch.....	5 00
Lubeck, Bethel Ch.....	3 20
Ravenswood Ch.....	2 50
Briscoe Run Ch.....	1 50
Dallison, Pleasant Valley Ch.....	2 00
Elizabeth Ch.....	9 00
Lockharts Run Ch.....	3 02
Shultz, Good Hope Ch.....	86
Salama, Willow Island Ch.....	4 25
Morris, Mt. Moriah Ch.....	2 80
Murphytown Ch.....	5 50
Stillwell Ch.....	90
Sistersville, Long Reach Ch.....	3 66
Ruddy Ripple, Bethesda Ch.....	2 00
Pruntytown, Harmony Grove Ch.....	7 00
Beulah Ch.....	6 00
Elk City, Ebenezer Ch.....	2 45
Phillippi Ch.....	5 00
Silent Grove Ch.....	5 00
Bridgeport, Middleville Ch.....	5 75
Simpsons Creek Ch.....	2 50
Adamsville, Coons Run Ch.....	4 31
Flemington Ch.....	1 15
Boothsville Ch.....	6 10
S. S.....	2 00
Sand Ranch Ch.....	1 00
Halls, Bethany Ch.....	3 75
Bellington Ch.....	1 05
Little Bethel Ch.....	3 70
Rev. R. F. Dunham.....	2 50
Taeyes Valley Ass'n.....	33 67

TENNESSEE, \$0.50.		INDIANA, \$187.35.		NEBRASKA, \$273.44.	
C. E. F. Nashville, Mary A. Fiske.....	50	Peru Ch.....	53 60	Weeping Water Ch.....	4 10
GEORGIA, \$500.00.		Delphi Ch.....	4 50	Ponca Ch.....	2 00
*For Spelman Seminary:		Russiaville, Middle Forks Ch..	7 52	Albion Ch.....	3 00
Atlanta, S. H. Packard, Tr.	500 00	Terre Haute, First Ch.....	30 05	Creighton Ch.....	6 25
ALABAMA, \$56.30.		S. S.....	9 17	Filley Ch.....	9 65
Bapt. State Convention.....	26 30	Rossville Ch.....	7 29	S. S.....	9 04
Muscle Shoals Ass'n.....	15 00	Muncie, Convention col'n.....	5 90	Loup City Ch.....	15 00
No. Ala. and So. Tenn. S. S.		Carroll, Sharon Ch.....	6 34	Mason City Ch.....	7 73
Convention.....	10 00	S. S.....	7 34	Hay Springs Ch.....	5 00
No. Ala. and So. Tenn. Ass'n	5 00	Brown Valley Ch.....	13 20	Nelson Ch.....	3 60
LOUISIANA, \$184.64		Franklin, Mt. Pleasant Ch.....	7 15	Central City Ch.....	87 25
Collections by Rev. C. J. Hardy	169 64	Antioch Ch.....	1 55	State Convention.....	105 12
Bapt. State Convention.....	15 00	Niconza Ch.....	3 74	C. E. F. For Chapel Builders' Fund:	
ARKANSAS, \$26.00.		La Fayette, First Ch.....	30 00	Delta S. S.....	1 70
Brinkley by Rev. J. M. Harris	26 00	ILLINOIS, \$476.47.		Oxford S. S.....	5 00
TEXAS, \$10.35.		Chicago, First Ch.....	85 00	Central City, Mrs Pearson	1 00
Albany, J. B. Raynor.....	35	"Helpers in the Kingdom"	10 00	Mason City, Coll'n.....	5 00
Marshall, Mrs. F. D. Shaver..	10 00	Humboldt Park Ch.....	10 00	Indianola S. S.....	3 00
OHIO, \$340.81.		Second Ch.....	117 00	DAKOTA, \$62.42.	
Stryker, per Rev. A. St. James	12 00	Galesburgh, Christian Head-	41 85	New Rockford Ch.....	11 00
Centreville Ch.....	11 00	man.....	1 00	Mandan Ch.....	2 00
S. S.....	4 75	Aurora Ch.....	8 75	Canton Ch.....	6 00
Cleveland, Bridge St. Ch.....	5 00	Champaign Ch.....	22 68	Huron, per Rev. T. M. Shana-	
Wilson Ave. Ch.....	9 08	Joliet Church, First.....	77 68	felt.....	22 80
Savannah Ch.....	3 00	Chenoa, First Ch.....	4 00	Fargo, Swede Ch.....	3 00
Zanesville, Market St. Ch.....	28 14	Downers Grove, Mrs. I. N.		Caledonia Ch.....	5 00
Dayton, Linden Ave. Ch., M.		Hobart.....	5 00	C. E. F. Hurley Ch and S. S.	5 00
and S. Circle, \$10 of which		Belleville Ch.....	4 00	For Chapel Builders' Fund:	
desig.....	18 45	Danville Ch.....	11 50	Dell Rapids Ch. and S. S.....	7 54
Haskins Ch.....	3 77	Toulon Ch.....	14 34	NEW MEXICO, \$5.00.	
Hillsboro Ch.....	70 70	Ontario S. S.....	2 67	Albuquerque Ch.....	5 00
Toledo, Olive Branch Ch.....	9 40	Springfield, J. W. Brooks.....	25 00	WASHINGTON TERRITORY,	
Oliver St. Ch.....	5 00	Roodhouse Ch.....	7 50	\$71.37.	
Clermontville Ch.....	1 00	C. E. F. Chicago First Ch.,		Vancouver Ch.....	1 25
Henrietta Ch.....	4 25	Mr Greenough.....	5 00	Whatcom Ch.....	15 00
Greenville Ch.....	17 17	Morgan Park, Shining Star		Spokane Falls, per Rev. J. H.	
Lindale Ch.....	9 60	B'd, for Church at Audo-		Teale.....	55 17
Columbus, No. Ch.....	8 10	bon, Ia.....	1 50	IDAHO, \$4.50.	
Saukusky, Wayne St. Ch. and		Morrisonville Mission Soc.....	8 00	Moscow Ch.....	4 50
S. S.....	4 78	Deer Creek Ch. and S. S.....	8 30	OREGON, \$21.05.	
Mansfield Ch.....	31 02	Washington Ch.....	5 70	East Portland, per Rev. G. J.	
A Friend.....	3 00	MINNESOTA, \$13.98.		Burchett.....	6 09
Xenia Ch.....	3 00	Minneapolis, Emmanuel Ch....	6 48	Portland, Chinese Church....	15 00
Oberlin Ch.....	58 20	Bottle Lake Ch.....	2 52	CALIFORNIA, \$76.00.	
Van Wert Ch.....	25 00	Kenyon, Mrs. M. Loud.....	5 00	Colton Ch.....	7 60
Camden, Mrs. E. Taylor.....	10 00	IOWA, \$942.10.		GEN. MISSION SOC. OF GER-	
Madison Ch.....	1 00	Boone, per Rev. R. Carrol....	100 00	MAN BAPT. CHURCHES.	
*For Indian University:		Clearfield Ch.....	10 00	\$1,500.00.	
Cleveland, 1st Ch Wom.		Mo. Valley, Mrs. M. L. Murch	2 25	WOM. AM. BAPT. HOME MISS.	
Soc., in memory of Mrs.		Washington, coll'n per Rev.		SOCIETY, \$226.45.	
Rebecca Rouse.....	50 00	N. B. Raiden.....	332 03	For Spelman Sem.—"Packard	
C. E. F. New Dover, Mor-		Algona Ch.....	3 69	Hall.".....	226 45
gan Savage.....	2 00	State Convention.....	300 00	Total.....	\$11,774.35
MICHIGAN, \$282.73.		Bonaparte, First Ch.....	2 00	Home Mission Monthly.....	88 03
Detroit, Woodward Ave. Ch....	105 00	Hampton Ch.....	20 65	J. G. SNELLING, Treasurer,	
Owosso, First Ch.....	35 86	Waterloo Ch.....	57 80	7 Beekman St.	
Ithaca, First Ch.....	7 00	Sergeant Bluff, Geo. A. Coombs	4 00		
Menominee, First Ch.....	11 00	Emerson Ch.....	18 00		
Seweba, First Ch.....	1 80	Davenport Ch.....	66 75		
Flint, First Ch.....	10 09	Mason City Ch.....	3 83		
Rochester, First Ch.....	5 90	West Chester Ch.....	8 35		
Bay City, First Ch.....	60 00	McGregor, Miss Abbie T. Ar-			
St. Ignace, First Ch.....	10 55	nold.....	45 00		
Kensington, First Ch.....	8 75	*Davenport Ch.....	17 50		
Porter, First Ch.....	3 30	C. E. F. Davenport Ch.....	6 50		
Marshall, First Ch.....	5 00	KANSAS, \$970.04.			
Ishpeming, Swedish Ch.....	5 17	Sedan Ch.....	15 00		
C. E. F. Flint Ch.....	2 27	Clay Center, Swede Ch.....	8 00		
For Chapel Builders' Fund:		State Convention.....	955 58		
Port Huron S. S.....	10 44	C. E. F. For Chapel Build-			
		er's Fund:			
		Atchison, First S. S.....	11 46		

THE BAPTIST

HOME MISSION MONTHLY.

VOL. X.

NOVEMBER, 1888.

No. 11.

EDITORIAL

Naturally and properly, matters relating to the Nashville meetings occupy the most of the space in this double number of the MONTHLY. Most of the other addresses will appear in the December number. Once in twenty-five years we can well afford to devote unusual space and attention to this important department of the Society's work.

The descriptive and illustrated pamphlet concerning the schools which have been and are fostered by the Society will be a revelation to many, who have only the most general and meagre idea of the character and magnitude of the Society's work in the South. This pamphlet may be had separately, for circulation, on application to the Society.

Copies of the Corresponding Secretary's address will be sent to any persons desiring it for distribution. It is hoped that many friends will assist in spreading the information contained therein as widely as possible.

Dr. C. P. Sheldon, who for the past thirteen years has been the faithful and acceptable District Secretary of the Society for the State of New York and Northern New Jersey, is constrained on account of physical weakness to relinquish the work to which his time, his thought, his energies and his prayers have been given. To a large circle of

friends this announcement will be received with sincere regret, for by his courtesy and sincerity, as well as by his ability, Dr. Sheldon made for himself and for the Society friends wherever he went.

P. S. October 26th—We stop the press to make the sorrowful announcement that Dr. Sheldon died yesterday at his residence in Troy.

Now is a good time to get subscribers for the MONTHLY. We heartily appreciate the kind offices of the good friends who during the past year added many names to our subscription list. The price is as low as it is possible to publish it without loss to the Society. Single copies per year, fifty cents; clubs of ten, \$4.50, or forty-five cents each; clubs of twenty, \$8.00, or forty cents each. To clubs of fifty, \$18.00, or thirty-six cents each. This is a new and the lowest offer that has been or can be made. It is only *three cents a month* for the news and the valuable literature found in the MONTHLY relating to our great Home Mission work.

At the October Board meeting, Rev. W. C. P. Rhoades, D.D., of the Marcy Avenue Baptist Church, Brooklyn, N. Y., was elected a member of the Executive Board to fill the vacancy occasioned by the retirement of Rev. Christopher Rhodes, late of Brooklyn.

On the new railroad lines constructed in this country during the last year over 2,000 new stations have been established. Does not this fact in itself proclaim the necessity for great activity and enlarged offerings in our Home Mission work?

The Society earnestly appeals for larger offerings for its work in the West. In some localities short crops have seriously crippled the new settlers, so that they can do almost nothing for a missionary's support.

THE NASHVILLE MEETINGS.

Notes and Incidents.

—The meeting which had been looked forward to as an experiment proved to be in the best sense a great success.

—It was the first meeting of the Society in the South. It is not likely to be the last.

—If there is reason for the Society to hold its meetings occasionally in the growing West, there is like reason for holding them occasionally among the million of colored Baptists of the South.

—The numerous and hearty tributes to the Society revealed the regard in which it is held by the colored people who never before understood so well the magnitude of its work for them and the spirit in which it has been conducted.

—The largest contribution for any object during the meetings of the other organizations as well as those of the Society was that which was made to constitute Rev. W. M. Gilbert, pastor of the Spruce Street Baptist Church, a life member of the Home Mission Society.

—The Spruce Street Church which invited the Society to meet in their house at Nashville, has a building, which with the lot cost \$35,000, and is reckoned worth \$50,000 to-day. The location is excellent. The house accommodates about one thousand persons. It is carpeted throughout, tastefully frescoed, has a fine organ and excellent choir. The Sunday congregations were large, well dressed, intelligent and reverent. The large Sunday school was an inspiration. The review of the lesson was conducted in a superb manner by one of the young men of the church.

—Rev. W. M. Gilbert, the pastor, was form-

ally a student at Benedict Institute, Columbia, S. C., and took also a partial course at Madison University. Though young, he has acquired a strong influence in the city and is respected by whites and blacks alike.

—Rev. R. B. Vandavell, D. D., pastor of the other principal colored Baptist Church of the city, is held in the highest esteem. He is about fifty-six years old. He was born in slavery, bought himself for \$1,800 by an arrangement with his master, acquired a fair education, and has been the President of the State Convention. He is held in high esteem by all. Read his reminiscences in this number.

—The attendance from the North was small. A number who had planned to attend, at the last moment were deterred by the outbreak of yellow fever in Alabama and Mississippi, and the alarming reports concerning it which were telegraphed throughout the country. As was expected, however, there was the largest and finest assemblage of colored Baptists ever seen together in America. They came before there was any outbreak of yellow fever in the States named. The white pastors of Nashville occasionally came to the meetings, and perhaps, half a dozen white residents besides.

—The colored man of the South is having a rapid development of the bump of order, if the "points of order" made in some of the meetings prior to those of the Society are any indication thereof. The acquaintance with parliamentary rules, exhibited by many speakers, was surprising.

—The set addresses, papers and extempore discussions were characterized by so much ability as to elicit expressions of surprise from those even who have been longest in the work and who supposed they understood the progress that had been made. The readiness and effectiveness of many speakers, is rarely surpassed in similar assemblies of white Baptists. The three sermons on Sunday by Rev. S. T. Clanton, of New Orleans; by Rev. C. H. Parrish, of the "State University," Louisville, Ky., and by Rev. W. B. Johnson, of Wayland Seminary, Washington, D. C., were excellent discourses, finely delivered and would have been acceptable in any body of Baptists in the country.

—The reminiscences, with the exception of the papers prepared by Dr. Phillips and Miss Moore, were delivered without notes, but were stenographically reported, so that we have these interesting recitals of the days that to many are not a memory but a history.

—The absence of Dr. Tupper, on account of sickness was greatly regretted, also the absence of Dr. King, whose duties at Wayland Seminary detained him.

—It was very touching at some of the meetings to hear written communications sent to the clerk, inquiring about lost friends some of whom before the war had been sold and separated from their households and sent into the Southwest.

—The large number of very black men, some of them among the ablest in the gatherings, is conclusive proof that the genuine negro is as capable of as high attainments as his brother of lighter color, even his brother of the white cuticle.

—It was pleasant to observe the hearty applause with which Dr. Phillips was greeted as he arose to give his reminiscences. Many of the earlier as well as the later students of Roger Williams University, now in positions of influence, remember with affection the noble man who so long and so faithfully has toiled in their behalf.

—Dr. Owen's administration as President of Roger Williams University, receives the warmest commendations on every hand. As evidence of the growing popularity of the Institution, it may be stated that twice as many students have entered the Institution as were received at the same time last year. Indeed, rarely, if ever, has there been so large a number at the beginning of the year.

—The meetings at Nashville with the visit of so many to the Institution, which was in first rate order throughout, proved, as was expected, a "boom" for the Institution. Now if somebody would endow the President's chair with \$25,000 the Institution would have a financial backbone so that it would not be wholly dependent upon the Society. Who will do it?

—Out of the twenty-seven persons who were announced in the programme of the meetings, twenty-two were present. Several absentees sent their papers.

—The visit of about 200 delegates to Roger Williams University on Friday Sept. 21 where a collation was prepared and after dinner speeches were delivered was a delightful occasion. When those who had studied in the Society's schools were asked to stand up, about eighty arose, many of them the foremost men among the colored Baptists of the South.

SPECIAL MEETING OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, AT NASHVILLE, TENN.

This meeting was held pursuant to recommendation of the Executive Board and with the formal approval of the Society at its annual sessions in 1887 and 1888. It convened by invitation in the Spruce Street Baptist Church. The first session began on Monday evening, September 24th.

The sermon before the Society was preached Sunday evening, September 23d, by Rev. W. B. Johnson, of Washington, D. C., on "the Development of Benevolence among the Colored People."

President Kingsley was unable to be present, on account of business engagements. Vice-President Buchanan could not leave his post in the Congress of the United States. Vice-President Blake, of Chicago, who had arranged to be present, at the last moment under advice of his physician, reluctantly changed his decision. In the absence of these officers, H. L. Morehouse, D.D., Corresponding Secretary of the Society, presided.

Prayer was offered by Rev. Cæsar Johnson, of North Carolina.

After introductory remarks by the presiding officer, the evening was devoted to reminiscences by some of the oldest laborers in the Southern field. D. W. Phillips, D.D., of Roger Williams University, read a paper concerning the early steps taken to establish a school at Nashville.

In connection with this, Dr. Morehouse read letters from J. B. Simmons, D.D., relating to the purchase of the present site, and from Mrs. C. C. Bishop, expressing her profound interest in the workers and the work.

Dr. Chas. H. Corey, of Richmond Theological Seminary, gave reminiscences of his first labors in South Carolina and in Richmond. He was followed by Rev. J. H. Holmes, of Richmond, Va.

TUESDAY FORENOON.

Prayer was offered by Rev. L. M. Luke, of Texas.

The recital of reminiscences was continued. Rev. I. P. Brockenton, of Darlington, S. C., gave an account of the condition of things directly after the war. Miss Joanna P. Moore, of Baton Rouge, La., presented a vivid sketch of

her labors on Island No. 10 during the war.

R. B. Vandavell, D.D., spoke of the former times in Nashville and of the founding of Roger Williams University.

Rev. A. M. Newman, of Opelousas, La., spoke of Miss Moore's work and related a striking incident of his earlier and later years.

Rev. W. J. White, of Augusta, Ga., spoke of the early efforts to establish a school at that point and afterward at Atlanta.

An address was then delivered by Hon. J. J. Spelman, of Jackson, Miss., on the improvement of the colored people in domestic life, and especially the progress of temperance among them.

This was followed by general discussion by Rev. W. J. White, of Ga.; Prof. W. E. Holmes, of Ga.; Rev. T. J. Searcy, of Tenn.; Rev. Walter H. Brooks, of Washington, D. C.; Rev. T. L. Jordan, of Miss.; Rev. E. K. Love, D.D., of Ga.; Prof. Inman E. Page, of Mo.; Rev. D. M. Pierce, of S. C.; and Mrs. A. V. Nelson, of Ky.

Prof. L. A. Scruggs, of the Leonard Medical School, Shaw University, Raleigh, S. C., gave an address on the need of educated colored physicians. Adjourned.

Benediction by Dr. S. Graves, of Atlanta, Ga.

TUESDAY AFTERNOON.

Prayer by E. C. Mitchell, D.D., President of Leland University, New Orleans, La.

The subject presented by Dr. Scruggs was taken up for general discussion, in which the following persons participated:

Rev. W. W. Colley, who advocated medical education for missionaries to Africa; Rev. C. C. Mitchell, of Va.; and Rev. T. L. Johnson, returned missionary.

Prof. Mary V. Cook, of "State University," Louisville, Ky., read a paper on the education of young women. Miss S. B. Packard, who was to have read a paper also, was unable to be present. The subject was discussed by Miss J. P. Moore, La.; Rev. W. B. Johnson, D. C.; and Rev. Walter H. Brooks, D. C.

G. D. Olden, D.D., of Chattanooga, Tenn., delivered an address on "The responsibilities of the ministry; an argument for ministerial education." The subject was discussed by Rev. L. M. Luke, Tex.; Prof. I. E. Page, Mo.; R. L. Perry, D.D., N. Y.; E. K. Love, D.D.,

Ga.; Rev. J. O. Crosby, N. C.; G. D. Olden, D.D., Tenn.; W. J. Simmons, D.D., Ky.; Rev. M. W. Gilbert, Tenn.; Rev. J. P. Brockenton, S. C.

Rev. Chas. L. Purce, of Selma University, Ala., who was unable to attend, sent his paper on "The Present Problem: How to maintain efficiently and to strengthen our institutions of learning." Extracts therefrom were read and the subject was discussed by Rev. W. J. White, Ga.; S. Graves, D.D., Ga.; Rev. W. B. Johnson, D. C.; Rev. W. W. Colley, Tenn.; Rev. S. W. Culver, Tex.; and Rev. F. T. Gates, Minn., Corresponding Secretary of the American Baptist Education Society.

Adjourned.

TUESDAY NIGHT.

Prayer by W. H. Brooks, D. C.

Rev. Jos. E. Jones, of Richmond Theological Seminary, Va., delivered an address on "The Schools of the Home Mission Society, the Connecting Link between Home and Foreign Missions."

On motion of Dr. Simmons, a committee of five were appointed to prepare resolutions for adoption by the meeting. The committee consisted of Revs. H. H. Mitchell, Va.; C. H. Payne, W. Va.; I. E. Page, Mo.; E. K. Love, Ga.; E. M. Brawley, S. C.

H. L. Morehouse, D.D., Corresponding Secretary of the Society, delivered an address entitled, "A Survey of Twenty-five Years' Work of the Society for the Colored People."

Wm. J. Simmons, D.D., Ky., spoke on "The Special claims of the American Baptist Home Mission Society upon Colored Baptists."

Brief addresses followed by Rev. D. M. Pierce, S. C.; Prof. W. E. Holmes, Ga.; Rev. A. R. Griggs, Tex.; Prof. I. E. Page, Mo.; R. L. Perry, D.D., N. Y.

The committee reported the following resolutions, which were unanimously adopted:

WHEREAS, after twenty-five years of earnest, self-sacrificing and effectual labor of the Home Mission Society for the truest good of our race, we have had the unutterable pleasure of having a meeting with this noble Society even in the South; therefore be it

Resolved, 1st, That we have the profoundest confidence in the Society, and shall always remember with deepest gratitude the incalculable service this Society has done for our people.

Resolved, 2d, That the Society is entitled to the support of our people, and that their institutions of learning stand as an everlasting monument to the Christian philanthropy of the Northern white Baptists.

Resolved, 3d, That we urge our people to rally to the support of the Society, by which they shall best support themselves, for these schools and self-sacrificing works are for us wholly.

Resolved, 4th, That we endorse most fully the work of the Society.

Resolved, 5th, That we feel in every way the incalculable service of the Publication Society in the gift of Bibles, religious literature, and the supporting of Sunday-school missionaries.

Submitted by your committee,

H. H. MITCHELL, E. M. BRAWLEY,
I. E. PAGE, C. H. PAINE,
 E. K. LOVE.

Closing remarks were made by A. Owen, D.D., President of Roger Williams University, and at a late hour the meeting adjourned.

REMINISCENCES.

D. W. PHILLIPS, D.D., NASHVILLE, TENN.

When I passed through New York on my way to this State, Dr. Backus, Secretary of the Baptist Home Mission Society, said to me: "You are stepping into the dark. I have neither counsel nor charge to give you." I had been for months intently looking into the dark, and I could distinguish a few very important things with considerable clearness. I knew that the mass of the emancipated people were deplorably ignorant. Many thousands of them were reported to be Baptists. As emancipation was forced, not voluntary, I judged that the former masters would not be inclined and would not be morally prepared to accommodate themselves to the wholly new relations; and let their feelings be as they might, after so desolating a war they would not be able immediately to do for their old servants what could not safely be deferred. I had also enough of human nature in myself to judge that persons coming from the North, and especially to engage in such work as to teach the negroes, would not be very warmly received in the South.

It occurred to me that it might have been a gracious and wise purpose in giving me my birth in Wales rather than in New England, and in keeping me from all active participation in the war. I thought that very probably I should have less prejudice to encounter than most others.

It had always been a mystery to me why such insatiable thirst for education had been given me, and almost no means for gratifying my longing for knowledge. Now it seemed to me that God was beginning to reveal His purpose. He had taught me by experience that there is not a man or woman in this country, however poor and however friendless he might be, who could not obtain all the education he needed and is capable of receiving if he is thoroughly resolved to get it, and is willing to pay the price.

I thought that I could see the way that Providence pointed out for me. My feelings were in harmony with my judgment.

I had a definite idea of what I intended to do. It was to impart to young men called by God to preach His gospel the training and the knowledge they needed. But yet, I was indeed stepping into the dark, and had very much to learn myself.

I spent some months in Knoxville preaching mainly to white people—citizens, soldiers and prisoners—and visiting from house to house all the colored members of the Baptist Church in that city. I became satisfied that Knoxville was not the place where my object could be best accomplished.

I came into this city in the spring of 1865. I preached some time to a small congregation of white people, and taught a class of colored prisoners in the basement of the First Colored Baptist Church, and after that in my own hired house. Where was the church then?

All this time I was looking for a suitable home for the school. At the close of the war all was chaos here, and darkness was on the face of the deep. The Government from time to time was selling at auction buildings and other property. A building on Cedar Street, between Spruce and McLemore, was bought for \$1,000. It was a rough building, two stories, 120 feet by 40. This was taken down and put up on a lot in the thirteenth district. We petitioned Gen. O. O. Howard for appropriation. He professed to be disposed to help us, and advised the officers at the head of the Freedmen's Bureau in Nashville to favor us. They replied that enough had already been done for the colored people in Nashville and Tennessee, and that the Baptists, if they chose, could attend the schools already provided.

The New York Board paid for the building. But the lot and the setting up of the new structure cost much more than the old building.

Much new material had to be bought. The inside was arranged on a new plan. It was plastered throughout and weather-boarded. Some six or seven thousand dollars were needed to pay for it.

Rev. Mr. Rush, who was associated with me, went to Ohio to beg money. I do not remember how much he got. I went to New England to do a work that I had never done before and which I disliked, but succeeded so far as to pay all the bills.

The building was rough and the surroundings were rough, difficult of access for carriages, especially in the night. There were no district schools nor any school buildings. The superintendent of common education was very anxious that the schools should go into operation as soon as possible. He petitioned for the use of some of our building. He offered to take one or more of our teachers and pay them and pay for the use of the rooms. The petition was laid before the Board in New York. Dr. Bishop, who was then secretary, consented. I cannot say how long this continued, but the money due amounted to about \$800. That money, very much needed at the time, was never paid.

A Congregational brother from New England, passing through the city, asked how much help I obtained from the Peabody Fund. I said: "None at all." "You surely ought to," he replied, "and can obtain help from that source. Fisk University is receiving \$800 a year, I think," he said: "The agent, Dr. Sears, is one of your own denomination, and he will do for you what he is doing for others." I immediately wrote to him, and he replied: "We cannot help any denominational school." I wrote again, urging our need, and said that he was aiding Fisk University. He replied, repeating what he had said before, that he could do nothing for a denominational school, and as for what he was doing for Fisk University, I did not understand the matter.

There the matter rested until he visited our school, when I pressed the matter still further. He repeated his former words: "You do not understand it." I said that I did not understand him. Then said he: "They profess that they are not denominational, but are simply Christians. And the State secretary for education, Gen. John Eaton, has testified that they are as they profess, and we do not go behind their profession."

Much hard work was done under very great

disadvantages. The school increased. A new location and larger and better accommodations became an imperative necessity. As we had gathered a large Sabbath school it seemed desirable not to move far away. I set my heart on buying the lot that crowned the hill, on the side of which we were situated. Mr. White, the leader of the Jubilee Band encouraged me to labor for that. He said that Fisk University was going to move farther off to a beautiful location donated to them by Congress. I went to New England with that purpose in view. Eight thousand dollars were needed. I received from my friends so many promises as to make it certain that the full amount could be obtained. I wrote to a friend here to secure the place for our school. In a few days I heard from him saying that the place had been sold to Fisk University.

I was sorely disappointed. But what seemed to be an unspeakable calamity proved to be life from the dead to the school. Something had to be done and done immediately. This brought the Secretary, Rev. Dr. Simmons, to Nashville. This was the first visit of any one connected with the Board to this city. He did not expect much. But after seeing, he said that he was most happily disappointed; that the condition of the school was fifty per cent. better than he expected, and that it was beyond doubt worthy of a new and better home.

He spent a month here and by his request I was with him every day. The whole city and its environs were thoroughly canvassed. Of all the places examined the one finally selected was in our judgment by far the most desirable. It impressed us at first sight as we rode out on the Hillsboro Pike as the very spot ordained by Providence for the home of the Institution. The Board in New York were not favorable to the purchase. They did not feel prepared to expend so much money. But my old classmate and his good lady, Dr. and Mrs. Bishop, came forward and gave the entire sum, \$30,000. This I had from Dr. Bishop's own mouth. They two had given at that time for the education of the colored people about \$100,000.

Two stories were added to the mansion house. More room was still needed. Professor Tefft and myself planned a building that would cost some ten or twelve thousand dollars. Teachers and students dug the cellar. My wise and good classmate was in authority in New York. He vetoed our undertaking and caused a building to be erected that cost three times as

much as the one we undertook. The school owes its home to Mr. and Mrs. Bishop.

This change of location, and so great a change, was productive of immense good to the school. It convinced all that the Baptists were in earnest and had come to stay. It was rumored that some of our neighbors were in great alarm fearing that neither honor or prosperity would be safe. It was said that it was in contemplation to offer us a large sum of money if we would go far away. But on further reflection they concluded to wait and see what sort of savages we were. I am most happy to say that not a word of complaint has even come to us from our neighbors on account of any ill-conduct on the part of our students.

The change of name from a simple institute to a university, Roger Williams University, may have been a necessity. But it went against all the grain of my feelings. When called Literary, Normal, and Biblical Institution it was what the name imported. The new name does not convey the truth. These high-sounding titles given to these mission schools is exerting in my judgment an injurious influence. We clothe the young heir when he is not quite able to walk alone in the best clothes of his father. We do not add much to the comeliness of the child. We comfort ourselves by saying, the dear little fellow will have room enough to grow. But in the meantime these huge garments are an encumbrance to him and a hinderance to his growth.

It turns us away from what should be our true aim. We naturally seek to conform to our name. We ape the universities of the land. It is very true that enslaved people must be ignorant. But what is of far greater consequence, the conscience is darkened and fearfully perverted.

Secular learning I esteem to be of very great worth. Yet it is not the knowledge of mathematics nor of the languages, living or dead, that possesses any real uplifting power. God, by both precept and example, has set before us the true way. "This is the word of the Lord unto Zerubbabel, saying: 'Not by might nor by power, but by my Spirit,' saith the Lord. For since, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe." Such is the Divine order. Paul said to the Corinthians: "Strive to possess love, and desire earnestly the spiritual gifts. All that is worth possessing by man comes in the

wake of love. And it shall come to pass that every living thing that moveth, whithersoever the river shall come, shall live."

Believing this, the preaching or teaching the word of God had the first place assigned to it at the beginning, and it has been our endeavor to keep it in that place all along.

Having been with the emancipated race from the start, I know what progress they have made. There is abundant encouragement to work for them. The admiration so frequently expressed on account of the wonderful progress they have made in so short a time I understand and appreciate.

Often we hear it said that no people since the world began have presented such an example. All this is true. But it is only half the truth, and because only half truth it has a very deleterious effect. The other half of the truth is this, that not a tithe of what has been done and is constantly doing for the colored people was ever done for any other ignorant and degraded people.

What was done for our ancestors to bring them out from the woods and morasses of Britain and Germany was nothing to be compared with what is being done for this people. Millions of money have been contributed, and thousands of the best men and women of this generation have given themselves to this people. If by this time they had not done vastly better, there would have been no great hope for them.

I will state the following particulars; for this I am specially thankful:

1. No student ever disobeyed me. With very rare exceptions they have obeyed promptly and cheerfully, and have always appeared glad to do anything for my comfort. I have endeavored to be a father unto them, and they have responded.

2. We have had a mixed school from the beginning. Our means of separating the sexes have been far less perfect than now. Before emancipation legal marriage was unknown among them. Yet in these circumstances, so unfavorable to purity, I never have known that the students among themselves ever broke the Seventh Commandment. With rare exceptions I have felt that I had reason to trust them.

3. I have loaned money to them, very often at the end of the session, to pay their fare home or to some place to teach school. I have loaned more or less to five or six, to speak

within bounds, every year. When any one whom I have trusted proves treacherous I do not forget it. But I can now recall only three who turned out dishonest. No better account could be given of white men.

As to the white people, my wife often made the remark that it seemed to her we were in another world than the one we came into a quarter of a century ago. We then suffered no persecution of any kind. I never saw a scornful look nor heard an opprobrious epithet. We were left to ourselves.

It was not very long, however, before the ice began to melt. The first step that I remember is a letter I received from Dr. W. P. Jones. It was before I had been introduced to him, and possibly before I had ever seen him. He stated in his letter that he had been watching me; that he heartily approved of my object and of my method, and that he was ready to aid me as far as he could.

From that day to this he has been a true brother to me, and a great help with his counsel to the school. When, through want of wisdom, the school had been brought into very great peril, he so used his influence that no harm was done. The two colored brethren in the Board of Trustees knew him as they could not have known me, and they had full confidence in his friendliness and integrity.

Dr. T. E. Skinner, pastor of the First Baptist Church, from the first of my acquaintance with him showed himself very friendly. I hold him in sweet remembrance. These and a very few others were the morning stars. Now the day has fully come, I find all the friendliness that I can ask for, and very much beyond I ever expected to see.

REMINISCENCES.

CHAS. H. COREY, D.D., PRESIDENT OF THE
RICHMOND THEOLOGICAL SEMINARY, RICH-
MOND, VA.

I believe it was twenty-three years ago on the 18th of February that I saw smoke ascending in the direction of Charleston, S. C. I was then with the troops on Morris Island. When I looked out of my tent and saw this, I asked some of the boys what was up. They said that

Charleston had been evacuated and that they were going over, and they asked me to go along. I jumped in the boat and went over with the boys, and we landed in the lower part of the city in what is known as Gilmore's town. Houses and stores were open, papers and accounts of merchants were strewn all along the streets. Churches and steeples were battered and shaky, and dwellings were riddled with shot and shell. That night some of the soldiers and myself held a prayer-meeting in the Citadel. We shouted, "Glory to God," like old-fashioned Methodists at a camp meeting. On Sunday morning I went to a "sunrise" prayer-meeting. This was my first introduction to the colored brothers and sisters. At the close of the service they came flocking to me from all parts of the house. Among them was a great tall black man who stood on one of the benches excited and tremulous with emotion. The tears were running down his face, and as he reached out his hand to me said, "Come at last, come at last, come at last!" And then there was a woman came, and, Dr. Morehouse, you do not know how modest I am or you would have felt for me on that occasion. She was a great, big, fat sister. She got her arms around me and I was in a very close place. On they came until at last a considerate old brother told them they had better let me go home and get some rest, and I went just as soon as I could. I went back to preach in the same church in the afternoon, and preached the first sermon in that city after it fell. My text was, "And the joy of Jerusalem was heard afar off." It was an occasion never to be forgotten.

At that time I had charge of the work of the United States Christian Commission in the Department of the South. Citizens and soldiers came to my office to get supplies of religious reading matter. Among the former was an old Presbyterian brother who always came to read our religious papers. One day he remarked, "this is the hottest summer we have ever known in Charleston." I asked him how he accounted for it. He replied, "I suppose it is because there are so many emissaries from Hell here." Assuming an indignant manner, I asked him what he meant. He was a gentlemen, and although he commenced to stammer a reply, he saw his dilemma, and left his sentence unfinished. And that was the last time he came to the office. Another day a captain, one of Sherman's volunteers, came into the office. I noticed that he had taken his straps

off and had them in his pocket, and asked him the reason. He said he never would wear shoulder straps again because he had just met a negro who out-ranked him. He referred to Major Delany. Perhaps some of you know him. Do you wonder that the white people were prejudiced when a Union soldier talked that way?

I was appointed in the fall to go back there among the colored people as a missionary. There had been some preliminary arrangements going on in a New Hampshire town. There was a little girl up there who was wearing short dresses when I became pastor of the church in that place. She waited until we put down the rebellion and then linked in and came down with me to Charleston. We began our work, and organized fourteen churches and ordained some fourteen or fifteen ministers, in connection with Brother Hamilton. There sits one of my boys now. I ordained him and organized his church. There is another Brother here who said to me to-day: "Don't you remember when you made a Deacon of me? I was pastor of that church for sixteen years after you left." I remembered him and how we organized out in the woods. That church has grown until it has, so I am informed, a membership of about 700.

Sometimes we had to go all manner of ways to organize churches, and sometimes it was dangerous. The railroads were *Shermanized*, and we had to travel as best we could. I was informed that they wanted us to organize a church at Chester, and so we went. When this had been done, and a pastor had been placed in charge, an application came from a number of brethren fifteen or twenty miles away. We were told it was dangerous to travel, as it was a bad place. We started at 9 o'clock on Saturday night, as we dared not travel in the daytime, and went along, some on horseback and some in wagons, until daylight. On a winter Sunday morning by an open fire in the woods, we organized the Pilgrim Baptist Church, and ordained Sancho Saunders as its pastor. Some of those of other denominations who were engaged in missionary work were shot down but the Lord took care of us and we are here twenty-three years afterward. We organized one church there and the pastor had two or three children. There is a son of that man that was not born then in our Seminary now. He is preparing for the ministry. We also have a Professor in our Seminary, the son of Dr.

Hovey, who, when I first went to Newton, was not born. He has grown up to manhood, taken his theological course, and is now down at Richmond as Professor of Hebrew.

I called together the Churches and organized the First Association—the *Gethsemane*. There are now twenty-four Associations, and about 120,000 members in that State

After one year in Augusta, Ga., about which Brother White will have something to say, I went to Richmond, Va. I did not know a man, woman or child in the city.

One bright September morning we began our school at Lumpkin's Jail. We lived in a place a little better than the old jail itself. Mr. Lumpkin was a man who had a mulatto woman for a wife, but his children were so light that he sent them North, and they were educated at a school in Ipswich, Massachusetts, as white young ladies. He kept his daughters most of the time in Philadelphia lest by some reverse of fortune they might be sold into slavery.

There was a boarding house, a bar-room, a slave-pen or jail, and a whipping-post in connection with the Lumpkin's establishment. In that old iron-barred jail, upon the floors of which have been shed the tears of broken-hearted men and women, we commenced our work. Drs. Colver and Ryland had been there but one year. We found no books, no course of study, not a line, not a name. We remained there three years. Those years of toil and struggle were the happiest of my life.

Through the exertions of Dr. Simmons, the old United States Hotel (our present home) was secured for us. It was badly out of repair, and some of the rooms were the roosting places of pigeons. When the property became ours, Dr. Simmons and I went into a garret, and kneeling down consecrated that building to God. The teachers and pupils went to work, shoveled out the dirt, raised money, and renovated the building. This has been our home for seventeen years, during which time about 450 ministers have received instruction at our hands.

We have one man as Professor who, when a pupil at Lumpkin's jail, could not write his name. I refer to Professor Vassar, who it is said made one of the best speeches that were made at the meetings in Washington in last May. I see also here to-night Secretary Jones, another of our Professors. I see here, too, Brother Holmes, one of our boys who has baptized 6,000 persons since he was at school at Rich-

mond. There is Dr. Scuggs, one of our graduates, who will read you a paper to-morrow that will wake you up. I have had a good time in Richmond.

As far as the people are concerned, they have never given me any trouble. Shortly after I went there Dr. Dickinson invited me to preach for him. When I went to the church he invited me to a seat in the pulpit, and asked me to pray. The people did not know me. Over in the amen corner were some white-headed deacons, and one of them asked who I was. "It is that negro teacher." "Look out, he will hear you." "I don't care if he does." I bowed my head down upon my hands and said: "Oh, Lord, help me. How can I preach to these people when they talk that way." When night came the house was packed and I preached the best I could. The doctor came down the next morning and said: "See here, Brother Corey, you must not mind anything that old fellow said. He is one of those old brothers whom we have wished long ago that the Lord would take home to Heaven. He has given us more trouble than any man in the church." I did not think anything more about it. The Lord granted Brother Dickinson's prayers and shortly afterwards took the old man home. Drs. Jeter, Curry and Dickinson and other noble men stood by our work and championed our cause. Some of the laymen of Richmond have from the first been our staunch friends, and when they espoused our cause no man dare go back of them and say aught against our work. We have received aid from them in the way of contributions, and have been nobly supported by the colored brethren also. The father of Rev. Walter H. Brooks, was one of our trustees as long as he lived. We have the sympathy and co-operation of the race and God is still blessing our work.

A man said he would give \$25,000 towards an endowment to the Seminary if another man would give \$25,000, so I went to see Brother J. B. Hoyt, and asked him if he did not remember when he was at Charleston, and how deeply he became interested in the colored people there, and how he had advised me to go there and go to work. Well, I told him that he had gotten me into this work, and now he had to give me \$25,000 for an endowment. I got it, and the other \$25,000 too.

I wish to mention one thing to show the changes in public sentiment in Richmond. In the month of April I received through General Edgar Allen an invitation to deliver a Memorial

discourse before the Phil. Kearney Post, G. A. R., and their friends. As you know, it is always best for a man to ask the advice of that little woman who walks by his side through the journey of life; I did so, and she said I had better accept the invitation. This I did and on Sunday morning the papers announced that so-and-so would deliver a discourse before Phil. Kearney Post and Lee Camp of Confederate Veterans. That was the tightest place I was ever in—a negro teacher preaching to a Grand Army Post and Confederate Veterans. Among the men who came and took me by the hand were the rank and file of the Confederate army; the men who sought to perpetuate the slavery of the negro listened patiently and kindly to a man who for twenty years had lived in their midst trying to elevate the colored race.

I have seen changes, too, among the colored people since I came South twenty-three years ago. Then there were few if any colored teachers; now there are nearly 20,000 in all the South. When I came to Virginia, there were no colored teachers in the public schools of the State, now there are nearly 2,000.

Changes surely have taken place. When I see these men and women here talking, speaking, working and acting as they have done, I cannot but feel that this is the Lord's work, and it is marvelous in our eyes.

REMINISCENCES.

REV. J. H. HOLMES, RICHMOND, VA.

I was born in Virginia in 1826, so you see I am no boy. I went to Richmond in 1835, when about nine years old, and remained there until 1848, when I was sold and sent South. I know all about Lumpkin's Jail, to which Dr. Corey referred just now. It was there that this Institute was first organized by Dr. Colver. In 1866, I was chosen as assistant pastor of the First African Church. The regular pastor left at the close of the war. Dr. Colver came to Richmond and said he wanted to do something for the colored ministers. He asked where he could get a place to open a school. We walked down to Lumpkin's Jail, where forty-eight years ago I stood on a hill and saw a sister of mine in there "jumping a rope." She was taken

from her mother in 1840 and put in that jail. She was there sold and I have never seen her since.

Well, Dr. Colver and I went down there to see Mrs. Lumpkin (so-called). We secured the place at a rental of \$1,000 per year for three years. One day Dr. Colver said to me:

"Brother Holmes, I think you have got a good wife, because you are a nice-looking man and have got a nice clean shirt, and I want you to take care of me and of this place."

Now, a word to you ladies. If you want your husbands to get good positions, keep them nice and clean. I was keeping house, but broke up to go down there and take charge of him and his school. We preached the first sermon in the jail on Sunday, where I had seen women taken down and whipped on one side, then kicked over and whipped on the other side. I went there as a student under Dr. Colver. I tried all I could to learn. I remained with him from 1867 up to about 1868, the time Dr. Corey came there.

In 1867 I was ordained pastor of the First African Church of Richmond, and the first month I was ordained we had a revival and I baptized 202 persons. In 1868 I commenced with Dr. Corey as a student and worked hard, looking after my people and preaching funerals. I would stand side by side with men in the school during the week, and on Sunday go and preach to them. I have had young men tell me that I ought to be ashamed of myself, but I told them I was not ashamed, that I was going to try to learn something as long as I lived. I remained in school four or five years.

I stood side by side with Professors Jones and Vassar. They would spell me down and I would spell them down. They of course were not Professors then. I would walk a mile and a half and hurry in order to get to school in time not to get a black mark. I would say my lessons, and then would have to go and preach a funeral. I am a great man for preaching funerals. Since I have been here at these meetings I received a telegram nine hundred miles from here, asking me to come and preach a man's funeral. At night I have been so tired when I would go home that I would get in bed with my books and study my lessons. Sometimes I would go to sleep studying.

I did not want Professor Jones and Professor Vassar to get ahead of me, but after a while they did slip off and go North to college, and got by me. I told them they might run with all

their might, but that I was going to try and keep in sight. I told them to go on and get their education, but I was going to stay at home, take care of myself, and learn some common sense and how to save souls for Christ.

Newspapers tell us that they have never seen such a fine company of colored men as this National Convention is. Keep on, rise still higher, and they will say better things than that about you. We mean to show this community that we are men and women, and know how to conduct ourselves as such. The negroes are certainly rising. This reminds me of a Christmas toy they have in Virginia. Every time you raise the top of the box the devil will jump up. So it is with the negroes. Every time you take the top off of the box now the negro rises up.

I was in Nashville twenty-one years ago when Nelson Merry was here. He was a good man, but he is gone. His marks are left behind. He labored among the colored people in season and out of season. He is dead and gone to Heaven. Young men, let me beseech you to go on holding up the banner of Christ Jesus. Have good manners, good behavior, and try to learn all you can. God will stand by you, and in the end you will receive the plaudit, "Well done, thou good and faithful servant."

REMINISCENCES.

REV. I. P. BROCKENTON, DARLINGTON, S. C.

How dark and long was the night of slavery! Tongue cannot tell how those who were slaves suffered. There are those in the church tonight who, if told how their fathers and mothers suffered and bled under the accursed yoke of slavery, would not believe it. It is almost incredible. But that dark era passed away. There is one thing I have never believed. I have heard white men say that God brought us here to America that we might be Christianized and then Christianize us out. I do not believe that. It was merely an excuse of the slaveholders and slave-traders. Do you believe that God intended us to suffer for 250 years the suffering that we went through with in order to teach us about Jesus? If that be so we had better send for the three millions in Africa and

let them go through the same ordeal. The people are now all free. That makes me think of a circumstance that once happened. When the Union soldiers went through the country and entered a certain city they would proclaim aloud that the slaves were free. One old woman in a yard heard it, and ran out to the gate and shouted, "Free, free, free as a bird, free, free, free as a buzzard." It was true as she said. We were perfectly as free as the birds that fly but we did not understand the duties, the obligations that rested upon us as freemen. To illustrate this point: In the town where I lived was a man, one of those splendid kind of men. There were a great many colored people in the South that the white people liked. Well, this splendid man had a slave named Tom and after Tom was set free he said to him. "Tom, you are free now, what are you going to do? I have always known you and you were a benefit to me in my business." Tom said, "I don't know what I will do." "Well I will tell you what I want you to do. I have the utmost confidence in you and want you to take charge of my splendid plantation here, the mules, horses, cattle and everything on the place. You can make all you can out of it. I will furnish all the seed, the fertilizers and everything and give you one-half." Tom refused to accept the proposition but after studying the matter over for awhile he said: "If I work I want a sixth." That is the trouble with our people in the South, they have been getting a sixth all the time when they ought to have been getting one-half. This shows the condition of our people when they were emancipated. What a grand thing it was when the HOME MISSION SOCIETY sent out missionaries to the colored people of the South, and I remember Dr. Corey as being one of the first. I remember one cold Saturday night when I had been praying over the condition of my people, and was very anxious about it but could not see the right way, a little man rapped at my door and that man was Dr. Corey. He came like an angel in the time of need. I think naturally he is a good man but at that time he was obliged to be on account of the rebels that were around him. He spoke so kindly and entered right into my sympathy. He soon had it all planned. I went to the church and asked for letters and staid there from three to three hours and a half contending for those letters to organize a church. I got them and we organized that night with thirteen members, with your humble servant as pastor.

To-night that church numbers 1,300 and I am still pastor.

We organized that church February 11, 1866. Dr. Corey and I walked about some, and one fine lawyer in the town said to me one day, "Brockenton, what anti-Christ is that you have got following you about?" I said, "That is our missionary appointed by the American Baptist Home Mission Society." He said, "I thought it was some Jew." You see what troubles we had to go through with. Soon after that I began to baptize, and as others were ordained they would baptize the new converts and those that had been waiting for years to be baptized. There was a woman who was a convert to the Christian religion and on a given Sunday she was led down to the river to be immersed, and her pastor crossed her hands and laid her beneath the waves and as he was bringing her out of the water she sprang up and shouted, "Glory to God I am free, free, free from sin, free from slavery, thank God and General Grant." Here was a woman that had double freedom, and she was right because Christ says: "If I make you free, ye shall be free indeed."

About this time I left home and entered Baker's Institute, at Charleston, S. C., and after spending some study at home, went to Richmond, and Dr. Corey has informed you how faithfully we endeavored to accomplish our work. I remember a little incident that perhaps slipped the Doctor's memory. Dr. Simmons wrote him that he must raise \$1,000 to assist the school. The Doctor wrote him back that he could not do it. Dr. Simmons wrote him again "to take the stations and raise that \$1,000. You say you cannot do it. A man is known by his ability to collect, and if you cannot collect \$1,000 you must be no account." Dr. Corey did not like that, and called me over to talk about the matter. I told him I thought he could do it, and if he tried to raise the money he would see that Dr. Simmons was right. The next morning he said he would try it. The city was laid off and we took different wards and went around over the city of Richmond, and raised the \$1,000 sure enough to help on that school. I often tell my deacons when they complain that they cannot raise money, "well, you must be no account. If you have the right snap about you, you can do it. I remained in Richmond a number of years, and have been a faithful worker ever since. I have built three churches in Darlington. The last one I built

cost \$18,000, and that is the house we worship in now. I hold various positions, too numerous to mention. I am school trustee; am President of the Baptist State Convention, but I presume the people elect me to these positions simply because I endeavor to work in whatever position they place me, and at last our honored friend and brother here appointed me as one of the committee for the Benedict school, and let me tell you that is a school of much interest. Its teachers are men and women who are doing a noble work there. A great many young men are turned out from that school that will be an honor to the denomination. I trust that this good work will go on. There was a man once elected to Congress. He went to an old Congressman and said: "My friend, I have been elected to Congress and have come to you to get some points. I want to learn what a man needs when he goes to Congress." The old Congressman said: "The first thing a man needs when he goes to Washington as a Congressman is backbone; the second thing he needs is backbone, and the third thing he needs is backbone." What we need in the South is education. Firstly, educate; secondly, educate; thirdly, educate the people. We have not accomplished enough yet.

REMINISCENCES.

MISS JOANNA P. MOORE, BATON ROUGE, LA.

Come with me to a jubilee watch-meeting on the eve of January 1, 1863, in Rockford, Ill. All was joy and gladness, because four millions of bond-men were free. But to my ears there came with the shout of victory an undertone of sadness, a piteous cry for help.

The next day, as I tried to study my lessons, there passed before my imagination a panorama of bond-men tied down with the cords of ignorance, superstition and oppression. The crowd shouted, "You are free! you are free!" and the poor slave tried to straighten up and run the race with the rest of the world, *but he could not*. It was pitiful to see his eager efforts and constant failures. The careless throng did not seem to know what he needed nor how to help him.

Day and night I watched this picture, till--well, it must have been God that said to me :

"Those poor people need a kind and loving friend; some one who will sit down beside each one and patiently help untie the cords of ignorance and superstition; some one who will show them how to bring into action their long-unused intellect. This is *your* mission. You must hasten to the rescue."

But I did not want to go. My heart rebelled against what seemed a hard but "heavenly calling." In a few months I would graduate. The road that led up to this much-desired day had been a long and tedious one, filled with disappointments that only the most determined effort had been able to conquer. I had plans laid for my future life, plans laid long ago, that I could not give up for the sake of those half-freed slaves.

Days passed as days will pass, be the heart heavy or light, till one night I listened to the sad story, told by an eye-witness, of eleven hundred perishing women and children on Island No. 10 in the Mississippi River. They needed everything. The soldiers that were there could not attend to their wants. Woman's hand and heart must supply their needs. Would we let them die for want of care?

I will go! And that night I put all there was of me into the answer to that call. I told my determination to the church of which I was a member in Belvidere, Ill. The Baptist Home Mission Secretary happened there that Sabbath and urged me to go, saying he would give me a commission. The Government gave rations and transportation, and the little children of the Sunday-school in Belvidere promised to pay me fifty dollars a year. Four dollars per month I was sure would clothe me. I waited for no other outfit.

Some time in November, 1863, I landed on the desolate shore of Island No. 10. Another woman from Ohio had just arrived on the same mission. Rev. Benjamin Thomas, a Baptist minister, was captain of the regiment that guarded the island. His wife was with him. They kindly gave us part of their home. I cannot make you understand how it all seemed to me. I had scarcely ever seen a colored person, and had never spoken to but one till then.

The evening I arrived two women were called up before Captain Thomas to be punished for fighting, and the fight was not yet over. Both were still in a most fearful rage, calling each other terrible names. Captain Thomas called me out, and in a laughing manner said: "Miss

Moore, I will turn this case over to you. Since you came here to make people good, try your hand on these women."

I do not know what I said, only I know they laughed at my earnestness, and I cried myself to sleep that night, as I did many another night that winter. Such a mass of suffering, sin and ignorance as was gathered on that island surely no one ever saw before. My heart aches and the tears will still come as I think of it. Surely there I learned the curse of slavery in more ways than one. Their lack of modesty was shocking. But I understood it all when they told me how women were often beaten when entirely naked, and other actions too barbarous to be mentioned here.

Over and over again I said: "These people are in the wilderness," and asked: "Where is the Moses to lead them out?" The only answer I have ever had to my question has been: The Baptist Home Mission Society represented here to-day, and other societies of a kindred nature, who have sprang to the rescue with patient hands and loving hearts.

This has been the Moses that has stood bravely by these poor, oppressed people all these twenty-five years; and, my dear colored friends, we are here yet, close beside you. Never will we forsake you till your long, tedious journey from bondage to freedom is ended. *True freedom*, socially, politically, intellectually, morally, spiritually, all that any human soul ever longed and prayed for, *shall be yours*. "Learn to labor and to wait," "Trust in God and do the right," and soon you will reach the Promised Land.

But I must return to my poor women on Island No. 10. I had a talk next day with the women Captain Thomas handed over to me, but I fear I did them but little good. I have learned since that you never can help any one till you love them a little after the way that Jesus loved you. I only pitied those women then. God showed me that I must keep in close communion with Him, and take His spirit with me in all my work, if I ever expected to be a comfort to any human soul; and there on that island, among those wretched people, I learned to "walk with God" as I never did before.

Soon the poor women learned to come to me with their troubles and cares. Miss Baldwin, who shared my labors, was an earnest Christian. We wrote hundreds of letters to our friends in the North for clothing, for the people

were almost naked. Often have we found children on the wharf with nothing on them but a part of a soldier's old coat. The women and children were free, but did not know where to go or what to do. They were taken by the soldiers on the boat, and as this was a "contraband" camp, they were landed here.

What we were doing on Island No. 10 hundreds of other women were doing in other parts of the South; and this is why we have gained the "blessing of those who were ready to perish." "I was a hungered, and ye fed me; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me." What a blessed mission we have had—a mission that has lasted twenty-five years, and yet the work is not ended. Only now we stand, with tired hands and weary feet, but *happy hearts*, holding the fort and waiting patiently for the young hands and strong hearts who are coming to take up our work and let us rest.

The winter of 1863-64 was very cold. We suffered greatly. Our store-room had no fire. Here we spent every alternate day. Our plan was to visit in the cabins and tents one day and find what each one needed, and give them a written order, which we filled the next day from the store-room that our friends from the North kept filled in answer to our letters. Often those who needed help least would tell us the most pitiful story, so we found it necessary to visit in their homes, if homes they could be called. They had to use so many things in common, it was no wonder they quarreled. Three families, with six or ten children each, cooked their food in the same pot on the same fire. Each had to wait for the other. No wonder that a mother with crying, hungry children would quarrel when thus situated.

We had a large Sabbath-school, besides other meetings with the women and children in their homes. It was indeed a great joy to read the Bible to those who *had never heard it before*. After spending five months on this island the whole colony was removed in April to Helena, Arkansas. I can never forget that helpless mass of humanity that I helped to stow away on those boats.

Every day seemed a year, so much was happening. Part of the colony staid in Helena, and part was scattered on the plantations that were near Helena within the guarded part. The Quakers or Friends from Indiana had just come to establish an Orphan Asylum. They took some of our children. They also went to a

home farm, as it was called, a kind of "contraband" camp like Island No. 10, three miles from Helena, and there they gathered up seventeen children under ten years of age who had no one to care for them; some not a year old were lying on beds of dirty straw, and would have died in a few days had help not come. The colored people will never know how much they owe to the Quakers both before and after slavery was abolished. They were so unselfish, so patient and generous. The best they had they shared with the poorest.

On this Home farm, about three miles from Helena, was a great company of women and children and helpless old men. It was much like Island No. 10. A company of soldiers in a fort near by guarded it. There were no white people there, and no one was teaching or helping those people to a better life. I offered to go and live there. The other teachers called me presumptuous and crazy, but *I went*. We fixed up a room in a cabin with a colored woman. I got the soldiers to make me an arbor and some rude seats made by driving posts in the ground and fastened on them a split sapling; nailed my blackboard to a tree and divided the colony into four divisions. The very little children, older children, adults who could read a very little or rather those who wanted to learn, and the old people who could only listen as I read to them. Each division spent about one hour and a half in school. About twilight every evening a great crowd gathered around my cabin for family prayers. I read the Bible and explained it, and gave them a memory verse. Then they sang their weird old plantation hymns and prayed their old time prayers till it was dark. Then each retired with a sweet glad song in all hearts, for so it seemed, judging by the joy in my own heart. O, how I did enjoy each day there! Once a week I came to Helena in the ambulance that brought the sick ones to the hospital, but I did not get sick. One of the nights I was in Helena a raid of rebel soldiers came to the colony and so disarranged things that I could not go back. The same God that has sheltered me all these years brought me home the very day the danger came to that outpost. Praise the Lord!

After this I became acquainted with the colored soldiers that were guarding Helena. I found that only two or three of them could read and only one that I found was a Christian. I opened a school in four or five companies which I taught at different hours of the day. I never

had more than ten at once, and yet, I had more than one hundred on my list. Each day I taught all one verse of Scripture till they knew it perfectly; giving them plain, easily understood texts, such as "All have sinned and come short of the glory of God;" "The wicked shall be turned into hell and all the nations that forget God;" "God so loved the world," etc.; "Believe on the Lord Jesus Christ and thou shalt be saved." Other than this I said very little to them on the subject of religion except a short prayer at the opening and closing of the school. I had not been teaching more than a month or six weeks, till I noticed a seriousness in the manner of some, which showed they were under conviction of sin. *The Bible did this*. Those texts of Scripture sank down deep into their hearts, and all night long as they stood on guard. God's word has done its blessed work. There I learned the value of the Bible, and from that day to this I have been trying to get God's words into the homes, the hands and the hearts of every human soul I meet. God speed the day when the Scriptures will be and God's message made the subject of social conversations and Bible readings, and Bible study be the great work of our Associations and Conventions. As it now is we scarcely ever see the Bible in the hands of the delegate in all our assemblies North or South. Surely this is wrong. Leaders of God's people, *on you rests the blame*.

But we will return to my school in Helena. One day I said to the boys in each division: "All of you who are sorry for your sins and want to be forgiven, come to the children's school room at 7 o'clock." It was next to my home. There the other teachers taught the children each day. When I entered that school-room, there sat three of my boys in tears and only three were there. "My sins, my sins. How can I be forgiven?" was all they could say; and I, what could I do? No preacher there; no chaplain in that regiment; nothing could I do, but tell them about Jesus and his love and then we all got down on our knees and prayed as I never prayed before. Then the boys prayed. When we rose from our knees two were converted. I wish you could have seen them as they quietly walked the floor praising God. Their faces all aglow with the joy of pardoned sin. The next night five new ones came and one poor boy rushed in (his name was George W. Gaines), saying: "O pray for me; I am on guard to-night, but I am

such a sinner I had to come and ask your prayers." I think three were converted that night.

For one week we had the meeting every night, after that we met only once a week and on the Sabbath. The good work went on till sixty-three of those soldiers were converted. I taught them that it was their duty to be baptized, but there was no minister there. Four or five months after this, an African Methodist minister came to Helena, and one night I took twenty-five of my boys to his home and they related their experience and this preacher said he believed in immersion and the next Sabbath I went to the river and saw them baptized. But they did not consider themselves members of any church then. After their conversion I drew up the following covenant which they faithfully kept till they were mustered out of their country's service :

HELENA, ARK., April 12, 1865.

Covenant of the Christian Soldiers in Joanna P. Moore's school, 56th Regiment of U. S. Infantry :

We the undersigned, feeling the need of united effort on our part to resist the many temptations that surround us and the sins that so easily beset us in our present trying position ; therefore be it

Resolved 1st, That we enter into a solemn agreement to meet together every Wednesday night for prayer to Almighty God, for help to serve Him who gave Himself a ransom that we through faith in Him might have eternal life.

2d, The object of this meeting shall be to inquire after the spiritual progress of each other, to comfort, to cheer and encourage each other in every good word and work.

3d, That we, each at all times, exercise towards one another that brotherly watch-care and love which the children of God always cherish for each other.

4th, If a brother be overtaken in a fault we which are spiritual restore such a one in the spirit of meekness considering ourselves lest we also be tempted.—Gal. 6 : 1 ; Matt. 18 : 15, 16.

5th, That henceforth with God's help we will be humble and devoted followers of our Lord and Saviour Jesus Christ and strive to do all we do or say with an eye single to His glory.

Those who were converted were nearly all between the ages of eighteen and twenty-four

years. It was perfectly marvellous, the progress they made in their studies. I had been a teacher for most of the time among white people for the past fifteen years, but in all that time I never had pupils that learned as fast as some of those boys. They not only memorized but *reasoned* ; got hold of ideas and expressed them in writing. I taught them only about seven months and all that time they attended to their usual soldier duties. It was all learned in the spare minutes that the other soldiers in the regiment idled away. I was called home in August by the sickness of my mother, but a few weeks before I left I got a blank book and in that most of the boys wrote their names and many of them some kind words of gratitude which were well written and beautifully expressed. I still keep the book as a memento of the intellectual ability of the African. Only two or three of these boys knew even their alphabet till they came to me. I believe that their conversion to Christ did much to awaken and strengthen their intellect. It always has that effect. It is well that I had this glorious experience with these colored soldiers in the first part of my work among this despised race. From that day to this, nothing has occurred that could dampen my enthusiasm for the colored people both as regards their moral and mental elevation.

After this I went to Lauderdale, Miss., to help the Friends in an orphan asylum. After I had been there about six weeks the superintendent's daughter sickened and died and both parents left, to carry the remains of that loved daughter to her grave in Richmond, Ind. I was left in charge of the asylum. Soon after that terrible disease the cholera, made its appearance. Eleven of our children died within one week and then the plague stayed. But that one week brought me face to face with death as I never had been before. There was no other white woman there. I had the care of the children, gave them their food, conducted their morning and evening prayers, and watched by the sick bed of the dying. Often those who were well and happy when they retired, ere the daylight came were in the cold grave, for they were buried the same hour they died. I was often up with them during the night, and held their cold little hands in mine, while they passed over the river. Two of them I remember especially ; they died a gloriously triumphant death, saying with their last breath : " Sister Moore, I am going to Jesus, I will meet you there." Most of them expressed a hope in

Christ. Since then I have never needed to ask: "Will any one over there at that beautiful gate be waiting and watching for me?" How wonderfully God has blessed me, praise His name!

I wish I had time to tell you of our orphan asylum in Little Rock; our industrial schools for the women, and all our meetings with those old time colored people who so gratefully enjoyed their freedom, and listened with so much reverence to God's word. They nearly all received me because, as they said, "God showed them in the spirit that I had been sent by him to help them." This is what they said and I am superstitious enough to believe it, if that be superstition. During the last fifteen years I have been among the people in their homes, in their churches, at their associations, and other public gatherings, at their funerals and their weddings. I have sat down by their firesides, ate at their tables, and slept in the homes of the richest and the poorest, and everywhere and on all occasions I have been treated with the utmost respect by the colored people. I am proud and thankful that I am able to bear this testimony here to-day. After all these years of labor, I am encouraged and hopeful. So much has been accomplished; I do not forget that it has been a life of trial and persecution. The white people usually treat me with contempt and discourage my work, saying: "You may as well go home, you will never do these niggers any good." But, thank God, I have lived down much of the opposition, and where I am well known the best of the white people treat me with respect and admit the value of the work done.

Some of the colored people are ungrateful and do not know their best friends. This is to be expected. They have been wronged and persecuted so much that they have lost faith in the world and are too suspicious. Surely every worker in this mission field needs the wisdom that comes from above, the long suffering love of God and the meekness and humility of Jesus.

If the Saviour was here on earth he would surely be found among these colored people, and I have the daily assurance that he walks with me as I enter their lonely cabins, and give to their neglected little ones a mother's love and kindly counsel. But "the harvest is great and the laborers few. Pray ye the Lord of the harvest that he send forth laborers into his harvest."

REMINISCENCES.

R. B. VANDAVELL, D.D., NASHVILLE, TENN.

Mr. Chairman and Brethren:—It affords me no little pleasure to meet you. One specific reason that I am glad to be with you is because I think this is the first time I have ever had the pleasure of standing before such an honorable body as this—a body that has come from different portions of our broad land. It is encouraging to me indeed. The first thing I wish to speak of this morning is the condition and state of things here before the war. I was in this city when the war broke out. I came to this city between thirty-seven and thirty-nine years ago. I was a slave as hundreds and thousands were that lived here. Nashville had a good name, and as far as privileges were concerned they were better in Nashville than at other parts of the country. Slavery wherever it existed had a very galling yoke. It is oppressive and disagreeable. No man loves slavery, cannot love it. Those who have undergone its curse and get out in freemen's land can rejoice and speak in another tone of voice than they could when they had the yokes on their necks. I am like the old lady. When the war broke out and the soldiers would pass along it did her so much good to see the blue-coated men that she quit milking and went in the house and got a poker and stood in line with the poker in proper military position. When asked why she was standing there that way, she said, "I am going to show you which side I am on." I will show you this morning which side I am on. I cannot express in words the dark cloud, the galling feeling that pressed upon this people who had a lofty mind and who desired to be free. There is an instinct in the nature of a man to be free whether he was born in a land of bondage or not. I never wanted to die a slave. I used to haul Confederate caps that had been manufactured to the depots and boats, but it was to make money you know. Times got so warm that you could not live to yourself and had to take some back places. It seemed to me that just before the war the time for the colored man to live in peace had passed by. After awhile they told us the Yankees were coming, and we thought a Yankee was the next thing to Old Harry himself. None of us wanted to see the Yankees. I had heard of Yankee tricks all my life. I began to believe that a Yankee could

turn a raven into a dove or a lion into a lamb. This was talked about among ourselves. When the Yankee did come with his gray coat on that was worse than all. We expected to shun them and have nothing at all to do with them. When gunboats came everybody was filled with anxiety to see what would be the result. After awhile our city was filled with Yankees. The rebels carried away some of my people, and carried away my horses and wagon that I valued at \$250. They said the Yankees did it but it was the Texas Rangers. That made an unfavorable impression on my mind because it was all I had to work with. I was buying my time but God brought me out of slavery. That did not save me the money I had already paid out. The Lord enabled me to take another little start, and I got together two other horses with the aid of my white and colored brethren. Rev. Watkins together with some of the other colored brethren that were free had schools here. People that were slaves went to these schools at night and some in the day. Nelson Merry and some of the rest of us wanted a school but we did not know how to start it. We were poor but wanted our children educated. In that emergency it looked like God put it into the hearts of the Home Mission Society to come to our assistance and lead us out of gross darkness into light. They came here with their lives in their hands and were willing to assume the position of teacher. I love the Home Mission Society. It may be like any other society and have some bad men in it, but its work is good and noble. Professor Rush came here and there was a little school started in West Nashville. After the school got under headway it was well attended. After that Dr. Phillips made his appearance here, and gave his whole time to the noble cause. We went with him over the city, and he ate at our tables, as poor as we were. He identified himself with us to lift us up; to bring light to us and open up a way by which we might be educated. God bless him and prolong his life. We love him because he is good and because he is a religious man. It is a consolation to a man to know who is his true friend. It is the man that will stick to you. He is the man that will do good. A man came to me the other day and said: "I don't see why your people are so ignorant?" I asked why. He said: "Why don't they go to their friends?" I asked him who their friends were, and he replied: "We are." I said to him, some are for the Democrats, some for the Republicans and some for the Pro-

hibitionists, but I am for the man that is able to lead us, a man of principle, a man that will do good for the country, and when we find such a man I am for electing him. Dr. Phillips is a true and tried friend of ours. I am not speaking against my people, because I love them, but shortly after the war a man coming here and identifying himself with the work of educating negroes, put himself in a very peculiar position and was to some extent proscribed; but Dr. Phillips came here, notwithstanding this state of affairs, and proved himself an honest worker in a good cause. We have eaten together and preached together in the same pulpit. Dr. Simmons, another good man, a man with a large heart in him, came here and called up the brethren and told them that he wanted to fix them in a better position. I did not know how he was going to do it, but we met in a house in High Street. I never was in such a big house as that before. He said he wanted to confer with us about securing another locality for our school. I did not like that much. We had a pretty good school where we were, and to have a better place than that for negroes was expecting too much. I was in the position of the old man that wanted to hear John Wesley preach. The old man walked twenty miles to hear him. Rowland Hill was preaching that day, but some one had told the old man that John Wesley was to preach. The old man listened to Hill and was sure it was Wesley. When Hill got half through, the old man commenced to halloo and roll in the sand and kick, he was so well pleased with what he had heard. Finally some one went to him and told him that was not John Wesley preaching but Rowland Hill. The old man ceased his noise and looking up, said: "Well, I have had all my trouble for nothing." I thought Dr. Simmons was fixing to have no school at all, and that I had had all my trouble for nothing. But he met with us and talked with us, got in wagons and rode around, and the next thing he did to embarrass me was that he went out here to Major Gordon's place, where Roger Williams University is now located. I said to myself, I know now that I am disappointed; it is all over, but the first thing I knew Dr. Simmons had secured the place and Major Gordon was moving out. The Home Mission Society had bought those thirty acres of beautiful land for the purpose of locating a colored school there, and there it is to-day! I am almost ready to shout, for it is a grand thing. My son was graduated at this University and is

now a physician in Waco, Texas. Both of my daughters went to school there, and in fact all my children were educated there. I am a poor man but I have always done what I could for that school, and am willing to do it to-day. I am indeed a friend to that school. I have enjoyed the teaching of Dr. Phillips that has enabled me to preach better, write better, and pray better. There are good lady teachers there. Some of them have lost their health staying in that building helping to raise up our race. Many have graduated there and have gone out all over the country and are doing good. They are taught in that school to preach, they are taught the laws of nature, to help elevate them. God bless the school, sustain it and make its number ten times greater than it has ever been.

REMINISCENCES.

REV. A. M. NEWMAN, OPELOUSAS,
LOUISIANA.

I wish to say something respecting Sister Moore's work in Louisiana. Fifteen years ago when I went to Louisiana very shortly after entering the work there, I found Sister Moore. Up to that time we had known nothing about woman's work among us. You could not go into an association and find a representation of women, but as soon as Sister Moore got there she began to work among the women and children. There were those of us who were constantly wondering how Sister Moore was going to accomplish anything among us, but she kept on working, forming Bible Bands, and Sewing Bands among the children, got the women together and talked to them about the love of God, got husbands and wives together. She kept on until finally we found her and her working bands in our associations. Go to one of these association meetings and ask if anybody is there representing woman's work. Sister Moore may not be there but they will tell you that she has got an army of women there. We have to make preparations for the entertainment of Sister Moore's delegation now at every meeting. Besides this work among our people she is establishing grand school work. She now has one at Baton Rouge, and those who attend are taught how to do good Christian work. I do not suppose there is any danger of overrating

the importance of the work that is being carried on by this grand good Christian sister in our midst. A brother came to me and said: "Brother Newman, did you ever see anybody that could pray like Sister Moore? I believe that woman prays when she is asleep."

Dr. Corey and Brother Holmes were talking last night about Richmond and Lumpkins' Jail, and wondering at the change that has taken place. I thought of one of those changes that took place in my own individual history. About the year 1862, the person with whom I was living, called me and said: "Take this note and carry it down to Mr. Lumpkins." Well, I took the note, went off down Broad Street with it, just as happy as a little fellow could be. I handed Mr. Lumpkins the note, and as I passed along I saw Mrs. Mary Jane Lumpkins, his colored wife, and noticed that she looked at me rather piteously. I could not understand it. I presented the note and Mr. Lumpkins looked at it and said: "Here John, take this boy, carry him back there and put him in." It seemed to me that my heart went right down. I could not understand it, but there are some of my brothers here to-day who understand what it means by "putting him in." I was glad enough when I came out, and when I came away that same woman looked at me again, and it seemed to me from the way she looked at me she was saying, "poor child." I went on back to the place where I was living. Some brother asks what I mean by "putting me in." It was putting me in a place that was known as the whipping room, and on the floor of that room were rings. The individual would be laid down, his hands and his feet stretched out and fastened in the rings, and a great big man would stand over him and flog him. I got out of there in 1862 and went home. Time passed on. By and by great things came to us. We were all free. Prison walls were broken down. As soon as possible I went to Wayland Seminary, D. C. From there I went to Madison University, and then in 1873 to New Orleans to take charge of a church. One day while we were having a church meeting a splendid looking lady came down the aisle and coming up to the pastor presented a very nice looking letter. I opened it and looked at it and read: "To whom it may concern: This is to certify that Sister Mary Jane Lumpkins is a member in good and regular standing in the First African Baptist Church, City of Richmond, and is hereby dismissed by her own will and consent to join with

you." Then I looked up and said: "Is this Sister Lumpkins?" She said: "This is Sister Lumpkins," and looked at me and then said: "Have I not seen you before?" I said: "I expect you have." She remarked: "Are you not the little one that came one morning down to the jail with a note, and are you not the one that went into the back room?" "Yes, I think I am the same one," said I. "Ah," she said. But brethren, I will not tell you any more about it.

REMINISCENCES.

REV. W. J. WHITE, AUGUSTA, GA.

In the latter part of 1865 I was engaged at my business of undertaker for the firm of Platt Bros., in the city of Augusta, Ga. J. C. Colter, a young man who had gone out to the war with his young master escaped from Virginia over into Pennsylvania and spent two or three years in Philadelphia among the Quakers and had come back home, having spent a few days in Washington City on his return, came into my place of business and presented me a letter, stating to me, "Here is a letter that was given to me by Dr. Edmund Turney when I passed through Washington, and I do not know what to do with it, but think you are the best man in Augusta to take it and do something with it if anything can be done." I read the letter. It was from a good man of God whom I had never had the pleasure of seeing in the flesh, and stated that the National Baptist Theological Institute had obtained a charter from Congress and that the privileges of the charter were to establish grant schools in any part of the country wherever they could be established, and requested the person into whose hands the letter might fall to put himself in communication with Dr. Turney. I read the letter with a great deal of interest. A few days afterwards I went up to the old Springfield Baptist Church of Augusta, of which I was a member, and talked with two or three of the old fathers there. I told them that I thought we could have a school in Augusta if we would try, and old Father Blair, a man then not less than eighty years old, and Father Singleton, who was not quite so old, agreed with me. I wrote to Dr. Turney that we wanted a school at Augusta, and got a letter back almost immediately which encouraged me. We called a meeting of the older

members of our churches with the view of consulting. We met at the house of Deacon Singleton, and after writing back and forth we finally organized the Augusta Theological Institute in Brother Singleton's house. We had forty-seven names enrolled. Very few of them were young men. In fact we had at that time very few young men that wanted to go to a school of that kind. We had Deacon Singleton, Deacon Jones, a number of middle-aged and some older and a few young men. I wrote to Dr Turney that we had our school organized and wanted a teacher. He wrote back that he was sorry that he did not have the means to send down a teacher but he said the school must be taken care of and that I could act as teacher until we could get another. He sent me down a commission as teacher, and to-day I am the oldest teacher in your schools in Georgia even if you do not recognize me as such. I think the salary to be paid amounted to about \$1.50 per week. I wrote him gracefully declining the position of teacher and assured him that in the efforts I was making in this good work was not to seek a position for myself, that I had a position in my business that paid me \$1,200 a year, and I certainly would not give that up for \$1.50 per week. What should we do was the question then. The American Missionary Association was running the free schools in our city, and Captain Prince was a Baptist although connected with the American Missionary Association schools. I went down to see him about taking charge of our school. It was not a day-school but we had arranged to have it taught at Springfield Church at night. He consented to my proposition, and he and Miss Sherman, who was an English Baptist, and Miss Burt, of East Hampton, Mass., who was a Congregational lady, took charge of the school. That was in the early months of 1867. Just about this time I received a commission from General Howard appointing me as agent for the Freedmen's Bureau, and assigning me the duty of organizing schools for the colored people all over the State of Georgia. I accepted this position. Our school started off and not long after this a change was made in the Society at Washington. My recollection is that the headquarters were first moved to Boston. I am not sure whether the New York or Boston Board sent Dr. J. W. Parker, (one of the grandest men that this country has ever seen, whom I believe recently died, a man who should be remembered not only by the people of the North, among whom he spent

the greater part of his life, but also by the people of the South, a man who is still remembered in my State and city for what he did,) down to Augusta to see about this school that we had started. He came while I was away. He went before our City Council and they gave us two lots upon which to build a school-house. These lots were never used. They were not given in fee simple, but were given for the Baptist school and if not used for that purpose they were to revert back to the city. Dr. Parker while in Augusta held some Institute meetings in connection with the school. They were held during the day and the brethren from the surrounding country were invited to hear the lectures of Dr. Parker.

About this time the work came under the direction of the Home Mission Society. A little man was sent from South Carolina to take charge of our school. He was not there long before he hunted me up. This little red-haired, raw-boned man who looked like he could get through a very small hole, did not look like a man of much vim or much push, but he was the man that was sent to us and we took right hold of him, and I have heard somebody call this man since I have been here in this meeting, "Dr. Corey." We did not call him Doctor then and you know a man does not have to get very large in our country before we call him Doctor. Well, Dr. Corey took charge of the school and gave it a start. It then got to be called the Augusta Institute, the theological part having been stricken out. He worked under many difficulties; but while there he raised up some excellent young men, some of whom are there now. One young man named Gardner he carried to Virginia with him who, had he lived, would have made his mark. Dr. Hayden was next sent there and he made it a day and night school. I was a teacher at the night school without charge. Then Brother Seigfried was sent there. At this time we had some six or eight schools in operation supported by the Home Mission Society and we have six school

buildings there now. While Brother Seigfried was there we bought for the Augusta Institute one of the best pieces of property in the city, right across from the Catholic Church, and we had to do a good piece of engineering to get it. We paid a real estate agent a fee to get it for us outside of his commission. Dr. Robert was sent down there and then we began to get in the young men, and some of them are young men of prominence to-day. We began to build up the school and to make it what it is to-day. At that time we had no students except men, and we began to agitate the question of having women schools. The question of moving to Atlanta was also discussed and when Dr. Cutting got into the Society in 1876 we moved to Atlanta and the name was changed to Atlanta Seminary and it is called that now. Dr. Robert got me to agree to have a girl's school. We communicated with the Home Mission Society and they agreed that if we would raise \$5,000 they would agree to raise a certain amount. Two ladies from Boston came to Atlanta and were perfect strangers there. I don't think they intended to come there in the first place but thought of stopping in Richmond. The reason may be, though I do not know such to be the fact, that Dr. Corey would not throw his doors open wide enough, so they came down to Atlanta. Miss Packard told me that Dr. Shaver said to her, "Let us go up and see Brother Quarles about this girls' school." They went. Brother Quarles was over at his study. They knocked at his door three times and were about to turn away and retrace their steps when Brother Quarles came to the door. The tears were running down his cheeks. They told him their mission and he said, "Surely the Lord has answered His servant's prayer. The reason I did not come to the door when you first knocked was because I was down on my knees pleading with God to open up a way for our women." God answered his prayer and to-day we have Spelman Seminary the grandest female school in all this Southern land.



"What hath God wrought!"

**A SURVEY OF TWENTY-FIVE YEARS WORK FOR THE
COLORED PEOPLE OF THE SOUTH.**

ADDRESS BY H. L. MOREHOUSE, D.D., COR. SEC'Y., AT THE SPECIAL MEETING OF THE
A. B. H. M. SOCIETY IN NASHVILLE, TENN., SEPT. 25, 1888.

FIRST STEPS.

The close of the first twenty-five years of missionary effort on a large scale, in a unique field, seems an appropriate time for a convocation to survey the work of the past, to consider present questions and to determine our future course. Hence this first special meeting of The American Baptist Home Mission Society, in Nashville, Tenn., this 26th day of September, 1888, distinctively in the interests of its work among the colored people of the South.

It is a little more than twenty-five years since the Society began this work. In January, 1862, the Executive Board sent one of its members to Fortress Monroe and adjacent points to inquire into the condition of the colored refugees. His report was rendered February 27th. The Board called the especial attention of the Society to this subject at the annual meeting in Providence, R. I., May 29th, 1862. It awakened profound interest. The following resolutions were then adopted:

"Whereas, We recognize in the recent abolition of slavery in the District of Columbia, and in the setting free of thousands of bondmen by the advancement of our national armies into the insurgent States, a most impressive indication that Divine Providence is about to break the chains of the enslaved millions in our land, and thus furnish an unobstructed entrance for the Gospel among vast multitudes who have hitherto been shut out from its pure teachings; and

"Whereas, We see in the entire reorganization of the social and religious state of the South, which must inevitably follow the successful overthrow of the rebellion, the Divine Hand moving distinctly and most imperatively beckoning us on to the occupancy of a field broader, more important, more promising than has ever yet invited our toils; therefore

"Resolved, That we recommend the Society to take immediate steps to supply with Chris-

tian instruction, by means of missionaries and teachers, the emancipated slaves—whether in the District of Columbia or in other places held by our forces—and also to inaugurate a system of operations for carrying the Gospel alike to free and bond throughout the whole Southern section of our country, so fast and so far as the progress of our arms, and the restoration of order and law shall open the way."

On the 25th of June, 1862, the Executive Board voted

"That immediate measures be taken for the occupation by our missionaries of such Southern fields as in the Providence of God may be opened to our operations."

But few localities were accessible to the Society's laborers. The first points occupied were Beaufort and the island of St. Helena, S. C., in the fall of 1862. Embarrassing questions arose concerning the constitutional right of the Society to undertake the work of education for the colored people. At length the solution thereof was found and in September, 1863, the Executive Board announced their definite purpose to send

"Assistants to our missionaries in the South, to engage in such instruction of the colored people as will enable them to read the Bible and to become self-supporting and self-directing churches. The Board will gladly receive all moneys contributed and designated for this purpose, and appropriate the same agreeably to the wishes of the donors; the money thus designated to be termed the Freedmen's Fund."

Hence, though initial and tentative measures were taken early in 1862, it was not until September, 1863, twenty-five years ago, that a positive, pronounced policy was adopted. Before April, 1864, the Board appointed about twenty missionaries and assistants to the Southern field. During 1864, laborers were stationed at Washington, D. C.; Alexandria and Norfolk, Va.;

Washington, N. C.; Beaufort and St. Helena, S. C.; Nashville, Memphis and Island No. 10, Tenn.; in Mississippi and at New Orleans, La.

Dark and dreadful were the days when the Society met at Philadelphia in 1864. But with sublime faith in God and in the ultimate triumph of truth and righteousness, it adopted resolutions most exalted in tone and instinct with loyalty, which were communicated to President Lincoln by a special delegation accompanied by more than one hundred members of the Society. They are worthy of our attentive hearing at this moment in order that we may fully understand the temper and the attitude of the Society at that trying hour.

"While fully believing that it becomes us, as a religious body, to abstain from all expression of opinion on questions purely political, we yet cannot but feel that, as the representatives of a Society organized for the extension of the Gospel in our own country, we should be false to patriotism and to Christianity alike were we to withhold the utterance of our sentiments in reference to the fearful life-struggle through which the nation is now passing, and the great principles of eternal right and justice which underlie that struggle. Therefore,

"*Resolved*, That we regard the rebellion, inaugurated by a portion of the Southern States with the design of destroying the Union founded by our fathers, and erecting a slave-holding confederacy in its place, as utterly causeless and inexcusable—a crime against civilization, humanity, freedom and God—unparalleled in all the centuries.

"2. That we tender to the President of the United States and to those associated with him in the Government, the assurance of our entire confidence and of our earnest sympathy with them in their efforts to maintain the integrity of the Republic; of our prayers for their success; of our readiness to sustain them by the sacrifice of property and life; and of our hearty assent to the policy of conquering disunion by the uprooting of slavery—its cause.

"3. That we rejoice in the interest manifested by the national authorities in the establishment of schools, and the reconstruction of Christian institutions throughout the recovered portions of the Southern land, as an evidence of their practical recognition of the Gospel as the only sure basis and the best safeguard of public peace and prosperity; and that we hereby offer them our most cordial thanks for the facilities afforded to our own, as well as to kindred organizations in the prosecution of this momentous work.

"4. That, however prolonged may be the conflict, and whatever it cost, our trust in the final triumph of liberty and righteousness remains unshaken; and that, equally in defeat as in victory, we hold fast to the conviction that a merciful though chastening God will, in His

own time, bring forth from the carnage and woe of this civil war a brighter, a grander future for our country and the world."

THE NEW ERA.

Before the next meeting at St. Louis, Mo., in May, 1865, Lee had surrendered, Lincoln had been assassinated, and the State Legislatures were ratifying the constitutional amendment abolishing slavery in the United States. A new day had dawned for the black man in America. President Martin B. Anderson, in his opening address before the Society, voiced the general feeling as he said:

"It has been asked, What will you do with the negro? God does not require of us an answer to this. Our question is, What will we *do for* the negro? God will tell us, when it pleaseth Him, what to do *with* the negro. Let us do *our* work, and leave the rest to God. Let us organize them into Churches and Sunday schools; teach them to labor and to make of themselves men in every sense. God will do the rest."

The annual report of the Board prepared by Corresponding Secretary J. S. Backus, a warm friend of the colored people, announced that sixty-eight laborers had been appointed to twelve Southern States, and that, "impelled by their own convictions of duty and the public sympathy in this direction, the Board have resolved to enter upon an enlarged and more comprehensive plan for its prosecution." The claim was declared to be special and urgent. "On no other Society is so much depending; to no other are there so many persons of the same faith looking for sympathy."

The Society expressly instructed the Board to prosecute "in all wise and feasible ways, the evangelization of the freedmen, and to aid them in the erection and procurement of Church and School edifices, when requisite." It further declared that "the Gospel should be given in its fullness to all the recently slave-holding States, with no truth which pertains to either God or man, mutilated or repressed," and that this should be done by men "emphatically loyal to good government and to God, and who feel the strongest and tenderest sympathy with down-trodden humanity;" men who could give "the most abundant and undoubted proof that they are opposed to every form of oppression," men of "unyielding endurance and who are willing to suffer, if need be, with that Saviour whose glory they shall finally share."

It is well to recall these incidents of the Society's earlier efforts for the freedmen, for they

show the profound convictions, the lofty motives, and the lively sympathy for the down-trodden which actuated the body in the beginning of this great enterprise. In all this, the Society simply reflected the general sentiments of Baptists in the North. A tremendous tide of feeling, particularly in New England, was setting in this direction. The subject was discussed in churches, in mission Circles, in State Conventions. Men, prominent in the denomination, and devoted women, not a few, offered themselves for service in the South. The wonderful revival of 1858 seemed to have been a preparation for the work to be done by the churches only a few years later. The hand of our God was in it all and every thing was timed for the best and largest results.

CONDITION OF THE FREEDMEN.

What was the black man's condition that so stirred the sympathies of the Christians at the North? After the abolition of slavery in the District of Columbia, April 16th, 1862, and especially after the emancipation proclamation of January 1st, 1863, thousands of slaves, desiring above all things else, liberty, flocked into Washington, Alexandria and other points occupied by the Union army. Scantly clad, without resources of any kind, they were fed and lodged in sheds, shanties, old slave pens, tents and barracks where men, women and children were from necessity crowded together in dense masses. They had no more self-reliance or capacity for self-help than children. When the war ended, four millions were thrown as waifs upon a tempestuous ocean heaving with the passions begotten of the storm just past. Almost nameless, homeless, without true domestic relationship, penniless and without business experience or credit, illiterate, degraded, unable to obtain an education or proper religious privileges, distrustful of their former masters who could not and generally cared not to aid them as they needed; these unshackled millions presented a pitiable spectacle to Northern Christians whose prayers had ascended for their liberation and who, when the answer came, felt their responsibility for the future condition of those who had been changed from chattels into American freemen. And naturally enough the emancipated looked to their emancipators for what they needed more. Many of them, it is true, had received Christian instruction from godly masters and Christian ministers and had been regular church attendants. Of the three

or four hundred thousand colored Baptists at the close of the war, multitudes had been converted under the ministration of colored preachers. But, religiously, everything was chaotic. The freedman no longer felt at ease in the gallery of the white church where he had worshipped. By bonds of suffering and sympathy as well as of race, he wanted his own religious organizations and, in general, the whites were more than willing that so it should be. Inexperienced and bewildered they were ready to be led by loving hands. They constituted the most plastic people with whom the Gospel ever came in contact. Such was their state. Aptly was it pictured to the Society in 1864, by these words of Scripture and the comments thereon: "I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord. Afflicted and therefore objects of sympathy; poor, and therefore objects of charity; prepared to trust in the name of the Lord, and therefore encouraging objects of evangelical labor."

Well for us, is it on this occasion, to look back at the hole whence they were digged and the pit whence they were taken, for only thus can we comprehend the change that has taken place. As America's foremost colored orator impressively said at Washington, last May. "Oh, the depth, the depth, the depth!"

THE PROBLEM.

The problem to be solved was how to evolve order out of chaos; how to bring the lilies of the Christian graces out of the mire of semi-barbaric and servile degradation; in a word how to make these millions an intelligent, self-respecting, self-reliant Christian people, capable of discharging their duties as citizens of this Republic. It was indeed a great problem. Some who regarded the negro essentially an inferior race and were incredulous about his capabilities, doubted the solution.

But who among us to-day doubts it? Hearing what we have heard of the great progress of the colored people in twenty-five years, hearing what we have heard in the way of earnest, intelligent, well considered, eloquent addresses from the lips of colored men who in early youth had no educational advantages, seeing what we have seen of their orderly management of public meetings; knowing as we do of their church organizations, their religious associations and conventions, their missionary and educational spirit and efforts; who can fail to perceive that

if the problem is not already fully solved, an enormous advance has been made towards the solution? By the close of this century—twelve years hence—greater things may be expected. In the last twelve years the ratio of progress has been double what it was in the first twelve years? May we not expect a corresponding ratio, the next twelve years? The Lord brought the Hebrews out of Egypt in one day—but it took forty years to get Egypt out of the liberated Hebrews. Forty years has frequently been God's period in the process of training men and peoples. Shall we expect a complete demonstration here, in less than forty years? Friends of this work, hold on encouragingly till the forty years are finished and great shall be your reward.

THE SOCIETY'S PART IN ITS SOLUTION.

In the solution of this problem the American Baptist Home Mission Society has borne a most honorable and efficient part. We recognize the services of kindred organizations in this great field. We recognize the interest and the efforts of the colored people themselves in their eagerness to acquire an education. We rejoice in the establishment of the common school system in the South, and in the large aid rendered by such philanthropists as Peabody and Slater. But for years, the annual expenditures of the Society for this department of its work have been much greater than the entire annual income from the Slater Fund. Beginning with an expenditure of about \$2,000 twenty-five years ago it has advanced until for all purposes the annual expenditures for several years have averaged about \$75,000, while in some years they have exceeded \$100,000. For all purposes, missionary and educational, among the colored people of the South, Northern Baptists have given, chiefly through the Society, within these twenty-five years, not less than two million dollars. In every Southern State, missionaries have been supported, schools established, students assisted, church edifices erected. And never has the Society's helping hand been more cordially extended than now. The Society holds the title to school properties valued at \$400,000, while the entire valuation of school properties (some of which have been transferred to Boards of Trustees, but were procured through its instrumentality) is estimated at \$786,000. Besides this the Society holds \$115,000 endowment funds for the benefit of certain institutions. The total endowments are \$220,000. Mainly under its protecting care

there have arisen fifteen established schools for the colored people, located as follows: Wayland Seminary, Washington, D. C.; Richmond Theological Seminary and Hartshorn Memorial College, at Richmond, Va.; Shaw University, Raleigh, N. C.; Benedict Institute, Columbia, S. C.; Roger Williams University, Nashville, Tenn.; State University, Louisville, Ky.; Atlanta Baptist Seminary and Spelman Seminary, Atlanta, Ga.; Jackson College, Jackson, Miss.; Selma University, Selma, Ala.; Florida Institute, Live Oak, Fla.; Bishop College, Marshall, Tex.; Creek Freedmen School, Tullehassee, Ind. Ter.; Leland University, New Orleans, La., long supported by the Society, now self-supporting.

Of these institutions, the foundation of three were laid (with several others, subsequently discontinued) before April 1867, while Dr. Jay S. Backus was Corresponding Secretary; four others were established in the next four years, Dr. J. B. Simmons being also one of the Corresponding Secretaries, who until 1874 devoted his attention chiefly to this department; the number reached eight in 1878 during the Secretaryship of Dr. S. S. Cutting; and during the service of the present incumbent, since 1879, increased to ten in 1881, to twelve in 1882, to fifteen in 1884. This is besides the schools for the Indians and the Mexicans established in the last five years.

Most of these institutions have fine grounds, the average being about fourteen acres to each, though some have but two or three acres. On these grounds are forty-one buildings, many of which compare favorably with those of similar institutions throughout the land. Twenty-five of this number have been acquired within the past eight years, ten having been included in purchases of property and fifteen, mainly large brick buildings, having been erected. The increasing attendance is such that at least six additional buildings are needed for the proper accommodation of students. Many other things of which we can barely speak—libraries, apparatus, industrial appliances—are also needed.

HOW IT HAS BEEN DONE.

Now, we submit that this is a grand showing. It is not, however, that we may glory in this, but rather in what it signifies. What is signified? More than appears on the surface of things. Hard work of brain, of pen, of tongue, of hand and heart, much self-denial and sacrifice have been necessary to accomplish all this.

How has it been done? Because the ruling sentiment of the Society has favored it; because large-souled, broad-minded men on the Executive Board have been in thorough sympathy with it; and because the Secretaries of the Society have believed in the importance of the work and the tremendous responsibility that rests upon American Baptists to do it properly. Besides this, public interest has been awakened and maintained and large contributions secured by heads of these institutions whose faithful and even heroic service has imparted confidence and given power to their pleas for financial assistance. Let not the important fact be forgotten that had it not been for these Northern men and women whose vacations were often spent in hardest work at the North, such results as we have mentioned would not have been reached.

More, even than these, have been the hosts of intelligent consecrated men and women of moderate and often of scanty means, wage workers and widows, mission circles and Sunday schools, whose silver rivulets have swelled this stream of beneficence to such grand proportions. Nor must we forget the value of auxiliary or co-operating Women's Home Mission Societies, within the last ten years, in the tens of thousands they have obtained for these purposes.

Larger gifts have come from the abler few whose hearts the Lord has opened to do liberal things for this people. Their designated offerings have secured many of these valuable properties. Some have gone to their reward, others are with us, rejoicing in what has been wrought by their generous aid.

Of large legacies there have been four; Gardner Chilson, of Massachusetts, \$10,000; Gardner Colby, of Massachusetts, \$20,000; Deacon Holbrook Chamberlain, of New York, \$56,000; Ex-Gov. Abner Coburn, of Maine, \$150,000. The total of legacies has been about \$250,000.

NOBLE SOULS.

These larger givers, as stewards of their Lord's money, have conscientiously consecrated their offerings, often hard earned, to this object. Their spirit has been beautiful. To a man who once asked him why he did not keep a carriage, Dr. Nathan Bishop replied, "If I kept a carriage I should not have so much to give away." On another occasion: "I expect to meet these men at the day of judgment and I am deter-

mined to do my duty by them." His surviving companion, generous participant in this work, truly says: "A quarter of a century has gone by—and what hath God wrought? The undertaking has been a heaven-blessed one from its beginning to the present time." To secure the property and erect these buildings of Roger Williams University they gave nearly \$30,000, and thousands more to Bishop College, in Texas. The noble founder of Benedict Institute, now in her eightieth year, writes, "I have never had any misgivings but that the Freedmen's Schools were of God's own right hand planting," and then says with beautiful simplicity, "May I have a mind to do as He would have me do." Similar to this are the sentiments of that generous giver who is specially known in this work by the Rockefeller Professorship at Richmond, and the building bearing his name at Atlanta. "I am thankful to have had some little part in it and want to further pursue the study of the question with a view to understand better my responsibility in the case." Those are words of a thoughtful, careful, conscientious soul.

The man after whom the Estey building at Raleigh is named, says: "For many years I have been interested in helping that race. I was for years a station agent for the underground railroad, at a time when it cost something to be an abolitionist, both in money and reputation, as well as time, but the wonders that have been wrought are far beyond our expectations." One other reference to this class must suffice. Deacon Holbrook Chamberlain, deceased, founder of Leland University, at New Orleans, began life as a shoemaker, lived very frugally, economized in every proper way, was industrious to the last day of his active life, in his plain clothing would have been taken for a hard-working day laborer, and was utterly devoid of pride and display. Why such a life? That he might save and give the more for the uplifting of the people whose cause he espoused, when in the derided minority. Behold his monument—Leland University with a property worth more than \$100,000 and an endowment of nearly \$100,000 more!

Thus, as respects the financial features of the case, has the work been wrought. Before the cartridge box had ended its deadly work, before the ballot box was opened to the freedmen, in the churches of the North the contribution box was going its rounds for offerings to this great Christian enterprise. It has been going the

rounds ever since and has not come back empty. Gladly would we call the long roll of those who are now veterans in this campaign for Christ and of those who have entered into rest—men and women whom we unitedly crown as the great benefactors of the colored people of America. Their names associated with these institutions and entrenched in the affections of the people shall be immortal. Nobler men and women than these were never found among the friends of any Society. Let us not wait till they depart before the appreciative word is spoken, but cheer them now by just recognition of their great service—for they are worthy.

O ye, for whom these have prayed and toiled and given so freely without hope of recompense on earth—let their spirit enter and stir your entire being to like heroic devotion! So shall it appear that their efforts were not in vain, so shall their work be made secure by your help, and when, twenty-five years hence, another shall tell that generation how the larger results of that later day were achieved, the names of colored men who had an honorable part therein shall also appear.

CONSECRATED LABORERS.

In counting the cost there is more than all this; more than figures can give—the costliest part of such missionary service as has been rendered in this peculiar field the last twenty-five years is found in the toils, the deprivations, the self-denials, the sacrifices of the laborers themselves; in the lacerated feelings and the obloquy which many had to endure in the earlier stages of this work; in the tremendous draft upon patience and faith, upon skill and wisdom, and especially upon Christian sympathy. No lives of ease have been lived, no perfunctory service rendered by these who with a missionary spirit that in many cases matches that exhibited in any mission field of earth, have bent every energy of their being to the accomplishment of their tasks. What has it cost? Tell us who can, what it cost that hero, Harry Woodsmall, who consumed the last atom of vital force in absolute self-surrender to Christ and the least of his lowly brethren in the South. Tell us who can—for she will not tell it—what it has cost Joanna P. Moore in her twenty-five years continuous toil among the homes and the by-ways of the neglected and the needy. Tell us, who can—for never from the lips of these brave, uncomplaining souls do you hear a recital of it—what it has cost these veterans whom we count it an

honor to meet with us to-day, Drs. Phillips and Corey, and Drs. Tupper and King who could not be here! The cost in those earlier years when the condition of things was vastly different from the present, is not only beyond computation but beyond apprehension. What has been said concerning the veterans is applicable in a great degree also to others who have more recently entered the service and labored with no less devotion and success. Had some of these wrought in a foreign land with corresponding results their name and fame would have gone around the world.

MIGHTY MISSIONARY AGENCIES.

These numerous institutions located at central points, founded in a missionary spirit, nourished in missionary offerings, enswathed in missionary supplications, conducted by a corps of about one hundred consecrated Christian teachers, one fourth of whom are colored, pervaded by a positive missionary spirit which aims at the formation of right character as well as correct thinking, which makes the Bible a daily text book, which gathers its harvest of hundreds of converts annually and which kindles the missionary zeal of students for the evangelization of Africa; these institutions which have sent forth hundreds of men better equipped for the work of the Gospel ministry, and, having gathered in their walls three thousand students yearly, return them to their homes, their social circles, their district schools, their churches, with new and nobler ideas of life and their responsibilities, and better prepared to discharge them; have done, are doing and are destined to do a work for this people, that is simply incalculable in its influence and its results.

Imagine if you can the contrast, had none of these potent agencies been in operation these past twenty-five years.

Besides all this, is the large amount of missionary service performed by appointees of the Society, especially that rendered by Dr. Marston, Brother Woodsmall and others in holding ministers' and deacons' institutes for those who could not avail themselves of the benefits of a course of study in our schools. That the missionary work is not more extensive is because there is not the same need now as twenty-five years ago for missionaries, because there are not newly developing fields in the South as in the new West, and because these schools require so large a sum of money for their maintenance.

EDUCATE THE LEADERS.

And this leads us to observe that the general theory on which the work has been conducted is that in the long run the best and surest way to accomplish the uplifting of the masses is through their leaders who shall have been brought in contact with these intellectual and spiritual influences. Hence the education of Christian teachers has been a prominent feature, and it would be profoundly interesting to hear the recital of the Christian influence exerted by many of these in the schools for which they are eagerly sought. Pre-eminent however, has been the work of ministerial education. This was the justification for the Society to take up and prosecute this great enterprise. Excellent as has been the service rendered by ministers who never went to school, and many of whom, painfully conscious of the disadvantages under which they have labored are among the best supporters of these institutions, yet it was clear as noonday that unless properly educated ministers were provided for the educated generation growing up, a fatal mistake would be made. And such education it was needful to furnish as near to them as possible, for they were too poor to travel far and stay long at large expense to obtain it. A colored man years ago, after thanking a white brother who had supplied the pulpit, added: "Come again, brother, we are glad to have you, you know 'most anything will do for us." That day has passed. Almost anything will *not* do for the colored people of to-day. To provide for this host of a million of colored Baptists, qualified leaders who shall become transforming agencies among their own people is the great thing which must be done unless we are prepared to let others take our crown. With proper pride and gratitude do we point to scores of former students who have wrought marvellously in the upbuilding of churches and in changing the old-time manner into one orderly and devout.

And let it not be forgotten that here too are and must be the training schools for the missionaries who are to bear the Gospel to Africa's benighted millions; so that in addition to the benefits conferred on our own land, the blessings of these schools extend across the sea, and Ethiopia stretching out her hand for help shall receive the bread of life from her own redeemed American descendants. From these schools already several have gone, from them more and more will go to preach the Gospel in Africa.

Thus it becomes true that these schools are the connecting link between our Home and our Foreign Mission work, and hence are entitled to the support of all.

THE SOCIETY'S ATTITUDE.

In the course of time these institutions must become self-supporting and independent of the Society. They must pass into the control of local boards of trustees. But many years will elapse before this. Meantime, the Society which has nourished them, which has been instrumental in securing properties and buildings, and much more, in providing for salaries and current expenses, must retain a controlling influence in their affairs. That the Society can be implicitly trusted to do the very best thing possible, is so evident from the spirit that has controlled it hitherto, that no argument on this point is needed.

At the same time it aims to place responsibility more and more upon the colored people themselves. On the boards of trustees of institutions incorporated at its suggestion, or by its approval, colored men for years have served efficiently, while in the institutions themselves many capable colored teachers of both sexes have been appointed, and this, too, not merely to the extent of the amount contributed by colored Baptists for their salaries, but many times in excess of it.

THE PRESENT PROBLEM.

The great problem now confronting us is to strengthen and properly develop these institutions. We cannot stand still if we would, for the powerful competition on the right hand and the left compels an advance. The increasing intelligence of the people demands it. Larger support from the Society seems hopeless. Its limits in this direction are reached, for an enormous missionary work over the continent demands immediate attention. To whom then, but to the colored Baptists themselves, can we look for larger offerings? Endowments are needed. What are \$220,000 for fifteen institutions? This sum is not regarded sufficient for *one* good institution at the North. A million dollars endowment would be insufficient. Who will be the first colored Baptist to remember these institutions in his will? Brethren, for whom this work has been conducted these twenty-five years, upon *you* must come the heavier burdens for maintaining these schools.

Don't fritter and scatter your efforts and resources in attempting to start so many enterprises that all of them will be starvelings for a generation. Concentration of effort in each State is of prime importance.

The marvellous growth of the Colored Baptists of the South, who to-day number over one million souls, suggests the possibility of larger offerings through systematic and self-denying efforts. The mites of this million would make a mighty sum. Industry, economy, benevolence, are the three great virtues which will establish these institutions and make them a blessing for the days to come.

The days to come! Oh that the veil of the future could be lifted, so that we might see ahead to the middle of the next century! We can compute the probabilities that then, in America, there will be from thirty to forty millions Colored people here, and among them from three to five million Baptists. Indeed, the way things are going on, it would not be surprising if there were ten million Baptists among them, for by that time we expect Baptist views to be prevalent. Think of the trained pastors needed for this mighty host! Think of the thronging thousands who will flock to these seats of learning! Think that only through a Christian education can threatening evils be averted! Remember that the predictions of "blood ahead" in a race conflict can be brought to naught only by the potent efficacy of the reconciling blood of Calvary. And then pray, speak, and give for the establishment of these schools, which shall be fountains of blessing to the nation and to the world.

THE IDEAL RESULT.

And this leads me to say: the ideal result of all this vast expenditure of energy is that the black man in America may arise to the full stature of American and Christian manhood. From necessity, hitherto he has been compelled to think of himself, his needs, the means by which he could attain to a better condition. But after these twenty-five years, has not the time arrived when he should be a man with sympathies as broad as those of any other human being and with efforts directed to the betterment of all men irrespective of race, color or condition? We hear much about the negro in America; I want

to hear more about America in the negro—the American spirit of lively interest in all mankind. Let the American spirit be dominant over the race spirit. Let the feeling be: "I am first an American, after that a race man." I believe in the race feeling, I believe in efforts for the race—not however for a fragment or section, but for the whole human race. For we are all kin. No man can be a true, broad, Christly man, who lives merely for his own class of people with whom by birth or color or nationality he is identified—no man, whether Jew or Gentile, Anglo-Saxon, German, Irishman, African, Indian or any other. As the white man is expected to have sympathies that embrace the black man, why not now proclaim that the black man is expected to pray for and help the white man; and wherever there is need of work to be done for God on this Continent or throughout the world, that he should have part therein? This is the ideal result for which all this expenditure has been made—and just in proportion as the black man of America broadens out in this manner, just in that proportion will he rise in his self-respect and in the estimation of all men. And toward this end, I am sure, from utterances at these meetings, are things tending. God hasten the day when narrow race feelings shall become less and less, being finally lost in the grander and all-controlling sentiment of Christian brotherhood.

Brethren of the colored Baptist churches of the South, has not the American Baptist Home Mission Society, whose record is before you, whose work extends to all parts of this land we love and to nearly all nationalities and races of men dwelling herein—has not this Society which has sowed so bountifully for your benefit, special claims upon you now, for your prayers, your influence, your offerings in the great aim set before it of conquering North America for Christ? We rejoice with you in what has been wrought; we congratulate you upon your attainments; we find encouragement in your hopefulness and determination to push on; we welcome you as co-workers in a divine undertaking; nay more, we summon you as Christian soldiers to stand with us shoulder to shoulder as we march onward with steady and quickening tramp, tramp, tramp, to the conquest of the world for Christ.

MISSIONARY DEPARTMENT.

SAN LUIS POTOSI, MEX.—Rev. W. T. Green has had some unpleasant experiences with the bigotry and hate of Romanism in his field. Recently he rented a place in the central part of the city for the distribution of tracts and for religious conversation with the passing multitudes. He says:

“About two weeks ago I opened the doors and took my position behind the counter, and commenced reading from the New Testament to attract the attention of the crowd of people who were passing in front of the doors. In a few minutes there was a congregation of fifty or sixty people, part of them inside of the room, and the others on the sidewalk and in the streets behind them. I observed that when the name of Jesus was pronounced, either in reading or in explaining the lesson which I read, many people in the crowd responded with words and phrases that were very vile and insulting. I finally laid down the New Testament and commenced reading a tract, the name of which in English is “The Bridge of Love.” This tract sets forth the doctrine of the Atonement in the mildest and most loving manner, but I noticed that the excitement and violence of the crowd was increasing, and in a few minutes several stones and some fruits and vegetables were thrown into the room, many of which passed near my head, but I was struck only once, and in that case not seriously hurt. At this time I stepped upon the counter where I could look over the heads of the crowd—for the room had now become full of people, and I could see from my elevated position that the street was also full of people, very much excited. I then suspended my reading, and commenced distributing tracts to those who were in the room, after having changed to a position where I was less exposed to flying stones. Very soon, however, a policeman squeezed through the crowd, and informed me that a mob was rapidly growing larger in the streets, and that they were making desperate threats to kill me. I asked him if the mob could not be dispersed, and he replied that the only remedy was to close the doors. We then closed one door, and by degrees the policeman and I got the people out at the other door. I then closed that door and remained inside while he went out to see what he could do to disperse them. They, however, beat on the

doors so violently, that I opened one of them, and took my position just a little inside, so as not to be exposed to stones that might be thrown from either side. In this position I stood for more than a half an hour, and looked straight into the faces of the howling mob, without saying a word, and at the end of that time they had about all dispersed. While I remained in a position to look into their faces no one threw a stone, and but few even dared to say anything. By this you will understand something of the character of the people who would secretly assassinate a person for expressing an opinion on religious subjects that might not agree with theirs, but are too cowardly to make an open attack where they might expose themselves to danger. During six days following this one I continued to keep the room open during the forenoon, as I had intended to do, but frequently had to suspend Scripture reading or tract distribution, and close one of the doors, so as to avoid a mob, as bad, or worse, than that of the first day. I also changed my position in the room, so as to be out of the range of flying stones, for the people continued to throw many into the room, to annoy me, even though I was not in a position to be injured by them. After six days of this kind of experience I appealed to the mayor for protection, and he immediately ordered that two special policemen be sent to guard my place, one of them for the day and the other for the night. These have carried a few people to jail, so that I do not now have so much annoyance as before. The position, however, is still one of much annoyance and danger, and is likely to continue so for some time to come. Notwithstanding all this, I am now convinced more than ever that I have adopted the best plan to reach the people with Bible doctrine, and I am disposed to hold on to this position as long as possible.”

BAPTISMS.

Quarter ending September 30, 1888.

N. J. Nylander, Swedes in Ogema, Wis., 10; S. A. Abbott, New Richmond, Wis., 5; A. D. Wirts, Oberlin, Kans., 18; C. Smith, Swedes, Tamarac River, Minn., 5; D. C. Ellis, Yates Center, Kans., 6; J. M. Wood, Herman, Minn., 7; W. E. Orton, Golden, Colo., 5; N. J. Thornquist, Swedes in Grass Lake,

Minn., 9; J. Crawford, St. Thomas, Dak., 6; C. Silene, Swedes in Kansas City, Kans., 6; G. W. Dallas, Colored People in Kulli Inla, Ind. Ter., 10; P. S. Sommers, Colored People in Florida, 34; J. B. Hartwell, Chinese in San Francisco, Cal., 5; D. M. Pierce, Colored People in South Carolina, 13; G. H. Kemp, Grand Forks, Dak., 8; C. H. McKee, Goodwin and Elkton, Dak., 6; F. W. Gookin, Ashland, Oregon, 5; J. M. Riddle, Colored People in West Virginia, 8; P. Mitchell, Langdon, Dak., 5; R. Cameron, General Missionary for Colorado, 7.

CHURCH EDIFICE DEPT.

Church Edifice Notes.

—Many of our readers do not know where Anadarko, Ind. Ter., is located. It is in the western part of the Territory, in the section set apart for the Wichitas, Kiowas, Comanches, and Apaches. These are the wilder and less civilized tribes that have been more recently brought into the Territory and settled to the west of the five civilized tribes. To these wilder tribes Rev. G. W. Hicks has gone as missionary. He is an Indian himself, born in the Territory, baptized there and educated at Rochester University. He is now laboring with zeal and success in carrying the gospel to these more neglected of his own race. His headquarters are at Anadarko, where he has an organized Baptist church and very much needs a house of worship. We have \$120 for this house, and we need \$180 more, as with \$300 and what work the Indians themselves are willing and able to do, a neat chapel can be erected. The house is very much needed and will soon be built if the money is forthcoming. What church or Sunday school will send us this \$180 or any part of it, that we may tell this young Indian minister to proceed with the erection of his chapel?

—Rev. N. B. Rairden, our General Missionary for Iowa, says: "Five missionaries are on entirely new fields, besides our District Missionary in northwestern Iowa. No less than twenty new houses are either planned or in actual building upon mission fields." He pleads earnestly for aid from our Church Edifice Depart-

ment. Large sections in northwestern Iowa are without Baptist preaching and the missionaries can do but little without chapels. We must help even Iowa for awhile yet.

—This has been a hard year in Kansas, on account of the failure of crops. Rev. D. D. Proper writes: "On account of the failure last year some churches where we voted aid delayed building. Several will build soon. Please write me by return mail in time for our Convention how we stand in church edifice work. Several churches are asking aid. What shall we do?" We should remember that all the western portion of Kansas is still a new country into which emigrants are pouring, and where much missionary work is needed. The churches in the older sections are contributing to our Society for chapel building, but the amounts they raise must be supplemented largely if the necessities of the State are in any degree met. We must help them to help themselves.

—We are glad to acknowledge from the Treasurer of the Calvary Baptist Church, of New York, Dr. R. S. McArthur, pastor, the receipt of a contribution of \$1,100 designated for church edifice work. We hope that all our first class churches will follow this example. When our churches generally contribute to this work as they do to other benevolences we shall not have so many homeless churches in the West and South. Do not forget these struggling mission churches in your annual contributions.

—With the advancement of the colored people in the South and their increase in knowledge, comes the necessity of better houses of worship. The cabins and sheds in which they have in many instances been worshipping are not in keeping with their advancement and in many places they are striving for neater houses. We receive constant applications from them for help. In many cases with ready money to assist in buying lumber, doors, windows, etc., they can build neat chapels and even commodious houses for themselves. Many of them are good workmen and are willing to give their labor, while they are unable to give money. They need ready money to assist them in buying material. A lady, a member of another denomination, gave us last year \$2,000 for this especial work. Money given for this purpose is a wise and beneficent investment for the Master.

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

PACKARD HALL.

The following suggestion comes from Miss Packard regarding the finishing and furnishing of Packard Hall:

"An excellent way to complete the new building at Spelman, Packard Hall, for which money is so urgently needed, is for individuals, Sabbath schools, or churches, to assume the responsibility of finishing and furnishing a room. The cost is \$100, and this will afford a specific object for which to work, and one which will bring rich returns for every dollar invested. Those who do not feel able to give this amount may at least feel that they can furnish a room."

The ladies of the Board heartily endorse this suggestion, but desire it to be clearly understood that if the *regular gifts* to our treasury be used for the purposes mentioned, our general work will be sadly affected. Unless the money for finishing and furnishing can be given as *extra contributions*, it is better that the suggestion be unheeded. Nothing can make up for any loss in the money needed for our teachers' salaries. The Board stands responsible for the raising of this salary money, and must look to our Societies and Bands for the necessary amount.

Can not these unfinished empty rooms at Packard Hall be made comfortable and attractive by many extra sums saved, perhaps, at a sacrifice, and given "In His name?" Very sweet is this watchword of the King's daughters. Let us find in the needy ones, "carved in ebony though they be," our sisters, and lovingly, gratefully lend a hand in the service which will best please the Father who careth alike for all His children.

RECEIPTS FOR SEPTEMBER, 1888.

Maine.....	\$201 33	Connecticut	107 18
New Hampshire.....	111 63	Miscellaneous.....	1,404 66
Vermont	84 25		
Massachusetts	342 08	Total.....	\$2,583 63
Rhode Island.....	332 50		

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 MICHIGAN AVENUE, CHICAGO, ILL.

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. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

Miss Burdette tendered her resignation as Preceptress of the Training School, and Mrs. Morris, wife of the late Rev. C. D. Morris, of Gloucester, Mass., was appointed to fill the vacancy. Results alone can speak for Miss Burdette's untiring labors as Preceptress, and her instruction and example will remain a living presence in the hearts of all her pupils.

With the growth of the Society more helpers are necessary, and Miss Burdette, thus relieved, will give her entire time to the offices of Corresponding Secretary and Editor.

Miss Reynolds, of the graduating class of 1888, writes of interesting work done in visiting churches and associations while waiting an appointment.

The resignation of Miss Emma E. Johnson, for four years the Corresponding Secretary's faithful assistant, is explained by her marriage to Mr. Alexander Forbes, of St. Louis, Mo. To the congratulations of the Board will be added those of former pupils of the Training School and a host of friends East and West.

Mrs. Mason gave an interesting account of the Nashville Convention.

The great talent and ability manifested by the colored people, together with their advancement in education, give encouragement to workers and render absolutely necessary the most earnest missionary efforts.

The last Tuesday in November will mark an era in the history of the new Training School building. A mass meeting of Chicago Baptists is to be held in the centre of the city. Addresses will be made by pastors and laymen.

It is hoped that the efforts, which have been slow but sure, will culminate in a result far surpassing expectations, and Chicago verify her reputation for aggressiveness. A. B. P.

The Baptist Missionary Training School.

For several years "Reception Day" at the Training School has been a very enjoyable occasion, and while its main object is the promotion of acquaintance, and the consequent increase of friendly interest, the time of its occurrence—the last Tuesday of November—is sufficiently near Thanksgiving day, to make it suggestive of thank offerings. It has therefore been a pleasant custom with many to bring or send some gift expressive of their desire for the prosperity of the school. While occasional donations have reached us from friends at a distance, the observance of the day, thus far, has been mainly confined to Chicago and the immediate vicinity. It is now pro-

posed to make the celebration of this day general, and the managers of the school ask all churches and organizations interested in it to set apart the *last Tuesday in November* as

TRAINING SCHOOL DAY

appointing special meetings to consider the interests of the Institution, pray for its prosperity and secure funds to sustain it. The most pressing need for which financial aid is asked this year is

THE NEW BUILDING.

Is it too much to expect that, with such hearty concert of action as this plan contemplates, the last Tuesday in November, 1888, shall record the subscription of the last dollar of the fifty thousand for which we ask that the *Baptists* may own *one* building in America where *women* may receive special training for Christian work as Sunday school, church, city, home and foreign missionaries.

Let every one whose heart stirs her up go to work, and we shall see such a coming up to the help of the Training School as has not been known since its organization, and soon be able to rejoice together over the laying of the foundations of this "house for the Lord."

For further particulars address the Corresponding Secretary, Mary G. Burdette, 2338 Michigan Ave., Chicago, Ill.

TREASURER'S REPORT FOR SEPTEMBER, 1888.

Colorado.....	\$ 8 00	Texas.....	2 35
Dakota.....	2 88	Virginia.....	1 50
Indian Territory.....	10 00	Wisconsin.....	151 79
Illinois.....	300 69	West Virginia.....	75 00
Indiana.....	184 02	Washington, D. C.....	20 00
Iowa.....	118 14	General Miss. Society	
Kansas.....	53 85	of German Baptist	
Louisiana.....	20 25	Churches.....	82 45
Missouri.....	15 00	Tidings and Publica-	
Mexico.....	10 00	tions.....	94 05
Miscellaneous.....	6 78	Baby Band.....	10 30
Minnesota.....	237 48	Missionary Gardeners.....	3 75
New York.....	321 25	Mite Boxes.....	74
New Jersey.....	78 92	Photographs.....	1 70
Nebraska.....	78 74		
Ohio.....	173 17		
Pennsylvania.....	284 83		
		Total.....	\$2,347 63

Mrs. R. R. DONNELLEY, *Treasurer.*

Church Edifice Grants.

IN OCTOBER.

By Loans,	2
By Gifts,	9
	—
Total number of Grants,	11

LOCATION OF CHURCHES AIDED.

Preston, Kan.	Balatan, Minn.
Abingdon, Va., Colored.	Oakland, Cal., Swede.
Hill City, Kan.	Lorimer, Iowa.
Wausau, Wis., German.	Luther, Mich.
New Auburn, Minn.	Kernersville, N. C., Colored.

Home Mission Appointments.

IN OCTOBER.

The following new appointments were made:
 Rev. O. Lindh, General Missionary for the Eastern Swedish Conference.

- " Karl Petrus Molin, Swedes in Antrim, Pa.
- " A. P. Ekman, First Swedish Church, New York, N. Y.
- " H. H. Mitchell, Colored People in Va.
- " John Morton Riddle, Colored People in W. Va.
- " Paul H. Kennedy, Colored People in Ky.
- " J. H. Hoke, Colored People in Ark.
- " C. J. Johnson, Danes in Alta, Iowa.
- " Cleo Alfred Foote, Fergus Falls, Minn.
- " Daniel Rogers, South Omaha, Neb.
- " William H. Walker, Jr., Bethany Church, Highland, Colo.
- " Mathew H. Hitchcock, Tempe, Ariz.
- " R. A. Windes, Prescott and Verde, Ariz.
- " Frank L. Sullivan, Santa Cruz, Cal.
- " Lee Yon Chan, Chinese in Oregon.
- " Evan W. Lloyd, Cheney, Sprague and vicinity, Wash.
- " William Boardman Pope, Olympia, Wash.
- " José M. Villareal, Apodaca and Santa Rosa, Mexico.

The following re-appointments were made:
 Rev. Alfred Rohnström, Swedes in Brockton, Mass.

- " K. Newquist, Swedes in New Haven, Conn.
- " Axel Wester, Swedes in Jamestown, N. Y.
- " W. H. Adams, Ansted and vicinity, W. Va.
- " J. A. Marnie, Devils Lake and vicinity, Dak.
- " J. R. Deckard, Mandan, Dak.
- " B. F. Lawler, Trinidad, Colo.
- " E. B. Porter, Loveland, Colo.
- " Samuel E. Stearns, Palouse Association, Wash.
- " Samuel J. Nunn, Los Gatos, Cal.
- " C. M. Nelson, Swedes in Oakland, Cal.
- " J. B. Hartwell, D.D., Superintendent of Chinese Missions on the Pacific Coast.

The following Teachers were appointed:
 At Wayland Seminary, Washington, D. C.—Miss Lillian Roberts.

- At Tullehassee Manual Labor School, Tullehassee, Ind. Ter.—Miss Mary Conley.
- At Bishop College, Marshall, Tex.—Prof. David Abner, Jr.
- At Jackson College, Jackson, Miss.—Warren H. Rishel.
- At Chinese Mission School, San Francisco, Cal.—Miss Anna B. Hartwell.
- At City of Mexico, Mexico.—Miss Ora A. Osborne.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
G. C. Tsaras,	Boston, Mass.,	Sept. 6
George W. Quick,	Springfield, Mass.,	Sept. 24
William L. Bates,	Moravia, N. Y.,	Sept. 12
Frank C. Barrett,	Durhamville, N. Y.,	Sept. 6
S. D. Works,	Venice, N. Y.,	Aug. 29
D. T. White,	Nicholville, N. Y.,	Sept. 12
B. F. Hurlbert,	Beekman, N. Y.,	Sept. 19
W. H. Hartigan,	Shelby, N. Y.,	Sept. 25
Ralph W. Lowe,	Marion, N. Y.,	Oct. 2
R. H. Johnson,	Jersey City, N. J.,	Sept. 27
Winfield G. Hubbard,	Sayre, Pa.,	Sept. 4
George W. Hatch,	Litchfield, Pa.,	Sept. 11

Charles Clement,	Kedron, Va.,	Sept. 16	Roanoke, N. C.,	—
R. L. Gray,	Hardware, Va.,	—	Winchester, Ky.,	Aug. 26
Frank Dixon,	Charlestown, W. Va.,	—	Macedonia, Tenn.,	Sept. 2
Charles L. Berry,	Poplar Ridge, Ky.,	Sept. 2	Urbana, O.,	Sept. 2
H. B. Fox,	Piney Creek, Ky.,	Aug. 26.	Mt. Zion, O.,	Sept. 27
R. M. Robb,	Millersburg, Ky.,	—	Elkhart, Ind.,	Oct. 2
E. S. Manning,	Love Station, Tenn.,	—	Shelbyville, Ind.,	—
S. F. Bristow,	Roanoke, N. C.,	—	Waveland, Ind.,	Sept. 30
Benjamin Ward,	Enon, N. C.,	—	Chicago, Ill., Beden Ave. Baptist Church,	Sept. 16
James M. Parnell,	Little Bahaha, Miss.,	—	Chicago, Ill., Congress Baptist Mission Chapel,	—
John H. Brame,	Liberty, Miss.,	—	Luther, Mich.,	Sept. 13
Norman Black,	East Baton Rouge, La.,	—	Richland, Minn.,	Sept. 5
Paddy Black,	East Baton Rouge, La.,	—	Harrisburgh, Mo.,	Sept. 16
A. V. Pendarvis,	New Union, La.,	—	Kansas City, First Swedish Church,	Sept. 16
T. J. Sitton,	Springtown, Ark.,	Aug. 26	Grand Island, Neb., First Church,	Sept. 16
R. E. Burks,	Bolivar, Mo.,	Aug. 18		
C. J. Pike,	Brighton, Mo.,	—		
G. W. Sherman,	Brighton, Mo.,	—		
J. L. Bynum,	Antioch, Texas,	—		
C. N. Northrop,	Washington C. H., O.,	Sept. 21		
Frank H. Young,	Stanton, Mich.,	Sept. 13		
J. W. Cabeen,	Ripon, Wis.,	Sept. 18		
N. F. Clark,	Ripon, Wis.,	Sept. 18		
W. G. Adams,	Jordan's Grove, Iowa,	—		
M. C. Stonecipher,	Exeter, Neb.,	Aug. 30		
J. E. Conner,	David City, Neb.,	Sept. 20		
F. W. Hart,	Fountain, Colo.,	Sept. 25		
William Schnebley,	—, Oregon,	Sept. 11		

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Forest City, Me.,	Aug. 30
Dover, Me., People's Baptist Church,	Sept. 21
Smyrna, Me.,	Sept. 20
Gedwick, Me.,	Sept. 28
Brooklyn, N. Y., Marcy Ave. Baptist Church,	Sept. 30
Baltimore, Md., Franklin Square Mission Chapel,	—
Lawrenceville, Va., Central Baptist Church,	Sept. 9
Claysville, Pa.,	Sept. 16

CHURCHES ORGANIZED.

PLACE.	DATE.
Amsterdam, N. Y., Calvary Church,	—
Jersey City, N. J., Trinity Church,	—
Averetts, Va.,	—
Raccoon Mills, Ga.,	—
Perdue Hill, Ala.,	—
Dry Valley, Ala.,	—
Inwood, Iowa,	—
Bradley, Dakota,	Sept. 9
Pierpont, Dakota,	—
Redlands, Cal.,	Sept. 12
San Felipe, Mexico,	Sept. 2

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
W. W. Moore,	83	Glens Falls, N. Y.,	Aug. 9
W. L. Brooks,	—	Columbia, Ala.,	Sept. 2
Hosea Garrett,	87	Brenham, Texas,	Sept. 5
C. H. Smith,	82	Franklin, Wis.,	Sept. 15
Hiram K. Stimson,	83	Elk City, Kansas,	Sept. 7
James Robertson,	63	Virgil City, Kansas,	Sept. 11
E. A. Crawley, D. D.,	89	Wolfville, Nova Scotia,	Sept. 27

Financial Statement. For September.

MISSIONS AND EDUCATION.

Expenditures for the month	\$17,559 47
Donations from Churches, Sunday-schools and Individuals	\$6,888 94
Legacies	567 50
Interest and Dividends	1,362 54
Home Mission Monthly	92 40
Jubilee Volume	1 00
Total for September	\$8,912 38
Donations, Legacies, etc., from April 1st to September 1st	90,076 47
Total for six months	\$98,988 85

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$1,619 57
Legacy " " "	1,000 00
Interest " " "	842 98
Interest for Loan Fund	357 25
	\$3,819 80
Donations, Legacies and Interest from April 1st to September 1st	16,612 68
Total receipts for present year from all sources,	\$20,432 48
	\$119,421 33

Contributions and Legacies. For September.

[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, \$79.82.

East Brunswick Ch.....	5 00
Bowdoinham Ch.....	5 00
Morrill Ch.....	3 25
Kennebunkport, Lyman Chase and family.....	5 00
Hancock, First Ch.....	1 30
Houlton, First Ch.....	21 67
Iivermore Falls Ch.....	20 60
Skowhegan, Bethany Ch.....	11 00
Alfred Ch.....	1 00
North Alfred Ch.....	3 00
Lyman Ch.....	1 00
Waterloo Ch.....	2 00

NEW HAMPSHIRE, \$121.40.

Lake Village Ch.....	6 00
Plainfield Ch.....	6 66
New London Ch.....	85 24
Troy Ch.....	8 00
East Jaffrey Ch.....	15 50

VERMONT, \$141.21.

Manchester Ch.....	8 25
Cavendish Ch.....	5 00
Fairfax Ch.....	10 46
*For Atlanta Sem., Ga.; Brattleboro, Jacob Estey..	100 00

LEGACY.

Windsor, Estate of John P. Skinner, interest.....	17 50
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MASSACHUSETTS, \$3,448.59.

Sterling Ch, Mrs. M. E. Croker.....	3 00
Shelburne Falls Ch.....	10 00
Reading, First Ch.....	4 82
Haverhill, First Ch.....	50 00
Chelsea, Mrs. Clara B. Cushing.....	200 00
Medfield Ch.....	10 64
Holyoke, Second Ch.....	50 00
Foxboro, First Ch.....	27 25
North Billerica S. S.....	25 00
Newton Centre, Friend.....	10 00
Becket S. S., desig.....	3 54
Boston, Dearborn St. Ch.....	109 57
Lower Mills Ch.....	16 51
West Somerville Ch.....	16 40
North Sunderland Ch.....	5 00
Weymouth Ch.....	125 00
Southwick Ch.....	8 25
Holden Ch.....	16 25
West Acton Ch.....	16 25
Southbridge, Central Ch.....	92 55
Agawam Ch. and S. S.....	72 68
Northampton, Mrs. Roxey Cudworth.....	10 00
Gardner Ch.....	91 16
Harvard Ch.....	6 00
Groton Ch.....	11 70
Leominster Ch.....	20 00
Westminster Ch.....	35 34
Winchendon Ch.....	30 00
Bolton Ch.....	37 50
Barre Ch.....	2 00
Athol, First Ch., in add. Society of "Earnest Work- ers".....	42 50 15 00

Charlemon Ch.....	3 00
Bernardston Ch.....	3 00
Conway Ch.....	11 50
Greenfield Ch.....	10 76
Amherst Ch.....	16 92
Campello, First Swede Ch.....	10 00
Rome Ch.....	6 50
*For Richmond Theol. Sem.: No. Scituate, H. T. Bailey and J. M. Littlefield.....	12 50
*For Spelman Sem., Ga., For furnishing "Packard Hall:" Harvard, Wm. B. Willard.....	250 00
C. E. F. Colerain, a friend. Lynn, John B. Toleman...	50 400 00

LEGACIES.

Prescott, Estate of Mrs. Fannie Gilbert.....	250 00
*Prescott, Estate of Mrs. Fannie Gilbert.....	300 00
C. E. F. Webster, Estate of Solomon Robinson.....	1,000 00

RHODE ISLAND, \$252.65.

East Providence, Second Ch...	5 00
Pawtucket, First Ch.....	217 00
Pleasant View Ch.....	4 53
Lonsdale Ch.....	15 00
Providence, Broadway Ch.....	11 12

CONNECTICUT, \$79.62.

Northfield, Jas. H. Linsley....	5 00
Niantic, Second East Lyme Ch.	5 00
Yalesville Ch., \$10 of which desig.....	23 45
Andover Ch.....	7 75
North Lyme Ch.....	15 00
Waterford Ch.....	17 42
Norwich, Third Ch.....	6 00

NEW YORK, \$2,262.98.

Brooklyn, First Ch. in Pierre- pont St., Mrs. Davis, desig..	2 00
Keeseville Ch.....	32 70
Cuba Ch.....	12 46
Wilson Ch.....	12 55
Massena, Mission Chapel.....	13 75
Syracuse, Emmanuel Ch.....	18 06
East Aurora Ch.....	13 21
Bankville Ch.....	20 00
Manlius Ch.....	10 75
Hornellsville Ch.....	14 10
Boonville Ch.....	20 00
Waterford Ch.....	20 27
Flat Brook Ch.....	5 00
Springfield S. S.....	3 35
Altay Ch.....	14 00
South Bradford Ch.....	4 18
Dundee Ch.....	10 00
Cortland Ass'n.....	43 19
Williamsburgh, First Ch.....	167 66
Cattaraugus Ass'n.....	41 41
Moriah S. S.....	5 00
Busti Ch.....	10 25
Portland, First Ch.....	10 10
Cassadaga Ch.....	5 00
Clymer Ch.....	3 75
Findley's Lake Ch.....	4 00
Harmony Ch.....	15 00
Jamestown Ch.....	20 00
Marysville Ch.....	5 00
Napoli Ch.....	2 00
North East Ch.....	1 00
Randolph Ch.....	4 50
Sherman Ch.....	2 50

North Hector Ch.....	15 00
Friendship Ch.....	33 74
Webster Ch.....	21 80
Harpersville Ch.....	6 48
Cascade Valley Ch.....	60
Sand Lake Ch.....	11 00
Carmel S. S.....	10 00
Troy, Second Ch.....	24 34
Buffalo, Prospect Ave. Ch. Jun- ior Mission Band, desig.....	5 00
Waterville Ch.....	21 00
Lansing and Groton Ch.....	3 50
Fleming Ch.....	4 06
Port Byron Ch.....	1 90
Sennett Ch.....	12 68
Thorp Ch.....	16 82
Weedsport Ch.....	28 72
Canandaigua, W. M. Circle....	21 00
New York City, Calvary Ch....	231 50
Berne and Knox Ch.....	8 00
Duanesburgh and Fla. Ch.....	17 00
Grapeville Ch.....	2 00
Preston Hollow Ch.....	8 00
Rensselaerville Ch.....	7 50
Westerlo Ch.....	10 37
West Kill Ch.....	5 00
Reading Ch.....	3 75
Savona Ch.....	2 00
Towleville Ch.....	2 60
Urbana Ch.....	3 50
Wayne Village Ch.....	12 66
Chemung Ch.....	2 22
C. E. F. Fort Ann Village Ch.....	25 00 4 00
S. S. New York City Calvary Ch.....	13 50 2 00
E. B. Harper.....	100 00
W. A. Cauldwell.....	1,000 00

NEW JERSEY, \$241.51.

Cape May Ch.....	5 00
Manahawkin Ch.....	5 00
Sea View S. S.....	5 30
So. Seaville Ch.....	14 57
Tuckahoe Ch.....	2 00
Cherryville Ch.....	58 87
Lambertville Ch.....	12 00
Vineland, Mrs. E. B. Russell, desig.....	75 00
Newark, Sherman Ave. Ch.....	18 07
C. E. F. No. Orange Ch....	80 00
For Anadarko Ch., I. T. T.: Passaic, J. W. Shenstort, desig.....	1 00 20 00
Mis. Soc. of S. S.....	20 00
Moorestown S. S. for Chapel Building.....	5 00

PENNSYLVANIA, \$532.71.

St. Clair, D. W. Lewis.....	2 00
Ch.....	5 00
Philadelphia, No. Ch.....	33 62
Third Ch.....	15 25
Fiftieth.....	15 17
Falls City Ch.....	1 50
Mt. Moniah Ch.....	5 90
Mt. Olive Ch.....	2 00
Olive Branch Ch.....	5 36
Dungall Ch.....	2 50
Flat Wood Ch.....	5 00
Greensboro Ch.....	3 80
Phillipsburgh Ch.....	8 00
Milesburg S. S.....	2 50
Bald Eagle Ch.....	1 56
Johnston Ch.....	16 36
Shirleysburgh Ch.....	8 00
Tyrone Ch.....	5 75
Brisbin Ch.....	4 30
Pittston, Luzerne Ave. Ch....	16 00
Saltillo, Branch Ch.....	7 48

Three Springs Ch.....	6 65
Wattsburg Ch.....	2 70
Bradford Ch.....	20 00
Burlington, L. Ellis.....	5 00
Iadiana Ch., Y. Peo. Miss. Soc.	4 11
Passayunk Ch. Helping Hand Circle.....	20 00
Jersey Shore Ch.....	9 46
Towanda, R. M. Wells.....	1 00
Berlin Ch.....	3 30
Bloomfield Ch.....	4 00
Pittsburgh, Welsh Ch.....	10 00
Susquehanna Ch.....	14 00
Bridgewater Ass'n.....	11 25
Auburn Ch.....	4 00
Dimock Ch.....	2 00
Middletown Ch.....	2 80
Sullivan State Road Ch.....	6 90
Tioga Ch.....	3 27
Antrim Ch.....	3 00
No. Jackson Ch.....	2 00
Bailey Creek Ch.....	2 00
Pottsville, Olivet Ch.....	4 00
East Bethlehem Ch.....	5 00
Jefferson Ch.....	2 75
Ten Mile Ass'n.....	4 71
Blacksville Ch.....	3 00
Bethlehem Ch.....	2 50
Bates Fork Ch.....	6 00
Bethel Ch.....	3 25
Enon Ch.....	2 47
Goshen Ch.....	4 00
Mt. Zion Ch.....	4 00
S. S.....	3 00
New Freeport Ch.....	7 00
Pursley Ch.....	3 50
Waynesburg Ch.....	15 00
So. Ten Mile.....	10 00
S. S.....	3 00
Edwardsville Ch.....	5 75
Braintrem Ch.....	5 00
Ebenezer Ch.....	1 00
Exeter Ch.....	1 00
No. Moreland Ch.....	2 00
Bloomsburgh Ch, bal.....	25
Upland, Miss S. C. Griffith.....	10 00
Factoryville Ch.....	55 00
Conshohocken Ch.....	15 34
Allegheny Ass'n.....	5 75
Mahoning Ch.....	5 00
Ambrose Ch.....	2 50
North Wales.....	10 00
Cold Point Ch.....	6 95
C. E. F. Eric S. S., "Children's day".....	10 80
DELAWARE, \$50.00.	
Harrington, Second Ch., Ladies' Home Mission Society.....	50 00
MARYLAND, \$6.00.	
Kingston, Mrs. E. B. Marshall..	6 00
KENTUCKY, \$5.17.	
Louisville, 5th St. S. S.....	5 17
SOUTH CAROLINA, \$15.00.	
Beaufort, Tabernacle Ch.....	2 00
Cedar Grove Ass'n.....	10 00
Timmons ville, Bethlehem Ch..	3 00
ARKANSAS, \$32.70.	
New Gasconey, Damascus Ch..	2 70
Baptist State Convention.....	30 00
OHIO, \$465.95.	
Cleveland, S. S. of First Ch....	25 00
Hillsboro Ch.....	6 07
Blue Rock Ch.....	3 00
Avon Ch.....	10 38

La Grange Ch.....	8 50
Chippewa Ch.....	1 00
Canton Ch.....	50 00
*For Indian University, I. T.: Cleveland, Mrs. E. A. Witt Canton, Mrs. Eliza Cook..	300 00 2 00
Dayton, Rev. H. F. Colby	50 00
C. E. F. Cleveland, Trinity S. S.....	10 0
MICHIGAN, \$24.01.	
Clinton Ch.....	3 78
Menominee Ch.....	11 00
Parshallville Ch.....	7 23
Monroe Ch.....	2 00
INDIANA, \$193.41.	
Adams, Mt. Moriah Ch.....	25 00
Newton, Hopewell Ch.....	6 00
Covington Ch.....	10 00
Lafayette Ch.....	5 32
Waynetown Ch.....	4 43
Crawfordsville Ch.....	5 50
Valparaiso Ch.....	51 43
Bluffton Ch.....	21 46
S. S.....	5 00
Elizaville Ch.....	6 90
S. S.....	2 38
Forty, Wayne Ch.....	42 55
Friendly Grove Ch.....	1 00
*Bluffton Ch.....	2 17
C. E. F. Bluffton Ch.....	4 27
ILLINOIS, \$24.10.	
Wood River Ass'n.....	4 85
Greenville, A. Friend.....	5 00
Cambridge, Miss M. E. Arnold	1 50
Morrison Ch.....	12 25
C. E. F. Cambridge, Miss. M. E. Arnold.....	50
MINNESOTA, \$31.50.	
Alexandria, Swede Ch.....	2 50
State Convention.....	29 00
IOWA, \$320.10.	
State Convention.....	300 00
Upper Des Moines, Assn. Coll.	12 00
Livermore Ch.....	3 25
Iowa City, Young Peo. Mis. Soc.	2 30
Chariton Ch.....	2 55
INDIAN TERRITORY, \$40.00.	
*For Indian University, I. T.: Atoka, Rev. J. S. Murrow.	10 00
J. D. Davis.....	10 00
D. N. Robb.....	10 00
Tahlequah, Rev. Daniel Rogers.....	5 00
Mrs. Julia A. Rogers..	5 00
KANSAS, \$52.77.	
Wichita, Mrs. J. K. Sawyer...	5 00
State Convention.....	36 12
Stockton Ch.....	4 00
Plainville Ch.....	4 75
Woodston Ch.....	2 90
NEBRASKA, \$12.00.	
Plainview Ch.....	10 00
Franklin Ch.....	2 00
DAKOTA, \$44.54.	
Melville, Harry Van Meter...	5 00
Fargo, Rev. G. W. Huntley...	5 00

Tower City Ch.....	3 97
North Dakota, Baptist Ass'n...	3 73
Jamestown, Women Home Mission Circle.....	2 00
Hecla Ch.....	1 44
New Rockford Ch.....	2 49
Devils Lake Ch.....	6 00
Faulkton Ch.....	4 60
Ipswich Ch.....	3 60
Bryant Ch.....	2 46
Oldham Ch.....	4 30
COLORADO, \$35.00.	
Pueblo, First Ch.....	30 00
Trinidad Ch.....	5 00
MONTANA, \$5.00.	
Stevensville Ch.....	5 00
UTAH, \$1.00.	
Ogden, A Converted Mormon..	1 00
ARIZONA, \$6.00.	
Phoenix Ch.....	6 00
NEVADA, \$37.00.	
Reno Ch.....	37 00
CALIFORNIA, \$60.50.	
Carpenteria Ch.....	5 00
Hueneme Ch.....	3 50
Alameda Ch.....	2 00
Lompoc Ch.....	9 00
Fresno Ch.....	31 00
Clear Lake Ass'n.....	5 00
*Oakland, Tenth Ave. Ch....	5 00
INDIA, \$30.00.	
Hanamaconda, Rev. A. A. Newhall.....	10 00
Mrs. Billenke, desig.....	20 00
WOM. AM. BAPT. HOME MISS. SOCIETY, \$1,423.77.	
For Spelman Sem.—"Packard Hall".....	800 00
For Teachers at State Univ. Ky.	88 88
" " " Utah School ..	170 00
" " " Mexico Schools	108 00
For Teacher at Cherokee Academy, I. T.....	25 00
For Teacher at Kullli Inla, I. T.	38 29
" " " Beaufort, S. C..	40 00
" " " Fresno, Cal....	48 00
" " " Alaska School....	100 00
For Church Edifice Fund.....	5 00
Total.....	\$10,076.01
J. G. SNELLING, Treasurer,	
7 Beekman St.	
In the October MONTHLY the contribution of Miss. Abbie T. Arnold, McGregor, Iowa, of \$4.50 was incorrectly reported as \$45.00, also the contribution of the Davenport Church, Iowa, of \$1.75, as \$17.50.	

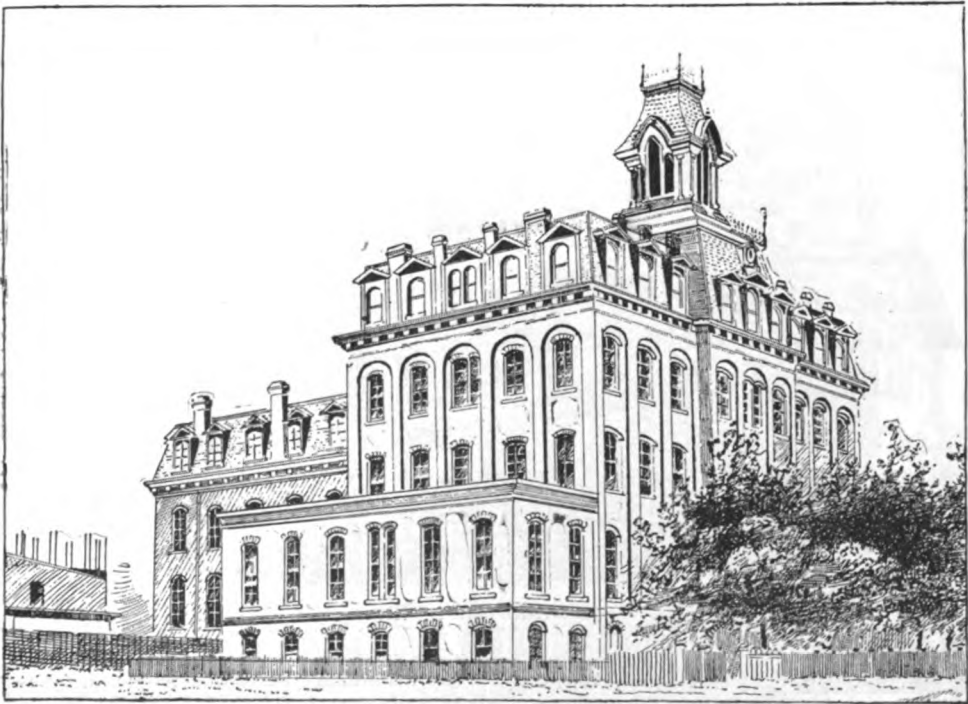
THE
American Baptist Home Mission Society.

DESCRIPTIVE SKETCHES OF SCHOOLS
FOUNDED AND FOSTERED BY THE SOCIETY, WITH
ILLUSTRATIONS OF PRINCIPAL BUILDINGS.

These views are not on a uniform scale, as it has been necessary to use engravings made at different times and independently of others. Some views could not be had in time for the present publication.

Prepared by H. L. MOREHOUSE, D.D., Cor. Sec'y.

WAYLAND SEMINARY, WASHINGTON, D. C.

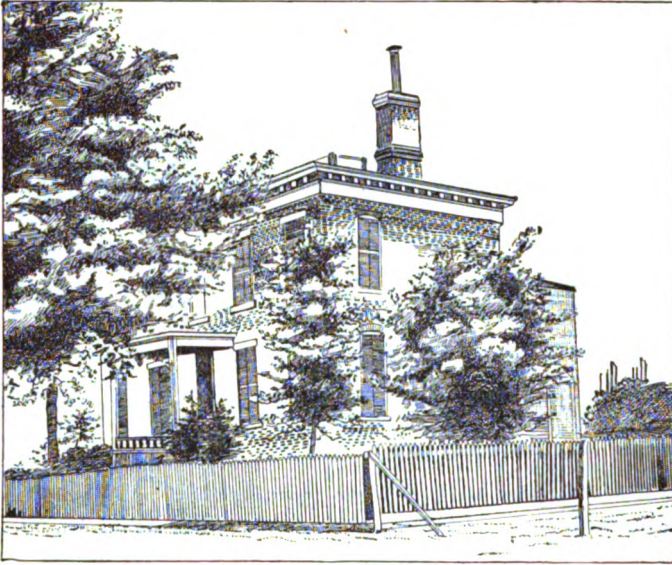


PARKER HALL.

MAIN BUILDING.

School begun under Society's auspices, 1865 ; named "Wayland Seminary" 1867, part of present site purchased 1871 ; an equal amount

additional in 1887 and 1888, with President's house ; land 150 by 300 feet. Principal building, erected 1874. Work done by colored brick

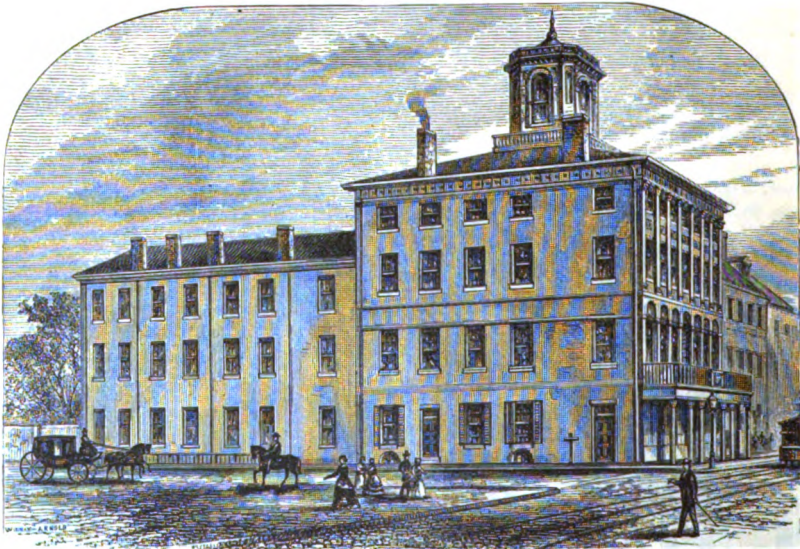


PRESIDENT'S HOUSE.

layers under supervision of an ex-slave who purchased his freedom before the war. Addition for girls' dormitory, erected 1882; addition to chapel 1887. Location, on the heights north of and overlooking the City of Washington. The property is worth about \$80,000. Endowment, \$20,000.

Chief patrons, the Wayland family, Ex-Gov. A. Coburn, and J. W. Parker, D.D. G. M. P. King, D.D., President.

RICHMOND THEOLOGICAL SEMINARY, RICHMOND, VA.



SEMINARY BUILDING.

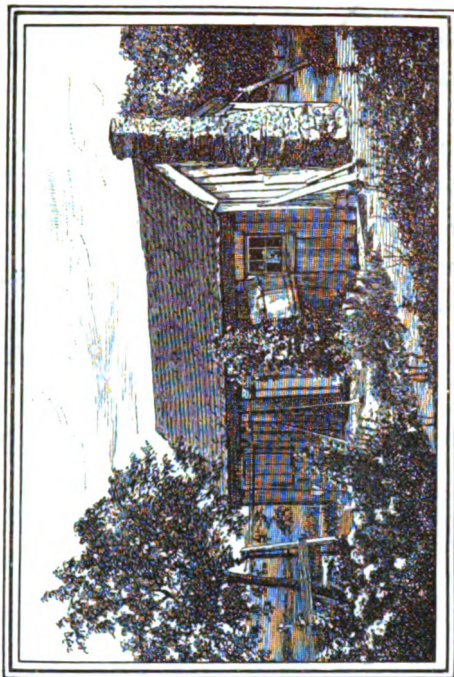
Work commenced by Society in 1865; by "The National Theological Institute," in 1867. School met for three years in "Lumpkin's Jail," or "the old slave pen." Present site and building purchased 1870. Building of brick was once

the fashionable hotel of Richmond. New site procured 1880. Property worth \$30,000. Endowment \$54,800. Name changed from "Richmond Institute" to "Richmond Theological Seminary," in 1886. School is for higher edu-

cation for ministerial students. Chief patrons, J. D. Rockefeller, New York, J. B. Hoyt, Connecticut. C. H. Corey, D.D., President.

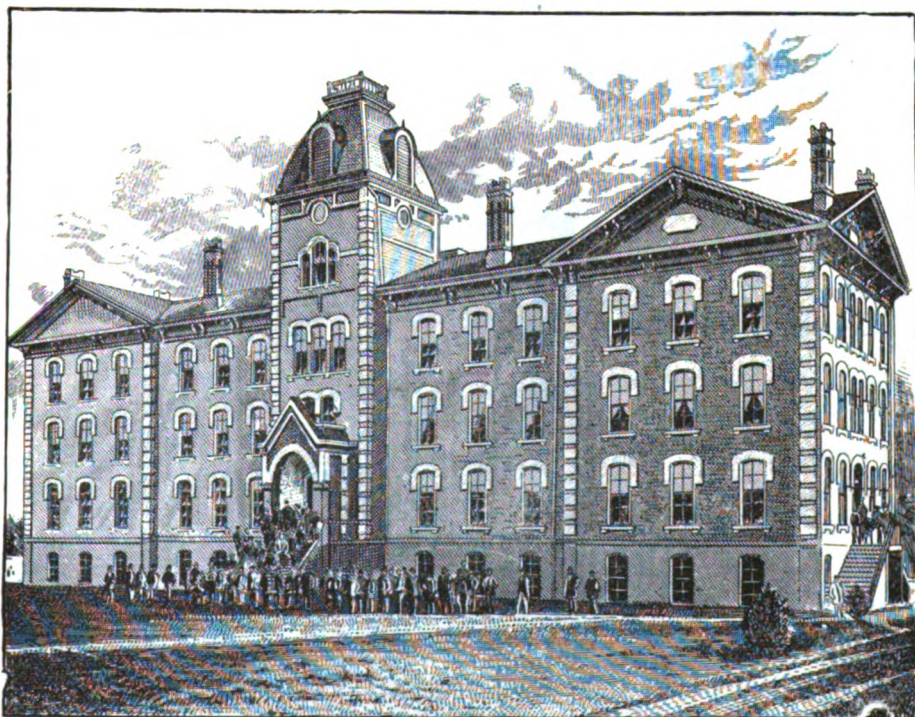


LUMPKIN'S JAIL.



FIRST SCHOOL HOUSE—SHAW UNIVERSITY.

SHAW UNIVERSITY, RALEIGH, N. C.



SHAW UNIVERSITY.

Work begun in 1865 in humble quarters. President Tupper's first residence was also a modest building. New site of ten acres with residence in suburbs of Raleigh purchased in 1870. About one half of the "Shaw Building" completed, 1872; the centre and other wing, 1884.

"The Estey Building" for girls, completed 1874. In 1879, the Uni-



FIRST RESIDENCE OF PRESIDENT.



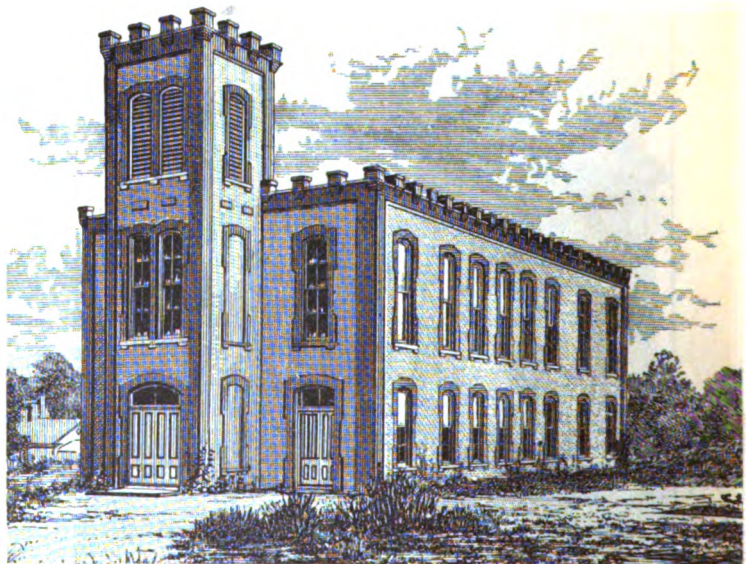
PRESIDENT'S RESIDENCE.

ident Tupper planned and superintended the erection of the buildings, even to the making of the brick on the premises. Much of the work was done by students. Property worth \$140,000. No endowment. Chief patrons, Messrs. E. Shaw, Massachusetts; J. Estey and Sons, Vermont; Judson Wade Leonard and family, Massachusetts; O. H. Greenleaf, Massachusetts;

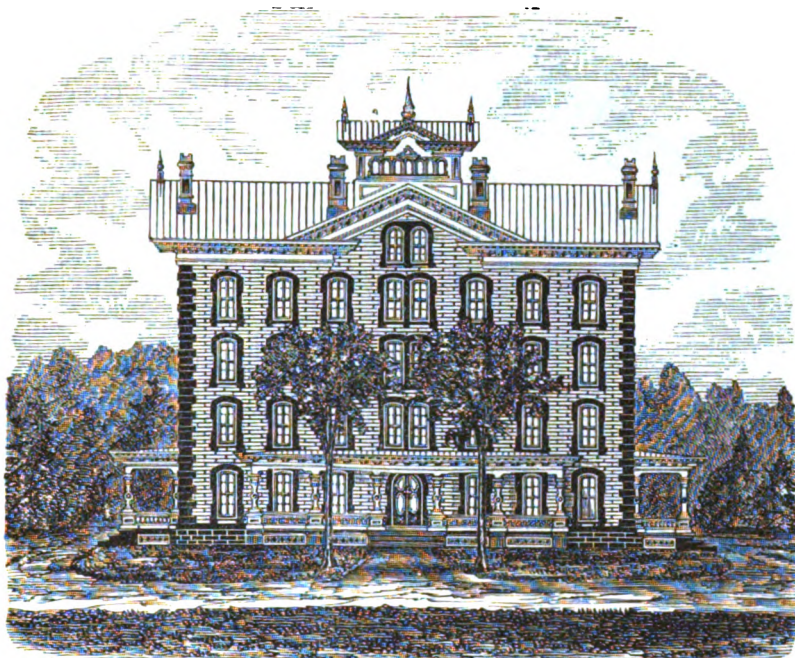
versity Hall, comprising dining room and chapel was completed. The medical dormitory building completed, 1881.

In 1882 the Leonard Building containing laboratory and instruction rooms for the Medical School was completed. The Leonard Medical Hospital building was erected in 1885.

An industrial building was erected, 1887. Pres-



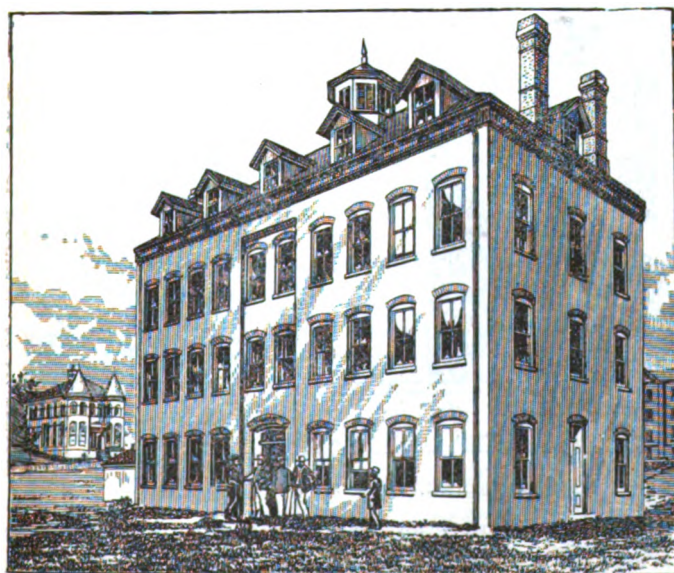
CHAPEL AND DINING HALL.



ESTEY BUILDING.

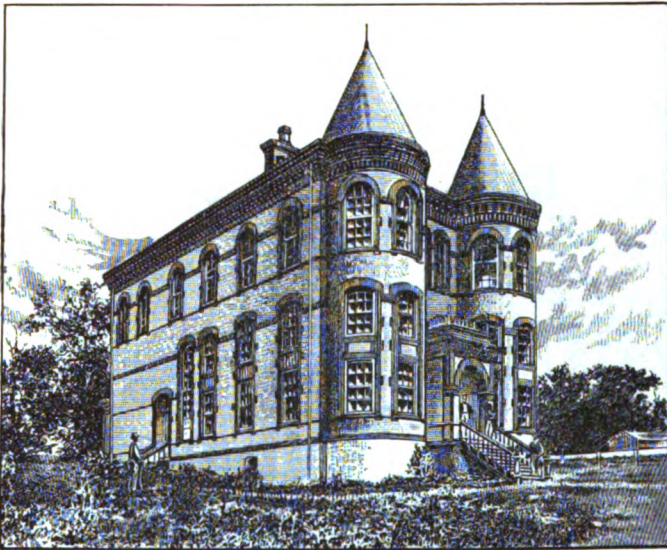
J. B. Hoyt, Connecticut; Geo. M. Morse,
Connecticut; O. B. Grant, Connecticut; T.
Merrick, Massachusetts; J. D. Rockefeller,

New York; Mrs. S. B. L. Tupper, North Carolina; Rev. R. Jennings, Connecticut. H. M. Tupper, D.D., President.



MEDICAL DORMITORY.

“The success of the graduates of the Leonard Medical School will attract the attention of colored medical students throughout the South. That the graduates of a school so recently established should be able to compete with the graduates of the oldest and best equipped medical schools of the country is a surprise. This they have done. At the recent meeting of the Medical Board in North Carolina seventeen

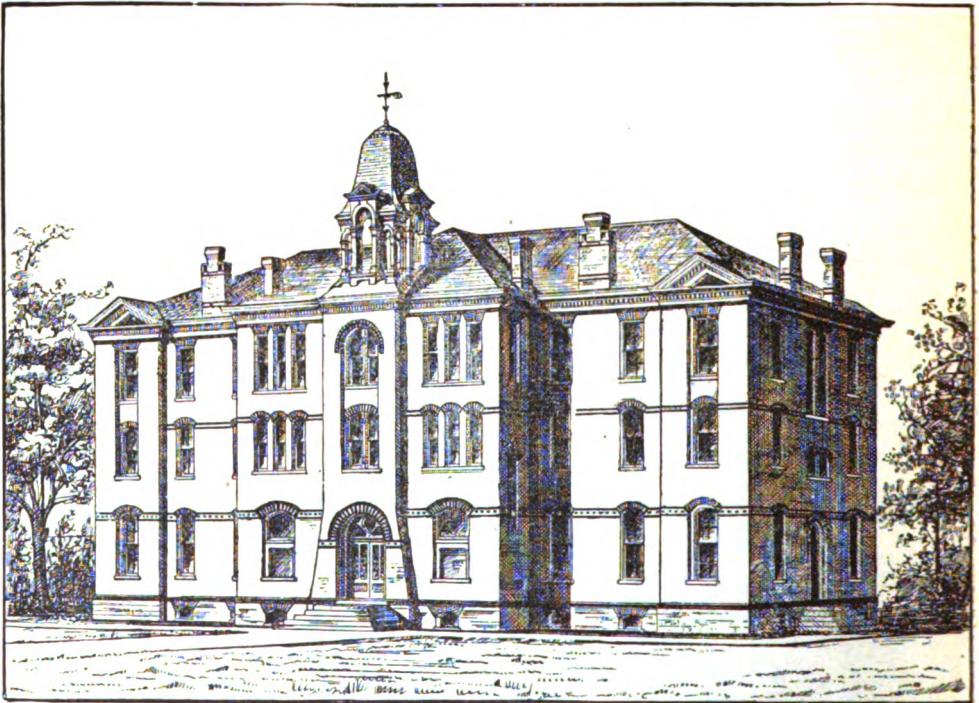


LEONARD MEDICAL BUILDING.

white students failed to pass, while there was only one colored graduate, the first and only one in the two classes which have graduated from the Leonard Medical School.

“We rejoice at the success of colored students in medicine, that facilities have been provided so that they successfully compete with their white brothers in the profession before the most rigid and exacting Medical Boards in the South.— *Annual Report of Pres. Tupper, 1888.*”

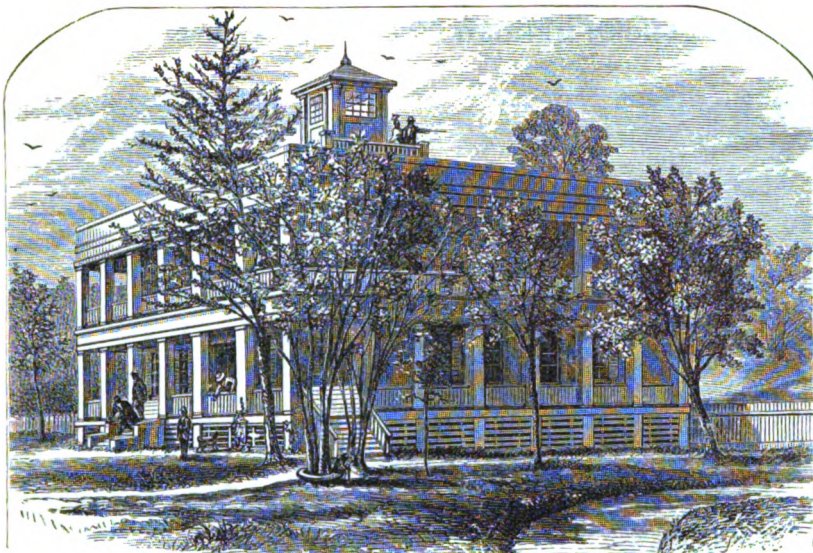
BENEDICT INSTITUTE, COLUMBIA, S. C.



MAIN BUILDING.

Work commenced 1870, when site of about eighty acres of land with residence, adjacent to city limits, was purchased. Some old buildings

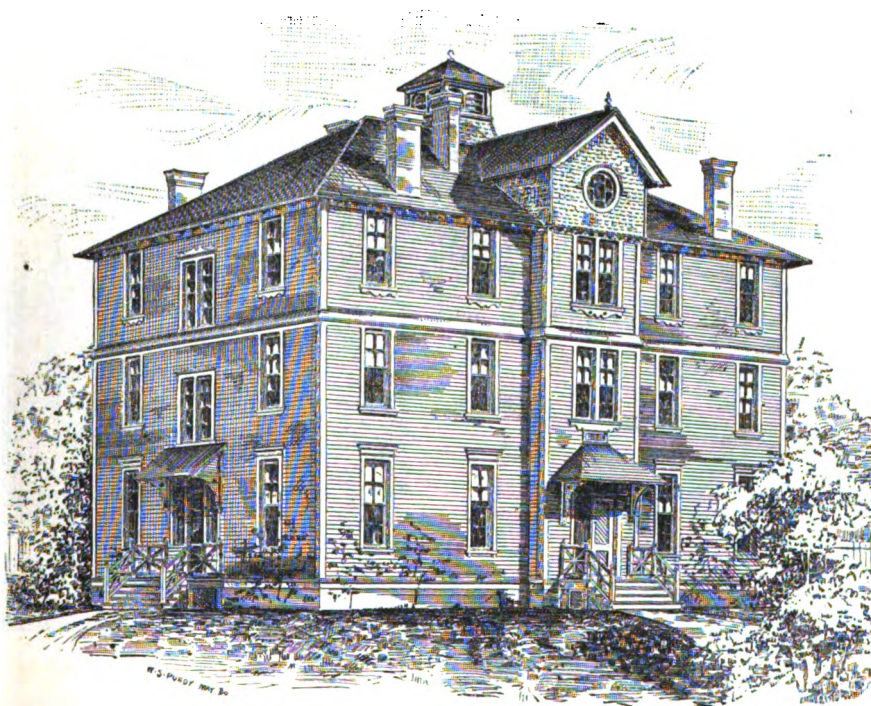
were utilized for dormitories for a few years. In 1881 two frame buildings were erected, one for dining hall and music rooms, the other



TEACHERS' RESIDENCE.

known as "Colby Hall," for girls' dormitory. The latter was enlarged in 1888. The large brick building was completed in 1884. Value

of property, \$50,000. Endowment, \$33,000. Chief patron, Mrs. B. A. Benedict, Rhode Island. Rev. C. E. Becker, President.



COLBY HALL.

HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA.



MAIN BUILDING.

RESIDENCE.

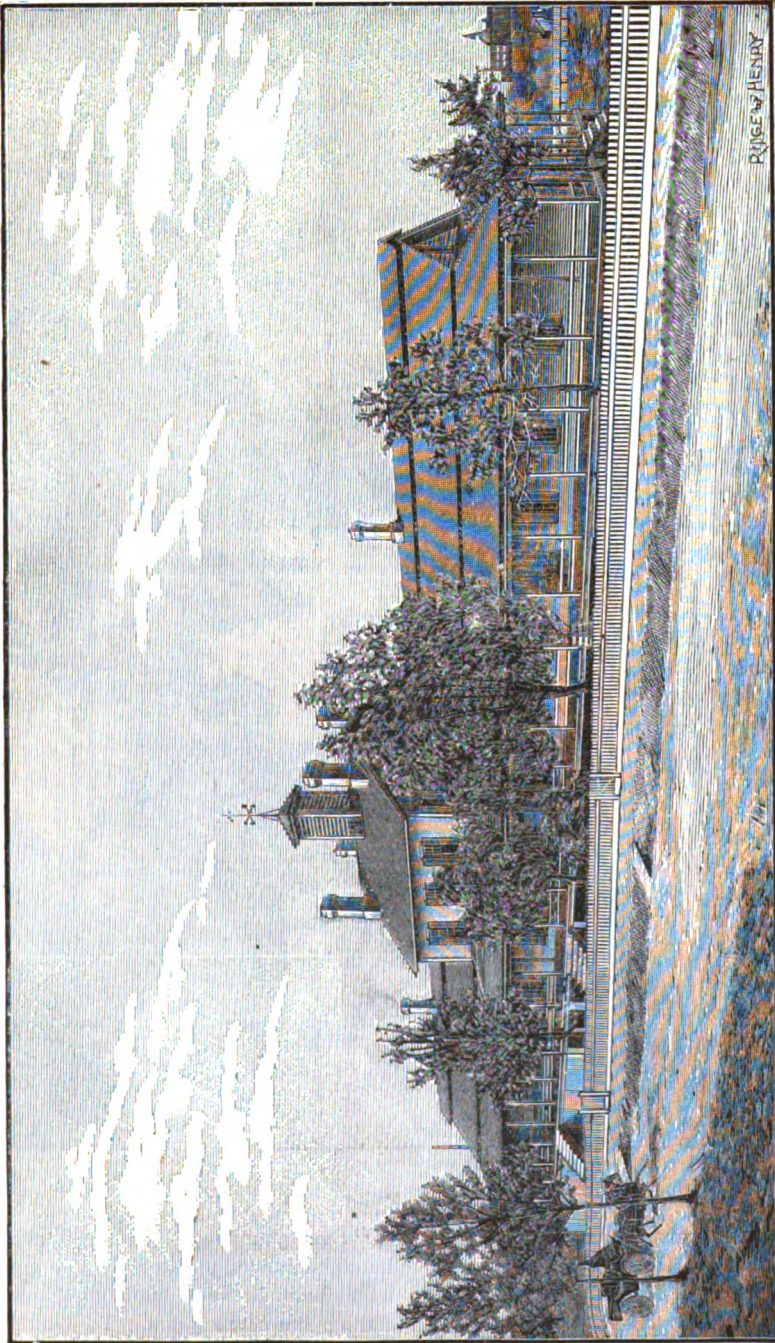
School opened in the basement of Ebenezer Baptist Church, 1883. Site of eight acres

with residence on the western edge of Richmond, purchased 1884. Main building erected

1884-5. For young women only. Property worth \$45,000. No endowment. Chief patron,

Rev. J. C. Hartshorn, Massachusetts. Rev. L. B. Tefft, President.

SPELMAN SEMINARY, ATLANTA, GA.



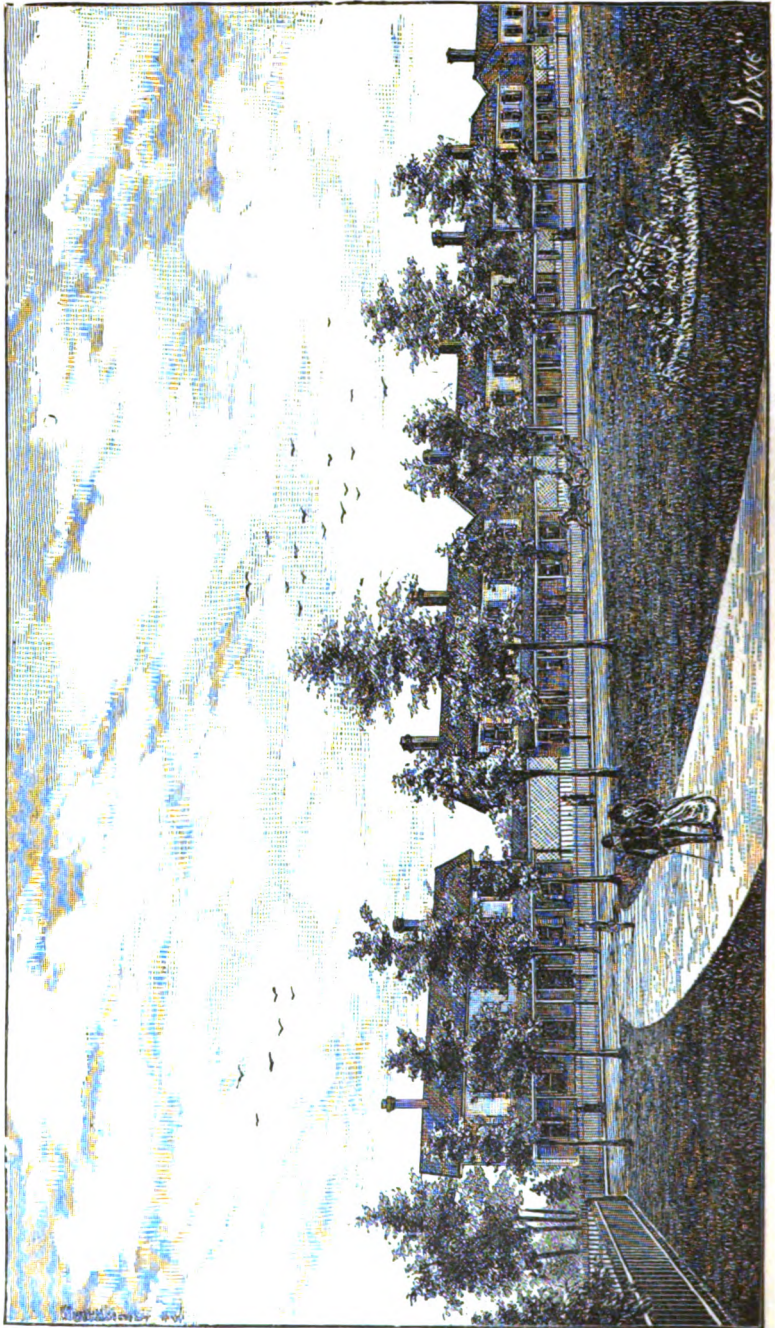
UNION HALL—DESTROYED BY FIRE, JUNE, 1887.

School for girls opened 1881, in basement of the Friendship Church. New location of about eight acres with several buildings in western part the city, purchased 1882, and three acres more in 1887. Formerly part of United States "Barracks."

"Union Hall" was burned, 1887. "Rockefeller Hall" a fine brick building, erected 1886. In 1886 the Training School for Nurses, the only one in the South, was established as a department of the Seminary. Trained nurses of this school are in great demand at highest compensation. A brick building for kitchen and industrial work, erected 1888.

"Packard Hall," a three story brick building in place of "Union Hall," completed 1888. Property worth \$70,000. No endowment. Mainly supported by the "Woman's American Baptist Home Mission Society," Boston, Mass. Chief patron, J. D. Rockefeller, New York; other generous donors,

Mial Davis, Massachusetts; R. H. Cole, Massachusetts; Dr. W. Howe, Massachusetts; Dea. J. W. Converse, Massachusetts. Miss S. B. Packard and Miss H. E. Giles, Principals.



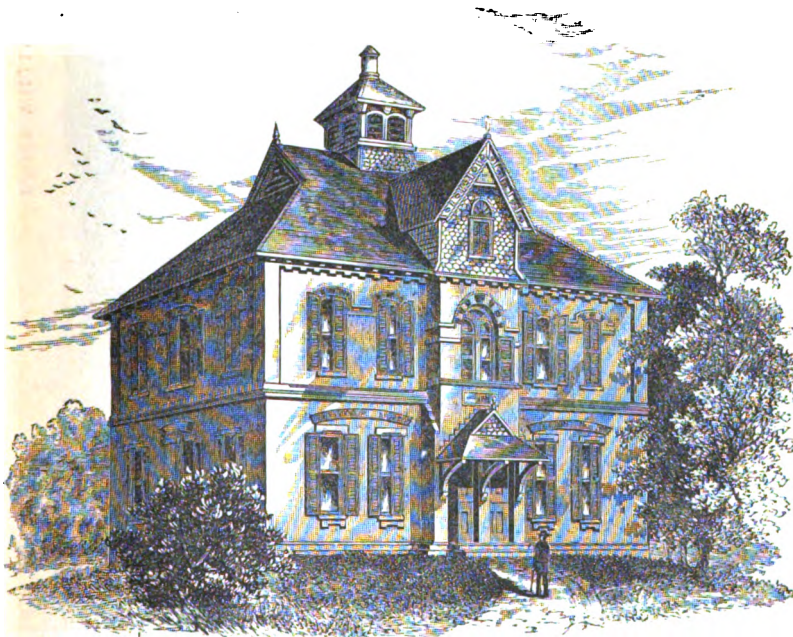
DORMITORIES.

PRINCIPALS' RESIDENCE.

"Over 3500 pupils, in the aggregate, have been connected with this school, and there have been between 400 and 500 conversions during the seven years. To God belongs all the glory!"



ROCKEFELLER HALL.

ATLANTA BAPTIST SEMINARY ATLANTA, GA.


SEMINARY BUILDING.

School opened first at Augusta, Ga., 1867. Transferred to Atlanta, 1879, when site of two and a half acres was purchased in city and present building erected. No dormitories. Only male students. New site purchased in western part of Atlanta, 1887. New and larger building soon to be erected. Value of property, \$28,000. No endowment. S. Graves, D.D., President.

ROGER WILLIAMS UNIVERSITY, NASHVILLE, TENN.

Work of instruction begun in Nashville, 1864. School held in basement of First Baptist Church (Colored). In 1865 a site purchased in northwest part of city, and in 1866, in a reconstructed government building the school was opened and maintained for ten years. In 1874 the Gordon property, thirty acres of land with a large brick dwelling was purchased. Location about one mile southwest of city, on a commanding eminence. In 1876 the extensive addition was built. The wing at the left as shown in the picture, and intended for the young women has not been built. The President's house, erected 1883. Hayward Hall, erected 1886. Both are brick buildings

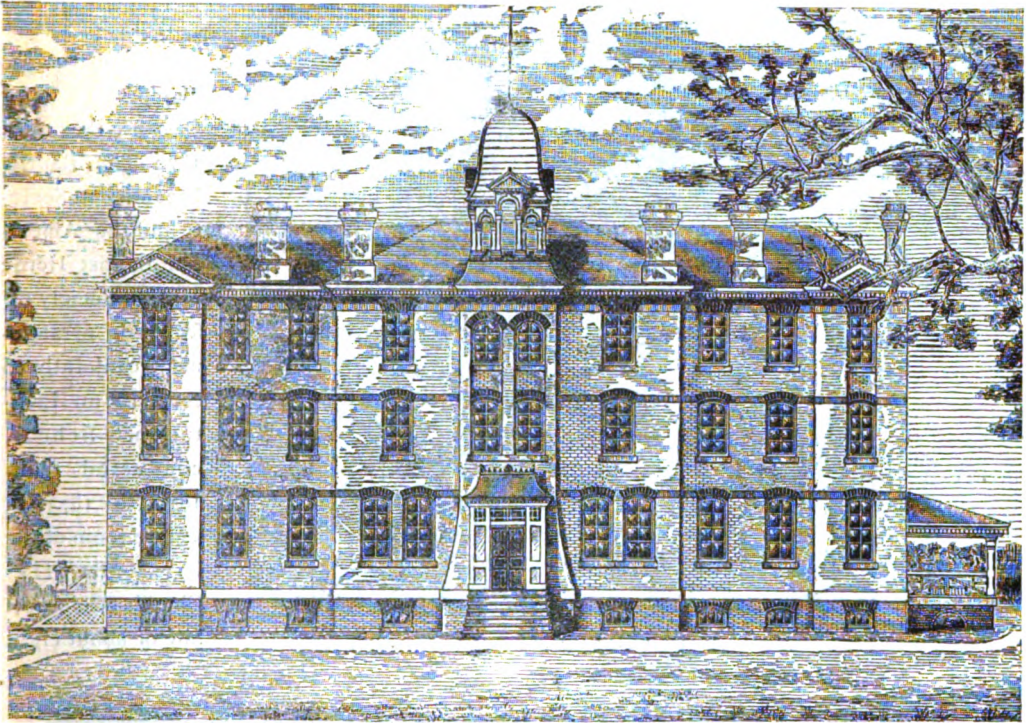
of which we have no engravings. Principal patrons, Nathan Bishop, LL.D., and Mrs. C. C. Bishop, New York. Name of school changed from "Nashville Institute," to "Roger

Williams University," 1883. Value of property, \$100,000. Endowment, \$1,000. A. Owen, D.D., President; D. W. Phillips, D.D., Theological Instructor.



ROGER WILLIAMS UNIVERSITY. (LEFT WING NOT BUILT).

JACKSON COLLEGE, JACKSON, MISS.

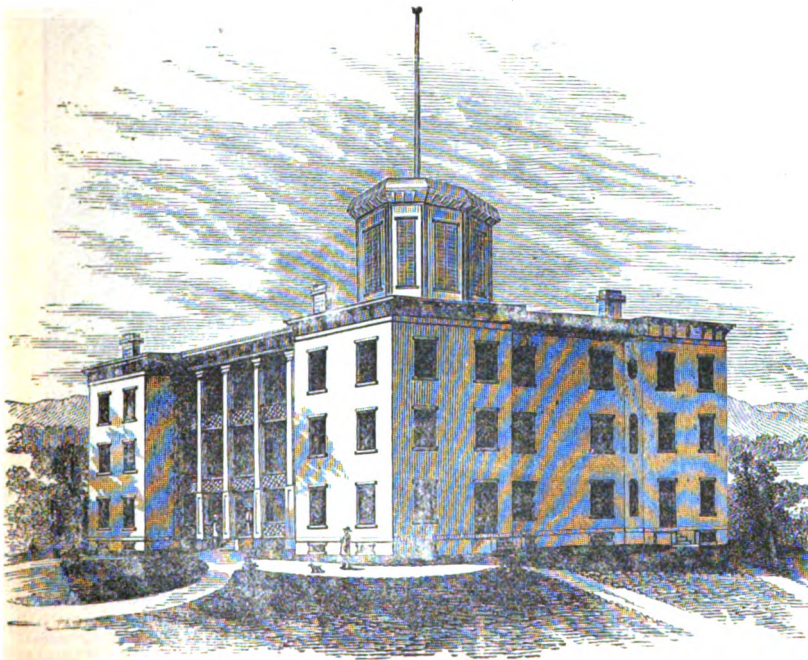


MAIN BUILDING.

School originally established at Natchez, in 1877, though from 1867 to 1869 attempts were made at Memphis and elsewhere along the Mis-

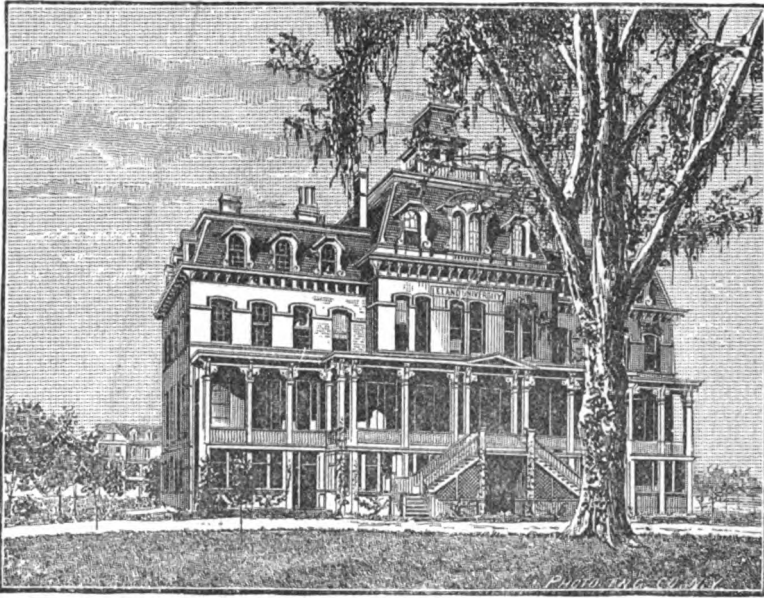
issippi to plant an institution. The United States Marine Hospital was purchased and adapted to school purposes, 1876-7. School

opened 1877. The location proving unsatisfactory, property was sold to City of Natchez, 1883. New property purchased 1882, comprising fifty-two acres and residence a little north of Jackson. New building erected and school transferred, 1884. Value of property, \$35,000. No endowment. Chief patron, C. T. Sampson, Massachusetts. Rev. Chas. Ayer, President.



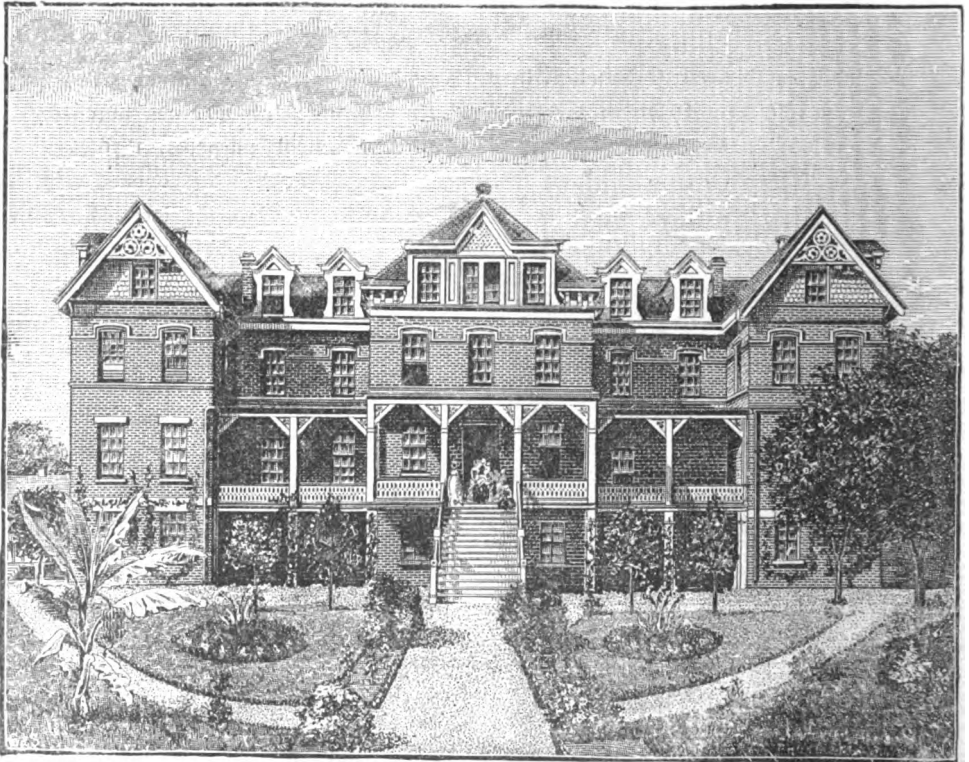
FORMER BUILDING AT NATCHEZ.

LELAND UNIVERSITY, NEW ORLEANS, LA.



MAIN BUILDING.

Work of ministerial instruction begun at New Orleans, 1865. In 1870 The Baptist Free Mission Society and the American Baptist Home Mission Society effected an arrangement conjointly to establish an Institution. School, conducted from 1870 to 1873 in lecture room of the First Baptist Church (Colored). Site of about eight



GIRLS' DORMITORY.

acres in the part of the city nearly opposite the late Exposition grounds, purchased 1870. The fine brick building completed 1873. Called "Leland University," after maiden name of the wife of Deacon Holbrook Chamberlain, a direct descendant of the famous Elder John Leland. Brick building for girls, begun 1881,

completed 1884. Value of property, \$125,000. Endowment, \$95,000. Became self-supporting 1886.

Chief patron, Deacon Holbrook Chamberlain, of New York, who gave years of his time and most of his estate to the Institution. E. C. Mitchell, D.D., President.

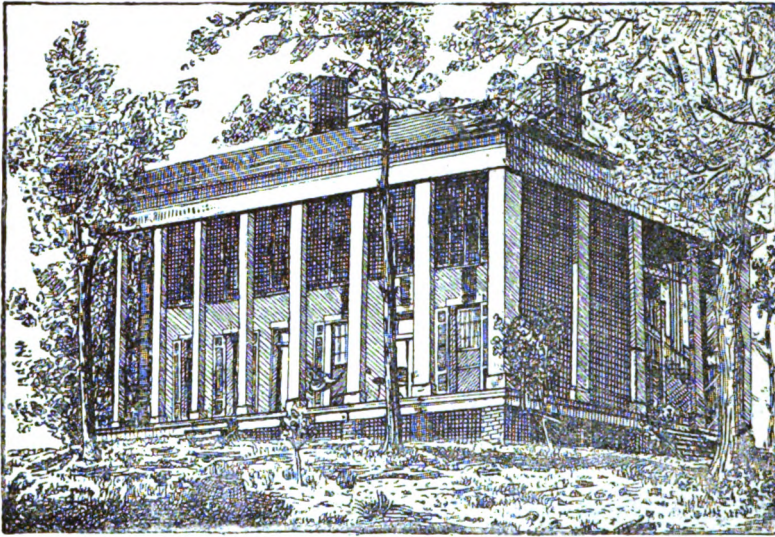
BISHOP COLLEGE, MARSHALL, TEXAS.



MARSTON HALL.

School located at Marshall in 1880, when ten acres of land and a good mansion in the suburbs of the city were purchased. Colored Baptists of Texas contributed liberally for this

object. New building, "Marston Hall," erected 1881, and school opened the same year. An additional building, "Bishop Hall," for girls, erected 1884. Besides these, there are two

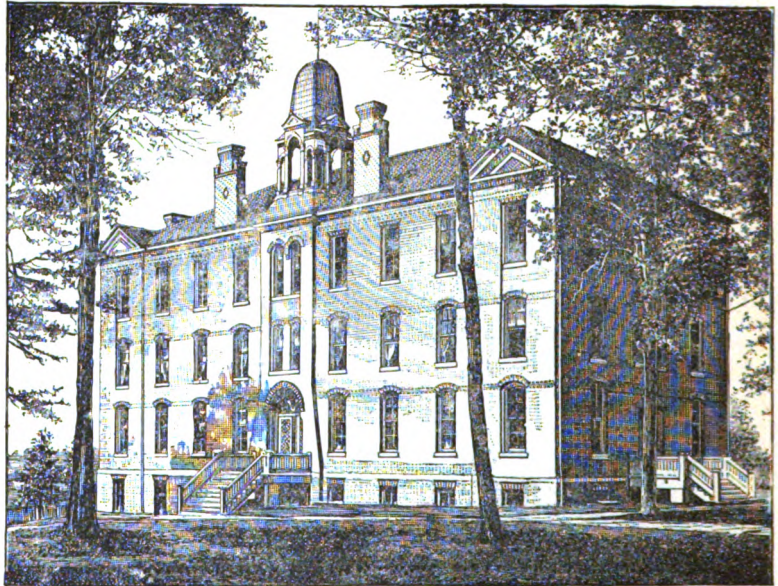


TEACHERS' RESIDENCE.

“If I kept a carriage, I should not have so much money to give away.”

“I expect to stand side by side with those men on the day of judgment. I am determined to be prepared for that meeting.”— *Nathan Bishop, LL. D.*

frame buildings for school and industrial purposes. Valuation of property, \$45,000. No endowment. Chief patron, Mrs. C. C. Bishop, New Jersey. Rev. S. W. Culver, President.



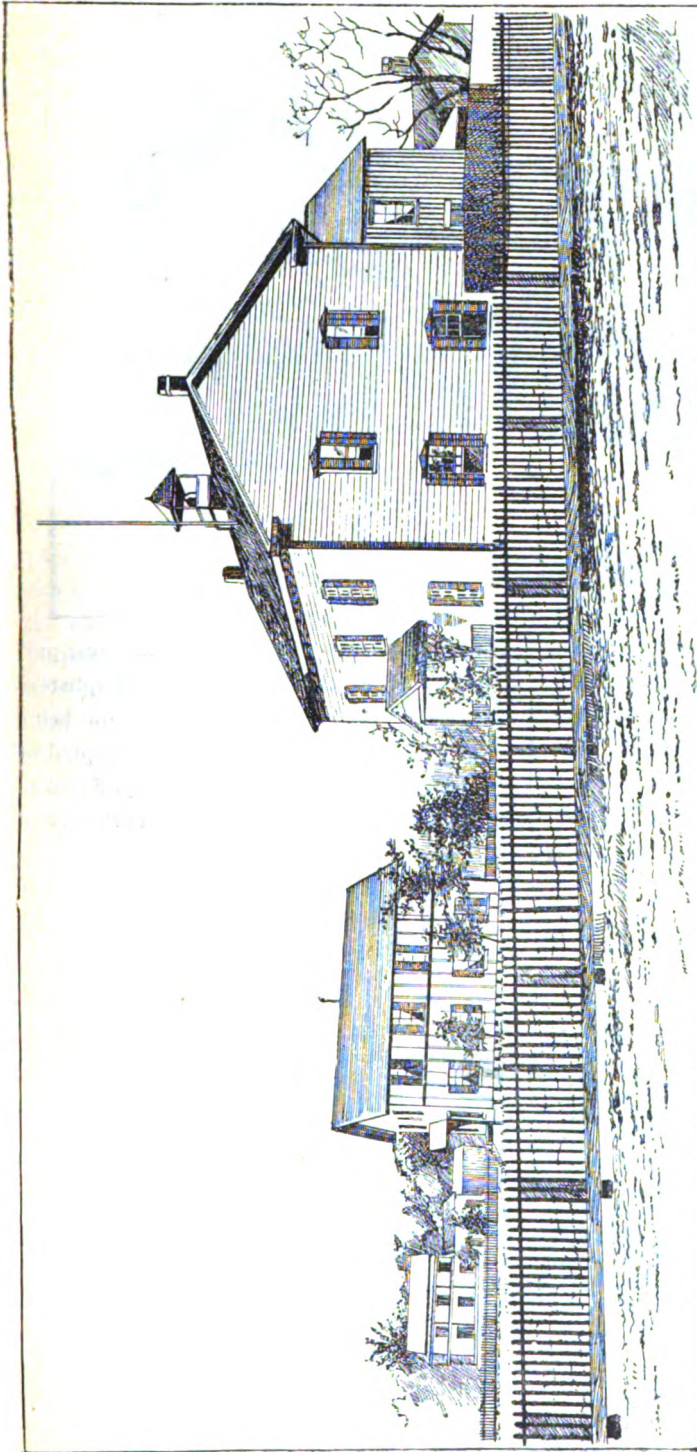
BISHOP HALL.—GIRLS' DORMITORY.

STATE UNIVERSITY, LOUISVILLE, KY.

In 1866, the Colored Baptists of Kentucky purchased a site at Frankfort, and in 1869 changed the location of proposed school to Louisville, where property comprising about two and a-half acres and a large brick building was purchased in 1879. The financial burden being too heavy for them, the Society adopted the school in 1881. A third story was added to

the building in 1881, and a frame building for chapel and school purposes about the same time. The colored Baptists of the State have supported teachers in part. In 1888 the Home Mission Society appropriated \$7,800 of the Coburn Fund to the payment of indebtedness on the property. Valuation of property, \$18,000. No endowment. Wm. J. Simmons, D.D., President.

FLORIDA INSTITUTE, LIVE OAK, FLA.

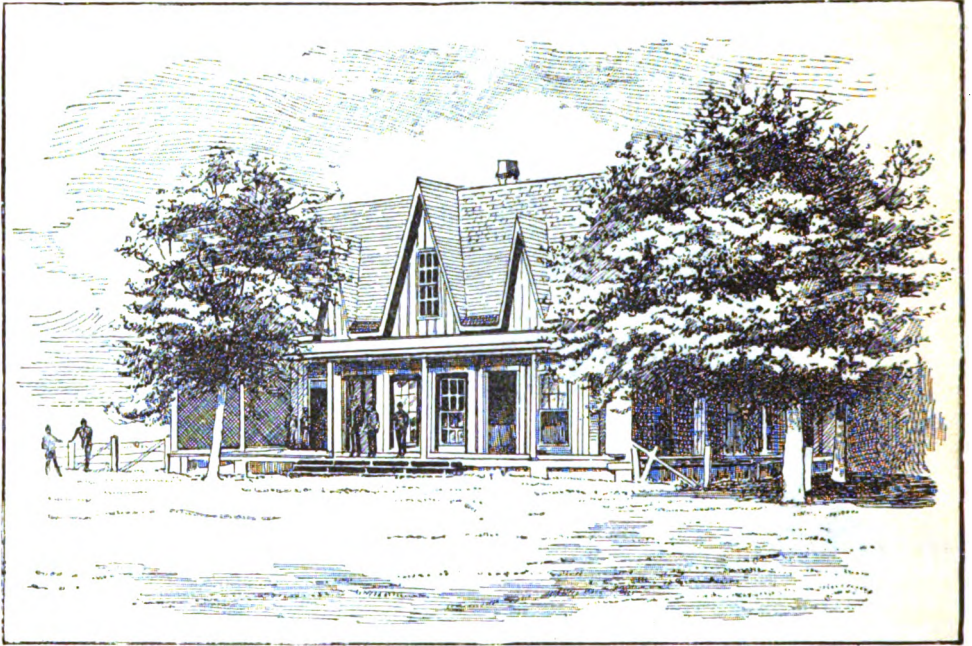


SCHOOL BUILDING.

GIRLS' BUILDING.

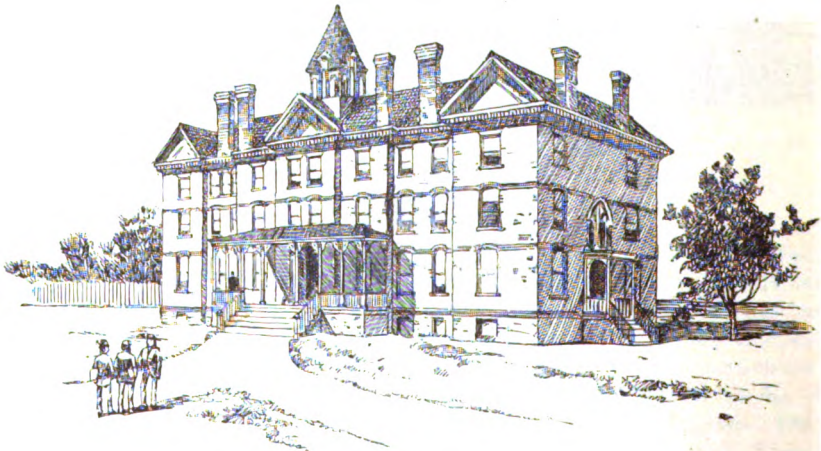
BOYS' BUILDING.

Initial steps for establishment of school taken by colored Baptists of Florida, 1868. Three and a half acres of land with an unfinished building was purchased. Institution incorporated. Their inability to complete improvements and open the school led the Society to adopt it in 1880. Building finished and school opened 1880. Frame building for girls' dormitory, erected 1882. Additional ground and building for boys' dormitory, purchased 1884. Entire property now includes about eleven acres in the western portion of Live Oak. Property valued at \$7,000. No endowment. Rev. J. L. A. Fish, President.

SELMA UNIVERSITY, SELMA, ALA.

Started by colored Baptists of Alabama, after some preliminary measures, 1878, in the Colored Baptist Church at Selma. The site of thirty acres with some cheap frame buildings, purchased 1878. Location in the outskirts of the city. Frame building for chapel and school

purposes, erected 1879. Money for these purposes chiefly provided by the colored Baptists of the State. A dormitory building now being erected by help from the Society. Adopted by the Society, 1880. Value of property, \$18,000. No endowment. Rev. Chas. L. Purce, President.

INDIAN UNIVERSITY, MUSKOGEE, INDIAN TERRITORY.

ROCKEFELLER HALL.

School opened early in 1880 in a part of the Society's mission building at Tahlequah, capital of Cherokee Nation. In 1882 the Creek Council granted land for the school near Muskogee, and "Rockefeller Hall," a fine brick building

erected thereon 1884. School transferred from Tahlequah to Muskogee, early in 1885. Value of property, \$30,000. No endowment. Chief patron, John D. Rockefeller, New York. A. C. Bacone, A. M., President.

CHEROKEE ACADEMY. TAHLEQUAH, IND. TER.

After the removal of Indian University to Muskogee in 1884 a preparatory school was continued at Tahlequah and in 1886 an addition for school purposes was made to the mission building. Prof. I. J. Uzzell, Principal.



MISSION BUILDING, TAHLEQUAH.

SEMINOLE ACADEMY. SA-SAK-WA, IND. TER.

Begun by the Society, 1887, in buildings erected by Creek Nation, which also makes annual appropriation for support of pupils. For Indian girls only. Rev. E. P. Blake, Superintendent.

ATOKA ACADEMY. ATOKA, IND. TER.

School begun 1887 in building erected by the people of Atoka, Choctaw Nation. Adopted by the Society 1888. Frame building with land for additional buildings. No boarding department. Rev. F. B. Smith, Superintendent.

TULLEHASSEE SCHOOL. TULLEHASSEE, IND. TER.

School for colored youth of the Creek Nation. Location about five miles northwest of Muskogee. Taken up by the Society in 1883. Buildings erected by Creek Nation which also makes annual appropriation for support of pupils. Several frame buildings for school and industrial work; also about 60 acres of land under cultivation. Prof. E. H. Rishel, Superintendent.

MEXICAN INTERNATIONAL SCHOOL. MONTEREY, MEX.

Begun in 1883 in rooms of Rev. T. M. Westrup's house; transferred to basement of the new church edifice, 1884. For both sexes. No boarding department. Antonio Garcia, Principal.

Schools in Mexico, also at City of Mexico, Santa Rosa, and Apodaca.

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SOME FACTS

—ABOUT THE—

Society's Work for the Colored People,

FROM 1862 TO 1888.

Its first action in the interests of the Freedmen, January 30th, 1862.

First laborers appointed June 25th, 1862.

Definite policy and measures adopted September, 1863.

Fifteen Institutions founded and fostered by the Society.

Value of School properties, \$786,000.

Endowments, chiefly for five Institutions, \$220,000.

Expenditures of the Society for Educational and Missionary work among the colored people in twenty-five years, about TWO MILLION DOLLARS.

Number of instructors 1887-8, ninety-nine.

Number of pupils, 2,995; 1,293 male, 1,702 female.

Students for the ministry, 318; medical students, 36; conversions in schools, 319.

About 12,000 different persons have been in these schools.

These schools are truly Christian and missionary in their spirit. Nearly all American Baptist Colored Missionaries to Africa were students in these Institutions. Many more are preparing to go.

From the first the Society has been the steadfast friend and helper of the colored people.

Its reward is found in the recognition of this fact by the colored people themselves, in their appreciation of what it has done, in their intellectual and religious progress, and in their disposition to become identified with the Society's work in all its length and breadth.

THE BAPTIST

HOME MISSION MONTHLY

VOL. X.

DECEMBER, 1888.

No. 12.

EDITORIAL

This month we give another installment of papers presented at the Nashville meetings. Their authors are colored men. The facts embodied therein are worthy of careful preservation. No such statistics of the colored Baptists of this country have ever been presented.

We wish somebody who reads Dr. Scruggs' address on Medical Education would give \$25,000 for the endowment of the Leonard Medical School of Shaw University. He would be a great benefactor to the colored people of this country.

Don't forget to renew your subscription to the MONTHLY and get as many friends as possible to take it.

Sample copies will be sent when requested. Single copies, 50 cents; clubs of ten, \$4.50; twenty, \$8.00; fifty, \$18.00, or 36 cents per copy.

Rev. Halsey Moore, D.D., for the past eighteen years pastor of the Lexington Avenue Baptist Church of New York City, has been chosen by the Executive Board as District Secretary of the State of New York and Northern New Jersey, in place of Dr. C. P. Shelton, deceased. The large and flourishing church which has been gathered under Dr. Moore's pastorate was most reluctant to accept his resignation. It is believed that he possesses special adaptation to the work on which he expects to enter about February

1, 1889. His headquarters will be in New York City.

Among the numerous communications that have been received from those who have attentively read the proceedings of the Nashville meetings, none will be of more interest than the following from President Martin B. Anderson, of Rochester, N. Y., addressed to the Corresponding Secretary of the Society. Dr. Anderson's words have all the greater weight from the fact that he was President of the American Baptist Home Mission Society at the important meeting held in St. Louis, in 1865, when the great question of the Society's work for the colored people was discussed and the favorable decision reached. What satisfaction must fill the souls of those now living who were foremost participants in the stirring events of that period!

ROCHESTER, *November 7, 1888.*

My Dear Sir:

Last evening I read the resumé of the work of the Home Mission Society for the education of the colored people of the South during the last twenty-five years. I recall most distinctly the anxiety felt by all thoughtful persons in view of the tremendous moral and political responsibility assumed by the patriotic and Christian people of the North, in giving freedom and the right of franchise to the negro population at the close of the late civil war. The results which have been accomplished as set forth so clearly in your able paper read at Nashville, are reassuring and gratifying in the extreme. I beg leave to express my personal feeling of gratitude to yourself and your prede-

cessors in the office you now hold, and also to the Directors associated with you, for the magnificent work which your joint labors have accomplished. I especially rejoice at your own part in this great achievement. That God's blessing and guidance may continue with you in the duties of your office is my earnest prayer.

Yours sincerely,

M. B. ANDERSON.

Rev. H. L. Morehouse, D.D.

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C. P. SHELDON, D.D.

It becomes our sad duty to chronicle the loss by death of one of the Society's oldest and most efficient laborers, Clisson P. Sheldon, D.D., who passed away Oct. 25th, at his home, in Troy, N. Y., in the 76th year of his age. The facts about his life and labors have been so fully given in the religious weeklies that only the most prominent are mentioned here.

He was born in Bernardstown, Mass., May 9, 1813, but upon the death of his mother, which occurred soon afterwards, he was taken to Burlington, Otsego Co., N. Y., where he was converted in 1831, and, though brought up under Presbyterian influences, united with the Baptist Church in Pitcher the same year. He studied at Hamilton, where he was graduated from Madison University in 1846. His pastorates were at Whitesboro, Hamilton, the Niagara Square Church, of Buffalo, Hamilton a second time, and lastly at Troy, N. Y., where he labored in an unbroken and successful pastorate of nineteen years. In 1859, Madison University conferred upon him the degree of Doctor of Divinity. He was an able preacher, a faithful pastor, a judicious administrator, was honored by his brethren by election to official positions in denominational affairs in the State, in all of which, whether educational or missionary, he took a deep interest.

In 1875, he was chosen as District Secretary of the American Baptist Home Mission Society, for the State of New York and Northern New Jersey. Sept. 13, 1875, Dr. Nathan Bishop, Corresponding Secretary, wrote him :

"I presume you are aware that the American Baptist Home Mission Society has been for six months or more looking around among the leading Baptist Ministers of the State, to find the best man for District Secretary for the State of New York and the Eastern half of New Jersey. You will see at once that this district embraces

the wealthiest field in our country. My object in writing you is to say that you are the first man whom our Committee on Missions have authorized me to invite to take this vacant Secretaryship."

Dr. Sheldon in reply stated that the proposition was a great surprise to him as he had never thought of such a thing. Due consideration of the subject and consultation with others, however, led him to feel that the path of duty lay in this direction and accordingly he accepted, entering upon his service November 1, 1875. He wrote: "My feeling is this—I would be where the Master would have me and do the work He assigns me."

Dr. Sheldon entered the service when there was special need of an influential, prudent, sagacious man. He showed himself possessed of these qualities and soon effected a marked change in the sentiment of pastors and churches concerning the work of the Society. The number of contributing churches was greatly increased and much larger offerings were the result. His aim was to induce the churches to adopt method in their beneficence and to encourage pastors themselves to present the claims of the Society to their churches. In his annual report for 1888, he said: "Nearly all the churches in my field that can at all be called self-supporting, may be considered as contributors to our treasury and work, and with a good degree of regularity." Within three years 635 out of about 1,000 churches in his district were contributors.

Dr. Sheldon was a Christian gentleman of unquestioned sincerity and integrity; ever dignified in his deportment, ever courteous and sympathetic; a most welcome visitor at the Rooms; an acceptable representative of the Society in any of our churches; a man worthy of the respect and esteem in which he was held in the Church and the community where he so long lived and was best known, as well in the wider circle of friends throughout the denomination.

For the past year his vital forces had been severely taxed in many ways, though until the last he did not abandon the hope of recuperation. The funeral services were held in his old Church, at Troy, of which Rev. H. O. Hiscox is pastor. E. T. Hiscox, D.D., Chairman of the Executive Board, and the Corresponding Secretary represented the Society and participated in the exercises of the sad occasion.

The following resolutions were adopted by the

Executive Board of the American Baptist Home Mission Society, November 12th, 1888 :

1st. *Resolved*, That the members of this Board deeply regret that the impaired condition of the late Rev. Dr. C. P. Sheldon's health constrained him to retire from the position of District Secretary in the American Baptist Home Mission Society, which he had held for the past thirteen years, with such marked credit to himself and such satisfaction to the Society and to this Board.

2d. *Resolved*, That this Board hereby expresses its appreciation of the long and faithful services rendered to this Society, by our beloved brother, and that we also tender our deep sympathies to his afflicted family circle, under their sore bereavement, by his death.

3d. *Resolved*, That these resolutions be entered in full upon the minutes of this Board, and that a copy of the same, signed by the officers of this Board, be transmitted to the family of the late Rev. C. P. Sheldon, D.D.

THE PROGRESS OF THE COLORED PEOPLE IN TWENTY-FIVE YEARS—DENOMINATION- ALLY CONSIDERED.

REV. R. DE BAPTISTE, D.D., GALESBURG, ILL.

Twenty-five years ago, by a mighty national convulsion, four millions of the African race and their descendants in the United States, were thrust out of their bondage into freedom.

The stroke of a pen, that forever hence must be historic, proclaimed the event. From 1863, the colored people of this land, who had, till then, been deemed slaves and treated as chattels void of manhood rights, were proclaimed free throughout all the land. As freemen, necessity laid it upon them to build for themselves or perish.

What a task? To build up an intelligent Christian citizen, out of the remains of a man who had been unmanned, debauched in intellect and morals, and imbruted by nearly two and a half centuries of hard, cruel bondage. But little was left him to build upon, and nothing at all to build with.

If ever man deserved the sympathy of his kind, and to extend to him the hand of brotherly kindness became a Christian duty, the freedman was that man when Abraham Lincoln as President of these United States proclaimed his emancipation from slavery. What the slave had

prayed for, and had waited long and patiently to inherit, his liberty, he was then invested with. But of the demands and responsibilities imposed upon him by his new and justly accorded inheritance he knew but little or nothing.

The sudden transition from a slave to a free-man filled him with joy. But it was joy in amazement. The right use of liberty he did not know.

This soon became the more apparent when in rapid succession the emancipated slave was clothed with the high prerogatives of an American citizen. He who had not learned to govern himself, was intrusted with the power to govern others.

Viewed under these circumstances the Christian men and women of this country saw their relation and duty to the colored people of the land as they had never seen it before; and feeling impressed as they had not been before, they moved towards them with warmer hearts and a more generous helpfulness than ever before.

None were more sensible of their helpless condition than the colored people themselves. They realized that they were without homes and without the means to procure them. Blighted in mind, weakened in morals and deficient in knowledge of the ways and means to cultivate these elements of their better and higher manhood, they stood ready to welcome any friendly hand that offered help in their dire need.

The iron had entered the most vital and sensitive parts of their being, yet the race was neither revengeful nor hopeless.

Though feeble, and at times ludicrous might seem their efforts at self-help, yet did they seek to help themselves in the culture of their minds and to build up their religious and moral institutions; elevate their social standard and attain a more dignified character.

It was natural they should make mistakes, they have made mistakes, and will, we make no doubt, yet make mistakes, they have not yet reached that perfection in race development when mistakes are not made; "let those that are without sin first cast a stone."

Critics have swarmed them in every avenue of endeavor, industrial, religious, educational and social. In whatever circle they moved they have ever been covered by the ever present lynx-eyed critic-of-the-negro. Like the grasshopper on the western prairies they have seemed at times as if they would devour every green and pleasant thing that showed a promise, or that

encouraged a hope in the Christianity, the manhood, or the citizenship of the race.

But the colored people survive their destructive critics, and despite their mistakes their motto is, "Forgetting the things which are behind and reaching forth unto those things that are before, we press toward the mark for the prize of the high calling of God."

The liberal, timely, and continued aid and co-operation extended to them denominationally by the American Baptist Home Mission Society, the American Baptist Publication Society and like organizations, of the women of the denomination, supplemented by the large-hearted benevolence of Christian men and women of the white race living and dead, with the labors of the self-denying and godly men and women who have labored and are still laboring to better the conditions of "life amongst the lowly," all these and others not mentioned have done immense good towards helping forward the progress of the colored people in the twenty-five years that have passed since 1863.

But "large bodies move slowly," so with the millions of colored people in this country; it may take much time for the improvement of the race as a whole to become so marked that doubtful minds will see the bow of promise of a cloudless day for the race in America.

Though some may remain sceptical, yet there are facts which, when given their due weight and importance as evidence, will convince unprejudiced minds that the colored people are progressing, and not retrograding as some affirm.

It is to some of these facts bearing upon the particular line of progress in which the improvement of the race may be seen religiously, intellectually, morally and in material prosperity that we now call your attention.

It was at one time advanced as the opinion of some, that the race in this country could not survive long, in the condition of freedom. That only in slavery could the colored people be kept from dying out in this land. The Indian was brought forward as confirmatory of this theory, and that since the race was now emancipated the world might look for its speedy extinction in this country. But the facts that have been brought out in the census reports of the last two decades from 1860 to 1880, completely overthrow that theory, and sets some people to thinking the other way, *i. e.*, that unless immigration can be induced to come in larger numbers than hitherto it has come to the

South, the whites in certain Southern States will find themselves very largely outnumbered by the blacks.

"In other words by virtue of the rapid numerical increase in the race, the black population, at its present rate of increase, will double itself every twenty years, the white population every thirty-five years."

These facts show that, at the same ratio of relative increase in population by the two races, at the end of the next two decades, say "in the year 1900, each of the States lying between Maryland and Texas will have a colored majority within its borders."

How can this matter of the more rapid increase of blacks over whites be met and adjusted to the principles of the government under which we live?

Only by Christianizing and educating the colored people. Education, Christian education, that truly fits people for intelligent, conscientious, upright citizens can solve the problem.

The facts then that show the progress and the improvement of the race along these lines should be regarded by all who love their country and its institutions, with special interest. It was estimated by those who were in a position to know and who also had the means to ascertain, that at the close of the War of the Rebellion, there were about 300,000 or 350,000 colored Baptists in this country.

There are now, as ascertained from actual church and associational reports of 1887, 1,274,337 members in the colored Baptist churches of this land. The increase in twenty-five years—from 1863 to 1888 is 924,337. This makes an average annual increase of 10.55 per cent. for the period named, and shows that the colored Baptists have doubled their membership in less than ten years, and nearly twice doubled it since 1863. Thus, while the census returns show that the colored population of the United States doubles itself every twenty years, at the rate of increase from 1870 to 1880, the statistics of the colored Baptists show that their membership has more than tripled itself in twenty years and nearly quadrupled itself in twenty-five years. In 1863 the ratio of the colored Baptists to the whole colored population was 11 3-7. In 1888 it is a little under 6 1-3. In other words, then the colored Baptists had one member in every 11 3-10 of the colored people; now they have one member in every 6 1-3 colored people. Only in the Northern and Western States, where the colored people were free, the colored

Baptists were organized into associations and general missionary societies previous to 1863, except that in Virginia "The African Missionary Society in Richmond" was formed in 1815 by Rev. Lot Carey, a colored man who purchased his freedom, united with the Baptist Church, and associating with others, formed the Society above named. He afterward became the first missionary from America to Africa, and the society he helped to form "was one of the earliest missionary societies in the land." But with these exceptions and perhaps one or two others, the great body of Colored Baptists, who were in the Southern States where slavery existed, were without organizations of associations, or missionary societies; and only in cities were they allowed in a few instances to be organized into churches before emancipation took place. The statistics following will show the progress that has been made in twenty-five years, (p. 340).

GENERAL MISSIONARY BODIES.

The colored Baptists are engaged in missionary work through the following organizations among themselves:

1.—The Consolidated American Baptist Missionary Convention, organized at Nashville, Tenn., 1867, by the consolidation of "The American Baptist Missionary Convention" and "The Northwestern and Southern Baptist Convention." Rev. R. L. Perry, D.D., Ph.D., is *Corresponding Secretary*, Brooklyn, N. Y. Has mission in Hayti; transferred from "American Baptist Free Mission Society." One ordained missionary, and mission property valued at \$5,000.

2.—The Baptist General Association of the Western States and Territories. Organized 1873. Rev. W. H. Howard, M.D., Lexington, Mo., *Moderator*; Rev. J. F. Thomas, Chicago, Ill.; Rev. T. L. Smith, Keokuk, Ia., *Assistant Moderators*; Rev. J. L. Cohron, Lincoln, Neb., *Recording Secretary*; Rev. R. De Baptiste, D.D., Galesburg, Ill., *Corresponding Secretary*; Rev. J. P. Johnson, Upper Alton, Ill., *Treasurer*.

This body has outfitted and sent to Africa two missionaries who are at work in the territory of the Congo Free State, Mukimvika Station, on the Congo River. Both missionaries are ordained. One of them is a medical missionary. The financial statement, 1887, shows total cash receipts with balance from previous year's report, \$2,158.05. The expenditures in the work of the body was \$2,033.46 for the year.

3.—The Baptist Foreign Mission Convention of the United States. Organized 1880. Rev. E. K. Love, D.D., Savannah, Ga., *President*; Rev. M. W. Gilbert, A.B., Nashville, Tenn., *Vice-President*; Hon. J. J. Spellman, Jackson, Miss., *Recording Secretary*; Prof. J. E. Jones, Richmond, Va., *Corresponding Secretary*; J. E. Farrer, Richmond, Va., *Treasurer*.

The mission of this body is in the Vey Country, within the Republic of Liberia, West Africa. There are three stations, viz.: Beudoo, Jundoo, and Mississippi, with six outstations. The report of 1886 showed two organized churches, with 150 members and twenty additions the year before.

The missionary force, as shown in Report of 1887, consisted of four ordained missionaries and their wives, besides native helpers.

Financial statement of 1887 showed receipts of \$4,069.22, and expenditures \$4,018, leaving a balance of \$51.22.

4.—The American National Baptist Convention. Organized 1886. Rev. William J. Simmons, D. D., Louisville, Ky., *President*; Rev. P. F. Morris, of Virginia, Rev. M. W. Gilbert, of Tennessee, *Vice-Presidents*; Rev. J. L. Cohron, of Nebraska, L. A. Scruggs, M.D., of North Carolina, *Recording Secretaries*; Rev. G. T. Clanton, B.D., of New Orleans, La., *Corresponding Secretary*; Rev. William T. Dixon, of Brooklyn, N. Y., *Treasurer*; Rev. R. De Baptiste, D.D., of Galesburg, Ill., *Statistician*.

"The object of this Convention is to consider the moral, intellectual and religious growth of the denomination, and to deliberate upon those great questions which characterize the Baptist churches. And further, to devise and consider the best methods possible for bringing us more closely together as churches and a race."

It has given special attention to gathering and publishing the statistics of the colored Baptists of the United States, and seeking to bring about a unification of the foreign mission work of the colored Baptists. It has also projected the publication of a quarterly magazine.

5.—The New England Baptist Missionary Convention. Organized 1874. Rev. T. Doughty Miller, D.D., Philadelphia, Pa., *President*; Rev. W. J. Mitchell, Plainfield, N. J., *Vice-President*; Rev. R. L. Perry, D.D., Ph.D., Brooklyn, N. Y., *Recording Secretary*; Rev. William T. Dixon, Brooklyn, N. Y., *Corresponding Secretary*; Rev. A. Motley, Jersey City, N. J., *Treasurer*.

This body, as its name indicates, is composed

of colored Baptists of the New England and Middle States, though its enrollment shows among its constituents both churches and ministers from other sections. Its efforts have been to unite the colored Baptists of that part of the country for the promotion of home mission work, and to develop denominational strength. In foreign mission work it unites its forces with the Foreign Mission Convention of the United States, its territory becoming one of the Districts of that body.

Its "Historical Table" shows that since its organization it has raised for "Convention work" \$3,710.20. The Treasurer's report for 1888 shows that \$548.69 was raised in the last conventional year.

It publishes *The Baptist Monitor*, which is issued from Philadelphia, Pa., with Rev. C. C. Stumm and Rev. R. L. Perry, D.D., Ph.D., as editors.

NEWSPAPERS AND PERIODICALS.

In nothing is the educational progress of the race and its intellectual development more marked than in its journalistic enterprises and its literary ventures.

The cultured mind becomes thoughtful, and thought conceived in the mind will create for itself avenues of issuance. The pulpit and the rostrum are rich fields for the employment of the cultivated talent of the colored race, but their growth of ideas upon all subjects that are engaging the thought and speculation of the age demands for the race a multiplication of ways and means for their proper dissemination.

The following papers and periodicals, religious and secular, are edited and published by the colored Baptists in the United States:

African Expositor, The—Editor, Rev. N. F. Roberts. Issued bi-monthly at Raleigh, N. C.

African Missions—Editor, Prof. J. E. Jones. Issued monthly at Richmond, Va.

American Baptist, The—Editors, Wm. J. Simmons, D.D., and Wm. H. Steward. Issued weekly at Louisville, Ky.

Arkansas Baptist, The—Editor, Rev. Jos. A. Booker. Issued weekly at Little Rock, Ark.

(This paper was issued daily by its enterprising managers during the week's sessions of the Baptist State Convention at Little Rock, August 22, 1888.)

Arkansas Review, The—Editor, Rev. J. T. White. Issued weekly at Helena, Ark.

Baptist Advocate, The—Editors, Revs. A. S. Jackson, S. T. Clanton, B. D. Issued weekly at New Orleans, La.

Baptist Beacon, The—Editor, Rev. W. R. Boone, B. D. Issued weekly at Springfield, O.

Baptist Headlight, The—Editors, Revs. S. W. Anderson, M. W. Gilbert. Issued weekly at Nashville, Tenn.

Baptist Leader, The—Editor, Rev. A. N. McEwen. Issued weekly at Montgomery, Ala.

Baptist Messenger, The—Editor, Hon. J. J. Spelman. Issued monthly at Jackson, Miss.

Baptist Review, The—Editor, Rev. E. Carter. Issued monthly at Atlanta, Ga.

Baptist Signal, The—Editor, Rev. G. W. Gayles. Issued weekly at Greenville, Miss.

Baptist Standard, The—Editor, Rev. C. Johnson. Issued weekly at Raleigh, N. C.

Busy Bee, The—Editor, F. J. Jones. Issued weekly at Greenville, Miss.

Baptist Monitor, The—Editors, Revs. C. C. Stumm, R. L. Perry, D.D., Ph.D. Issued bi-monthly at Philadelphia, Pa.

Caret, The—Editor, C. D. Cooley. Issued weekly at Newport News, Va.

Christian Weekly, The—Editor, Rev. H. J. Europe. Issued weekly at Mobile, Ala.

Florida Baptist Weekly—Editor, J. H. Ballow. Issued weekly at Jacksonville, Fla.

Georgia Baptist, The—Editor, Rev. W. J. White. Issued weekly at Augusta, Ga.

Golden Epoch, The—Editor, Rev. S. M. Fisher. Issued ——— at Fort Smith, Ark.

Guiding Star and Educator—Editors, F. G. Davis, Miss L. L. Duncan. Issued ——— at McKinney, Texas.

Living Way, The—Editor, Rev. W. A. Brinkley. Issued weekly at Memphis, Tenn.

Mississippi Baptist Herald, The—Editor, Z. P. Smith. Issued ——— at Senatobia, Tate Co., Miss.

Missouri Baptist Standard, The—Editor, Rev. G. H. McDaniel. Issued weekly at Palmyra, Mo.

Montgomery Herald, The—Editor, Lawyer Garner. Issued ——— at Montgomery, Ala.

Mountain Gleaner, The—Editor, Rev. E. H. Lipscombe, A. M. Issued ——— at Asheville, N. C.

National Pilot, The—Editor, Rev. G. B. W. Gordon. Issued weekly at Petersburg, Va.

Our Women and Children--Editor, Rev. Wm. J. Simmons, D.D. Issued monthly at Louisville, Ky.

Richmond Planet, The--Editor, John Mitchell, Jr. Issued —— at Richmond, Va.

Seven Mansions, The--Editor, N. O. Bryant. Issued —— at Calvert, Texas.

Southwestern Baptist, The--Editor, Rev. J. A. Dennis. Issued —— at Waco, Texas.

Virginia Critic, The--Editor, —— . Issued —— at Staunton, Va.

Watchman and Headlight, The--Editor, T. Thomas Turner. Issued weekly at Memphis, Tenn.

Wayland Alumni Journal--Editor, Prof. W. B. Johnson. Issued —— at Washington, D. C.

Weekly Sentinel, The--Editor, R. R. Wright. Issued weekly at Augusta, Ga.

Texas Pioneer, The--Editor, S. W. Smothers. Issued —— at Brazoria, Texas.

West Virginia Enterprise, The--Editor, Rev. C. H. Payne. Issued —— at Charleston, W. Va.

LITERATURE.

Men in the ranks of the colored Baptists of this country have written books that have commanded the attention and elicited the favorable criticism and commendation of the reading public.

In the earlier periods of American history, when the literature of the country was less mature than now, and before American genius and culture had so clearly and broadly stamped its character on the literary productions of this land, English critics, with a sort of imperial literary air, would ask, "Who reads an American book?" So now supercilious critics may turn their heads *en hauteur* and say, "Who reads a book written by a negro?" But the negro *is* being read. He is read not only in the books that are the productions of other races, in many of which he is only caricatured, but he is now being read in books of his own writing.

Following are some of the books from the pens of colored Baptists in this country:

Hon. George W. Williams, LL.D., whom some writers have not inappropriately denominated the "Historian of the Negro Race," has written a number of pamphlets and books of high character as historical works. His most

noted productions are "History of the Negro Race," and "The Negro in the Late Rebellion."

Rev. Wm. J. Simmons, D.D., who stands worthily in the very front rank of his race in this country as an eloquent preacher and a scholar, has recently given to the reading public a large-sized volume, "Men of Mark—Eminent, Progressive and Rising," which, as a biographical work of the race, deserves high praise. Negro talent and genius, both cultured and in their native uncultured state, have been dug out of an undeserving obscurity, and stand up before the world for review and inspection.

A very learned thirty-eight page pamphlet, entitled "The Cushite," written by Rev. Rufus L. Perry, D.D., Ph.D., of Brooklyn, N. Y., is a scholarly compilation of historic data establishing the identity of the ancient Ethiopian with the negro of to-day. It shows wide reading and great ability in arranging materials and managing an argument.

"Science, Art, and Methods of Teaching," by Prof. Daniel B. Williams, Professor of Ancient Languages and Instructor in the Science and Art of Education in the Normal and Collegiate Institute of Virginia.

"Select Sermons," by Rev. Chas. B. W. Gordon, pastor of the First Baptist Church, Petersburg, Va., with an introductory sketch by Mrs. C. B. W. Gordon.

A little pamphlet, "What We Believe," a hand-book for Baptist churches, by Rev. C. H. Parrish, A.B.

"A Plea for Africa," pamphlet, by Rev. Thos. L. Johnson, of Chicago, Ill., returned missionary from Africa.

"Africa in Brief," a book by Rev. J. J. Coles, of Virginia, a returned missionary.

These books, though few in number, are representative of the denomination, and are destined to inspire our youth with confidence in the men who promulgate the principles of our fathers.

That a negro should be able to write a book at all, not to say that he should be able to write one worth reading in so short a time since his chains were broken, is an evidence of marvelous progress and a vindication of the intellectual capacity of the race.

But over all, and the most inspiring and hopeful omen of the future of the colored people in America, is the increase of intelligence in their religion and purity in their morals.

STATISTICS BY STATES OF THE COLORED BAPTISTS OF THE U. S.—REPORTS OF 1887.

STATE.	State Conventions.	When Organized.	Dist. Associations.	Ordained Ministers.	Churches.	Baptisms.	Church Membership.	No. Sunday-Schools.	Sunday-School Teachers & Officers.	Sunday-School Pupils.	Value Church Property.	CONTRIBUTIONS.			
												Salaries and Expenses.	Missions.	Educational.	Miscellan's.	Total Contributions.
Alabama	1 1867	46	532	840	2,275	125,000	421	1,077	17,025	\$7,940.00	\$1,255.30	\$449.70	\$2,224.50	\$11,665.80	
Arkansas	1 1868	21	473	620	2,713	40,235	109	364	3,301	62,746.00	553.20	595.23	1,402.00	10,843.18	
California	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Delaware	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
District of Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Florida	1 1874	8	150	248	488	5,619	11	160	2,264	7,500.00	33.45	.....	31.10	368.24
Georgia	1 1870	49	1,046	1,435	13,306	15,497	22	45	600	123,390.00	1,231.09	.....	3.50	1,235.59
Illinois	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indian Territory	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kentucky	1 1869	11	295	450	2,491	66,554	410	630	22,500	117,595.00	700.90	.....	1,023.72	8,793.79
Louisiana	1 1872	17	565	768	1,754	71,481	237	1,431	21,058	185,000.00	80.00	885.85	5,074.70	6,040.55	
Maryland	1 1881	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Massachusetts	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mississippi	2 1879	81	1,225	1,714	8,082	142,971	605	939	43,630	224,802.00	1,598.61	3,479.61	3,827.41	23,250.74	
Missouri	1 1886	7	144	237	1,115	15,878	116	753	7,399	344,395.00	1,455.57	26.50	2,662.97	50,514.15	
Nebraska	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Jersey	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina	1 1866	34	486	1,005	1,114	106,977	341	943	18,061	200,000.00	100.00	.....	21.05	1,964.26
Ohio	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Rhode Island	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Carolina	1 1876	21	405	625	4,379	116,965	273	1,373	17,017	205,385.00	975.87	81.07	3,800.89	30,937.33	
Tennessee	1 1872	9	208	326	487	85,000	84	389	4,346	35,000.00	76.50	28.75	260.00	305.25	
Texas	1 1873	27	802	960	4,082	74,032	125	219	8,640	188,012.00	14,585.07	3,282.75	14,321.25	50,540.36	
Virginia	1 1867	22	613	948	5,388	191,652	285	1,558	26,830	218,680.00	1,433.06	1,724.12	656.03	18,030.18	
W. Virginia	1 1876	2	18	40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wyoming Territory	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Summary	17	347	7,225	10,805	51,171	1,274,337	4,181	14,233	245,665	\$4,279,243.00	\$369,074.78	\$28,418.83	\$13,727.81	\$62,640.24	\$467,861.66

APPEND A.—Florida, Louisiana, Mississippi, Texas and Virginia have Sunday School Conventions; Arkansas, Kentucky and Louisiana have Women's Societies.

THE INCREASE OF THE COLORED PEOPLE IN NUMBERS AND THEIR IMPROVEMENT IN TEMPORAL AFFAIRS SINCE EMANCIPATION.

PROF. D. B. WILLIAMS, PRINCIPAL NORMAL SCHOOL, PETERSBURGH, VA.

The remarkable progress of the colored people since 1865, has aroused frequent discussions from the people of this and other countries. Though a few individuals of some reputation for influence and learning have publicly denied reliable statements relating to the advancement of the Colored-American, yet the great mass of southern as well as northern white people readily admit that their improvement has been rapid and marvelous.

Their increase in numbers and their improvement in temporal affairs are notable features in their wonderful growth.

When the roar of cannon and the rattle of musket ceased, about four millions of colored persons were in the United States. According to the census of 1870, there were 4,880,000 persons of color in our country. The year 1880 marked the close of the first full decade of freedom for the newly enfranchised. The census returns were awaited with great anxiety as many able scholars and thinkers declared that they would prove whether the Colored-American was an increasing or a decreasing race. The census of 1880 reveals the following facts:—The population of the colored people in 1870 was 4,880,000; in 1880, 6,580,000. This shows an increase of 35 per cent. for ten years or 3½ per cent. per annum. About eight years have passed since the governmental officials announced to the world the actual and relative increase of the white and colored people of the country. As the colored population augmented from 1870 to 1880 at the rate of 3½ per cent. per annum, it is reasonable to presume that they have grown in population at the same rate from 1880 to 1888, a period of eight years. According to this mode of reckoning, there are now in the United States 8,422,400 persons of color.

A few remarks respecting their relative increase would not be inappropriate at this juncture. The white population of 1870 was in round numbers, 33,000,000; of 1880, 43,000,000. This shows an increase of about 30 per cent. in ten years or 3 per cent. per annum. Assuming that the white people have increased

at the rate of 3 per cent. per annum for the last eight years, they number about 53,320,000.

The following table will exhibit the actual and relative increase of the colored people from 1870 to 1888.

Colored Population of 1870,	4,880,000
Colored Population of 1888,	8,422,000
Actual Increase of Colored	
Population for 18 years,	3,542,400 or 72.6 per cent.
White Population of 1870,	33,000,000
White Population of 1888,	53,320,000
Actual Increase of White	
Population for 18 years,	20,320,000 or 61.6 per cent.
Relative increase of Colored Population to White	17.4 per cent.

It may be well to note at this point a few of the unfavorable conditions which operate against the population of the colored people. (1) Their poverty, perhaps, constitutes the chief barrier to their greater increase. They are forced to live in close and uncomfortable houses and rooms, deprived of needed medical attention, nutritious food and comfortable clothing. (2) Their lack of knowledge in matters appertaining to the laws of health is another stumbling block. Many who possess the means are ignorant of the bodily injuries incident to the location and structure of their homes, their disregard of cleanliness and medical assistance. Their poverty and lack of knowledge often lead them to purchase food greatly injurious to their system. The belief, that there is an appointed time when every one must die irrespective of his regard or disregard for the laws of hygiene often induces some to neglect all medical and other needed attention. (3) Their ostracism, oppression, and sufferings, resulting from circumstances over which they had no control, have retarded, to some extent, the growth of their population.

The progress of the colored American in temporal affairs since emancipation, has been highly creditable to his industry and thrift. When the Israelites were released from the tyranny of Pharaoh, they were loaded with the spoils of the affrighted Egyptians. When the serfs of Russia were emancipated, each received three acres of land. When the four millions of Africans were liberated, they possessed neither homes nor money. Though the "forty acre and a mule" idea was never realized, the colored people own

at least 6,000,000 acres of land in the Southern States.

It is impossible to state with exactitude the valuation of their property, real and personal. In most towns, cities, counties and states, the assessors do not make a separate assessment for the property of the colored people. According to the most reliable, matter-of-fact men of our race, the valuation of the property of the colored American is now about \$250,000,000.

We may obtain a clearer view of their material development by reflecting on their acquisition of homes, their entering into business and the trades, and the wages received by them. Since their freedom, they have exhibited a most laudable zeal to possess farm and city homes. In every town, city, and county of the South, they possess thousands of homes, ranging from the log cabin or frame house of one room to the commodious, comfortable brick structure. Hundreds of their homes are equipped with the best modern improvements and furnished in the most elegant style. Many of their churches are of great size and magnificent architecture, evincing marked energy and industry.

A few years ago the barroom, grocery store and barbershop, were about their only branches of business. Now they own and successfully manage book, shoe, and clothing stores, coal and wood yards, wholesale establishments, manufactories of silk, and electric, telegraphic, and telephone instruments. Besides, they own and manage a street railway, manage with discretion book agencies, relief associations, real estate agencies, building associations, insurance companies, brokerage and banking institutions. In a few years they will be well represented in all the different business pursuits.

In the days of slavery, many masters were careful to give their slaves a knowledge of different trades. Since emancipation, white mechanics have ceased to receive as apprentices colored boys. The colored youth, therefore, have not been trained in the trades since the war as they were before the war. The colored people, however, have for some time been aroused to the necessity of educating their youth in the various mechanical pursuits. A large number of boys in many localities have served their period of apprenticeship with skilled and experienced carpenters, bricklayers, plasterers, blacksmiths, plumbers, stone-cutters, and other mechanics. The practice of putting boys under

tried mechanics is becoming popular and general.

The different industrial and technologic schools established for the benefit of the colored American youth have been potent agencies in developing their knowledge of the various trades. Several authorities state that there are about fifteen such schools among the Freedmen. It is within the limits of fact to say that not less than 1,200 colored youth attend these institutions where they are receiving an education in carpentry, bricklaying, plastering, wheelwrighting, blacksmithy, engineering, and other mechanical pursuits. Industrial schools are constantly rising in the esteem of the people, and their unquestioned utility is becoming better known. It is evident to the most casual observer that the colored people are fast progressing in a knowledge of the different trades.

The testimony to this fact of Judge Albion W. Tourgee, given in Meridian Street M. E. Church, in Indianapolis, on February 14, 1887, is interesting and instructive. He said: "Two years ago I rode through the States of North Carolina and South Carolina, and in that whole distance I found only five white blacksmiths. The negro had taken up the hammer and the sledge, because he could work longer and cheaper and trust longer than the white man." Again he said: "In 1865 there was not a negro in the county of Guilford, North Carolina that held a paint brush. Now, there is not a white painter who can make a living out of it."

With reference to the wages of colored laborers, it may be truthfully said that they do not generally receive as much for similar work as white laborers. They are generally preferred as laborers, because they work for less, and exhibit a greater docility and obedience. The following table furnishes reliable data concerning the pay of colored labor in most places of the South:

OCCUPATIONS.	WAGES PER DIEM.
Bricklayers.....	From \$2 00 to \$3 50
Carpenters.....	" 1 25 to 1 50
Blacksmiths.....	" 1 50 to 2 50
Wheelwrights.....	" 1 25 to 1 75
Firemen.....	" 1 00 to 1 75
Drivers.....	" 90 to 1 25
Porters.....	" 1 00 to 1 25
Street cleaners.....	" 1 25 to 1 50
Farm hands.....	" 40 to 50
General laborers.....	" 1 00 to 1 25
Washerwomen (with board).....	" 40 to 50

Houseservants (cooks, waiters, chamber- maids, (with board).	from	20	to	50
Plasterers.....	“	1 25	to	1 50

There are many persons of color in our country whose wealth ranges from \$3,000 to \$250,000 each. The existence of a few millionaires among the colored people is an interesting and encouraging fact in their material growth. In Florida resides an industrious and aggressive colored farmer, whose wealth is estimated to be a million dollars. A short time ago the New York papers referred to the millionaire, N. W. Cuney, of Galveston, declaring him to be the wealthiest colored man of Texas. The *Galveston News* thereupon called the attention of its readers to the Lincoln family, of Dallas, whose aggregated fortune is forty-eight millions! This Lincoln family consists of six persons—three men and three women—each of whom possesses eight millions of dollars.

It must be remembered that their advancement in the various industries and in the accumulation of wealth has not been accomplished without great difficulties and opposition. For some time after emancipation owners of property in many localities refused to sell them lots, homes or farms; and, in some places, the colored-American now meets the same obstacle. In some of our towns and cities colored men cannot rent, lease or purchase business places on the most prominent streets.

In conclusion I beg leave to say that the colored people will steadily augment in numbers and material possessions; that they will enter more extensively into the different branches of business; that they will become more united in everything that appertains to advanced civilization. With their progress in true education, business and religion, they will become far more potent factors in our great and God-blest country. With an intellect clearly informed, a sensibility moved by Christian impulses, and a will directed to the benefiting of humanity and the glorification of God, the colored American will more fully comprehend, feel and illustrate in life the patriotic, Christian doctrines embodied in the following pathetic stanzas of Longfellow's "The Launch of the Ship":

Thou, too, sail on, O ship of state!
Sail on, O Union, strong and great!
Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes are all with thee:
Our hearts, our hopes, our prayers, our
tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

**OUR SCHOOLS:
THE CONNECTING LINK BETWEEN
OUR HOME AND OUR FOREIGN
MISSION WORK.**

REV. JOS. E. JONES, RICHMOND THEOLOGICAL
SEMINARY, VA.

Mr. President and Brethren: It affords me great pleasure to stand here to-night to speak in behalf of the schools of the American Baptist Home Mission Society. I come not here to make an elaborate address, but simply to make a few plain statements upon the subject.

Our Schools: the connecting link between our Home and Foreign Mission work. It is said that a little more than three hundred years ago, a ship might be seen on the ocean, making way toward the "New World."

The name *Jesus* was inscribed upon it. Sir John Hawkins was its commander. Negro captives who had been seized on the coast of Africa were its cargo. These creatures were sold into servitude. History states that the officers of this ship regarded themselves the favored of God. His preserving care, they said, was over them. How great had man fallen! the name *Jesus* inscribed on a ship laden with slaves! stealers of their brother man regarding themselves the favored of God! Sometimes God orders things to be done; at other times he permits things to be done; but He has purpose in all. God had a purpose in permitting the insti-

tution of slavery to exist. This evidently was to open a door by which Africa might be Christianized. God brought the black race through a desert of suffering and misfortune—a furnace of persecution. He did not destroy it, it was not brought to ruin and decay. He intended to use it as an instrument in elevating and Christianizing their fatherland.

God trains and disciplines a people when he plans to work out great problems through them. He disciplined the negro race. Slavery could not crush them out. They had in them the elements of endurance.

The Almighty has shown His interest in all the great problems that concern their civilization both in America and Africa. The fact that slavery was not put down as soon as introduced is no argument against the correctness of our position.

Slavery was a crime—a sin against humanity. It burned itself deep into the vitals of the American nation.

“Without the shedding of blood there is no remission of sin.” The Baptism of fire had to come. It came. The nation was purged: slavery was shot to death upon the battle field.

History informs us that, at one time, there was universal peace and one general government. Rome was the seat of authority. Military roads were established, from the forum, in all directions, to the most distant colonies. All were privileged to go over these roads alike, the merchant, the Roman soldier, the preacher of Jesus Christ. The Gospel was preached where the soldier had been successful. So it was in the Civil War.

The Home Mission Society decided that the war would eventuate in the liberation of the slave. The path of duty was plain. They passed the following preamble and resolution:

“WHEREAS, We see in the entire reorganization of the social and religious state of the South, which must inevitably follow the successful overthrow of the rebellion, the Divine Hand most imperatively beckoning us on to the occupancy of a field broader, more important, more promising than has ever yet invited our toil, therefore;

Resolved, That we recommend the Society to take immediate steps to supply with Christian instruction, by means of missionaries and teachers, the emancipated slaves, whether in the District of Columbia or in other places held by our forces, and also to inaugurate a system of operation for carrying the Gospel, alike to

free and bond throughout the whole section of our country, as fast and so far as the progress of our arms and the restoration of order and law shall open the way.”

The Society commenced work. To-day they have seventeen schools in operation in the Southland. Are these schools a connecting link between our Home and Foreign mission work? They are. They have become essential and necessary factors in the evangelization of Africa. The history of these schools prove that they have been removed from the realm of the probable to the sphere of certainty. They are to take part in the great evangelistic movement which is to sweep over the world. But what of Africa? Africa is attracting the attention of all the civilized world—it is engaging the consideration of all the leading powers of Europe. This is not so much to help Africa, as it is to get a foothold on its soil and make it tributary to their governments. Any one who has studied Africa and her people will tell you that her paramount need is well trained missionaries. This is no “Quixotic idea”—this is a plain, common sense view of the actual situation of affairs in that country. In *this* country it is impossible for the negro to make any headway without a well trained leadership, hence, to hope for the negro in Africa to rise in intelligence, civilization, morality and religion, without a qualified leadership, is to hope for something that cannot be realized.

The great need of Africa, then, is well trained men—men rich in gifts of the best qualities both of mind and heart—men characterized not only by fervent faith, ardent zeal, and burning enthusiasm, but men who also are possessed of a vigorous physical constitution, strong mental temperament and power. It is not a matter of sentiment that well trained missionaries be sent to Africa, but a matter of grave practical moment. The want cannot be supplied by those who have had simply an elementary course of training. She needs men who are well prepared—men who have an aptitude for acquiring and imparting languages. Thrift, industry, prudence and economic principles must be injected into the African. Send him the men who can accomplish this. Don't say that he is a negro—anything will do for him! Look at the condition of the people to be benefited, and not at the people themselves. The social, industrial, moral and religious life of the African must be taken into consideration. The schools of the Home Mission Society have given their students

an insight into the condition of the world; they have taught them to be students of their individual duty toward the world—toward public questions and measures: they are taught that, in the deep laid purposes of God, they are to form a part of the vast system of means and instruments by which God is to save the world; they are taught to link themselves on to the great machinery of Providence and assist in reducing and restoring all things to God. Eighteen years ago you could scarcely find a man in these schools who would declare himself a candidate for the foreign field. To-day there are forty. Within the last ten years twelve have done faithful service in Africa. As a result of their labor several hundred have been converted, churches and schools have been organized. In this country a general missionary spirit has been kindled and a Foreign Mission Convention created. What caused this change in the schools? The daily study and exposition of the Bible. In these schools the foundation is laid for all great spiritual enterprises; here is found the true basis of church extension and gospel progress. You might as well look for a circle without a center as for successful Foreign Missions without faithful Home Missions. This fact is verified in the work of the Home Mission Society in this Southland. These schools are the center of gospel propagation—the agency to diffuse the power of truth and to exalt and purify the African life. Many of our white brethren have, at different times, engaged in missionary work in Africa, but they have not been a complete success. This has not grown out of any lack of interest, or willingness to spend and be spent, but other causes. These are physical and organic. The white man is not suited to the climate of that country. He did not inherit the power to resist its deadly malaria. There must be, from the necessity of the case, greater fatality among white missionaries than among colored.

Africa must be evangelized by Africans, just as the Karens have been by the Karens and Telugus by the Telugus. All the leadings of Providence seem to establish this fact. The constitutional make-up of the negro proves beyond the peradventure of a doubt that *he* is to be the missionary to his fatherland.

His patience, his willingness to suffer, his strong emotional nature, his disposition to imitate, his gushing heart of love, his great faith, and his hopefulness of the future—all go to prove that he is to be the future missionary

to the pagans of the "Dark Continent." Strong and indissoluble ties—ties of consanguinity and homogeneity—so ally the negro to his fatherland that he is full of sympathy for it. The greatest and most successful missionary work in any country can be done by men who sustain such connection.

The demand of the future for colored missionaries will necessarily be greater than hitherto. This is evidenced by an unerring combination of circumstances.

But why will this demand be made upon the negro of America? Because he and his African brother are bound together by marked peculiarities of race, a unique history, protracted suffering, and common interest.

God wants the black man of America to be a defender and teacher of the truth among his brethren. To succeed in this work one must gain the respect and confidence of those among whom he labors. He cannot get this unless he shall possess elevated intellectual character. This he cannot possess unless he shall undergo a systematic course of training. This we regard as essential, because the educated mind stirs and directs the masses, gives shape and tone and persistence to the forces which control events.

The schools of the American Baptist Home Mission Society are intended to furnish just such men. A noble thing was done in establishing them. They, under God, have become positively the connecting link between our Home and Foreign Mission work. To ask that these schools furnish men for the foreign field is simply to ask for things to follow a natural course.

It is simply a law of evolution; it is the widening of circles; it is proceeding from a central point; it is the missionary spirit impelling them to reclaim their fellows, both remote and near, from sin and idolatry.

The missionary spirit in our schools is increasing. All of our schools have missionary societies or circles connected with them. This spirit the students carry to their respective communities. They arouse the dormant piety of their churches and infuse into individual Christians the spirit of the great Commission.

The students, as individuals, because of the narrowness of their local spheres, the reach of their limited power, cannot compass with holy influence the great sea of heathenism as seen among the Burmese, Japanese, Indians, Chinese and Islanders, but they are willing to do all in

their power to evangelize the dusky millions of Africa.

If now the paramount need of Africa is trained missionaries; if the fatality that obtains among white missionaries in that country makes it a question as to the wisdom of looking to that race for any great supply of men; if the demand for colored men in the future is going to be greater, and if it is evident that these are to be trained in the schools of the Home Mission Society, what must we say as to the duty of the people—all the people—white and black, in relation to supporting them?

The people must take hold and assist in this work. The North has carried the whole burden long enough. The exigency of the case makes it necessary for the South to help. The North, besides carrying on these schools for the negro, has shown commendable liberality in assisting in a substantial manner white institutions. The time was when the white people of the South could plead poverty, but that day has gone by. The South is gaining in material strength, is throbbing with enterprise, and increasing in business and wealth. There is a perfect tide, and it is leading on to the fortune. God, in bringing this almost unlimited prosperity to the South, is putting her people under obligation to His cause. I trust that God will help the people of this section—black and white—to see this thing in the light of duty, and cause them to give for the support of these schools.

THE PROBLEM OF MAINTAINING AND STRENGTHENING OUR SCHOOLS IN THE SOUTH.

REV. CHAS. L. PURCE, PRESIDENT SELMA UNIVERSITY, SELMA, ALA.

Mr. President:—For nearly a quarter of a century, the Society has been endeavoring to elevate the colored people of the South. The Society has done what it could in establishing and maintaining schools in the South. Seventeen schools have been established by the generosity of our northern friends, and the question before us now is, How can we maintain and strengthen our schools in the South?

Allow me to call your attention to the statement of a few facts.

1.—*The manner in which our schools have been sustained and carried forward hitherto.*

The Baptist Home Mission Society for nearly twenty-five years has been establishing and maintaining schools among us. Members of the Society have been giving liberally to this cause. Their gifts have aggregated the enormous sum of over one million dollars. A great deal of this money came from poor people who felt that the cause of the Freedmen was the cause of God's poor and needy, and they felt cheerful in making the sacrifices as unto the Lord. The money was collected and sent to the Society's treasury by the pastors and superintendents of the various churches and Sunday schools. Individual offerings were made from time to time, which greatly helped the Society. A few rich people gave of their abundance. A few legacies have been given. Thus the Society has carried on the work up to the present.

By these means the Society supports wholly or in part seventeen schools for us. There were 2,995 students in these schools last year. The amount of good being done by this Society through these schools cannot be estimated. To the Home Mission Society mostly is due whatever educational rank the colored Baptists of the South have to-day. What the Baptist Publication Society is to the South in Baptist literature, the Home Mission Society is in education. That the Publication Society, by the indefatigable Dr. Griffith, has moulded the thoughts of Baptists and strengthened them in their faith by its inimitable literature, cannot be denied by even the most prejudiced critic, so it cannot be denied that the Home Mission Society has done most for the education of the colored Baptists of the South.

It is true Kentucky and Alabama own their school property; they have done well in securing it; they have made many noble sacrifices to sustain and carry on their educational work—all honor to them; but their institutions would not be what they are to-day but for the timely aid and fostering care of the grand old Society.

2.—*The advancing grade of the schools demands teachers of a higher order for whom larger salaries must be paid; hence the increased demand upon us in the future. How are these demands to be met?* Here is the rub! Had these schools remained as they were established normal grade teachers would meet the demand. But these schools grew, for the law of intelligence is progress, and as the law of intelligence is progress, aggressiveness is the law of religion;

and as these institutions give Christian education distinctively, they, with the Society, unite in progressiveness and Christian aggressiveness. The law of Missions is the Spirit of Christ and that spirit is aggression, hence these schools have not hesitated to grow, the most of them into first class colleges, with curricula as good as any, for the better qualification of our young men and women. To teach college and university studies you must have college and university professors. To have these you must have money to employ them. The demands for these high grade teachers with larger salaries are upon us. The continued success of these schools, their immediate as well as their future importance, yea, their very life depends upon how we, the colored people of the South and our friends, look at this vital question. *How are these demands to be met is the question.* Consider it, weigh it carefully, prayerfully and earnestly, and with yourselves and your God answer. So far as I can see, I see but one way to make these schools permanent, and that *one way* is by endowing each and all of them.

3.—*The rivalry of schools established by other denominations compels us to keep abreast with them; we cannot pause in our development of these institutions.*

Immediately after the Home Mission Society began operations in the South among the colored people, other societies entered the field and began missionary labors too. The Home Mission Society was the first to offer educational advantages to a people that State laws once forbade the knowledge and use of letters. But to-day schools of the highest rank are found all through the South supported by different denominations. I might remark here a fact which is well known to most of you, that the colored people as to their denominational beliefs may be divided into two general classes, Baptists and Methodists; yet, while this is true, and also that one out of every seven colored persons is a Baptist, nevertheless there are other denominations with their non-sectarian cry erecting imposing structures and endowing them, all for the sole purpose of capturing our youth. I am acquainted with some young people, the flower of our race and the Baptist denomination, who went to these non-sectarian schools because of the poor equipment and advantages of our Baptist schools, and what are these young people to-day? They are proselytes to the churches of those non-sectarian schools. Those who are not are so undermined in their faith that they

see "*no difference between the Baptists and other denominations.*" Men, money, buildings, and money for the support of students are not wanting to these schools in their arduous work of proselyting. With such a rivalry of other schools, our schools must either keep ahead or at least abreast of them or go under. Or if we keep alive it will only be as preparatory schools for those of the higher grade of other denominations, or the deceiving non-sectarian schools. Our young people will be educated, and if they cannot be educated in Baptist institutions, the schools of their choice, they will go where they can be educated. To save the young people of the present and future, we are compelled to make our schools second to none in the land.

Our institutions, every one of them, as soon as practicable must be made a full fledged college. To stop or pause where we are now is but to tell our Baptist young people "So far can we take you, and if you want a college education you must get it over yonder in that non-sectarian school as we are not able to give it to you." Brethren, let us become able, by the help of our God, to make these schools, every one of them, the equal, if not the superior, of any of these other schools. I do not believe that the Baptists are *nearly* right in what they believe to be the simple teachings of the New Testament, but I believe with all my soul that they *are* right. If you believe as I do, then let us not pause in our development of our schools. If you believe the Baptists are more in line with the New Testament teachings than other denominations, as they are, then see to it that Baptist interests are not a whit behind others but rather in the lead. That is the kind of a Baptist to be, and that is the kind I would have you be.

4.—*The multiplication of academies or schools in any State tends to weakness in the whole denominational work.*

The multiplication of academies or schools in any State tends to weakness and inefficiency in the entire denominational work of the State, and so scatters the contributions for education that there is no large amount available for any particular school; this, at least, is one of the great perils that confronts us. *Concentration of effort upon one good institution* in which ministerial education is prominent ought to be the motto, and when that is well taken care of establish feeders to it as may be necessary. A great deal of preparatory work for these institutions can be done in connection with them, instead of build-

ing up separate schools for this purpose. Moreover, the public school system is now offering such educational facilities that there is less need of the denominational local school than hitherto.

There is a restless spirit manifested by some, who are not satisfied to labor and to wait on the fitness of things, but are always around the Associations, begging them to adopt their little schools as the Association schools, thereby robbing the denominational school of the State of the contributions of these several bodies. I have in my mind to-day several who are trying this thing, and doubtless you have the same plague on your several fields of labor.

This state of things is weakening to our general work. It is not for the general good but for the gratification of selfish motives that these denominational local schools are attempted, as the arguments of these would-be benefactors show. They say: "It is no use to send your money away off yonder to support that high school; it will never do you or any of your children any good. Take that money and put it into my school at your door; supplement my three months' school with that money you want to send up yonder, and I will educate your preachers and teachers better and cheaper than they can." That is the flimsy argument used by a good many of our Baptists for the weakening of the work.

Let us not encourage any academy or school in any State where we have a large institution until we shall have put that one on a firm basis. When that is accomplished, then we can turn our attention to the establishment of academies as feeders to it, and not before.

Let our motto be for every State: *Concentration of effort upon one good institution* in which ministerial education is prominent.

5.—*The probable diminution of contributions from the North for the support of these schools lays a heavier obligation upon the colored people of the South to co-operate at once with their Northern friends in this great work.* The question then is, whether better methods of organizing our benevolence in the interests of our educational work are possible? If they are possible, are the colored people willing to co-operate with the Society in this great work?

These are questions of vital importance to those interested in the progress and success of those schools, both as contributors and receivers of these funds.

Some States have done as well as could be expected in co-operating with the Society. Besides co-operating manfully, they have shown a friendly disposition to further the interests of the Society; in this they manifest a spirit of gratitude which is very encouraging to those who give so freely to the Southern work.

The Baptist Home Mission Society, of New York, has, in all, spent more than one and a half millions of dollars among the colored people, thereby showing their deep interest in us. The question with us all should be: Will these Northern contributions continue to roll in upon us? And if they continue, will they come in as abundantly? And if they do not continue to come as they do from the North, will they come from the South? And if they come from neither, then what must be done to sustain our denominational schools?

Are they worth supporting? I hear some soft-brained, egotistic, arrogant fellow say within himself: "Support these schools ourselves." Let me ask sensible men, how many have we supported ourselves that have attained to anything of importance? How many of you present to-day will give of your thousands of dollars one thousand to the support of the school in your State? How many will give of your hundreds, one hundred?

These are practical questions, and require practical answers.

The necessity of planning and working well for the support of these schools is upon us. The probable decrease of aid from the North for the support of these schools lays heavier obligations than before upon the colored people of the South to co-operate with the Society *at once* in this great work of supporting these schools. It is all nonsense for any of us to say we can support them, and then will not do it. As a mass of people, over one million, we are either too ignorant to do it, unable to do it, or wilfully neglect to do it.

But, brethren, the obligation is upon us, and it is possible to have better methods of organization as regards our benevolence in the interests of educational work. Now, Kentucky, and, allow me to refer to my own State, Alabama, have done well in this matter. I will speak more of Alabama, as I am more acquainted with it than I am with the Blue Grass State.

The brethren came together in 1878 and established the school at Selma. From that year

to the present the people have given yearly an average of about \$2,000 to the school work, besides paying some attention to missionary and other enterprises. And if better methods were brought about in Alabama she would do twice as well—a thing which I hope to see yet. One of our crying needs is more leaders to *rightly* instruct the 125,000 Baptists of our State. This cry is what our school at Selma is trying to satisfy; but I emphatically declare we cannot carry on our school work without help.

What is true of Alabama could be true of all the States. All could do as much, and some could even do more, in the support of these schools. Each State could, at least, give certain Sundays in the year to raise money for the Society. Each could co-operate with the Society's agents. Each could give its moral and financial support to the school in its borders. Each could let the Society feel that it is grateful for the interest manifested in it by the Society. And there are a great many other methods that could be pursued in dealing with our generous benefactor.

Again, it is time that we were turning our attention to the support, the permanent support, of these schools. Merely raising and expending a few thousands a year for these schools will not do. We must provide for the time when we may not be able to do with a few thousands. To make these schools permanent **THEY MUST BE ENDOWED.**

General T. J. Morgan, of New York, addressing the Society, said, concerning these schools, that "You cannot expect that this Home Mission Society, out of its yearly receipts, will secure enough to enlarge them and to give them the growth they ought to have. Institutions of learning do not grow in that way. They grow by the aggregation of permanent funds; and if these institutions are to become enlarged, if we are to have a university and two seminaries, and ten or twelve good colleges, then they can be secured only—and I challenge any man who knows the history of education to deny it—by providing permanent and large endowment."

And warming up on the same subject, he said:

"Let me tell you that if these institutions are once endowed so that there is at least promise of permanence, then the legacies and the gifts will come just as they come to our own institutions in the North to-day. When Rochester came to be so far endowed that men saw it would live, then those noble-hearted men that

had accumulated money by the sweat of their brow and brain said: 'I will put my money there to stay and to do God's work.'"

Truer words were never uttered. Men are not inclined to give of their hard-earned means freely to institutions that may go under at any moment. If they have sacrifices to make, they want to make them to those institutions that give some promise of permanence.

There are not many of us who could be called rich, but there are many of us who own a great deal more than we need. Now, every such Baptist, I mean specially colored Baptist, ought first of all to recognize that what property God has allowed him to accumulate belongs to God; and second, he ought to feel obligated to use it for God's service. There are many godly persons among us who have considerable means, and would gladly give it to the use of the Lord if they were rightly instructed in this matter.

Now, it becomes our duty as leaders to teach our people who have means to give of it for the support of Christian education, and teach them also to make provision in their will for these Christian schools and for the Baptist Home Mission Society. Show the people their duty and their responsibility to God for neglect of performing this duty.

Our school at Selma, I am sorry to say, has no endowment except several hundred dollars pledged a few weeks ago by several of our graduates for that purpose. Through these schools the Society is cultivating a fine field that will bear much precious fruit in future years, and though the returns seem small and meagre now, yet when the present generation shall go forth from the sacred enclosures of these Home Mission schools dedicated to Christian education by the Christian philanthropy of the North, and when they shall have sown and reaped the golden grains gathered, when perhaps we ourselves are gathered unto our fathers and our fathers' God, then with grateful hearts they will pour thousands and thousands of dollars into the treasury of the grandest Society God has given to bless a once trodden down and despised people.

"Ethiopia shall haste to stretch out her hands to God."—Psalm 68, 31 (Revised Version).

MEDICAL EDUCATION.

BY L. A. SCRUGGS, M.D., SHAW UNIVERSITY,
RALEIGH, N. C.

It is generally conceded that the *moral stamina* and *physical well-being* of a nation are so closely allied that any neglect or failure in the care and growth of one may produce some defect in the other which will greatly prohibit the highest development of, both, either in the nation (as such) or in any class of the individuals of which it is composed.

Upon this hypothesis we may safely assert that man cannot live in perfect obedience to the moral law, and, at the same time, live in positive violation and utter disregard of the laws of health and hygiene, since the obligation to keep the one is as stern and as unmistakable as is the injunction to obey the other.

He cannot obey the one and disobey the other. In this way and for this reason, if for no other, arises the very pressing necessity of "medical education" among the negro population of the South, whose highest good is very largely dependent upon the *moral condition* and *sanitary surroundings* of each member of the race.

The science of medicine, or the art of curing physical ailments by the application of remedies, has been known from remote antiquity, and has been practiced among the most ignorant and superstitious people of olden times as well as among the most enlightened nations of modern days, and it has indeed been an important factor in the development and advancement of our present civilization.

It is in the interest of and upon the merits of this great benefactor of the human race, this constant and vigilant guard of happiness, your home, your health and your life, that I have come to address you.

I.—In the first place, I desire to call attention to "*medical education*" as an *essential factor in the development of the negro race*. In the light of the present century the highest development of man, either as a race or as an individual, is dependent upon at least three important factors, viz., *physical growth, moral growth and intellectual growth*.

Any admission upon our part of the very close relation existing between these three qualities will force us, by the very circumstances that surround us, to concede that all the efforts that may be employed and all the

large treasures of money that may be expended for the elevation of the negro in this country at the *expense* and *neglect* of his physical *well-being* must, after all, *signally fail* in accomplishing that high end so much desired by both the *leaders* and the *friends* of the race.

And why? He has just passed through the dismal night of abject slavery, utterly ignorant of the fundamental principles of hygiene, bringing with him into the early morning of his citizenship and society all the *vices, superstitions* and *practices* with which his former condition was characterized.

To-day the serpent still bites him, and the venom is more rapidly and more fatally diffused than ever before. The public records clearly show that most of the diseases that *arise directly* from causes originating from ignorance and *negligence* in all forms, *lewd* and *vicious* practices of all kinds, as well as those diseases characterized and denominated as *scrofula* and consumption in most sections of the South, *all carry an increasing mortality* among the colored people very much greater than among the white people, and in some cases almost double, although we are taught by older physicians that thirty years ago negro consumptives were so scarce that one case often excited much curiosity in certain communities.

The following comparative statistics will need little comment to *convince* you of the reality of what may now appear to you to be overdrawn statements.

In 1887 the city of Richmond, Va., claimed a population of 100,000—whites, 56,000; colored, 44,000. There died the same year, whites, 889; colored, 1,136, showing an increase over the year before of deaths among the whites, 60; among the colored, 178. The rate per thousand—whites, 15.87; colored, 25.82. There died among children and infants under five years of age, whites, 140; colored, 189, showing an increase over the year before, whites, 11; colored, 56.

Now, when you *once* consider that the white population exceeds the colored by 12,000, and yet the colored died 250 more than the whites, with an annual increase of 178, you may wonder at the fact.

In 1886 the city of New Orleans claimed a population of 238,000—whites, 173,000; colored, 64,000. There died same year, whites, 4,092; colored, 2,199. Rate per thousand—whites, 23; colored, 34. Here the white population is nearly *three times* as great as the col-

ored, and yet *more* than one-half ($\frac{1}{2}$) of all the deaths were among the colored people.

In 1887 the city of Atlanta, Ga., claimed a population of 63,000—whites, 41,000; colored, 22,000. There died same year, whites, 608; colored, 707. The rate per thousand—whites, 14.82; colored, 32.13. Here the white population is nearly double the colored, yet there died nearly one hundred more colored than white, with almost a double rate of mortality.

In 1887 the city of Charleston, S. C., claimed a population of 60,145—whites, 27,605; colored, 32,540. Died the same year, whites, 549; colored, 1,316. Rate per thousand—whites, 19 $\frac{1}{2}$ per cent., or one in fifty (1 in 50); colored, 40 $\frac{1}{2}$ per cent., or one in twenty-four (1 in 24.) Here the white population is only a little less than the colored, and yet there died *more than two* (2) colored persons to every white person who died. I am informed also, by the Superintendent of Health of Wake Co., North Carolina, that there are several cities and towns in the "Old North State" where the colored death rate has been almost or quite double that of the white.

These are only a few statistics selected out of a large collection so arranged as to give the average rate of colored mortality throughout the whole South.

Deluded and imposed upon by *root doctors*, *witchcraft*, *quackism*, and so-called "cungerous" of all kinds to the extent and effect that many of them are robbed and fooled out of their *hard-earned means*, and quite often they mortgage and sacrifice to these men and women of low morals and putrefied character the bread out of their mouths, the clothing off their backs and the houses that shelter them, and THEN, *half-clad*, hungry and homeless, they are left without even the mercy of the Government, and quite often, in many sections, no hospitals are provided, no hand of charity extended, asylums and poor-houses inadequate, and therefore closed against many, who are left to suffer, greatly suffer, and horridly die in great numbers.

I desire to raise the question to-day in each bosom: Is it not just and proper that the Government, both State and national, with overflowing treasures of surplus money, should do something to alleviate the sufferings and distresses of this people, who have, by hard labor for two hundred and fifty years, made rich the soil of this South land?

Now, is there a man or woman here in whose

body flows one drop of African blood, or is there one who loves humanity and sympathizes with her afflicted subjects, who does not shudder at the scene?

We may give at least three reasons for this lamentable condition of affairs:

(1.) The *majority* of the colored people are almost totally ignorant of the fundamental laws of health, and therefore live in utter disregard of those principles and practices which are calculated to protect and elevate their physical being. The very life they (the majority) live, the homes in which they live, the vices they practice, and the circumstances under which their children are *developed, born and reared* for the most part, all furnish a *prolific hot-bed* for the germination and development of the very diseases which so soon destroy both them and their children in great numbers.

(2.) When diseases are developing and are most amenable to treatment, quite a large class of the colored people, from sheer indifference and ignorance, fail to seek medical aid in time, while many others, from their pecuniary situation, never have a physician's attention, and therefore suffer and die prematurely for the very little care that would often save them.

(3.) When a physician is called in and medicine prescribed and instructions given, quite often nothing more is done, for the pretending nurse, from a want of a sense of responsibility, or from ignorance and neglect, and often from superstition, utterly disregards the instructions given, and the patient dies as a result. (The foregoing has reference to the majority, although there are many exceptions.)

Now, accepting these facts as a sufficient cause, search the universe for a specific remedy, implore Congress and the State and municipal governments to legislate upon the subject, and then, in your wanderings, return to this Southland, and in your own homes you will find the only balm, the only God-given remedy for this evil in the person of your own sons and daughters, who may do inestimable service, as Christian physicians in alleviating the untold sufferings and distresses of the unfortunate. Indeed it would seem to be folly to attempt to elevate the masses of this people to a high and perfect standard of *moral worth* and *Christian manhood* until something has been done first to change the character and *condition of the home* and its *surroundings*. Who can better do this than the educated colored Christian physician who is in full sympathy with the best interest of the race,

who comes into the closest and strictest confidence of the people and mingles with them in the home, church and school; who best knows their errors of life; who lives among them and regards their destiny as his own, and therefore from the very circumstances surrounding the case the colored physician is necessarily best adapted and most competent to meet this great demand of the age. Let us *educate* the negro youth in medicine and then and only then will we have the necessary protection to the home, the health and the life of our people.

II.—The *extensive field now open.*

From the foregoing it would appear that there must be extensive openings and magnificent opportunities for those who may catch the inspiration of the age and enter the field of medicine, well prepared and with determination to stem the tide and stand upon that dignity so characteristic of the profession. It is estimated that the negro population comprises between six and seven millions, in this country.

It is also estimated that there are about three regular practicing colored physicians to every (100,000) one hundred thousand of the colored population.

Now suppose, for argument's sake, that the white physicians, the value of whose service we are *unable to* estimate, should suddenly withdraw from the colored people (though I trust they never will) and leave this thronging multitude of human beings in the very bosom of this American civilization peculiarly noted for its countless temptations that float upon every breeze and rest upon the door-step of every home in this country and the cursed whiskey traffic that in copious streams with all its evil consequences brought to bear upon them. We ask you to contemplate the condition of the race under such circumstances, and *answer.*

Would not three physicians to the hundred thousand citizens be totally inadequate to the task and present the most difficult aspect of which you could conceive?

Survey this broad "*Southland* rich in natural resources, threaded with *railroads* and navigable rivers, with a large population of free citizens increasing daily at an unusually rapid rate with only *three* colored physicians to the one hundred thousand population, and you have before you the most gigantic and difficult problem of the age.

The harvest is already ripe, the field glistens with golden grain, the people were never more ready and anxious to receive and support col-

ored physicians, and the facilities for our youth to receive a medical education were never better than now.

All things are now ready and "whosoever will," "let him come" boldly and thoroughly *determined* to make the most of himself, to be the most to his country and become the greatest benefactor to his race as an educated physician.

Among the schools that are open especially for the negro in medicine is Leonard Medical School at Raleigh, N. C., with the latest and most improved methods of instruction by competent instructors.

This institution opens wide her doors to all colored young MEN OF CHARACTER and ABILITY worthy of recognition in the field of medicine; I repeat, *men of character and ability.*

Her graduates have been in successful competition before the several State Boards of Medical Examiners and at the BEDSIDE, with the graduates of the *oldest* and *best* schools of this country.

Recently, a graduate from Leonard Medical School stood *second* in a contest for a prize, with a large number of white medical doctors, before the North Carolina State Board of Medical Examiners; and to-day, in various parts of the South, her graduates are manfully and intelligently contending for the mastery.

And, now, whatever may be the conjectures, however complex and puzzling may be the questions that are constantly being raised concerning the negro, we can unitedly thank God that to-day there is not a shadow of *reasonable* doubt as to what is wisest and most necessary concerning him in his relation to the practice of medicine.

If Africa, that dark land of our fathers, is ever to be brought into the precious light of moral truth and Christian civilization, it must be very largely done by well-trained medical missionaries; and until they are brought within the reach of every mission station, we may expect *nothing else* but that our missionaries will die in great numbers for want of such attention as many of them certainly do not receive.

Here opens the grandest and most prolific field upon earth in which our young men and women, as messengers carrying the gladsome news of eternal life and peace to the perishing, may distinguish themselves as *no other race has ever* had opportunity to do.

I truly believe that the day will come, and that it is not far distant, when some *special effort* will be made to educate our *young women* both

as nurses and as physicians, to labor among their own people in this country and also in that dark land. I truly believe that woman has a place in medical mission that can not be otherwise filled.

She has a place, as nurse in a sick-room, and she *alone* can successfully fill it, for there is no earthly hand that can administer to the sick with so much tender care as she when well trained.

I also believe that for the present, at least, it would be well for the colored ministry in the pulpit of this country to know medicine to the extent that they could intelligently deal out many of the much needed remedies to the poor of the community and congregation.

I also believe that if the Women's Baptist Home Mission Society of the West would supplement the education of their female missionaries sent among the colored people of the South, they would meet a twofold end and therefore prove a much greater blessing than they can otherwise ever hope to be, in caring for the poor and neglected of the race.

And now, although we have to confront these discouraging features of the race, yet we may console ourselves with that grand idea, that, in many respects at least, the race has made unparalleled advancement, and that just beyond this dark cloud we have a bright future still before us for the day has already dawned upon medical missions. Therefore, let us not despair, let us be uncompromising and unswerving in every effort, and like men, like determined heroes in the very heat of battle, amid all the discouragements that surround us, catch new inspiration, and with a steady gait and a firm tread press solidly to the front, face the enemy and stand abreast with every other race in the great contest.

And *then*, in His own way and at *His own time*, God will give to us incalculable and untold victories.

EDUCATIONAL DEPARTMENT.

News and Notes.

—The yellow fever at Jacksonville and Live Oak, Fla., has prevented the opening of the school as usual. President Fish and his associates expect to be on the field the latter part of November.

—Roger Williams University opened with about double the number of students in attendance at the same time last year.

—Benedict Institute reports nearly twice as many young women as were present in October of last year, and over twenty per cent. larger attendance of the whole school, than then. The addition to Colby Hall is finished just in time to receive the increased attendance of young women.

—Indian University rejoices in complete steam heating apparatus. No more shivering and peril to health when the bleak "northers" blow with the thermometer near the zero point.

—Steam heating apparatus is being put into the large building of Jackson College, Miss., where it is greatly needed in the very wet climate of that region. President Ayer, who attempted to reach Jackson the latter part of September, was compelled when within a hundred miles of the place to return, on account of yellow fever, and together with others was not permitted to leave the train until Illinois was reached. It was a very tedious trip. But the school opened about November first.

—"Packard Hall" at Spelman Seminary is finished, and steam heating apparatus is being introduced. Of course the school will be crowded as usual.

—The friends of State University, at Louisville, Ky., are in high spirits over its extrication from the mortgage debt which threatened its existence. From the Coburn fund the Society appropriated \$7,800 to extinguish this debt, leaving the property unencumbered. Resolutions expressing the thanks of the colored Baptists of the State have been passed and sent to the Society, and a great Jubilee effort is to be made to pay off all the floating indebtedness besides. Speedy success to the effort!

—At the November Board meeting, decided steps were taken for the erection of a large building on the new site for the Atlanta Baptist Seminary, which has been too long sorely cramped in the matter of accommodation. It is expected that work will be commenced early in the spring and the building ready for use by or before January, 1890. But Dr. Graves' appeal for about \$10,000 more than is available for this purpose should be heard and receive hearty responses.

—Hartshorn Memorial College enjoys the satisfaction of enlarged accommodations, the rooms in the upper story having just been finished by assistance from the Coburn Fund.

MISSIONARY DEPARTMENT.

Suffering in North Dakota.

Large sections of North Dakota were visited in August with a severe frost, which utterly ruined the crops on which people relied for their support during the coming winter. Church members are unable to contribute for the support of their pastors as they had hoped, and, in many instances are reduced to abject poverty and great distress. Letters from some of our missionaries in the district referred to express the gravest anxiety about the approaching winter. They are asking the Society for increased appropriations, inasmuch as the people have little or nothing to give toward their support. Relief will be needed for many families before the winter is over. It is proposed that this relief be furnished by Baptist brethren in the East, through the American Baptist Home Mission Society. The Society's facilities for wisely dispensing benefactions of this character are an assurance that the best possible disposition will be made of them.

The following are extracts from some letters recently received. The first is from our General Missionary in North Dakota:

"There are portions of my field where frost fell in August and destroyed the harvest. There are thousands of acres of straw now standing uncut, where before the frost there was a prospect of a yield of twenty-five bushels or more to the acre. Of course, in those districts our missionaries can realize but little from the people."

The following is from one of our local missionaries in the district referred to:

"We are in the midst of discouraging circumstances. The crops which promised so fair till just before harvest to give a large yield have proved to be by early frost nothing but chaff in the heads of the wheat. Hence the farmers have been compelled instead of reaping to burn the standing straw, losing an entire season's toil, and no return for the expense of seeding, etc. This is the condition of our country on the verge of our extremely long and severe winter. Many have nothing with which to procure fuel or clothing, and there certainly will be much suffering unless some unforeseen providence visits us, and that, too, very soon, for fires are a

daily necessity now in order to comfort. People are wondering how they themselves will get through the winter."

Other testimonials similar to these might be given. But these are sufficient to indicate the necessities of the people, and it is believed to insure a favorable and generous response. Some small gifts have already been received, but they are a mere pittance compared with the necessities of the case.

Persons desiring to assist may send their contributions designated for this purpose to the American Baptist Home Mission Society.

News and Notes.

DAKOTA.—Rev. T. M. Shanafelt, D.D., General Missionary for Southern Dakota since the middle of last May, is getting well in hand his work, as shown by extracts from his address at the recent Convention:

During the year just closed thirteen new churches have been organized in South Dakota. Two of this number are German churches and three are Scandinavian. Three houses of worship have been dedicated, and another will be soon. Three others are nearly completed and two more churches are preparing to build. The Scandinavians at Dell Rapids are erecting a chapel near the city. Four parsonages have been built, one by a German church and three by Scandinavian churches. Eight new ministers have been added to our force, and five have removed from the Territory, leaving a net gain of three. None of our preachers have died and none have been added by ordination. We have fifty-five American churches, fourteen Scandinavian and ten German, a total of seventy-nine. These are divided into five associations.

I have travelled 4,200 miles, preached 56 sermons, delivered 42 addresses, attended 86 meetings and organized (or assisted in) five churches.

For the nearly four score churches that have been established in South Dakota, and for what they have done, we ought to be thankful to God. But the ground that we occupy is small compared with the land that yet remains to be possessed. The opportunities lying before us are very great, and we will do the cause that we profess to serve a serious wrong if we falter and hesitate when we ought to be up and doing. There are many counties in which we have not yet planted a single church of our denomination. While therefore we endeavor to strengthen the

things that remain, and maintain the ground that we already possess, we must obey the command to "go forward."

DAKOTA.—Rev. F. Purvis, of Deadwood, in the Black Hills, writes that he has just organized a church in that city, and that on November 11th he baptized four persons. The needs of the various fields are so great that he is pressed "as a cart with sheaves" under his burdens. Services are held in the court-house, which is becoming too small for the congregations. A meeting house will be needed next year.

IOWA.—The past year's work, as exhibited in the reports of the Convention held in October, has been very cheering. For missionary purposes in the State \$8,474.69 was received, of which sum \$6,974.69 was raised in the State, the balance being appropriated by the Society. The increase of \$1,032.29 over receipts of last year is most gratifying. Thirty-four missionaries have been under appointment. Seven churches have become self-supporting, and twelve new fields have been taken up. The churches of the State have also contributed separately to the general work of the Society. That this has not interfered with contributions to the State work is shown by the increase in receipts already mentioned.

KANSAS.—Dr. Woods furnishes items about the work in this State the past year. Collections amounted to \$4,507.12, which, with last year's balance, \$1,866.72, and the amount appropriated by the Society, made the year's available resources sufficient for the support of 59 missionaries, who labored in 70 churches. Twenty-one churches have been recently organized, 18 meeting-houses dedicated, and 9 more in process of completion. About 227 churches in the State are without meeting-houses, and 23 counties and 30 county seats where there are no regular Baptist services so far as known. Sixteen new fields have been occupied and 22 churches have received aid for the first time. Churches without pastors, 150; churches having full service every Sunday, 97; churches having half-time service, 141; churches having one-quarter time service, 100. Number of churches in the State, 650, with about 30,000 members. Most of the churches are small, as the average number of members to each is 46. The drouth has very seriously affected portions of the State.

COLORADO.—The Rocky Mountain Baptist Union met in Denver, and, as Dr. Woods states, was the most inspiring and encouraging ever held. The receipts from the State itself were \$1,755.60, and the coming year it is proposed to raise \$2,500. There are about 2,700 Baptists in Colorado. Twenty-two missionaries were employed last year. Dr. Woods writes: "I was amazed at the number of towns of from 800 to 1,500 population that are entirely unoccupied," and pleads for larger appropriations by the Society. Alas! that the Society cannot respond to the call. Larger contributions must be received before increased appropriations can be made.

MINNESOTA.—Minnesota Baptists number 12,788, in 187 churches. Last year they raised for State Missions, including \$910 raised by the Women's Society, \$8,003.94. Number of missionaries, 53; churches served, 69; also 61 out-stations. There were 1,005 baptisms, and 1,043 additions otherwise, reported for the year. No Convention surpasses that in thorough-going efficiency.

WISCONSIN.—Fifty years ago, in 1838, the first organized mission work of Baptists in Wisconsin Territory was begun, so this year the Convention held a Jubilee Meeting. The first church was organized in Milwaukee in the autumn of 1837, under the labors of Rev. Richard Griffin, who was sent to the Territory by the Home Mission Society in 1836. The meeting was one of exceptional interest. During the past year 46 missionaries have been employed, who have supplied 80 churches and out-stations. Five houses of worship have been completed, and several others are in process of erection. The newer parts of the State call loudly for more missionary service. The general work of the Convention, which continues in co-operation with the Society, never looked more hopeful and cheering.

NEBRASKA.—The meetings at Lincoln, the capital of the State, were largely attended. Educational matters received much attention, and a satisfactory decision was reached. The number of missionaries for the year has been 35, who, in addition to their 36 regular appointments, have occupied 44 out-stations and organized 54 Sunday schools. Seventeen houses of worship have been dedicated during the year, and others are being erected. Western Nebraska has barely been touched by us. The

Society is requested to make larger appropriations. It is extremely sad to be compelled to answer that there is no money for an increase.

CALIFORNIA.—Rev. G. W. Gregory, General Missionary for Southern California, has a large, growing field, in which our cause is making some progress, as shown by statements from his late report :

In San Diego County some progress has been made in church building. San Diego, Fallbrook, National City, Old Town, Escondido and Oceanside have built the past year. And churches have been organized in Redlands, Ontario, Alhambra, South Pasadena, The Palms, Santa Paula, Ventura and Paso Robles. Church houses are building in Paso Robles, Lompoc and Rivera.

As an example of the difficulty of visiting this great field in Southern California, I have "footed it" 113 miles, ridden in carriage 475, by rail 2,400, steamship 300—a total of 3,288 miles traveled.

Los Angeles has many opportunities, growing at the rate of nearly 1,000 population per month. This, like San Diego, affords a magnificent field for Baptist aggression. I wish space could be spared for a full and detailed account of this beautiful yet religiously destitute country. How much needs to be done! It appalls me when I think of it, but I can only go on and do the best I can, with the Master to guide.

We have done *a little*, and commend to your prayers the fourteen new churches organized the past year in this district, the names of some being given in this sketch. The boom is not so brisk, and money, though plentiful, is in fewer pockets than one year ago, the most of them being very hard to get at for the Master's work. Pray for us.

Utah.

SALT LAKE CITY.—Rev. DeWitt D. Forward writes of our interests in the heart of Mormondom, as follows:—Your little Baptist Church at Salt Lake City is alive. Death and removals have made inroads, the membership is scattered, and the flock has been pastorless for eleven months, yet the records of the past year show a small gain. Brother Smith's presence blessed us; other brethren, though few, are strong, trustworthy men; our sisters are active and faithful; we

are united, so from within the outlook is bright.

Already our city is well and favorably known. Choice fruits, a delightful climate, most popular bathing resorts, a fertile valley and superior commercial advantages attract invalids, people of leisure, real estate agents, business men and railway corporations; Mormonism cannot stand before hosts of good citizens and the steady advance of Christianity.

The Latter Day Saints have taught Christians one good lesson, at least, for here the churches and schools are most intimately related. Evangelical churches have their own day schools adjoining the church property. Sunday-school scholars attend the denominational day schools and *vice versa*. Consequently, our Baptist Church has received most valuable assistance from its excellent day school. For this should the Woman's American Baptist Home Mission Society receive much credit—the good women have done well. But through sunshine and storm a faithful teacher has filled her appointed place, and while she has gained the confidence and esteem of the people at large among local Baptists she has always been specially admired and beloved. For our own growth and well being she seems an essential factor. Friends would delight to hear the detail of her good work, but a recital would involve many of the best pages in our church history. For the present, time and space cannot be given to this matter, but I must call your attention to one discouraging fact. Though Miss Berkeley has an able co-worker in Miss Mann, of the Primary Department, the present teaching force can not give instruction in all the common branches, nor can the demands of the young people who desire to fit for college be met. To-day, the arts and the higher branches cannot receive due attention in our school. The best instructors if required to control too many grades and teach too many subjects, will not reach the highest success in education. Our denomination should be prepared to meet the reasonable claims of this important field. And we now need more room and more teachers. If "Good Samaritan" friends could see our needs, we should begin the next school year with ample advantages for a higher grade. Pass "by on the other side" and the brightest and best of our older students will no longer be subject to the direct influence of our church. Even Catholics and Mormons have reason to rejoice that the Baptists cannot complete the

education of their own youth. Who will contribute the widow's mite towards an endowment fund for the Salt Lake Baptist School? Who will make us a princely Christmas gift?

CHURCH EDIFICE DEPT.

Special Appeals.

Do we like to make them? No. Are they the best means of carrying on benevolent work? Certainly not. Why then the special appeals for the \$12,000 fund, the \$10,000 fund, Mexico and Chinese headquarters at San Francisco? Because we were in great straits for funds to do a work that could not be neglected and in the midst of a crisis we were forced to resort to special appeals to obtain money that was not in hand and must be had. We ought not to be placed in such sore straits. When the money then sent in is used up will there be no more needs? The eighty chapels built from the proceeds of those special appeals do not begin to meet the demand. Great tides of population are pouring into the West and new communities and towns are being settled, new mission stations opened, and new churches organized. In one Western State thirty-seven new churches have been organized during the present year. We must help them build houses or in many cases they cannot have church homes. For many years yet the necessities will be great in different fields.

Other denominations have regular contributions from their churches for this work. This is right. No great work can be successfully prosecuted with no resources except those obtained through spasmodic efforts.

We need a regular systematic income. Our people instead of being the subjects of continued and urgent special appeals should be taught to contribute regularly and systematically for all our benevolent work. Some of our more advanced and leading pastors realizing the importance of our Church Edifice work have used their influence to have their churches contribute towards it. We urge them all to fall into line and give us regular contributions, thus obviating the necessity for special appeals. It is better for \$1,000 to be given by one hundred men than that it should be given by one man. The interest in the work is more wide-

spread. But when the hundred men do not give we are forced oftentimes to besiege the one man for the amount. Perhaps such a state of things will exist till the millennium, but we hope for better things from our Baptist people.

News and Notes.

—Last year we called upon the churches that had been aided by this Department in the erection of their houses of worship to send in during the month of December some contribution to the Church Edifice Fund to enable us to help other churches that are houseless, and the responses from these new churches were extremely gratifying. We had responses from 89 churches, whose names are enrolled in the Rooms on the list of "grateful givers." These churches are mostly in the West, and the churches at Burlington, Iowa, and Pueblo, Col., were the banner churches in the amounts sent in. We are now sending out an invitation to every church that has ever received aid from the Gift Fund to make a contribution during the month of December, and forward it so that it will reach us by New Year's Day. We hope that the pastor or some member in every such church will take the matter in hand and see that the name of the church is placed in this Roll of Honor kept in the Rooms. The calls for aid are numerous and pressing, and if every church that has been helped will now respond it will assist us greatly in meeting the most pressing cases. A feeling of gratitude should prompt this. Freely ye have received, freely give.

—The General Missionary of Kansas informs us that there are 227 houseless Baptist churches in that State. The wonderful increase of population renders it impossible for the Baptists of Kansas to supply the people with houses of worship. They are doing nobly in contributing themselves to this Department, but they must have assistance from without, or many fine opportunities for planting prosperous churches will be lost.

—From Washington Territory the calls for help in church building are earnest. Soon that Territory will be admitted as a State and take its place in our national sisterhood. The large areas of fertile territory opened to settlers are attracting multitudes to that section. Our missionaries are striving to sow the good seed, and religion is taking root. These new towns

and communities must have chapels for worship and Sunday school purposes. One dollar invested there now in a house of worship will be worth ten times as much ten years from now. Who will help us build houses in this new State?

—The Fourth Avenue Church of Pittsburgh, Pennsylvania, sends \$1,000 for Church Edifice work. How many hearts in the New West will be gladdened by this timely donation! Three or four chapels will be aided at once, and the hearts of God's people in the new settlements cheered. Oh! for a hundred such churches as the Fourth Avenue of Pittsburgh.

—The church of Newton Centre, Mass., of which Rev. Lemuel C. Barnes is pastor, have dedicated a \$90,000 house of worship. They have lifted heavily to do this, but their very first missionary service held in the new house is one for considering the claims upon them of Church Edifice work in the West, and they make a contribution to help these homeless churches. How much better is this than to content themselves with their own beautiful house, nor give a thought to those who have not even a cheap chapel in which to worship God! But then every pastor is not so broad-minded and great-hearted as pastor Barnes.

—A venerable-looking old colored brother from Virginia called at the Rooms to get the names of several wealthy brethren in the city, upon whom he might call for help to build his church a house of worship. He wanted about \$250. He was told that our Church Edifice Department could assist him to that amount, and that upon two conditions an application from his church to the Board for that amount would be recommended, and in all probability granted: First, that he would not go around in the city, and worry our business men, who have a system of giving, but would go home and thus save a board bill; and, second, that five or six reliable white and colored brethren near the vicinity of his church would certify that his house of worship was really necessary for the good of the people in his community. He had good recommendations as to being a man of good Christian character. He halted some time at the conditions, but finally assented, and gave us the names of two colored ministers, the white pastor and some deacons. We wrote immediately, and found out that in his town of 2,000 or 3,000 inhabitants, white and colored, there was already, in addition to a flourishing white

church, another colored church of 300 or 400 members, with a pastor, educated at one of our schools for colored people, and doing fine work. The old brother had once been pastor, but as he was uneducated, though a good old man, the church had called a younger man, educated and adapted to the growing needs of the church. The old man took off twelve or thirteen members with letters, and organized a church that had in two years only increased two or three members. Help to this church would only have continued the discord and been thus far a barrier to efficient church work. Brethren ought to give to help build churches in new fields, but if they would send their contributions regularly to this Department and refer all applicants to us, there would be more certainty that the money would be used where it would do most good.

BOOK REVIEWS.

We note the following, recently issued by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa.: **STACEY'S ROOM; OR, ONE YEAR'S BUILDING.** By Sarah Endicott Ober. 16mo, pp. 224. \$1.00. A book that will inspire fresh thoughts and plans in many a young mind; imbued throughout with an earnest, Christian spirit. — **LILIAN'S STEPMOTHER.** By Mary Bradley. 16mo, 304 pp. \$1.25. A story that will be of value to some unhappy children, perchance, and lead them to look more kindly upon her who is honestly striving to fill a mother's place in their hearts and lives. — **NELL AND NAN; OR, TRYING TO BE GOOD.** By Mrs. A. E. Maskell. 16mo, pp. 192. 90 cents. The story is well told; the style is vivacious and interesting; the conversations do not lag; and the lesson is salutary and worth telling. It will make a capital book for our libraries, and to put into the hands of young girls. — **PEARL HANFORD'S SUMMER.** By May F. McKean. 12mo, 253 pp. Price, \$1.00. This is a story of a young Christian girl who, for the first time in her life, spends a summer away from home. The temptations with which she meets, and the influence which they exert on her Christian life, are well described. An excellent book for a girl's Bible class. No young girl can read it without profit. — **TURNING POINTS; OR, THE BOYS OF DR. STARBROOK'S SCHOOL.** By Miss Fanny Hooker. 12 mo, 398 pp. Price, \$1.50. Boys, whether in school or in other places, may learn profitable lessons from the narrative, while it cannot fail to interest those who have sent out loved sons to live and move in similar scenes. It has also salutary suggestions to parents and teachers, and cannot fail to interest and profit a large circle of readers. — **KINDLING THE LIGHT; OR, THE SERAMPORE TRIO.** By Mrs. Maria G.

Bullen. 12mo, 155 pp. Price, 75 cents. A clear and compact sketch of the Baptist Missionary Work in Hindustan, from its commencement in 1793 until the transfer of the Serampore College to the Baptist Missionary Society in 1855. "The Serampore Trio" consisted, as is well known, of Drs. Carey, Marshman, and Ward, and they labored together for a long series of years. We wish this little volume could be scattered over the land, as it might aid the efforts of our modern "Trios" to kindle yet more light.

DORIS SELWYN; OR, A GIRL'S INFLUENCE. By Kate Neely Hill. 12mo, 335 pp. Price, \$1.50. A sweet story of a Christian young girl's life and influence. It will do any one, and especially our children, much good to read it.—**THE CHESTER GIRLS.** By Rose Hartwick Thorpe (author of "Curfew Must Not Ring To-night.") 12mo, 255 pp. Price, \$1.25. A strongly written story, as would be expected from the author. The scenes are many of them laid in Texas, and describe well the Spanish Missions at San Antonio. The interest sustained throughout, and the lessons taught are of value.—**NOTES OF A FORTY-ONE YEAR'S PASTORATE.** By George Colfax Baldwin, D.D. 12mo, 287 pp. Price, \$1.00. Dr. Baldwin was pastor of the First Baptist Church at Troy, New York, from 1844 to 1885. It is a volume that cannot fail to interest and profit young pastors and those who are looking forward to the pastoral office. It has also a variety, a freshness, and a spiciness that will be fully appreciated by any intelligent Christian reader.—**BIBLICAL ESCHATOLOGY.** By Alvah Hovey, D.D., LL.D. 12 mo, 192 pp. Price, 90 cents. The subjects discussed are: "1. Natural Death. 2. Resurrection of the Dead. 3. Condition of Human Souls between Death and the Resurrection. 4. The last Judgment. 5. The Final State of Believers. 6. The Final State of Unbelievers. Conclusion: The vast preponderance of good over evil in the moral government of God. Appendix." There is also a full index of subjects together with an index of Biblical passages. A work of such a character, on a subject of such profound interest to every human being, can scarcely fail to be sought for, and all will find great profit from its clear presentations of the teaching of God's word on this vitally important subject.—**COMMENTARY ON THE EPISTLES TO THE CORINTHIANS.** By E. P. Gould, D.D., 226 pp. This is one of the series of the "American Commentary on the New Testament," edited by Dr. Hovey. Our preachers and teachers should be sure to obtain these volumes as they are issued, for they are the best and most comprehensive ever prepared for Baptist use. The above volume proves no exception in value to those preceding it in this series. Our space forbids a more lengthy review.

SELECT SERMONS, VOL. I. By Rev. Chas. B. W. Gordon. 420 pp. Price, \$1.50. C. B. W. Gordon & Co., Petersburg, Va. The author is pastor of the First Colored Baptist Church, of Petersburg, and re-

flects as in a mirror his fervent piety and power in preaching the Word. There are fifty-six sermons, all of them well worth perusing, and showing the power of the colored man in oratory.

BIBLE STUDIES: Covering the International Sunday school lessons for 1889. By Geo. F. Pentecost, D.D. 405 pp. Price, paper, 50 cents. A. S. Barnes & Co., New York. A very proper balance is maintained between exegesis and exposition, and makes the work of value other than as a mere help in Sunday school lessons.

KEYSTONES OF FAITH. By Wolcott Calkins, D.D., pp. 180. Price, 75 cents; **THE WORKING CHURCH.** By Chas. F. Thwingo, D.D., pp. 154. Price, 75 cents; **CO-OPERATION IN CHRISTIAN WORK.** By a score of our ablest theologians of all denominations, pp. 157. Price, paper, 30 cents; cloth, 60 cents. The Baker & Taylor Co., New York. Three little works of much interest and profit; particularly the last named, which is a compendium of the utterances of those in attendance upon the Evangelical Alliance in 1887.

YALE LECTURES ON THE SUNDAY SCHOOL. By H. Clay Trumbull, pp. 415. Price, \$1.50. Jno. D. Wattles, Philadelphia. These are the "Lyman Beecher" lectures before Yale Divinity School, for 1888, and are almost invaluable to the Sunday school and Christian worker. Dr. Trumbull has had long experience in this particular branch of the Lord's work, and has outdone himself in this volume. It is exhaustive in its research and complete in its proof.

THE STANDARD SCHOOL BOOK CO., of St. Louis, Mo., send us samples of their series of books, comprising five readers, two arithmetics, and one speller, for use in common schools. They are beautifully executed in arrangement, binding and press work, and are pronounced very fine for use by those of our educators who have examined them.

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Maine. *Corresponding Secretary*—MRS. M. C. REYNOLDS, Wallingford, Conn. *Treasurer*—MISS MARGARET McWHINNIE, 14 Tremont Temple, Boston, Mass.

Our friends will this month miss the letter of our Secretary, who is visiting our schools, and who will doubtless bring back much information regarding our work and workers that we trust will awaken new in-

terest among our circles and bands, and bring largely increased donations to our treasury.

Said a friend recently: "Mrs. Reynolds is enjoying her trip very much. She has the rare faculty of first enjoying herself, and then giving out in the same measure. A few can do *both*, but she can fully, so I expect we will *all* be made happy in her happiness."

In October Mrs. Reynolds visited the State University at Louisville, Ky. The following resolutions were offered by the teacher and students:

LOUISVILLE, KY., *October 15, 1888.*

WHEREAS, We, the trustees, faculty, students, and B. W. E. Convention, have been honored by a visit from Mrs. Mary C. Reynolds, Corresponding Secretary of the Baptist Woman's Home Mission Society, who interested herself so much in us as to grace our school with her presence, and into whose face we have looked with so much pleasure, and whose voice has charmed us as the words of love and devotion fell from her lips, and

WHEREAS, We appreciate with joy inexpressible her thoughtfulness of us, and know she has voiced the true feeling of the many left behind, who pray for us and think of us in the support of two teachers—Prof. Cook and Miss Wood—and in sending us gifts year after year which have been instrumental in God's hands in keeping in school, and thereby fully preparing us to help to uplift our race and promote the cause of Christ, and

WHEREAS, Our women of our State, realizing the good that is being done by our Northern sisters through the organization known as the Baptist Woman's Educational Convention, having the children also at work, be it

Resolved, That in view of these facts, we send our greetings to our friends North by our dear sister, and assure them that we are truly grateful for all that has been done, for not only our school, but for thousands all over this land. We pray God's blessing to abide with each one. Read 1st Thess. 5:23.

W. H. STEWARD, *for the Trustees of the State University.*

C. F. SNEED, A.B., *Dean of College, for the Faculty.*

MARY V. COOK, A.B., *Prin. of Normal Department, for the B. W. E. C.*

ALICE P. KELLEY,
R. A. GOODALL,
P. T. FRAZER, Chairman, } *for the Students of State Univ.*

The name of the new teacher at Atoka, Ind. Ter., has not been given in the MONTHLY. Miss Eva Lisenby has in charge our work at that place.

Our Society has assumed the support of Miss Geneveva Garcia at Cadereita Jimenez, where she has been long and courageously struggling against many difficulties. Rev. Thomas Westrup says she is a true missionary as well as a good teacher. The Board hopes that some who have a special interest in Mexico will manifest their interest in and approval of this enlargement of our work by assuming Miss Garcia's support. It was suggested at the last Board meeting that some individual might easily become responsible for this salary, or some church or circle.

Our Treasurer writes regarding Spelman Seminary:

"Under date of October 8th, a letter from Miss Giles says that Mr. Rockefeller pledges \$1,500 toward furnishing Packard Hall, if others will give \$1,000. Since then our President, Mrs. Nickerson, has added \$600 to the fund, and Clara Bromley Band, New London, N. H., \$15. A few more extra gifts and the \$6,000 which we were disappointed in receiving, will have been made up. It ought to be done soon, for Miss Giles writes: 'We must have heating arrangements put in very soon, for it is colder at this season than ever before.'"

Money has lately been sent to the Treasury to furnish several rooms at Packard Hall, and we hope the statement of Miss McWhinnie regarding the necessity of a few more extra gifts will bring the desired money.

Let us never be weary of *giving*, since we never tire of *receiving* the abundant gifts of our Father.

A. S. H.

WOMEN'S BAPTIST HOME MISSION SOCIETY

2338 MICHIGAN AVENUE, CHICAGO, ILL.

President—MRS. J. N. CROUSE, 2931 Prairie Ave., Chicago, Ill. *Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill. *Recording Secretary*—MRS. H. THANE MILLER, Cincinnati, Ohio. *Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

ENCOURAGEMENT AND EXHORTATION.

Cheering reports come to us from meetings held in connection with the various State Conventions in which the work of the Society has been represented. From almost every State we learn of growing knowledge and increasing interest, and are led to expect a year of greater consecration and enlarged contributions.

The Mission at Birmingham, Ala., has been reopened, and two of the six missionaries who were reported a month since as "waiting" are now on their fields. We may mention two factors which have especially encouraged our Executive Board to take this step. First, pledges have been received which lead us to believe that the support of one of the missionaries will be provided by our Branches and Bands in the Pittsburgh Association. Second, during the session of the Executive Board, Monday, November 5th, a letter all the way from New Mexico was placed in the hands of the Corresponding Secretary and read to the ladies of the Board. The writer referred to a paragraph in October *Tidings* entitled "Waiting." She told how her heart had been touched by the picture of neglected fields and waiting laborers, and praying that the Lord would send forth these laborers into the fields, proceeded to prove her prayer sincere by enclosing in her letter one hundred dollars to help send one missionary to her work. This letter called forth the hearty singing of the doxology, "Praise God from whom all blessings flow," a fervent and glad thanksgiving, and a prayer that this

money might be blessed not only in its own direct use, but that the spirit of this sister might be communicated to others, so that means should be provided for sending *all* waiting missionaries to their fields. Following this prayer business was resumed, and one of the first acts was a vote to resume work at Birmingham, and send Miss Alice E. Voss and Miss Carrie Morse to that point.

Who will be the next to encourage the Board to enter another field? Let the question with each one be, *not* "How much of *my* money shall I give to the Lord?" but "How much of the *Lord's* money entrusted to my care may I use for myself?" May each hand-maiden of the Lord realize her stewardship and remember that "It is required of stewards that each be found faithful." M. G. B.

An appeal in *Tidings* for money to send seven waiting missionaries to their fields brought one hundred dollars from a lady in the Southwest. As the news came to the Board, "Praise God from whom all blessings flow," and an earnest prayer by Mrs. Pickett, but faintly expressed to our Heavenly Father the security we feel in trusting, and the joy which comes from faithful serving.

Miss O'Keefe has recently returned to her work in Plaquemine.

Misses Voss and Morse are to be sent at once to work in Birmingham.

Rev. T. M. Shanafelt, General Missionary for Southern Dakota, addressed the Board, and made an earnest appeal for a missionary to organize work in his Territory. A. B. P.

TREASURER'S REPORT FOR OCTOBER, 1888.

Colorado.....	\$ 7 70	Ohio.....	129 91
Dakota.....	2 75	Oregon.....	8 55
Iowa.....	307 86	Pennsylvania.....	392 55
Illinois.....	306 52	Tennessee.....	13 44
Indiana.....	73 00	Texas.....	53 32
Louisiana.....	21 10	Virginia.....	1 00
Japan.....	15 00	Wisconsin.....	478 05
Missouri.....	35 00	Washington, D. C.....	125 00
Minnesota.....	764 05	Tidings and Publications.....	113 91
Miscellaneous.....	5 00	Baby Band.....	30 12
Kansas.....	262 46	Mite Boxes.....	3 26
New York.....	967 53	Missionary Gardeners.....	8 02
New Jersey.....	204 72		
Nebraska.....	139 78		
North Carolina.....	32 88	Total.....	\$4,502 48

Mrs. R. R. DONNELLEY, *Treasurer*.

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President—Mrs. S. D. PHELPS. *Treasurer*—Mrs. J. V. GARTON. *Secretary*—Mrs. W. H. ELKINS.

The Sixth Annual Meeting of the Woman's Baptist Home Mission Union of Connecticut was held in connection with the New Haven Baptist Association at Calvary Church, New Haven, Wednesday, October

10th, at 9.30 A. M. It was a beautiful autumn day, and there was a large number present.

Mrs. S. D. Phelps presided, and gave an interesting exposition from Luke x., speaking of the seventy who were sent forth as Home Missionaries.

The report of the Treasurer showed the cash receipts to have been \$791.60; value of boxes and barrels sent \$492.68; making a total value of work done by the Union, \$1,284.28. Our funds have been appropriated as follows: For the salary of Mrs. C. E. Becker; for assisting in paying the salary of Rev. Wm. Ritzmann, missionary to the Germans of East Bridgeport; also a special gift to the Swedish church in Meriden; to the Rev. Geo. Scott, of Tecumseh, Nebraska \$60; to Rev. J. P. Adams, of Pipestone, Minn. \$20; also \$15, to assist a young lady who is training for Home Mission work. Six life members were made during the year by the payment of \$25 each. Quarterly meetings have been held during the year as follows: First Church, Meriden, Ansonia, and Grand Avenue, New Haven. They have been well attended, unusually interesting, and characterized by a deep earnestness and fervent spirit in prayer.

After the election of officers for the coming year, Mrs. Phelps introduced Rev. Mr. Poteat, the new pastor of Calvary Church, who gave us a few words of greeting and expressed his interest in the work of the Society. An interesting letter was then read from Mrs. Becker, telling us of their busy days preparing for the large number of students that are already flocking to their doors. A solo entitled "He Knows" was very much enjoyed by all.

It was voted to continue the support of Mrs. Becker with much pleasure, feeling that a good work is being done at Benedict Institute. We are also glad to help in State work by appropriating aid to Mr. Ritzmann in his work among the Germans, and assisting the Swedish church in Meriden, which is an outgrowth of the labors of Mr. Clafford, who was at one time partially supported by the Union.

Our prize paper, entitled "Present Importance of Home Mission Work," was then read by Miss Gertie Tuttle.

The Union is to be congratulated in having secured for their President Mrs. S. D. Phelps, whose interest and enthusiasm in the work will no doubt add greatly to their success in the year that has just commenced.

During the year one and another of our sisters have been suddenly called home. We miss their presence in our gatherings, their voices in our songs of praise and prayer. But they are where none shall say, "Know ye the Lord, for all shall know Him from the least unto the greatest." But to us who remain comes the message of old: Go work in My vineyard. *Work*, and not rest till we win North America for Christ.

Mrs. W. H. ELKINS, *Secretary*.

WOMAN'S BAPTIST HOME MISSION SOCIETY
OF MICHIGAN.

President—MRS. L. B. AUSTIN, 96 Fremont Street, Detroit.
Corresponding Secretary—MRS. G. P. WARREN, 274 Fort Street, West Detroit. *Treasurer*—MRS. WM. A. MOORE, 2015 Woodward Avenue, Detroit. *Superintendent of Young People's Work*—MRS. A. B. STEVENS, Ann Arbor. *Bureau of Information*—MRS. S. A. GIBSON, 401 Lovell Street, Kalamazoo.

The Fifteenth Annual Meeting of our Society was at Ann Arbor, October 16 and 17, and now, at the beginning of another year of work, as its responsibilities are pressing upon us, as we see grand opportunities opening before us, and realize somewhat the magnitude of the interests involved; when we know that our country is in peril and in need of the very gifts with which we have been blessed; when we feel that only Christian light and love can dispel the evils that threaten the very life of our nation, that the hope not only of America but of the world is alone in the Gospel of Christ, with one accord we say, "We must enlarge our work. We must do more in the future than in the past."

We were cheered as we came together at our "feast of ingathering" and our hearts gladdened as we listened to the reports of our officers, and learned of the willing offerings that had come to our treasury, of the hearty sympathy and co-operation, of the gifts more precious than silver or gold that had been laid at the Master's feet. Encouraging words came from those who could not be present with us, adding from their own experiences new testimony to the rich spiritual blessings that come from united Christian effort.

One of our Associational Secretaries who has served with great success since the organization of our Society in 1873, but who has not been able to meet with us at our annual gatherings, writes of the comfort she finds in doing work for Christ in connection with others, and referring to being deprived of the privilege of meeting with us, says, "The Lord bids me wait, and His ways are best." Another Secretary who has been laid aside during the year with severe illness, on the first return of consciousness called for a generous sum of money. Upon its being brought to her she divided it, asking to have it sent to our Home and Foreign Mission Societies. Would that we had thousands of such women among the Baptists of Michigan. We thank God that we have so many—that over our State we find such women as Paul mentions among "his fellow-helpers in the Gospel," those who know the true joy of sacrifice for the Master's sake, and who rejoice in being sharers with Christ and His people in the work of Missions. And continued patient and persevering labor with the uninterested, aids in the grace of forbearance such as Christ exercises toward us.

The HOME MISSION MONTHLY, the *Christian*

Herald Mission Column, and more than two thousand pages of leaflets and missionary literature, distributed during the past year, have been very helpful.

Rev. J. B. Lambley was present at our meeting, and gave an excellent address on "The Upper Peninsula," and, together with a paper on that field by Mrs. G. P. Warren, had the effect of arousing our interest still more for that section of our State, and added to our determination to spread the Gospel there. Mrs. J. Wendell gave an instructive paper on "Alaska," and many interesting articles were displayed which she had collected while on her visit to that country.

Miss Dyer sent us a letter from Hartshorn College, full of good news and cheer to all those interested in the education of the colored women of the South. Rev. L. Djupstrom sent a good report of his labors among the Swedes at Menominee. Rev. G. W. Huntley told us in his report of the great need of more missionaries in Northern Dakota, and feels that we cannot afford to miss the opportunities open to us there. Rev. F. Barnett tells us of sadness and heart-sickness among the Mormons, and makes us long to introduce something better into their saddened lives.

The Chinese on the Pacific Coast, in appreciation of what has been done for them by some of our young ladies, sent through their teacher, Mrs. Bradway, at Oakland, Cal., a collection of their gods, books, ornaments, etc., in return.

We still aid in the work begun last year among the Poles. It is of great importance whether these people shall be led by the friendly hand of Christian love and sympathy to lean on Jesus and become His servants, or whether leaders of dynamite policy shall initiate their long-irritated spirits into conspiracies of evil. We are glad to still aid in the work in Mexico and the Indian Territory. Our motto for the year was given us—"Be strong and of good courage," for "The battle is not ours, but the Lord's."

TREASURER'S REPORT FOR THE YEAR ENDING
OCTOBER, 1888.

RECEIPTS.

Auxiliary Circles.....	\$2,128 82
Young People's Societies, Bands and Sunday School Classes.....	449 15
Personal Contributions.....	252 10
Collections and Churches.....	77 32
Baby Helpers.....	11 50
Mr. L. B. Austin's Legacy.....	500 00
Balance in Treasury.....	29 71
Total Receipts.....	\$3,448 60

DISBURSEMENTS.

To Missionaries and Mission Work.....	\$3,312 86
Expenses.....	87 86
Total Disbursements.....	\$3,400 72
Balance in Treasury.....	\$47 88

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Fred. A. Snow,	Rockport, Me.,	Oct. 16
Julius A. Hansen,	New York, N. Y.,	Oct. 17
M. B. Kirkpatrick,	Philadelphia, Pa.,	Sept. 26
Randolph Hope,	Philadelphia, Pa.,	Oct. 11
A. W. Reynolds,	Corry, Pa.,	Sept. 27
Charles Kixtner,	Simmon's Creek, Va.,	Sept. 30
T. W. Simmons,	Grass Lake, W. Va.,	Sept. 29
George H. Simmons,	Louisville, Ky.,	Oct. 4
J. L. Sproles,	Ripley, Tenn.,	Oct. 7
G. L. Finch,	Bear Swamp, N. C.,	—
John P. Boyd,	Polkton, N. C.,	Sept. 29
J. R. Pendergrass,	Carthage, N. C.,	Oct. 6
L. N. Chappell,	Forestville, N. C.,	Sept. 29
E. F. Tatum,	Forestville, N. C.,	Sept. 29
Otis Malvin Sutton,	Opelika, Ala.,	—
M. A. Shepard,	New Hope, Miss.,	—
— Monahan,	Blngen, Ark.,	—
W. M. Thompson,	Kingland, Ark.,	—
R. O. Dewberry,	Pleasant Grove, Tex.,	—
J. W. George,	Headsville, Tex.,	—
Taylor White,	Big Wichita Valley, Tex.,	Sept. 23
Benjamin Green,	Prairie Grove, Tex.,	Sept. 23
J. A. Butts,	Bate, Mo.,	Sept. 14
E. Tribolet,	Chicago, Ill.,	Oct. 4
J. E. Bince,	Corinth, Ill.,	Sept. 9
Elbert H. Conrad,	Reading, Mich.,	Oct. 11

CHURCHES ORGANIZED.

PLACE.	DATE.
Bristol, Conn., Swedish Church,	Oct. 26
Hartford, Conn., Swedish Church,	Oct. 27
Centreville, N. J.,	Aug. 26
Cordova, Md.,	—
Tazewell C. H., Va.,	—
Crewe, Va.,	—
Earlington, Ky.,	Oct. —
Chattanooga, Tenn., Hill City Church,	—
Clarksville, Ga.,	—
Harmony Grove, Ga.,	—
Mt. Hermon, Ga.,	Aug. 26

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Milo, Me.,	Oct. 9
East Milton, Mass. Mission Chapel,	Oct. 10
Clifton Springs, N. Y.,	Sept. 27
Nicetown, Pa.,	Oct. 7
Lancaster, Pa., Olivet Church	Sept. 30
Round Hill, Va.,	Sept. 16
Pungoteague, Va.,	—
Simmon's Creek, Va.,	Sept. 30
Burlington, W. Va.,	Sept. 15
Bridgeport, W. Va.,	Oct. 7
Indian Creek, W. Va.,	Nov. 4
Buck Run, Ky.,	Sept. 23
Hardinsburg, Ky.,	Sept. 30
Crofton, Ky., New Liberty Church	Oct. 14
Hillsboro, Tenn.,	—
Mt. Pleasant, Tenn.,	—
Kernersville, N. C.,	Sept. 30
Betton, S. C.,	Oct. 21
Oak Park, Ill., German Mission Chapel	—
Kankakee, Ill., German Church,	Oct. 14

Mount Vernon, Ill.,	Oct. 28
Liberty, Mo.,	—
Alfordsville, Mo.,	Sept. 30
Bunceton, Mo.,	—
Wauwatosa, Wis.,	Oct. 18
Omaha, Neb., First German Church,	Oct. 14
National City, Calif.,	Sept. 23
Lickskilllet, Ga.,	Aug. —
Pensacola, Fla., Palafox St. Church,	—
Welshtown, La.,	—
Waldo, Ark.,	—
Haskell, Texas,	—
Long Valley, Texas,	—
South Boardman, Mich.,	—
Bushnell, Dak.,	—
Prattsford, Dak.,	Oct. 20
Deadwood, Dak.,	Oct. 31
Redlands, Cal.,	—

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Clisson P. Sheldon, D.D.,	75	Troy, N. Y.,	Oct. 25
Daniel T. Lockwood,	75	Randolph, N. Y.,	Sept. 24
Almon C. Mallory,	80	Benton, N. Y.,	Sept. 27
Lodowick Cavier,	—	Middlefield, N. Y.,	Sept. 17
John C. Horton,	44	S. Richland, N. Y.,	—
Clayton Gregory,	—	Cannonsville, N. Y.,	Oct. 13
Preston Jones,	61	Shelbyville, Ind.,	—
N. W. Waterman,	30	Thomasville, Ga.,	Sept. —
E. B. Timmons,	—	Putnam Hall, Fla.,	Aug. —
Abner R. Scarborough,	73	Livingston, Ala.,	July 10

Home Mission Appointments

IN NOVEMBER.

The following new appointments were made:

Rev. Halsey Moore, D.D., District Secretary for New York and Northern New Jersey.
" Henry W. Geil, Germans in Syracuse, N. Y.
" Franz Egerland, Belmont Avenue German Mission, Newark, N. J.
" John H. Sampson, Wausau, Wis.
" L. L. Cloyd, West Superior, Wis.
" Marion L. Brown, Antigo, Wis.
" John Davies Rumsey, River Falls, Wis.
" Gustaf Peterson, Swedes in Wisconsin.
" Horace F. McDonald, Pewaukee, Wis.
" Robert Rae, Sleepy Eye, Minn.
" J. M. Shulene, City Missionary to the Swedes in St. Paul, Minn.
" Nils Johan Thornquist, Swedes in Grass Lake and Brunswick, Minn.
" William H. Beeby, Balaton and Lake Benton, Minn.
" Edwin C. Sanders, Montevideo, Minn.
" John S. Festersun, Red Wing, Minn.
" Lewis Jacobsen, Scandinavians in Stillwater, Minn.
" James Wallace Cabeen, Winnebago City, Minn.
" Frank W. Ham, St. Charles, Minn.
" John V. Whiting, Pipestone, Minn.
" Newell Howard Daily, Spencer and Milford, Iowa.
" Howard M. Jones, Cedar Falls, Iowa.
" Thomas H. Sherman, Van Horn, Iowa.
" S. C. Nielson, Danes in Cedar Falls and vicinity, Iowa.
" R. R. Williams, Wood St. Church, Kansas City, Kans.
" Lorenzo D. Goodwin, Colby and Hoxie, Kans.
" James W. McIntosh, Superior, Neb.
" Francis W. Foster, Immanuel Church, Omaha, Neb.

Rev. R. A. Clapp, Fairfield, Neb.
 " James E. Connor, David City, Neb.
 " James M. Bay, Chappell, Neb.
 " Francis M. Williams, City Missionary, Lincoln, Neb.
 " Harrison W. Stearns, Central part of Northern Neb.
 " William Hulbert, Bottineau and vicinity, Dak.
 " John B. Tope, Tower City, Dak.
 " Oliver C. Carey, Bradley and Bryant, Dak.
 " George C. Englemann, Germans in Eureka, Dak.
 " Frederic Wells Hart, Fountain, Colo.
 " David Lynch, Goldendale, Wash.
 " E. T. Trimble, Colfax, Wash.

The following re-appointments were made:

Rev. Eusebe Leger, French in Waterville and Lewiston, Me.
 " J. C. Grimmell, General Secretary for German Missions.
 " C. J. Hardy, Colored People in La.
 " D. E. Halteman, D. D., General Missionary for Wis.
 " James M. Coon, Whitewater, Wis.
 " Eugene K. Maryatt, Ashland, Wis.
 " George D. Stevens, Cassville, Wis.
 " Enoch Pickering, New Lisbon, Wis.
 " Morton Parsons, Mauston, Wis.
 " J. J. Gorham, Tomah, Wis.
 " Austin M. Parmenter, Thorp and Greenwood, Wis.
 " William M. Corkery, Twenty-first Avenue Mission, Milwaukee, Wis.
 " S. Augustus Abbott, New Richmond, Wis.
 " Louis C. Knuth, Sheboygan, Wis.
 " T. Vassar Caulkins, Chippewa Falls, Wis.
 " George A. Cressey, Oshkosh, Wis.
 " N. J. Nylander, Swedes in Ogema, Wis.
 " Paul Johnson, Swedes in Grantsburg, Wis.
 " Charles H. Haas, Portage, Wis.
 " Silas Eber Price, Second Church, La Crosse, Wis.
 " E. L. Myrland, Scandinavians in La Crosse, Wis.
 " S. Anderson, Scandinavians in Woodville, Wis.
 " Charles Wassell, Swedes in Sister Bay, Wis.
 " Frank Sprague, Sun Prairie and York, Wis.
 " Theodore Byron Caldwell, Fifth Church, Milwaukee, Wis.
 " J. Sunderland, General Missionary for Minnesota.
 " C. T. Hallowell, Immanuel Church, St. Paul, Minn.
 " Roswell C. Mosher, Philadelphian Church, St. Paul, Minn.
 " George H. Gamble, Hebrew Church, St. Paul, Minn.
 " J. B. Sunth, Danes and Norwegians in St. Paul, Minn.
 " Iver Larsen, Danes and Norwegians in Minneapolis, Minn.
 " Petrus Ostrom, Elm Swedish Church, Minneapolis, Minn.
 " A. G. Holm, Swedes in Tower Mines, Minn.
 " Myron Cooley, Battle Lake, Minn.
 " W. H. Brodt, Bird Island, Minn.
 " A. G. Hall, Swedes in Fergus Falls, Minn.
 " Cleo Alfred Foote, Fergus Falls, Minn.
 " Zenas C. Hall, Granite Falls, Minn.
 " James M. Wood, Herman, Minn.
 " Russell S. Sargent, Long Prairie, Minn.
 " Charles Roger Sargent, North East Church, Minneapolis, Minn.
 " Asa H. Ballard, Second Church, Duluth, Minn.
 " Samuel Gorman, Albert Lea, Minn.
 " Ernest Hallgren, Swedes in Alexandria, Minn.
 " Michael Johnson, Swedes in East St. Cloud, Minn.
 " William H. Scott, Alexandria, Minn.
 " Charles H. Melby, Danes and Norwegians in Mankato, Minn.
 " John Hollstrom, Swedes in Eagle Lake and Henning, Minn.
 " D. Sheldon Fletcher, Rushford, Minn.
 " J. W. Luke, Stillwater, Minn.
 " John M. Flodin, Swedes in Burlington, Iowa.
 " Gabriel Huston, Correctionville and Kingsley, Iowa.
 " N. F. Pierson, Swedes in Creston, Iowa.
 " H. A. Reichenbach, Scandinavians in Council Bluffs, Iowa.

Rev. Charles A. Sandvall, Swedes in Kansas City, Mo.
 " G. W. Richardson, Ottawa, Hudson Creek and Pleasant Hill, Ind. Ter.
 " C. M. Green, Eastern part of Cherokee Nation, Ind. Ter.
 " James Pantet, French in Mulberry, Kans.
 " Henry A. Barden, Russell, Kans.
 " Charles Palm, Swedes in Saline and McPherson Counties, Kans.
 " F. L. Walker, WaKeeney and vicinity, Kans.
 " George W. Read, Chadron, Neb.
 " Axel B. Nordberg, Swedes in Gothenburg, Neb.
 " Thornton K. Tyson, Valparaiso, Neb.
 " A. W. Snider, Columbus, Neb.
 " Jefferson James Crosby, Holdrege, Neb.
 " Nels Mattson, Danes and Norwegians in Omaha, Neb.
 " Anderson William Clark, Calvary Church, Omaha, Neb.
 " Jephtha D. Stapp, Guide Rock and vicinity, Neb.
 " Frank C. Bingham, Plainview, Neb.
 " Z. C. Rush, Albion, Neb.
 " Thomas Stephenson, Weeping Water, Neb.
 " Frank M. Wadley, Steele City, Neb.
 " Asahel H. Carman, Ellendale, Dak.
 " Charles Halsey McKee, Goodwin and Elkton, Dak.
 " George Henry Newmann, Caldwell, Idaho.
 " H. B. Turner, Durango, Colo.
 " W. R. Wood, Judson Memorial Church, Denver, Colo.
 " Edwin N. Elton, Fort Collins, Colo.
 " Henry Grant, Delta, Colo.
 " Charles M. Jones, Grand Junction, Colo.
 " C. W. Gregory, General Missionary for Southern Cal.
 " A. W. Webb, Tulare, Cal.
 " Tong Tsin Cheung, Chinese in San Francisco, Cal.
 " James A. Wirth, Afognack, Alaska.

The following Teachers were appointed:

At State University, Louisville, Ky.—Miss Mary Hargrove.
 At Roger William University, Nashville, Tenn.—Miss A. D. Jones.
 At Benedict Institute, Columbia, S. C.—Miss M. F. Clark; Miss Lily Rose.
 At Bishop College, Marshall, Texas.—J. R. E. Lee.
 At Mather School, Beaufort, S. C.—Miss R. Tiffany.
 At Atoka Academy, Atoka, Ind. Ter.—Miss Eva Lisenby.
 At Wilson's Lane, Ogden, Utah.—Miss Julia M. Hill.
 At International School, Monterey, Mexico.—Antonio Garcia, Prin.; Mrs. Frances B. Westrup; Miss Lilia Garcia; Miss Amanda Trevino.
 At Chinese Mission School, Oakland, Cal.—Mrs. Elvira I. Bradley.
 At Chinese Mission School, San Francisco, Cal.—Miss Eliza Willsie.
 At Chinese Mission School, Sacramento, Cal.—Miss Ida Borroughs.
 At Chinese Mission School, Chico, Cal.—Mrs. Mary E. Wilson.

Church Edifice Grants.

IN NOVEMBER.

By Loans,	3
By Gifts,	.
	—
Total number of Grants,	9

LOCATION OF CHURCHES AIDED.

Charlevoix, Mich.,	Swea, Iowa (Swede),
Kingsley, Iowa,	Lake Crystal, Minn.,
Elizabeth, N. J. (Colored),	Goldendale, Wash. Ter.
Meriden, Iowa (Swede),	Whitewater, Wis.

Financial Statement. For October.

MISSIONS AND EDUCATION.

Expenditures for the month	\$33,880 87
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Donations from Churches, Sunday-schools and Individuals	\$21,686 17
Legacies	5,296 60
Tuition, Room Rent, etc., from Students	317 19
Interest and Dividends	828 34
Home Mission Monthly	138 00
Jubilee Volume	3 00
Rent of Real Estate	102 33
Total for October	\$28,371 63
Donations, Legacies, etc., from April 1st to October 1st	98,988 85
Total for seven months	\$127,360 48

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund	\$3,688 05	
Interest " " "	38 04	
Interest for Loan Fund	329 71	
	\$4,055 80	
Donations, Legacies and Interest from April 1st to October 1st	20,432 48	\$24,488 28
Total receipts for present year from all sources,		\$151,848 76

Contributions and Legacies. For October.

[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, \$212.85.		VERMONT, \$149.29.		Cambridge, North Ave. Ch.	465 00
Waterville, per Rev. E. Leger.	8 10	Brandon Ch.	3 25	Fall River, First Ch., Hon. J. M. Leonard	100 00
Bangor, First Ch.	50 00	Westford Ch.	5 00	Charlestown, First Ch.	49 48
Second Ch.	5 00	West Pawlet Ch. and S. S.	10 00	Chicopee Falls Ch.	59 06
S. S.	13 68	Halifax Ch.	6 00	Merrimac Ch.	13 00
East Corinth Ch.	12 00	Jamaica Ch.	4 00	Newton Centre Ch.	220 00
Bradford Ch., Wom. Home		Pondville Ch.	7 14	Haverhill, First Ch.	6 00
Miss. Soc.	5 75	West Drummerston Ch.	2 00	Cambridge	130 00
West Hampden Ch.	9 00	Wardsboro Ch.	4 25	Kingston Ch.	12 50
Penobscot Bapt. Ass'n.	5 46	Wilmington Ch.	5 00	Manchaug Ch.	5 00
Wom. Home Miss. Soc.	1 00	Whitingham Ch.	5 50	Hanover Ch.	6 50
Two Ladies.	50	St. Johnsbury Ch.	12 57	No. Scituate Ch.	43 84
Eden Ch.	5 00	No. Bennington Ch.	9 50	Hyann Ch.	3 91
Piscataquis Ass'n.	2 50	Johnson Ch.	11 64	Osterville Ch.	7 45
Bath, Elm St. Ch.	5 70	*Brandon Ch.	4 80	Mashpee Ch.	2 50
Lebanon and No. Billerica Ch.	1 40	*For Atlanta Seminary, Ga.		Cottage City Ch.	1 00
No. Kennebunk Ch.	2 00	Brattleboro, L. W. Hawley.	5 00	Edgarton Ch.	2 00
Swan's Island Ch.	4 44	J. H. Holden	5 00	Chatham Ch.	1 16
Deer Island Ch.	48	A Friend	1 00	Rockland Ch.	20 00
Goldboro Ch.	25	St. Johnsbury Ch.	21 02	Amesbury Ch.	54 57
Surry Ch.	34	Passumpsic, First Ch.	8 45	West Townsend Ch.	3 72
Lamoine Ch.	4 94	Holland, A. Friend	25	Salem, First Ch.	132 62
Sullivan Ch.	1 24	Newport Ch.	10 12	Framingham, First Ch.	48 75
Oakland Ch.	10 00	C. E. F. Brandon Ch.	7 80	Rosindale Ch.	27 07
Lewiston, Collections at State Convention	11 50	MASSACHUSETTS, \$3,547.90.		So. Hanson Ch.	11 00
*For Roger Wm. Univ., Tenn.: Buxton Centre Ch.	50 00	Boston, per H. M. Augur, M. D.	1 25	Brockline Ch.	100 00
C. E. F. Hartland, Collection.	2 57	Clarendon St. Ch.	218 60	Fitchburg, Miss. Soc. of First S. S., desig.	25 00
NEW HAMPSHIRE, \$192.74.		Harvard St. Ch.	11 00	Pittsfield, Berkshire Ass'n.	9 50
Meredith Ass'n.	12 74	Dorchester, Temple Ch.	6 31	Dighton Ch.	8 76
Concord, Pleasant St. Ch.	30 00	Leicester Ch.	8 68	Marblehead Ch.	25 00
LEGACY.		Gloucester, First Ch.	59 03	Rowley Ch.	18 25
*Milford, Estate of Phoebe Hutchinson, in addition	150 00	Beverly, First S. S., desig.	8 06	Beverly Ch.	17 00
		Roxbury, Dudley St. Ch.	100 00	Newton Centre Ch.	63 46
		Petersham Ch.	13 21	Cambridge, Second Ch.	10 00
		West Royalston Ch.	11 55	Woodville Ch.	5 00
		Wakefield Ch.	60 00	Reading Ch.	7 31
		So. Chelmsford Ch.	23 50	Maplewood Ch.	5 00
		Brewsters Ch.	2 30	Winchester Ch.	18 44
				Marshfield, First Ch.	7 25
				Jamaica Plain, First Ch.	5 00
				Ashland Ch.	3 96

West Harwich Ch.....	16 49
Chelmsford Ch.....	11 64
*For Atlanta Seminary, Ga.:	
Littleton, H. P. Dodge.....	10 00
Cambridge, First Ch.....	6 00
Chas. A. Vinal.....	25 00
S. S. Paine.....	25 00
*For Spelman Sem., Ga.—	
"Packard Hall".....	
Framingham, Mrs. E. B. Porter.....	100 00
*For Richmond Theol. Inst., Va.:	
Worcester, Pleasant Street S. S.....	12 50
*For Shaw Univ., N. C.:	
Worcester, Pleasant Street S. S.....	12 50
*For Utah School:	
Roslindale Ch.....	16 00
C. E. F. Framingham, Mrs. E. B. Parker.....	140 00
Newton Centre Ch.....	71 22
For Chinese Mission Headquarters, Cal.:	
Boston, A Friend.....	5 00
H. B. Bailey.....	5 00
Mrs. Andrew Pollard.....	3 00
Newton Centre, J. A. D. Gross.....	10 00
LEGACY.	
Methuen, Estate of Hannah B. Ditson, \$400 of which for Educational Purposes.....	800 00
RHODE ISLAND, \$816.23.	
Woonsocket, per Rev. F. X. Smith.....	3 70
Valley Falls Ch.....	5 00
Providence, Ebenezer Ch.....	1 00
Union Ch.....	70 81
A Friend of Missions, per Rev. H. M. Bixby, D. D. First Ch., Weekly Offering.....	300 00
Fourth Ch.....	32 97
Friendship St. Ch.....	48 25
Oak Lawn Ch.....	4 00
Newport, First Ch. and S. S.....	24 50
C. E. F. A Friend, per H. M. Bixby, D. D.....	200 00
Warren S. S.....	25 00
LEGACY.	
Providence, Estate of H. Jackson, D. D., Interest.....	45 00
CONNECTICUT, \$1,070.94.	
Hartford, Mrs. M. S. Munsill, desig.....	175 00
South Ch.....	113 54
Thompson, Central Ch.....	22 25
Southington Ch.....	27 55
Bridgeport, East Washington Ave. Ch.....	5 00
Rockville Ch.....	5 25
South Colebrook Ch.....	2 00
Old Lyme Ch.....	4 86
New Haven, Grand Ave. Ch.....	26 25
Brooklyn Ch.....	5 00
*For Atlanta Seminary, Ga.:	
New Haven, Rev. S. D. Phelps.....	10 00
Mrs. J. E. Winchester.....	500 00
Mrs. Geo. B. Rich.....	25 00
*For Benedict Inst., S. C.:	
New Haven, Wom. Bapt. Home Miss. Union.....	112 50
C. E. F. Essex, C. H. Mather.....	5 00
New Haven, Grand Ave. Ch.....	31 74
NEW YORK, \$5,933.74.	
Lattington Ch.....	23 00
Harpersville Ch.....	14 21
Maine Ch.....	18 92
Syracuse, Central Ch.....	15 00
Sand Lake, Wom. Miss. Circle.....	25 33
Bedford Ch.....	4 00
Carmel Ch.....	16 00

Patterson Ch.....	13 00
Kent and Fishkill S. S.....	5 00
Lebanon Springs Ch.....	1 00
Berlin Ch.....	4 00
Albany, Tabernacle Ch.....	27 21
First Ch.....	16 00
Benton Ch.....	33 00
Bethel Ch.....	36 61
Manchester Ch.....	26 12
Naples Ch.....	5 15
Chemung River Ass'n.....	35 25
Wayne Ass'n.....	74 19
West Plattsburgh Ch.....	14 60
Brooklyn, Fourth Mission S. S. of Central Ch., desig.....	7 75
Rev. Wm. Reid, of First Ch., Pierrepont St.....	100 00
New York City, John D. Rockefeller.....	3,000 00
Shiloh Ch., Harlem.....	1 00
Nyack, First Ch.....	25 00
Saratoga, Regent St. Ch.....	20 78
Vernon Ch.....	1 50
Middlebury Ch.....	5 00
Amherst Ch.....	50 00
Boston Ch.....	9 50
Buffalo, Dearborn St. Ch.....	12 50
Michigan St. Ch.....	2 00
Prospect Ave. Ch.....	51 43
Junior Mission Band of Prospect Ave. Ch., for Mexico.....	50 00
Holland Ch.....	6 00
Springville Ch.....	42 39
Wales Centre Ch.....	5 00
Yorkshire Centre Ch.....	10 75
Geneva Ch.....	70 50
Beekman Ch.....	14 00
Black River Ch.....	5 00
Chittenango Ch.....	5 00
Canistota River Ass'n.....	31 21
Morrisville Ch.....	14 50
Brookport Ch.....	134 36
Wayne Bapt. S. S. Convention.....	16 28
Friendship Ch.....	2 10
Seneca Ass'n.....	59 52
Marcellus Ch.....	5 00
No. Manlius Ch.....	15 56
No. Syracuse Ch.....	5 00
Rockville Centre Ch.....	10 00
Huntington Ch.....	4 00
*For Atlanta Seminary, Ga.:	
Buffalo, Washington St. Ch.....	50 00
Troy, W. Whitman.....	25 00
Yonkers, Miss Mary Colgate.....	25 00
Saratoga, First Ch.....	11 50
*For Bishop College, Tex.:	
Holland Patent, Wom. Soc. of Oneida Ass'n.....	12 00
*For Indian Univ., I. T.—For Heating:	
New York City, John D. Rockefeller.....	1,000 00
C. E. F. Buffalo, E. L. Hedstrom.....	100 00
Rochester, Araunah Mosley.....	100 00
For Chinese Mission Headquarters, Cal.:	
John Glover.....	5 00
Sundry.....	5 00
LEGACY.	
Ithaca, Estate of John C. Westervelt.....	400 00
NEW JERSEY, \$133.52.	
Livingston Ch.....	3 52
New Brunswick, Y. M. Soc.....	92 23
Camden, Linden Ave. Ch.....	17 77
Haddonfield, A. Friend.....	4 00
Cherryville S. S.....	5 00
Croton Ch.....	5 00
Montana Ch and S. S.....	6 00
PENNSYLVANIA, \$858.36.	
Philadelphia, Lehigh Ave. Ch.....	13 50
Germantown, First Ch., Rev. T. A. Gill.....	5 00

Angora S. S.....	23
Ch., Robt. Callaghan.....	50 00
Snyder Ave. Ch.....	10 00
Chestnut Hill Ch.....	11 00
Lower Dublin Ch.....	7 88
Shiloh Ch.....	2 50
Centennial Ch.....	19 28
Beth Eden Ch.....	58 78
Frankford Ch.....	5 00
Rev. W. H. Conard.....	2 00
Haddington Ch.....	1 00
Upland, Mrs. J. M. Pendleton.....	250 00
Picture Rocks Ch.....	4 10
Jersey Mills, McHenry Township Ch.....	1 00
Clinton Ch.....	3 32
Amana Ch.....	3 52
Sharpsville Ch.....	4 05
West Salem Ch.....	8 30
Grant City, Zion Ch.....	9 09
Cookport Ch.....	1 00
Crocket Creek Ch.....	4 58
Punxsutawney Ch.....	4 00
Two Lick Ch.....	2 15
Cherry Tree Ch.....	1 00
Goshen Ch.....	10 00
Turbotville, Whitehall Ch.....	3 00
Point Pleasant Ch.....	3 00
Eagleville, Lower Providence Ch.....	1 00
White Deer Ch.....	10 00
Great Valley Ch.....	10 45
Village Green Ch.....	5 00
Steeleton Ch.....	2 00
Fox Chase, Bethany Ch.....	8 56
Markus Hook Ch.....	27 50
Mt. Bethel Ch.....	2 50
Williamsport, First Ch.....	56 36
Warren Centre Ch.....	3 00
Beulah Ch.....	9 20
S. S.....	8 00
Clark's Green Ch.....	10 00
Upland Ch.....	44 64
Loyalsock Ch.....	2 00
Greensburg Ch.....	7 50
Allegheny City, Sandusky St. Ch.....	20 00
Emporium Ch.....	5 00
Smithfield Ch.....	14 56
Muddy Creek Ch.....	17 76
Olyphant, Blakeley Ch.....	5 33
Dunning Ch.....	5 17
West Lenox Ch.....	1 35
Scottsdale Ch.....	2 79
*For Indian Univ., I. T.:	
Bryn Mawr S. S.....	50 00
C. E. F. For Chinese Mission Headquarters, Cal.:	
Scranton, E. R. Griffiths.....	5 00
Pittsburgh, T. C. McMasters.....	1 00
DELAWARE, \$118.00.	
Wilmington, Second Ch., desig.....	28 74
" S. S. ".....	50 00
City Mission.....	38 56
Delmar Ch.....	1 00
MARYLAND, \$100.00.	
C. E. F. For Chinese Mission Headquarters, Cal.:	
Baltimore, E. Levering & Co.....	100 00
WEST VIRGINIA, \$225.85.	
Credo Ch.....	2 00
Ravens Eye Ch.....	8 00
Broad Run Ch.....	41 47
Guyardotte Ass'n.....	15 79
Five Mile River, A. B. Hall.....	1 00
T. L. Hall.....	1 00
Oak Hill, M. Bragg.....	2 50
Wm. Dunkin.....	2 51
Mt. Pisgah Ass'n.....	32 60
Greenbrier Ass'n.....	11 20
Cross Roads, Union Ch.....	4 00
Uniontown, Mt. Zion Ch.....	1 50
Center Point, Pleasants Ch.....	75
Sardis, Jones' Run Ch.....	1 30
Wallace, Fairview Ch.....	81
Bentons Ferry, W. Fork Ch.....	2 50
Farmington, Willow Tree Ch.....	3 08

Barrackville, Bethany Ch.....	1 30
Wallace, John Talkington.....	4 50
Mannington, Dents Run Ch.....	4 60
Union Valley Ch.....	1 65
Clarksburg, Hezzebah Ch.....	12 15
Ch.....	1 45
Wilsonburg, Bethlehem Ch.....	2 29
Benton, Harmony Ch.....	2 00
Salem, Vermont Ch.....	2 48
Adamsville, Rev. J. B. Righter, "Fund".....	12 40
Sardis Ch.....	1 72
Goshen Ass'n.....	19 87
Harmony Ass'n.....	21 43
South Wheeling Ch.....	10 00

KENTUCKY, \$7.15.

Women's Education Convention	5 15
C. E. F. For Chinese Mission Headquarters, Cal.:	
Paducah, Mrs. J. Lewis Shuck.	1 00
S. S.....	1 00

TENNESSEE, \$443.30.

Clarksville Colored Ch.....	1 90
Nashville, Collections at Home Mission Meeting.....	36 21
*Nashville, Roger William Uni- versity:	
Students for Tuition.....	170 89
" Room Rent.....	23 00
Sundry.....	61 30
*For Roger William University: Nashville, per Rev. D. D., Phillips.....	150 00

NORTH CAROLINA, \$674.31.

Raleigh, Collections by Rev. A. B. Vincent.....	54 49
Collections by Rev. S. N. Vass.....	106 09
Rowan Baptist Ass'n.....	5 00
*Raleigh, Shaw University: School Account, Surplus.....	508 73

SOUTH CAROLINA, \$105.50.

Cheraw, Pee Dee Union Ch.....	2 33
Howe, Elizabeth Ch.....	2 06
Darlington, Union Ch.....	2 00
Timmonsville, Bethlehem Ch.....	1 83
Riverdale, Cashway Ch.....	1 03
Key, Pleasant Hill Ch.....	1 50
Blenheim, Cedar Falls Ch.....	1 90
Red Hill, Macedonia Ch.....	60
Salter's, St. Matthew's Ch.....	2 51
Bethlehem Ch.....	87
Georgetown, Bethesda Ch.....	4 10
Lane's, Marion Ch.....	62
Bishopville, Liberty Ch.....	3 05
Scranton, Mt. Moriah Ch.....	3 00
Mannville Ch.....	1 25
Liberty Ch.....	1 00
Darlington Ch.....	36 10
Calvary, Grove Ch.....	1 16
Sumter Co. Ch.....	4 50
Darlington Co. Ch.....	6 00
*For Benedict Institute, S. C.:	
Columbia, per Rev. C. E. Becker.....	28 00

GEORGIA, \$1,074.72.

*For Atlanta Seminary: Middle Georgia Ass'n.....	49 72
*For Spelman Sem., "Packard Hall." Atlanta, per Miss S. B. Packard, Treas.....	1,000 00
C. E. F. For Chinese Mission Building, San Francisco, Cal. Augusta, Chinese S. S.....	25

ALABAMA, \$1.00.

Mud Creek Ass'n.....	1 00
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MISSISSIPPI, \$101.00.

C. E. F. For Chinese Mission	
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Headquarters, San Francisco, Cal.:	
Blue Mountain, The Lowry Family.....	100 00
Mrs. Mary G. Laird.....	1 00

TEXAS, \$101.55.

Marshall, Coll'n by Rev. L. M. Luke.....	40 15
Texas Ass'n.....	5 00
*Marshall, Bishop College: Students for Tuition.....	54 55
Sundry.....	2 45
C. E. F. Albany, J. B. Ray- ner.....	50

OHIO, \$389.53.

Dayton, First Ch.....	280 78
Toledo, First Ch.....	10 97
Cleveland, Trinity S. S.....	4 53
Cheviot Ch.....	23 75
Mrs. James Hildreth.....	4 50

*For Atlanta Seminary, Ga.:
Cincinnati, Mrs. G. A. Wil-
son, per Rev. S. Graves.. 62 00

C. E. F. New Dover, Morgan
Savage..... 3 00

MICHIGAN, \$3,557.67.

*For Atlanta Seminary, Ga.:	
Coll'ns by Rev. S. Graves:	
Adrian S. S.....	25 00
Mr. Rayford.....	40
Detroit, Rev. E. Ellis.....	1 00
Grand Rapids, Fountain St. S. S.....	18 00
Mrs. Dr. Botsford.....	10 00
Battle Creek Ch.....	2 50
Fenton Ch.....	25 00
A. H. Wright.....	1 00
Port Huron Ch.....	12 00
Saginaw City Ch.....	2 00
East Saginaw, First Ch.....	12 40
Vicksburg, Wm. Bair.....	5 00
Kalamazoo, D. C. Higley..	1 00
Ann Arbor, Mrs. Sloan.....	7 00
Ovid Ch.....	14 70
Owosso Ch.....	21 00

LEGACY:

Detroit, Estate of L. B. Austin	3,401 60
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INDIANA, \$6.35.

Richmond Ch.....	6 35
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ILLINOIS, \$638.35.

Grand Ch.....	8 50
Lincoln Ch.....	6 00
Sandwich Ch.....	11 75
Braceville Ch.....	4 83
Stillman Valley Ch.....	11 52
Carthage S. S.....	6 10
Earlville, Mrs. J. Radley.....	5 00
Pontiac Ch.....	12 00
Cordova Ch.....	1 67
Hamilton Ch.....	2 50
Belvidere Ch.....	31 89
Roseville Ch.....	6 50
Waukegan, Ladies' Circle.....	20 00
Griggsville, First Ch.....	20 00
C. E. F. Waukegan, Ladies' Circle.....	10 00

LEGACY:

Jacksonville, Estate of F. H. Cox.....	500 00
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WISCONSIN, \$13.05.

La Crosse, First Swede Ch.....	12 05
Sister Bay Ch.....	1 00

MINNESOTA, \$1,941.96.

Brainerd Ch.....	3 74
S. S.....	2 76
Swede Ch.....	8 50
Woman's Circle.....	4 50
S. S.....	2 00

Rushford, Wom. Circle.....	5 00
Money Creek Ch.....	20 00
Albert Lea Ch.....	40 00
St. Paul, Hebron Ch., W. H. M. B., desig.....	9 39
Philadelphia Ch.....	8 16
Minneapolis, Fourth Ch., desig	21 29
Immanuel Ch., W. H. M. B., desig.....	7 87
Lake Elizabeth, Swede Ch., desig.....	8 00
Mankato Ch.....	17 10
Herman Ch.....	12 10
S. S.....	5 40
Wheaton Ch.....	10 00
Hector Ch.....	21 43
Bird Island Ch.....	24 58
Grass Lake, Swede Ch.....	1 70
Dalbo, " Ch.....	3 30
Brunswick, " Ch.....	3 35
Minneapolis, " Ch.....	5 00
Elizabeth, " Ch.....	31 00
State Convention.....	1,665 79

IOWA, \$1,296.23.

Anderson Ch.....	4 00
Akron Ch.....	12 78
Cherokee Ch.....	8 00
Jordan's Grove Ch.....	4 90
Shellsburg Ch.....	1 00
Cedar Falls Ch.....	3 20
Waukon Ch.....	10 10
Cedar Valley Ass'n.....	35 40
Grundy Center Ch.....	18 84
Eldora, S. S., Wilcox.....	10 00
John Lynn.....	5 00
Oskaloosa Ch.....	6 20
Centerville Ch.....	4 00
Ottumwa Ch.....	2 00
Atlantic.....	5 00
Rev. M. D. Beaven.....	5 00
Prescott Ch.....	10 00
Delphos Ch.....	1 50
Mt. Pleasant Ch.....	7 00
Marion Ch.....	5 00
Danville Ch.....	5 00
Kenok Ch.....	94 85
Davenport Ch., in add.....	8 60
Patterson Ch.....	2 50
Central Ass'n.....	7 00
Worthington Ch.....	4 00
New Haven Ch.....	1 00
Kcota, Rev. Wm. Bilbro.....	1 00
State Convention.....	1,008 27
Winterset, A Friend.....	5 00

MISSOURI, \$22.50.

Kansas City, Swede Ch.....	15 00
Columbus, Georgia A. Jones..	5 00
St. Louis, E. L. Marston.....	2 50

INDIAN TERRITORY, \$5.50.

Webber's Falls Ch.....	5 50
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KANSAS, \$1,165.46.

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Waverly, per Rev. James A. Armstrong.....	16 75
Pratt, S. S.....	7 29
Sterling Ch, desig.....	10 00
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Hays City Ch.....	20 00
S. S.....	5 03
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Mulberry Ch.....	4 35
Ada Ch.....	1 00

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Fancy Creek Ch.....	2 70
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Hiawatha Ch.....	18 95
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Broken Bow Ch.....	16 00
State Convention.....	752 65
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Baker City Ch.....	3 20
W. H. Estes.....	25 00
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Pleasant Home, C. Claggett..	1 00
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Oregon City Ch.....	100 25
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 Jersey City, N. J., Young Ladies' Mission Circle of North Church, box and freight to Dakota, \$82.03.
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