

cons, and 1500 members. Use is made, in establishing new churches, of evangelistic work, of which nearly all the colored ministers do some. Besides this work in the home field, arrangements have been made for the instruction of men under appointment to go to Africa as missionaries.

—A special train with 450 negroes aboard arrived at New Orleans the other day, from Atlanta, destined for Mexico. The exodus is under the control of the Mexican Colonization Society, which, it is said, has made contracts with thousands of freedmen in Mississippi, Alabama, and Georgia, to settle them on lands in the northern states, near the Rio Grande. This land will be sold to them on long time, and at very low prices. Another and a larger party is expected soon, and it is thought that if these two parties are pleased with what they find, there will be a weekly train of negroes to Mexico.

—Captain R. H. Pratt's fifteenth annual report of the Carlisle Indian school shows a successful year, with advances in all departments. There were 493 boys and 329 girls. The present number of pupils is 602, of which 358 are boys and 244 girls. The new pupils number 153, and 215 have been returned to agencies. Forty-four tribes are now represented at the school, the principal ones being Oneida, 74; Sioux, 62; Chippewa, 58; Apache, 57; Seneca, 43; Cherokee, 33; Assiniboine, 31; Pigeon, 23; Pueblo, 24; Nez Percés, 21; Osage, 20; Ottawa, 20; Tuscarora, 19; Crow, 17; Shawnee, 12; and Winnebago, 11.

—Surely Salt Lake ought to be indeed the "city of saints," since a "careful count of religious bodies having regular places of worship shows the following figures: Baptist, 4; Catholic, 2; Christian, 1; Congregational, 3; Episcopal, 4; Hebrew, 1; Josephite, 1; Church of Jesus Christ of Latter Day Saints, 27; Lutheran, 4; Methodist, 7; Presbyterian, 4; Scandinavian Free Mission, 1; Scientists, 1; Unitarian, 1; Salvation

Army, 1—a total of 62. To this number might be added the Salt Lake Bible Society, the Salt Lake Sunday-school Association, the Salt Lake Deaconess Board, the Utah Union, the Woman's Christian Temperance Union, the Young Men's Christian Association, and the Ladies' Auxiliary, the combined Christian Endeavor Societies, and the combined Epworth Leagues, a total of 9, which make a grand total of 71 religious bodies in this city—a most excellent showing.—*Salt Lake Tribune*.

—The Methodist Chinese Mission, of San Francisco, has just "lost" 3 most useful converts, who have returned to China to bear the Gospel to their kinsfolk. One of them, Rev. Lee Chin, says the *California Christian Advocate*, "was converted twenty years ago, has been preaching the Gospel eight years at Sacramento and other places, and was admitted as a preacher on trial at last year's Conference. An excellent Christian woman offered to send him out and support him. The offer was accepted, and he leaves the limited field here to itinerate among the towns and villages of that part of the Kwangtung province that is the home of 9 out of 10 of the Chinese in America."

—The Southern Methodist *Review of Missions* for February fills its opening pages with the life story of "Uncle Larry," of the Virginia Rosebuds. His real name is John B. Laurens, who saw hard service both in the Mexican War and in the Rebellion. It was in his heart to be a preacher, but after years of trial it became evident that bodily infirmity made this impossible. By a strange providence, in 1878 he drifted into the office of the *Richmond Christian Advocate*, and to the head of "Our Little People" department, with his business to stir up the children (Rosebuds) to organize and give to missions. So earnest and discreet did he prove that when he died last year there were 450 societies with 30,000 members, and receipts which some years rose above \$4000, and had amounted in all to \$47,-