

The American Missionary — Volume 44, No. 03, March, 1890 eBook

The American Missionary — Volume 44, No. 03, March, 1890

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NOTES FROM NEW ENGLAND

The South.

Revivals—A watch night meeting

A different watch night meeting

The Indians.

The Ramona school

The Chinese.

The unbelieving wife sanctified in the brother

Address.

The future of the negro in our country, by C.H. Richards, D.D.

Bureau of woman's work.

Paragraphs—Christian experience in humble life

woman's state organizations

Receipts.

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer.

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In drafts, checks, registered letters, or post-office orders, may be sent to H.W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or 64 Euclid Ave., Cleveland, Ohio. A payment of thirty dollars at one time constitutes a Life Member.

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FORM OF A BEQUEST.

"I bequeath to my executor (or executors) the sum of —— dollars, in trust, to pay the same in —— days after my decease to the person who, when the same is payable shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

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VOL. XLIV. MARCH, 1890. No. 3.

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American Missionary Association.

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REMOVAL.

The Rooms of the American Missionary Association are now in the Bible House, New York City. Correspondents will please address us accordingly.

Visitors will find our Rooms on the sixth floor of the Bible House, corner Ninth Street and Fourth Avenue; entrance by elevator on Ninth Street.

* * * * *

The Association opened its office first in humble quarters in Spruce street, and since then it has occupied rooms in Beekman, John and Reade streets. These down-town locations have served some valuable purposes. They were accessible to the teachers and workers in passing to and from the South, and in the shipment of goods to the South and to Africa—once a large item in our business. In the change now made, we shall gain the advantage of more convenient rooms, of association with our brethren of the other missionary societies and more frequent opportunities of fraternal greetings with pastors and friends coming to the city.

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* * * * *

“KEEP PEGGING AWAY.”

Abraham Lincoln packed into these homely words the expression of his heroic faith and indomitable perseverance. When victory forsook our armies, when elections at the North pronounced against the administration, and when timid and disloyal people were clamoring for “peace at any price,” this great man, discerning clearly that only by arms could the rebellion be crushed, acted upon this motto. He did not mean by this that a mere idle pretense of doing something should be kept up; he meant a steady pressure growing constantly more intense and effective; when volunteering flagged, he offered bounties; when bounties failed, he resorted to drafting. The army *must be* kept up and it must be fully equipped, and never did a more splendid army tread the earth, and never was money poured out with so lavish a hand. The end came, and it was worth all its cost.

The war settled two things—the unity of the nation and the freedom of the slave. One thing it did not settle—the future of the Negro. That question must be settled by his Christian education. This is just as plain to thoughtful men as it was to Lincoln that military force only could save the nation. But now as then, there are men who are discouraged and who say that this process of education will take a long time, and so, once more, the air is full of impracticable remedies—to take the ballot from the Negro—to transport him to Africa, to the West, to the North! The cry is, “the white man’s supremacy” at any price. Now, again, is the time for Lincoln’s motto, “keep pegging away,” and that not merely in a perfunctory way, but by pushing more and more vigorously. In this moral warfare, volunteers must be encouraged. There is no need of special bounties, nor of drafting; only furnish the means to meet the meagre salaries, and the recruits will crowd to the field in abundance, but their numbers *must be* greatly enlarged. Hence the great need, as in the dark days of the war, of multiplying the means of equipment. The money should be poured out with a lavish hand to sustain a vastly enlarged working force. Money can never be spent at a better time, nor for a better purpose.

* * * * *

\$500,000.

This is the sum recommended for the use of this Association by the National Council, and by our own Annual Meeting. These figures have not only these indorsements, but also the far greater one of the needs of the field. Some of our schools are packed to overflowing and scholars are turned away because there is no room, places are opening for enlarged church work which we ought to have the means of entering, and industrial facilities should be increased. The need for such enlargement is illustrated in part by the items which follow.

* * * * *

CALLS FOR ENLARGEMENT.

Our schools, with scarcely an exception, are asking for more teachers for their overcrowded rooms, and two or three pulpits stand vacant because we have not suitable pastors for them. We are able to report great enthusiasm along every line of our work and a spirit of uncommon consecration among all our teachers this year. We are having a noble year of thorough work.

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From Greenwood, S.C., comes this word: "For the last month we have had over two hundred and thirty students, and have refused between seventy-five and one hundred applications for admission because there was not one inch of room for them."

Our school at Meridian has outgrown the building erected for it, and has overflowed into the church. It is another illustration of the fact that the children of the emancipated freedmen are as earnest for education as were their fathers and mothers when they swarmed into the temporary schools provided for them.

A letter from Wilmington, N.C., says: "Without another teacher, I do not know what to do, unless it be to send away about twenty-five pupils. This I would be very sorry to do, as I would hardly know which ones to send and there would be no school for them to re-enter, as the public schools are full to overflowing; besides, many would consider it a calamity to be thus dropped out."

We have just opened anew the Storrs school, which was not re-opened in October with the other schools. The Principal writes us: "The joy of the people at witnessing the preparations is extravagant. One old man said to-night, 'There will be seven hundred scholars there when you open.' These are not 'the words of soberness,' probably, but the enthusiasm with respect to the re-opening of school is beyond all expectation." Five teachers have been sent and more are called for.

Our teachers in Troy, N.C., write us: "Can you not send us a pastor? There is such an earnest need of one. We really do not think the work here can prosper unless we have a pastor. We do the best we can. The prayer meetings are all well attended, but it makes one's heart fail, to think of these 'sheep without a shepherd.' The work is very absorbing. Is there no one you could send here, if only for a time?"

Through certain interferences with one of our schools at the South, on the part of some ambitious people there, it seemed at one time that we should feel it a necessity to reduce the grades and place two or three teachers in some other schools which are calling on us for help. We telegraphed them to remain, however, and the result is thus given: "Your telegram came this afternoon and the children were half wild when they got out of the school-house, running up and down the streets to tell the good news. A company of them met the chairman of the local school board, whom they did not regard as altogether friendly, and they shouted to him, 'We have got our teachers! We have got our teachers! The man says they can stay.' One old auntie came this afternoon to say, 'I'se heerd how they is trying to get the teachers away and I prayed and prayed to the good Lord to keep 'em.' Some of the boys are waist-deep in the water after clams to get their fifty cents for their week's tuition. It has been a great joy to me to see the character of the people when the unfriendly ones tried to break us up. They have shown much thought and ability, and they win our hearts by their faith in God."

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NOTES FROM NEW ENGLAND.

BY REV. C.J. RYDER, DISTRICT SECRETARY.

An exceedingly good plan for increasing the collections for benevolent objects has been hit upon by some members of a Boston church. They have what they call an "Extra Cent-a-Day Band." Each member pledges himself to lay aside one cent each day for some benevolent object. They elect a treasurer and put into his hands this "Cent-a-Day" fund, as they please, some paying frequently, others waiting until considerable has accumulated. At a given time each month they divide the accumulated contributions among the different societies as they may elect. The American Missionary Association has occasion to be grateful for this "Extra Cent-a-Day" plan in the pledge of about thirty dollars to its treasury. I pass it along in these "Notes," as these friends hold no patent right upon the method, and would gladly see it adopted in many churches.

* * * * *

There seems to be a great localization of patriotic Christian thought in New England upon the Southern problem now, as there has not been since the war closed. I bought recently one of the leading magazines on the train, and the leading article in it was on the Southern problem. I picked up the *Forum*, and the leading article was on the Southern problem. Mr. Grady comes from the South to address the business men of Boston, and turns aside from questions which would naturally be discussed to speak of the Southern problem. At a recent meeting of the Old Colony Congregational Club at Brockton, Massachusetts, they invited two Secretaries to speak upon this Southern problem, and listened with patience to two long addresses. The discussion which followed indicated that the churches represented in that large and intelligent club were most earnestly pondering this Southern problem. In its importance, it overtops every other consideration before the citizens and churches of America to-day! Thoughtful people are coming more than ever to realize this. The processes of thought through which they have passed already, and the facts they have settled in their own minds, indicate a very hopeful condition of things. In the first place, they are sure that this is not a local or sectional question. It is a National question, and will involve the whole country in anarchy and misrule, unless the anarchy and misrule of the Southern whites are stopped. New England's voice will be heard in solemn and earnest protest, unless there is a radical change in the conduct of the dominant race of the South very soon. Such outrages as those at Barnwell, S.C., and Jackson, Miss., which are only types of many such, must be stopped.

Another fact that has been settled in the minds of the people here, is that the education and moral elevation of the Negroes is a matter of painful exigency; that the forces employed by the American Missionary Association in that field must be largely

multiplied. The President of the Old Colony Club summed up the discussion of the evening by saying most earnestly that all this meant that the contributions to the American Missionary Association must be largely increased among the churches represented in that Club, if we would solve this terrible Southern problem, and save our country from this threatened danger.

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* * * * *

In this connection I was interested the other day in making an investigation as to the per cent. of church membership in the South and North. I discovered the following rather surprising comparison. The per cent. of church membership in some of the New England States as compared with that in the Southern States is as follows, not including the Roman Catholics: Massachusetts, 13 per cent.; Connecticut, 20 per cent.; New Hampshire, 19 per cent.; South Carolina, 32 per cent.; Georgia, 28 per cent.; Florida, 25 per cent.

It is evident from the comparisons that a larger percentage of the population in these Southern States are members of Protestant churches than in the Northern States. Notwithstanding this, this horrible system of persecution goes on. There are noble and true men who protest against it, but if the churches united in condemning it, we all know it would be stopped. What they need is not more churches, but better churches, those who emphasize the brotherhood of man as well as the fatherhood of God in this Southern portion of the land.

* * * * *

The stereopticon lectures which are being delivered by Rev. S.E. Lathrop, are attracting much attention and receiving general commendation. Last Sunday, at Peabody, the people were so enthusiastic that they took a special collection of nearly one hundred dollars. Many churches in New England have enjoyed this treat, and receive the inspiration which the facts of the American Missionary Association must always give when really known and understood. Brother Lathrop is on his way into New Hampshire and Maine, where arrangements have been made in many churches.

* * * * *

Some benevolent New England friends who have been in Florida, and have seen the destitution of the colored people there, have put into our hands five thousand dollars for the establishment of anew school in one of the destitute regions of that State. The good friends who are interested so largely in this move desired that the Secretary should go from New England with Secretary Beard, to determine just where this school should be located.

* * * * *

THE SOUTH

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REVIVALS.

A gracious revival in Straight University, New Orleans, brings us glad tidings of the hopeful conversion of about fifty students.

Interesting reports from Talladega College give us information of a revival of religious interest in the school and church there. The college is looking forward to an enlargement of its theological study and Faculty.

Rev. Sterling N. Brown writes from Washington, D.C.: "We are in the midst of a most precious awakening. Forty-six souls have accepted the Saviour. Our meetings have been quiet, orderly and heart-searching. The Master is leading us."

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Professor Payson E. Little, of McIntosh, Ga., reports an interesting work of grace in connection with the church and school at McIntosh. This is the place where the pretended Christ last summer appealed to the superstitions of the Negroes advanced in age and ignorant. It is pleasant to know that nearly all of those who were brought under the influence of this crazy fanatic, have now returned to their churches thoroughly ashamed of their experience.

* * * * *

A WATCH-NIGHT MEETING.

The very interesting sketch given below shows that the “old-time religion” in the South has not passed away, for this scene took place in one of the large cities and where schools have been sustained for years. The picture of the honored and worthy old preacher stands out conspicuously in the midst of this confused worship.

After the New Year’s entertainment in our own church, we thought it would be interesting to some of the new teachers on our force to attend a watch-meeting at one of the churches near, so we started for a large barn-like structure bearing the imposing name of ——. We found the building filled to its utmost, and instead of slipping into some seats in the rear unnoticed, as we had hoped, we found ourselves forced to the front bench where the stewards held posts of honor, which were immediately vacated for the “teachers.” Many of these men then went behind the railing and stood in solemn state around the pastor as he exhorted the people in most earnest words to get their records clean before the opening of the new year.

I wish I could picture him to you as he stood before us that night, his hair just turning gray, indicating in one of this race extreme old age; a real “Uncle Tom” in appearance, and in character, I think; his history taking in much of slavery and of life as Presiding Elder. Many times has he stood on guard between Northern teachers and Ku Klux Klans. He told us that night that the grace of God in a man’s heart would make him shine all over; he had seen it make a man who had not combed his hair for a year, grease his boots and his hair too, and then what a shining! And so on through his talk were the most earnest exhortations with his striking illustrations.

One of the members there once in praising a sister to me spoke of her having the ability to “groan so beautifully,” and that night it seemed a special gift bestowed upon all. All through the pastor’s exhortation the audience were keeping up a sort of rhythmic accompaniment with both body and intonations. Their responses during the prayers certainly have the virtue of fervency, if not of intelligence. At some times so great was the noise it was almost impossible to distinguish any leader whatever. One old “Father in Israel” seemed to be specially delegated to encourage the praying ones by calling out above all the din, “Come on, son, come on,” right in the midst of the prayer.

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One woman near us “got the power” and went off into spasms. Then the pastor gave the invitation for all “mourning ones” to come to the altar, and about sixty answered the call. Then the groans and ejaculations became more intense, until at least three whom we could see were in religious spasms or frenzies. I know not how many others had the “power,” that is, were able to scream above all the groaning at certain intervals.

At midnight a hush fell upon all, and the pastor’s prayer told us a new year had begun. Then all started up an old-time plantation song, the only words being “A Happy New Year” in all its changes, and we found we were expected to shake hands with everyone, and not any ordinary shaking hands was it, but the tighter our hands were clasped, the better did it show the individual’s religious zeal. Before this, it had seemed as though some of our teachers would get struck by the mourning ones as they threw their arms around in their frenzy, but when the hand-shaking began and each one danced up to us, keeping time with the music and shook our hands in time, until the measure changed and they passed on to the next, we realized that we had, indeed, been taken right in. Thus the meeting closed, and many left—two, rigid in their spasms, lying on the benches.

But we found that the more devoted ones were to stay longer still, and as one of the sisters came up and asked me to stay and see them get real happy shouting, we did so. And now commenced a religious dance, perfectly indescribable, and as long as I have been in the South it was perfectly new to me. The leader started down one of the aisles chanting a weird plantation song, and every joint in his body moving in time with the measure; the sisters took it up and followed two by two until there was a complete circle all around the church, all dancing in time with the music. We were told that they would keep that up until morning.

It is rarely that we attend anything of this kind, but I think we had enough of the old-time religion to last us through 1890 at least. We have a number of scholars from this church, and it makes my heart sad when I think how hard it will be for them to put what they are taught in school with the example of their parents in this church. We have had many inquiring ones in school lately, and it is difficult for them to see how simple is the entrance to the narrow way contrasted with all the excitement in their church religion.

* * * * *

A DIFFERENT “WATCH NIGHT” MEETING.

Since the foregoing article was in type, we have received the following sketch of a “Watch Night” meeting in one of the churches of our Association.

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It is quite a custom among the colored people to hold "Watch Night" meetings. These meetings are largely attended and are full of fervor and interest. Our "Watch-Night" was a very precious one—it was held from 10 to 12 o'clock: it was divided into four half-hour services, viz: 1—Prayer and praise; 2—Bible reading; 3—Address by pastor, and 4—A testimony meeting. The last five minutes was spent in silent prayer, and at 12 o'clock, when the New Year was announced by booming of cannon and the ringing of bells throughout the city, we united in singing our song of New Year greeting, "What a Happy New Year," while extending to one another the right hand of fellowship. At the close of the service all present pledged themselves, by standing, to abstain from the use of intoxicating liquors as a beverage during 1890.

* * * * *

THE INDIANS.

* * * * *

THE RAMONA SCHOOL.

BY DIST. SEC. J.E. ROY.

I had the pleasure, in Santa Fe, January 13th, of attending an entertainment given by the Ramona pupils in honor of Miss Platt, one of their teachers. Gov. Prince and his wife, and several of the citizens, were present as invited guests. After the singing of several songs, and a statement made by Prof. Elmore Chase, the Principal, fourteen of the scholars rendered, in the action of nature and the speaking of English, Mrs. Bentley's dialogue, "The Old Year's Vision and the New Year's Message," as found in the January number of *The Youth's Temperance Banner*. One of the large boys first came in as an old man, clad in a mantle and trembling on a staff, to repeat the "Old Year's Vision." Then came in, one after another, a dozen boys and girls, to recite the greeting of the several months. It was a temperance exhibit, and so each one had a testimony for that cause. January, bearing a New Year's card in hand, declared: "I've promised that not a drop of wine shall touch these temperance lips of mine." February bore a fancy valentine, with an appropriate motto. March lifted aloft a new kite, with "Kites may sail far up in the sky, but on strong drink I'll never get high." July, bearing a flag and a bunch of fire-crackers, declares:

"I tell you I mean to celebrate, with something that won't intoxicate:" while December resolves: "No brandy fumes in my Christmas pie; no wine-sauce in my pudding, say I."

Then comes in a beautiful maiden, clad in white and crowned with flowers, to be greeted by a chorus of voices: "The king is dead; long live the queen!" and then to recite the "Message of the New Year."

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Then comes another song in English, and then the second unloading of the Christmas tree, which has kept its place in the chapel since its proper day of Christmas cheer. Then the whole occasion is honored by an address from the Governor, in simple words, with smiling face and transparent good feeling. It is not every children's holiday that has a Governor at hand to grace the occasion. As the President of the Board of Trustees which, under the A.M.A. fosters the Ramona, and as Governor of a territory which has nineteen Pueblo villages and the reservations of the Navajoes and the Mescalero and Jicarilla Apaches, he is a faithful friend of the Indians. This is apparent from his first report just made to the Secretary of the Interior. The 21,000 of the Navajoes he reports as possessing 250,000 horses, 500 mules, 1,000 burros, 5,000 cattle, 700,000 sheep and 200,000 goats. Their wool-clip the last year reached 2,100,000 pounds. Here is a grand field for a mission.

* * * * *

THE CHINESE.

* * * * *

“THE UNBELIEVING WIFE SANCTIFIED IN THE BROTHER.”

I Cor. vii: 14. (Revision.)

Our Chinese brethren have their full share in the family feeling which for ages has been nurtured in their race. This feeling is even intensified by their new life in Christ. They long for what they hope to make a Christian home, and greatly desire to perpetuate themselves in children who may follow them in following Christ. But what are they to do for wives? Many live in a virtual celibacy that is hopeless, because enforced by the betrothals made for them in China by their parents or elder brothers. These are accounted sacred, and are honored by our brethren with an oblivion of their own fancies or affinities that will be adjudged to be either stolid or heroic, according as the person judging is disposed to think kindly or unkindly of this people. Many have returned to China for the express purpose of consummating this betrothal in marriage. They remain a few months with their wives, and then return to California to find work and provide for them. Such persons are obliged by their principles to live in virtual celibacy.

Some greatly desire to send for their wives, but not only does the Restriction Law bar the entrance, but the father in China will probably raise effectual objection. A son is as much the property of his father at sixty as at six, and all he has, not only in property, but in wife and children as well, is under the father's control. The daughter-in-law, if strong and willing, is a very serviceable person about the old homestead in China, and the appeals of the son for the enjoyment of his wife's society in California are answered with the advice to get him another wife here. One in China and one in America seems to

them a very safe arrangement. Eight thousand miles of ocean intervene and assure against domestic broils.

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Some, however, of our brethren have in one way or another been set free from these early betrothals, and are at liberty to seek wives for themselves. Such are very glad if among the inmates of the mission-homes for Chinese women they can find a Christian for a help-meet. But this is often impossible. There are not enough Chinese Christian women to meet the demand. And therefore it has seemed to me not to be my duty strenuously to insist on the restriction placed on union with unbelievers, but rather when such a union has been arranged for, and is to be consummated, to hold out a hope that the unbelieving wife may be, not only in form and in her relation to the church—which seems to be the sense of the text cited—but in truth and fact sanctified in the brother.

This hope was fulfilled some years ago in the home of our oldest missionary helper, Jee Gam. His father having at last yielded to the son's entreaties and sent his wife to him, the narrow quarters in our Central Mission House to which the bride was brought became at once a sanctuary, and the Family Altar was established and the Family Saviour recognized and worshiped. When a son was born to them, he was brought in due time to our Bethany to be baptized, the heathen mother consenting and attending. It was not long after that the mother herself stood with us to enter into covenant and be baptized, and since then,—though preferring to live in her home in a seclusion which American ladies would regard as imprisonment and torture,—she has sought there to do service to her Master in bringing up her children in the nurture of the Lord. In her husband's absence from home she takes his place at the family altar, and many an American mother might well pattern after her fidelity in teaching her children the good and right way.

Several years ago, one of our steadfast Chinese brethren in Sacramento requested me to come and conduct his marriage service. He had procured the bride in Marysville, purchasing her (I suppose) of her parents after the Chinese custom. I obeyed the summons; obtained for him the necessary license, and then at the Mission House awaited the coming of the bride. That which at length arrived resembled more a moving package of rich and brilliant dry-goods of Chinese manufacture than a bright and blushing bride. Something could be seen of the shoes she wore, and when at length, in the course of the service, I somewhat firmly insisted on a joining of hands a hand was made to appear, but there was no bridal kiss, nor any sight or semblance of a face beneath the quadrupled or quintupled veils. However, the marriage was effected in a Christian way, and the next morning there came to me an invitation to call upon the bride. I found her to be the most beautiful Chinese girl I had ever seen, with manners all the more pleasing because so very shy. Her husband had prepared quarters for her which, as compared with the average Chinese home, were almost palatial, and everything seemed to promise a future peaceful and joyous.

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After a few months the mother-in-law made her daughter a visit as she passed through Sacramento on her way back to her native land. What passed between mother and daughter we do not know, but a few days after her departure, Fong Bow returning to his home was shocked to find his little wife suspended by the neck in an attempt at suicide. He rescued her, and when she was restored asked for the reason. She acknowledged that she had a good home and a kind and generous husband, but there was no shrine in the house, no ancestral tablet, no Joss, and she was convinced that some great evil must be impending from spirits thus neglected and provoked. She preferred to sacrifice her present comfort rather than incur the woes approaching,—all the more dreadful in her apprehension because utterly unknown. Whereupon Fong Bow told her that while he himself could not worship such things, and knew that an idol was “nothing in the world,” he did not and would not forbid her to do what she thought right, and thus she provided herself with a shrine and gods and was comforted.

Meanwhile, the husband lived a Christian life before her, and she herself was willing to receive instruction from Mrs. Carrington and others. It is not improbable that she saw the difference between a home even half Christian, like her own, and those where heathen customs made of a husband less a protector than a lord. Doubtless she thought much in silence before coming to the decision which changed the current of her life. It is singular that the crisis came in consequence of her observing at a marriage of Chinese persons making no profession of Christian faith, the absence of the rites which had been, in her view, the only safeguards against evil. This brought her to decision. With her own hands she removed the shrine she had erected, and then declared her purpose to worship her husband’s God. Those who know her—both Chinese and Americans—see in her the tokens of a real and radical change; and it was with great joy that I heard, some weeks ago, that she had been baptized and welcomed to the Congregational Church in Sacramento, to which her husband has belonged these many years.

WM. C. POND.

* * * * *

THE FUTURE OF THE NEGRO IN OUR COUNTRY.

Address at the Annual Meeting in Chicago,

BY THE REV. C.H. RICHARDS, D.D.

Deeper than the question, what shall we do with the Negro, lies the more fundamental question: What does God mean to do with the Negro in our country? Many a so-called solution of the “race problem” has been a foredoomed failure, because it ran counter to the Providential plan. Some have hoped that time would settle the burning question; if people would only stop talking about it, especially meddlesome people far away from

the real pinch of the trouble, they fancy that somehow the mere flight of years would adjust differences and secure to all their rights.

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Others think the short way to peace is by force, keeping the Negro down with a strong hand, and keeping the Anglo Saxon on top by any vigorous means that may be needed. Others, again, think there never can be any solution of the problem so long as the two races occupy the same territory, and they propose some mammoth scheme of colonization to take the blacks away to some quarter of the world where they can be by themselves. But these and other remedies are utterly futile, because they are in collision with God's plan, as indicated by certain manifest facts. Meantime, while men are so busy trying to get around the difficulty instead of solving it in a straightforward way, the problem gets a little bigger every year. The caste question agitates our great religious assemblies. The spoliation of the civil rights of the Negro is one of the most menacing features in our politics. Bitter race prejudices keep Southern cities in a ferment, and even break out in dreadful massacres. This race problem will continue to be one of the most momentous and disturbing questions in American public life, until somehow we learn how to get into line with Providence, and find some solution that harmonizes with the great movements that have the hand of God in them.

It is time to ask then, with searching inquiry, What is the divine plan with regard to the Negro here, or, in other words, What is to be the future of the Negro in America? In certain significant facts and tendencies of his past and present, we may see the finger of Providence pointing on to that future. Let us look at some of these facts and their bearings.

First of all, the Negro is here, and that not of his own consent. He has not forced himself upon the country; he has been forced to make this his home against his will. We of the white race are responsible for his presence. We invited him here in the most pressing manner, and would not take "no" for an answer.

And he is here to stay. All the ingenious schemes for settling this troublesome question by taking up the black race bodily and dropping it in some roomy region far away from all possible contact with white people, are utterly delusive. The Negro does not want to go elsewhere. Having been compelled to make his home here for two centuries, he is domesticated here, and has as good a right to remain as the white man. Moreover, he can see as well as any one that this is the best country in the world to live in—the land offering greatest opportunity for advancement, the poor man's Paradise. Brought by force, he will not relinquish his rightful hold here except by force. And we may be sure that our National Government will never undertake the chimerical experiment of deporting him to some other land, and pay the enormous expense of it out of the National Treasury. Having been brought by the providence of God to expiate its former wrongs to the black man at such immense cost of treasure and blood, the Nation will be slow to tax itself enormously to do him another wrong.

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Moreover, it is not necessary that the races should be separated in order to settle the difficulty that now disturbs us. All the Negro asks is to be treated with justice and equity, and to be given a fair chance in life. We have simply to apply the elementary principles of our common Christianity to the problem and deal with the Negro in the spirit of the Golden Rule and the whole difficulty vanishes. It looks as though God had made this a polychromatic country—red, black, white and yellow—on purpose that we might give a gospel illustration of the essential unity of all races, and show how these rainbow tints are to be blended in the white light of Christian brotherhood.

Nor is it desirable that the black man should leave us, even if he wanted to. It would impoverish us in no small degree and cripple us in our advancement. He is the natural laborer of the South, and has added, as we shall see, immensely to its prosperity since the war, and he is to be one of the chief factors in securing the future wealth of the country. These reasons combine with overwhelming force to show that an exodus is undesirable and impossible, and that the Negro is here to stay.

And he is to be here in greatly increased numbers. The fecundity of the race is remarkable. The 4,000,000 blacks that were freed by the emancipation proclamation are 8,000,000 now. They multiply by births alone 7 per cent. faster than the whites by births and immigration combined. It is estimated that they are increasing at the rate of 500 a day and that their numbers are now doubling every twenty years. This may be a little exaggerated, but it is not far out of the way. If they are increasing and continue to increase at this rate, in twenty years they will be 16,000,000 strong, or nearly as many as the entire population of the whole country in 1840; by 1930, they will number 32,000,000, or more than we had of all races here at the outbreak of our Civil War; by the middle of the next century they will number 64,000,000, or more than our present population within the borders of the Republic. Discount this estimate as much as you please, the increase in the colored race is sure to be tremendous, and it is plain that the race problem will increase in difficulty and in momentous consequences to the Nation until it is settled on Christian principles. And the work of settling it admits of no delay.

The Negro is to be a very important factor in promoting the future prosperity of the country. Already it is manifest that his value to the South as a freed man is far greater than the price formerly set upon him as a chattel. The unrequited toil of the slave is seen in the light of history to be the dearest kind of labor. It was frequently said after the war that the emancipated Negro would be worthless as a laborer; that he was naturally lazy, shiftless, and a shirk, and that he would relapse into a vagabond. But, as a matter of fact, far more good work has been

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done in the South since the war than before, and for the most part the Negro has done it. Great crops of cotton, sugar, rice, tobacco, corn, and other staples have been raised and marketed; mines have been developed, railroads built, manufactories established, and hundreds of other industries opened and pushed in the new era of prosperity which has dawned in the South; and while the capital and brains for this have been furnished by the whites, and largely from the North, the manual labor has been done mainly by the blacks. They have made the New South possible. Take the single item of the cotton they have raised: The twenty-one cotton crops from 1841 to 1861, raised by slave labor, amounted to 58,500,000 bales; the twenty-one cotton crops from 1865 to 1885, raised by free labor, amounted to 93,500,000 bales. There was a gain, with free labor, of nearly 35,000,000 bales, worth \$2,000,000,000, or about the full estimated value of all the slaves set free by the war. These facts show the value of the Negro to the South simply as a common laborer.

But his importance as a factor in securing a National prosperity is much enhanced when we note his remarkable capacity for improvement. Grant that the great bulk of these eight millions are still in a pitiable condition, poor, ignorant, sometimes vicious, the victims often of barbaric superstitions, living often in hovels rather than houses, without thrift or cleanliness, in crying need of kindly hands to help uplift them to a better life. Yet, granting all this physical and moral destitution among them, it must be said that history gives no record of a race, stripped and stranded so completely as these freedmen were in 1865, that has shown such marvelous progress in a quarter of a century. They have responded wonderfully to every effort made to elevate them, and have shown in themselves such versatility and vigor of intellect as give high promise for their future.

Their own advancement in material prosperity is an indication of this. Never was there a people left in worse plight than they were at the close of the war. In a country ravaged and denuded by a long and destructive conflict, themselves penniless, with none of the knowledge and training that would fit them for competition with shrewder and abler classes, there seemed small hope of their getting more than a bare livelihood. But ambition, mother wit, and a rare aptitude for learning have helped them on till the gains they have made for themselves are quite astonishing. Not long ago the New York *Independent* made extensive inquiries through the Southern States with regard to this matter, and the replies showed that the disposition to accumulate property was very strong among the colored people, and that industry and economy and forecast for this purpose were virtues rapidly developing among them. A large proportion of them are owners of their own homes, the proportions differing widely in different localities, ranging from 10 per cent. in North Carolina, to 20 per cent. in Virginia, 50 and 60 per cent. in some parts of Georgia, and 75 per cent. in some parts of Florida. A writer from Montgomery, Ala., even claimed 90 per cent. of home-owners among his acquaintances.

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Many, also, are coming into the ownership of land. Mr. Morris stated four years ago that colored people owned 680,000 acres of land in Georgia, and 5,000,000 acres in the whole South. Dr. Haygood estimates that they own about \$10,000,000 worth of taxable property in Georgia, and it is stated that "within twenty-five years the colored people of sixteen Southern States have accumulated real and personal property estimated at more than \$200,000,000." This, certainly, is a most remarkable showing for a people of whom it was freely prophesied that they would never be more than an indolent race of beggars. It shows that if they can only be given "a white man's chance" they will be as thrifty and prosperous as their Caucasian brothers, and that the wealth which this rapidly increasing race will produce in the next half century will much of it be their own property. Poverty is no more an essential characteristic of the African than of the white American, and it looks as though the Negro was likely to win his fair share of our prosperity in the years to come.

The capacity for improvement is also indicated by the large variety of occupations which the Negro is successfully pursuing. It has been imagined by some that the work he could do is exceedingly limited in its range, and that he must needs be a barber, a waiter, or a small farmer. But at the New Orleans Exposition not long ago, an entire gallery across one end of the building was assigned to the colored people, and they more than filled it with an astonishing array of their products in all sorts of work. There were exhibits of mechanical, agricultural and artistic skill; specimens of millinery, tailoring, painting, photography, sculpture; many useful inventions; models of engines, steamboats, rail-cars; specimens of all kinds of tools, pianos, organs, pottery, tinware, and so on. It was made manifest that the Negro can succeed in any trade or occupation that the white man follows. They are diversifying their labor more and more. They are physicians, lawyers, master-mechanics, bridge-builders. They edit, own and manage a hundred newspapers.

The avidity with which they receive education, and profit by it, is another indication of their capacity for advancement. True, there is still an appalling illiteracy among them, some 70 per cent. of them in the South being unable to write. But we must remember that hardly a quarter of a century ago it was a crime to teach one of them to read; they were sedulously kept in compulsory ignorance, and since the ban was removed, poverty, lack of schools and teachers, and other causes have prevented their advancement as rapidly as we may expect in future. But much has been done for them in this particular. Dr. Haygood estimates that about \$50,000,000 has been spent for the education of the Negro since the war, nearly half of which has come from the benevolence of the North. Through the American Missionary Association alone some

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\$10,000,000 has gone into the school and church work for the Negro, both alike educational. There are some 200 schools carried on in the South by different benevolent organizations, having over 28,000 colored youth in them. Of these, ninety are colleges or high schools, and furnish teachers and educated leaders for this race. Three-quarters of a million dollars a year flows southward from Northern generosity to this work. And besides this, is the work being done by the South itself for the colored youth in its public schools. A million Negroes are in the 15,000 colored schools of the South to-day, being taught by 15,000 teachers of their own color, the best of whom have been educated in these schools nurtured by Northern benevolence. And what is the result? The illiteracy in this race diminished 10 per cent. between 1870 and 1880, showing the eagerness of the people for improvement. It is estimated that two millions of the blacks can now read the Bible for themselves. And the universities for higher education find the Negro as susceptible to the best culture, as capable of receiving thorough discipline and of being highly educated as the white boys and girls in our Northern colleges. The time is not far distant when colored college graduates, instead of being reckoned by hundreds as now, will be numbered by thousands, and when we shall see some Mark Hopkins in ebony.

The time has gone by when intelligent men can talk about the inferiority of this race. When representative Southern men declare that they were mistaken in their former view, when such men as ex-Governor Brown, of Georgia, convinced by the examinations of our Atlanta University, publicly declares, "I was wrong; I am converted," that ought to be enough. But if not, the men of recognized ability and success among the blacks refute the old misrepresentation, now being revived in some quarters. When our Government sends its ministers abroad, Frederick Douglass and John M. Langston; when Senator Bruce and Representative Lynch are regarded as peers of their white brethren in the political arena; when college chairs are ably filled by such men as Professor Gregory, of Howard University; when colored delegates captivate a National council by their eloquence and ability; when Harvard University and Cornell University, by the choice of the students themselves, elect colored men to be their representative orators, surely it is much too late in the day to talk of the inferiority of the colored race. They are as well endowed by the Creator as any people in the world, and with training, culture, and a fair chance they will play their part in the world as well as any. It is such a people that we may predict will have a large share in adding to our National prosperity in the future.

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Our first duty is to aid the Negro to attain more of moral power. Whatever he wins in the future he must secure because he deserves to. It will not come to him by favoritism nor by chance, but because he conquers the situation, and by his own ability and resolute endeavor fairly captures the prize of success. This the weak, degraded, untutored, semi-barbarous Negro can never do. He must develop a strong, clean manhood, equipped with the virtues to which success is fore-ordained, if he would be master of the future in a large way. Providence is helping him by the discipline of present exigences, making even the wrongs and hardships he is suffering a gymnastic to eliminate weakness and develop moral power. His ambition is chastened, his indolence is rebuked, his patience, courage, and persistence are being trained. But Providence waits for us to give him more direct assistance in this matter. We can re-enforce him in certain directions where he is now in great need of help. There are certain vices against which he needs to be armed and aided. In answer to the inquiry, What is the greatest hindrance to the advancement of the colored race? the answer comes promptly from several sources, "Drink." This is one of the new perils of his freedom, for in the old days of bondage it was a penal offense to sell liquor to a slave; but since the war, drunkenness has been a widespread curse among them, and to-day hangs like a mill-stone to the neck of many a Negro to prevent his rising. The sin of licentiousness prevails also to an alarming degree in many quarters. And wherever intemperance and social immorality abound, you find also the kindred vices of dishonesty, lying and laziness. No people can possibly have a great future in whose life these iniquities burn like a consuming fire. The manhood will be utterly burnt out of them before it can bear fruit in a large success. We need to send apostles of reform among them to turn them from their vices. We need to erect barriers of defense to protect them from temptation. Above all, we need to teach them a religion indissolubly joined with morality, a religion that means character and virtue, whose daily experience will mean the constant increase of moral power. The Negroes, like the Athenians of Paul's day, are very religious. They revel in camp meetings and fairly wallow in revivals. But too often their piety is the mere gush of emotion, and in hideous conjunction with gross evils. They need an intelligent piety and an educated ministry. As Dr. Powell said, they ought to have 7,000 educated ministers, when now in our sense of the word educated, they have hardly 500. The church work of this Association is a powerful aid to their moral upliftment.

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Our next duty is to furnish the Negro plentifully with opportunities for education. An ignorant race can have no future, save one of degradation for themselves, and of increasing danger for the nation of which it is a part. The ignorant Negro must be abolished by the school-house. Training for the mind, training for the hand, the development and drill of all the powers of life are necessary to make the Negro no more a peril, but a factor of immense value in securing the future prosperity of this country. We must do far more in this direction than has ever yet been done. The South is still poor and cannot furnish adequately the means for doing this work as it should be done. The benevolence of the North must furnish still larger sums for education, that the colored race may be made safe for us and for themselves.

And, last but not least, we must secure to the Negro the full enjoyment of all his rights and privileges in church and State. He cannot attain the measure of success and usefulness toward which Providence points, if he is to be kept in a state of peonage. A black man is no better for being black, but he is none the less a man on that account. The simple thing to be insisted on is that he shall be treated as a man, entitled to the same rights as other men, and protected in his enjoyment of them. This is no time to relax our emphasis on this point, when the bitterness of the caste spirit is venting itself in violence, and in assertion that white supremacy must be maintained by illegal means if it cannot be by legal. We maintain that the only safety for the South, and the only way to its large prosperity, is by securing fair play to every man within its borders. There must not be one law for the white man and another for the black. There must not be one standard of legal protection in the North and another in the South. Anarchy in Chicago is not a whit worse nor more dangerous than anarchy in the South, that defies law and rules by the mob in order to gratify race prejudice. Conspiracy to murder in Chicago is not more outrageous and perilous than the conspiracy of men of one color in the South to get rid of obnoxious men of another color by the shot-gun. Injustice and wrong will always bring forth a harvest of disaster in any part of the country. Fair play for every man must be our motto. We must have no color-line in politics, no color-line in the church; but equal rights for all before the law, and in the church equal privileges of Christian brotherhood.

It is for us to clear the way thus for Providence to carry out its wise designs for this race. And if we fulfill our part of the work faithfully, what may not this people, educated and regenerated, add of blessing and benefit to our common country. If out of a race of slaves God in the old time could raise up a Moses, if out of a rude race of sea pirates and robber chiefs, who drank their mead from the skulls of their enemies, He could raise up a Shakespeare, what may He not develop out of this long despised and defrauded people? Let us furnish freely the channels through which God may work, that in His providence "the weak things of the world may become mighty" for good to our land.

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BUREAU OF WOMAN'S WORK.

MISS D.E. EMERSON, SECRETARY.

The Iowa Woman's Union is working nobly toward the support of our school at Savannah, Ga., and the sympathetic bond between helpers North and helpers South shows that the money contributions open the way to warmer missionary impulse and more efficient service—the influence acting and re-acting, adding blessings both to him that gives and him that takes. One of their teachers writes:

“Never have we had a more prosperous year, if we are to take numbers into account. Every seat in school is taken, and we are obliged to dispose of about sixty more the best way we can. But these added numbers bring to us heavier cares and responsibilities, and as never before do we turn to you this year for the help of your praying and trustful workers. So many have come in who are professing Christians, and still it seems as though we had before us to teach them the rudiments of Christian living; and there are so many older ones with no knowledge of the *Way*, that the heart almost grows faint at the outlook. The work is before us, but we are longing for the baptism of *fire*. Will you not cheer us with some assurance that *you* with us are uniting in this petition?”

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CHRISTIAN EXPERIENCE IN HUMBLE LIFE.

The reports from our field work are not all made up of statistics. They sometimes touch the essence of genuine Christian experience and tell us how life is lived and death is met among the lowly. The little sketches given below are of this sort.

“We are grateful for the memories of some who were with us last year, thirsting for knowledge, whom we are permitted to think of now as before the throne of God, drinking from the ‘living fountains of water.’ One was Oliver, a man in the middle age of life, a bricklayer by trade, and a lay-preacher in the Baptist church. A part of two years he had been in school. His progress was slow, and he could read but indifferently in the Third Reader. His parting words to us at the close of last year were, ‘I shall be at the starting of the school next year, and I will stay till I go through the course.’ His death, after an illness of two days, was the first item of news carried to us from here after we had reached our Northern homes. We shall not soon forget how in the warm summer days, at the noon recess, he was wont to sit in the shade of the house with his open Bible in his hand. Often we would overhear him, with painstaking repetition, studying a psalm of David, or some passage from the ‘Sermon on the Mount.’ I heard him in the

pulpit once when he preached a warning discourse, his theme that of John the Baptist, 'Repent, and be baptized!' He was not a 'shouter' or a 'ranter,' but spoke and acted in a quiet, manly way. His sincerity was such that he thoroughly won our respect, and we revere his memory.

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"The next to go hence was little Isaiah, or Iser, as the children called him. He began school last year, and was so quick and bright that he was always first in his class. He never forgot anything that he was once told. Bible stories were his especial delight. Often he would beg to be allowed to have a Bible in his hands that he might read it for himself. He often asked to be permitted to read the last chapter of Revelation. One of the pictures on an old chart represented a lamb with feet bound lying on the ground, beside the altar of the temple, Jesus standing near with upraised hand, talking to the people. How radiant was little Iser's black face as he would tell the story in his own words, ending thus: 'He told them they need not kill the lambs any more, for He was come to die for the sins of the people.'

"His grandmother sits alone in her lowly cabin. She had hoped for a prop and stay in her advancing years. The little boy was always active, kind and helpful. Her tears fall as she speaks of her loss, yet with an upward glance she says: 'He's gone to a better worl'. There's nary night, nor sin, nor sickness. Pie use to read to me all about it, an' I'se gwine to see him fo' long, an' my three children thet's thar! Bress the Lawd!'"

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WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A.M.A.

Chairman of Committee—Mrs. C.A. Woodbury, Woodfords, Me.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A.B. Swift, 167 King St., Burlington.

Secretary—Mrs. E.C. Osgood, 14 First Ave., Montpelier.

Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASSACHUSETTS AND RHODE ISLAND.

[1]WOMAN'S HOME MISSIONARY ASSOCIATION. President—Mrs. Alice Freeman Palmer, Cambridge, Mass. Secretary—Miss Nathalie Lord, 32 Congregational House, Boston. Treasurer—Miss Ella A. Leland, 32 Congregational House, Boston.



[Footnote 1: For the purpose of exact Information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R.I., it has certain auxiliaries elsewhere.]

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Francis B. Cooley, Hartford.

Secretary—Mrs. S.M. Hotchkiss, 171 Capitol Ave., Hartford.

Treasurer—Mrs. W.W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.

Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.

Treasurer—Mrs. L.H. Cobb, 59 Bible House, New York City.

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OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.G.W. Cowles, 417 Sibley St., Cleveland.

Secretary—Mrs. Flora K. Regal, Oberlin.

Treasurer—Mrs. F.L. Fairchild, Box 932, Mt. Vernon, Ohio.

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Secretary—Mrs. W.E. Mossman, Fort Wayne.

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Secretary—Mrs. C.H. Taintor, 151 Washington St., Chicago.

Treasurer—Mrs. C.E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T.O. Douglass, Grinnell.

Secretary—Miss Ella E. Marsh, Box 232, Grinnell.

Treasurer—Mrs. M.J. Nichoson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 47 Miami Ave., Detroit.

Secretary—Mrs. Leroy Warren, Lansing.

Treasurer—Mrs. E.F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H.A. Miner, Madison.



Secretary—Mrs. C. Matter, Brodhead.
Treasurer—Mrs. C.C. Keller, Beloit.

MINNESOTA.

WOMAN'S HOME MISSIONARY SOCIETY.
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Secretary—Miss Gertude A. Keith, 1350, Nicollet Ave., Minneapolis.
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KANSAS.

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WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. F.J. Storrs, Topeka.

Secretary—Mrs. George L. Epps, Topeka.

Treasurer—Mrs. J.G. Dougherty, Ottawa.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Miss Mary L. Martin, 106 Platte Aye., Colorado Springs, Colorado.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. H.K.W. Bent, Box 426, Pasadena.

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WOMAN'S HOME MISSIONARY SOCIETY.

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Secretary—Miss Grace E. Barnard, 677 21st. St., Oakland.

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WOMAN'S MISSIONARY UNION.
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Secretary—Miss A.M. Cahill, Nashville, Tenn.
Treasurer—Mrs. G.S. Pope, Grand View, Tenn.

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WOMAN'S MISSIONARY UNION.
President—Miss E. Plimpton, Chapel Hill.
Secretary—Miss A.E. Farrington, Raleigh.
Treasurer—Miss Lovey Mayo, Raleigh.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us*.

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RECEIPTS FOR JANUARY, 1890.

THE DANIEL HAND FUND, *For the Education of Colored People.*

FROM

Mr. DANIEL HAND, GUILFORD, CONN.

Income for January, 1890 ...\$832.50

Income previously acknowledged ...960.00

Total ...\$1,793.50

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CURRENT RECEIPTS.

MAINE, \$1,173.21.

Andover. 2 Bbls. *for Raleigh, N.C.*; 3.60, *for Freight* ...3.60

Bangor. Central Cong. Ch., 50.; Hammond St. Ch. and Soc., 6 ...56.00

Bangor. Central Cong. Ch., 50; Dea. Wm. S. Dennett, 10; Rev. G.W. Field, 2; *for Girls' Hall, Pleasant Hill, Tenn.* ...62.00

Bangor. Hammond St. Ch., *for Pleasant Hill Academy, Tenn.* ...2.50

Bangor. Mrs. Coe, 7; Central Ch., 5, *for Oahe Indian M.* ...12.00

Bangor. Dr. Hanson, *for Tougaloo U.* ...5.00

Bangor. "Friends," Pkg. of C., *for Macon, Ga.*

Bingham. Cong. Ch. ...1.25



Brunswick. Bbl. of C., *for Selma, Ala.*

Calais. Bbl., 1.36, *for Freight, for Raleigh, N.C.* ...1.36

Castine. Sab. Sch. of Cong. Ch., 5; Rev. Alfred E. Ives, 2 ...7.00

Dennysville. Cong. Ch. ...10.36

East Sumner. Bbl., by Mrs. Hubbard; 2 *for Freight, for Raleigh, N.C.* ...2.00

Farmington. Bbl. of C., *for Selma, Ala.*

Fryeburg. Mrs. J.E. Dinsmore, *for Student Aid, Talladega C.* ...4.00

Hallowell. Miss Annie F. Page ...30.00

Lewiston. High St. Cong. Ch. (100 *of which for Freedmen*, 85 *for Indian M.*, and 15 *for Chinese M.*) ...301.90

Lewiston. Mrs. E.S. Davis ...1.00

Montville. Miss A.L. McDowell, *for Selma, Ala.* ...1.00

North Bridgton. Children's Mite Box, Sab. Sch. of First Cong. Ch. ...6.00

New Gloucester. Bbl. of C., *for Selma, Ala.* 2.80 *for Freight* ...2.80

Orland. H.T. and S.E. Buck, 20; A Friend, 1 ...21.00

Orrington. Bbl.; 2. *for Freight, for Raleigh, N.C.* ...2.00

Portland. State St. Cong. Ch., 200; Williston Ch., 177.65; High St. Ch., 110.74; Second Cong. Ch. and Soc., 79.81 ...568.29

Portland. Mrs. L.R. Farrington's Class, Seamen's Bethel S.S., *for Indian M.* ...10.00

Portland. Williston Ch., Y.P.S.C.E., Bbl., 1.24 *for Freight, for Raleigh, N.C.* ...1.24

Portland. 2 Bbls. and Package, 1. *for Freight, for Raleigh, N.C.* ...1.00

Portland. Payson Memorial Ch., Box Bedding, *for Selma, Ala.*

Portland. "Alpha Ten," Half-Bbl., *for Selma, Ala.*

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Pownal. Perez Chapin ...10.00

Saccarappa. Westbrook Cong. Ch. ...25.50

Sidney. Miss A. Sawtelle ...4.50

Skowhegan. 3 Bbls. of C., *for Selma, Ala.*

Union. Bbl. of C., *for Selma, Ala.*

Wells. B. Maxwell ...20.00

West Falmouth. Mrs. M.E. Hall, Pkg. Basted Work and Thread, *for Selma, Ala.*

Woodfords. Mission Band, Box of C., *for Lexington, Ky.*

NEW HAMPSHIRE, \$703.57.

Amherst. First Cong. Ch. ...3.00

Bedford. Cong. Ch. ...5.37

Chester. Cong. Ch. and Soc. ...10.00

Concord. The Light Bearers, by Mrs. C.P. Bancroft, *for Student Aid, Williamsburg Academy, Ky.* ...21.00

Concord. Dea. F. Coffin's S.S. Class, *for Wilmington, N.C.* ...10.00

Concord. "Light Bearers" of South Ch., *for Santee Indian M.* ...5.00

Dublin. Mrs. R. Eaton ...15.00

Epping. Ladies of Cong. Ch., B. of C., *for Wilmington, N.C.*

Farmington. Cong. Ch. ...9.14

Franklin. Cong. Ch. ...10.00

Great Falls. First Cong. Ch. ...20.00

Great Falls. Mrs. A.P. Dixon, *for Girls' Hall, Pleasant Hill, Tenn.* ...10.00



Great Falls. Home M. Soc., Bbl. of C., *for Atlanta, Ga.*

Hampstead. Sab. Sch. of Cong. Ch., to const. REV. ALBERT WATSON
L.M. ...32.50

Hancock. Cong. Ch. ...25.00

Harrisville. Mrs. L.B. Richardson ...10.00

Lebanon. Cong. Ch. and Soc. ...50.00

Lempster. Helen Bingham & Marianna Smith ...3.00

Londonderry. Chas. S. Pillsbury ...1.00

Keene. Miss M.A. Wheeler and Mrs. K.L. Wright's S.S. Classes, Second
Cong. Sab. Sch., *for Indian Sch'p* ...35.00

Keene. Second Cong. Ch. ...28.16

Manchester. Franklin St. Cong. Ch. ..188.60

Manchester. Cong. Sab. Sch., *for Student Aid, Fort Berthold Indian
Sch., North Dak.* ...70.00

Nashua. First Cong. Ch. ...22.14

Nashua. Y.P.S.C.E. of Plym. Ch., *for Indian Sch'p* ...35.00

Nashua. Y.P.S.C.E., *for Charleston, S.C.* ...11.25

Nashua. "Friends," Bbl. of C., 1. *for Freight, for Greenwood,
S.C.* ...1.00

New Ipswich. Cong. Ch. ...1.50

Northumberland (N.H.) & Guildhall (Vt.), Box of C., *for McIntosh, Ga.*

Orford. John Pratt ...15.00

Pembroke. Cong. Ch., 13.66; Mrs. Mary W. Thompson, 5 ...18.66

Pembroke. Rev. A. Ward, *for Wilmington, N.C.* ...10.00

Penacook. Sab. Sch. of Cong. Ch. ...10.00

Penacook. Bbl. of C., etc, *for Macon, Ga.*

Pittsfield. "Friends," by Miss Sue G. French, 2 Bbls. of C., *etc.*, for
Marion, Ala.

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Rindge. Ladies of Cong. Ch., Bbl. of C., 1.60 *for Freight, for Atlanta, Ga.* ...1.60

South Newmarket. Cong. Ch. and Soc. ...10.63

South Newmarket. Ladies of Cong. Ch., 2 Bbls. of C., *for Wilmington, N.C.*

Temple. R.R. Goodyear ...1.00

Tilden. Seminary and Mission Band of Ch., Bbl. of C., *for Atlanta, Ga.*

Troy. Trin. Cong. Ch. ...4.02

West Concord. Young Ladies' Soc, Bbl. of C., *for Atlanta, Ga.*

VERMONT, \$531.45.

Barton. W.H.M. Soc. and Girls' C.H. Soc., B. of C., *for McIntosh, Ga.*

Bennington. Second Cong. Ch. ...39.76

Bethel. Y.P.S.C.E., Bbl. of C., 2. *for Freight, for McIntosh, Ga.* ...2.00

Brownington. B. of C., *for McIntosh, Ga.*

Brownington. *For McIntosh, Ga.* ...5.00

Calais. A.H. Howard, Papers and Cards, *for McIntosh, Ga.*

Castleton. Cong. Ch., 25. *for Santee Indian Sch.*; 20.95 *for Indian M.*; 20.95 *for Freedmen* ...66.90

Derby. Industrial Circle, Box of C., *for McIntosh, Ga.*

East Hardwick. Cong. Ch. and Sab. Sch. ...43.00

Georgia. Cong. Ch. ...11.15

Manchester. Ladies of Cong. Ch., Box of C., *for McIntosh, Ga.*

Milton. Cong. Ch. and Soc. ...6.95

Milton. L.M. Dougherty, Pkg. Christmas Cards, *for McIntosh, Ga.*



Montgomery. Dea. Heman Hopkins ...3.00

Newport. Ladies' Social Union, Bbl. of C., *for McIntosh, Ga.*

North Thetford. Cong. Soc. ...5.71

Pittsford. Cong. Ch., 42.64; Mrs. Nancy P. Humphrey, 10 ...52.64

Rutland. Sab. Sch. of Cong. Ch., *for Scholarship, Fisk U.* ...50.00

Rutland. "The Fortnightly," *for McIntosh, Ga.* ...10.00

Saint Albans. Mrs. F.S. Stranahan, Box Christmas Gifts, *for McIntosh, Ga.*

Saint Johnsbury. North Cong. Ch. ...127.50

Sharon. "Three Friends" ...3.00

South Newbury. Mrs. M. Brush, Material, *for Sew. Sch., Meridian, Miss.*

Stowe. "Whatsoever Mission Circle," Pkg. Needle Books, *for McIntosh, Ga.*

Vergennes. B. of C., 2. *for Freight, for McIntosh, Ga.* ...2.00

Waitsfield. Opportunity Club and Home Circle, Bbl. of C., 2. *for Freight, for McIntosh, Ga.* ...2.00

West Brattleboro. Cong. Ch. ...45.40

Woodstock. — ...17.41

——. "A Friend" ...4.00

MASSACHUSETTS. \$11,013.98.

Amherst. First Cong. Ch., 30; Wm. M. Graves 20; "A Friend," 15; South Cong. Ch., 8 ...73.00

Amherst. Mrs. Henry L Hubbell, 2 B. of C.; A.B.H. Davis, Christmas Cards, *for Austin, Texas.*

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Andover. Mrs. Phebe A. Chandler, *for Chandler Normal Sch. Building, Lexington, Ky.* ...346.91

Andover. South Cong. Ch., 62; West Cong. Ch., 50; Sab. Sch. of West Cong. Ch, 39.41; "In Memoriam," 1.50; Miss S.E. Jackson, 1 ...153.91

Ashby. Cong. Ch. ...12.61

Ashburnham. Hosea Greene ...5.00

Ashfield. Mrs. Daniel Williams, *for Freight to McLeansville, S.C.* ...1.16

Attleboro. Second Cong. Ch., 16.50; Primary Dept. Second Cong. Sab. Sch., 13.38, *for Williamsburg Academy, Ky.* ...29.88

Attleboro. First Cong. Ch. ...7.62

Auburndale. Sab. Sch. of Cong. Ch., *for Indian M.* ...46.49

Auburndale. "Thank Offering," *for Indian M.* ...10.00

Auburndale. "Friend," *for Rosebud Indian M.* ...3.00

Beverly, Washington St. Ch. ...65.81

Beverly. Dane St. Cong. Ch., *for Grand View, Tenn.* ...50.00

Boxford. "The Gleaners," Cong. Ch. ...10.00

Bridgewater. Mrs. M.S. Dunham ...1.00

Brockton. "O.C. Club" ...1.50

Brookfield. Cong. Ch. ...68.69

Brookline. Harvard Cong. Ch. ...298.38

Brookline. Harvard Ch., *for Student Aid, Pleasant Hill Academy, Tenn.* ...36.75

Buckland. — *for Sherwood, Tenn.* ...10.00

Boston. Mrs. Susan Warren, 300.; Miss Cornelia Warren, 200., *for Girls' Hall, Pleasant Hill, Tenn.* ...500.00



Mrs. Susan Warren and daughter, *for Student Aid, Pleasant Hill Academy, Tenn.* ...75.00

Union Cong. Ch. ...304.65

Union Cong. Ch., *for Student Aid, Fisk U.* ...60.71

“Union Workers” of Union Cong. Ch., *for Mountain Work* ...10.00

“A Friend” ...150.00

Park St. Y.P.S.C.E., *for two Indian Sch'ps* ...100.00

“Partial payment of the debt due from the North to the Colored race of the South” ...50.00

Mrs. Susan Hardy, *for Girls' Hall, Pleasant Hill, Tenn.* ...50.00

“A Friend,” *for Student Aid, Pleasant Hill, Tenn.* ...27.00

——, *for Pleasant Hill, Tenn.* ... 25.00

Eliot Ch. Y.P.S.C.E, *for Student Aid, Fisk U.* ...15.00

“M.L.E.” ...10.00

“R.M.” ...10.00

Marion Lawrence and Constance Somers. *for Birds' Nest, Santee Agency, Neb.* ...3.50

Harvard Cong. Ch., Everett Sharpe, *for Pleasant Hill Academy, Tenn.* ...3.00

“A Friend” ...2.00

Homeland Circle of Park St. Ch., *for Freight to Straight U.* ...2.00

Mt. Vernon Ch., ad'l ...1.00

“Lend a hand Club,” Box of Christmas goods, *for Wilmington, N.C.*

Y.W.C.A. Bbl. of C., *for Wilmington, N.C.*

Cong. Pub. Soc., “Youths' Library,” *for Raleigh, N.C.*

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Dorchester. Second Cong. Ch. ...92.57

Mrs. E.J.W. Baker, *for Student Aid, Fisk U.* ...60.00

Village Ch. Sab. Sch., to const. MRS. MARY LOUISE SWAN L.M. ...54.65

Pilgrim Cong. Ch ...30.00

B. Wilkin's S.S. Class, 8; Thomas Knapp's S.S. Class, 8, *for Wilmington, N.C.* ...16.00

Mrs. Mary L. Houston, *for Girls' Hall, Pleasant Hill, Tenn.* ...5.00

Howard St. Ch., Mrs. M. Heusten, Box of C., *for Selman, Ala.*

Harvard Cong. Ch. ...2.40

Miss M.E. Lapham's S.S. Class, Box Christmas gifts, 1 *for Freight for Raleigh, N.C.* ...1.00

Roxbury. Immanuel Ch. Ladies' Benev. Soc., *for Girls' Dormitory, Pleasant Hill, Tenn.* ...38.50

Benev. Soc. Immanuel Ch., Bbl. of C., *for Pleasant Hill, Tenn.*

Mrs. Mary B Hooker ...25.00

"A Friend" ...5.00

Eliot Cong. Ch. ...1.00

South Boston. Philips Cong. Ch., ad'l ...25.00

West Roxbury. South Evan. Ch. ...24.51

----- 1779.49

Cambridge. North Av. Cong. Ch. ...10.00

Cambridgeport. Pilgrim Cong. Ch., 78.82; Mrs. M.L.C. Whitney, 1 ...79.82

Cambridgeport. "The Ten" and "A Friend," Half Bbl. of C., *for Pleasant Hill, Tenn.*



Charlton. Cong. Ch. and Soc. ...41.75

Chelsea. Miss E. Davenport, *for Mountain Work* ...5.00

Chelsea. C.H. Keelar's S.S. Class, *for Student Aid, Oahe Indian Sch.* ...3.75

Cheshire. Ladies of Cong. Ch., Bbl. of C., *for Macon, Ga.*

Clarendon Hills. Cong. Ch. and Soc. ...3.37

Conway. Cong. Ch. ...8.00

Curtisville. Sab. Sch. of Cong. Ch., *for Oaks, N.C.* ...28.53

Curtisville. George B. Dresser ...5.00

Dalton. Zenas Crane, 100; Mrs. J.B. Crane, 100 ...200.00

Dedham. Sab. Sch. of First Cong. Ch., *for Student Aid, Straight U.* ...25.00

East Douglas. Cong. Ch. ...42.04

East Longmeadow. "A Friend" ...1.00

East Weymouth. Cong. Ch. ...40.00

East Weymouth. Ladies of Cong. Ch., Bbl. of C., *for Pleasant Hill, Tenn.*

Enfield. Cong. Ch. ...48.49

Enfield. Woman's Miss'y Soc., by Mrs. J.E. Woods, 15 *for Indian* and 15 *for Chinese M.* ...30.00

Fall River. First Cong. Ch. (20 of which *for Indian M.*) ...72.95

Fall River. Sab. Sch. of Central Cong. Ch., *for Indian Sch'p* ...17.50

Fitchburg. C.C. Ch., Mrs. E.M. Dickinson ...8.00

Framingham. Sab. Sch. of Plymouth Ch., *for Rosebud Indian M.* ...22.50

Framingham. Mrs. S.N. Brewer ...6.00

Franklin. Missionary Soc., *for Wilmington, N.C.* ...6.00

Gilbertville. Cong. Ch. ...61.70

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Georgetown. Sab. Sch. of First Cong. Ch., 10 *for Atlanta U.*, 15 *for Mountain Work*, 10 *for Hampton Inst.* ...35.00

Gloucester. Evan. Cong. Ch. and Soc., 92; Mrs. Nancy E. Brooks, 10 ...102.00

Goshen. Cong. Ch. ...10.00

Great Barrington. "A Friend" ...5.00

Hadley. Sab. Sch. of First Cong. Ch. ...12.17

Hanover. Second Cong. Ch., on True Blue Card ...5.00

Harvard. "A Friend" ...25.00

Harwich. Cong. Ch. ...5.51

Haverhill. Center Cong. Ch. and Soc. ...130.00

Haverhill. Sab. Sch. of West Cong. Ch., Class No. 1, 10; Class No. 2, 10.62; Proceeds Harvest Festival, 41; West Cong. Ch., 4 ...65.62

Holden. Cong. Ch. ...10.50

Holliston. "Bible Christians" ...100.00

Holyoke. F.B. Towne, Case Blank Books; Parsons Paper Co., Case Paper, *for Macon, Ga.*

Ipswich. Sab. Sch. of South Cong. Ch., *for Student Aid, Ramona Sch., New Mexico* ...75.00

Ipswich. South Cong. Ch., (5 of which *for Ramona Sch., New Mexico*) ...55.00

Lawrence. Lawrence St. Church ...34.29

Lawrence. Mrs. T.C. Wittemore, *for Indian M.* ...11.50

Leicester. First Cong. Ch. ...38.14

Leominster. Orthodox. Cong. Ch. ...39.45

Leverett. Cong. Ch. ...15.60



Lexington. Hancock Cong. Ch. and Soc. ...17.29

Lowell. Kirk St. Ch., 142.64; Mrs. Mary Stetson, 5.45 ...148.09

Ludlow. "Precious Pearls," *for Student Aid, Sherwood, Tenn.* ...5.00

Ludlow. Mission Circle, Bbl. of C., *for Macon, Ga.*

Marlboro. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U.* ...25.00

Marlboro. Union Cong. Ch., ad'l, *for Indian M.* ...10.00

Marshfield. Rev. E. Alden, *for Freight to Williamsburg. Ky.* ...1.68

Medway. Cong. Ch., *for Student Aid, Fisk U.* ...8.70

Merrimac. Cong. Ch. ...70.00

Methuen. Cong. Ch., *for Student Aid, Fisk U.* ...5.62

Middleboro. Miss Carrie Bryant, *for Atlanta U.* ...10.00

Milford. Sab. Sch. of Cong. Ch., *for Sherwood, Tenn.* ...10.00

Millbury. C.E. Hunt ...20.00

Mittineague. Southworth & Co., Case Paper, *for Atlanta Ga.*

Monson. Sarah E. Bradford, 4.50; An aged Lady, 1 ...5.50

Monson. Sab. Sch. of Cong. Ch., *for Student Aid*, 5; "Spare Minutes"
Soc., Box of C., *for Jellico, Tenn.* ...5.00

Monson. Cong. Ch., 2 B. of C., *for Wilmington, N.C.*

Newton. Eliot Cong. Ch., 321.51; First Cong. Ch., 102.78 ...424.29

Newton. "The Mutual Bible Class," by Moses R. Emerson, Proceeds of Sale of Onyx
Pendant, *for Troy, N.C.* ...30.00

Newton Center. Mrs. Banesfield's S.S. Class, Pkg. Christmas Gifts, *for
Tougaloo, Miss.*



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Nobscot. "A Friend," *for Mountain Work* ...1.00

Norfolk. Union Ch. ...2.50

Northampton. "Mission Band," Smith College, *for Williamsburg, Ky.* ...18.00

Northampton. Postal Note ...0.50

Northboro. Sab. Sch. of Cong. Ch. ...8.65

North Brookfield. Sab. Sch. of First Cong. Ch., *for Indian M.* ...15.00

Northfield. Trin. Cong. Ch. ...7.00

North Weymouth. Cong. Ch., 21.14; Pilgrim Cong. Ch. 21 ...42.14

Norwood. First Cong. Ch. ...192.16

Pepperell. Cong. Ch. ...18.94

Pittsfield. James H. Dunham ...100.00

Pittsfield. Mrs. H.M. Hurd, 2 Bbls. of C., *for Pleasant Hill, Tenn.*

Quincy. Cong. Ch. Y.P.S.C.E., *for Wilmington, N.C.* ...10.00

Randolph. "Sunshine," *for Student Aid, Fisk U.* ...5.00

Randolph. Y.L.M. Soc., Half Bbl. of C., *for Tougaloo, Miss.*

Reading. Sab. Sch. of Cong. Ch., *for Mountain Work* ...50.00

Reading. "A Friend," "In Memoriam" ...5.00

Rehoboth. Cong. Ch. ...14.30

Rockland. Cong. Ch., to const. MISS AUGUSTA SMITH and MISS HELEN FICKEL, L.M.'s ...60.00

Rockland. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U.* ...25.00

Royalston. Charles F. Chase, *for Student Aid, Brewer Normal Sch.* ...10.00

Salem. South Cong. Ch. ...73.75



Salem. Cong. Ch., *for Pleasant Hill Academy, Tenn.* ...14.00

Salem. Crombie St. Cong. Ch., 3 Bbls. of C., *for Wilmington, N.C.*

Somerville. Winter Hill Cong. Ch. ...17.60

South Framingham. Cong. Ch., 10; "Two Children," 5, *for Pleasant Hill Academy, Tenn.* ...15.00

South Hadley. Mrs. Maria B. Gridley ...5.00

South Hadley Falls. Cong. Ch., Bbl. of C., *for Wilmington, N.C.*

South Weymouth. —, *for Student Aid, Ballard Normal Sch., Macon, Ga.* ...20.00

Spencer. First Cong. Ch. and Soc. ...318.42

Spencer. "Nickel Band," through W.H.M.A., *for Oahe Indian M.* ...10.00

Springfield. R.H. Clizbe ...18.00

Springfield. Olivet Ch., Y.P.S.C.E., *for Darling Mem. Chapel, Fort Yates, Dak.* ...18.00

Springfield. "Wide Awake" Soc., South Ch., *for Student Aid, Fisk U.* ...5.00

Stockbridge. Miss Alice Byington, *for Indian M.* ...30.00

Taunton. Union Ch. ...44.73

Tewksbury. Sab. Sch. of Cong. Ch., *for Rosebud Indian M.* ...5.35

Townsend. "Mrs. L.H.S." ...10.00

Wakefield. Cong. Ch. ...66.74

Wakefield. Mon. Con. Cong. Ch., 17.50; Sab. Sch. of Cong. Ch., 19.83, and Primary Dept., 10, *for Student Aid, Fisk U.* ...47.33

Wakefield. Mission Workers of Cong. Ch., *for Mountain Work* ...23.00

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Walpole. Cong. Ch. and Soc. ...50.28

Waltham. Trin. Cong. Ch. ...14.10

Ware. East Cong. Sab. Sch., *for Santee Home* ...25.00

Ware. Miss L.A. Tucker's Class, East Cong. S.S., *for Rosebud Indian M.* ...12.00

Warren. "Friends," by W.R. Robbins, *for Straight U.* ...64.00

Warren. Cong. Ch., add'l ...4.00

Webster. First Cong. Ch. and Soc., (2 of which *for Mountain Work*) ...75.00

Wellesley. Cong. Ch. ...178.43

Wellesley Hills. Cong. Ch. ...63.00

Wentworth. Minnie H. Bridgeman, *for Sab. Sch., Meridian, Miss.* ...2.00

West Attleboro. Home M. Circle, B. of C., *for Pleasant Hill, Tenn.*

Westboro. Ladies' Freedmen's Ass'n, *for Woman's Work*, 20. and Bbl. of C. *for Pleasant Hill, Tenn.*; 20. *for Freedmen* ...40.00

West Brookfield. Cong. Ch., 38.60; Class of Girls in Cong. Sab. Sch., 6 ...44.60

Westfield. Mrs. C.W. Fowler, *for Sewing Sch., Sherwood, Tenn.* ...3.75

Westminster. First Cong. Ch. and Soc. ...16.15

West Newbury. Second Cong. Ch., 18.88; J.C. Carr, 4 ...22.88

West Newton. Ladies' H.M. Soc., Bbl. *for Savannah, Ga.*

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Worcester. Old South Cong. Ch., *for Williamsburg Academy, Ky.* ...38.14

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Des Moines. Mrs. D. Paterson ...1.00

Earlville. Cong. Ch. ...14.80

Eldora. Birthday Gifts of Mrs. Hardin's Class, Cong. Sab. Sch. ...0.74

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Newton. Wittemberg Cong. Sab. Sch. ...20.27

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Tabor. Sab. Sch. of Cong. Ch., 10; Cong. Ch., 8.53 ...18.53

Wayne. Ladies' M. Soc., Bbl., *for Savannah, Ga.*

Iowa Woman's Home Missionary Union, *for Woman's Work:*

Almoral. L.M.S. ...2.00

Bradford. Y.P.S.C.E. ...4.99

Cedar Falls. W.M.S. ...0.52

Cedar Rapids. W.M.S. ...3.53

Chester Center. W.H.M.U. ...1.00



Clinton ...2.50
Davenport. Y.L.S. ...21.75
Decorah. W.W.S. ...25.00
Dubuque. Y.P.S.C.E. ...15.20
Dubuque. S.S. ...5.47
Des Moines. W.M.S. ...9.19
Farragut. W.H.M.S. ...10.00
LeMars ...3.77
Marion. W.M.S. ...22.63
Marion. "Busy Gleaners," *for Santee Indian Sch.* ...20.00
Marion. Y.L.S. ...25.00
Magnolia. W.H.M.U. ...1.25
McGregor. W.M.S. ...21.00
Ottumwa. First Ch., W.M.U. ...3.44
Osage. W.M.S. ...1.80
Rockford. L.M.S. ...1.68
Stuart. Sab. Sch. ...2.11
Sheldon. "Thank Offering" ...2.95
Sioux City. L.M.S. ...2.70
Toledo. Y.P.S.C.E. ...0.64

----- 210.12

MINNESOTA, \$293.09.

Austin. Cong. Union Ch., to const. H.A. AVERY and G.C. ADAMS L.M'S ...63.12



Cannon Falls. Cong. Ch. ...10.00

Dodge Center. Cong. Ch. ...2.40

Excelsior. Sab. Sch. of Cong. Ch., 2-1/2 doz. Thimbles, *for Jonesboro, Tenn.*

Faribault. Cong. Ch. ...10.96

Glenwood. Cong. Ch. ...2.22

Lake City. First Cong. Sab. Sch., (19.08 of which *for Williamsburg, Ky.*) ...38.16

Mazeppa. Cong. Ch. ...1.45

Medford. Cong. Ch. ...10.00

Minneapolis. Sab. Sch. of First Cong. Ch., 17.80; Mrs. A.D. Appleby, 2; Silver Lake Cong. Ch., bal., 1.04; Mrs. R. Laughlin, 1.50 ...22.34

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Minneapolis. "Cheerful Workers," Pkg., *for Jonesboro, Tenn.*

Minneapolis. Box of Notions, *for Tougaloo, Miss.*

Morris. Cong. Ch. ...9.61

New Richland. Ladies' Soc. of Cong. Ch., Pkg. Table Linen, *etc., for Jonesboro, Tenn.*

Owatonna. Cong. Ch. ...8.64

Rochester. Sab. Sch. of Cong. Ch., Pkg. Christmas Gifts, *for Jonesboro, Tenn.*

Saint Paul. Mrs. M.D. Clapp ...4.50

Wabasha. First Cong. Ch. ...11.82

Waseca. Cong. Ch. ...3.00

Winona. First Cong. Ch. ...94.87

MISSOURI, \$133.50.

Bevier. Miss Luella J. Hudelson ...3.00

Saint Louis. Pilgrim Cong. Ch. ...130.50

KANSAS, \$6.95.

Pleona. Cong. Ch. ...6.95

NORTH DAKOTA, \$5.00.

Buxton. "Pearl Gatherers," by Mrs. Mary M. Fisher, *for Williamsburg, Ky.* ...5.00

SOUTH DAKOTA, \$49.84.

Chamberlain. Sab. Sch. of Cong. Ch. ...2.84

Huron. Sab. Sch. of Cong. Ch., *for Oahe Indian M.* ...40.00

Oahe. Cong. Ch., *for Oahe Indian M.* ...2.00

Templeton. Cong. Ch. ...2.00

South Dakota. Woman's Home Missionary Union, by Mrs. S.E. Fifield,
Treas.:

Deadwood. W.M.S. ...3.00

NEBRASKA, \$28.33.

Clark's. John Parker ...2.00

Crete. Sab. Sch. of Cong. Ch. ...21.60

Red Cloud. First Cong. Ch. ...2.00

Trenton. Ch. of the Redeemer ...2.72

CALIFORNIA, \$556.00.

Pomona. J.D. Dewey ...5.00

San Francisco. Receipts of the California Chinese Mission (see Items below) ...551.00

OREGON, \$4.73.

East Portland. First Cong. Ch. ...3.73

——. "Friend," *for Raleigh, N.C.* ...1.00

WASHINGTON, \$30.00.

Resario. Cong. Ch., *for Student Aid, Fisk U.* ...4.85

Anacortes. Pilgrim Cong. Ch., *for Student Aid, Fisk U.* ...25.15

DISTRICT OF COLUMBIA.

Washington. Cong. Ch., Box of Notions, *for Tougaloo U.*

KENTUCKY, \$4.84.

Berea. "Church at Berea" ...4.84

MARYLAND, \$5.00.

Federalsburg. Sarah A. Beals ...5.00

NORTH CAROLINA, \$69.31.

Hillsboro. Sab. Sch. of Cong. Ch. ...0.35

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Salem. Cong. Ch. ...2.00

Wilmington. Cong. Ch. ...66.96

GEORGIA, \$12.30.

Macon. Miss E.B. Scobie, *for Student Aid, Fisk U.* ...5.00

McIntosh. Midway Cong. Ch. ...1.30

Thomasville. Conn. Industrial Sab. Sch., *for Fort Berthold Indian M., Dak.* ...6.00

FLORIDA, \$6.00.

Altoona. Mrs. J.S. Blackman ...4.50

Tangerine. Wm. E. Cathcart ...1.50

ALABAMA, \$93.73.

Athena. New Year's Offering, Ladies' Miss'y Soc. Trin. Cong. Ch., *for Indian M.* ...6.00

Jenifer. Cong. Ch. 1.50; Sab. Sch. 1.50; Woman's Miss'y Union, 2 ...5.00

Talladega. Miss S.J. ELDER, 30., to const. herself L.M.; Cong. Ch., 9.23 ...39.23

Talladega. Rev. H.S. DeForest, *for repairs, Talladega C.* ...23.50

Talladega. Woman's Miss'y Union, 12.50; Mission Band, 5; Little Helpers, 2.50; *for Indian M.* ...20.00

TENNESSEE, \$58.78.

Athens. Cong. Ch. ...1.31

Chattanooga. Mr. Loomis, *for Girls' Hall, Pleasant Hill, Tenn.* ...50.00

Nashville. Christian Endeavor Soc., Fisk U., *for Mountain Work* ...2.00

Pleasant Hill. "Friend," *for Pleasant Hill* ...1.00

Sherwood. Birthday Box, Cong. Sab. Sch. ...4.47

TEXAS, \$3.00.

Austin. Allen Bradley, 1 Shoat; Barnes & Scott, 25 lbs. Nuts; Nelson Davis & Co., 25 lbs. Candy; *for Austin, Texas*.

Dallas. Cong. Ch. ...3.00

——, \$9.32.

—— ——— *for Student Aid, Talladega C.* ...4.32

—— "Unknown Friend," *for Pleasant Hill Academy, Tenn.* ...5.00

CANADA, \$10.00.

Montreal. Charles Alexander ...5.00

Sherbrooke. Mrs. H.J. Morey ...5.00

EAST AFRICA, \$48.20.

Kambina, Inhambane. Rev. B.F. Ousley, *for Student Aid, Fisk U.* ...48.20

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Donations ...\$21,328.29

Estates ...1,834.50

\$23,162.79

INCOME, \$282.16.

Avery Fund, *for Mendi M.* ...28.00

Graves Scholarship Fund, *for Talladega C.* ...125.00

Howard Theo. Fund, *for Howard U.* ...125.00

Scholarship Fund, *for Straight U.* ...4.16

----- 282.16

TUITION, \$4,028.33.

Lexington, Ky. Tuition ...124.65

Rockhold, Ky. Tuition ...33.40

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Williamsburg, Ky. Tuition ...56.75
Chapel Hill, N.C. Tuition ...7.50
Troy, N.C. Tuition ...12.00
Charleston, S.C. Tuition ...249.88
Greenwood, S.C. Tuition ...69.90
Wilmington, N.C. Tuition ...215.35
Crossville, Tenn. Tuition ...12.50
Jellico, Tenn. Tuition ...48.75
Jonesboro, Tenn. Tuition ...6.00
Memphis, Tenn. Tuition ...525.02
Nashville, Tenn. Tuition ...641.96
Pine Mountain, Tenn. Tuition ...17.10
Pleasant Hill, Tenn. Tuition ...21.00
Sherwood, Tenn. Tuition ...40.00
Macon, Ga. Tuition ...332.35
McIntosh, Ga. Tuition ...68.08
Savannah, Ga. Tuition ...223.00
Thomasville, Ga. Tuition ...72.95
Athens, Ala. Tuition ...71.85
Marion, Ala. Tuition ...82.60
Mobile, Ala. Tuition ...213.65
Selma, Ala. Tuition ...78.65
Meridian, Miss. Tuition ...92.40



Tougaloo, Miss. Tuition ...137.00

New Orleans, La. Tuition ...411.50

Austin, Texas. Tuition ...162.54

----- 4,028.33

United States Government Appropriation for the Education of
Indians ...615.29

Total for January ...\$28,088.57

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SUMMARY.

Donations ...74,480.26

Estates ...31,254.77

\$105,735.03

Income ...3,658.31

Tuition ...12,812.17

United States Government for the Education of Indians ...5,684.47

Total from Oct. 1 to Jan. 31 ...\$127,889.98

FOR THE AMERICAN MISSIONARY.

Subscriptions for January ...\$166.04

Previously acknowledged ...206.85

Total ...\$372.89

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RECEIPTS OF THE CALIFORNIA CHINESE MISSION, E. Palache, Treasurer, from
September 1, 1889, to January 18, 1890.

FROM LOCAL MISSIONS.—Los Angeles, Chinese Mon. Off's, 15.90; Loo Quong, 2—
Marysville, Chinese Mon. Off's, 23.05; Annual Member, 8.—Oakland, Chinese
Monthlies, 50.—Oroville, Chinese Monthlies, 12.05—Petaluma, Chinese Monthlies,
14.15.—Riverside, Chinese Monthlies, 9.80; Annual Members, 2—San Diego, Weekly
Offerings, 25.20.—Sacramento, Chinese Monthlies, 18; Annual Members, 8.—Santa
Barbara, Chinese Monthlies, 11.45; "A Friend," 5.—Santa Cruz, Chinese Monthlies,
30.25; "A Friend," 1.—Stockton, Chinese Monthlies, 13.35; Mrs. Whitman, 1.—Ventura,
Chinese Monthlies, 13.95 ...\$264.65

FROM CHURCHES—Ferndale, Cong. Ch., 5.—Los Angeles, Woman's Home Miss'y
Soc. of First Cong. Ch., 66.80—Ontario, Cong. Ch., 1.—San Francisco, Green St. Ch.,
Col. at Annual Meeting of the Mission, 22.65; Annual Membership, 2.—San Francisco,
Bethany Ch., from Americans: Mrs. H.U. Lamont, 4; Mrs. Kennedy, 3; from Chinese:
Cong. Ass'n of Christian Chinese, Bethany Branch, 21.60.—Central Mission, Monthly
Offerings, 16.05.—Barnes Mission, Monthly Offerings, 6.75.—West Mission, Monthly
Offerings, 10.50;—Saticoy Cong. Ch., 2 ...161.35

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FROM INDIVIDUAL GIVERS.—Hon. Stephen Williamson, M.P., 100; Rev. W.N. Meserve, 5 ...105.00

FROM EASTERN FRIENDS.—Boston, Mass., J.W. Davis, 5.—Cincinnati, Ohio, Rev. A.B. Brown, 15 ...20.00

Total ...\$551.00

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H.W. HUBBARD, Treasurer.