put tile Jungollows after 2 3 6 mal and Are 181485 In Othoward MyDen Bro In Chino h Dom 18min letter of Och 26 now down dressord and highly oppreciated I But you partly townstanch what a have done in trying tollow the instruction of Christ- in gethery thosoger whom he Show, into his fold, In all that I have above however I have endeavoud & or a convene with him good the Holy Spirit - following dis instruction, as a have smalers tood their through his hord his Spirit and his you done Through all of which chammels Dow has Even Communicated to mankend his mill Concerny them, It is true however and a matter of auch organicon con part- that I have not- so gon Bain in your letter tome that Broilfordy Lan atom Lollower Ha Low whally" so gen Caleb and Loshua, tuhit-das tran and Shell is by dean bods So mithout presont 1000, and this fuling is intensified as those on by in Ishe & our more

be bordone and in what Is bette is bring those for white he died to propose a way posaloution. el am out a prairiet however conting looking on the down view of things, is not whom I face the fact that I we Children are born of ahund members who are Aleast Troumal Christians, Then there on garsons gather to into The Christe, on proposion of faith in Chief no then I wow I am ashamed of ongoof for Inthaony done more to greamment the orligion of Christ the world, ducts as Ros S. J. Mc Pherson Saca & me in Conversation Int vay hong Since and Stabboom things me had been Speaking of the free who are bring brought into the Churche, onproposion of faith. and I cate a case in this city Drug the foremoch Bestyterian Churches which oreword but one, and that a little gril in form month, 13 of a whole gen, Whata Commentary on the programs of Christianity Dry Hundred Chanch One little land, a little guil and she Vay hora a Chilo of Christian parents I ho had led he Step & Sty to the Down. ann I thought - y her public

Infraction of his faith in Christy 20 The blussony of a love ofta Laving passed through the Succession Stages of good, brench, and bud, and stright of the infinitional Share that each of Those Six Hundred manber, month have as Co burken with Chinet in La Conversion And the mon gragermenting in Famull Hall are I distoned to the sorpel Songer Exactl Saying in Song " one you ready for the judgment alay's I was thiller mit the thought Hart so many son broke drawy, and that or hother is bring olone to make The impregned to Srome the Salvation of then Souls by on it shall be too late And as our faithful and frutful Bis 18 A, Jacobs discommend Ans Die Sangeron to Subject of on lesson for last Smeley & Could but lament that then me so many grinding in the mill of the morles, and Even making Sport for the Enamin of Church as din Dempon, insteady praying to Down and then lifting to overthous the Comple of Dogon, Inno then? Coon No Effectual as in lifting up Chist-

in om Boy day high and Conversation It is Said gon Renow of the Early and I mythe saw ? and chineties Head the Sporte often come to another Ann Beholn hon these brothern love One another" and they took Rownlye of them that they have been mitt chow and learnes of Him! our to The Lord added to the Church daily Inch is Should be Saved" Besteary of Arm that is the Szeath, and Some of whong the, Junkaje, I should swhow Vand Fronts after as many lave learners I had through Church Shongthon, them they can or all things, and & thought of this god grand what you Said tome in gom recent teller about Brollovely and you Knowits Ishat Chust promise a gourt of our fault- for ser ses mon de alige in ouron Typoniana of afficement of the many greatous frommes given by our Savion and I is only by abiding in How that me croison Ships from Ann. Res Drog Me Pherson Called on

Ras Mh Vatterson and agray to State I mas Sommoher Singues that he associated me mit Ra Valleroon But you know ha are myound in the Sorietun, & be deady shall trues Lynn by man that asky no on Trason for the dope that is Inthin no. Vo & bryan by Saying that Church-Ino the foundation, Come, and Capollone of my hope, The constitions your acceptant fring complies with in orden to mash his storeen to rout ably, But I am or pecting what is by you an whow story, to Love that Cron brooms, State, It Then men more Magailos, and fawer Delelah, and Voich as Seall Then Society. There hould be from Humpley hand productions of togues Chinetian Character, like hobish olemen who at best botth on mothing of the Christ-life in The Foul, and do a man thinkethe in his heartowo is her And I agree mitte you in Engant & The hoursement Warling the Soul own the body good I have used the Same Companson

that zon die bone to the that it. Ingranor morth, "time betering fit on Juflichon I am makined torcon Sida that companion fulto bethe Clang teacher that our bodies see to follow on Souls to Claimty in a glorified Nat it is the preventiles, a body as mitnes, whit is some of Christ- Octom, and the orappearen of Mores and Chas sutt shows on the mount of hanspymation. And Atradon powersmyer, have allwys Come to carthe clothed with a bay and on bode, an called the temple, of the Holy Shoel- Is Till here, and as I Said by an Chints- musting to the boy dring his meanation, and his provision for its marfane often the I hould beave proves his Estimate of and mileist in it And as & also Vaid byon what I believe to be time and in which I think you concur that he drachen the Soul things the body, and the great with to Jorgion din has not only illustration And demonstrated in the healing

of the man let down through the dorp below g whom I also speke in systom atten & think In it Ruorought Reflers of Drown heeling of the body in myown prison of Speed suth greater assurmer of 15 Effect upon Soul, and Con & bornoution has been that all Thistout Excaption who I have Law Law good drawon for telisony had been healed thought at in Down have been south gridlend in Brut And in the Subjected Country Shut my Ezes and Close my Zanes to the second Christians Ras Sun have how wo answered then Juges, Evan for the healing of the body, Anagray Lill en if gon Can why it should not to So, or may in- Thousand to thought inereable In this age in which In how on Exception mit Dow hall the preceding comes, And Jooks promes coorded in the Soupling to answer the prayer of faith his 2. Eracid Manorta Draken The Bith, a manyless book, In fact

A- mould be next to taking Christ hing Dut of it and in the home pone what soule be loft, But I have gome stop by slop again in this letter mother I know to wiche Innoh fanthe than Intended to have I monta donte Bary of so much him had gut staped once I some her That she will havely somewhere one altho no I sain in my formeitette I amounter her destrotety I month be Superfluous for one to day that it prave me preshpleasing borecove gone letter, sol mill to hear further from gone so gon may by inclined so I hope by the Holy Spint Daw, In human hatine is so Constituted that he may help each other in the drome life by Commonly incomagnit in daproof of creso to and I am in Exerption to that Jule, And I - Jugno moral Cominge so mil asthe Christian praces to stem the trac of Port inflnences that surround us So theathy And Dod has Ever imployed human

ageners baccomplish his purposes many prien, He Sent Moses & Hand Former of the freedown of the Children of Jornal and to man him against synthy the mill food, the South & light to the million for then mutual truefit the sand Sand & ofmanies for instruction as taket he Should do, And my deine is to do the mill of Does or Later with may to mistout repensed to its small to myself, And in Vira of Door frenchen dealings with me is it- Thango that I should feel Sohaiton, to Ruow and owhi, Intl And it - Las Juh seamed Ja assonable Done to on pover that Down nould listen athers who go to him in like manner for both Soul and body to Shave done And of so ought I Sutto be realized & a Junel greater Extent than I'm's in the Expenses of those who pray cont least use the form of prayers. And in many the fact that well has Through the eyes past answered other as he has myself and left here and there a greated of the I believe for the brushet sould

meomagnest of other, & san Doa mappinger, and les on order in his promises & answer grayer, Try is it that or fan prayer an answereds I have I gon spoker, and with which the irralizaous soula an tantalying more Than Ever Those Who gray, And Christo Sympicant young ( Relescale to After heving tatken to his disciple. han oiten the case of the britons tofon the mynot truly "Nowthelows It han the Son of man count Shall he find furth on the Bath "; I ommente to have once asked Harry Movidones at Brilloudy home here in Chicago a hat he mustestoon Chast & mean of this? he ogstern that A man fauth in his 2 " coming, It on doubt include, that and Dow help the man who does Out believe in the 20 Coming of Chinste in browy whathe housely Daid a bont-il- I com Landy see how a man believe The Soughting in that this has Drown a message som to from Down and question

his word, So I throw fath roused by the Dravion Law a broader many and as all our Loges for both Soul and body himp upon faith in Christ Moro it mit brown us to good Earnest hand to his instructions on the Subject And of the Signs" that mangroriesed Spallow those who should believe on din on lacking solves of Int School no DEyanne Omoslos Whether In to in the faith, But my thought havi our away with our again, No U mill Stops which Down Im in B. Thuly love In the servis month of Christ 13 F. Field

S MM tile 00 2236 Wabash Ave., Chicago, Ills., Dec. 18th 1888.

Gen. O. O. Howard:

My dear Brother in Christ.

Your kind letter of Oct. 26, was duly received and highly appreciated. But you greatly overestimate what I have done in trying to follow the instructions of Christ in gathering those for whom he died into his fold. In all that I have done, however, I have endeavored to be a co-worker with him and the Holy Spirit, following his instructions as I have understood them through his word, his Spirit and his providence through all of which channels God has ever communicated to mankind his will concerning them. It is true, however, and a matter of much regret on my part, that I have not as you said in your letter to me that Bro. Moody had done "followed the Lord wholly" as did Caleb and Joshua, but it has been and still is my desire to do so without reservation, and this feeling is intensified as the years go by in which our work is to be done and in which so little is being accomplished in saving those for whom he died to prepare a way of salvation. I am not a pessimist however, continually looking on the dark side of things, but when I face the fact that more children are born of church members who are at least nominal christians, then there persons gathered into the churches on profession of faith in Christ as their savior, I am ashamed of myself for not having done more to recommend the religion of Christ to the world. Facts, as Rev. S. J. Mc. Pherson said to me in conversation not very long since, are stubbon things. We had been speaking of the few who had been brought into the churches on profession of faith, and I cited a case in this city one of the foremost Presbyterian Churches which received but one, and that a little girl, in four months & of a whole year. What a commentary on the progress of Christianity. Six hundred church members gather into the fold of Christ one little lamb, a little girl, and she very

2236 Wabash Ave., Chicago, Ills, Dec. 18th 1888.

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Your kind letter of Oct. 36, was duly received and highly appreciated. But you greatly overestimate what I have done in trying to follow the instructions of Christ in gathering those for whom he died into his fold. In all that I have done, however, desvered to be a co-verker with him and the Hely Spirit, following his instructions as I have understood them through his word, his Spirit and his providence through all of which channels God has ever communicated to mankind his will concerning them. It is true, however, and a matter of much regret on my part, that I have not as you said in your letter to me that Bro. Hoody had done "Followed the Lord wholly" as did Caleb and Joshua, but it has been and still is my desire to do so without reservation, and this feeling is intensified as the years go by in which our work is to be done and in which so little is being accomplished in saving those for whom he died to prepared way of salvation. I am not a pessimist however, continually looking on the dark side of things, but when I face the or ld. docts. As Res. T. I. Do. Dan van versation not very long since, are stubbon things. He had been most Presbyterian Churches which received but one, and that a little girl, in four months } of a whole year. What a commentary on the progress of Christianity. Six hundred church members gather into the fold of Christ one little lamb, a little rink, and she very

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likely a child of Christian parents who had led her step by step to the Savior, and I thought of her public profession of her faith in Christ as the blossoming of a rose after having passed through the successive stages of root, branch, and bud, and I thought of the infinitesimal share that each of these six hundred members would have as co-workers of Christ in her conversion. And the other day at the noon prayer-meeting in Farwell Hall as I listened to the gospel singer Excell, saying in song "are you ready for the judgment day?" I was thrilled with the thought that so many are not ready, and that so little is being done to induce the unprepared to secure the salvation of their souls before it shall be too late. And as our faithful and fruitful Bro. B. F. Jacobs discoursed to us on Sampson, the subject of our lesson for last Sunday, I could but lament that there are so many grinding in the mill of the World and even making sport for the enemies of Christ as did Sampson, instead of praying to God and then lifting to overthrow the temple of Dagon, and there is no way so effectual as in lifting up Christ in our every day life and conversation. It is said, you know, of the early and I might add earnest christians that they "spoke often one to another" and "behold how these bretherin love one another" and "they took knowledge of them that they had been with Jesus and learned of Him" and the Lord added to the church daily such as should be saved." Yes, learning of Him that is the secret and source of strength, perhaps I should not have said secret after so many have learned that through Christ strengthening them they could do all things, and I thought of this as I read what you said to me in your recent letter about Bro. Moody and you know it is what Christ promised and it is our own fault if we do not realize in our own experience a fulfillment of the many precious promises given by our Savior and it is only by abiding in Him that we receive strength from Him.

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from Him.

At prayer meeting not long since, Rev. Dr. S. J. Mc. Pherson called on Rev. Mr. Patterson and myself to state the grounds of hope of salvation. I was somewhat surprised that he associated me with Rev. Patterson; but you know we are enjoined in the scriptures to be ready at all times to give to any man that asks us a reason for the hope that is within us. So I began by saying that Christ was the foundation, corner and cap-stone of my hope, the conditions of our acceptance being complied with in order to make his atonement available. But I am repeating what is to you an old story; but one that never becomes stale. If there were more Nazarites and fewer Delilahs and such as seek their society, there would be fewer Humphrey Ward productions of bogus christian characters like Robert Elsmere who at best knows little or nothing of the Christ-life in the soul, and as a man thinketh in his heart so is he, and I agree with you in regard to the transcendent value of the soul over the body and I have used the same comparison that you did to me to illustrate its superior worth, "time to Eternity," but on reflection I am inclined to reconsider that comparison, for the Bible clearly teaches that our bodies are to follow our souls to Eternity in a glorified state it is true, nevertheless, a body, as witness what is said of Christ's return, and the reappearence of Moses and Elias with Jesus on the mount of transfiguration. And Heavenly messengers have always come to earth clothed with a body and our bodies are called the temples of the Holy Ghost while here, and as I said before, Christ's ministery to the body during his incarseration, and his provision for its welfare after he should leave, proves his estimate of and interest in it. And as I also said to you, what I believe to be true and in which I think you concur, that he reached the soul through the body. And the great truth that Christ had power on earth to forgive sin was not only illustrated but demon-

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strated in the healing of the man let down through the roof to Jesus, of whom I also spoke in my former letter I think, and knowing the effect of Divine healing of the body in your own person I speak with great assurance of its effect upon the soul, and my observation has been that all without exception who I have had good reason for believing had been healed in body through faith in God, have been greatly quickened in spirit. And in the light of scripture teaching on the subject, I cannot shut my eyes and close my ears to the accumulating testimony from explaning christians that God had heard and answered their prayers even for the healing of the body. And pray tell me, if you can, why it should not be so? Or why it should be thought incredible. Is this age in which we live an exception with God to all the preseding ones? And if God's promices recorded in the scriptures to answer the prayer of faith were erased it would render the Bible to a meaningless book. In fact it would be next to taking Christ himself out of it and with him gone what would be left. But I have gone step by step again in this letter until I have traveled much further than I intended to have done.

I would write Gracey if so much time had not elapsed since I saw her that she will hardly remember me although, as I said in my former letter, I remember her distinctly.

It would be superfluous for me to say that it gave me great pleasure to receive your letter, as it will to hear further from you, as you may be inclined, as I hope by the Holy Spirit to do. For human nature is so constituted that we may help each other in the Divine life, by counsel, encouragement and reproof if need be, and I am no exception to that rule. And it requires moral courage as well as the christian graces to stem the tide of evil influences that surround us so thickly. And God has ever employed human agencies to accomplish his purposes among men. He sent Moses to

of loor and deponds much jet men ent lo gnileed ent ni betarts desus, of whom I also spoke in my former letter I think, and knowing the effect of Divine healing of the body in your own person I speak with great assurance of its effect upon the soul, and my observation has been that all without exception who I have had good reason for believing had been healed in body through faith in God. have been greatly quickened in spirit. And in the light of scripture teaching on the subject, I cannot shut my eyes and close my ears to the accumulating testimony from explaning christians that To anticed ent to' move areyers their prevens oven for the healthan loo the body. And pray tell me, if you can, why it should not be so? Or why it should be thought incredible. Is this age in which we live an exception with God to all the prededing ones? And if God's promices recorded in the scriptures to answer the prayer of faith were erased it would render the bible to a meaningless book. In fact mid ditw bes si to two leamin faired golder of twee od bluow it gone what would be left. But I have gone step by step again in this letter until I have traveled much further than I intended to have done.

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of sead free eH . now among seaquid all dallquoses of seis

Pharioh to procure the freedom of the children of Israel and to warn him against rejecting the will of God. He sent Elizah to the widow for their mutual benefit. He sent Saul to Ananias for instruction as to what he should do. And my desire is to do the will of God whatever it may be without reference to its results to myself. And in view of God's peculiar dealings with me, is it strange that I should feel solicitous to know and do his will. And it has not seemed reasonable to me to suppose that God would listen to and answer my prayers and not others who go to him in like manner for both soul and body as I have done. And if so ought it not to be realized to a much greater extent than it is in the experience of those who pray or at least use the form of prayer? And in view of the fact that God has through the ages past answered others as he has myself and left here and there a record of it, as I believe for the benefit and encouragement of others to seek God in prayer, and no where in his word annuled or restricted his promises to answer prayer. Why is it that so few prayers are answered? This is one of the "stubborn facts" of which I have before spoken, and with which the irreligious world are tantalizing more than ever those who pray. And Christ's significant query (shall I call it) after having talked to his desciples on this very subject of prayer and had cited the case of the widow before the unjust Judge. "Nevertheless when the Son of Man cometh shall he find faith on the Earth?"

I remember to have once asked Harry Moorhouse at Bro. Moody's home, here in Chicago, what he understood Christ to mean by this? He replied. "That it was faith in his second coming." It no doubt includes that and God help the man who does not believe in the second coming of Christ, in view of what he himself said about it. I can hardly see how a man can believe the scriptures or that Christ was a Divine messenger sent from God, and question his word. So I

Pharioh to procure the freedom of the children of Israel and to warn him against rejecting the will of God. He sent Elizah to the -utent tol actuant of fund inea of . itlemed fautum wient work netion as to what he should do. And my desire is to do the will of . Alegym of affuser aft of eenerelet fuelfiw ed yam fi reversity bod And in wiew of God's peculiar dealings with me, is it strange that I should feel solicitous to know and do his will. And it has not seemed reasonable to me to suppose that God would listen to and answer my prayers and not others who go to him in like manner for both soul and body as I have done. And if so ought it not to be To entered to a much greater extent than it is in the experience of those who pray or at least use the form of prayer? And in view of the fact that God has through the ages past answered others as he has myself and left here and there a record of it, as I believe for the benefit and encouragement of others to seek God in prayer, and no where in his word annuled or restricted his promises to answer prayer. Why is it that so few prayers are answered? This is one of the "stubborn facts" of which I have before spoken, and with which the irreligious world are tantalizing more than ever those had cited the case of the widow before the unjust Judge, "Neverthe-I remember to have once asked Harry Moorhouse at Bro. Moody's includes that and God help the man who does not believe in the second coming of Christ, in view of what he himself said about it. I can hardly see how a man can believe the scriptures or that Christ

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think faith answered by the Savior had a broader meaning and as all our hopes for both soul and body hinge upon faith in Christ, does it not become us to give earnest heed to his instructions on the subject. And if the "signs" that were promised to follow those who should believe on him are lacking, does it not behave us to examine ourselves whether we be in the faith. But my thoughts have run away with me again so I will stop short now.

Yours in Brotherly love. In the service and faith of Christ.

(Sgd) B. F. F i e l d.

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- BRANCHES OF THE ASSOCIATION.

TWENTY-THIRD ST., COR., 4TH AVE., BOWERY, 242 BOWERY, YOUNG MEN'S INSTITUTE, 222 BOWERY, YORKVILLE, ISS EAST 65TH STREET,

YOUNG MEN'S INSTITUTE, 222 BOWERY, YORKULLE, IS3 EAST BOTH STREET, HARLEM, 6 WEST 126TH STREET, GERMAN, 142 20 AVE. NEAR STH STREET,

## FOR RAILROAD MEN:

GEI MADISON AVE., COR. 45TH SEREET 470 WEST BOTH ST., NEAR IOTH AVE., BEI ELEVENTH AVE., COR., 60TH STREET, WEEHAWKEN AND NEW DURHAM

R. R. MOBURNEY,

YOUNG MEN'S CHRISTIAN ASSOCIATION

OF

THE CITY OF NEW YORK.

GENERAL OFFICE,

40 EAST 230 STREET

GENERAL SECRETARY. Dec 18/88, Maja Jener al O.O. Oformais Dear Sent Howard. In Brawford made go acquaintes with on carrest desire that Im shall make a fifteen minutes address at n 36 - Sommerony in Andry oneing January 28 - at 8 velock in assi dace 23 = 87 64-Menne the Annae Report is read accupying about 20 minutes

Rev D- freer of the Espisular 6 huch vill speak In about 15 minutes. gue and the DE would be nely speakers Tre whall he many gratefue if Im wice comply with an aguest. O dam er slas gon have come to how fork The note in the Pacific mel miss gon greatly. House of be agreethe In gom to dine outh one of our friends one

the curing of the Aminaray An early reply mee greates Very Try

"AIDDECAMP, NEW YORK."

Dec. 18th, 1888.

Gen. 0. 0. Howard, Governor's Island, N. Y.

I beg to send you herewith my announcement for the coming year.

I regret extremely that our previous correspondence was without result, but nevertheless hope to enlist your interest in my present plans, and possibly to include your name in my list of contributors for the coming year in the more complete programme which I shall issue in a month or two.

Very truly yours,

E. B. B.

B. B. moblure

TRIBUNE BURIDING. MEW CYCEN. coming year.

Dec. 18th, 1888,

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Very truly yours,

Brooklyn DEC. 18 & 1888. Jea. O. O. Howard W. S. a. NEW Jork Dear Sir. It not asking Too Tunck will you kindly favor me with yourf autograph on Enclosed Cart & Zunch oblige Jours Very respectfully J. W. Frethelloge

Tile answerd.

My dear General miller E. M. J. It Pauls Methodist Tiled Episcopal Sunday School will hold their Christmas ans Dec 21 % 1888. Festival on Friday Evening Dec 28th at 8. Oclock. Mr would be very glad if you Could find it convenient to be with us on that oc. Casion the Exercises are to be by the children and Knowing that you are in--terested in church rochool work has been one of the motives that has prompted

me to ask you to spend that Evening with us another reason is that I feel slightly acquainted with you through Your Lon (now in Europe) who has dired with us at home spent several Evening with us I am only sorrythe is not here now that I may be presented in person. Trusting to hear from you at your convenience

I remain yours bey truly

C. hit miller Supt Stauls M. E. Sunday School 22. St V4 the for nej city.

a formal untation will be sent you by the officers of the Club and I trust you will give it a favorable response, be cause so many of our members are desirus of making your personal acquaintance, Please present my best regards to Mrs Howard and believe hu to be yours very truly Min Vaughan Lupper May Guel O. O. Stoward of Governas Island & Mew Line

File Der 21/81.

HAMILTON CLUB Brothelyn December 18.1888.

Dear General,

I was pleased to learn of your removal to our neighborhood for it gave me hopes of renewing an old and valued acquaintance. I believe I to ave never had an oppor-- tunity to thank you for you kindness to an aunt of mine living near Savannah during the war which I desirte do, We are still living as the old house no 171 Christon Street and Mis Lupper and my sister hopse to see you and Mis Howard there. I should do my self the honer of Calling report you if I feet sure of escaping arest for tresposes or the bullets of some over zealous sentry. Doubtless you and your mife mill desire to call upon Mis Buch

and as we are in the neighborhood of her residence may we nor hipse for the pleasure of a call also. I have just parter from Dr Lyman abbott who succeeds Me Bucher as Plymouth Church. I should like exceedingly to have you hear him preach and if youand mofe would take an informal Similary dinner with us at any time convenient to yourselverive should be delighted -Do abbott suggested that the members of the Hamilton Chib would feel greatly housed if you would be then guest at a Reception on the Evening of the 12th of January next, and that you would meet then many ola acquaintances. We have had the pleasure of Entertaining Bartholde + other

distinguished men from about as well as at home. amoung our friends + members me count Kiew Dr Stons, Kevo Dr Hall of Truity, Ex Mayordon to, I can best indicate the standing of our Club by stating that it is to Brooklyn what the Union League is to New York. The Club would feel specially honored if you would give it a little talk on any subject agreeable to yourself wising out of your long + varien experience Me Sheodore Roosevell at one november Reception made an addus on Stone aspects of the Sunnigration Question " of the City Chambellan, on Electoral Reform -

S.A. Kean & Co, Bankers

NEW YORK: Nº 2 WALL STREET United Bank Building

CHICAGO: Nº 100 WASHINGTON STREET.

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New York Dec. 18, 1888.

Gen. O. O. Howard,

Governor's Island, N.Y.,

My dear sir:-

I am glad to learn that you are in New York.

I am on here for a few days from Chicago; expect to return
on Wednesday. If I can possibly get the time, I shall give
myself the pleasure of calling upon you.

I hope all is well with you and yours.

Yours truly,

Dictated S.A.K.

I.M. 8805.

SAKean

Kil Who

an look nee 18, 1888. Gene O. C. Hounts, dovernor's Island, N.Ye. My dear sirie I am glad to learn timt you are in New York. I am on here for a few days from Chicago; expect to return on Wednesday. If I can possibly not the time, I shall give myself the pleasure of celling upon your I hope all in well with you and yours. Yours truly. Dictated S.A.K. I.M. BBOS.