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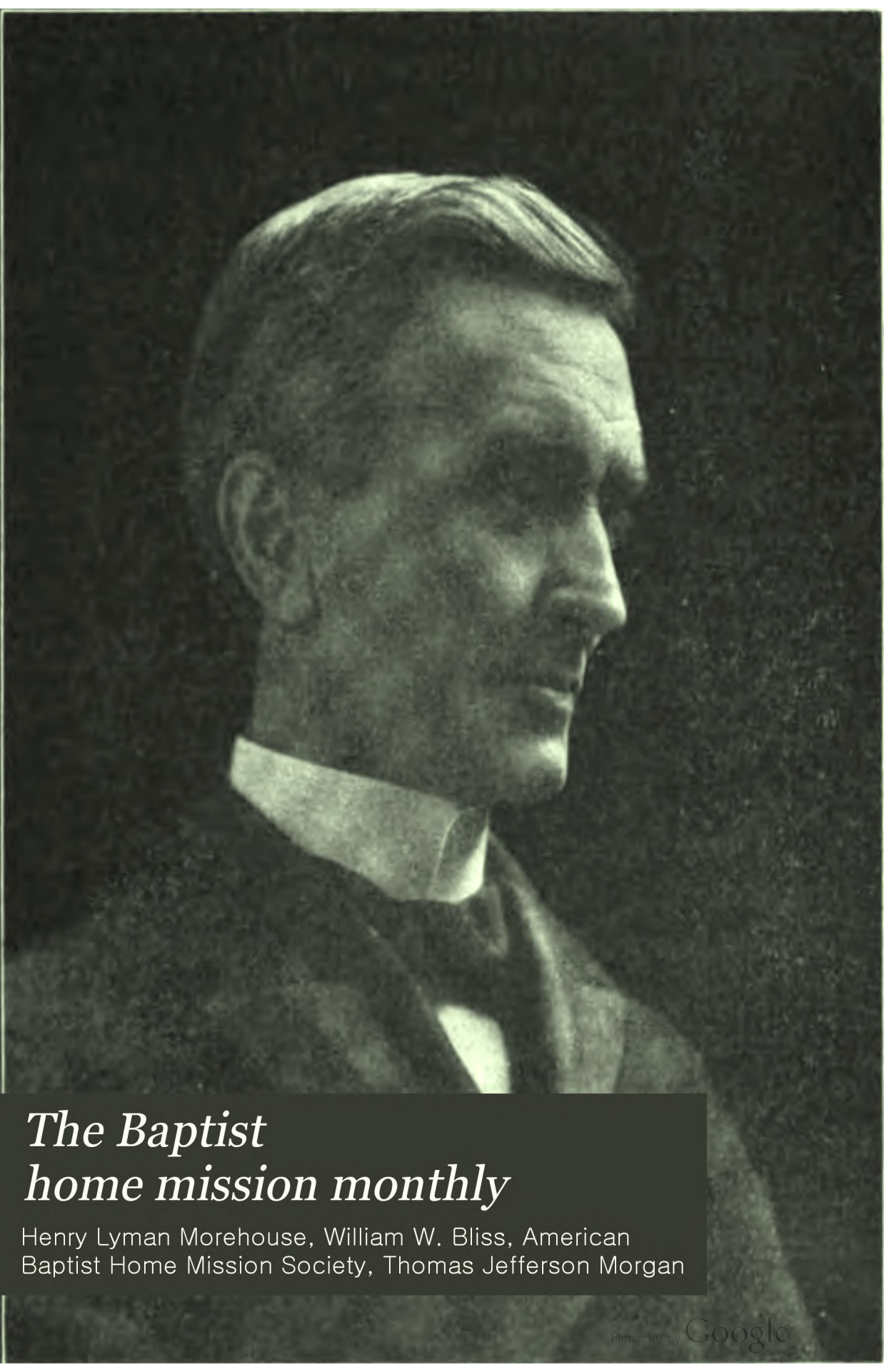
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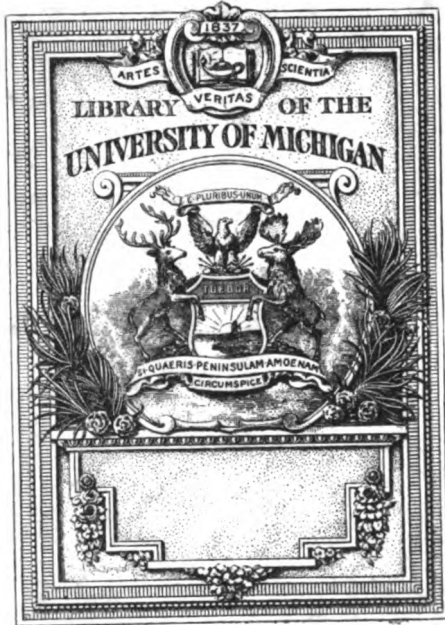
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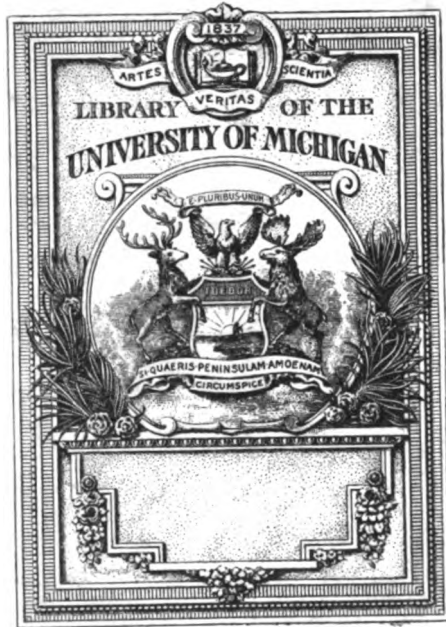
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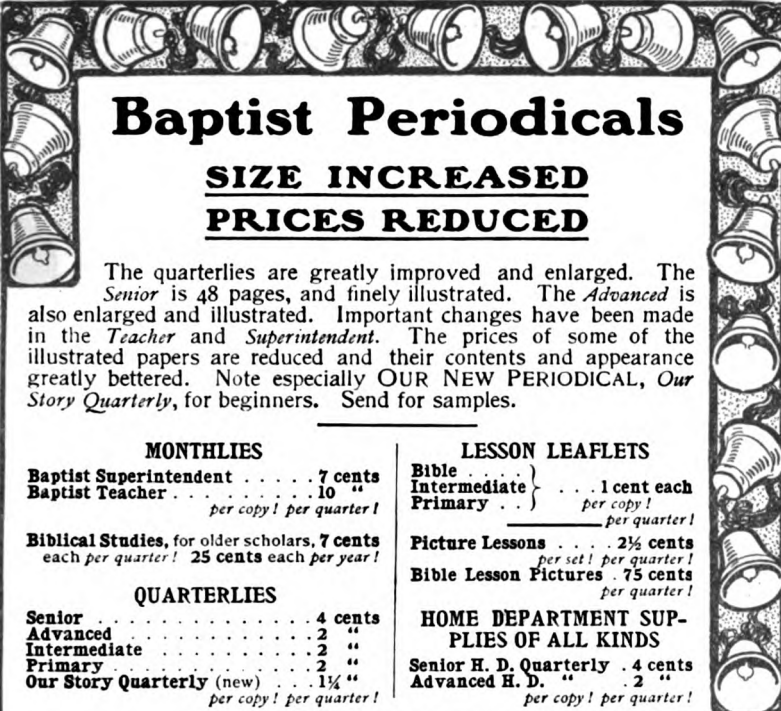
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THE BAPTIST HOME MISSION MONTHLY.

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THE BAPTIST HOME MISSION MONTHLY.

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JUNE, 1903.

No. 6.

EDITORIAL.

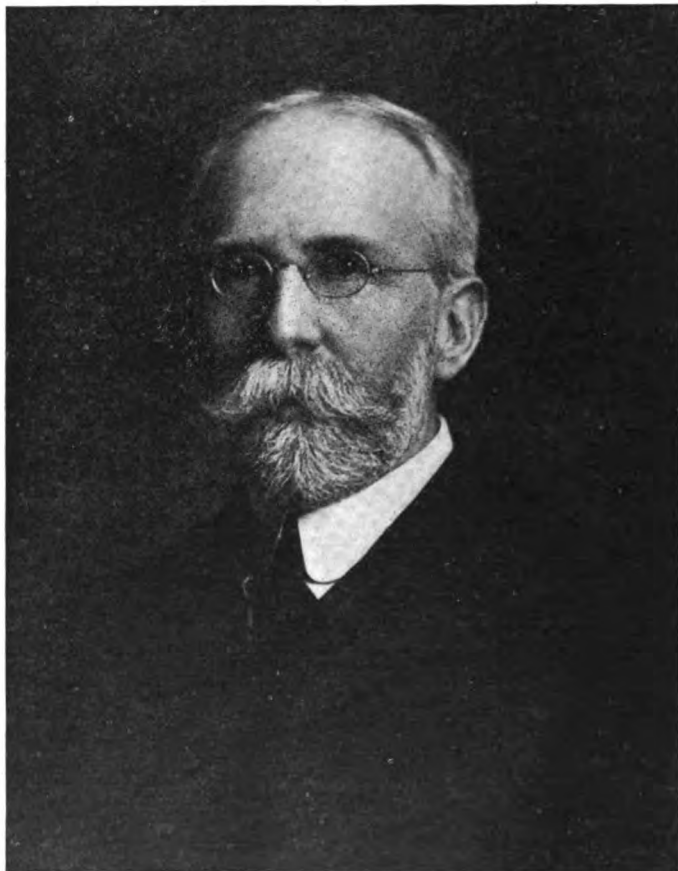
The Annual Report.—The annual report of the Executive Board of the American Baptist Home Mission Society deals with many matters of importance and ought to be read with lively interest by all who would know of the wonderful work on our hands in this Home Mission field. Liberal extracts from the report are presented in this issue of the MONTHLY. The complete volume of about 220 pages will be ready about June 20th. The cost of publication is about 40 cents per copy, including postage, hence it cannot be distributed extensively gratuitously. It will be sent free to liberal donors, to Associational Secretaries and to many pastors who are known as actively interested in the work of the Society. If requests for the report are accompanied by at least 25 cents it would be very acceptable to the Society.

What Shall We Do?—The Executive Board of the American Baptist Home Mission Society at the annual review and adoption of a scale of expenditures for the coming year, at its meeting in May was confronted with earnest recommendations and requests from its most trusted advisers on its various fields, for increased appropriations aggregating about \$10,000. This in itself is not a large sum, but when added to the existing indebtedness of nearly \$28,000, and when account also is taken of the fact that the present scale of expenditures is in excess of receipts such an addition becomes a very serious matter. What shall we do? This is an open question with the Board for a month longer. We shall be glad to receive suggestions on the subject, and if they are accompanied with checks they will be all the more acceptable.

A Question Box.—We propose to open a "question box" in the columns of the MONTHLY, for brief answers to inquiries pertaining to the Society and its work. Continually, new members in our churches are coming on to whom Societies are almost or quite unknown quantities. For these as well as for others this department of the MONTHLY is opened. Mark all such inquiries: "For the Question Box."

A Visit to the Frontier.—Dr. Chivers, Field Secretary of the Society, goes directly from the meetings at Buffalo to the Black Hills, South Dakota, and to the Big Horn Basin, Wyoming, to consider matters relating to the prosecution of our work there. He will be accompanied, part of the time by Dr. Rairden, Superintendent of Missions. Dr. Chivers has also accepted invitations to speak at the Christian Endeavor Convention at Denver in July. Readers of the MONTHLY may expect interesting field notes from his pen.

Editorial Secretary.—The announcement elsewhere of the action of the Executive Board at its November meeting concerning the appointment of an Editorial Secretary, calls for more particular mention, inasmuch as it marks a new departure in the administrative work of the Society. Hitherto the editorial work upon the HOME MISSION MONTHLY, and in the Society's department of *Home Mission Echoes*, as well as the preparation of special literature concerning the Society's work, has devolved largely upon the principal executive officer of the Society, with such assistance as might be given by some associates in the



REV. HOWARD B. GROSE.

rooms. With the magnitude and complexity of the Society's operations it is well-nigh impossible for one burdened with the duties of administration to give timely and proper attention to the editing of these magazines and the preparation of literature for Churches, Sunday Schools and Young People's Societies. Moreover, there is an increasing demand for appropriate literature, such as has been published only to a very limited extent, by the Society. After consideration of the whole subject, the Board, with marked unanimity, voted in favor of the appointment of one to devote his time to these matters and to such other work as might be practicable. The appointment of Rev. H. B. Grose is regarded by those who

have known him best and longest as an assurance that this work in his hands, with the co-operation of the Corresponding and Field Secretaries, will be most admirably done. His experience as a member of the staff of *The Examiner*, several years ago, and as a member of *The Watchman's* staff in recent years has given him newspaper training such as few men in the denomination have had. The commendations of the denominational press on the fitness of Mr. Grose's appointment for the service are very gratifying. He begins his work at the rooms, December 1st.

A Baptist Paper for Porto Rico and Cuba.—The need of a medium of communication for our rapidly growing interest in Cuba and Porto Rico has been deeply felt by our missionaries on those fields. Moreover, a denominational paper is needed to set forth our views and to impart Scriptural knowledge and information concerning the work of the Kingdom at large, so that our brethren in those Islands who have been unacquainted with denominational activities may know about them and be brought into sympathy with us in these enterprises. It has not been felt wise, however, for the Home Mission Society to acquire and operate a printing plant of its own for the publication of such a paper, but rather to have the work done by some printing establishment in one of the Islands by contract. Investigation has shown that a small monthly four-page paper with an edition of one thousand copies can be printed for about \$25 or \$30 per month. We are pleased to announce that the American Baptist Publication Society has very cordially responded to the request of the Home Mission Society for an appropriation of \$300 per year for this purpose. It is hoped that two or three hundred subscribers may be secured to cover incidental expenses outside of the cost of printing. The Editorial Staff at first will consist of Rev. H. P. McCormick, San Juan; Rev. A. B. Rudd, Ponce, Porto Rico; and Rev. R. H. Moseley, D.D., Santiago, Cuba.

Personal Mention.—Charles H. Dutcher, Esq., of Brooklyn, N. Y., who died October 15, 1903, was one of the foremost Baptists of that city. For several years he was a member of the Executive Board of the American Baptist Home Mission Society, to whose affairs he gave most efficient attention. He was a noble, lovable Christian who was a shining example of the truth that business men of large enterprises, if they will, can likewise apply themselves earnestly to the advancement of the Redeemer's Kingdom in connection with the organized religious and philanthropic activities of their time.

Alanson J. Fox, Esq., of Detroit, Mich., who died in New York City, October 22d, was another Christian business man of large affairs, who felt it both a privilege and duty to be identified with his brethren in large educational and missionary enterprises, to which he gave liberally, both of time and means. He was a brother of Dr. Norman Fox, and the brother-in-law of Dr. R. S. MacArthur, of New York City.

Rev. Reinhard Otto, for many years an honored and successful missionary of the Society among the Germans, died in Detroit, Mich., October 18th, in the seventy-sixth year of his age. He was converted in Germany in 1845, and lived to see the "handful of corn" cast into the hard German soil "shake like Lebanon." He leaves two sons in the ministry, Rev. Benjamin Otto, of New Jersey, and Rev. Emil Otto, of Michigan.

The November Board Meeting.—At the meeting of the Executive Board of The American Baptist Home Mission Society, November 9th, Rev. H. B. Grose, of Jamaica Plain, Mass., was appointed Editorial Secretary, to devote attention to the HOME MISSION MONTHLY and the Society's department in *Home Mission Echoes*, imparting information through our denominational press, and preparing special literature on various features of the Society's work.

Forward steps were taken in the Evangelistic movement by the appointment of Rev. Arthur St. James, of Worcester, Mass., as Evangelist to the French Canadians of New England; also, Rev. L. O. F. Côté to the French in Vermont, in co-operation with the Baptist Convention of that State; also, by co-operation with the Connecticut and Minnesota Conventions in the appointment of Evangelists for those States.

Rev. George H. Brewer, of New Mexico, was appointed missionary to Aguas Calientes, Mexico; and Rev. J. N. Jenkins, of Charleston, S. C., a highly esteemed and able Negro Baptist minister, was appointed missionary to Guantanamo, Cuba, the population of that locality being largely Negroes. This is in proximity to the great naval station of the United States in Eastern Cuba. Rev. Thos. H. Sprague, of Philadelphia, expects to leave for Puerto Principe, Cuba, early in December. For the four church edifices in process of erection in Cuba, two American superintendents have been appointed who will give their personal service to the work.

Rev. W. A. Petzoldt, of Sheridan, Wyo., was appointed as missionary to the Crow Indians of the Lodge Grass Reservation, Montana. He will proceed at once to the erection of a residence and of a building suitable for school and residence purposes.

More than 200 missionary appointments, chiefly in the West, were made at this Board meeting, and twelve gifts and three loans were made from the Church Edifice Funds.

The responses of State Conventions to the recommendations and suggestions sent out by the Society in September have been very gratifying. Never before has the denomination simultaneously given such prominence to the subject of Evangelism as now.

The new and commodious buildings of Jackson College, Miss., will be dedicated November 22d, representatives of the Society being present on that occasion.

Renewals for the Monthly.—Prompt renewals of subscriptions expiring in December, January and February will be highly appreciated. We want a large addition to our list the coming year. Note the very low rates for clubs: For clubs of five, 45 cents per copy; of ten, 40 cents; of twenty, 35 cents; of thirty and over, 30 cents. To pastors, 25 cents. Many have been the commendations of the MONTHLY the past year. Better things are in store the coming year. Show it to your friends and ask them to subscribe.

Missionary Boxes.—We have quite a number of applications for missionary boxes still on hand. Will not the Churches and Ladies' Societies take note of this fact and apply for them promptly, so that we may provide for these expectant families before they feel the rigors of winter?

THE GREAT WEST.

SIGNIFICANCE OF THE LOUISIANA PURCHASE TO AMERICAN PROTESTANTISM.

JOHN T. M. JOHNSTON, D.D., ST. LOUIS, MO.

(Address before the Society at Buffalo, N. Y., May.)

Two hundred twenty-two years ago, an educated, ambitious, travel-worn explorer, after having paddled the full length of the Mississippi River, reached the Gulf of Mexico. He immediately stepped ashore, planted a cross, fired three volleys from a few old, rusty flint-lock muskets, and with shouts of "Long live the King," took possession of a vast territory in the name of Louis XIV. In honor of his king, who was then the most powerful monarch on earth, LaSalle called that unknown, unmeasured region "Louisiana."

Just at that time the Huguenots were being driven out of France, because they were Protestants and believed in religious liberty. Would they not sail across the seas to the newly discovered Louisiana and there set up banners of religious and political freedom? Nay. Even that western wilderness had no hospitality for Protestants, for the door of religious freedom was as firmly closed in New France as in Old France.

After holding the Louisiana territory for eighty years, France sold it to Spain. Spain now lay along the entire south and west of the thirteen States like a huge whale. Her rule in America at that time extended from the Lake of the Woods to the Gulf, including Florida, Texas, Mexico, California, as well as the twelve States and two territories carved out of Louisiana. Spain was then sovereign over a larger domain in America than the United States, and if possible, more intolerant to Protestants than France. For forty years Louisiana belonged to Spain, until 1801, when France regained the territory by granting Spain a political favor. Two years later on Easter Sunday, April 10, 1803, Napoleon Bonaparte was attending an Easter service in the Notre Dame Cathedral in the city of Paris, but his great mind was not contemplating the triumphs and glories of the risen Redeemer, nor was his heart

rejoicing in the far-reaching consequential effect on human joy and destiny which that day and hour was celebrating. In fact, his mind was ill at ease. Instead of having visions of the risen Saviour, his thoughts were on England's hostile fleet now sailing toward his American possessions.

As he sat listless under the rapturous tones of that great organ of "Our Lady," pealing forth glad notes of Easter joy, a brand-new idea took possession of him. "I will sell Louisiana to the United States, for France cannot cope with England's navy." He immediately left the church, sent for the members of his cabinet, and put before them his newly formed plan and purpose.

Robert Livingston, then United States minister to France, was hurriedly sent for. James Monroe, at that time, was en route to France, having been sent by Jefferson to secure free navigation of the Mississippi River, and such territory at New Orleans as would make the desired privilege useful. Thomas Jefferson did not conceive the idea of buying Louisiana, nor any other American; that thought was born in Jehovah's mind, and God first impressed it on Napoleon's brain one hundred years ago last Easter.

Twenty days after that memorable Easter Sunday, papers were signed by Marbois, Livingston and Monroe, and Louisiana was ours—ours for the insignificant sum of two cents an acre.

April 30, 1803, marks the world's greatest stroke of statesmanship. A date when an empire almost as large as all Continental Europe, and larger by fifty-five thousand square miles than the thirteen original States, passed from an intolerant monarchy to a liberty-loving republic without the shedding of one drop of blood, and at a price less than three blocks in her chief city would bring to-day—fifteen million dollars.

The dedication of the World's Fair in St. Louis, April 30, 1903, by President Roosevelt, former President Cleveland, dignitaries of the Federal Union, Governors of forty sovereign States, diplomatic messengers representing thirty of the world's nations, and a magnificent military pageant of fifteen thousand troops, was posterity's emphasis and mark of appreciation of that mighty event. The Exposition in 1904 to commemorate this event, is to be larger in conception, broader in scope, and superior in educational value to all its predecessors.

Five great epochs since Bethlehem's miracle—the Resurrection of our Lord, the outpouring of the Spirit, the Lutheran Reformation, the Declaration of Independence, and the Louisiana Purchase. These epochs are so many steps in the divine plan for evangelizing the world. Nothing has happened since Pentecost, save the Reformation, and the Declaration of American Independence that counts so much for the civilization, enlightenment, and uplift of the world as the Louisiana Purchase. That event is the pivot on which this country and the Orient turn. If the Mississippi had remained the western limit of this nation, or had the Mason and Dixon's line made a chasm in it, the progress of humanity and the Emancipation of the Orient would have been arrested centuries.

The significance of this epochal event is just beginning to dawn upon us. It was a mighty stride toward national development and world-wide service.

In the first place the acquisition of this territory provided for Protestants a new home, a sufficient home, an expansive home. That new expansive home was an absolute necessity, for at this crucial period, evangelical Protestantism must expand or die.

At this time the only countries where civil and religious liberty could be enjoyed were Great Britain, Scandinavia, the Netherlands and western Germany; even in these, only in a restricted measure. In all the rest of Europe, Protestantism was strictly prohibited, while in America the only refuge was the United States, and she was then small, struggling, and almost surrounded by intolerant Romanists. In the nick of time God opened a wide door to Protestants. True religious motives did not enter into the sale or purchase of Loui-

siana; neither Napoleon nor Jefferson thought of God or his Kingdom in that momentous transaction. But God often uses men who think not of Him to work out His plans and further His Kingdom.

Think what we were before we bought Louisiana! A century ago there was not a Protestant church between the Father of Waters and the mighty Pacific. There were a few scattered Protestants here and there, but they were not permitted to gather together to worship except under specified restrictions. They were forbidden to ring a bell, perform a marriage ceremony, baptize a convert or observe the Lord's Supper.

Behold what the Purchase hath wrought for Protestantism! One hundred years ago in that territory there were at least one thousand Catholics to every Protestant; now there are six times as many Protestants as Catholics. Of the twenty-one millions of population between the Great River and the Great Ocean there are eighteen millions non-Catholic. I refer to the entire West, because the addition of Oregon, Florida, California, and Texas became inevitable necessary consequent of the Louisiana Purchase.

One hundred years ago not a single Protestant church west of the Mississippi, now there are over 40,000, and 13,797 are Baptist, in fact, Baptists were pioneers in the Protestant occupation of Louisiana. They had the first preachers, and the first houses for evangelical worship erected on Louisiana soil were Baptist.

First there was the voluntary going of a few pioneer Baptist preachers, then the triennial convention sent Peck and Welch. A little later the American Baptist Home Mission Society began its work; finally the Southern Baptist Convention entered the field.

But to the Home Mission Society, more than any other agency, we are indebted for this marvelous transformation. This Society has expended on the Louisiana territory for missions over four million dollars and has helped to erect hundreds of church edifices. To-day the Society has in that region over 800 missionaries laying solid foundations in new localities, building on foundations laid by pioneer predecessors, and winning thousands to God.

At the time of the purchase there was only one Protestant preacher on Louisiana

territory; in fact, under Spanish rule, the law required every settler to be a bona fide Catholic. The first Protestant preacher to enter was John Clark, a Baptist, who, four years before the purchase, went down the Mississippi alone in a small canoe, camping in the woods at night. He settled in St. Louis County; he found in St. Louis a Baptist layman named Abraham Musick. Musick addressed a letter to the Spanish commandant Trudeau then located in St. Louis, requesting that Rev. John Clark be allowed to hold service in his home. The commandant replied that such a request was contrary to the law and could not be granted. "You must not put a bell on your house and call it a church, or suffer your children to be christened by anyone save the parish priest."

A few years later, Thos. Musick, a Baptist minister walked from Kentucky to Missouri, and in 1807 organized the Fee Fee Church, now the oldest Protestant church in the Louisiana territory. This mother of the 40,000 Protestant and 13,797 Baptist churches in the West is still prosperous, and is only an hour's ride on the electric car from the World's Fair grounds.

Protestants of the West, and especially Baptists are more indebted to John Mason Peck than to any single man. I should name with him two other pioneer preachers whose effective labors wrought mightily in making the millions west of the Mississippi, Protestant, evangelical and Baptist, James E. Welch and the fervent spirited Dr. G. J. Johnson, the father of Gove Johnson, the pastor of this church in Buffalo.

Another point: Protestantism in its new home has greatly strengthened Protestantism all over the world. This western Protestantism being intensely vigorous, missionary, aggressive, and independent has leavened the civil and religious thought of the world. Western Protestantism has prayed, argued, labored, debated, fought for political and religious freedom—and its logical consequent—separation of Church and State.

Protestants in this territory, especially Baptists, have made the world to know that the inherent right of man to political liberty is impossible, if the religious conscience is held in subordination to ecclesiastical domination.

Another point: The Louisiana Purchase

has been a large factor in the making of the mightiest Protestant nation on earth. If Louisiana had remained a French Province there is no reason to believe that Spain would have relinquished Florida or any of her western provinces, so the United States would have remained one of the smaller nations of the world; a circumscribed political community, practically surrounded by nations of different and hostile civil and religious institutions. Our national progress and expansion would have been checked, and our present position as mightiest of nations would have been a physical impossibility.

Again: This purchase not only secured for us the most magnificent and resourceful territory ever inhabited by man, but it gave to our national life, an impulse, an inspiration, a vision, a sweep and reach which decided our destiny as the world's foremost and most potential power.

Still further: The Louisiana Purchase has opened a way to the Pacific ocean and thus to Alaska, Hawaii, Japan, China, the Philippines and the Orient. It has made the quickest route to the far east by way of the west, for traffic, for commerce, for the message of salvation.

Again: Who believes that the expansion policy of our nation, which was made decisive and irrevocable by this master stroke is at an end? Will not Cuba, Mexico and perchance Canada some day knock at our doors? Instead of the United States having a population of six millions as under Jefferson, or eighty-five millions as under Roosevelt, are we not destined to have before the 200th anniversary of the Napoleon-Jefferson trade a population of four hundred millions?

The Louisiana Purchase made it possible for the world's greatest nation to be a Protestant Republic and without this powerful Protestant nation, who believes that there would be religious toleration to-day in Italy, Austria, Spain or Mexico? This country has not only furnished a refuge for the oppressed and persecuted of all lands, but this Republic's prestige and power has been felt in mitigating the severity of the laws of all earth's monarchies. The new world across the sea, with liberty of conscience as her watchword, has thrilled the older nations and electrified them with higher conceptions of civil and religious rights. Old world monarchies and oligarchies have caught the contagion of liberty-loving, manful Americanism.

Strange, isn't it, that the vote to ratify

the Louisiana Purchase barely passed Congress? New England, cultured New England, voted solidly against it, with three exceptions. Fisher Ames, the brilliant imaginative orator from Boston district, in his speech opposing the ratifying of the Purchase, said: "By adding an unmeasurable world we rush like a comet into infinite space, in our wild career we may jostle some other world out of its orbit, but we shall in any event quench the light of our own." True we have jostled other worlds out of their orbits, but the light of our own, instead of being quenched, is shining on with enduring increasing brilliancy, and will continue to do so through the centuries.

Josiah Quincy, the Massachusetts statesman and President of Harvard University, uttered these words in 1811: "The Constitution never was and never will be strained to lap over all the Western wilderness—to form a covering for the inhabitants of the Missouri and Red River—the wild men of Missouri and the half civilized Americans who bask in the sand of the Mississippi." I suppose the speaker is one of the wild men Josiah Quincy portrayed, for he was born on the banks of the Missouri, and for six years has been basking in the sands of the Mississippi.

I heard Grover Cleveland use this sentence the other day in his dedicatory speech: "It is a solemn thing to belong to a people so favored of God." Yes, God's favor has been upon us. His providence has been in every step of American progress, expansion and achievement, and above all in her unselfish, world-wide service, along the higher lines of liberty, conscience and the spiritual life.

When we consider that our government was founded, builded and governed on distinctive Protestant principles we can but know that God is the author of them. Protestant principles have produced a race of heroes whose greatest victories have been those of peace, and whose greatest conquest is yet to come—that of evangelizing the world.

UTAH: VERY ENCOURAGING.

Salt Lake City, October 19, 1903.—Rev. Bruce Kinney, General Missionary, writes: "The year has been unprecedented in the large number of conversions and baptisms. Last year we reported 731 members, including 56 baptisms. This year there have been

at least 114 baptisms, an increase in this way of more than double. This is the largest number of baptisms ever reported by the Baptists of Utah for one year. Had all the Baptist churches in the United States equalled that percentage of increase by baptism there would have been 396,257 more baptisms than there were in our country. Our reports show a good net increase. Had it not been that several of our churches have been vigorously using the pruning knife, the increase would be much larger.

"In May there died in Ogden, Mr. H. A. Lindley. This name may not mean much to some of you, but it was he who twenty-four years ago started the first Baptist Sunday School in Utah. It was also through him that twenty-two years ago the Home Mission Society established in Ogden the first Baptist Church in Utah. Throughout all these years he was an active and efficient worker in this church. Only about two weeks before his death he taught his Sunday School class in this room.

"There is much for us to do. Carbon County with its 6,000 people and no Christian church nor minister within its borders! There are seven towns with from 500 to 1,200 people in this county, and in some of them there are no Mormons even. The religious destitution cannot be exaggerated. We have not quite money enough in sight to open that work. A reasonable increase in the amount that we raise will insure the opening of that work as soon as the right man can be secured.

"During the past year nine men have been under commission by the Society in Utah. The following statistics will give some idea of the results of their labors, such as can be put on paper. We should bear in mind that these figures do not include the work of those unassisted by the Society, nor the work of the General Missionary.

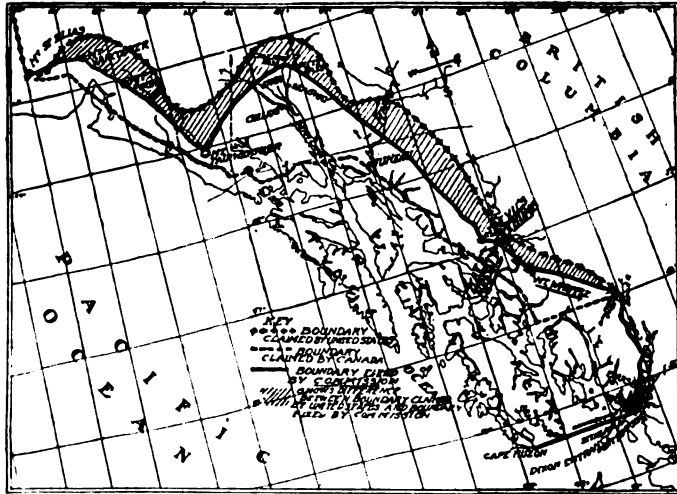
"Weeks of labor, 293; sermons preached, 609; prayer meetings conducted, 382; religious calls, 1,683; pages of literature distributed, 8,024; baptisms, 59. Our mission churches own \$28,900 worth of property, and have 491 members with 733 pupils enrolled in the Sunday Schools. It is a significant and hopeful sign that all the indebtedness on this entire property is only \$2,000, and that the churches are back on pastors' salaries less than \$50."

Developing Alaska.

Washington, October 16.—John E. Balaïne, chairman of the finance committee of the Alaskan Central Railway, who has been before the departments for the last week on work connected with the construction of the road, has been successful in his efforts. The projected railroad will extend from Seward, on the southern coast of Alaska, north to the Tanana River, 420 miles, and will open, when completed, all of Central

Alaska to daily communication throughout the year. It is being built at the rate of 125 miles a year. President Roosevelt personally recommended that heads of departments expedite the business Mr. Balaïne had with them, owing to the public importance of the enterprise in developing the resources of Alaska. The Postoffice Department established a postoffice at Seward, the ocean terminus, and appointed Lillie N. Gordon postmistress. The Treasury Department ordered immediate action taken looking to designating Seward as a sub-port of entry. The War Department promised to include in its estimate for the extension of the government cable along the southern coast of Alaska an appropriation sufficient to make Seward one of the objective points of the cable. The Interior Department gave final approval to the surveys of the road. The Department of Commerce and labor has requested the Lighthouse Board to provide a lighthouse at the entrance to Seward Harbor.

New Alaska Railroad Project.—Portland, Ore., November 3.—Captain Richard Chilcott, a well known Alaskan promoter, addressed the Board of Trade last night relative to the proposed Valdez, Copper River and Tanana Railroad. He stated that it is the intention of his company to construct a railroad from Valdez to Eagle



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NEW BOUNDARY LINE OF ALASKA.

City, a distance of 430 miles. In addition to the railroad line, the plan contemplates the operation of a steamship line from Portland to the southern terminus of the road in Valdez. With the completion of the road, Portland will be brought within ten days of Dawson.

We often have calls for copies of our annual report to complete files, and through the kindness of friends who have responded to former notices, have been able to do a good deal in this direction; we are in urgent need of copies of the report for the years mentioned below, and will be very thankful to any friends who will respond by sending them to the Rooms, addressed to the Corresponding Secretary, 111 Fifth avenue, New York City: Reports of 1832-8, 1840-1, 1844-5-6, 1849, 1851-3-5-8-9, 1860-1-5-6-8, 1870-3-7, 1883-4-7.

We are in need of the following old numbers of the HOME MISSION MONTHLY: February, 1880-82; March, 1892-95; May, 1881-87; June, 1894-95-96-97; July, 1893; October, 1895; December, 1891-95-96-97, and will be grateful to any of our readers who can furnish them. Kindly address, Corresponding Secretary, 111 Fifth avenue, New York City.

CHURCH EDIFICE WORK.

PREACHING WITH SAW AND HAMMER.

Rev. Myron W. Fifield, District Missionary for New Mexico after having attended the Santa Fe Association in September, has written as follows:

"Special emphasis was given to the work among the native Mexicans. At present we have but two Mexican pastors to lead in the great work of lifting up the 140,000 Mexicans in this Territory."

He further says: "A recent visit to the Weed field, where Rev. Milton Reece is pastor of six small churches in as many canyons in the Sacramento Mountains, gave us an opportunity to study problems typical of those of the sixteenth century. Your missionary returned to Weed at an early day with carpenter tools, so as to make possible this fall a house of worship from lumber already given by the agent of the Government Reserve.

"Our plan is to preach the Gospel with saw and hammer during the day and from the dear old Book at night. We earnestly believe that with a suitable house of worship, many will be reached for the Christ."

Minnesota: A Splendid Achievement.

—Rev. E. R. Pope, general missionary, writes: "West Concord is a thriving town of about 800 people. The Baptist Church was organized about forty years ago, and was then located at what is now known as Old Concord. Ten years after the organization a building was erected. In 1887, a year or two after the new railroad was built and the present town started, the building was moved three and one-half miles to the new village. At its beginning and for many years of its history, Rev. Erastus Westcott, one of the pioneer missionaries of Minnesota, served as its pastor. All through southeastern Minnesota his influence has been of great and permanent value. Rev. E. M. Hulett, formerly State Sunday School Missionary, became pastor at West Concord in 1902. Last fall a movement was begun for the building of a

house of worship, and seven members of the church gave \$500 each toward the erection of a new building. With this excellent start the enterprise has gone forward to successful completion, and one of the very best buildings in that part of the State was dedicated on Sunday, October 25. Several of the churches of other denominations in the adjoining towns adjourned their services for a part of the day, and their pastors were present to join in congratulations. The dedication sermon was preached by Dr. W. W.



WEST CONCORD, MINN.

Dawley of Minneapolis, and the prayer of dedication was offered by Dr. O. A. Williams. The building at the morning, afternoon and evening services was filled. The windows and the tablet put up in memory of Rev. E. Westcott were given by the Baptists of Minnesota, and the service in the afternoon was largely commemorative of his work. In the evening, there were two sermons; one by Dr. Williams, and the other by Rev. F. L. Anderson of Austin, who had formerly served West Concord as a student pastor. The cost of the building was a little

over \$6,600, and about \$700 was needed at the time of the dedication to finish the structure without debt. With the generous assistance of the Home Mission Society, amounting to \$250, this was entirely provided for, and our cause at West Concord has a delightful and commodious building, fit for years to come. Probably there is no town in Minnesota of like size, in any denomination, that has as good a church edifice as this one."

Dr. O. A. Williams adds: "It meant a great sacrifice on the part of most of these seven men who gave up \$500 each."

Wisconsin: A Centre Occupied.—There entered into Spooner, Wis., August 9, a new factor in its life, whose only influence will be beneficent; on that day was dedicated the new chapel. Rev. M. A. Packer, District Missionary, says: "It required a good deal of effort on my part to secure it, but it is well worth all it has cost. The building is 38x54 feet; the audience room being 38x28 feet, with 16-foot ceiling; the prayer room is 16x18 feet, and the robing room 10x14 feet; there is basement and baptistry; the vestibule is 8x8 feet, with belfry in tower. It is well suited to our work, and will be for some time to come. It is centrally located in the village. The lot was donated; and the townspeople have generously aided us with money; when furnished complete the property is worth fully \$2,000. With the \$400 granted by the State Convention and the Home Mission Society, and a small loan from the State Chapel Fund, we are able to pay all bills. Since finishing the chapel a Sunday School has been organized, with an average attendance of over forty, and increasing; the church has eighteen members, and is but a year old. Spooner is to become the centre of a wide section of country and we hope it may be a centre of a great Baptist work. We are very thankful for the success the Lord has given us."

Arizona: A Great Opportunity.—Rev. T. F. McCourtney, Douglas, Ariz.: "About four thousand people are here now, and still they come; everything indicates that a town of ten thousand is not far in the future. Permanent improvements are being placed rapidly.

"Our church, organized a little more than a year ago with five members, now numbers

twenty-six, and our services are increasing in interest. Ours was the first prayer meeting in the town. Brother Myron F. Fifield is coming soon to help us, and we are expecting a great gathering; this, excepting a few days' effort by the Salvation Army, will be the first revival meeting held in Douglas.

"We are worshipping in a tent, and are in great need of a permanent building, to cost between four and five thousand dollars; we have already subscribed some \$1,000, but collections are slow. Lots worth about \$2,000 have been donated, with the understanding that a substantial building be placed on them.

"This building enterprise is quite an undertaking for our little band, all of whom are poor financially—several of them living in tents—but all seem willing to help and we are going to press forward with the work."

Wyoming: Difficulty of Erecting Chapels in New Settlements.—Rev. J. M. Jones, who has been called the Baptist bishop of the Big Horn Basin, Wyoming, pleads for \$100 more than the Society granted for the erection of a chapel at each of two central points, and shows why it is needed.

"This is a hard country to raise money. The majority of the people are trying to win a home and have very little to give. The soil is rich, but it takes time to get a home, implements and water in order to make the soil yield its wealth. By and by these ranchers, under God's favor, will have better homes and more means, but there is some distance between the mud-chinked one or two room log cabin and the comfortable frame house. At present money in large sums is hard to obtain. The bulk of subscriptions is in \$5, and it takes a great many fives to make up a thousand dollars. When at Meeteetse last time I spent a whole week to make another canvass, having gone over the ground before; I canvassed from house to house, went up the valley fifty miles, then crossed the mountain thirty-five miles, then down another valley thirty miles, and had \$25 as the result of my canvass, and \$10 of the amount was given by two men with large families and poor. I cite this to show a condition and not to theorize. On these two fields I have the whole responsibility and no one to depend upon. May I prevail in getting \$100 more to what has been given to each place. I want this understood, that I have done my best in this matter."

OUR FOREIGN POPULATIONS.

THE POLES IN AMERICA.

REV. C. V. STRELEC, DETROIT, MICH., MISSIONARY.

With the French and German noblemen who aided the Americans in their struggle for independence were two of the Polish aristocracy—Tadensz Kosciusko and Kazimir Pulaski. The former entered the American army October 18, 1776; he was very brave and active in helping Generals Gates, Green, Armstrong and Washington. Count Pulaski joined the army in 1777, and lost his life in the battle of Savannah, September, 1779.

From the establishment of the Union until 1831 the Poles came in small numbers; about that date a large party of insurgents arrived, scattered to various cities and mixed with the Americans while the three hundred Polish farmers who came some twenty-three years later went to Texas and there established the first Polish settlement in North America. Another large party located in Parisville, Mich. About 1863 the last Polish insurrection took place; it was suppressed; many of the persecuted insurgents, most of them noblemen, sought refuge in the United States. From that date the immigration has slowly continued, in 1870 the number being 10,000 and 16 Polish Catholic priests. According to the census of 1900 there are now here 383,595 pure blood Poles, while if mixed bloods, that is, those having one parent of Polish extraction are counted, the number becomes 1,387,977. They are scattered throughout the length and breadth of the land, the States of Illinois and Pennsylvania having the most; and the cities with the largest communities are Chicago 107,669, Buffalo 35,212, Milwaukee 35,974, and Detroit 26,896 of foreign birth. I believe the immigration has just begun, for there are 15,000,000 of them living abroad in miserable conditions; they know about America many good things—they are coming. Some method must be adopted to Christianize and Americanize them, otherwise they will live crowded together according to the customs of their own country.

THEIR RELIGION.

These Poles who come here, with some exceptions, think themselves godly men when attending mass, abstaining from certain foods on special days, going to confession and taking the hat off when passing the church; even when brawling and fighting with knives and revolvers many of them consider themselves Christians in good standing; ask one of such a company if he is a Christian, and he will surprise you with an affirmative answer. The proof for this is the holy cross he wears and the sign he makes at every important act—even when stealing, if he has such a bad habit. They are a very religious people, the most devoted Catholics of the United States, and as a consequence that Church cares very little for their spiritual elevation. The parochial schools for the German and Irish are better maintained; and the Bishops are more careful in settling pastors. The Polish priest has a larger flock than that of any other nationality. This, and the fact that they are an impressive folk, gives him a considerably larger income than many others and leads to his living a prodigal life, to the negligence of pastoral duty. The preaching is very dry, without high standards, discussing only the blessings of the poor, value of the holy sacraments, the rights of the priests, the authority of the Church, and the horrible punishments of the disobedient.

THEIR SPIRITUAL EMANCIPATION.

Twelve years ago there were only two Polish Protestants in the United States; these were missionaries. There existed a feeling among the Poles that there was no possibility of the conversion of others. This impression has vanished. There are now three independent parties: (1) The Old Catholic Polish Church, whose founder and leader is Rev. Bishop Kozlowski, with a numerous following, these have made application to the Conference

of the Protestant Episcopal Church of New York City for admission to that denomination; (2) the Polish National Church, with Rev. Fr. Hudor, Scranton, Pa., the head. At its organization in 1897 the authority of the Holy Scriptures and the Creed of the first Ecumenical Council were recognized, the doctrine of indulgences rejected, and the use of the Polish language instead of Latin in all services favored; they number 15,000 with ten organized churches; (3) the Independent Polish Church, whose leader is Rev. Kaminski, Buffalo, N. Y., with about 12,000 members. None of these organizations has adhered to the principles which they first adopted; the excuse has been the ignorance of their followers, who need preparation for such a change in the services. Though they fight each other, yet all three are battling against the Roman Catholics; they use the Bible for their weapon and defence, and are thus preparing the way of the Lord to the hearts of the Polish people. The true harvest for Christ will follow.

OUR WORK AMONG THEM.

Few are Protestants when they reach this country. Those who become such here are largely from two classes: those who, because of their short sojourn in America might be termed emigrants, and those who have been educated in our public schools. I have been unable to learn of a single conversion of one educated in a parochial school. The explanation for this is simple.

Abroad there was no danger of deserting the Roman Church, hence no preparation was made to meet the teachings and arguments of Protestant Christians; while here special instruction is given in parochial schools for that very purpose and the pupils are prejudiced against Protestants. If, therefore, the Poles are to be evangelized the foreign born must be reached by their native language, and the missionary must also use his best endeavor to influence the parents to send their children to the public schools, just as the priest is using his influence to have them sent to the parochial school.

If something is not done to lead the Poles to true Christianity they will turn to Socialism and Atheism, their present mental attitude leading in that direction.

The Socialists already are doing successful work among them, having their own publication, a large weekly paper, the *Robotnik (Workingman)*, which they distribute free by the thousands. The Polish missionaries have no publication, and three attempts to establish one has failed for lack of support. The missionary work is done by house to house visitation; that, without doubt, is the best method, provided the missionary has for distribution a good quantity of literature. Empty handed he can do very little, sometimes nothing, as the men are away at work and the women will not speak with him. In this branch of the work a lady missionary can do a hundred per cent. more than a man. The fact is, the printed Gospel can do the most glorious work in sowing the seed. We ought to have something to lift up the Poles. The literature now used by the missionaries was written by Lutheran pastors for their people in their native land, and but little of it is suited to our work here where the religious life is so different from that of Continental Europe.

BAPTIST MISSIONS.

The Baptist missions number five, with three missionaries: At Buffalo, N. Y., membership 40, pastor Rev. Joseph Antoszewski; the First Polish Baptist Church, numbering 120, and the Second Polish Baptist Church, numbering 80, both of Pound, Wis., and both pastorless; mission at Detroit, Mich., 14 members, C. V. Strelec, pastor; a mission in Chicago, which as yet numbers but 4, Rev. A. Schults, pastor.

To provide needed literature for free distribution there was organized last July in Detroit, by our Polish Baptist Mission, the Polish Tract Society. Two tracts have already been published, one showing the differences between New Testament teachings and those of the Roman Catholic Church, and the other concerning the public and parochial schools. The brethren pay 25 cents, or more, monthly, for its support. From these contributions we derive only \$12 or \$15 quarterly, while we would like about \$30 weekly to enable us to extend our work to every city and village where our countrymen are represented. We hope some of our American brethren may see the need and necessity for our work and aid us.

FRENCH.

Rev. G. Aubin, Fall River, Mass., who, in spite of great difficulties has pursued his work of printing tracts, has just met with a loss which to a man less consecrated and courageous would spell defeat. Under date of October 19, he writes:

"A very serious accident happened last week. My press was badly broken, and for good reasons I will not have it repaired. It is a complete loss. I am sorry I ever bought such a cheap press, but I had not the means for buying a better one. The press broke just as I was commencing to print one of my new tracts.

"It is a very severe blow I received, but in order to save my work in this special department, I borrowed \$125 and bought a new press. I hope that I will be able to pay back this money during the year. If it had not been for the sake of the work I would not have dared to take such a burden. I know what it means, and I do not like to think of it, but it had to be done. Our work in this special department has been thus far so successful that it would have been too bad to give it up at its very beginning. If nothing happens to my new press my new tract will come out early next November. Title: *Is It Clear?*"

French Protestant Picnic.—Rev. G. Aubin writes of a new feature in their work:

"The French Congregationalists and Baptists of Fall River, Mass., held their first union picnic on Labor Day. The success of this enterprise was larger than had been expected. We rejoice to see that we touched the right note. There were, in Brown's Grove, where we met, about 170 French Protestants. A few Catholic friends came to spend the beautiful day with us; we had also ten visitors from neighboring cities. It was a memorable day for our French Protestantism; this new page in our history will long be remembered.

"We met for a social time,—and it was all that could be desired,—but our principal object was to increase interest in the great work we have undertaken in this city. We all felt the need of being more united in our efforts in a city where there are nineteen French priests, scores of sisters, five large French Catholic churches, and a French Catholic population of about 35,000.

"A noticeable fact was that the majority of those present had been redeemed from the errors and slavery of Romanism during these last few years. Let me mention an interesting incident. Three years ago two of the ladies present were strong Roman Catholics, pillars in their Church. They had not met since then, and had not heard of what had happened during this interval. What was their surprise when they met again on this Labor Day and found out that both of them had been converted. One is now a Baptist, and the other a Congregationalist. Their joy was inexpressible. The whole congregation was profoundly moved and praised God for his wonderful goodness and salvation.

"Besides the amusements both for the young and the old we spent an hour and a half in singing Gospel songs and in listening to strong addresses on the most vital religious questions of the day by Rev. S. P. Rondeau, N. N. Aubin, F. X. Smith, G. Aubin and two laymen, J. M. Adam and C. Esmonin. The enthusiasm created was unbounded. It was an inspiring occasion. We saw clearer than ever before the possibility of a great victory in a near future. We are in possession of the best proofs that we are on the winning side in this hard and persistent fight against error, superstition and sin. Be sure that we have the most convincing reasons for being so hopeful and enthusiastic. We are looking for a victory from the Lord of hosts that will astonish New England."

Jews.—Rev. Leopold Cohn, of Brooklyn, writes: "The Lord is continually showing us renewed tokens of His approval of this Gospel work among my people, the Jews. Large numbers are frequenting our mission hall, sometimes so many coming in to a meeting that there is no room to hold them. They pay the utmost attention to the preaching of the Gospel.

"Three more Jews have been baptized, two men and one woman. The latest, a young man of twenty-one, was baptized last Sunday evening in the Marcy Avenue church. He has been a Talmudic student in the old country—Hungary—and is therefore well educated; he is bright and very promising. Last week he spoke to his landlord about his faith in Christ, and was told to leave the rooms he occupied. Afterwards he spoke to a group of Jews

of his acquaintance about the Lord Jesus Christ, and they who had been his friends up to this time not only ceased their friendship but gave him a beating. But he escaped without being seriously injured. He has been under my private instruction for quite a time, and I trust that the Lord will use him to open the eyes of many of our still blind brethren. With this convert, there have been 43 baptized under my ministry, and more than 400 have told me that they were convinced of the truth as it is in the Lord Jesus Christ whom they had learned to love since attending the missions, but they must be secret believers on account of persecution.

"The work among the Jewish girls, 110 enrolled, is a most blessed work, whose future will without any doubt yield a rich harvest."

SWEDES.

Resolutions of Appreciation.—Resolutions expressive of their great appreciation for aid rendered by the American Baptist Home Mission Society, were passed at recent annual meetings of six Swedish Baptist Conferences, viz., that of New York, of Iowa, lower Michigan, Wisconsin, two of Nebraska; also at the Scandinavian Baptist Conference of South Dakota, and by the church at Armour, South Dakota. As these eight votes of thanks are very similar in sentiment and phraseology, we quote one only:

"RESOLVED, That we as a Swedish Baptist Conference acknowledge the efficient work that has been carried on in the past by the American Baptist Home Mission Society for the upbuilding of the Kingdom of our God among the Swedish people in our great country, and pledge our hearty sympathy and co-operation, supporting by prayer and contributions the noble work of said Society."

ITALIANS.

Winning the Italians.—Seeking by all means to save some, briefly describes the ministry of Rev. Marco Mazzuca among his countrymen in Newark, N. J. The

fact that "the work among our Italian people is growing every day," indicates that the means are not employed in vain. A few details of his letter are submitted herewith.

"It is not only a missionary work that I do, but a colportage as well, and, sometimes, a material work also. For instance, when I visit them in their homes and explain such portions of the Gospel of Jesus as they desire, frequently after I have finished this little talk those out of work beg me to find a position for them in some factory. I always do the best I can to find them employment; again, I am asked to interpret for them in the court room. I am always glad and willing to be of any service I can to our Italian people, and through this kindness and Christian love they have become more familiar with me, making it easier to give them the message of Jesus.

"Our prayer meetings are well attended, and it is beautiful to see the pleasure with which the people study the Gospel with me; the average attendance is thirty-five. New people—almost all young men—come in every week and take part in our services; some of them are already members of our Christian Endeavor, which is a great spiritual success.

"I still hold the open air meetings on the corner of Seventh Avenue and Factory Street, from 4:30 to 5:30 P.M. This is a splendid work, and helps us a great deal, as our people outside feel more free to listen to the Gospel than in our chapel.

"On the 23d of September we held in our chapel a large meeting in commemoration of the XX September, or, better still, the Independence of Italy from the rule of the Pope. There was an interesting program, some twelve speakers, both English and Italian, taking part, and more than 400 people present, the greater number of whom were of the better and more intelligent part of our colony."

From a later letter, received just as we are going to press, we are able to give news which proves his preaching not to have been in vain: "With Christian enthusiasm I notify you that I have had the blessed privilege of baptizing six persons, of whom one was a lady and the other five young men."

EVANGELISM.

EVANGELISTIC ACTIVITY.

At the meeting of nearly every Baptist State Convention in the fall, the theme of central and supreme interest was "Evangelism." The responses to the recommendations and suggestions of the Home Mission Society have been most gratifying. Cordial and sympathetic relations are established between the Society and these conventions, and in several instances, already, co-operative relations in the support of State Evangelists.

In Maine an Evangelistic Committee was appointed to supervise the work, and much evangelistic effort was to be put forth in November.

In Rhode Island an evangelistic campaign has been conducted the past year under the direction of the Board, with good results, considerable tent work having been done. The Connecticut Convention was marked by a high degree of interest in this subject and a State Evangelist has been secured, who will be supported by the Convention and the Home Mission Society.

The New Hampshire Convention by formal resolution heartily endorsed the general concerted movement in evangelistic effort as suggested by the Society, and pledged its co-operation in this work, and recommended that each church enter upon a "campaign for souls," and that pastors unite in helping each other in special services. The meetings of the Massachusetts Convention were marked by the emphasis in sermons and addresses upon Evangelism, and by special interest for the evangelization of the foreign populations in that commonwealth.

The report of the Board of the New York Baptist State Convention devotes much space to evangelism, commends the course of the Society and declares that "this work of sustained and efficient evangelism is of such unparalleled importance" as to demand the most earnest attention of all. The session of the convention at which the subject was considered was one of profound impressiveness.

"The dominant note" of the New Jersey Convention was "Evangelism," and the work in the State is effectively organized,

The Ohio Convention approved the recommendations of the Society, and favored the appointment of five district missionaries to give their entire time, under the direction of the corresponding secretary, to evangelism in the pastorless and weak churches. An entire session of the Michigan Convention was devoted to the subject, while addresses and discussions at other sessions centered in it. The Indiana Convention authorized the Board to employ a State evangelist, and \$400 were pledged for his support, pastors being enthusiastically in favor of this forward movement.

The Illinois Convention with great heartiness appointed "a committee of three to co-operate with the Home Mission Society in planning for practical evangelism in the State."

Concerning the session of the Wisconsin Convention it is said: "The day had given a strong impulse to evangelism of a high type and closed with the spiritual temperature high, and hearts and minds stirred."

The report of the evangelistic committee of the Minnesota Convention stated that special services had been held under the auspices of the committee in twenty-four places, twenty-eight men from other churches assisting. The convention will unite with the Home Mission Society in the support of a State evangelist.

At the Iowa Convention there were nine addresses on as many different phases of evangelism, and measures were adopted looking to the appointment of a State evangelist.

The Kansas Convention devoted special attention to the subject, made practical suggestions to pastors and churches, and proposes to do more aggressive evangelistic work. The Nebraska Convention applied itself to the careful formulation of plans for securing the most hearty and active co-operation of pastors, churches and associations, with the forces of the convention, in evangelistic work on a broad scale. Since the meeting the Board has appointed two evangelists and endorsed two others as "pastors' helpers."

NOTES.

The Chicago Baptist Ministers meeting on November 9th devoted its session to the consideration of "Soul Winning Today," with special addresses by Drs. Lawrence, Perren and Myers.

Plans are under way for several evangelistic conferences in Minnesota in different parts of the State during November and December.

On October 26th there was a conference of pastors at Delavan, Wis., for the prosecution of evangelistic work, in helping other pastors and churches desiring their services. One church voted "to lend its pastor for a reasonable length of time to assist neighboring churches in evangelistic work." See if that church it-

self will not sooner or later get a great blessing.

At the Monroe Association, New York, it was announced that an evangelistic campaign has been planned in which the pastors of Rochester are to assist each other in a series of Gospel meetings.

Ten young men in the Rochester Theological Seminary have organized as an Evangelistic Band, to go out Fridays and return Mondays, holding eight services in the interim. They ask no remuneration, simply payment of expenses.

The pastors of Nebraska are to be asked to give each two weeks of their time to labor where the Committee on Evangelism may indicate, and it is hoped that special services may be held in every church in the State during the year.

OUR SPANISH-SPEAKING NEIGHBORS.

THE FIRST NATIONAL BAPTIST CONVENTION OF MEXICO.

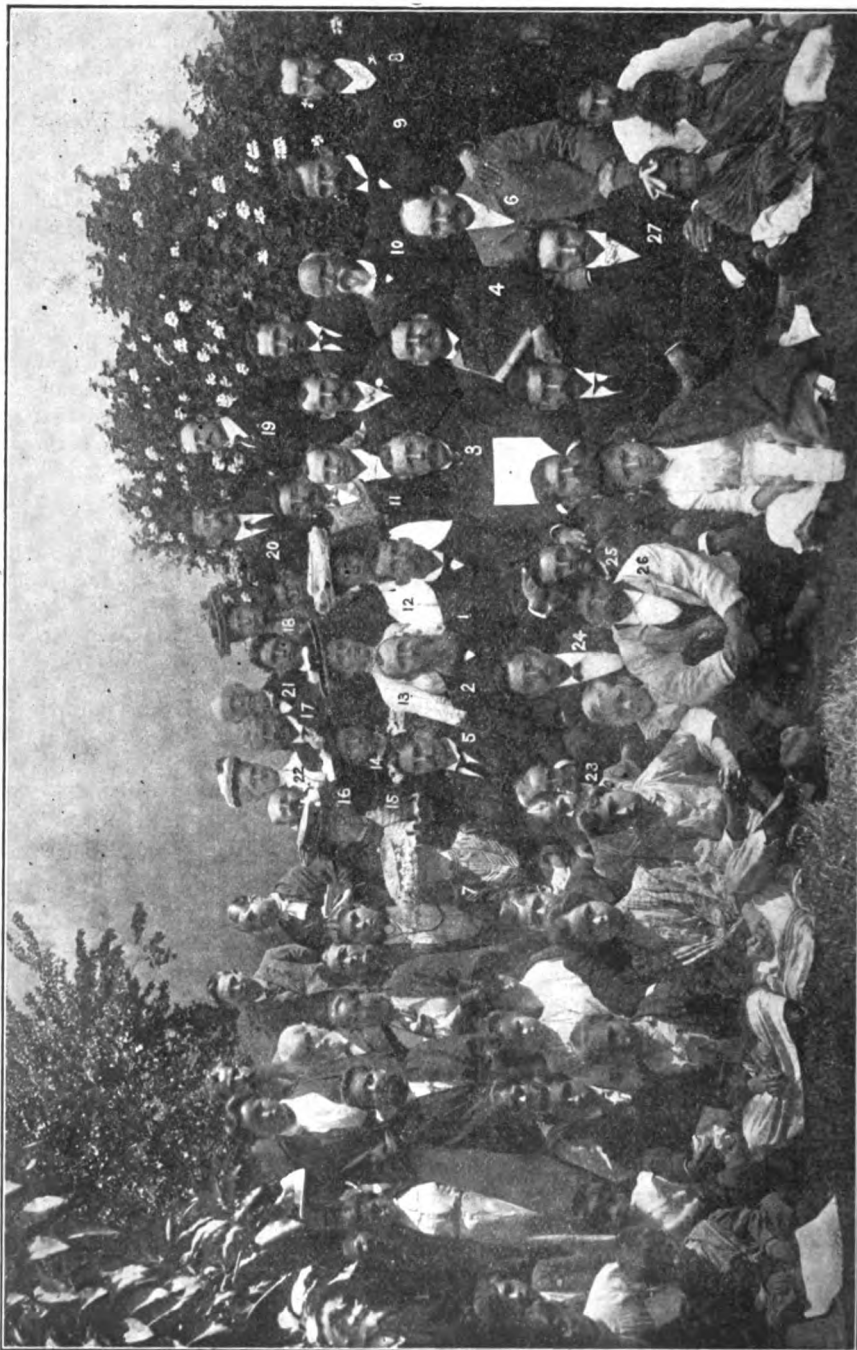
For a number of years past, the Baptists of the Republic of Mexico, laboring under the direction of the American Baptist Home Mission Society and the Foreign Board of the Southern Baptist Convention, have felt that a closer union of their forces was desirable, but it was not until last year that the first steps were taken looking towards the organization of a national conference. The convention just held in the City of Mexico was not remarkable for the number of delegates present, only about fifty being in attendance, but the representation was a most important one, including the leading Baptist missionaries of the country, accompanied in most cases by a goodly number of Mexican Baptist pastors. These came from the extreme limits of the Republic on the north, south, east and west, a thousand miles measuring the distance some had traveled. Several of the Mexican brethren came in third-class cars, sleeping in their seats, and living on bananas while they traveled, but they said they were well repaid for their trouble, for they received valuable instruction in the convention, and they carried enthusiasm away with them.

The delegates to the convention began to arrive in the City of Mexico on Satur-

day, September 12, and on Sunday large audiences gathered in the Baptist church at the opening services.

Monday morning, the 14th, saw the house well filled. Appropriate decorations had been arranged by Mrs. Sloan; ferns, flowers, tropical plants, interwoven with the national colors, greeted the eye in every direction, and added greatly to the appearance of the attractive church. Devotional exercises preceded the work of the convention. Rev. William H. Sloan was then called to the chair, and a temporary organization effected.

On Tuesday the question of the establishment of a high-grade college in Mexico was discussed. Rev. Dr. Chastain read an able paper on the subject, taking strong ground in favor of the establishment of a Baptist college or university. In the discussion that followed, Rev. W. H. Sloan thought that the missionary societies were financially unable to endow and to support such an institution, and that an appeal should be made to wealthy Baptists who had done so much elsewhere for Christian education. He said that the Baptists of the North would gladly cooperate with those of the South in the founding of a Christian college. A committee was finally appointed to draw up a



BAPTIST CONVENTION, CITY OF MEXICO, SEPT. 13-17, 1903.

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|----------------------------------|---|---------------------------------------|
| 1. A. Trevino, Monterey. | 13. Miss Susan Jones, San Luis Potosi. | 19. R. P. Mahon, Toluca. |
| 2. J. G. Chastain, Guadalaajara. | 14. Mrs. Paula B. Tooms, Puebla. | 20. Frank Marrs, Durango. |
| 3. W. H. Sloan, City of Mexico. | 15. Miss Luz Heath, City of Mexico. | 21. W. T. Green, City of Mexico. |
| 4. E. F. Muller, Toluca. | 16. Juan Ramo Castillo, Monterey. | 22. Mrs. W. T. Green, City of Mexico. |
| 5. B. Pocio, Aguas Calientes. | 17. Refugio Garza, Santa Rosa N. L. | 23. U. P. Pizarro, Monterey. |
| 6. J. S. Citeavent, Torreón. | 18. Mrs. M. A. Grisham, City of Mexico. | 24. J. P. Pizarro, Guadalaajara. |
| | | 25. Printer in La Luz office. |
| | | 26. |
| | | 27. |
| | | 28. |

carefully defined plan, and lay it before the boards of our Societies. This committee consisted of brethren Chastain, Sloan, Cheavens, Barocio and Hatchell. Intense interest was aroused in the debate, and hopes were expressed that the Baptists of the United States would soon do something for the higher education of our Mexican youth.

On Wednesday afternoon the important subject of publications came before the convention. The lack of a Baptist literature in Spanish, the unwillingness of tract societies to help to any appreciable extent, and the unsuitableness for Mexico of the little amount of literature that was accessible, all combined to render necessary the establishment of some kind of a society or press that could supply us with the needful ammunition for the warfare in which we are engaged. Mr. Sloan advocated the opening of a publication house, equipped with press and types, in which our printing might be done. He said the Home Mission Society would gladly cooperate in this publishing work, and would be pleased to see the mission-press enlarged by contributions from the South, and the whole placed under the management of a committee to be appointed jointly by both boards. One thousand dollars a year, gold, contributed by each board, or by other parties, would be sufficient, he said, to print both our periodicals and all the other literature we need. An organization was effected, with Rev. W. H. Sloan as president; Rev. W. F. Hatchell, of Morelia, vice-president; Rev. Samuel Dominguez, of Saltillo, secretary; Rev. F. Uriegas, of Puebla, assistant secretary, and Mr. Juan Ramos Castillo, of Monterey, treasurer. Now that the calls for Spanish Baptist literature are so frequent from Spain, the Philippines, South America, Cuba, Porto Rico, Central America, New Mexico and California, this Mexican Baptist Publication Society will have plenty to do.

How to secure more laborers for the harvest field was a topic that greatly interested the convention. The eye open towards young men, much prayer, the diligent cultivation of the membership of our young people's societies and Sunday schools, were some of the aids proposed. Other themes discussed were: Self-sup-

port, the entering of fields occupied by other denominations, and the relation of the missionary societies to the pastors of native churches.

The convention voted to hold its next session in the city of Torreon, State of Coahuila, the second Thursday of October, 1904. After that date it will probably be held every two years.

Take it all in all, the first national convention of the Baptists of Mexico was a long step in advance. The missionaries of the country now know where each stands with regard to important points of policy, they know what the board of the American Baptist Home Mission Society is willing to do in the way of co-operation, they have taken steps to secure more laborers, to get them educated, to provide a Spanish denominational literature for them, and to bring the needs of the field more prominently before the Baptists of the United States. Their dream and longing for the establishment of a college may not materialize, but it will keep hope alive. May the divine blessing attend what was done!

—*The Examiner.*

City of Mexico, September 19, 1903.

PARAGRAPHS.

"Liberty is an atmosphere of the higher life, and it is only by a slow and patient inward transformation that one becomes capable of breathing it."

"The worth of a civilization is the worth of the man at its center."

"We may compare existence to raw material. What it is, matters less than what is made of it, as the value of a work of art lies in the flowering of the workman's skill."

"Whoever . . . makes his life serve a higher good than itself, saves it in giving it."

"The history of humanity is the history of indomitable hope: otherwise everything would have been over long ago. . . . The most ingenious hope is nearer truth than the most rational despair."

WOMAN'S WORK.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. W. A. Moore; Corresponding Secretary, Mrs. A. J. Fox; Recording Secretary, Mrs. F. K. Rumsey; Treasurer, Miss Clara J. Vinton.

The Thirtieth Anniversary of the Woman's Baptist Home Mission Society of Michigan, held in Battle Creek, October 22-23, breathed out many words of hope and cheer for the coming year's labors. The president, Mrs. W. A. Moore, who has been actively connected with the association since its organization, opened the session. Mrs. T. T. Leete, Jr., Detroit, led the devotional exercises, the keynotes of which were, "Abide in Me," "Love One Another," "Charity," and "Faith."

Mrs. F. K. Rumsey, the recording secretary, gave report of the executive board. The total receipts for the year, according to the treasurer's report, have been \$4,642.42. The Box and Supply Committee has sent goods to missionaries valued over \$1,000. Reports from the Herald Column, the HOME MISSION MONTHLY, and the Literature Committee were also given, "all showing excellent work." The secretaries from several associations were present and responded with messages from their respective associations.

Mrs. L. H. Trowbridge, Detroit, spoke briefly of the thirty years' growth of the society.

The largeness of the work which the society is doing among the different nationalities, presents "wonderful opportunities" and "blessed privileges" for our women at the present time. Our president, in her annual address, asks, "Have we profited by them used them as faithful servants?" and urges that we be "strong in faith and prayer, using every possible opportunity for larger and more effective service, having a living faith in the promise, 'I will be with thee.'"

An enthusiastic workers' conference was held Thursday afternoon, by reason of which we shall expect more good things for the society in the future.

Thursday evening the visiting ladies were tendered a banquet by the management of the Battle Creek Sanitarium.

A great and unspeakable loss has come to the Baptists of Michigan, in the death of our beloved brother, Alanson J. Fox. Such a loss would be almost unbearable, were it not that God leads and lightens the way.

Mrs. ROBT M. FOX.

Detroit, November 9, 1903.

BOOK NOTICES.

Received from the American Baptist Publication Society, Phœnix Edition:

HEROIC STATURE. Addresses by Nathan Sheppard.

GLEAMS FROM PAUL'S PRISON. Wayland Hoyt, D.D.

IDEAS FROM NATURE. Prof. William Elder.

HALF HOURS WITH THE CHRIST. Thomas Moses.

These reprints put in popular form several excellent books already well known and worthy of wide circulation. The addresses by Prof. Sheppard are especially suggestive and stimulating, and are heartily commended to our young people. Dr. Hoyt is also seen at his best in these admirable studies from the Epistle to the Philippians; Prof. Elder's lectures are a valuable help in interpreting nature from the Christian point of view, and the studies in the Life of Christ by Thomas Moses are quite interesting and suggestive.

TEACHING TRUTH. By Mary Wood-Allen. Wood-Allen Publishing Co., Ann Arbor, Mich.

Gives in a reverent and helpful way some very important truths regarding purity and sex. It

should prove an aid to parents and others who are sometimes perplexed as to their duty in speaking on these subjects to children.

EVERY CREATURE. By M. T. Lamb. 16mo, 94 pages; price, 15 cents.

In view of the special attention now being given to Evangelism this pamphlet is particularly timely and stimulating. Its chief value lies in the fact that it presses home the responsibility of every Christian to see that the great commission is faithfully carried out. If it shall lead many in addition to thinking and talking about evangelistic work, to take some positive part in it and not to rest satisfied until results have been secured, it will undoubtedly most thoroughly fulfill the author's purpose in publishing it. We heartily commend it to all our readers.

THE WINNER. By Everett T. Tomlinson. American Baptist Publication Society. 308 pages; price, \$1.10, postpaid.

A capital story of school life written in the stirring style that characterizes all of Dr. Tomlinson's books. Along with the temptations, struggles and victories in every-day school experience the author

has delineated a higher conflict in which, through courageous and helpful methods, the principal of the High School enables one of his pupils to achieve a moral victory whose results far outweigh all the intellectual advantages gained under his instruction. Will interest and prove a good moral tonic to boys and girls.

HOME MISSION APPOINTMENTS

IN NOVEMBER.

ARIZONA.

Rev. E. B. Taft, Prescott.

COLORADO.

Rev. Frank L. Blowers, Eaton and vicinity.
 A. D. Carpenter, Beth Eden Ch., Denver.
 J. A. Haycraft, Mt. Olive Ch., Colorado Springs.
 J. G. Jeantet, Dist. Miss'y, Mexicans.
 I. T. Jenkins, Holyoke.
 B. S. Knapp, Las Animas.
 A. H. Law, Montrose.
 A. A. Layton, Pilgrim Ch., Pueblo.
 Gust. Lundquist, Swedes, Colorado Springs.
 D. S. McGlashan, Fountain.
 M. B. Milne, Walsenburg.
 W. A. Pipkin, Dist. Miss'y, North-West.
 W. B. Pope, General Missionary.
 W. E. Sawyer, Bethel Ch., Denver.
 Allfrid Sjolander, Dist. Miss'y, Swedes.
 A. C. Zellhoefer, Florence.

CONNECTICUT.

Rev. A. DeDomenica, Italians, New Haven.
 J. E. Klingberg, Elim Swede Ch., New Britain.
 Timothee Tetreault, French, Putnam.

CUBA.

Rev. P. S. Valdez, Asst. to D. A. Wilson.
 J. N. Jenkins, Coored People, Guantanamo.

ILLINOIS.

Rev. Chow Leung, Chinese, Chicago.
 T. P. Dudley, Central Ch., Chicago.
 Jacob Fellman, Humboldt Park German Ch., Chicago.
 C. W. Finwall, Pilgrim Scandinavian Ch., Chicago.
 L. T. Foreman, Trinity Ch., Chicago.
 Valentine Forkel, Mission of Second German Ch., Chicago.
 Henry Grundy, Englewood-on-the-Hill, Chicago.
 C. A. Homan, Fifth Ave. German Ch., Chicago.
 Vaclav Kralicek, Bohemians, Chicago.
 R. E. Manning, Supt. of City Missions, Chicago.
 L. J. Olson, Humboldt Park Swedish Ch., Chicago.
 Vernon S. Phillips, West Pullman.
 Adolph Schultz, Poles, Chicago.

IOWA.

Rev. J. G. Johanson, Swedes, Meriden and vicinity.

KANSAS.

Rev. C. P. Chavez, Dist. Miss'y, French.
 I. H. Clemons, Ellis and vicinity.
 J. W. Epperly, Ellsworth and vicinity.
 W. K. Estill, Pratt.
 James Harvey, Chetopa.
 M. R. Holt, Hayes.
 T. C. James, Columbus.
 John Johanson, Swedes, Enterprise.
 J. N. Kidd, Caldwell.

Magnus Larson, Swedes, Lindsborg.
 C. L. Lounsbury, Long Island.
 A. M. Martin, Clyde.
 E. B. Meredith, General Missionary.
 J. M. Nelson, Dighton.
 J. A. Palmer, Herington.
 J. R. Rairden, Western District.
 W. F. Raisner, Salem Ch., Dinas.
 T. M. Rickman, Council Grove.
 A. B. Roberts, Smith Centre.
 R. L. Stratton, Sedan.
 F. L. Streeter, Armourdale Ch., Kansas City.
 E. H. Teall, Larned.
 H. McD. Thompson, Norton.
 J. H. Van Leu, Gen. Miss'y, Colored.
 W. H. Willihan, Junction City.
 E. L. Winfrey, Atwood.

MASSACHUSETTS.

Rev. Arthur St. James, French Evangelist, New England States.

MEXICO.

Rev. G. H. Brewer, Aguas Calientes.
 J. G. Sanchez, Las Vegas and vicinity.

MICHIGAN.

Rev. Carl Antonson, Swedes, Escanaba.
 O. S. Jacobson, Swedes, Bailey.
 A. P. Rossier, French, Detroit.

MINNESOTA.

Rev. E. M. Atwood, State Evangelist.
 H. H. Allen, Ostrander and Hamilton.
 Herman Bergman, Cloquet.
 C. K. Bidwell, Worthington.
 J. A. Biddeson, Beaudette, Warroad and vicinity.
 C. D. Blaker, Campbell and Tenney.
 Thos. Broomfield, Bemidji.
 N. L. Christiansen, Danes, Alden and Blooming Prairie.
 Peter Cook, Breckenridge.
 J. C. Curry, Calvary Ch., Westbrook.
 Nils Ek, Swedes, Aitkin.
 M. A. Fridlund, Swedes, Eveleth.
 G. H. Gamble, Tabernacle Ch., Minneapolis.
 C. T. Hallowell, Dist. Miss'y, Southeast.
 John Hallstrom, Swedes, Brunswick.
 R. H. Halseth, Norwegians, Fosston and vicinity.
 N. J. Hilton, Minneota.
 Arthur Hoag, West Duluth.
 Bertinius, Jacobson, Danes and Nors., Richwood and Walworth.
 John Koskinen, Finns, Duluth.
 C. C. Langlotz, German Association.
 C. F. Lindberg, Scand's, Mankato.
 E. S. Lindblad, Bethel Swede Ch., Minneapolis.
 John Lundin, Swedes, Comfort.
 H. R. McKee, Parkers, Prairie.
 J. P. Nelson, Danes, Tyler.
 M. M. Nicholson, Hubbard.
 John Nicholls, Osage.
 Harold Nielson, Swedes, Eastern Minn.
 Gustaf Nygren, Dist. Miss'y, North-East.
 Mauritz Ohlin, Swedes, Red Wing.
 F. A. Peterson, Swedes, Spencer Brook.
 L. E. Peterson, Swedes, Lake Lida and Oscar.
 Peter Ryden, Spring Vale.
 W. K. Sherwin, Kenyon and Richland.
 J. M. Shulene, Western District.
 James Steenson, Sauk Center.
 J. B. Sundt, Nors. and Danes, St. Paul.
 A. I. Tipton, Sleepy Eye.
 M. A. Wesgaard, Danes in Minn.
 J. G. Wirth, Lakeport.

NEBRASKA.

Rev. C. W. Brinstad, General Missionary.
 Thos. Collinson, Lewiston and Vesta.
 C. T. Dueholm, Nickerson.
 David Eller, Springview and Long Pine.
 B. F. Fellman, Grace Ch., Omaha.

John N. Funk, Nelson, Oak and Lawrence.
 Carl Hasselblad, Swede Conference.
 E. H. Jackson, Dorchester and vicinity.
 Andrew Jacobson, Swedes, South Omaha.
 F. D. Kennedy, Loup City and vicinity.
 A. K. Myattway, Superior and Hebron.
 E. R. Nelson, Geneva and vicinity.
 Martin Nelson, Danes, Ord.
 Christen Petersen, District Missionary.
 G. B. Richardson, Wahoo.
 J. J. Schuler, Wilsonville and Oxford.
 F. C. Shaffer, Bancroft and vicinity.
 G. L. Snyder, Culbertson and vicinity.
 Wm. Todd, Edgar and vicinity.

NEW HAMPSHIRE.

Rev. Victor Sandell, Swedes, Concord.

NEW JERSEY.

Rev. Karl O. Arry, Swedes, Dover.
 Erik Lundin, Swedes, Newark.
 J. V. Vidberg, Swedes, Arlington.

NORTH DAKOTA.

Rev. R. A. MacMullen, Langdon.
 James Lawson, Donnybrook.

OHIO.

Rev. John Olander, Swedes, Youngstown.

OKLAHOMA TERRITORY.

Rev. H. H. Clouse, Kiowa Indians, Rainy Mountain.
 Philip Cook, Cheyenne Indians.
 E. C. Deyo, Comanche Indians.
 L. J. Dyke, Wichita and Caddo Indians.
 Robert Hamilton, Cheyenne Indians.
 G. W. Hicks, Kiowa, Elk Creek.
 F. L. King, Arapahoe Indians.

OREGON.

Rev. A. S. Allen, Independence and Monmouth.
 G. W. Black, Lake and Klamath Counties.
 M. M. Biedsoe, Immanuel Ch., Portland.
 E. M. Bliss, Third Ch., Portland.
 A. H. Carman, Lebanon.
 John F. Day, Hillsboro.
 S. A. Douglas, Roseburg.
 F. C. Flowers, Condon.
 D. S. Hamilton, Weston.
 E. H. Hicks, Grass Valley.
 O. L. Hoiem, Danes and Norwegians.
 C. W. Holloman, Enterprise.
 J. H. Howard, Silver Lake.
 Thomas Irvine, Marshfield.
 Gustaf Johnson, Swedish Conference.
 C. R. Lamar, Springfield and Elmira.
 C. C. X. Laws, Mt. Olivet Ch., Colored, Portland.
 G. A. Learn, Grace Ch., Montavilla.
 Robert Leslie, Grants Pass.
 C. H. H. Moore, Athena.
 J. W. Mount, Heppner and Ione.
 Mark Noble, Corvallis.
 C. A. Nutley, Gresham and Pleasant Home.
 L. W. Riley, General Missionary.
 Thomas Spight, Jr., Ontario.
 J. W. Stockton, Oakland and Fair Oaks.
 O. W. Triplett, Prineville.
 L. J. Trumbull, Astoria.

RHODE ISLAND.

Rev. E. C. Ramette, French in R. I.

SOUTH DAKOTA.

Rev. T. M. Shanafelt, General Missionary.
 W. G. Hoover, Clear Lake.

TEXAS.

Rev. A. R. Griggs, General Missionary, Colored.

UTAH.

Rev. T. H. Scruggs, Carbon County.
 Amos Weaver, Provo.

VERMONT.

Rev. L. O. F. Cote, French in Vt.

WASHINGTON.

Rev. S. A. Abbott, Emanuel Ch., and So. Tacoma.
 E. C. Groggaard, Nors. and Danes, Seattle.
 Chas. Asplund, Swedes, Whatcom.
 W. S. Cooke, Fairhaven.
 T. S. Fretz, Kent.
 Fukumatsu Okazi, Japanese, Seattle.
 C. W. Gregory, Custer and Blaine.
 J. T. Hoye, Pe Ell.
 A. J. Huguelet, No. Bend and Fall City.
 Paul Johnson, Swedish Conference.
 L. W. Linder, Swedes, Skagit.
 M. W. Miller, Sixth Ave. Ch., Tacoma.
 I. P. Olberg, Nors.-Danes, Ballard.
 E. O. Olson, Swedes, Delta and Badger.
 P. P. Overgaard, Nor.-Dane Conference.
 T. M. Patterson, Black Diamond, Ravenfield and Franklin.
 Shee Shan Gee, Chinese, Seattle.
 E. L. Swick, South Bend.
 Takichi Komoriya, Japanese, Tacoma.
 F. E. Taylor, University Place Ch., Seattle.
 Robert Yeatman, Vancouver.

WEST VIRGINIA.

Rev. H. C. Downing, St. Mary's.
 G. W. Humphreys, Laceyville.
 W. J. Thompson, Moundsville.
 A. B. Withers, Gypsy.

WISCONSIN.

Rev. J. W. Cabeen, Merrill.
 F. O. Carlson, Swedes, North-West.
 Frank Cooksley, Glen Flora and Ladysmith.
 Ole Ellison, Swedes, Superior.
 C. T. Everett, District Missionary.
 Alfred Goodwin, Union Ch., Neenah.
 A. F. Grahn, Swedes, Lund.
 D. W. Hulburt, General Missionary.
 G. W. Morton, Barron and Hillsdale.
 E. L. Myrland, Danes and Norwegians.
 Nels Nelson, Swedes in Wis.
 M. A. Packer, North-West.
 Adolph Paulson, Swedes, El Salem.
 Enoch Pickering, Dodgeville.
 Albert Rose, Swedes, Prentice.
 W. L. Sanders, Marinette.
 G. N. Spencer, Oconomowoc.

WYOMING.

Rev. T. M. Coffey, Beaver Creek and vicinity.
 J. M. Jones, Big Horn Basin.

GERMANS.

Rev. Herman Fast, Saskatchewan, Canada.

DISTRICT SECRETARY.

Rev. J. H. Franklin, Kansas, Ind. Ter., Okla. and New Mex.

The following teachers were appointed:

Atlanta Baptist College, Atlanta, Ga.—Mrs. C. C. Smith.
 Jackson College, Jackson, Miss.—Mrs. Florence H. Casey, Robert L. McAllister, Industrial.
 Shaw University, Raleigh, N. C.—Lillian Bronson.
 Mary M. Roberts, Mrs. L. T. Hayward, Maggie L. Hamlin, Rev. Cicero F. Pope, S. P. Merrill, D.D., Alice M. Emerson, E. A. Johnson, L.L.B. Spiller Academy, Hampton, Va.—Mary L. Kirby.
 Keysville Mission Industrial School, Keysville, Va.—W. H. Hayes.
 Halifax Institute, Houston, Va.—Mrs. M. B. Scott.
 Northern Neck Industrial Academy, Ivondale, Va.—Jas. F. Walker.
 Cherokee Academy, Tahlequah, I. T.—Sunt. Rev. W. J. Pack, Mae Hope, Jennie Pace, Thos. J. Rosson, Lillian Roth, Altona Webb, Mrs. W. J. Pack, Matron.
 Coleman Academy, Gibsland, La.—Myra Harding.

Financial Statement for October, 1903.

RECEIPTS.

Contributions for General Purposes.....	\$27,938 08
Legacies, " " " " " " " " " " " "	3,087 24
Contributions Specifically Designated.....	191 05
for Church Edifice Gift Fund.....	2,218 20
\$33,434 57	
Income Accounts for General Fund.....	\$ 2,457 85
" " " " Church Edifice Gift Fund.....	442 27
" " " " Loan Fund.....	1,036 62
Miscellaneous.....	5,000 00

\$42,371 31

DISBURSEMENTS.

For General Purposes.....	\$43,364 20
" Special " as Designated.....	6,776 64
From Church Edifice Gift Fund.....	6,388 67
" " " " Loan Fund.....	2,117 70
Miscellaneous.....	4,978 40
\$63,625 61	

Contributions and Legacies for October.

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, * are designated for specific purposes.		C. E. F. for Church Edifice Fund.	
MAINE, \$112.35.			
Camden, Chestnut St. Ch.	\$3 08	Fitchburg, First Ch. S. S.	15 00
Livermore Falls Ch.	10 00	Highland Ch.	3 37
Westbrook Ch.	2 50	Colerain, First Ch.	5 60
Rickfield Ch.	6 63	Methuen, First Ch.	8 90
West Sumner Ch.	3 72	Gloucester, Chapel St. Ch.	6 44
East Sumner Ch.	2 65	First Ch.	23 79
East Winthrop Ch.	6 62	New Bedford, North Ch.	42 79
Biddeford, First Ch.	1 66	Woodville Ch.	4 00
Jefferson, First Ch.	21 00	Worcester, Dewey St. Ch.	10 10
Kennebunk Village Ch.	3 09	Dewey St. Y. P. S. C.	E.
Buxton Centre Ch.	5 00	E.	3 36
West Sidney Ch.	3 90	Salem, Central Ch.	21 60
Sanford, First Ch.	7 50	Brockton, Warren Ave. Ch.	8 00
West Gardiner Ch.	8 00	North Scituate Ch.	15 00
Brunswick, Berean Ch.	5 00	Westfield, Central Ch.	27 68
Topsham, First Ch.	2 00	Grafton, First Ch.	6 00
LEGACY.		Bolton, First Ch.	20 75
Kennebunk, Estate of Edmund Worth	20 00	Dorchester, Blaney Memorial Ch.	12 00
NEW HAMPSHIRE, \$62.75.		Conway, First Ch.	10 00
Manchester, Swedish Ch.	5 00	Danvers, First Ch.	20 00
Antrim Ch.	16 00	Newton Centre, First Ch.	146 90
New Boston Ch.	15 50	Pittsfield, First Ch. S. S.	27 31
North Stratford, Rev. J. L. Clark	10 00	Clinton, Y. P. S. C. E.	4 01
Lyme Center Ch.	16 25	Swansea Ch.	2 00
VERMONT, \$779 40.		Northampton, First Ch.	30 18
Burlington, First Ch., Bible School	3 91	Cambridge, Rev. Henry Hinckley	10 00
Perkinsville Ch.	11 00	Middleboro, Third Ch.	2 75
LEGACY.		*Lynn, Mrs. A. M. Pickford	150 00
Springfield, Estate of Eveline Maxham	764 49	Worcester, First Ch.	182 85
MASSACHUSETTS, \$2,801.37.		*Pleasant St. S. S.	50 00
Somerset, First Ch.	5 25	West Acton Ch.	14 21
Rowley, Deacon Geo. Johnson	1 00	North Attleboro, First Ch.	4 90
		Y. P. S. C. E.	2 41
		Frammingham, First Ch.	41 45
		Medfield, B. Y. P. U.	4 00
		Somerville, Winter Hill Y. P. S. C. E.	4 00
		Fall River, Mrs. E. M. Boomer	300 00
		Amesbury, Market St. Ch.	36 00
		Boston, H. M.	10 00
		B. O. Pierce	56 25
		Holden Ch.	2 68
		Hancock Ch.	3 00
		Melrose, First Ch.	36 08
		Boston, Clarendon St. Ch.	106 92
		Lowell, Worthen St. Ch.	32 03
		South Hanson Ch.	9 17
		Beverly Farms Ch.	15 74
		West Boylston Ch.	7 87
		Southbridge, Central Ch.	185 60
		Wenham Ch.	20 43
		Marshfield Ch.	7 00
		C. E. Fund, Southbridge, Central Ch.	25 00
		LEGACY.	
		Needham, Estate of Mary C. Hodges	1,000 00
		RHODE ISLAND, \$193.15.	
		Providence, Cranston St. Ch.	50 66
		Point Judith Ch.	38 50
		Providence, Fourth Ch.	8 86
		First Ch.	75 91
		Central Ch.	19 22
		CONNECTICUT, \$381.16.	
		Stamford, Italian Mission.	8 97
		Northford, Jas. H. Lindley	20 00
		Danbury, Second Ch.	16 40
		Deep River Ch.	43 18
		Hartford, South Ch.	15 00
		Willington Ch.	17 50
		South Willington Y. P. S. C. E.	2 50
		New London, Huntington St. Ch.	23 45
		Putnam, First Ch.	90 56
		New Haven, Calvary Ch.	28 84
		C. E. Fund, Bridgeport First Ch.	4 00
		LEGACY.	
		Putnam, Estate of Joanna Barrett	110 76
		NEW YORK, \$2,124.37.	
		Stockton Ch.	6 25
		New York, a friend contributed	220 00
		Westport Ch.	6 00
		Jay Ch. Miss. Society	1 20
		Brooklyn, Bedford Heights Ch.	21 77
		East Branch Ch. S. S.	32 55
			1 67

McGrawville Ch.	11 00
East Lansing, Lansing and Grotton Ch.	6 00
Cortland, a lady	3 00
Westport S. S.	5 08
Clyde Ch.	2 45
Cannonsville Ch. add'l ..	2 50
Mariners Harbor Ch.	7 73
New York City, Calvary Ch. add'l	20 00
Akron Ch.	10 06
Smyrna Ch. Y. P. S. C. E.	50
Syracuse, Olivet Ch.	29 00
Y. P. S. C. E.	2 34
Deposit Ass'n	5 00
New York City, North Ch.	18 22
Whitesboro S. S.	7 59
Buffalo, Delaware Ave. Ch.	53 46
Rochester, Park Ave. Ch.	91 95
Rockville Centre Ch.	10 25
New Berlin Ch.	10 00
Cassville Ch.	9 00
Clinton Ch.	4 00
Maple Flats Ch.	1 00
Oncida Ch.	1 00
Trenton, First Ch.	2 00
Utica, Tabernacle Ch.	20 00
Buffalo, Hunt Ave. Ch.	3 51
Buffalo, Kensington Ch.	9 25
Jamestown, Swedish Ch.	5 00
New York City, Chinese Morning Star Mission.	16 01
Brooklyn, Central Ch. (E.I.), B. Y. P. U.	17 50
Fayetteville Ch.	42 50
Lake Placid, Adirondack Ch.	12 00
Valley Falls Ch.	7 50
Lima Ch.	20 55
Gloversville, a friend ..	1 00
East Marion, L. I. Ch.	134 15
White Plains Ch.	28 00
Reed Corners, Gorham Ch.	13 00
Greene Ch.	20 05
Humphrey, Burdett Guthrie	2 00
Rochester, Parselles Ave. S. S.	13 28
Churchville Ch.	6 84
Brookport Ch.	36 00
S. S.	2 04
Mumford Ch.	47 17
Henrietta Ch.	3 00
West Henrietta Ch.	16 68
Penfield Ch.	14 00
Panna, Second Ch.	16 00
Pittsford Ch.	1 00
Webster Ch.	11 00
Ogden Ch.	19 92
S. S.	8 98
Rochester, University Ave. Ch.	16 40
Bingham and Springs Mills Ch.	10 00
Jasper Ch.	5 00
Troupsburg Ch.	1 00
New York City, Miss E. C. Hide	10 00
Mt. Morris Ch.	35 00
Glenwood Cove Ch.	16 25
Sardina Ch.	3 40
Java Village Ch.	6 40
Strykersville Ch.	1 75
Pleasant Valley Ch.	5 00
Buffalo, Michigan Street Ch.	3 00
Yorkshire Ch.	18 00
Holland Ch.	11 00
S. S.	4 55
South Side Ch.	10 00
Rochester, Lake Ave. Ch.	260 00
Westkill Ch.	2 00
New York City, Williams Bridge, Emmanuel Ch.	13 43
Moriah Ch.	3 50
Lima Ch.	1 20
Coventry and West, Brainbridge Churches	5 30
Patchogue, First Ch.	5 00
Hornellsville, South Side Ch.	2 00
New York City, Fifth Ave. Ch.	65 15
Broadalbin, First Ch.	19 05

Brooklyn, Pilgrim Ch.	19 22
Phelps Ch.	4 95
New Rochelle, Salem Ch.	202 04
New York City, Ch. of the Epiphany	5 68
*Yonkers, Mrs. Thos. J. Morgan	50 00
*Hamilton Ch., Primary Department of S. S.	16 05
*C. E. Fund, North Manlius Ch., Y. P. S. C. E.	8 50

LEGACY.

Milford, Estate of Plyania Schermerhorn	133 87
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NEW JERSEY, \$314.87.

Elizabeth, First Ch.	15 00
Hoboken, Second Ch.	3 50
Orange, Second Ch. S. S.	10 00
Towners, Paterson Ch.	10 00
Bayonne, First Ch.	5 46
Hackensack, First Ch.	71 39
Jersey City, Summit Ave. S. S.	10 00
Haddonfield Ch.	45 08
Hightstown Ch.	86 34
Allentown Ch.	9 50
Lambertville, Mt. Carmel Ch.	25
Newton Ch.	38 00

LEGACY.

Bridgeton, Estate of Narcissa B. Sleeper	10 35
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PENNSYLVANIA, \$1,850.65.

Pittsburg, Fourth Ave. S. S.	33 33
Erie, Swedish Ch.	5 00
Philadelphia, Mt. Vernon Ch.	5 00
Memorial Ch.	8 00
New Frankford Ch., First Quarter	6 85
Chestnut Hill Ch.	1 00
Temple Ch.	18 00
Spruce Street Ch.	4 32
Lower Dublin Ch., First Quarter	7 25
Gethsemane Ch.	28 67
Holmesburg Ch.	16 00
Kittanning Ch.	9 75
Prospect Hill Ch.	19 39
Morristown, C. E. Soc.	3 00
Fairview Ch.	2 00
North Wales Ch.	10 00
East Mahoning Ch.	18 15
Mosiertown, Carmel Ch.	10 00
Newtown Ch.	1 00
Slatington Ch.	30 00
Lebanon Ch.	1 50
Ardmore, R. R. Chapman Altoona, F. C. W.	10 00
York Ch.	3 50
Berlin Ch.	2 00
Ambrose Ch.	1 90
Cookport Ch.	1 66
Crooked Creek Ch.	4 25
Pine Flat Ch.	2 75
Narberth, Ch. of Evangel Pittsburg, Mt. Washington Ch.	26 82
Ch.	7 21
Homestead Ch.	16 75
Danville Ch.	5 55
Gibson and Jackson Ch.	3 00
Coudersport Ch.	12 82
Scotdale, Women's Miss. Society	5 00
McKeesport Ch.	20 98
Media, Second Ch.	3 00
Juniata Ch.	4 29
White Deer, Y. P. S. C. E.	2 72
Royersford Ch.	5 00
Marcus Hook Ch.	37 00
Crum Lynn Ch.	3 75
S. S.	1 79
B. Y. P. U.	8 00
Harrisburg, First Ch.	10 00
West Salem Ch.	8 20

LEGACY.

Peters Creek, Estate of Ann S. Benson	16 00
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DELAWARE, \$10.15

Wilmington, North Ch.	2 15
Eighth Street Ch.	6 00
Dover, Calvary Ch.	2 00

DISTRICT OF COLUMBIA, \$280.00

Washington, Temple Ch.	5 00
Calvary Ch.	250 00
Second Ch.	25 00

WEST VIRGINIA, \$286.88.

Sidney, Twelve Pole Valley Ch.	1 00
Greenbrier Ch.	3 00
Wayne, Mt. Union Ch.	1 00
East Lynn, Big Lynn Ch.	1 00
Whites Creek, Sandy Valley Ch.	1 50
Erie, Big Hurricane Ch.	1 50
Rice, Buffalo Valley Ch.	50
Wendslow, Salem Ch.	50
Wayne Ch.	3 25
Carroll, Spruce Lick Ch.	2 25
Parkersburg, Union Valley Ch.	6 11
Forks Ridge Ch.	3 00
Moundsville Ch.	8 60
Churches of Raleigh Association	49 95
Petroleum, Grove Creek Ch.	1 00
Grafton, Mrs. J. D. Crumley	1 00
Angel, Brier Creek Ch.	4 35
Cedar Grove Ch.	1 54
Kanawha City, Mt. Alpha Ch.	50
Mink, Mt. Pisgah Ch.	4 25
Tornado, Pleasant Hill Ch.	1 05
Chelyan, Slaughters Creek Ch.	2 06
Charleston, Tupper Valley Ch.	2 00
Liamond, Witches Creek Pratt, Old Kanawha Ch.	4 00
Charleston, Virginia Ave. Ch.	5 00
Churches of Kanawha Valley Association	4 35
Fairmont, First Ch.	18 75
Churches of Mt. Pisgah Association	32 00
Lecta, Standing Stone Ch.	19 07
Sisterville, Rev. G. W. Hatch	4 25
Exray, Ball Gap Ch.	1 50
Howell, Beulah Ann Ch.	2 00
Culloden Ch.	2 00
Eggleston, Central Big Creek Ch.	50
Hamlin, Pleasant Hill Ch.	1 50
Huntington, Spring Hill Ch.	2 50
Milton, Union Ch.	1 00
Zoar Ch.	3 00
Castle, Collection at Rock Castle Association	50
Buckhannon, S. A. L. Thiel Stump	20 07
Griffithville, Churches of Coal River Association ..	3 75
Bolt, B. S. Trump	8 00
	10 00
	8 20
	50

esse, Josiah Cook	50
Green M. Cook	50
Oceana Ch.	3 50
Collected by Horace Strong	2 00
oodwill Ch.	4 77
istville, Churches of Elk Valley Association	17 31
C. E. Fund, Charleston, Miss Ura Keely	50
Miss Cora L. Spencer	50

MISSISSIPPI, \$14.30.

im Association	5 00
terprise, S. S. Convention	7 00
Third New Hope Association	1 30
Cash	1 00

TEXAS, \$10.00.

Marshall, Bishop College S. S.	10 00
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OHIO, \$2,137.77.

New Market Ch.	5 30
ranville Ch.	55 62
Froy Ch.	41 80
Symmes Creek Ch.	50
S. S.	1 00
Union S. S.	1 20
Ch.	1 20
Ice Creek Ch.	2 00
S. S.	1 00
B. Y. P. U.	2 90
Palestine Ch.	8 50
Storms Creek Ch.	5 00
Pomaria Ch.	1 50
Sugar Creek Ch.	50
Fairview Ch.	2 50
Mt. Pleasant Ch.	2 00
Leatherwood Ch.	1 00
Waynesfield Ch.	5 55
S. S.	3 00
Warren Ch.	15 64
Ironton Ch.	49 55
Ferry Ch.	3 72
Old Cambridge Ch.	7 31
Pleasant View Ch.	4 00
White Eyes Plains Ch.	7 00
Newcomerstown Ch.	3 20
Adamsville Ch.	3 00
Beaver Ch.	1 15
Brownsville Ch.	49
Center Valley Ch.	13 71
Graysville Ch.	25
Independence Ch.	1 20
Little Hocking Ch.	65
Lower Salem Ch.	50
New Matamoras Ch.	1 00
Little Muskingum Ch.	2 32
Unity Ch.	12
Blue Rock Ch.	1 10
Ark Spring Ch.	1 20
S. S.	75
Brookfield Ch.	2 00
Oakfield Ch.	1 00
Washington Township S. S.	1 31
Bethel Ch.	2 00
Papa, First Ch.	11 00
Riley Creek Ch.	11 66
Bryn, Zion Ch.	3 42
Franklin Ch.	1 70
Stillwater Ch.	2 00
Beaver Ch.	57
Halloway Ch.	50
Bethel Ch.	6 00
Sidney B. Y. P. U.	1 62
Davton, William St. Ch.	8 00
Wo. H. M. Society.	8 00
Springfield, First Ch., Wo. H. M. Society.	9 43
Kings Mills Ch., per Palestine Heirs	25 00
Cleveland, Calvary Ch.	20 00
Achor Ch.	1 00
Haviland Ch.	7 30
Evergreen Ch.	1 05
Lisbon Ch.	3 87
Zanesville, First Ch.	9 30
Canal Lewisville Ch.	2 25

Kingsville Ch.	25 55
Wayland Ch.	6 50
Dayton, Memorial Ch.	9 70
First Ch.	326 68
Central Ch.	6 85
North Dayton Ch.	5 24
Myrtle Ch.	1 45
Ridge Ch.	1 00
Toledo, First Ch.	35 25
Ashland Ave. Ch.	77 49
Lick Fork Ch.	50
Winchester Ch.	2 35
Newtonville Ch.	6 00
Springfield, First Ch.	34 00
Cambridge Ch.	12 59
Gallia Ch.	2 66
Rockville Ch.	4 05
Alexandria Ch.	8 00
Pemberton Ch.	11 85
Lena Ch.	5 00
Newark Ch.	33 06
Union Ch.	6 52
New Harmony Ch.	1 00
Kenton Ch.	12 50
Clyde Ch.	3 50
New Vienna S. S.	7 00
Caesar's Creek Ch.	4 33
North Fairview Ch.	1 00
Jeffersonville Ch.	5 50
Ostrander, Mill Creek Ch.	8 31
St. Paris Ch.	10 00
Woman's Circle	9 21
Wooster, Hiram Swartz and wife	5 00
Miss Heaton	1 00
Centreville, Rev. B. L. Neff	8 00
Springfield, Ch. Central Association	1 25
Roscoe Ch.	45
Fairview Ch.	1 00
Frampton Ch.	3 25
Piqua, First Ch.	5 00
West Jefferson Ch.	50
Toledo, Riverside Ch.	5 00

LEGACY.

Oberlin, Estate of Mrs. Theodale B. H. Warren	1,031 77
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MICHIGAN, \$378.05.

Detroit, First Ch.	14 58
Mrs. H. W. Teasdale	5 00
Bancroft, Shiawassee Women's Circle	5 00
Mt. Morris Ch.	12 00
Calumet Ch.	10 00
Mason Ch.	45 90
S. S.	2 59
Pentwater Ch.	5 06
B. Y. P. U.	1 54
Kalamazoo, First Ch.	20 00
Boon Ch.	1 00
Lanphear Mission	26
Scottville Ch.	4 00
Evert Ch.	1 82
Galesburg Ch.	7 50
Oscoda and Au Sable Ch.	4 00
Y. P. S. C. E.	2 00
Imlay City	20 00
Reed City	2 50
Norway, Swedish Ch.	1 45
Oxford Ch.	51 60
Grand Blanc Ch.	24 50
B. Y. P. U.	7 00
Montrose Ch.	5 00
Rankin Ch.	50
Plainwell Ch.	10 00
Hale Ch.	1 00
Detroit, First Ch. S. S.	21 31
Royal Oak Ch.	75
Ludington Ch.	3 15
Belding Ch.	24 96
S. S.	5 40
B. Y. P. U.	3 00
Lincoln Ch.	1 25
Mikado Ch.	1 00
Kilmaster Ch.	75
Harrisville Ch.	5 20
Ashland Ch.	3 00
Berrien Springs Ch.	7 40
Jackson, First Ch.	3 75

Grand Rapids, Second Ch.	15 44
S. S.	6 54
B. Y. P. U.	1 25
St. Louis Ch.	8 10

INDIANA, \$166.62.

Brushy Fork Ch.	3 00
Markland Ch.	2 50
Fredonia Ch.	40
Terre Haute, Tabernacle B. Y. P. U.	5 60
Fairbanks Ch.	1 90
Prairie Creek, First Ch.	3 00
Wolcottville Ch.	11 50
Crawfordsville Ch.	5 00
Auburn Ch.	8 91
Washington Township Ch.	1 25
Kendallville Ch.	10 25
Indianapolis, Emmanuel Ch.	16 00
Lima Ch.	5 00
Stilesville Ch.	5 00
Union Valley Ch.	2 10
Bethesda Ch.	1 00
Big Walnut Ch.	1 00
Willow Grove Ch.	30
Indiapapolis, First Ch. B. Y. P. U.	6 00
Bear Creek Ch., Sand Creek Association	5 84
Marion, First Ch.	2 10
Tea Creek Ch.	1 00
Anderson Ch.	10 55
Quincy Ch.	2 55
Switz City Ch.	5 00
Pleasant View Ch., Friendship Association	1 35
Mt. Zion Ch., Curry's Prairie	2 00
Sand Creek Ch., Flat Rock Association	5 00
Sullivan Ch.	10 28
Rykers Ridge Ch.	3 37
Lewis Creek Ch.	20 60
Waldron Ch.	7 27

ILLINOIS, \$938.28.

West Pullman, First Ch.	6 00
Center Ch.	1 50
Kellerville Ch.	3 00
Ewing, Rev. J. A. Leavitt, D.D.	5 00
Barnhill Ch.	1 00
Mayberry, A. M. Hale	1 00
Ziff Ch.	1 66
Sims Ch.	1 25
Mt. Erie Association Collection	3 30
Mattoon, Mrs. Mary W. Jones	1 00
Hopewell Ch., Mattoon Association	50
Trilla, E. B. Humphrey	1 00
Fairview Ch., Mattoon Association	2 00
West Frankfort Ch.	2 00
Kilbourne Ch.	2 50
New Lebanon Ch.	2 30
Pisgah, Miss Elizabeth Wood	5 00
Prairie Grove Ch.	1 00
Good Hope Ch., Palestine Association	1 73
West York, T. J. Wheeler, Sr.	5 00
Rev. D. H. Clements	5 00
Hidalgo Ch.	1 62
Olive Branch Ch., Palestine Association	2 50
Greenup, Adeline Finney	5 00
Milton Finney	2 00
Salem Ch., Palestine Association	1 25
Raleigh Ch.	1 25
Eldorado Ch.	5 00
Harrisburg Ch.	10 00
Raleigh, Mrs. Etta Smith	50
Harrisburg, Sarah J. Priest	1 00
W. F. Scott	5 00
New Salem Ch., Saline Co. Association	1 00
Waukegan Ch.	7 25
Ch.	59 76

Chicago, First Ch.	11 20	FOR STATE CONVENTION.	Moore Ch.	
Messiah Ch.	25 00	Collected by F. O. Carlson	Clarion, Pleasant View Ch.	
Ottawa Ch.	500 00	Wisconsin State Conven	(Oklahoma City, Washing-	
Chatham Ch.	2 25	tion	ton Ave. Women's Soc...	
Morgan Park Ch.	10 65	Waupaca Ch.	Kiowa, Immanuel Ch.	
La Salle Ch.	5 00		Round Grove Ch.	
Joliet, East Ave Ch.	35 00	MINNESOTA, \$4,048.41.	Medford, J. W. Campbell	
Cornell, Junior Society ..	1 25			
Maplewood S. S.	1 36	Collected by H. H. Allen		
Ravenswood Ch.	23 25	Mankato, Scandinavian Ch.		KANSAS, \$1,286.74.
Alpha, Miss Harkness ..	4 00	Little Falls, First Ch.	Salem Ch.	
Lexington, Birthdays ...	5 00	Juniors	Herington, First Ch.	
Long Branch Ch.	1 00	Breckenridge, First Ch.	Redfield, Mt. Orum Ch. ..	
McLeansboro Ch.	20 00	Fair Havens, Rev. M. A.	Englewood Ch.	
New Hope Ch., Fairfield		Blowers	Meade Ch.	
Association	1 47	*St. Paul, Estate of Mary	Woodsdale, Harmonv Ch. ..	
Union Grove Ch., Fairfield		F. McClurg	Garden City Ch.	
Association	1 00	C. E. F., Estate of	Kansas City, Edgerton	
Pleasant Grove Ch., Fair-		Mary F. McClurg..	Place Ch.	
field Association	5 65		Edgerton Place S. S. ..	
Ellis Mound Ch., Fairfield		FOR STATE CONVENTION.	Leland Ch.	
Association	2 00	Minnesota, First Ch.	Wa Keeny Ch.	
Tennessee Bend Ch., Fair-		Mankato, Collected by M.	Lansing Ch.	
field Association	1 00	A. Summers	Piper Ch.	
Beaver Creek Ch., Fair-		Minnesota State Conven-	Holton Ch.	
field Association	2 00	tion	Cummings Ch.	
New Salem Ch., Fairfield		St. Paul, by W. I. Milli-	Pomeroy Ch.	
Association	75	ken	Argentine S. S.	
Enfield, Ch.	50	Detroit, Collected, per L.	Oberlin Ch.	
Belle City Ch.	50	H. Steinhoff	Cheyenne Ch.	
Stokes, W. H. Stokes.	5 00	Collected, per C. C.	Wichita, Tabernacle Ch.	
Mill Shoals, Dr. L. W.		Langlotz	and Nor. West. Col'd.	
Hendershott	1 00	Collected, per G.	Association	
Middle Creek Ch., Fairfield		Nygren	Hill City Ch.	
Association	1 50	Collected by H. H. Allen	New Albany Ch.	
Blooming Grove Ch.	3 00	Collected by Chas. T. Hal-	Dighton S. S.	
Dahlgreen Ch.	1 00	lowell	McPherson, Victory Ch. ..	
Enfield, Miss Maggie			Sabetha Ch.	
Fowler	25	IOWA, \$419.30.	Harper Ch.	
Olney Ch.	3 50	Oskaloosa S. S.	Locust Grove Ch.	
Coal Bank Springs Ch.	1 50	Kalona Ch.	White Cloud Ch.	
Newton Ch., add'l.	10	Percival S. S.	Bowman's Grove Ch.	
Simpson Ch.	40	Shenandoah S. S.	Homestead, Morgan Ch. ..	
Union Association Collec-		Muscatine Ch.	Marion Ch.	
tion	4 60	S. S.	Robinson Ch.	
New Burnside, Mrs. J. C.		Brayton Ch.	Bancroft Ch.	
B. Heaton	5 00	Allerton Ch.	Gardner Ch.	
Columbus Ch.	2 30	Chariton Ch.	Colony Ch.	
Six Mile Ch.	1 50	Pella Ch.	Emporia Ch.	
Robinson Ch.	2 50	Ottumwa, First Ch.	S. S.	
Big Creek Ch.	4 00	S. S.	B. Y. P. U.	
Red Bud Ch.	1 35	Unionville Ch.	Kansas, Colored State Con-	
Holts Prairie Ch.	7 00	Emmerson S. S.	vention	
Ellis Grove Ch.	10 00	Seymour Ch.	Uniontown Ch.	
Dahlgreen Ch.	2 00	Murray S. S.	S. S.	
Belle River Ch.	2 00	Iowa, Colored Association	Hutchinson Ch.	
Carbondale, James M. Eth-		Centerville Ch.	Armourdale Ch.	
erton	5 00	Fredericksburg Ch.	Leavenworth Ch.	
Mrs. Vinnie Etherton		Corydon Ch.	Kansas City, First Ch. ..	
Highland, Mrs. Caroline		Yarmouth Ch.	Lyndon Ch.	
Estoppoy	5 00	Coon Valley Association..		
Ashland Ch.	19 48	Indianola Ch.		
Mill Creek Ch., Clear		Waterloo, First Ch. S. S. ..		
Creek Association	2 25	Maloy Ch.		
Harts Prairie Ch.	1 00	Jacksonville Ch.		
Jerseyville Ch.	17 35	Truro, Ohio Ch.		
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THE BAPTIST HOME MISSION MONTHLY

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REV. HOWARD B. GROSE, EDITOR

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6. **Chicago—Northern Ill. and Wis.**—J. P. Thomas,
 D.D., 324 Dearborn St., Monon Bldg., Chicago, Ill.
7. **Upper Mississippi—Minn., N. D. and S. D.**—O.
 A. Williams, D.D., Minneapolis, Minn.
8. **Central—Iowa, Nebr., and Col.**—Rev. D. D. Prop-
 er, Des Moines, Iowa.
9. **Southwestern—Kans., Ind. Ter., Okla., and New
 Mex.**
10. **Pacific Coast—Ore., Wash., Idaho, Nev., Mont.,
 Alaska and Cal.**—C. A. Woody, D.D., 302 Good-
 nough Building, Portland, Ore.
11. **Kanawha—W. Va.**—Rev. John S. Stump, Park-
 ersburg.

GENERAL MISSIONARIES

Wisconsin—Rev. D. W. Hulburt, Wauwatosa.
Minnesota—Rev. E. R. Pope, Minneapolis.
North and South Dakota—T. M. Shanfelt, D.D.,
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Nebraska—Rev. C. W. Brinstad, Omaha.
Kansas—E. B. Meredith, D.D., Kansas City.
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 ma City.
Montana and South Idaho—Rev. L. G. Clark, Helena,
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Wyoming and Utah—Rev. Bruce Kinney, Salt Lake
 City, Utah.
Colorado—Rev. W. B. Pope, Pueblo.
New Mexico and Arizona—Rev. G. H. Brewer, Albu-
 querque, N. M.
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Eastern Cuba—H. R. Moseley, D.D., Santiago.
Porto Rico—Rev. H. P. McCormick, San Juan.
 Rev. A. B. Rudd, Ponce.
Mexico—Rev. W. H. Sloan, City of Mexico.

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Georgia—Rev. A. B. Murden, Athens.
Kentucky—Rev. P. H. Kennedy, Henderson.
Missouri—Rev. E. D. Green, Macon.
North Carolina—J. A. Whitted, D.D., Raleigh.
Texas—A. R. Griggs, D.D., Dallas.
Virginia—D. N. Vassar, D.D., Richmond.
West Virginia—R. D. W. Meadows, Bluefield.

PUBLISHER'S PAGE

IF YOU LIKE THIS NEW YEAR NUMBER OF THE HOME MISSION MONTHLY, SAY SO TO YOUR FRIENDS, ESPECIALLY TO THOSE WHO ARE NOT SUBSCRIBERS

If you yourself should happen not to be a subscriber, begin the New Year well by sending in your name for a year's trial. You will not regret the Fifty Cents involved



THE MONTHLY is the medium of full information concerning the work of Home Missions carried on by Northern Baptists. :: :: :: :: ::
In addition to the features which have made it valuable in the past **The Monthly** for 1904 will devote special attention to Programs and Methods for **Live Missionary Prayer Meetings**. Also to **The Young People in their Meetings and Work for Missions**. *Items and Brief Sketches for the Information of Press Committees will be a feature.*

OUR MOTTO: EVERY PASTOR ON OUR LIST, AND A CLUB IN EVERY CHURCH

OUR BANNER CLUB	
FIRST BAPTIST CHURCH, WAKEFIELD, MASS.	- 83
SECOND LARGEST CLUB	
FOURTH AVENUE CHURCH, PITTSBURGH, PA.	- - 80
<i>What club will exceed these?</i>	

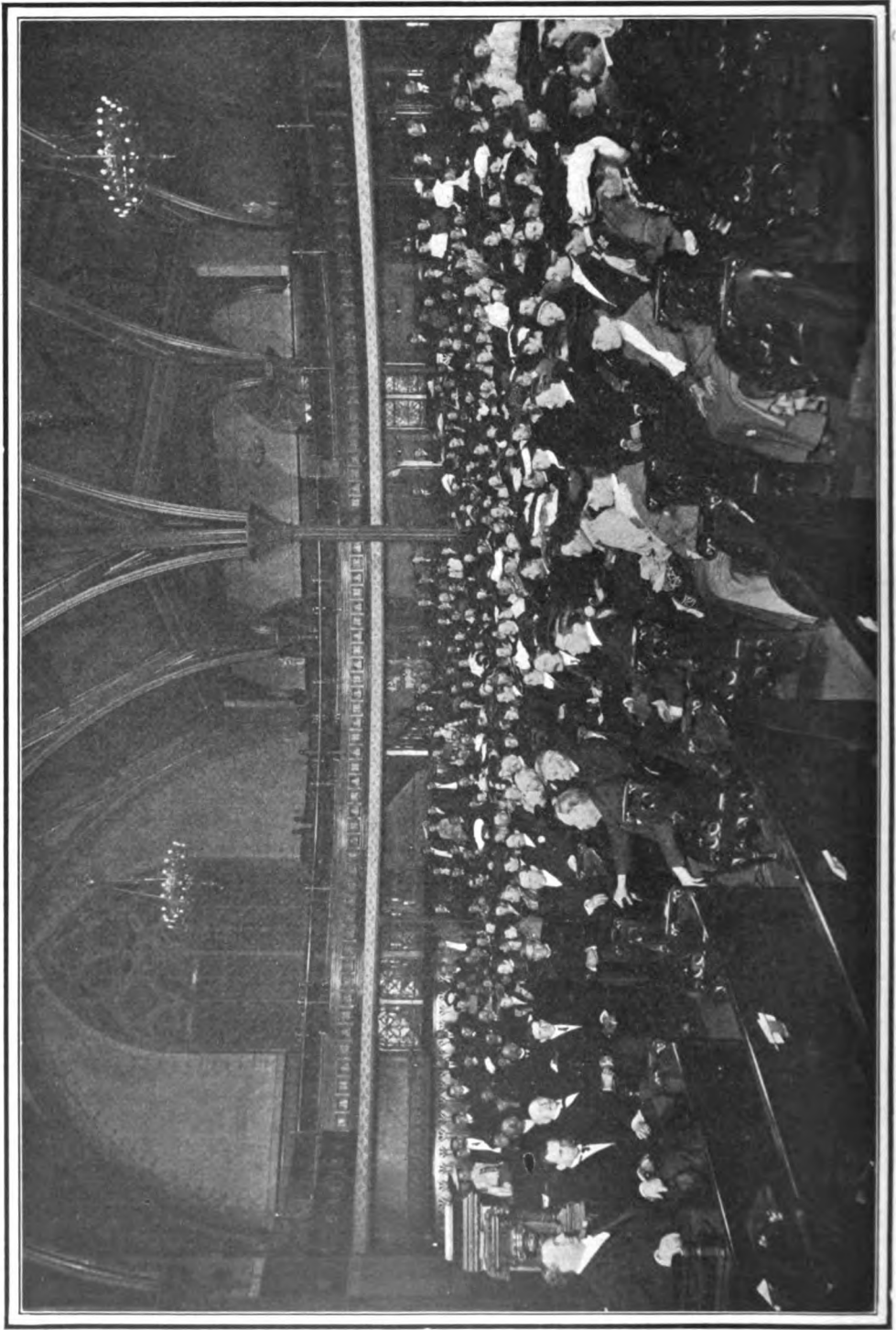
Mr. George W. Eaton, of Wakefield, starting with 23 renewals, secured 59 new names, putting his club at the front—a place held with honor hitherto by the Fourth Avenue Church, where Mr. J. H. Stauff acts as agent.

Our Premium Offer

For particulars write to

THE BAPTIST HOME MISSION MONTHLY, 111 FIFTH AVENUE, NEW YORK

To our friends in the Churches who get up clubs we will give a **SUBSTANTIAL PREMIUM**, graded according to the size of the club.



OFF FOR CUBA "GODSPEED MEETING" AT FIFTH CHURCH, PHILADELPHIA

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

JANUARY, 1904

No. 1

THE TRUE EVANGELISM

Preaching is a small part of the work. I find that the sincere Christian life among this rough class of people is a continuous sermon and more effective often than the spoken word.

THE *TRUE EVANGELISM* is not an intermittent fever of revival effort, but a persistent attitude of heart and will; it is not a spasm of zeal, but a spirit of life. To get a clear idea and definition is often to avoid mistake and disappointment.

The true evangelism is an attitude and spirit of life. In this attitude resides marvelous moral and spiritual impulsive power. There is profound truth in the saying, "What he is sounds so loud in my ears I cannot hear what he says." One of our missionaries, living in a "tar-paper parsonage" in a region where the thermometer drops to 50 below zero, working among the loggers in their camps, riding from place to place as he can, but walking often, as he must, rejoicing in the privileges of service despite its privations and hardships, has expressed the power of this right attitude, this persistent spirit of life, in the text given above.

When we realize that the matter is not merely or mainly one of special meetings or conferences or concerted movement or any machinery whatever, but one of soul consecration, of waiting upon God, of individual preparation for steady service, of every-day attitude and spirit and prayerful expectation, then shall the power of an awakened evangelistic church begin to be felt in every part of our land and the world; then we shall not be so eager for immediate results of human effort as to overlook the deeper movings of the Holy Spirit upon the life of the churches.

The true church is perpetually, not spasmodically, evangelistic—engaged in the twofold work of bringing in and building up, neither phase of which can be neglected without peril and loss of power.

The true evangelism is laying deep and strong spiritual foundations for the fulfilment of the American Baptist Home Mission Society's motto, "North America for Christ," which means also and inevitably, for world-wide evangelization.

EDITORIAL

*TO EVERY CHRISTIAN WORKER
OF EVERY NAME : NATIONALITY : RACE : TONGUE : COLOR
AND CONDITION ON THIS BROAD
CONTINENT :*

A HAPPY NEW YEAR!

A Quarter Century Closed

With this number THE BAPTIST HOME MISSION MONTHLY begins a new volume and its second quarter century. For twenty-five years it has made its visits to many thousands of Baptist homes—but not to one-tenth as many as it hopes to visit henceforth. In the February number we shall give a review of the magazine and of the Society's growth since the year 1878. The editing of THE MONTHLY has devolved all these years upon the Corresponding Secretaries, beginning with Dr. Cutting, continuing many years under Dr. Morehouse, passing from his experienced hands into those of Dr. Morgan, and then back to Dr. Morehouse. How the work could have been so well done as a sort of incidental duty by men who were carrying such heavy burdens is a mystery to those who know the amount of labor involved.

The Home Mission Society has recognized the imperative need of additional help in its department of publicity, to use the modern term, and this will naturally mean changes and improvements in THE MONTHLY. This first number of the twenty-sixth volume is merely a beginning. We hope our friends will like the new dress and the contents, but if they can suggest something more attractive and effective, they may be sure their views will be gratefully received.

Of one thing we are profoundly convinced, that there is a truth of home missions stranger than fiction and as interesting, and that the romance of missions offers a most inviting field. Our aim is to make each number of THE HOME MISSION MONTHLY so good that every reader will look expectantly for the next. For some of the special good things now planning, be sure to read the February number. For the present, this New Year number must speak for itself. In turn, if you can honestly do so, will you not speak for it?



What of the Homes?

As one watches the thousands of youthful toilers who pour into our large cities every morning, the thought rises, Out of what kind of homes do these hosts of young men and women, boys and girls, come to their daily tasks? That, after all, is a question vital to our civilization. The work of evangelism in which we are engaging with new zeal and purpose is distinctly a work for the home; and the work of Home Missions in its wider relations is the conserving and safeguarding of the home life that is the surety and stability of a democracy. Christianity in the home means a living and spiritual church and civic and national righteousness.



Financial Outlook

The Society's receipts from contributions for the eight months ending November 30, 1903, were slightly less than for the same period last year. There was an increase from legacies, making a net increase of about \$18,000. The indebtedness was \$93,723.93, against

\$75,363.51 at the same date last year. The Society's obligations for the last four months ending March 31, are considerably more than for the same time last year. The amount required from January 1 to March 31 is estimated at \$262,000. If only the same amount is received as for the same period last year the Society's indebtedness would be increased from about \$28,000 incurred last year, to \$46,000; and should there be no large legacy like that of last year the deficit would be much greater. These facts in themselves should impress upon all friends of the work the urgent importance of prompt and liberal offerings.

A Word with You, Pastors

Information begets interest. The aim of THE BAPTIST HOME MISSION MONTHLY is to give fresh and full information concerning Home Missions, and to put this information in the most attractive and effective form. The great work of the evangelization of our country will be viewed in its broadest aspects, while the details of moment will not be overlooked. We shall try to make THE MONTHLY readable; will you aid in getting it read? To do that, you must read it yourself, and bring it to the attention of your people. We will only ask you to introduce it, and hold us responsible for making the most of the introduction. But your aid is essential.

Just as a pastor cannot do his work effectively without the cordial coöperation of his people, so our work is in large degree dependent upon the cordial coöperation of the pastors. We want just that. We invite your suggestions; illustrative incidents; bright sketches from a pastor's life studio; crisp articles touching on any and every aspect of evangelization and home mission work; and not least, news regarding mission-

ary meetings you have found successful. We want programs, hints, methods. And we want you to use THE MONTHLY, to quote from it occasionally in the pulpit or prayer meeting, and when something in it touches you, to tell your people about it. Above everything else, we want your heart, and your intelligent partnership in advancing a cause dear to every one of us as American citizens and followers of our Lord Jesus Christ.

May we not confidently count upon you, pastors, to help us make THE BAPTIST HOME MISSION MONTHLY a worthy exponent of Home Missions, and a welcome visitor in a multitude of Baptist homes?

A Timely Gift

The Baptist Temple, or the "First Baptist Church in Pierrepont Street," Brooklyn, has generously put at the disposal of the Society, in response to a note in the November MONTHLY, 600 copies of the book by Dr. Cortland Myers, its pastor, on "The New Evangelism." These copies will be sent so far as practicable to missionaries of the Society. This gift is highly appreciated and we believe will be productive of much good.

The Two Commissions

There are two last commissions of our Lord: One is to the apostles, the other to all; one from the Mount of Ascension, the other from the throne on high. The heart of one was "Go!" The heart of the other was "Come!" One may be called the Great Commission; the other the Great Permission. Upon the latter we need to place more emphasis here and now. "Let him that heareth say, Come!" That is the great permission, with the nature of a man-

date. The proclamation of the gospel invitation is not limited to any select company; it is the God-given privilege of every one of us. The churches of Christ should hum with the music of this word "Come," uttered lovingly, persuasively, by husband to wife and wife to husband, by parents to children, by sisters and brothers to each other, by friend to friend unconverted, "Who-soever will let him take of the water of life freely!"



Our Southern Work

While this is not a special Negro Number, it will be noted that much space is given to the work among the colored people. The Conference at Atlanta, the dedication of the new home of Jackson College, and the visit of the executive officers of the Home Mission Society to a number of our schools, make such special recognition of the work fitting. Our schools were never doing better work, and their facilities are taxed to the utmost.

In this connection it is most gratifying to say that the violent and ill-considered outbursts of negrophobia on the part of some prominent, if not eminent, Southern politicians and officials are producing a reaction in public sentiment among the best and most influential people in the South. Extreme and inflammatory statements are boomerangs. We shall be greatly surprised if, when the air clears and the demagogues cool a little, it is not found that the thoughtful conservatives and progressives are at the front, and the status of the colored people distinctly better. Not that we minimize the race hatred or ignore the immense difficulties to be overcome before justice can be expected; but the trend is in the right direction.

The two elements that will contribute largely to settle the race problem are patience and righteousness. It is about as hard to exercise the one as to practice the other, but they will win in the end. For the colored people it is a question of patience; for the whites of righteousness. The man or men, white or black, who counsel haste or wrong, will surely fall; but ultimately righteousness will gain the day, and the standard on this continent will be not one of color but of character.



A Personal Word

Before dropping into the editorial "we" and its accompanying impersonality, allow a single paragraph of personal greeting, which will give me chance to say how deeply I appreciate the opportunity of coming into working relationship with the consecrated leaders in the great work of our Home Mission Society. Nor do I prize less the opportunity of relationship, which I trust may prove close and helpful, with our religious press and the widespread constituency in our churches. The Baptist denomination has a history on this continent that might well inspire pride, were that the most profitable feeling, but that certainly should inspire gratitude to God and new purpose to advance all its enterprises for the evangelization of the world. To come into touch through the printed page with such a constituency, which has so loyally supported its agency for home mission work; to enter into sympathetic service with the great company of missionaries, teachers, and students; to do somewhat to further the realization of the Society's motto and aim, "North America for Christ"—this is high privilege, for which I thank God and pray to be made efficient. Now to the work.

NOTE AND COMMENT

¶ We extend hearty congratulations to the *Missionary Magazine* on its one hundred years, and the tasteful and attractive dress in which it enters upon another century of service. The improvement in the magazine under its able editor, Rev. F. P. Haggard, has been marked and steady. May the *Missionary Magazine* and THE HOME MISSION MONTHLY unite in effort to bring the cause of missions close to the hearts of our great Baptist constituency. Both should be found in every Baptist home, and we believe both will prove worthy of place there.

¶ One of those slips of the tongue which the utterer would give much to recall, particularly if they happen to be perilously near the truth in application, was made recently when the presiding officer at a religious meeting announced the next speaker as "a most zealous and tiresome advocate of the great cause." There was no doubt about the effect upon the audience, however it may have been with introducer and introduced.

¶ If you would realize anew the possibilities of good wrapped up in a simple invitation, do not fail to read the story of a Cuban convert on another page of this issue. It is the repetition in modern life of the effectiveness of the personal touch set forth in the first chapter of John. Andrew brought Simon Peter. Philip brought Nathanael. In that direct way the gospel extension has gone on ever since. Whom will you bring to Jesus through personal invitation this year? "Come and see" is the method of genuine evangelism.

¶ The personal touch; hand-picked fruit; heart to heart work; the appeal of man to man; this was the prevailing type of answer given by the workers of evangelistic experience at the conference of Christian Endeavor leaders recently held in Philadelphia, when the subject of evangelism was under discussion. The testimony as to the success of this direct personal appeal was overwhelming and stirring. The message may come home to some pastors as well as to their people.

¶ In the death of H. Clay Trumbull the Sunday School cause loses one of its ablest

editors and workers, and the Christian world a man of wide usefulness and influence. He inspired study of the Bible and love for it, and did much to stimulate progress in the Sunday School. As an editor he made the *Sunday School Times* an acknowledged power; as a man he was always found on the side of righteousness. His memory will be honored through the years.

¶ The election of Dr. Geo. E. Horr, of THE WATCHMAN, to a chair of Modern Church History at Newton is unquestionably an admirable choice so far as that Theological Institution is concerned. The peculiar fitness of Dr. Horr for such a position, by reason of his scholarly attainments and his close study of world affairs for many years, will at once be recognized. But the question is as to THE WATCHMAN. Dr. Horr has brought that paper to an enviable position by his ability as a strong and sound thinker of broad outlook and discerning quality, with the distinct gifts of an editor. He has made THE WATCHMAN one of our strong denominational forces, of a high class, and the denomination can ill afford to lose him from his present position, as our religious papers are an essential to our denominational progress.

¶ What a touch of pathos there is in this letter from one, who, we think, deserves to be called "Our Banner Subscriber:"

"With this I renew my subscription for THE HOME MISSION MONTHLY, which I have taken for years, and still desire to be able to read. In this I send a five dollar gold piece which was kept for many years by my husband, and which I have kept since his decease, not liking to spend it unless in direst need; but as I have already passed my threescore years and ten I decide to give it to Home Missions. With fifty cents I renew the year's subscription; the other \$4.50 goes to the missions."

Consecrated gifts like this bless the great cause. We want to assure Mrs. Belinda Foster, of St. John, Mo., the writer of this letter, that if ever she is unable to subscribe further for THE MONTHLY she shall have it to the end of her life in honor of such a spirit of devotion.

OFF FOR CUBA

By E. E. Chivers, D.D.

HOW THE BAPTIST YOUNG PEOPLE OF PHILADELPHIA GAVE GODSPEED TO A HOME MISSIONARY STARTING FOR CUBA AND PLEDGED HIS SUPPORT

A NEW THING under the sun! Who ever heard of a public meeting to mark the departure of a missionary under appointment by a Home Mission Society, and to bid him "Godspeed" as he sets out for his field? Yet this is precisely what took place in the Fifth Baptist Church, Philadelphia, on the last Monday evening of November. Rev. Thomas Henry Sprague, pastor of the Chester Avenue Baptist Church, had been so deeply impressed by the spiritual needs of Cuba and the special opportunity for Christian work there, as to offer himself for appointment by the American Baptist Home Mission Society, which is carrying on a vigorous evangelistic work in the Eastern Provinces of that Republic.

During his pastorate he had not only endeared himself to his church, but had also won for himself a large place in the esteem of many young people in other Baptist churches. They were unwilling that he should leave without some demonstration of their high regard for him, and an expression of their sympathetic relation to his new work. They determined, too, that their well-

wishing should take practical form in well-doing. Why can we not assume the support of the new missionary, they asked, and thus have him as our representative? Why may we not thus be "linked to the firing line?" This gave a new turn to an old phrase. The expression "the firing line" has commonly, it not exclusively, been reserved for exposed places in the forefront of the battle in far-off foreign fields. To be "linked to the firing line" has commonly been interpreted to mean a close and special relation of sympathy and prayer and support between Christians in the home-land and these far-off workers. It occurred to some of the young people of the Baptist churches of Philadelphia that the phrase was capable of a wider interpretation. Some of these leaders accordingly planned a "Godspeed meeting" for the new missionary appointee to our next-door neighbor Republic, Cuba.

There was a large, representative gathering of the young people. The meeting moved with a swing of enthusiasm. The Field Secretary of the Home Mission Society took as the topic of address for the evening, "On



REV. JOSEPH SALLADE

ALAN CRAIG CUNNINGHAM

REV. THOS. H. SPRAGUE

the Firing Line." The application of the phrase to Home Mission work—nearer home even than Cuba—was amply justified by sketches of the conditions under which much work is done, and of the demands which it makes upon heroism and self-sacrifice. A frontier railroad town without church organization of any kind; a reservation occupied by Indians, semi-civilized and pagan; a wild



E. B. PALMER, D.D.

and lonely expanse of sage brush and cactus, with sparse settlements and ranches on the river bottoms, and far removed from railroads; a Negro school in the black belt of some Southern State where public sentiment looks askance at attempts to give the Negro a liberal education, and imposes social disabilities upon those who undertake the task—in such places as these, and their name is legion, no less than in foreign fields across the seas, Christian work makes an appeal to the element of the heroic and self-sacrificing. They are hard places of the field. The men and women who would take them and hold them for Christ are in the forefront of the battle—out on the firing line. As to Cuba, it would be difficult to assign to it its place, home or foreign, or both. The division of mission work places it in the "home" column.

A missionary meeting without an offering would, of course, be an anomaly. The reception of pledges for our new work in Cuba occupied the place of prominence in the program. It was hoped that \$500 might be secured. This limit was soon passed. The tide of enthusiasm rose as pledges were made, now by Young People's Societies, now by Sunday School classes, now by individuals, until about \$1,250 had been pledged. It was a season of scripturally "hilarious" giving. Everyone seemed happy and to become happier as the subscriptions came in. Added offerings are expected from societies not represented at the meeting. They will not want to be left out. Without preconceived effort the "station plan" so frequently referred to in the literature of foreign missions was applied to home missions. Home mission work

can adapt itself to this policy as readily as any other. There are inviting fields in Cuba, Porto Rico, and Mexico, among the Indians, the Chinese, the Japanese, the Italians, the Hungarians, the Finns and other nationalities, which can be farmed out as "stations." Our schools and colleges for the Negroes, in their several phases of industrial and educational work, offer large opportunity for such a plan. The Baptist young people of Philadelphia have made a beginning and a good one. There is no reason why others—churches, young people's societies, Sunday Schools—should not catch the contagion of their enthusiasm and give to home mission work a generous impulse.

After such an outburst of beneficence the young people were prepared for a message of appreciation and greeting to "Our Representative" by Rev. Joseph Sallade, Associate Pastor of the Temple Church; and for the response, modest, manly, heart-felt, by the missionary-elect. It was a high tribute to him that all the organizations in his church vied with each other in generous eagerness to contribute to his support, while in thus honoring him they did honor to them-



CHESTER AVENUE CHURCH

selves. Two days later Pastor Sprague set sail for Cuba, and is now at Puerto Principe, preparing himself for service in a station at which the Baptist young people of Philadelphia will, it is hoped, erect a chapel for him.

THE STORY OF A CUBAN CONVERT

RESULT OF A SIMPLE INVITATION
TWO REMARKABLE LETTERS
AN EXAMPLE TO FOLLOW



CUBAN is invited by a friend to attend the services of a young people's society in our Home Mission church in Santiago. He accepts, and before the meeting is over becomes a believer in Jesus Christ. He tells the story in a characteristic way, that goes straight to the heart. What a fine and courteous thing it was for him to write to the Society, in expression of his gratitude, and what an example of recognition of good received. The two letters which follow illustrate at once the class of converts coming into our Cuban churches, and the influence exerted by the Christian Endeavor workers:

TRANSLATION OF LETTER WRITTEN BY VICTOR PACHEBAT TO THE SOCIETY OF CHRISTIAN ENDEAVOR OF THE BAPTIST CHURCH AT SANTIAGO TWO DAYS AFTER ATTENDING THE ANNIVERSARY OF THE SOCIETY

DEAR ENDEAVORERS: *Relying upon your manifest kindness and good-will, I dare to write and give my impressions of the anniversary held by your Society night before last. Invited by a friend to the anniversary exercises, I found myself with a throng of others for the first time in your Church. By chance, or directed by Providence, I was seated near the pulpit, where I could not help seeing these words printed in large letters back of the pulpit,*

BELIEVE ON JESUS CHRIST
AND YE SHALL BE SAVED

and lower down,

FOR CHRIST AND THE CHURCH

While sitting there and looking upon these words I contemplated my past life, and I was convinced of my blind and cruel ignorance of my Maker and of His Son, also

of how I had been deceived. As the exercises proceeded I was made to think of the manifest errors of the doctrines and practises taught me from my infancy. I was made to think upon the greatness and mercy of God and the importance of the human soul and its interests.

But the most wonderful of all in connection with my visit to your Church has been the transformation which has come over me. I feel sure that I have been guided by some power other than human, and that the complete change is the result of some divine power to me hitherto unknown. I wish that I might have learned the mysteries of nature, the wonderful things revealed to me now, long ago. I feel inclined to go forward and unite myself with you in the work in which you are engaged, but I am afraid I am too ignorant. My mind and spirit are in doubt as to what I ought to do. I wish to perfect myself. Forgive this presumption upon my part, but I wish to know more. Respectfully,

VICTOR PACHEBAT.

LETTER OF VICTOR PACHEBAT APPLYING
FOR MEMBERSHIP IN THE SANTIAGO CHURCH

DEAR BRETHREN: *The veil of darkness and ignorance having been torn away from my eyes, and having come to know the greatness and mercy of God my Father and Lord, and the love and kindness of the Christian brotherhood who are willing to receive and help an erring man; having come to know of the blessedness of being forgiven, I come and ask to be admitted into your fellowship. I am deeply conscious of my past errors and sinfulness, but I have heard the voice of my Master speaking to my conscience and calling me into the safe way, the way of sure salvation for my soul; and I therefore ask the brethren to receive me into the church of Jesus Christ.*

I wish to belong to that brotherhood which teaches morality and virtue, and teaches the gospel of Christ as the guide of man in life: I wish to solidify my faith as I have been led to believe in Christ and to receive forgiveness for my sins. I have repented of my sins and am now submissive to the will of God, and I hope and trust that you will receive me into that good-fellowship as a Christian and brother. I ask this in the name of Christ. Help me, brethren, that I may live a Christian life in the ample folds of the church, and that I may learn from the glorious gospel the sacred precepts of Jesus, that I may become a worthy child of God and a faithful follower of His divine commands. I salute you in His name.

VICTOR PACHEBAT.

These letters are interesting not only as revealing the Cuban ideas of religion, but a spirit of reverence for the church and a realization of the value and privilege of church membership that we might well cultivate in all our churches. The story makes especially effective reading for a young people's missionary meeting.

FIELD SECRETARY'S OUTLOOK



THE field work since last report (the latter part of November and first half of December), has included a Missionary Conference in Pittsburg, Pa.; a visit to schools for Negroes receiving the support of our Society in Louisville, Ky.; Nashville, Tenn.; Jackson, Miss.; Selma, Ala.; Americus, Ga., and Atlanta, Ga.; also attendance on a Conference on "Moral and Religious Training in the Home, the School and the Church," in Atlanta Baptist College, a meeting of the young people of the Baptist Churches of Philadelphia, a conference with State Mission Secretaries in Worcester, Mass., on French work in New England, with a few other minor appointments.

¶ The Committees of the Pittsburg Baptist Association on Home and Foreign Missions and Christian Stewardship believe in *doing things*. They are not content simply to prepare an annual report. It took time and thought and effort to arrange for such a Conference as was held under their direction at the Fourth Avenue Church, Pittsburg, Nov. 16-17. The program included, in happy combination, expositions of Scripture setting forth the fundamental obligation of missions, a survey of the missionary situation, methods of awakening missionary interest in the churches, plans of beneficence and seasons of devotion. Such conferences can hardly fail to be fruitful. They are a sowing of seed-corn in chosen fields.

¶ Some very definite impressions were received during the visit to our schools for Negroes. The eagerness with which many of the colored people reach out after an education is striking and even pathetic. It would be an iron hand and an unfeeling heart that would withhold from them the key to the kingdom of knowledge. On one of the floors in Spelman Seminary we saw in the first grade a little girl of six, and in the

third grade her mother. No false pride kept her back. She wanted to know, and was willing to sit with the children. She is but a type of many. Fathers and mothers toil hard, and subsist on scant fare, that they may send their children to school. Young men are willing and glad to work in early morning hours, and again at night, that they may spend the days in school. They are worthy of a helping hand. Nothing, however, was more marked than the emphasis which is given in these schools to the formation of right character. They are thoroughly Christian. Place is given to industrial training, but the "bread and butter" theory of education is not allowed to obscure the fact that "man shall not live by bread alone." Mental discipline is not allowed to crowd out the moral and religious element. The great end kept steadily in view is the turning out of Christian men and women, trained for leadership of their race. Our Home Mission Society is doing no more beneficent and far-reaching work than in the maintenance of these schools. They mean much not only for the Negro, but for the whole Southland.

¶ The meeting held in Brooklyn, December 14th, to consider the work of church extension on Long Island, under the leadership of Dr. E. P. Farnham, was the largest and most encouraging gathering of Long Island Baptists, according to Dr. Humpstone, who ought to know, that has been held in the past twenty years. A comparison of past and present conditions; an inquiry into the causes of relative weakness; a view of present opportunity; a survey of the situation as seen from a business man's point of view; and a concise and forceful statement of the things that needed to be done at once, furnished ample material for thought. There was no direct attempt at money-raising. The meeting was simply a "getting together" for earnest conference upon problems that confront the Baptists of Brooklyn and Long Island.

E. E. Chivers.



IS NOT THIS THE GREATEST PROBLEM OF ALL—HOW TO MAKE AND KEEP AMERICA TRULY AND THOROUGHLY CHRISTIAN?

APPROACHING the subject from the Christian point of view, is not this the greatest problem of all: How to make and keep America truly and thoroughly Christian? Is not this most vitally and fundamentally related to the general welfare and to true national greatness? "Righteousness exalteth a nation." Do you remember President Harrison's words at the Ecumenical Conference? "Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are tare when men are weighed."

Without the spiritual and ethical elements of Christianity in the hearts of the people, general degeneration and decay are certain and swift. Solve the problem of making a people truly Christian, and the solution of many others will follow. The grandeur of such a result infinitely surpasses all other achievements in its testimony to the world of the potency of the gospel in the exaltation of mankind, as well as in the eternal salvation of these multiplying millions.

This also may be said to be our greatest problem *because of the great difficulties in working it out*. We have been working at it a long time, assiduously, by many agencies, at much outlay of means and human energy. How near are we to the goal? Are we not a Christian people? Nominally, yes. Actually, measured by majorities, no. Apply the gospel tests and how many Christians would be found? One half? No. One-third? No. One-fourth? No. Possibly one-fifth—and after many of these there would be a large interrogation mark. In these eighty millions

possibly fifteen millions regenerate, and sixty-five millions unregenerate! Is *this* a Christian people?

FACTORS OF THE PROBLEM

What headway are we making toward their evangelization? Slow, alarmingly slow. Other denominations as well as Baptists are deeply concerned over the seriousness of the situation. Note the ratio of Baptists to the population fifty years ago and now. Then, in the six New England States it was 1 to 30, now, 1 to 38. Then in the seven States adjacent on the West, 1 to 49; now 1 to 45. Relatively we are losing, whatever may be the actual gain.

Perhaps a fairer comparison in some respects would be our ratio to the native American stock. Fifty years ago in New England it was 1 to 27; now, 1 to 26; in the seven other States then, 1 to 28; now, 1 to 39. In Connecticut then, 1 to 20; now, 1 to 27; in New York then, 1 to 29; now, 1 to 35. So after years we are barely holding our own with our *native* population. What is true of us, is true also, with some variations, of other denominations. At this rate centuries will be required for the thorough evangelism of America.

Let us not forget that the evangelization of a community, or of a people generally, does not settle the question of the character of their successors for all time. The saints die off and an unregenerate host comes on with every generation. It is an everlasting process. Ours, therefore, is the double problem: How to *make* and how to *keep* Amer-

ica truly Christian. The natural forces of moral gravitation pull downward, not upward.

THE VARIED SOILS

Here in America are more different soils even than in the parable of the Sower.

In the great West, where at first women and children were relatively few, while men were mad for money and reckless in life, and the most heterogeneous aggregation of humanity was found, it was hard for the gospel to get a hearing and a footing, and hard to establish homogeneous and spiritual Christian churches. Conditions there have improved, but the dominant spirit still is irreligious.

Among the European and French Canadian populations, with some excellent elements, are encountered ignorance, bigotry, religious formalism, ecclesiastical tyranny, infidelity, atheism and anarchy, and largely, the barrier of different languages.

The Asiatic, with his heathen notions, his reverence for antiquity, his conservatism, his transient residence, lack of family life, and often his antipathy to Americans because of abusive treatment, is hard but not hopeless soil.

The North American Indian, in his native state a pagan, as most still are, nomadic, unlettered, haughty, taciturn, smarting under real and fancied wrongs perpetuated by the whites, and chafing on his reservations as islets in the all-encompassing Anglo-Saxon sea, presents a peculiar field for Christianity.

The American Negro, emerging from bondage in a pitiable plight, often but a short remove from African barbarism, low, intellectually and morally; under painful racial limitations and encountering many obstacles in his upward progress, was soil such as no other nation had to cultivate for Christ.

The Spanish-American population of the Southwest, of Mexico, Cuba and Porto Rico, nominally Christian, was spiritually sterile.

Our great cities, with their polyglot population; with the stress and distractions of intense business life; with the powerful attractions of sin, where Satan's seat is, present to us an increasingly difficult problem. Few of the unconverted are found in our churches on Sunday; rarely in a week night prayer-meeting, and only a small fraction in great evangelistic meetings. To get at employers or employes during the rush of business hours, or when wearied or jaded, at

night, in their homes is difficult and often impossible. And what of the 50,000 "has-beens" of the Bowery, and their like in other cities, who never darken the doors of our churches?

Has it been and is it an easy task to evangelize America? These masses are not as passive clay in the potter's hand, that may be fashioned as we will. The resistance not only of evil and vice, but of religious error is tremendous. We have to uproot, to overturn old religious beliefs. The multitudes are not hungry for the Gospel, present the feast as attractively as we may; they are feverishly thirsty for other things. Things are not strongly coming our way. Our gains are inch by inch; almost paralleled by the gains of sin and error.

HOW SOLVE THE PROBLEM

Now, *What more can and should be done for the speedier solution of this problem?* We are frequently told in glowing terms of what *should* be done, what *needs* to be done; how, if every Christian would every year bring but one soul to Christ, America, and perhaps the world, would be Christian in this generation. Fine theories, but unworkable.

We have been doing ordinary work, measurably content with ordinary results. It is time to do something extraordinary in personal effort, in church work, in associational and city mission work, in the work of our State conventions and of the Home Mission Society.

A PLAN OUTLINED

We have made a beginning. It was an extraordinary thing that at the meeting of the Home Mission Society last May, the topic of supreme interest was that of *Evangelism*; that then and there the Society was asked to organize and take the general direction of a comprehensive evangelistic campaign in co-operation with other bodies; and that last summer, for the first time in the history of the denomination, leading representatives of the society and of about twenty State Conventions and some city mission societies came together for a two days' conference on this subject. Those were remarkable meetings of men who had been working each in his own way and in his own realm, but who, burdened with a sense of the utter inadequateness of their own efforts, sought

some way whereby they could touch shoulders with each other and keep step with each other in an advance movement for the more thorough evangelization of America.

As a result, we behold another extraordinary thing: Every Baptist State Convention of the North and West last fall making evangelism its central and supreme feature; with thousands of churches invoking God's blessing upon these meetings and upon plans adapted for more aggressive evangelistic work. This is extraordinary and hopeful.

CONFERENCES ON EVANGELISM

And next year it is proposed to hold three great Conferences on Evangelism, in the East, the Central and the farther West. Special measures have been and will be adopted by the Conventions, and by the Home Mission Society, to quicken the interest of our people in evangelism and to reach directly the unsaved. The denomination is, therefore, already facing this way simultaneously as never before. Independent Baptists are getting together, praying together, marching together in an unusual way. We believe this is not a mechanical movement, but of the Spirit of God. Plans are projected, not for a spectacular effort to take the strongholds of sin by storm in a month or a year, but for siege work, with here and there a dash as circumstances demand, a steady, sturdy, healthy, sane evangelism, whose fruits shall abide. The Society does not aspire to dominant centralization and direction of these activities; but prefers the distribution and localization and focalization of responsibility and interest at many points; advising and sending reinforcements wherever practicable and acceptable.

THE HOME MISSION SOCIETY'S MOVEMENT FOR ADVANCE

With adequate resources the Society stands ready to appoint:

A general evangelist to promote evangelism through conferences with pastors and representatives of Conventions, and by personal service at important points; also,

A man for the host of students in our higher institutions of learning

and for conferences with the faculties and students in our theological seminaries; also,

One or more evangelists for every State in co-operation with its Convention; also,

A larger number of general evangelists among our immigrant populations; also,

Men of exceptional adaptation to peculiarly difficult fields, as downtown city missions; also,

A force of godly men of ability to Christianize the Negroes, even many of the ministers and members of churches; also,

Evangelists to proclaim the good tidings in hundreds of hamlets, as well as cities, of Cuba and Porto Rico.

ORGANIZED WORK NEEDED

Complex is the problem, large the undertaking. The hour calls for comprehensive views and plans and extraordinary effort on the part of all connected with the administration of our various missionary organizations. Not only so, but there must be awakened in the rank and file of our ministry and our churches a livelier interest in this work, or all will come to naught. The battle cannot be fought and won by a few captains.

THE PERSONAL PROBLEM

What more can you do?

Can you not take these matters more upon your mind and into your heart; make them more frequently and more earnestly the subject of prayer; throw more enthusiasm into the work of your own church; testify of what Christ has done for you; go after an unconverted friend:

Can you not give more? Pitiful are the limitations under which our organized work of evangelism must begin. For the costly work of evangelism in New York city, as in some other cities, \$25,000 a year is not too much. For State evangelism thousands are required. The Home Mission Society could wisely use \$100,000 annually. When will men of large means, while giving not less to educational and philanthropic purposes, give more for the saving of men?

MILLIONS FOR ART! MILLIONS FOR MUSEUMS! MILLIONS
FOR LIBRARIES! MILLIONS FOR EDUCATION! MEN OF GOD—
MILLIONS FOR AMERICA'S EVANGELIZATION! : : : : :

FOR THE MISSIONARY MEETING

HOW THE SPY WAS SAVED



ERE is a story of conversion from Porto Rico which illustrates how vain it is for human ingenuity to attempt to thwart divine purposes, and how unexpectedly the call to life comes.

Caguas (Kah'wass) is an attractive little town about twenty-five miles from San Juan, on the little island that now ranks as one of our "possessions." It lies in a district of beautiful pastures, sugar estates, and fruit farms, and its people have many reasons to be thankful for their situation and advantages. A church was established there by our general missionary, Mr. McCormick, but the work made slower progress than in other places, and Caguas came to be regarded by him as "our barren field." Still the gospel was faithfully preached by the native helper assigned to the church, and the little band of Christians did the best they could under the disadvantage of having no suitable church home.

Presently there came a change of spirit on the part of the outsiders. The attendance upon the meetings increased, and the interest kept growing. The priests awoke to the fact that something of importance was being done, which they could not afford to despise or overlook. In order to learn just what was going on and who were attending the heretical meetings, one of the priests sent the sacristan to act as a spy and report to him.

The sacristan entered upon this secret service, little thinking what the result would be—as little, indeed, as did the priest who sent him. In an instant, at the very first meeting he attended, as suddenly as the light smote Saul of Tarsus on the Damascus road, the gospel truth penetrated his heart, and the same gospel light that had shone into the souls of the brethren and sisters at Caguas flashed upon him also, and instead of making inquiries as a spy he found himself inquiring of this new Way. His conversion was wonderful. He became a follower of Jesus. Then he went to the priest, not to report what the church was doing and who of the Catholic people were attending, but to prove his sincerity and fearlessness by telling of his own conversion and his intention to cast in his lot with the Baptists and join their church.

The threats of the priests were in vain, and like Christian in the Progress of old, he went on his way rejoicing. He was one of the company of fifteen who were baptized, to the great strengthening and encouragement of the little church. It is not strange that, as the case became known, his baptism created unusual excitement.

Thus the Spirit of God works and truth makes its way. Sent to spy, this Porto Rican stayed to serve, rejoicing in new-found salvation. Truly the "barren field" shall "blossom like the rose."

TWO INSTANCES OF HEROIC GIVING

By Edwin P. Farnham, D.D.

Superintendent Church Extension Work for Brooklyn and Long Island

ARE OUR FOREIGN POPULATIONS SUSCEPTIBLE TO VITAL CHRISTIANITY? READ AND JUDGE

HERE in the city of Brooklyn in a German district of perhaps 30,000 Lutherans and Roman Catholics is established a little German Baptist church. After fourteen years of persistent endeavor it reports not quite 200 members and a Bible School of about 250. Probably not fewer than 500 people regard the pastor of this church as their pastor. A substantial church property has been secured through the persistent labors of this little company. Its present value is not less than \$16,000. It could not be replaced to-day for less than \$20,000. The chapel only is constructed, a corner lot awaits the church building. What a volume would the history of this little German church make! If it could be fully told into

the ears of our stewards of God, who love their country and the souls of men, what do you think would be the result?

For one thing it seems to me that this result would follow, and at a very swift and easy pace. If the whole truth could be told, men of God who have the means to do it would write their checks for hundreds and thousands of dollars and forward them to our Home Mission Society and to our city mission societies without delay.

New Year's gifts to God's work would be made after a new fashion. Brief and cheering letters would be written to our Home Mission Secretaries and Superintendents of City Mission work. This is what they would say:

"The demonstration is complete. We have no longer any doubt as to the power of Christ's teaching to transform human lives. Men under bonds of superstition, ecclesiasticism and cringing fear can be set free. The gospel given a fair opportunity can turn bond slaves into free-born sons of God."

Would you like to read two paragraphs of the as yet unwritten history of this little church? Here they are:

PARAGRAPH I

A mother with four children became interested in the Protestant Baptist Mission Church. She permits her little ones to attend the Sunday School. She finds her way to the evening preaching service. Human kindness is everywhere manifested. The people are interested in each other. They speak warmly of their pastor and of his ministry among them. Her heart is touched by the truth presented and not less by the free, loving, spiritual atmosphere permeating the place of worship. As with Lydia on the river bank, the Lord opens this woman's heart to give heed unto the things which are spoken. In a few weeks she becomes an intelligent candidate for baptism and church fellowship. With joy she witnesses

to her personal attachment to Jesus Christ as her Lord and Saviour. But what is this special message put in the hand of her pastor:

"DEAR PASTOR—I want to show my gratitude because of the great joy that has come into my life. Please appropriate this free-will offering toward freeing our little church from its burden of debt. I earned this money as a servant girl before I was married and I have a right to devote a part of all I saved to the cause of Christ. My heart is full of gratitude because of what Jesus has done for my home."

The pastor opened the neat roll of green paper and found two clean new fifty-dollar bills taken directly from the savings bank!

PARAGRAPH II

A husband and wife, one a Roman Catholic, the other a Lutheran, rebel against the priestcraft that is sought to be exercised

over them. They find their way into our little mission church. They are made acquainted with Jesus Christ and receive him gladly into their lives. On the day when they are welcomed together into the church they memorialize this new relationship by presenting to the pastor a purse of **THREE HUNDRED AND SEVENTY-FIVE DOLLARS**, to be applied toward the extinction of the church debt (a debt still burdens the church of \$3,000).

And would you know how these humble people were able to command so generous a sum of money for this or some other purpose? They had been saving it dollar by

dollar through years of their wedded life in anticipation of a holiday trip to their homeland, and now they take the entire amount thus accumulated and lay it as a free-will offering on the Lord's altar.

Are foreign peoples reared in sacerdotalism susceptible to vital Christianity? Stewards of God, do you regard the foregoing as genuine cases of unselfish devotion to Jesus Christ and to his church? Have you read the long list of generous gifts to the cause of Christianity during the past year? Do you remember to have read of larger, more meaningful gifts than these?

The instances here given are illustrations from the work that is being done in a multitude of places. But we are only touching one in ten thousand. Trained men and accredited appliances are not wanting. We could do a far more massive work if we could have the means with which to work. Foreign populations are susceptible. How susceptible are you, my reader?

THE COLORED PEOPLE

A UNIQUE CONFERENCE

By the Field Secretary



PRESIDENT SALE

OF conferences and conventions, as of the "making of books," "there is no end," and frequent attendance upon them, like "much study," is "a weariness to the flesh." Some gatherings, however, have a real reason for being, discuss vital themes, and furnish inspiration to higher life. The Conference held at the Atlanta Baptist College, Atlanta, Ga., Nov. 25-27, belonged to this class. It was called to consider the important matter of "Moral and Religious Training for the Young in Home, School and Church." The question is worthy of serious discussion everywhere, and is receiving marked attention from our educators and preachers. It has special application to the present condition and needs of the Negro race.

Atlanta, as the seat of two of our foremost institutions for the education and training of colored young people, was a fitting centre for such a gathering. The students of Atlanta Baptist College, many of whom have the ministry in view, and of Spelman Seminary, whose graduates are trained home-keepers as well as teachers, furnished just the kind of constituency to profit by such a discussion. Pastors of Negro churches in Atlanta and from various points in the State were there, thus broadening the range of possible influence. Instructors in Negro schools and colleges, such as M. W. Reddick, Principal of Americus Institute, Americus, Ga., and M. W. Gilbert, D.D., Professor in Benedict College, Columbia, S. C.—themselves, in turn, the product of such schools and living witnesses to their efficiency—were there, both to impart and to receive. Our American Baptist Home Mission Society was represented by the Corresponding Secretary and the Field Secretary, and by District Secretaries Thomas and

Proper. The good-will and interest of leading men among the white Baptists of the South were attested by the presence and addresses of W. W. Landrum, D. D.; J. E. White, D. D., and B. D. Gray, D.D., Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention.

The program of the Conference was wisely and broadly planned by President George Sale, of Atlanta College. It included a few hours of Institute work for preachers and teachers respectively, open conferences on the several divisions of the main topic, with public addresses at the evening sessions. A special session was devoted to the question of Social Purity, a meeting for men being held at the College, and one for women at Spelman Seminary. At the former an admirable paper was read, which had been prepared by Prof. A. W. Dubois, Ph. D., of Atlanta University, one of the foremost men of the negro race. It was clear in thought, chaste and forceful in diction, and intense with moral earnestness. The addresses and discussions, from first to last, were of a high and serious tone, as befitted the importance of the theme. They were enlivened, indeed, by sallies of wit and humor, but these were only the by-play, and served to bring out in clearer relief the dominant theme. There was hardly a discordant note, and in scarcely a single instance did the speakers deviate from the line of thought, or

make appeal to other than the highest motives.

As a whole, the Conference was most gratifying to all present who had taken special interest in the intellectual and moral uplift of the Negro. It indicated a large measure of attainment and was full of promise of still better things. The closing session in the assembly room of Spelman Seminary, at which the students of both College and Seminary were present in full force, with additions from other schools and from the town, was an inspiring sight. The singing of some of the old-time songs—those quaint, pathetic and sometimes weird melodies in which the pent-up feelings of an oppressed race, longing for deliverance and finding their solace in religion, found expression—added much to the interest. No man who has eyes to see and a mind that is fair, can fail to note signs of progress. There are dark shadows, many of them; but there are also bright spots, and a light of promise that is steadily diffusing itself through the darkness. The Anglo-Saxon race has behind it centuries of uplifting and cultivating influence. The Negro is little more than a generation removed from slavery, with its attendant evils, and its burden of inheritance. A Christian education, with the emphasis upon the "Christian," in the large and true sense of that word, is the solvent of the problem which now perplexes so many.

AN EDITOR'S VERDICT

ONE of the influential colored men of Georgia, who occupies a place in denominational and racial affairs peculiarly his own, and has had wide opportunities for observation, is Rev. William J. White, editor of the *Georgia Baptist*, published at Augusta. His opinion of the Atlanta Conference will carry weight, and we are glad to give it here, as expressed in a letter to President Sale:

"I was anxious that the Conference inaugurated by you should be a success. I know a number of good men who would have been present but for lack of means. I expected much of the meeting, but am free to confess that I got more of good out of it than I expected. I have attended many meet-

ings of this nature, have myself conducted a large number of institutes for ministers and Sunday School workers, but all in all I regard the Atlanta Conference as the best in several respects that I ever attended. It was to me a star of hope that men and women from all sections of our country, including our own sunny South, white and colored, old and young, cultured and uncultured, should assemble in a meeting like this and discuss questions that are vital to all classes alike, without a single offensive expression. God's Spirit was in the hearts of the people, and the many good words falling from the lips of these good people can but bring forth abundant fruit to the uplifting of the people, and the advancement of Christ's Kingdom."

DEDICATION AT JACKSON COLLEGE



PRESIDENT BARRETT

PRESIDENT'S HOUSE

MRS. L. J. BARRETT

PERHAPS no one but the head of the institution, who has put his vital force into it and braved every difficulty for months and sometimes years, can fully appreciate what dedication day means to one of our Southern schools. Next in order of appreciation comes the wife, then the students. Of course the officers of the Home Mission Society, who have stood behind and with the President and are conversant with his work, are in closest sympathy. The home of a school means so much, just as the home of the family and of the church does.

It was with great joy, therefore—the joy of successful achievement in the face of obstacles that will make a stirring chapter of our educational history when told—that dedication day was hailed at Jackson College. Here it is that President L. J. Barrett and his accomplished wife have done heroic work in bringing order out of chaos, with true Yankee fertility of resource and ready adaptation to circumstances.

Here we found two large brick buildings, 40x115 feet, of four stories, with slate roofs, affording accommodations for about 160 pupils, besides chapel, class rooms, dining hall, etc., all heated by steam. They are similar in construction, and, while simple architecturally, present a pleasing and imposing appearance. They were built strictly with view to use and economy, and every dollar was made to tell. The President's residence is a two-story frame house built by the former

owner of the premises. There are several other smaller buildings. A fine group of stately pine trees partly encompass the house, as the picture shows, while an orchard of pear, peach and fig trees is on the place, which embraces nearly 100 acres of excellent land adapted to diversified agricultural and horticultural operations. The land cost about \$8,000, the buildings \$32,000, equipment, including heating, about \$9,000, and miscellaneous expenses make the total cost about \$50,000. For all educational purposes the present plant is worth double the former, which was sold for \$40,000.

At the dedication exercises on Nov. 22d, there were present, besides the Society's representatives, Hon. H. L. Whitfield, State Superintendent of Education; Dr. W. T. Lowry, President of Mississippi College (white); Major Millsaps, a leading banker, and founder of Millsaps College; Pastors Yarboro and Price, of the white Baptist churches of Jackson; Dr. T. J. Bailey, editor of the *Mississippi Baptist*, and several other gentlemen from the city. President Chaffee, of Bishop College, Texas, was also in attendance.

Most of these in brief addresses, after the excellent dedicatory discourse by Dr. Chivers, expressed their hearty sympathy with the Society in this work and highly commended the administration of the school. The dedicatory prayer was offered by Dr. Thomas, of Chicago, and the keys of the

buildings were delivered by the Corresponding Secretary of the Society, with a charge to President Barrett, followed by the formal dedication. In accordance with the suggestions of the members of the faculty, it has been decided to call the boys' building Ayer Hall, in memory of Rev. Charles Ayer, for many years President of the School, and the girls' building Barrett Hall, after the name of the President and his wife.

It was a delightful surprise to find in the faculty a native born Mississippi lady, of culture and highly connected, who had given herself to this work in the most whole-souled and Christlike spirit, rejoicing in the privilege she has of doing something for this

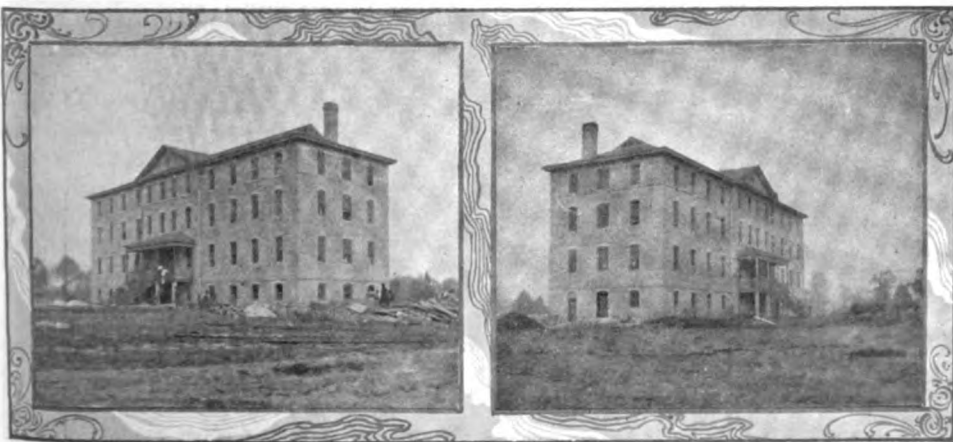
needy people in her own land. Some of her acquaintances drew a long breath and received with coolness her announcement that she was going to teach in a Negro school with others from the North, but to the credit of the better element in society and in the church be it said that they commended her course and honored her for it. This is the first southern *woman*, so far as we know, who has thus whole-heartedly identified herself with this educational work for the colored people. May her example soon be followed by others. Indeed, there seems to be an awakened feeling of obligation, just now, on the part of Southern Baptists, to do more in this line than in the past. H. L. M.

SEVEN SOUTHERN SCHOOLS

By the Corresponding Secretary

IT is remarkable what distances can be covered and how much accomplished in twelve days by judicious use of modern railway facilities. Within this period from November 17 to 29, by traveling for six nights on the trains, we compassed about 2,600 miles and visited seven schools for the colored people in five Southern States, making inquiry into their conditions and needs, and attending a two days' conference in Atlanta. Field Secretary Chivers also made his first extended visit to these schools, to acquaint himself more

fully with their work. Some impressions of his visit are given elsewhere. Two District Secretaries of the Society, Rev. J. B. Thomas, D.D., of Chicago, and Rev. D. D. Proper, of Des Moines, joined us at Jackson, Miss., and subsequently visited the schools at Selma, Tuskegee, the two institutions at Atlanta, and Roger Williams University, at Nashville. They frankly admitted that whatever doubt they had entertained concerning the large expenditure by the Society for educational work at the South was entirely dispelled by this visit, and that the necessity



AYER AND BARRETT HALLS, JACKSON COLLEGE

and importance of it can hardly be overstated.

AT LOUISVILLE, KENTUCKY

The first school visited was State University, in Louisville, of which Rev. Charles L. Purce, D.D., is President. We were cordially received at the depot by the President of the Board of Trustees, W. H. Steward, Esq., editor of *The American Baptist*, to whom we are under obligations for other kind and valuable services. The school is conducted by the colored Baptists of Kentucky, and has been aided for years by the Society. In its faculty are able young men who, while pursuing their studies, patiently and persistently toiled at some tasks in the city mornings and evenings for their meals and a little money besides, as many other students are now doing. The story of the struggles and self-denials on the part of some of these in their eagerness to acquire an education is truly pathetic. The great need here is a dormitory for girls. For this object the colored Baptist women of the State, in auxiliary relations with the Convention, are engaged in raising funds. They have secured about \$1,200 in cash and expect to get \$1,500 more within a year. At least \$10,000 will be needed for the building. With a gift of \$5,000 conditioned upon their raising \$5,000 more they are confident they could proceed with the erection of it within about a year; but without such help a long and hard struggle is before them.

AT NASHVILLE, TENNESSEE

Roger Williams University is one of the largest and best of the Society's schools. It has a spacious and sightly campus, on which is one extensive structure for dormitories for both sexes, recitation rooms, library, chapel, dining room, etc., while there are two residences on the grounds for members of the faculty. Under the administration of President P. B. Guernsey, with a true helpmeet in his wife, the institution is prosperous. Dr. Alfred Owen is very highly esteemed for his work in the theological department, as well as for his winsome personality.

Almost nothing has been done in many years in the way of improvements and equipment. The building is inadequately and improperly heated by some furnaces for the entire main rooms and by stoves in the dormitory rooms. The litter from coal and ashes

carried through the halls is inevitable, while there is great risk of a dreadful conflagration, which has been narrowly averted several times. To heat the building by steam would cost about \$8,000 or \$9,000. This is the paramount need.

Cramped conditions in the chapel; in class rooms, especially for science and laboratory work, and in the library, demand the erection of another building with adequate assembly room for public exercises and for other uses, at a cost of \$12,000 to \$14,000. And \$2,500 are needed for a suitable laundry building, where twenty girls at a time could receive instruction. The wretched, contracted quarters in which only about six girls at once can work is a reproach to the Institution. With these improvements the University would enter upon an era of enlarged usefulness.

AT JACKSON, MISSISSIPPI

The dedication of the new buildings of Jackson College was an occasion of great interest. The day preceding was fully occupied in the inspection of the buildings and in the consideration of a multitude of matters relating to the re-establishment of the school in its new location; with an educational conference in the afternoon. An account of the dedication will be found on another page.

AT SELMA, ALABAMA

The school at Selma was founded over twenty years ago by the colored Baptists, who, in their financial weakness appealed to the Society for aid which has been given regularly in the support of teachers, and once or more for the erection of a building. The President, R. T. Pollard, D.D., with an excellent company of teachers, rejoices in the large attendance and the bright prospects of the institution. Just now they are most earnestly striving to erect a brick building about 60x120 feet, three stories in height. The bricks were made on the tract of thirty acres owned by the school and the walls are partly up. About \$5,000 has been raised and expended on the work; as much more is needed. To secure this from the colored Baptists of Alabama would require at least two years, probably longer. But, with the stimulus of a gift of \$2,500, they would undertake to raise an equal amount within a year and proceed to enclose the building within a short time. This is an opportunity

for some one to help those who are doing their utmost for themselves.

AT AMERICUS, GEORGIA

Americus is a place of about 8,000 population, in southwestern Georgia. Here is Americus Institute, started six or seven years ago with almost nothing, and under many discouragements. To-day it has a campus of three and a half acres, well located, and two three-story frame buildings and a smaller one for dining hall and kitchen, the whole worth nearly or quite \$7,000. This is largely due to the heroic, indomitable purpose and labors of Rev. M. W. Reddick, a graduate of Atlanta Baptist College, sustained by his wife, a graduate of Spelman Seminary, who also took special studies a year in the Teachers' College of Columbia University, New York. Two other former Spelman students are in the faculty. The institution in all that pertains to neatness, orderliness and efficiency, is another Spelman in miniature, so far as conditions permit. That they are not behind the times was evident when, as we entered the chapel, the assembled student body saluted us with the Institute "yell," which compares favorably with what we have heard elsewhere.

Dormitory accommodations for girls are limited, while there are none for the boys. An adjacent tract of three or four acres on which are three small houses and a barn can be had for \$1,000 or thereabouts, and at little outlay the buildings could be utilized for the boys until something better can be provided. The friends of the school have been strained so heavily to complete one of the buildings that they cannot raise much more. They ought to have a thousand dollars to secure this property and to adapt it to school purposes. Several students have gone to our schools in Atlanta for their ad-

vanced courses of study. It is one of the most deserving institutions of which we have knowledge.

AT ATLANTA, GEORGIA

The great event here was the Conference on Moral and Religious Training of the Young, an account of which is given elsewhere. President Sale, of the Atlanta Baptist College, planned and conducted the Con-



AMERICUS INSTITUTE

ference with much tact and skill. The College, with its theological department in charge of Prof. C. C. Smith, is doing a high order of work. In its science and laboratory appliances it has few superiors in schools for the colored people. The recent changes in heating the buildings are very satisfactory.

Spelman Seminary continues to maintain and increase its reputation as the largest and best school in the world for colored young women, to whom these neat surroundings, the quiet precision of the complex mechanism and the all-pervasive spiritual atmosphere, are an unspeakable blessing. May the life of Miss Giles, the President, of Miss Upton, the Dean, and of others closely associated with them in administration long be spared for the invaluable service they are rendering to humanity and to God.

THE DECEMBER MEETING OF THE EXECUTIVE BOARD

Rev. Howard B. Grose, who entered upon his duties as Editorial Secretary December 1st, was introduced and received a cordial welcome from members of the Board.

The invitation from the Baptist churches of Cleveland, O., to hold the anniversaries of the societies in that city in May, 1904, was accepted, it being understood that the other societies will concur. It will be twenty-six years (1878) since the previous meeting there. Cleveland Baptists are a strong, united body, with able leaders as pastors of their churches. Doubtless many from the East will attend the meetings and then go on to the great World's Fair in St. Louis.

President W. H. P. Faunce, of Providence, R. I., and Rev. S. H. Greene, D.D., of Washington, D.C., were appointed as members of the Committee of Reference.

The thanks of the Board were given to Mrs. Morgan for a fine portrait of General Morgan, former Corresponding Secretary of the Society.

A Committee on Special Conferences on Evangelism for the summer of 1904 was appointed.

The Finance Committee was empowered to secure quarters elsewhere for the Society's offices after May 1st, its present rooms being demanded for other purposes. These unwelcome changes call attention anew to the desirability of permanent headquarters not only for the Society but for other Baptist organizations here represented.

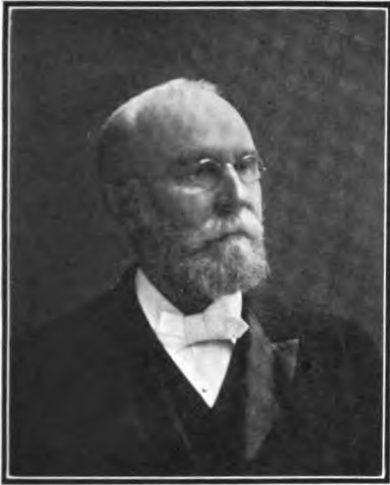
The whole number of missionary appointments was 201 in thirty States and Territories, also in Mexico and Cuba. Special mention is made of the appointment of Rev. Nathaniel T. Spencer, of Charleston, S. C., in place of Rev. Mr. Jenkins, previously appointed to Guantanamo, Cuba. It was voted to coöperate with the West Washington Convention in the support of an evangelist; also with the City Mission Society of St. Louis, Mo., in the support of a Swedish missionary in that city.

Fourteen grants were made from the Church Edifice Gift Fund, and seven from the Loan Fund.

The death of Rev. L. L. Smith, Corresponding Secretary and General Missionary for Oklahoma, is regarded as a great loss to our work in that territory. Upon the recommendation of the Oklahoma Board, the Society expresses to his bereaved widow substantial tokens of its sympathy. C. M. Brewer, Esq., of Norman, has been appointed for the time being to the position. He has been actively interested in the work of the Convention, devoting to it much time and labor taken from the duties of his legal profession.

Rev. George H. Brewer, recently appointed to Aguas Calientes, Mexico, feels constrained to remain for a time in charge of the work in New Mexico and Arizona.

Rev. J. H. Franklin, of Cripple Creek, Colo., who was elected at the November meeting as District Secretary for Kansas, Indian Territory, Oklahoma and New Mexico, has signified his acceptance and will enter upon his duties early in 1904. By this change the District of Rev. D. D. Proper, of Des Moines, will in future comprise Iowa, Kansas, Colorado and Wyoming.



OUR FOREIGN POPULATIONS

THE GERMAN FIELD

By Rev. G. A. Schulte, General Superintendent of German Missions

INTERESTING REVIEW
OF THE ADVANCE WORK
FROM HOBOKEN TO WINNIPEG

HOBOKEN, N. J., has a large German population. Here is the landing place of the large steamers of the North German Lloyd and of the Hamburg-American Line. If you take a walk along the river front and on the adjacent streets you will imagine yourself in a foreign country, instead of in an American city on the banks of the Hudson. Among the many foreign faces you meet you can readily distinguish the large number of the Teutonic type. You see garbs of different nationalities, but the dress of the Fatherland can easily be recognized; you can hear almost all kinds of European languages spoken, but among them the speech of the people coming from the different sections of the German Empire is predominating.

A large percentage of the permanent German residents in Hoboken do not attend any place of worship. They have thrown off all allegiance to the mother church, and are willing to be classed as infidels, free thinkers and socialists. But the large majority are nominal church members, and some hold with stubborn adherence to the church of their fathers, to which they vowed fidelity in confirmation. Some few years ago a few earnest German Baptists rented a hall, and started a Sunday school. In the course of time a missionary was secured. The Lord blessed his labors, converts were baptized and a church organized. This church has a membership of seventy-nine, and is in possession of a valuable church property upon which still quite a troublesome mortgage rests. But the noble band of workers are

making strenuous efforts to reduce and to liquidate the debt, and were able to pay during the summer \$500 and the indebtedness. Rev. G. Peitsch, the missionary on the field, reports that he never in one quarter distributed so many tracts and had so many conversations with the unconverted as during the last quarter. He is greatly encouraged and confident, knowing that his labors will not be in vain.

WORK AMONG THE MINERS

A little over two years ago a missionary was appointed among the German miners in Clearfield County, in the western part of Pennsylvania. A church was organized, and a plain but neat chapel has been built, and also a parsonage, with but very little outside aid. Pastor Vahlsing reports the baptism of 11 converts during the quarter, and 7 added by letter. The church has a membership of 54. Thus "a city is set on a hill" among a population of hard-working coal miners, which always offers fruitful soil for the spreading of dissatisfaction and anarchistic ideas.

PROSPERING IN INDIANAPOLIS

Rev. P. H. von Miller is laboring among the Germans in Indianapolis. Under his efficient leadership the church changed its location to the south side of the city in the midst of a larger German population. A nice and well adapted chapel has been built, and with the aid of the Church Edifice Department and a few friends, has been dedicated free of debt. Evangelistic meetings

were recently held for two weeks with good results.

FROM THE WEST

Rev. A. L. Tilgner, of Wausau, Wis., reports: "The membership of our church has increased, so that we hope to be able to become self-supporting by the first of June. We were permitted to receive recently into our fellowship a former German reformed minister; he is well educated and talented. We hope that he will become a useful addition to the ranks of our German ministry." Mr. Tilgner expresses his sincerest gratitude to the ladies of Brattleboro, Vermont, for sending a mission box with many useful articles for the family.

SELF-SACRIFICE DISPLAYED

About three years ago a German Baptist church was organized at Buffalo Center, Va. Rev. C. Syton was appointed missionary. In connection with his last quarterly report he states that the church had concluded to enlarge the parsonage. He does not say why it had become necessary to do so, probably on account of the growth of the missionary's family, as most of the German missionaries are blessed with large families. "But," he states, "as the corn crop was a partial failure in our district, the financial outlook for this year is not very bright. My desire is that the church should become self-supporting at the end of this year, and I will rather do with less room than to be disappointed in the hope that the church should be able to raise the whole of my salary, as both things cannot be accomplished this year." This shows the spirit of a self-sacrificing laborer, who is willing to deny himself and do without the comforts needed for the family in order to lead his people to self-support.

ENCOURAGEMENT AT OMAHA

A little over a year ago the little church at Omaha, Neb., received almost its death-blow. But the small number of faithful members were willing to continue the mission work if the Society would assist them in the support of a missionary. Rev. Ch. Armbruster was secured, whose last report is very encouraging. The chapel had been renovated at an expense of about \$500 and insured for five years. Three promising young men were added to the membership, a young people's society and a male quartet were organized. The attendance at the services is increasing, and the prayer is: "O Lord, revive thy work in Omaha."

IN THE CANADIAN NORTHWEST

The mission work of the Society among the Germans extends far beyond the boundaries of the United States into the Provinces of the Northwest Territories in Canada. The Society aids at present, in connection with the Manitoba Baptist Convention, seven missionaries. Three of these labor in Manitoba, two in Assiniboia, two in Alberta, and one was recently appointed in Saskatchewan. The Convention pays one-half of the aid needed and the Home Mission Society the other half.

The results of this work are very gratifying. Seventeen churches have been organized. Five of these are in Manitoba, four in Assiniboia, seven in Alberta, and one in Saskatchewan. The one in Saskatchewan was recently organized by one of the missionaries of the Home Mission Society, who made a mission tour into this, by German Baptist missionaries, hitherto untrodden Province. The church was organized with only 9 members, but Mr. H. Fast, the appointed missionary for this district, reports three baptisms for the first month, and a membership of 44.

The 17 churches have a membership of over 1,000. They were formerly in connection with the Northwestern German Conference, but in 1902 they organized themselves into a separate body as the Northern Conference, to meet annually and to consider ways and means to extend the work among the numerous German settlements on the vast prairies in this, to many Americans, almost unknown country.

THE MOTHER CHURCH

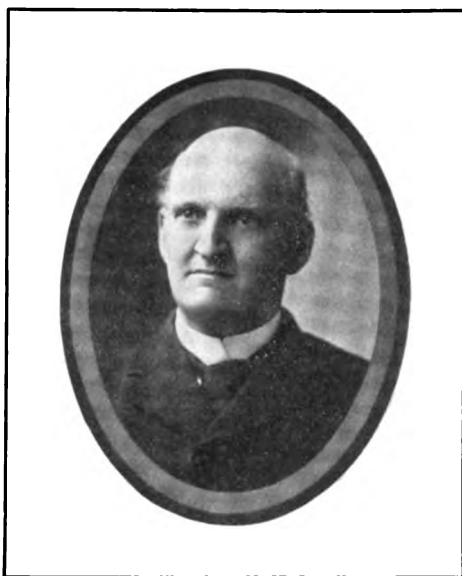
The church at Winnipeg was the first one organized and is the mother church. Many Germans have been brought to Christ through the influence of the church and its missionary, who, after a short stay left the city and the church, to form at some other place a nucleus for another mission interest, and the organization of a new church. Winnipeg is a strategic point of missionary operations for the Northwest Territories. The church has a membership of over 200, and is in possession of a suitable and beautiful church building, and has as missionary pastor a strong man, Rev. William Schunke, who is a leader among his brethren. The blessed influence of this church is felt throughout the Northwest. Many Germans listen to the gospel in Winnipeg and then leave for regions beyond.

OUR FRENCH EVANGELIST IN NEW ENGLAND

THE appointment of Rev. Arthur St. James of Worcester, Mass., as evangelist to the French Canadians in New England is hailed with satisfaction by those who are specially interested in that work, and are solicitous for the extension of it. The field is a large one. The United States Census for 1900 gives the number of foreign-born French Canadians in New England as 275,375, while the number who are of French Canadian parentage, having either one parent or both parents foreign born, reaches a total of 508,362. Many of these have broken away from the Roman Church. Many are in small communities where they receive little watch-care. Many are in dense ignorance and superstition. They need the gospel in its simplicity and purity. In his successful work at Worcester, where he has established two churches, Mr. St. James has had the joy of baptizing large numbers of French adults who were brought into the Christian faith through his ministry.

An interesting conference was held, Dec. 10, at the residence of Mr. St. James, to consider the scope and methods of his new work, and to make apportionment of his time. The meeting itself was a significant one. There were present, to confer with the Field Secretary, representatives of the Massachusetts, New Hampshire and Vermont State Conventions, together with our General Superintendent of Missions to the French in New England. Home Missionary movements in the new world had their genesis in New England. For a hundred years the churches of New England have not only sent out their sons and daughters into the growing west, but have also given money without stint for the preaching of the gospel and the establishment of churches in the new settlements.

To-day New England is missionary ground. Her great manufacturing centres have attracted large numbers of immigrants. Her cities are largely made up of the foreign-born. Many of her churches that once were strong have become depleted in numbers and resources. Her State Conventions are now seeking co-operative relations with the Home Mission Society in order to meet the new conditions. The work of Mr. St. James will be carried on under the joint



supervision of our Superintendent of Missions to the French and the State Secretaries or Superintendents in the several States interested. It will include services in American churches for the awakening of interest in the French work as well as direct evangelistic effort among the French people.

It is not strange that he believes ardently in the conversion of his people, and in personal effort and the use of leaflets and tracts. To such personal missionary work he is indebted for Christian parentage and training. Those who have heard him tell a chapter of his family history will not forget it. A little more than fifty years ago his parents were Roman Catholics in Canada. It was through the reading of Bible literature given him by a colporter that they were led to become Protestants. The father died more than a quarter of a century ago; the mother ten years since. When she died she had 108 living descendants, children, grandchildren and great-grandchildren; and nearly all of them of accountable age have become followers of Christ. One is the preacher and missionary who has been so signally blessed in his work, several have been missionaries or have married missionaries, thirteen were school teachers, four were Baptist deacons, and many others faithful workers for the Master. What a harvest this from the seed-sowing of gospel truth in one family a half century or so ago. And what encouragement lies in such results for every worker seeking to advance the kingdom.

EVANGELISM

The General Outlook

Readers of our religious papers must remark the fact that the revival spirit is manifested in many sections. Groups of churches have held conferences and meetings, as in Boston and its neighboring cities, and special meetings have been held in a large number of churches already, while plans are laid for January and succeeding months. This is quite aside from the work being done by Committees on Evangelism appointed by State Conventions, as suggested by the Home Mission Society; it all tends to show the general feeling and desire. Large numbers of conversions and baptisms are reported from many points. There is reason for large expectancy of good from the fact that the churches seem to be awake to the need of spiritual quickening, and ready to pray for it.

In Greater New York

Dr. Lorimer proposed to the Baptist ministers at the Conference on Monday, the 14th, that January be given to special evangelistic effort, with services every night of the month. His strong putting of the matter led to a unanimous decision to go forward along the lines indicated by him. Although the time for preparation was short, with a committee of fifteen pledged to active work, and Dr. Lorimer at its head, the feeling was common that great good might be accomplished. The plan, as outlined, is to give the first week to the meetings of the Week of Prayer in each church, observing Wednesday as a day of special fasting and prayer; then to begin a series of meetings the following Monday evening at central points, different pastors to preach as assigned.

With a somewhat sudden call and very simple organization, the success of this effort will depend upon the response and spirit of the pastors and churches. The Presbyterian denomination in New York has long been preparing for an evangelistic campaign during January, and if the two denominations put forth zealous effort, one result would seem secure, that the outside world must at least be impressed with the fact that our churches are in earnest in seeking to bring the blessings of the gospel to men. Whatever the immediate results in conversions or in quickening the spiritual life of

members it will mean much for the future if the churches impress this spirit upon their communities.

In West Virginia

The Committee on Evangelism appointed at the General Association of West Virginia has recommended with hearty approval the plans and suggestions presented by the Home Mission Society; and to carry these into practical effect asks churches to release their pastors for brief periods, in case the pastors have the evangelistic gift, for needed service on other fields. Ministers' meetings, Sunday School conventions, associations, etc. are requested to discuss the conditions, needs and methods of evangelism, and to hold evangelistic services in connection with such meetings where practicable. The committee has planned conferences at various centers throughout the whole State, beginning Jan. 10; these meetings to be free and inspirational discussions of the broad theme of evangelism. The committee has done its work in live fashion, and set a good example of systematic service.

In Nebraska

The State Committee on Evangelism has taken up the work in earnest. A practical appeal has been sent to the churches and pastors, with accompanying information blanks which we give as suggestive to other committees. These blanks explain the methods proposed:

INFORMATION BLANK.

At a regular meeting of the Baptist Church at _____, Neb., held _____, 190____, action was taken upon the following questions submitted to the church by the committee on evangelization as follows:

1. Do you approve the proposition of the committee to secure at least 2,000 baptisms in the state during the year?
2. Will you hold a series of meetings in your church?
3. If so, what time do you prefer?
4. Have you already engaged an evangelist or helper?
5. If so, who has been engaged?
6. Do you wish the committee to recommend a helper?
7. Do you prefer a neighboring pastor or an evangelist?
8. Who is your first choice?
9. Will you spare your pastor for at least two weeks to help in revival meetings elsewhere?
10. Have you any suggestions to offer?

BLANK FOR PASTOR.

1. Do you approve of the proposition of the committee on evangelism to win at least 2,000 souls for Christ this season?
2. Will you give two or three weeks' time in special work under the direction of the committee on evangelism?
3. Have you already engaged?
4. If so, where?
5. What time would meet your convenience in holding meetings?
6. Have you preference as to field?
7. If so, what is it?
8. What helpful suggestions have you to offer?

OUR YOUNG PEOPLE

A New Year Resolution

New Year Resolutions have their positive value, say what one may about breaking them. You may break what you make, but you can not keep what you do not make. And one of the good resolutions to make and keep this New Year of 1904 might well be this:

RESOLVED. That I will take time to inform myself about the leading facts of Home Missions, and will make my offering, however humble, for this great cause.

If you keep this resolution, for one thing you will have to take THE MONTHLY.

To Each Society

We suggest that you make an experiment this year. Subscribe for a copy of THE HOME MISSION MONTHLY, as a society, and keep it on file in your Missionary Library. Then your members can read it, and your committee can extract the good things from it for the meetings; but keep it and begin a series of volumes. We are sure that if a society will do this, before long there will be a club in society and church. We want bright young people to get up clubs, and will give them a substantial premium. If you feel unable to do much for the home mission cause in money, can you not in this way render a real service? *You may secure a subscriber who through reading THE MONTHLY may become a large giver.*

For the Missionary or Information Committee

In the February number we shall give a program for a Missionary meeting. In the present number will be found many things that may be used with good effect, either for a special missionary meeting, or, as a five-minute contribution from the Missionary or Information Committee.

Take that conversion of Victor Pachebat in Santiago, Cuba, with the remarkably interesting letters he wrote. That was the result of attending a young people's meeting. Be sure to have some one read that at a meeting. The story also of the conversion at Caguas (pronounced Kah'wass), Porto Rico, of the man sent to spy upon the missionaries will be sure to awaken interest.

The live committeeman will find plenty of good items in reading through the pages of THE MONTHLY.

The Endeavor Conference

A practical and helpful conference of Christian Endeavor leaders from all sections of the country was held in Philadelphia the first week in December. Besides a large number of the trustees there were representative workers from state and local organizations. Three days were spent in open conferences covering all phases of young people's work in the churches. The different leaders included Dr. F. E. Clark, Mr. Van Ogden Vogt, General Secretary, Mr. William Shaw, and Prof. Amos Wells. Evangelism had a prominent place and brought out many valuable suggestions. Missions also were given attention, and the influence of mission study and giving upon the life of the young people was recognized. We shall have something to say presently about mission conferences among our young people's societies.

The Philadelphia Meeting

The inception of the farewell idea and much of its successful carrying out belongs to Mr. Alan Craig Cunningham, a young man actively interested in the work of the Chester Avenue Church and of the young people in the Philadelphia Union, and a warm personal friend of Mr. Sprague. Others associated with him were Rev. Jacob Sallade, one of the assistant pastors of Grace Temple, and Dr. E. B. Palmer, our District Secretary. The heartiness with which the young people responded to the idea was one of the delightful features of the movement.

Writing of the meeting, Mr. Cunningham refers especially to the inspiring address of Dr. Chivers, happily titled, "On the Firing Line." "His extensive knowledge of the home field enabled him to take us with him to the Great West, the Southwest and the South, where he introduced us to heroes who toil valiantly for the cause they love." He also says: "Since the meeting the Baptist young people of Philadelphia have decided to raise funds for the erection of a chapel in the new field." That they will continue to take a deep interest in our work in Cuba is certain.

ITEMS FROM THE FIELD

****Rev. W. A. Petzoldt, our new missionary to the Crow Indians, is already on his field at Lodge Grass, Mont., busy building and preaching.**

****Shaw University students rejoice over winning fifteen prizes at the recent State Industrial Fair held by the colored people; eleven first prizes at that. Good for Shaw!**

****Forty professed conversions are reported by Evangelist J. B. McKeehan at Basin City, Wyoming; over thirty at Laramie; good meetings in progress at Eothen.**

****Our Italian work has been reorganized at Stamford, with a nucleus of seven members, under Rev. V. di Domenica, who has brought the scattered and discouraged flock together. Two young men await baptism and there are twenty-six enrolled in the Sunday School.**

****Missionary Geo. S. Clevenger, of Alaska, has succeeded in efforts to procure necessities of life for the Copper Center Indians at living prices, through the Government Commissary stores.**

****A letter from Rev. Thos. H. Sprague announces his safe arrival in Puerto Principe, Cuba, and his first preaching service on Sunday, December 20. General Missionary**

Mosely reports that "the work in Santiago is taking on new life in all parts."

****Booker Washington recently visited Shaw University and spoke to the students, who gave him most cordial welcome.**

****We want items from all parts of our broad field. Send them in.**

Church Building in Idaho

"So busy with church building my work at this time has been largely unreportable," writes Rev. T. S. Dulin, of Payette. One has only to look at the picture to believe it. "The bricklayers are just about through with the walls. I send you a picture of the corner-stone and a part of the group present. The bare-headed man is the pastor; the man facing him holding a level is J. F. Morris, head carpenter and member of our church. Just at the pastor's back is Deacon James Ewing, whose home was formerly in Fall River, Mass. I put into the corner-stone a copy of the HOME MISSION MONTHLY having on the front page a portrait of ex-President Harrison, copy of last minutes of First Baptist Association of Idaho, etc. It was a happy and glad day to us who are interested in this work."



PASTOR AND MEMBERS LAYING THE CORNER STONE

The Week of Prayer

The Evangelical Alliance has sent out, as usual, the program for the Week of Prayer, beginning Sunday, Jan. 3, with sermons on the Kingdom of God, and the conditions of its triumphant advance. Taking the topics broadly, they are: Monday, Prayer; Tuesday, the Church of Christ; Wednesday, All Nations and Peoples, the one human family, loved of God; Thursday, Missions, Home and Foreign; Friday, the Family and School; Saturday, the Enthronement of Christ on earth the only hope of humanity's highest welfare. The topic suggested for the sermon of Sunday, Jan. 10, is the Holy Spirit, God's free gift. The topics are admirably stated. We give in full that for Thursday:

MISSIONS, HOME AND FOREIGN—*Departments of the one Evangelizing Effort, under the one great Commission. PRAYER: That the Church, in her obedience to the Saviour's last command, may give to the cause of missions her ardent love, and may sustain that cause by boundless gifts of men and means; that all missionary workers may be wholly inspired by the*

Holy Spirit; that all mission methods may be rightly sagacious, always conforming to the law of love. Special Scripture: Matt. 28:19, 320: Rom. 10:12-15.

Book Notices

THE AMERICAN PULPIT. Henry Thompson Louthan, Editor and Publisher, Williamsburg, Va.; 1903. pp. 763; \$2.50 post-paid. This volume contains sixty-three sermons furnished by men selected by the author from every state and territory of the United States and adjacent countries, including some of the best known preachers of the denomination. There is great variety in the topics as well as in their treatment. There are full-page portraits of most of the contributors.

New Books Received

According to the Pattern, by Grace Livingston Hill. (Philadelphia: Griffith and Rowland Press.) *Handbook of Christian Doctrine*, by Henry C. Graves, D.D.; *Half-Hours with the Christ*, by Thomas Moses; (American Baptist Publication Society). *The History of Christian Preaching*, by T. Harwood Pattison, D.D. (American Baptist Publication Society.)

HOME MISSION APPOINTMENTS

In December.

ARIZONA.
 Rev. D. C. Williams, Tucson.
 CALIFORNIA.
 Rev. S. C. Keetch, Los Gatos.
 W. H. Harriss, Hanford.
 H. E. Adams, Gospel Wagon Work.
 A. C. Austin, Point Richmond.
 Daniel Baldwin, Redding.
 Miss Mary I. Brace, Chinese Mission, San Francisco.
 Rev. L. A. Brown, Antioch Ch., Colored, San Jose.
 J. P. Currin, Golden Gate Ch., Oakland.
 J. A. Dennis, Beth Eden Ch., Colored, Oakland.
 G. W. Disher, Willits.
 Mrs. Amanda Egli, Chinese Mission, Oakland.
 Miss Jennie J. Egli, Chinese Mission, Oakland.
 Rev. S. S. Fisk, Tulare.
 F. G. Folsom, Arbuckle.
 M. L. Goff, Mendocino.
 J. H. Hargreaves, Sacramento River Association.
 John Hedeem, Swedes, San Jose.
 P. A. Hjelm, Swedes, San Francisco.
 F. C. R. Jackson, Clovis.
 G. H. Lewis, St. Helena.
 R. N. Lynch, Petaluma.
 J. L. Matthews, Del Rey.
 Miss C. B. Moore, Chinese Mission, San Francisco.
 Rev. John Morgan, District Missionary, Colored.
 Homer Newberry, Morgan Hill and vicinity.
 D. H. Parkhurst, Visalia.
 Peter Petersen, Danes, Northern and Central California.
 J. A. Pettit, Palo Alto.
 W. F. Stone, Oak Park.
 D. J. Weddle, Vacaville.
 W. H. Whelan, Lakeport.

E. H. Brook, Memorial Ch., South Pasadena.
 G. W. Taylor, Covina.
 John Smithers, San Luis Obispo.
 W. M. Collins, Bakersfield.
 L. A. Gould, Santa Monica Ch., Ocean Park.
 T. N. Lord, Alhambra.
 E. J. Meese, Orange.
 E. H. Sweet, Fullerton.
 W. H. Walker, Calvary Ch., Los Angeles.
 W. H. Whitaker, Banning.
 W. D. White, Rivera.
 T. J. Wood, District Missionary.
 COLORADO.
 Rev. C. J. Coulter, North Side Ch., Denver.
 G. W. F. Dixon, North Fork Ch., Hotchkiss.
 W. R. Hardy, District Missionary, South.
 CONNECTICUT.
 Rev. B. F. Benoit, French, Putnam and vicinity.
 Emil Friborg, Swedes, New Haven.
 CUBA.
 Rev. N. T. Spencer Colored People, Guantanamo.
 ILLINOIS.
 Rev. P. E. Sorborn, Swedes, Galesburg.
 W. S. Braddan, Berean Ch., Chicago.
 INDIAN TERRITORY.
 Rev. V. C. Neal, Afton.
 I. C. Atchley, Okmulgee.
 T. J. Ballard, Pryor Creek.
 H. M. Bennett, Weleetka.
 J. H. Bennett, Holdenville.
 J. G. Brendel, Cherokee Indians.
 W. T. Cantrell, Minco.
 C. H. Carleton, Hartshorne.
 T. F. Coe, District Missionary.
 John Crain, Boswell.
 J. H. Crain, Antlers and Hugo.

- J. N. Foster, Zion Association.
 D. W. Garvin, Marlow.
 J. M. Green, Woodville and Mannsville.
 J. M. B. Gresham, Kiowa.
 R. F. Hamilton, Comanche.
 Marsie Hargo, Creek and Seminole Indians.
 G. C. Harris, Sallisaw.
 J. B. Hays, Ardmore.
 Charlie Henderson, Canadian.
 A. J. Henson, Friendship.
 E. T. Higgason, Wilburton.
 W. P. Hill, Nowata.
 A. L. Lacie, Cherokee Nation.
 T. R. McKinney, Elm Grove.
 J. W. Miller, Limestone.
 H. H. Mouser, Longtown Association.
 T. A. O'Bryant, Fort Gibson.
 J. A. Ogle, Sulphur.
 G. L. Phelps, Creek and Seminole Indians.
 H. G. Philips, Haileyville.
 J. B. Rounds, Choctaw and Chickasaw Indians.
 J. C. Stalcup, General Missionary.
 W. L. A. Stranburg, Buckner Memorial Ch.,
 Creek Nation.
 J. W. Tenison, Kingston and Cumberland.
 R. L. Townley, Canadian River Association.
 J. J. Ward, Mullins Association.
 G. Washburn, District Missionary.
 E. A. Wesson, Ada.
 J. M. Wiley, Stigler.
 B. R. Womack, Purcell.
 L. W. Wright, Mill Creek.
- KENTUCKY.
- Rev. P. H. Kennedy, General Missionary, Colored.
 R. B. Butler, District Missionary, Colored.
- MASSACHUSETTS.
- Rev. Timothee Tetreault, French, New Bedford.
 Gideon Aubin, French, Fall River.
 John Bjark, Swedes, Quincy.
 Oliva Brouillette, French, Salem, Lynn and
 vicinity.
 Matts Esselstrom, Finns, Worcester.
 J. S. Grundmann, Lettish People, Boston.
 Isaac La Fleur, French, Lowell.
 A. E. Lundeen, Swedes, Norwood.
 N. E. Nelson, Swedes, New Bedford.
 F. A. Perron, French, Gardner.
 F. C. B. Silva, Portuguese, New Bedford.
 J. C. Smith, French, Marlboro and vicinity.
- MICHIGAN.
- Rev. L. J. Anderson, Danes-Norwegians, Luding-
 ton, Edmore and Bear Lake.
- MINNESOTA.
- Rev. H. M. White, Brookpark and Ogilvie.
 H. A. Sother, District Missionary, Norwegians.
 J. R. Hall, Frazee.
 M. B. Critchett, Sherburn.
 L. H. Steinhoff, District Missionary, North.
- MONTANA.
- Rev. C. H. Davis, Anaconda.
- NEBRASKA.
- Rev. Carl Jensen, District Missionary, Danes.
 J. H. Marsh, Cortland.
 J. V. Carter, Bridgeport.
 C. F. Schneider, Carroll.
- NEW HAMPSHIRE.
- Rev. O. J. Johnson, Swedes, Manchester.
 I. B. Le Claire, French, Nashua.
- NEW JERSEY.
- Rev. Axel Kumlin, Swedes, Montclair.
- NORTH CAROLINA.
- Rev. J. A. Whitted, General Missionary, Colored.
 G. O. Bullock, District Missionary, Colored,
 Central.
 D. J. Avera, District Missionary, East, Colored.
- OKLAHOMA TERRITORY.
- Rev. W. D. Moorer, Anadarko.
 Sam. Bristow, Weatherford.
 S. F. Hawkins, New Bethel Ch., Greer Co., As-
 sociation.
 W. T. Moore, Geary.
- C. W. Brewer, General Missionary.
 Wm. Wilbur, Mt. Zion and Pawnee Associa-
 tion.
 C. W. Burnett, Pawhuska, and Osage Indians.
 W. H. Driver, Pleasant Ridge.
 R. C. Farmer, Granite.
 W. F. Farrar, Carney.
 O. T. Finch, Newkirk.
 L. T. Fisher, Alva.
 C. L. Greene, Capitol Hill Ch., Oklahoma City.
 J. O. Heath, Chandler.
 J. O. Guthrie, Stillwater.
 J. L. H. Hawkins, Frederick.
 G. W. Herrington, Friendship Association.
 E. R. Hosman, Kiowa Association.
 E. M. Jones, Perry.
 A. B. Kirk, Kremlin.
 B. F. Lovin, Antioch Ch., Violet.
 R. W. McQuerry, Medford.
 J. F. Mills, Ripley.
 W. T. Moore, Geary.
 C. W. Morrison, Watonga and Hinton.
 R. C. Opie, Edmond.
 J. W. Rankin, Ralston.
 W. A. Rowe, Noble.
 J. G. Schiemann, Hennessey.
 J. A. Scott, Washington Ave. Ch., Oklahoma
 City.
 W. E. Spear, Glass Mountain Association.
 J. N. Standerfer, Pleasant Ridge.
 T. K. Tyson, Northwestern Association.
 J. D. Voce, Ponca City.
 E. R. Williams, May and vicinity.
 H. G. Woodrow, Wellston.
 F. Wooley, Mills and Dale.
- OREGON.
- Rev. B. C. Miller, Harrisburg.
 E. A. Smith, Yankton and Calvary Ch., Port-
 land.
 A. B. Waltz, Brownsville.
- PENNSYLVANIA.
- Rev. Petrus Eljenholm, Swedes, Anita.
 N. N. Morton, Swedes, Warren.
- RHODE ISLAND.
- Rev. J. P. Forsell, Swedes, Providence.
- WASHINGTON.
- Rev. A. B. Baird, Wilbur.
 J. B. Beckham, Calvary Ch., Spokane.
 John Bentzien, Coeur d'Alene.
 J. P. Brown, Second Ch., Colored, Roslyn.
 T. J. Collins, Tekoa and Latah.
 R. T. Guernsey, Lewiston, Idaho.
 W. M. Jennings, Cle Elum.
 W. S. Lake, Waterville.
 E. P. Lyon, Ritzville.
 W. A. McCall, Davenport.
 W. E. Pettibone, Ellensburg.
 W. E. Powell, Pullman.
 W. H. Rutherford, Palouse.
 A. C. Saxton, Colville and Kettle Falls.
 G. R. Schlauch, Sprague.
 J. B. Spight, Harrington.
 R. A. Thomson, Pomeroy.
 F. J. Davidson, Olivet Ch., Colored, Tacoma.
 G. A. Bale, Hoquiam.
 Trueman Bishop, Fern Hill.
 William Blair, Randle and Salkum.
 J. H. Everett, Snohomish.
 N. S. Hollcroft, Shelton.
 A. E. Green, Arlington.
 C. O. Johnson, Marysville.
- WYOMING.
- Rev. C. G. Blackburn, Basin City.
- GERMANS.
- Rev. Adolph Gunther, Startup and Everett, Wash.
 C. H. Schmidt, Passaic, N. J.
 Henry Wernick, Gross Park Ch., Chicago.
- The following teachers were appointed:
 Americus Institute, Americus, Ga.—Mary M. Dow-
 dell, Mrs. D. P. Dorden.
 Bishop College, Marshall, Tex.—Mrs. F. Fowler,
 Assistant Preceptress.
 Jackson College, Jackson, Miss.—Miss Mary H.
 Loveland, Matron.
 Spelman Seminary, Atlanta, Ga.—Emma R. Ebling.

BAPTISMS

NAME	FIELD.	No. BAP.	E. A. Sweet,	Fullerton, Cal.,	
E. L. Humphrey,	Caye and vicinity,	Porto	Teofilo Barocio,	Santiago, Cuba,	8
	Rico,	21	E. D. Green,	Gen. Miss'y, Colored, Mo.	6
D. S. McGlashan,	Fountain, Colo.,	9	Milton Reece,	Weed and vicinity, New Mex.,	9
M. B. Milne,	Walsenburg, Colo.,	5	Adam Litivin,	Germans, Bethel and vicinity,	7
Robert Hamilton,	Cheyenne Indians, O. T.,	9	Charles Vahlsing,	Canada,	5
A. M. Allyn,	Gen. Miss'y, E. Wash & No. Idaho,	5	C. R. Delepine,	Germans, Munson, Pa., Weiser, Idaho,	11
					5

FINANCIAL STATEMENT FOR NOVEMBER, 1903

RECEIPTS.

Contributions for General Purposes	\$14,931	81
Legacies, " " "	1,371	58
Contributions Specifically Designated	116	25
for Church Edifice Gift Fund	5,013	05
	\$21,432	69
Income Accounts for General Fund	\$ 2,626	21
" " " Church Edifice Gift Fund	785	43
" " " Loan Fund	147	78
Miscellaneous	5,100	05
	\$30,092	16

DISBURSEMENTS.

For General Purposes	\$36,225	17
" Special as Designated	6,037	29
From Church Edifice Gift Fund	6,201	32
" " Loan Fund	2,812	79
Miscellaneous	9,568	14
	\$60,844	71

CONTRIBUTIONS AND LEGACIES FOR NOVEMBER

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, * are designated for specific purposes. C. E. F. for Church Edifice Fund.	LEGACY.		
	Manchester, Estate of Marie G. Putney.....	100	00
VERMONT, \$31.15.			
	Burlington, First Ch....	50	
	Grafton Ch.	26	15
	Pondville Ch.	2	00
	East Enosburg Ch.	2	50
MASSACHUSETTS, \$733.69.			
	Gardner, Swedish Ch....	10	00
	Lowell, Swedish Ch....	2	50
	Cambridge, First Ch....	15	00
	Immanuel Ch.	15	31
	Quincy, First Ch.	5	00
	Monson, Italian Ch....	10	03
	Norwood, Swedish Ch....	5	00
	Boston, Lettish Ch....	4	30
	New Bedford, Swedish Elim Ch.	10	00
	Southbridge Ch.	10	00
	Everett, Glendale Ch....	4	95
	Chester, Harlow Loveland	10	00
	Pittsfield, First Ch. Y. P. S. C. E.	22	43
	First Ch.	128	68
	Hyde Park, Intermediate Y. P. S. C. E.	2	50
	Hudson S. S.	20	00
	Lee, First Ch.	6	00
	Bellingham Ch.	5	25
	Lynn, a friend.....	5	00
	Essex St. Ch.	15	60
	Winchendon, First Ch..	25	00
	Fall River, Rev. A. G. Upham, D.D.	20	00
	North Leverett, C. B. Graves	1	00
	Roxbury, Dudley St. Ch.	120	75
	Foxboro Ch.	7	65
	Newton Centre, Bible School	25	00
	Gardner, First Ch....	22	66
	Pitchburg, First Ch....	70	00
	Attleboro, First Ch....	8	00
	Cumington Ch.	7	80
	South Hanson, Mary E. Read	5	00
	Wakefield, First Ch....	59	10
	East Boston, Central Square Bible School..	1	94
	Amesbury, People's Ch..	10	00
	LEGACIES.		
	Southbridge, Estate of John Edwards	22	00
	Newburyport, Estate of Mary Elwell	20	24
RHODE ISLAND, \$863.09.			
	Providence, Calvary Ch..	28	00
	LEGACY.		
	North Kingston, Estate of Chas. H. Austin...	835	09

CONNECTICUT, \$240.92.

Hartford, South Ch.	
Primary Dept. of S. S.	10 00
Meriden, Swedish Ch.	5 28
Bridgeport, a friend...	100 00
Moosup, Union Plainfield Ch.	21 00
Plainville, Home Miss'n Circle, First Ch.	1 00
New Britain, First Ch.	19 89
Meriden Y. P. S. C. E., First Ch.	22 25
Southington S. S., First Ch.	5 00
First Ch.	56 50

NEW YORK, \$5,990.73.

Eden, John F. Horton...	10 00
Cazenovia Village, Ch.	28 50
Brooklyn, Bergen St. Ch. and S. S.	5 00
Syracuse, Intermediate Dept., Delaware St. Bible School	9 60
Randallsville Ch.	22 80
Fenner Ch.	2 85
Georgetown Ch. Madison Ass'n	6 85
Carmel, a friend.	500 00
West Middlebury Ch., Mrs. Triftshauer	50 00
Binghamton, Lois A. Curtis	5 00
New York City, Morning Star Mission	20 22
Ch. of the Epiphany	19 82
Mt. Morris Ch.	25 00
*C. E. F., John D. Rockefeller	5,000
Scipio Ch.	2 00
Middletown, Calvary Ch.	3 03
Ballston Spa Ch.	67 53
S. S.	10 00
Belleville, Mrs. Fred. Williams	20 00
Leesville Ch.	2 00
Fenner and Georgetown Ch.	95
Lancaster Ch.	8 45
S. S.	4 38
Benton Center Ch.	12 20
Guilford, First Ch. S. S.	3 00
Auburn, First Ch. S. S.	7 08
Buffalo, Lafayette Avenue Ch.	26 45
Delaware Avenue Ch.	14 02
Montour Falls, Spencer Fisher	5 00
Wilson Ch.	4 00

LEGACIES.

Lyndonville, Estate of Mary Ann Martin...	95 00
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NEW JERSEY, \$116.72.

Burlington Co. Y. P. Society	27 50
New Brunswick, Livingston Ave. Ch.	49 50
Mount Olive Ch.	11 70
Rutherford Ch.	28 02

PENNSYLVANIA, \$676.20.

Ingram and Crafton Ch. Miss'y Society	18 75
Philadelphia, Fourth Ch. Fifth Ch. B. Y. P. U.	83 52
Mantua Ch.	11 52
S. S.	20 63
Germantown Second S. S.	15 55
Belmont Ave. S. S.	14 36
Ch.	23 24
Infant Dep't	26 25
	4 89

New Tabernacle Ch. S. S.	\$16 21
Gesthsemane Ch., one quarter	22 77
First Chinese Ch.	14 18
Lehigh Ave. Ch.	4 00
Logan Ch.	8 08
Huntington Ch.	15 00
Wilkinsburg Ch.	15 00
Clifford Ch.	52 32
Blairsville Ch.	4 00
Greensburg Ch., one quarter	2 00
Factoryville Ch.	6 32
Jersey Shore S. S.	18 00
Butler Ch.	6 35
Flatswoods Ch.	8 37
Ambrose Ch.	22 00
Shiloh Ch.	3 88
Richmond Ch. Indiana Ass'n	2 75
West Newton Ch.	60
Hathoro Ch.	43 85
Clarks Green Ch.	14 42
Allegheny, Judson Memorial Ch.	5 00
Taylor, Calvary Ch.	7 56
Mt. Pleasant Ch.	4 00
Lansdale Ch.	24 25
Norristown, Olivet Ch.	9 06
Ashland Ch.	10 44
Media Ch.	5 56
Upland Ch.	13 83
Pittsburgh, First Ger. Ch.	46 69
Muncy Ch.	5 00
Ellwood City, First Ch.	20 00
C. E. F., Mrs. Wm. A. Miller	12 00

DELAWARE, \$113.43

Wilmington, Second Ch.	71 51
Bethany Ch.	40 92
Dover, Calvary Ch.	1 00

MARYLAND, \$10.00.

Annapolis, College Ave. Ch.	10 00
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DISTRICT OF COLUMBIA, \$60.46.

Washington, Metropolitan Ch.	20 00
Maryland Ave. Ladies' Aid Society	5 00
Brookland Ch.	18 30
Kendal Y. P. S. C. E.	17 16

WEST VIRGINIA, \$13.73.

Welch, Pulpit Supply	4 35
Forrest Hill, E. C. Woodson	1 00
Miss Hattie T. Hutchison	05
Miss Mary M. Hutchison	05
Ronceverte, W. R. Perry	05
Dr. T. C. McClung	1 00
Ansted, Mrs. A. C. Masters	1 00
Summersville, unknown friend	78
Twistville, Elk Valley Association	3 00
Hico, Sunday Road Ch.	2 00

TEXAS, \$299.25.

Dallas, Estate of Eliza McCoy	299 25
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OHIO, \$195.85.

Mansfield, Park Avenue	5 00
B. Y. P. U.	4 00
Girard Ch.	4 00

Haselton Ch.	\$5 00
Granville, Y. W. C. Ass'n	12 00
Kingsville, Mrs. Lura K. Brown	20 00
Dorset Ch.	3 55
Richmond Ch.	2 15
Greenville Ch. Woman's Circle	2 50
Wellington Ch.	10 00
Painesville Ch.	21 20
Pleasant Grove Ch.	1 86
Mercer Ch.	1 00
W. C.	2 00
Mt. Zion Ch.	3 17
Cincinnati, Norwood Ch.	14 20
North Fairfield Ch.	23 86
Martin's Ferry Ch.	7 37
Bucyrus Ch.	8 50
Zanesville, Market St. Ch.	43 45
C. E. F., Peebles, Rev. F. E. Presgraves.	4 92

MICHIGAN, \$176.75.

Grand Rapids, Fountain St. Ch.	57 77
A shut in	2 45
North Street Ch.	2 65
Arcadia, Dan. & Nor. Ch.	7 30
Detroit, Ida Kressian.	1 00
North Ch. Busy Bees	5 16
Marion Ch.	7 00
Lake Odessa Ch.	1 00
Deckerville Ch.	5 00
Ortonville Ch.	2 80
Perry Ch.	8 00
B. Y. P. U.	1 00
A friend	50 00
Lyons Ch.	3 05
Walled Lake Ch.	2 11
Enslay Ch.	3 00
Rockford Ch.	7 76
Ionia Ch.	11 40
Scottville, Mrs. Selby	50

INDIANA, \$220.77.

Coatesville, Rev. T. N. Sherrill	1 28
Marion Ch., add'l.	5 00
Greenwood Ch.	16 20
Hurricane Ch.	7 17
Delaware Ch.	1 72
Chili Ch.	1 00
Indianapolis, Tuxedo Park Ch.	6 30
College Ave. Ch.	52 20
S. S.	5 00
B. Y. P. U.	5 00
Rev. Schuyler C. Fulmer	5 00
Mrs. Schuyler C. Fulmer	5 00
Mrs. Maria E. Sohl.	5 00
Alexandria Ch.	6 00
Stanford Ch.	3 34
Muncie, First Ch.	81 00
First Ch. Juniors	4 45
Hebron Ch.	9 25
Dunkirk Ch.	4 77

ILLINOIS, \$138.38.

Champaign Ch., add'l.	1 00
Limestone Ch.	4 36
Zion Hill Ch. Central Assn.	5 00
Bethel Ch.	1 53
Salem Ch.	3 51
Palestine Ch., Williamson Assn.	1 80
Bethlehem, Second Ch.	1 75
Bell Ridge, S. S.	2 31
Cairo, First Ch.	3 00
Calvary Ch.	6 00
Carbondale, E. Patton Ch.	10 00
Carlyle Ch.	37 00
Hartford Ch.	4 00
Marissa Ch.	1 60
	7 00

Jackson Township Ch. . . . \$2 24
 Young Blood Ch. 1 80
 Springfield, Central Ch. . . 30 00
 Pinckneyville Ch. 14 45

WISCONSIN, \$1 50.

Merriman, Mr. and Mrs.
 T. M. Martin, deceased . . . 1 00
 M. T. Martin 50

MINNESOTA, \$196.33.

St. Paul, Woodland Park
 Ch. 3 00
 Brooklyn Centre, First
 Ch. 8 26
 Rev. A. D. Williams
 Ladies' Aid Society . . . 1 00
 Detroit, First Ch. 50 00
 Minneapolis, Fourth Ch.
 Owatonna, First Ch.,
 Pulpit Supply 20 00
 C. E. F., Long Lake Ch.
 For State Convention:
 Ogilvie, per A. H.
 Lloyd 15 62
 St. Paul, per A.
 Tjerland 20 83

IOWA, \$418.24.

Mt. Ayr Ch. 9 80
 Afton, Immanuel Ch. . . . 3 00
 Beaver Ch. 2 87
 Lorimor, S. S. 3 00
 Sheffield Ch. 4 50
 Fairmount Ch. 5 00
 Des Moines, first Ch. . . . 65 50
 Calvary Ch. 41 90
 Corning Ch. 4 80
 S. S. 4 50
 B. Y. P. U. 1 80
 First Adams Co. S. S.
 Gravity Ch. 2 85
 New Market Ch. 7 21
 Murray Ch. 11 81
 Osceola Ch. 14 75
 Cambria Ch. 4 35
 Woodbine, S. S. 3 12
 Humestone, S. S. 2 55
 Ch. 4 30
 Clearfield Ch. 4 06
 S. S. 1 00
 B. Y. P. U. 4 50
 Russell Ch. 32 50
 Burlington, Swede Ch. . . . 10 05
 Newton Ch. 15 50
 Hamburg Ch. 28 05
 Indianola Ch. 25 20
 S. S. 5 00
 Bancroft, S. S. 1 00
 Des Moines, Forrest
 Ave. Ch. 48 87
 Blocton Ch. 2 50
 Lake City Ch. 11 00
 Atlantic Ch. 26 00

INDIAN TERRITORY, \$5.00.

St. Paul Missionary As-
 sociation of I. T. 5 00

OKLAHOMA, \$37.00.

Watonga, Robert Hamil-
 ton 5 00
 Anadarko, L. J. Dyke . . . 10 00
 Kingsfisher Ch. 22 00

KANSAS, \$56.35.

Hill City Ch. 10 00
 Hutchinson Ch. 31 75
 Peabody Ch. 10 25
 Yates Center Ch. 2 00

Kansas City, Third Ch.,
 S. S. \$2 35

NEBRASKA, \$1,789.58.

Omaha, Calvary Ch. 18 85
 First Ch. 6 75
 Lincoln, Reuben R. Ting-
 lev and wife, deceased . . . 1,723 34
 South Omaha, S. S. 3 08
 Fremont Ch. 7 50
 Stromsburg, Swede Ch. . . 27 46
 Battle Creek Ch. 2 60

SOUTH DAKOTA, \$64.48.

Big Spring, Swedish Ch. . . 60 05
 White Rock, first Ch. . . . 2 17
 Canova, Sun Prairie,
 Swede Ch. 2 26

COLORADO, \$1,334.90.

Montrose, First Ch. 10 00
 Colorado Springs, Swed-
 ish Ch. 5 00
 Mt. Olive Ch., S. S. . . . 1 00
 Florence Ch. 16 20
 S. S. 3 80
 Monte Vista, First Ch.,
 Denver, Capitol Hill Ch.,
 S. S. 13 40
 For State Convention:
 Las Animas Ch. 28 50
 Walsenburg Ch. 10 00
 Steam Boat Springs,
 per W. A. Pipkin 80 00
 Alamosa, per J. G.
 Jeantet 80 00
 Denver, Bethel Ch. 47 00
 Colorado State Con-
 vention 1,000 00
 Collected per W. E.
 Helm 35 00

IDAHO, \$22.00.

Wardner, First Ch. 2 00
 Nez Perce Ch. 20 00

CALIFORNIA, \$1,873.10

Oakland, Twenty-third
 Ave. Ch. 12 50
 Sanger Ch. 5 00
 For State Conventions:
 Northern California
 Convention:
 Clovis, per F. C. R.
 Jackson 8 50
 San Francisco, per
 Peter A. Hjelm 50 00
 Sanger Ch. 10 00
 Anderson, per J. H.
 Hargreaves 100 00
 Willets, Mrs. E. P.
 Vining 25 00
 Ch. 9 75
 Oak Park Ch. 10 00
 East Oakland, per P.
 Peterson 75 00

For Southern California
 Convention:
 National City Ch. 21 65
 San Luis Obispo Ch.
 Southern California
 State Convention 820 45
 Pasadena, per C. T.
 Douglass 379 55
 Los Angeles, per A.
 M. Petty 334 70

WASHINGTON, \$887.64.

Colville, A. C. Saxton . . . 4 80
 Spokane, First Swedish
 Ch. 3 65

For State Convention:
 East Washington and
 Northern Idaho
 Convention:
 Wenatchee, Ch. and
 S. S. 10 44
 Spokane, First Swed-
 ish Ch. 35 00
 Wilbur, First Ch. 25 50
 Wallace, per A. B.
 Baird 50 00
 Spokane, per Geo.
 W. Griffin 50 00
 A. M. Allyn 392 25
 Roslyn, Second Ch.
 friends, per J. P.
 Brown 11 00
 Sprague, First Ch. 5 00

MEXICO, \$2.00.

Aguascalientes, Y. P. S.
 C. E. 2 00

General Missionary So-
 ciety of German Bap-
 tist Churches 2,000 00

NORTH DAKOTA, \$256.32.

For State Convention:
 North Dakota State
 Convention 256 32

**WOMAN'S AMERICAN BAPTIST
 HOME MISSION SOCIETY,
 \$2,557.95.**

TOTAL, \$21,316.44.

HOME MISSION MONTHLY 115 77
 Annuity Fund:
 Michigan, Cold
 Water, Alfred
 Cheney 400 00

**DONATIONS RECEIVED AT INSTI-
 TUTIONS.**

For Benedict College, S. C.:

SOUTH CAROLINA.

Pee Dee Ass'n 2 25
 Antiocha Ass'n 4 00
 Sandy River Ass'n 3 13
 Bright Lights Ass'n 1 25
 Yemassee, J. C. Smith . . . 5 00
 Orangeburg Ass'n 5 25
 New Ashley Ass'n 3 01
 Society Hill, New Hope-
 well Bap. Ch. 5 00
 Beaufort, New Ashley
 Bap. S. S. Con. 2 85
 Ashley Ass'n 9 33

**For Hartshorn Memorial College,
 Va.:**

VIRGINIA.

Lynn, Mass., Miss E. M.
 Sutherland 5 00
 Richmond, Va., Ebenezer
 Bap. Ch. 10 00
 Miss Mary A. Tefft 697 76
 Miss Christine J.
 Garrett 2 50

For Howe Bible and Normal Institute,		Arlington, Rev. G. W. Nelson	5 00	Lithia Springs, Ga., Carrollton Union Ass'n...	2 12
Tenn. :		Rev. W. H. Hammond	1 00	Hallowell, Maine, Mrs. Fannie I. Curtis	1 96
TENNESSEE.					
Memphis, Tabernacle Bap. Ch.	2 00	For Spelman Seminary, Ga.:			
First Bap. Church	1 20	Atenas, Ga., New Hope Ass'n	7 80	For Virginia Union University:	
Friendship Association	9 00	Western Union Ass'n	8 00	Harmony Bap. Ass'n (Colored)	3 80
Nashville, Baptist State Conv.	9 35	Atlanta, Ga., W. W. Anderson & Son	15	Vera, Corner Stone Ass'n	60
Cane Creek Bap. Ch.	2 05	Spelman Teachers	40 50	The Valley Ass'n....	25
Memphis, Howe Students	8 75	Culverton, Ga., Second Shiloh Ass'n	4 25		
Stone River Ass'n....	6 00				
Bond Station, Rev. C. W. Guy	2 00				

DONATIONS OF CLOTHING, ETC.

DONATIONS OF CLOTHING, ETC.			
Maine—Bangor—W. H. M. C. of First Ch., three bbls. to Colo. and N. C.	\$112 50	Lima—Mission Circle, bbl. to O. T.	61 00
Massachusetts—Worcester—Dewey St. Ch., box to Ga.	18 50	New York—Y. P. S. C. E., Mt. Morris Bap. Ch., bbl. and cash to Minn.	50 00
Rhode Island—Pawtucket—H. M. S. of First Ch., two bbls. to Minn.	184 00	Peekskill—W. M. C. of First Ch., bbl. to So. Dak.	63 00
Westerly—F. L. S. of First Ch., bbl. to Kan.	50 00	Schenectady—W. M. S. of Emmanuel Ch., bbl. to Neb.	58 00
Connecticut—Hartford—W. M. S. of First Ch., box and cash to Kan.	78 60	Pennsylvania—West Chester—L. H. M. S. of First Ch., box to Minn.	105 04
New Haven—L. A. S. of First Ch., bbl. to Indian Ter.	100 00	District of Columbia—Washington—W. M. S. of Temple Ch., box to O. T.	140 00
New London—L. A. S. of First Ch., bbl. to Wash.	37 90	Ohio—Cleveland—Cedar Ave. Ch., box to Wash.	55 75
Norwich—W. H. and F. M. C. of First Ch., bbl. to No. Dak.	142 28	Lima—Ladies of First Ch., bbl. to Minn.	30 00
New York—Brooklyn—W. H. M. C. of Marcy Ave. Ch., two bbls. to Ore.	90 00	Illinois—Mt. Vernon—Ladies of Church, box to Wash.	
Fairport—W. M. C. of First Ch., bbl. to Ore.	36 00		
Fort Covington—Y. P. S. C. E., two boxes to No. Dak.			
			\$2,726 60
		To Dec. 16, 1903 ...	\$1,409 57
		Previously reported ..	1,317 03

HEADQUARTERS OF THE SOCIETY :
CONSTABLE BUILDING, 111 Fifth Avenue, New York City.

✉ Address Communications relating to the work and general affairs of the Society to the Corresponding Secretary. Those relating to financial matters to the Treasurer, FRANK T. MOULTON.

In the transmission of funds, send Drafts on New York, Post Office or Express Orders, made payable to the order of "THE AMERICAN BAPTIST HOME MISSION SOCIETY." Local checks are subject to a charge for collection.

Form of Bequest to the Society.—"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of for the general purposes of said Society."

✉ Be very careful to comply with the requirements of the law in making your will.

A BETTER WAY. The Society will receive your money now, giving a bond for the payment to you of an annuity during life if you so desire it.

SPECIAL PREMIUM

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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
111 FIFTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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PUBLISHER'S PAGE

COMMENDATIONS are coming in from every side and section. Read some of the kind things our friends are saying :

"Can You Surpass It?"

Do you really think that you can ever surpass this January number of THE MONTHLY? If you do, I hope I may live to see it done. But it will be a great undertaking. The present number seems to me altogether admirable. It is attractive in form and makeup, informing, inspiring and comprehensive. It satisfies one.

CEPHAS B. CRANE, D.D.,
Cambridge, Mass.

"Comprehensive and Readable"

I like your new number of THE MONTHLY. It is admirable in plan, attractive in appearance, and informing in matter. There is a comprehensiveness of information together with a readability in style which, I am sure, will be of great use to home missionary interests.

President N. E. Wood,
of Newton Theo. Institution.

"Greatly Interested"

Let me express my appreciation of your first number. I was greatly interested in its perusal. I shall specifically call attention to the magazine.

GEORGE C. LORIMER, D.D.,
New York.

"Greatly Delighted"

I am greatly delighted with the whole aspect outside, inside, of THE HOME MISSION MONTHLY. Welcoming, interesting, informing—if this first number of your editorship be only prophecy, what of excellence shall not the promise be. It is good work to which you have set your wise and skilful hand. I congratulate you.

WAYLAND HOYT, D.D.,
Philadelphia.

"An Achievement"

The January number of THE MONTHLY is an achievement in its line.

Rev. C. M. HILL,
Oakland, Cal.

The Right Way to Read

I have read the January number with positive delight. I congratulate you on what you have already done and the denomination on what it may expect.

SMITH T. FORD, D.D.,
Lowell, Mass.

A Reinforcement

This is what we have been wanting to see, and such a magazine cannot fail greatly to reinforce and extend the work.

Mrs. ALICE B. COLEMAN,
President Woman's American Baptist Home
Mission Society.

Worthy of the Society

I heartily congratulate you on THE MONTHLY for January. It is a document worthy of the Society and of yourself; what can I say more?

WALLACE BUTTRICK, D.D.,
Secretary General Education Board.

A Revelation and Inspiration

The January number is a revelation and an inspiration. Every lover of home missions will pray God's blessing to rest upon you.

Rev. W. H. SLOAN,
General Missionary in Mexico.

Just What We Want—Co-operation

I congratulate you on its attractive appearance and interesting makeup. I welcome you to the work and shall be glad to cooperate with you in my measure in making THE MONTHLY the best magazine of its class.

President GEORGE SALE,
Atlanta College.

"This Means Much"

Let me congratulate you very heartily on the appearance and contents of the New Year's number. This means very much, as result and promise, for the work of the Society and of the denomination. It is especially gratifying to me that our leading missionary periodicals should take on such attractive forms and show such literary and business enterprise.

LEMUEL MOSS, D.D.,
New York.

From a Brother Editor

Congratulation on your immediate success in the production of THE HOME MISSION MONTHLY. It is par excellence, and considering the short time you had in which to issue that initial number, I can but marvel at your skill and resourcefulness. Accept my heartiest congratulations and sincerest good wishes for the years before you. May the Lord bless your efforts, in your department, to the building up of His kingdom.

F. P. HAGGARD,
Editorial Secretary Missionary Union.

A Distinct Advance

I am greatly pleased with the new departure in THE MONTHLY. From the cover, clean through the typography and general makeup, it is a distinct advance, and the articles are a *propos*. I trust that this will be the beginning of a great expansion in the work of the Home Mission Society. Especially does my heart respond to Dr. Morehouse's ringing words in his article, "America's Greatest Problem." The Home Mission Society is showing that it has statesmen-leaders and is approaching its problem with sagacity as well as consecration. Long life and increased circulation to THE BAPTIST HOME MISSION MONTHLY.

SPENSER B. MEESER, D.D.,
Woodward Ave. Church, Detroit.

"In Keeping with the Best Journalism"

I am delighted with THE MONTHLY for January. The artistic taste of its general makeup is in keeping with the best journalism of our times. Its general appearance creates an expectation of something good within, which is not disappointed. It is full of the information of the kind that is so desired. It sticks to its nominative. Information about the work actually being done in the fields which it covers is the best way of creating interest and enthusiasm in and cash for the work, and this you are giving. It has a literary smack that makes it fine reading. It is a MAGAZINE WITH A MISSION, AND OUGHT TO BE IN EVERY BAPTIST HOME.

GEORGE B. VOSBURGH, D.D.,
First Church, Denver.

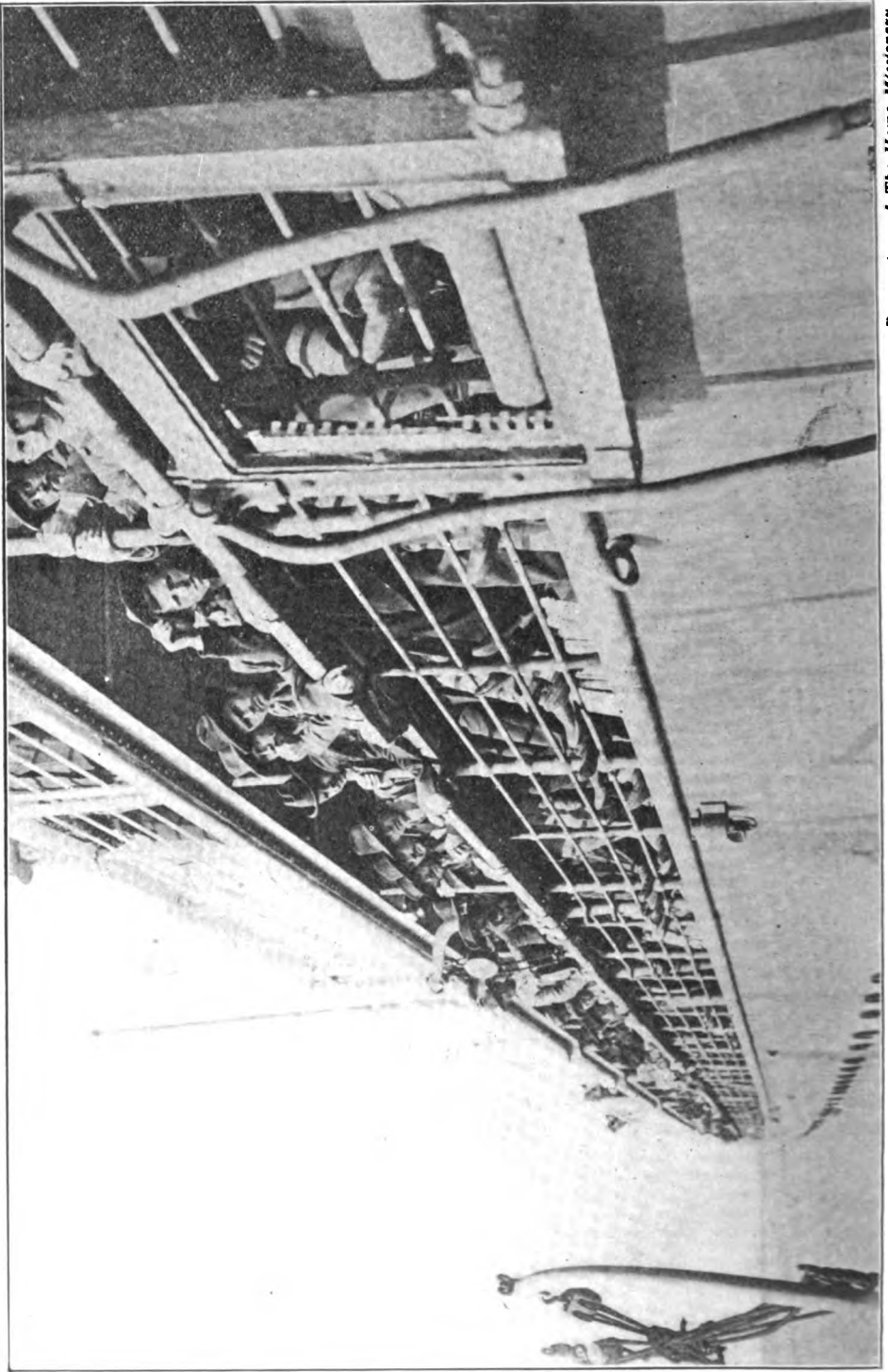
Difficult but Possible

I want to express my appreciation of the new dress of our MONTHLY. The putting of solid missionary matter in an attractive form is probably the most difficult task in the editorial world. I congratulate you on this first issue under your direction.

JUDSON B. THOMAS,
District Secretary, Chicago.

YES, "THE MONTHLY IS A MAGAZINE WITH A MISSION AND OUGHT TO BE IN EVERY BAPTIST HOME."

WILL YOU HELP PUT IT THERE?



By courtesy of The Home Missionary

THE RAW MATERIAL FOR THE MAKING OF AMERICANS

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

FEBRUARY, 1904

No. 2

A CHALLENGE TO AMERICAN PROTESTANTISM AND PATRIOTISM

We are doing foreign mission work on our own soil and under our own flag. We have sent missionaries at great expense to many foreign lands; now God is sending the representatives of these lands to our own shores. We must Americanize them, or they will, to some degree, foreignize us; we must Christianize them, or some of them—those from heathen lands—will, to some degree, heathenize us. Every instinct of self-preservation, of American patriotism, of liberal education, and of religious inspiration, should lead us loyally, lovingly, financially and prayerfully to support the American Baptist Home Mission Society.

Robert Stuart MacArthur.

THE striking picture on the opposite page illustrates a fact and suggests a condition. The question is not, *Shall the immigrants come? They have come; they are coming in vast numbers, as the figures elsewhere given show, and they are going to come. The question is what shall be done with and for them when they are here?*

This forms a perplexing and serious social, economical and religious problem. All agree upon that. It is not easy to make epigrams, but it is far easier to make good epigrams about immigration than to make good Americans out of immigrants. Yet this is exactly what must be done, if national demoralization and degeneration are to be prevented.

The Christian who is intelligently and sanely optimistic sees in present conditions both peril and opportunity; and peril unescapable and overwhelming unless the opportunity is seized. Peril, opportunity, responsibility—this completes the challenge which the character of present-day immigration gives to American Protestantism and Patriotism.

How will American Christianity respond to the challenge?

EDITORIAL

Dr. Morehouse in Porto Rico

It is not easy to realize that while in these latitudes we are experiencing the rigors of a winter severe enough to be called "oldtime," Secretary Morehouse is probably wearing a linen suit and wishing it thinner as he fans himself and tries to brush off the insects which keep Porto Rico from being too enticing a winter resort. He sailed from New York the day after Christmas, with a stiff breeze blowing, and every indication that the steamship company would save money on its table on the trip down the coast. But the postals on another page show that he arrived safely in San Juan. This is the first visit of the Corresponding Secretary to these islands of Cuba and Porto Rico, in which the Society has a most interesting work in progress, and he goes to make a thorough study of the fields. A fair student in Spanish, which he took up as one of his recreations, Dr. Morehouse will get at the life of the people. As he carries a snap-shot and knows how to use it, we shall not only have some interesting products of his pen for our readers, but be able to see with him some of the sights of the tropical islands. The voyage will consume about two months, including visits on the way home to several of our schools in the South, from Florida up.

**A Quarter Century of Service**

This is a good time, in his absence, to remind the Baptists of this great country of ours of the devoted and untiring and many-sided service which Dr. Morehouse has rendered the de-

nomination and the cause of Christianity in the twenty-five years of his connection with the Home Mission Society. Those who know the man, know that it has been his meat and drink to serve a cause in which he believes with his whole soul. He has never counted hours or sacrifice or difficulties. He has been possessed of a single ambition and purpose, and has followed that with all his abounding energy and enthusiasm—the ambition and purpose to make the American Baptist Home Mission Society the most efficient engine which the support of the denomination would render possible for the evangelization of North America. In statesmanlike qualities, in breadth of view and grasp of situation, in constructive ability, in tactful dealing with conditions where the glass was thin, in manly utterance when truth needed to be spoken forth without compromise, evasion or hesitation, Dr. Morehouse has approved himself to thoughtful men and women, and rightly enjoys the confidence and esteem of our great constituency. The Editorial Secretary expects to be taken to task for these words by a man as modest as he is large-hearted and able, but they are true words, and—it will be a month yet before Dr. Morehouse returns.

**A Real Contribution**

In his paper in *McClure's* for January, Hon. Carl Schurz makes a real contribution to the subject presented in his question, "Can the South Solve the Negro Problem?" Few of our public men have had more to do with the problems of the reconstruction period or better opportunities for observation at first

hand. Few, moreover, have the intellectual ability and moral poise to bring to bear upon a theme so perplexing. The article should have wide reading. We can only note here the conclusion of this careful student, who combines German thoroughness with American patriotism, that one of two movements will prevail—that in the direction of reducing the Negro to a permanent condition of serfdom, or that in the direction of recognizing him as a citizen in the true sense of the term. The present tricky stratagems employed to rob the Negroes of their constitutional rights of suffrage and citizenship cannot long continue. Furthermore, Mr. Schurz does not believe the South can solve this problem independently of the North. The question of democratic government is involved, and that concerns the whole nation, just as secession did. One essential factor in the discussion Mr. Schurz strangely overlooks—and that is the Negro himself. The action in the play of Othello depends very much upon Othello; and any attempt to solve the Negro problem without counting the Negro in as having his own say and do will prove abortive.



Two Eminent Laymen

Rarely within a month are we called upon to chronicle the death of two men so prominent and widely influential as Hon. Chester W. Kingsley and Hon. Francis Wayland, fitting tributes to whose worth are given on another page. They were among the leading laymen of our denomination, among the best types of American citizenship. Mr. Kingsley made a name for himself in business, public and denominational life; Judge Wayland bore worthily a great name bequeathed to him by one of the foremost educators of America. Widely

differing in early advantages of education and in temperament, these two men were alike in integrity, high character, and devotion to the cause of righteousness. Both served faithfully in the interests of our Home Mission Society, for both loved their country and knew its needs. The world is distinctly poorer when such good men are removed from active participation in its affairs.



An Immigration Number

As the January number of THE HOME MISSION MONTHLY became, without set purpose, a Negro Number, so the February MONTHLY may be called a Foreign Populations Number, since it deals largely with immigration. The subject is a vital one. None touches our civilization more closely. Articles and illustrations carry their lesson home, and should make every reader a more pronounced Christian, a more zealous promoter of righteousness, and a more patriotic citizen.



Not Aliens—Then What?

One step towards fixing the status of the Porto Ricans has been taken by the United States Supreme Court in its decision that citizens of Porto Rico are not aliens of the United States, and are therefore entitled to enter this country without obstruction. The case was brought under the provision of the Act of 1891 for the deportation of aliens liable to become a public charge. This decision would seem to apply equally to Filipinos and Hawaiians, and appeals to common sense. The further question remains, if the Porto Ricans are not aliens, what are they? If not citizens of any other country, must they not be citizens of that nation to whose laws they are amenable?

NOTE AND COMMENT

THE late Chester W. Kingsley believed in the Bible, and in doing business on Bible principles. He not only believed this, but proved that it can be done successfully, something that many men deny. His pastor says: "The Book of Proverbs was his business code, and on the fly-leaf of his office-Bible is written, "May the principles of this blessed Book be my guide in all business transactions."

¶ The contents of this number should stimulate interest in the foreign problem. A recent discussion of this question by Rev. S. Z. Batten is thorough and readable. Its analysis of the different nationalities is discriminating. One of the best, as it is one of the latest pieces of literature published by our Home Mission Society is "The New Problems of Immigration." It is for free distribution. Send for it, pastors, and see that your young men have a copy.

¶ Perhaps the first of the Home Mission magazines to take a radical forward step and show that this great cause can be presented in a most attractive form was *The Home Missionary* (Congregational) of this city. Its editors, Dr. Joseph B. Clark and Don O. Shelton, are winning for it wide recognition, and achieving a success upon which we heartily congratulate them. THE MONTHLY is under special obligations to its sprightly contemporary for the use of the frontispiece and cover photograph of this issue, as it is to *The Outlook* for the two illustrations by Mr. Fogarty.

¶ As "The Story of a Cuban Convert" was one of the most effective features of the January MONTHLY, so do we rank "The Progress of White Arm" in this number. It is impossible to read without admiration of his character the quaint letter from this Crow Indian, who marks his emergence from paganism by showing some of the finest traits of human character. Read it for yourself and then to others as an example and inspiration. At this rate we shall soon be able to write the story of the transformation of White Arm.

¶ Persistent efforts to establish diplomatic relations between the Vatican and Mexico

have failed. President Diaz has refused to give official recognition to the newly appointed Apostolic Delegate to Mexico, who will have only such powers as the Apostolic Delegation has at Washington.

¶ The picture on our cover tells its story—one of the bright stories of immigration. The mother and children have come from Holland to join the father, who has made the home ready. "Waiting for Papa" is the message of the photograph in the boy's hand. It is a picture of human interest, and represents a type of newcomer always to be welcomed. A friend suggests that subscribers would find it of interest to make albums of our cover portraits. Why not? We shall give an interesting series, worthy of preservation.

¶ The Committee of Reference has been completed, with a single exception, by the following appointments: President W. H. P. Faunce, D. D., of Brown University; President H. G. Weston, D. D., of Crozer Theological Seminary; President Emory W. Hunt, D. D., of Dennison University; Rev. Samuel H. Greene, D. D., of Washington; Prof. Chas. R. Henderson, D. D., of Chicago University; W. A. Munroe, Esq., of Boston; Mrs. M. A. Ehlers, of Indiana; Miss Mary A. Greene, of Providence, R. I.

¶ Of the 857, 046 immigrants who came by steerage to this country in the year ending June 30, 1903, 497,591 settled down where they landed—254,665 of them in New York, 177,169 in Pennsylvania, and 65,757 in Massachusetts; few of them getting out of the great cities. Of 32,907 Croatians and Slavonians who came (the least desirable class) 11,104 over fourteen years of age could not read or write their own language. Of 195,117 immigrants from southern Italy, 84,512 were totally illiterate—one-third and more. There is plenty in these figures to cause reflection on the part of thoughtful Americans, if not action on the part of the government.

WHY SHOULD ILLITERATES OF ADULT AGE BE ADMITTED TO AMERICA? TO EXCLUDE THEM WOULD LARGELY SOLVE THE IMMIGRATION PROBLEM AND PREVENT ITS PERIL.

FIELD SECRETARY'S OUTLOOK

THE OUTLOOK of the Field Secretary during the past month has been taken from the watch-tower of the rooms and not from direct observation on the field. Correspondence has taken the place of travel. A survey of the field brings to view widespread evangelistic activity. To some it may seem as though there had been little outcome from the enthusiastic session on "Evangelism" at the Anniversaries in Buffalo, or from the tentative outline of work as given in the circular issued by the Society. Performance, they say, has lagged far in the rear of promise. Much depends upon what was expected—a spurt or a campaign. Then, too, the special fund called for in order to inaugurate and press the movement, has not been forthcoming. The man has not yet been found, who is at once available, and seems to possess the special qualifications for leadership in the movement, whether for the conduct of campaigns in our great city centres, or for a mission of quickening to our schools. Perhaps the vision of the man and the furnishing of the means will come together. It would be far from true, however, to conclude that nothing has been attempted or accomplished. At all or nearly all our State Conventions the note of evangelism was clearly sounded. In many States a forward movement has been started. Evangelists are upon the field working under the direction of State Boards, and plans of pastoral exchange have been set in motion. From many parts of the field there come cheering reports of accessions to the churches. Accepting in good faith the trust committed to it, the Home Mission Society has drawn upon its ordinary resources to aid in this work. Proposals for coöperation in the support of a State Evangelist have been received from Connecticut, Minnesota, and the Northwest Convention, and have been accepted. Rev. Arthur St. James has been released from his pastorate and has begun evangelistic work among the French Canadians of New England. Plans are now maturing for the holding of at least three Evangelistic Conferences during the summer—one for the New England States, one for the States of the Middle West, and one, possibly two, for the West and Pacific slope.

THE reports of progress in the establishment of our mission among the Crow Indians are encouraging. The reception accorded to our missionary, Rev. W. A. Petzoldt, has been most cordial. His previous acquaintance with the Indians and their confidence in him have given him an advantage at the outset which he is turning to good account. A difficulty presented itself at once in the selection of a suitable site for the Mission. The Government was willing to grant an allotment of 160 acres of land for the mission compound and farm. The most desirable locations had already been allotted to the Indians. The difficulty was solved by an act of rare generosity on the part of one of the Chiefs, White Arm by name, whose story is told on another page. The interest in the new mission is thoroughly practical, and promises well for the ultimate success of the mission itself. The missionary's family suffers a sad blow in the death of their little boy from pneumonia.

* * *

PRELIMINARY arrangements have been made for the Baptist Anniversaries to be held in Cleveland. The meetings will begin in the week commencing May 15. On Monday the Woman's Baptist Home Mission Society will meet. The sessions of the American Baptist Missionary Union will open on Tuesday afternoon, May 17, and extend through Wednesday evening. The sessions of the American Baptist Publication Society will begin on Thursday afternoon, and extend through Friday evening. The Commission on Christian Stewardship will hold a session on Saturday morning, and on Saturday evening the Baptist Historical Society will have its anniversary. The Missionary sermon will be preached on Sunday morning. The Sunday afternoon session will be given to the Baptist Young People's Union of America; and in the evening three addresses will be delivered, representing the three main Societies. The general topic for this platform meeting will be "The Need of the Hour in the World-Field." The sessions of the American Baptist Home Mission Society will begin Monday morning, and extend through Tuesday.

ENTERING THE NEW WORLD

THE STEERAGE STREAM AND HOW IT FLOWS
FROM THE STEAMSHIP RESERVOIRS INTO THE
CHANNELS OF AMERICAN LIFE : : :

NEW YORK is the chief port of entry for the immigrants who come to find fortune and make home in the new world. Reading about these newcomers will never give a vivid idea of what immigration means. For that you must actually see the stream of life that pours from the steerage of the steamships into the human storage reservoirs of Ellis Island and Castle Garden. Then you may begin to realize what is meant, to change the figure, by the raw material of American citizenship and civilized life.

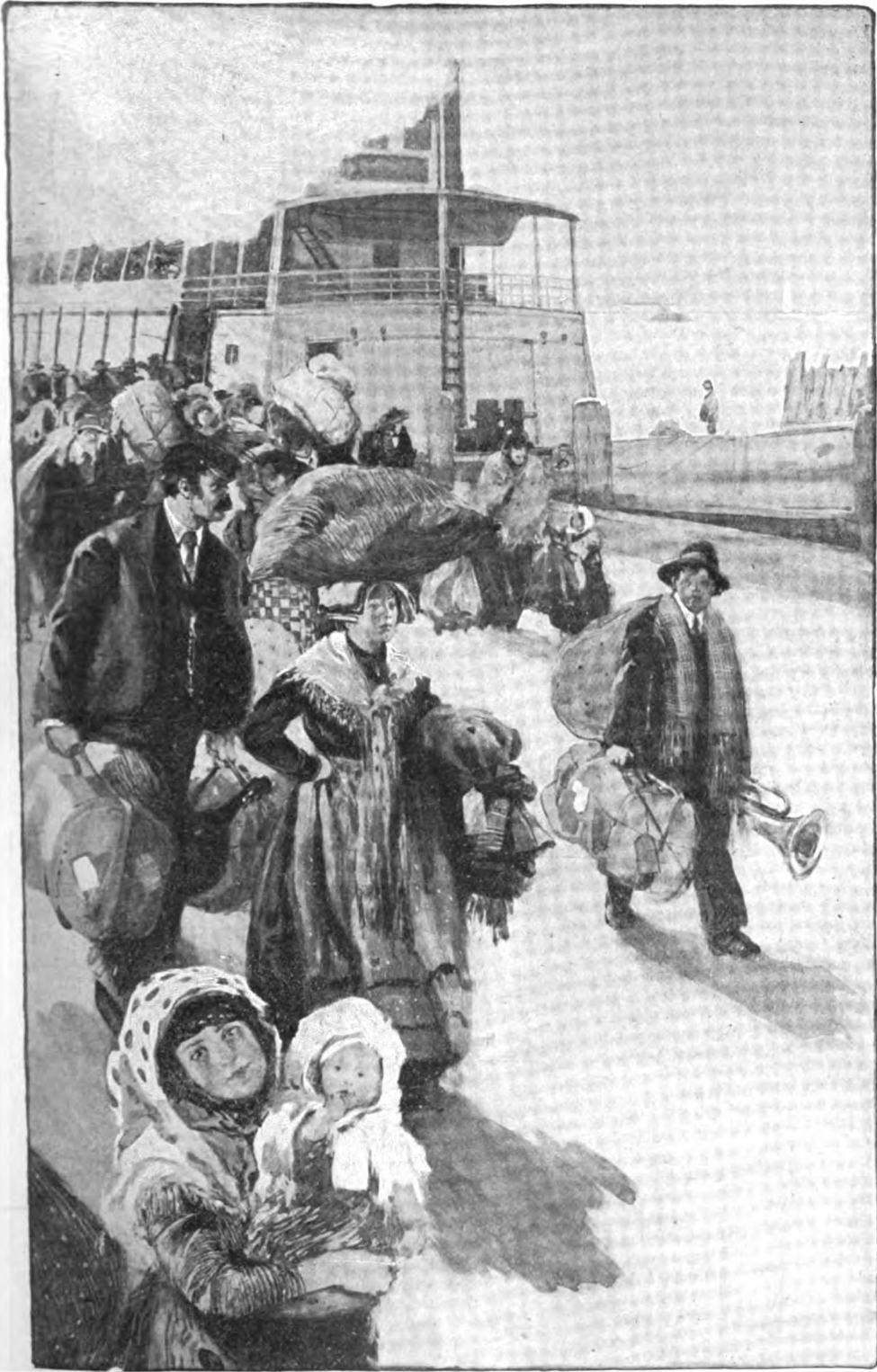
No matter how favorable the voyage as to weather, steerage conditions at best are such as to make land welcome, even though it be a strange land. It is a beautiful sight that lies open to the strangers as the steamship pushes through the Narrows and up the North River to her pier, but doubtless few of them are thinking about the view of bay and city and boat-life. They have their distractions and cares, families and baggage of all queer sorts to look after, friends perhaps to be watched for; and not a few delays and petty experiences of discomfort before foot is set on America's free soil.

For America is not quite free to the immigrant at first, if it prove so afterwards. There are steps to be followed, and officers to see that straying does not take place. It is intensely interesting to watch a cargo of immigrants as they are transferred like so much live stock from the steerage to the barges and taken to Ellis Island, not far from the Statue of Liberty Enlightening the World. They need enlightenment badly enough, do thousands of these men and women who pass through the examinations of the Inspectors' Office. Some of it comes speedily—as to their physical and financial condition, for example, and their eligibility to remain in the country to which they have come with such diverse purposes and expectations.

The ticket system is in vogue. If the candidate for Americanization can satisfy the Inspector in regard to the long list of questions relating to age, sex, occupation, na-

tionality and citizenship, ability to read and write, place of last residence and destination, amount of ready capital, names of relatives and friends in America, if any, and past record concerning character and condition, the result is an "O. K." ticket. In case of dissatisfaction, the ticket is an "S. I.," which means detention for special inquiry. And in a third case, where the conditions are adverse to entrance, the unfortunate (literally in all senses) gets the fatal "L. P. C.," which to the initiated means liable to become a public charge, and therefore to be sent back to the foreign shipping point, at the steamship company's charges. Some of the saddest cases in the immigration record belong to this department of the excluded. Mothers, sweethearts, children, grandparents, have crossed the sea only to meet the failure of their expectations and be sent back, broken-hearted. Yet this "excluded" department is of vital importance, and would be greatly enlarged if some of our statesmen who are struggling with the problem of "undigested and unassimilated aliens" had their way.

It is at Ellis Island that the missionary work begins, if there is the Christian spirit in the hearts of the men and women who come into contact with the motley assortment of humanity, mostly unsophisticated and largely homesick. In former times there was greater opportunity than now for the wicked men and women who laid in wait for the unwary immigrants, to fleece and ruin them. At present those who are going to the West or other outside destinations are taken from Ellis Island to the railway stations and guarded to their trains, so that they receive all the protection the authorities can furnish. Those who have no destination beyond New York, or Boston, if they arrive at that port, must shift for themselves after they have been passed by the inspectors and landed in the city. At this point the missionary work is essential, and much of it is done by immigrant protective societies, which the different nationalities have organized, and by other organizations. First impressions



Drawn by Thomas Fogarty

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LANDING AT ELLIS ISLAND



Drawn by Thomas Fogarty

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THE MOTHERS' CORNER

mean much, and kind acts and Christian protective influence at such a time make potentially for the evangelization and Americanization of the newcomers. In the development of city missions as a growing important branch of home mission work, much more will have to be done for the safety and guidance and good of the tens of thousands annually coming in upon our great cities through the open gateways of immigration.

The figures of this vast incoming multitude, and the problem they present, are dealt with in other articles in this number.

Meanwhile, weekly, daily, they are coming—the record has reached above 10,000 in a single day at Ellis Island alone. This in itself is a stupendous fact, that has to be recognized. And it writes on the wall for every patriot to read this motto, at once a warning and inspiration.

EVANGELIZATION OR DEMORALIZATION.

IMMIGRATION: A PERIL AND AN OPPORTUNITY

By E. E. Chivers, D.D.

IN THE providence of God the United States has come to be a place of refuge and of opportunity for the oppressed and the aspiring of many nations. From the beginnings of the nation's life the foreign element, as distinguished from the predominant nationality and type of the early settlers, has been a considerable factor. There were men of diverse and diverse nationalities in the thirteen original colonies, and throughout the subsequent period of development the foreign element has been an increasing quantity. About fifty years ago a heavy tide of immigration began to set in, which, with alternations of ebb and flow, has continued to pour upon these shores in rising flood. Between 1847 and 1854, when the Irish famine and the stress of commercial depression in Germany were felt as expellent forces, and the discovery of gold in California attracted multitudes, over two and a quarter million immigrants sought homes in this new world. Even these figures are left far in the rear by the immigration returns of to-day. The report of the Commissioner-General of Immigration for the year ended June 30, 1902, shows a total immigration of 730,798, irrespective of "the unenumerated influx from Canada and Mexico." The report for the year ended June 30, 1903, gives the astonishing aggregate of 857,046.

DETERIORATION IN QUALITY

We are confronted, too, by the fact of deterioration in the quality of our recent immigration, and of the growing preponderance of the less desirable element. In former

days when a journey across the Atlantic was deemed a serious undertaking, it required no little courage and enterprise to induce a man to break away from his old home and seek an uncertain future in an unknown land. The immigrant of those days was, therefore, likely to be of the sturdiest and most energetic type. His coming increased the general prosperity without lowering the moral tone. To-day the conditions are different. The ocean has become a ferry. The immigration of to-day is drawn, too, in increasing measure from countries which represent European civilization in its lowest stages of development; and from the lower strata of society in those countries. Twenty-five years ago Great Britain and the German-Scandinavian group of countries were the chief sources of supply, while the Italian and Austro-Russian group were at the foot of the list. To-day they have changed places.

THE THREE PREDOMINANT CLASSES FROM WHICH OUR POPULATION IS BEING SWELLED TO-DAY ARE THE ITALIANS, THE SLAVS, AND THE JEWS.

It needs but a glance at this human tide as it washes our shores to see that it bears upon its crest *a vast mass of human drift*—of wretchedness, ignorance and poverty—*well-nigh the refuse of old-world civilizations.*

ALIEN IN SPEECH AND SPIRIT

Multitudes, of course, of these newcomers are intelligent, thrifty, upright, in every way

desirable accessions; but multitudes more are alien not only in speech, but also in spirit, in habits of thought, in modes of life, in moral standards and ideals, and almost utterly lacking in intelligent acquaintance and sympathy with our Republican and Christian institutions. Multitudes more present the sorry spectacle of an almost undiluted mass of ignorance. The number of illiterates who entered at New York during the year ending June 30, 1903, reached the total of 142,255. To assimilate this mass of heterogeneous material, to transform it into fitness for citizenship, and above all, to bring to bear upon it the renewing, uplifting influences of a pure Christianity, is no light task.

ISOLATED MISSION FIELDS

The difficulty is increased by the fact that many of these foreign immigrants segregate in localities where they speak their foreign tongues, maintain their foreign customs, and propagate their alien social and religious ideas, presenting mission fields which are as isolated and foreign as that of the Indian or the Chinese. The majority of these people are nominally within the pale of the Roman communion, and even in the most generous judgment fall far below our common standards of religious life. If not wholly unevangelized, the truth which they have been taught is overloaded and well-nigh choked by a tangled overgrowth of error and superstition and formalism. They need, above all things, a full, pure gospel.

SIFTINGS OF FINEST WHEAT VERSUS SCREENINGS AND SWEEPINGS

The contrast between the Pilgrims and Puritans of old and these immigrants of a later day is as great as can well be conceived. Of the former it has been said that Europe was sifted and her finest wheat taken to sow in American soil; of the latter, in no small measure, it may be said that the screenings and sweepings have been sent over.

THE GOSPEL THE SOLUTION

The injection of such a mass of raw material as this in the body politic has thrust upon the nation problems of unparalleled magnitude and complexity. It constitutes a

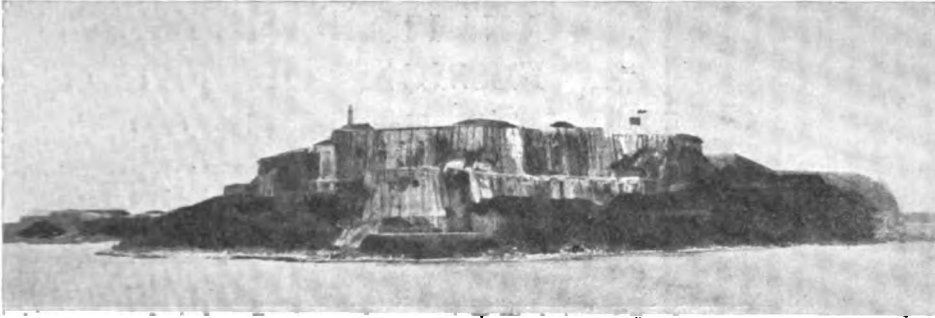
menace to our true progress; it will become an imminent peril, unless wise and strenuous measures are adopted. Little relief can be expected from restrictive measures placed upon immigration. The genius of our government and the traditions of the country are against such measures; the schemes of politicians who are looking for votes will oppose them. Education furnishes a partial and far-reaching solvent of the difficulty; wise measures of social reform will aid in the solution of it; but the gospeling of these people is the primary and fundamental need. Any scheme which overlooks and leaves unbridged the chasm which separates man in the depths of his being from God, will be essentially lacking.

THE MATCHLESS OPPORTUNITY

The condition is one of opportunity as well as of peril. There is presented to American Christianity in the coming of these hosts of aliens an opportunity such as is accorded to no other nation for proving the vitality and the transforming power of the Christian faith. He must be a superficial and undevout student who does not see the hand of God in the unfolding of American history. It is not a spirit of presumption or of bigotry which reads in this unfolding a divine purpose that this land should be a Christian land, and that it should afford a theatre for the development of the essential principles of a Protestant Christianity. The discoverers of this country, it is true, were Roman Catholics. The new world was taken possession of in the name of Roman Catholic governments, but colonization of the land was delayed until a new generation appeared, and the early settlers were Protestants and exiles for their faith. By a succession of events the land was wrested from the grasp of Roman Catholic powers and given into the hands of Protestants. Time was allowed for the development of Protestant principles before the tremendous tide of immigration set in. These principles are now being put to the test. It remains to be seen whether they are possessed of sufficient vitality and have developed sufficient force to assimilate these alien elements.

THE CHRISTIAN CHURCHES IN AMERICA STAND FACE TO FACE WITH A TREMENDOUS TASK. IT IS A CHALLENGE TO THEIR FAITH, THEIR LOYALTY, THEIR DEVOTION, THEIR ZEAL. THE ACCOMPLISHMENT OF IT WILL MEAN NOT ONLY THE ASCENDANCY OF CHRISTIANITY IN THE HOME LAND, BUT ALSO THE GAINING OF A POSITION OF VANTAGE FOR WORLD-WIDE EVANGELIZATION.

FIRST MESSAGES FROM DR. MOREHOUSE

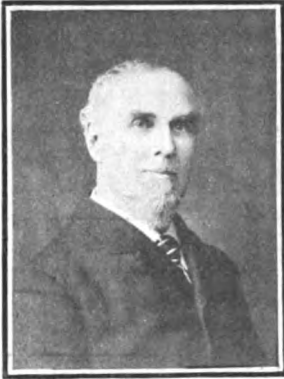


Castillo del Morro, San Juan P. R. Jan. 4, '04. This old
 castle very picturesque, typical of religious strongholds
 to be stormed or taken by siege - Hope you are
 well - Happy new year! H. L. Morehouse

THESE POSTAL CARDS BRING THEIR OWN ATTRACT-
 IVE GREETING FROM THE LAND OF SUMMER



Vista General de San Juan, P. R. Jan. 4, '04 - Greeting from this
 land of muskies & flowers. Will write more in a few
 days - Have a large work planned by coming & of
 feedback - Feliz nuevo año - Yours - H. L. Morehouse



HENRY M. KING

AN ITALIAN'S CONFESSION OF FAITH

By Henry M. King, D.D.

THE PASTOR OF THE HISTORIC FIRST BAPTIST CHURCH OF PROVIDENCE, R. I., HAVING BAPTIZED MANY ITALIANS INTO THE CHURCH, ANSWERS THE QUESTION AS TO THE REALITY OF THEIR CONVERSION AND THEIR SPIRITUAL CONCEPTION OF CHRISTIANITY—A REMARKABLE CONFESSION : : :

THE question is sometimes raised, do foreigners, Italians, for instance, who have come to this country, when they profess conversion, give evidence of having truly apprehended the truths of spiritual religion, of having accepted the sufficient sacrifice of Christ, of having met with a spiritual change and passed from death unto life? It may be interesting to those who are contributing of their means to Home Mission work, which has largely to do with our foreign population, and may possibly assure them of the genuineness of the results of that work, to read a confession of faith by a converted Italian.

This Italian offered himself for baptism in the First Baptist Church in Providence. He was unable to speak English, and wrote his statement of experience and belief in his own tongue, which was translated by an Italian lad, about thirteen years of age, who has been recently baptized, and who has acquired at the public schools some knowledge of the English language. The translation needed to be amended somewhat, in order to be wholly intelligible. The confession is allowed to retain, however, something of the flavor of the translation, as well as of the original. It is given only in part.

A CONFESSION OF FAITH

"Why am I made a Christian? I tell why I am made a Christian, to show the people,

when they want to know about it, the conversion of a person from Catholic darkness to the Christian light, and to show for what thing the Lord converted me. I promise here to tell the story.

"I was young, yet I saw the irregularity (inconsistency) in the life of the priests of my country, which was contrary to the holy mind that my mother made me have in my mind. But they tried to put it out of my head, and caused in my soul a feeling of great discomfort. A little at a time, without my noticing it, I went away from the church and from everything religious, and fell into spiritual indifference, in which I would be now, but for my good fortune in immigrating to these Christian cities, where the preaching of the gospel is free, like pure air, and like the snow, warm and lively like fire. For I would not have heard the word of Christ; and if it had not been for this word, I would not be converted.

THE STORY OF CONVERSION

"Then the spirit of the Lord began his work in my heart, about two years now finished, when for the first time I had the pleasure of hearing a sermon warm and earnest, from Brother Mimi C. Maseglia, and learned that the Lord saves by grace, that not for gold, and not for gold and silver are we saved, but by the precious blood of our Lord, Jesus Christ; that the Lord is of great benignity,

and that when my sins were red like crimson and numerous like the gravel of the ocean, he would make my soul white like the snow; and that when he once forgave my sins, he would bring my sins into distance from me, as far as from east to west, and would throw them away into the bottom of the sea, to remember them no more.

A VIVID STATEMENT

"This doctrine was like dew to vivify my withered heart. I heard it repeated, and became religious, and after a while I heard my sins forgiven in my soul, and was converted. And to-day I call truth an interior lamp, to continue and be present in us, that shows us every action that must be done and that which must be avoided; that straightens our crooked ways, that judges our judgments, and that approves or we shall be secretly condemned, so that our ways and habits are conformed to the ways and habits of those who suffer for him, and become martyrs, and we are made willing to endure the distress and poverty of those who have left all to follow him. And at last it produces magnanimous thoughts, and creates heroic men of those, of whom the world is not worthy.

DESIRE FOR BAPTISM

"And to-day I do not wish anything else but to be baptized into Jesus Christ. Baptism in water is an act worthy of the thought and attention of every man. It is the comfort of the good conscience. The heart tired of long pursuing the empty dream, wants something sure and true, and that cannot be found except in the truth. The truth, the Bible, is the only right thing here, and it is luminous, and shows the way which we must follow. It is full of nobility and righteousness. It has in its favor a pure and just reason, and sooner or later it puts within us a quiet spirit and high and holy affections."

THE SYMBOL OF BAPTISM

This same great faith is expressed in baptism, because the baptist confesses with the

mouth, and believes with the heart that Jesus died and rose again, and that he has been embraced in his death and in his resurrection.

Baptism is an expression of hope, because the baptized declares his hope that as Christ is risen from the dead, so he also by the same spirit shall be raised at the last day.

It is also an expression of love, because, as the Lord says, "he that loves me, keeps my commandments," and because the answer of a good conscience shows that in him is shed abroad the love of God by the Holy Ghost according to the promise.

Now faith, hope and love are the fruit and donation of the Holy Spirit, and the baptism in water is the confession of the baptized person that he has in him the promised Holy Spirit. Such is the importance of baptism that the Lord Jesus makes it a universal obligation. "He that believeth and is baptized, shall be saved, but he that does not believe, shall be damned."

Brothers, we must be illuminated by the presence of God, and confess our ignorance and unfaithfulness, and prostrate at the feet of the Lamb we cry, "Lord, help us to believe; open our eyes and heart."

We owe all to Jesus, our salvation, and redemption, and sanctification, and so much the more as we see coming the day of his appearing in strength and glory, because to him belong the kingdom, the power and the glory. Amen."

A LIVING WITNESS

Some paragraphs of the confession have been omitted on account of its length. The man fearlessly testifies of his new experience to his fellow countrymen, and is living a consistent life. Does his confession show that he has in him the substance of the Christian faith and the essence of the Christian spirit? Would he be a better Christian or a better Baptist, if he could recite the New Hampshire confession? Would any church hesitate to receive him into membership? This is one instance among many. Such converts can give a reason for the faith that is in them.



TIMELY THEMES THOUGHTFULLY TREATED—
OPEN PARLIAMENT, CLERICAL AND LAY

Preparation for Home Mission Work



THE editor's request for a few words in this line, or one akin to it, carries my recollections back to my own experience as a home missionary almost forty years ago. What suggestions do those memories furnish as to preparation to be a home missionary?

One of the clearest impressions that remain from that experience is that one who means to spend his days as pastor in the East can have no better preparation than service as home missionary in the West. There he must bend every effort to bring something to pass. The habit of concentration will be formed. A definite end is forced upon the minister's notice by his field, and he must learn to make everything contribute to that end. The end is not a distant one. He can look to the training of another generation as his only measure, although the future and provision for it loom large before the eye of the genuine Westerner. He must, however, *do something soon*. I think that is the great lesson to learn, and to bring East, if East one will come.

It falls to the home missionary to know the *res angusta domi* as foreign missionaries do not often know it. The foreign missionary has pagan neighbors, maybe an unwholesome climate, and is under a foreign flag; but he does not have to live on a salary of five hundred dollars or less, as in my day a plenty of us missionary pastors did in Minnesota. For a home missionary is ordinarily only a pastor whose church receives pecuniary aid from the Home Mission Society, and who

makes reports of his work to the rooms in New York. The home missionary must be willing to turn his hand to all a poor man's work. I had to make a large part of my own furniture and bedding, such as it was. If repairs were needed at the meeting house, I had to make them, if I could. Otherwise, they might stay unmade. Well, then—

A seminary can prepare a man for home mission work by teaching him willingness to do everything that needs to be done. He must not begin with contempt for labor. He must learn to plume himself on his willingness to work at any thing, and, if he is so happy, on his ability to do anything that may need to be done.

With the same spirit he must learn to turn himself about among the people. If he meets a man on the prairie he must learn how to scrape a quick acquaintance, and to use it for religious ends. His chance is then, perhaps, or never; and unless the new country has changed its habits, no one will be surprised if, like any other hustler, he seizes every opportunity to push his cause.

He must acquire a corresponding facility in the pulpit. He will have fully as much occasion to study his sermons as in the East. He ought to do the hard, the exhausting work, of preparing thoroughly for extempore preaching. The words must mostly come at the moment's call, and the ideas must learn to respond to the seen need of the occasion, of the congregation at a given moment; but he must have enough ideas to equip a sermon worth listening to. And one worth listening to is one that effects something in the hearers.

Surely no one who means to spend his life

in the East can learn better lessons to begin with as to method than these; and it is clear enough that for a seminary to prepare its men for home mission work is to prepare them for effectiveness anywhere.

It would be well to have the missionary society of a seminary receive reports on home fields—that is, on states and territories, as on foreign fields—that is, countries and peoples. Knowledge is the condition of interest in any case.

E. H. Johnson

Crozer Theological Seminary.

The Broad Sweep of Home Missions

THE BAPTIST HOME MISSION MONTHLY for January, 1904, is a remarkably fine number of this excellent magazine. In its broad sweep as represented by various articles, and by reports from the field, it is true to its motto, "North America for Christ." All parts of our own country, East, South and West, meet on the pages of this number; and the voice of Cuba is heard, joining the chorus of many nationalities chanting the praise of our common Lord under the American flag. Indians, Negroes, Finns, Italians, Germans, French, Poles, Russians and still other peoples join hands and touch hearts in this magazine around the cross of our divine Lord and Saviour.

This number is a superb illustration of the far-reaching influence of our honored and beloved Home Mission Society. We are doing foreign mission work on our own soil and under our own flag. We have sent missionaries at great expense to many foreign lands; now God is sending the representatives of these lands to our own shores. We must Americanize them, or they will, to some degree, foreignize us; we must Christianize them or some of them—those from heathen lands—will, to some degree, heathenize us. Every instinct of self-preservation, of American patriotism, of liberal education, and of religious inspiration should lead us loyally, lovingly, financially and prayerfully to support the American Baptist Home Mission Society.

The typographic and pictorial character of this number of the magazine is as worthy of praise as are the contents themselves. It is delightful to see the faces and almost to hear the voices on these pages of so many

esteemed friends who represent the work of the society in various important fields. To Editor Grose our congratulations are given for this issue and our best wishes for all future numbers of this magazine.

R. S. Graves Adams
Calvary Study, New York.

A Stimulus to Individual Evangelism

THERE can be no question as to the vast and immediate importance of the work undertaken by the American Baptist Home Missionary Society. I most thoroughly believe in the lines of work it has followed with so much efficiency in the past, missionary, educational, and church edifice work. Among its officials and missionaries have been some of the best and most helpful men I have known. As American Baptists we cannot too rapidly strengthen each of these lines of work. Piety, patriotism, and denominational loyalty should stir us to larger things in the new century. Thousands of our people are rejoicing in the work of organized evangelism now undertaken by the society. Efficiently directed and generously supported, it cannot fail in bringing large blessings to our churches and mission fields. I regard this departure as one of the happy prophecies in our present work. If this movement shall stimulate *individual evangelism in all our churches*, a blessing immensely greater will be the sure result. Let me extend for the Baptists of the District of Columbia a hearty greeting to Dr. Chivers, the new Field Secretary of the Society, and express the hearty confidence that all feel in his administration. A long and efficient ministry among our churches is the assurance that his labors cannot be otherwise than largely useful in this new direction. Nor can I refrain from expressing the sense of satisfaction that we all feel in the coming of our honored brother, Mr. Grose, to the editorial chair of the Society. Already its literature shows the touch of his masterly hand. With a cordial greeting to these newer brethren at the rooms, as well as those older in service, and a prayer that men and means may be multiplied along all the magnificent lines of your work, I am,

Yours very cordially,

Samuel H. Green
Calvary Study, Washington.

The Foreigner in America

THE conditions that prevail in this land to-day are without a parallel in history. Never since God started the human race in the earth has there been such a mixing of races or peoples. To the United States they have come from every nation under heaven. The *Sun* is authority for the statement that sixty-three languages are spoken in New York city. And they are coming to-day in unprecedented numbers. The tide of immigration does not seem to have reached the flood. All records are being broken. Last year 915,000 came, including those from Canada; more than 500,000 of the total was from Italy, Austria, Hungary and Russia. Large numbers of these are illiterate, and the vast majority of them utterly ignorant of the gospel of Jesus Christ. The incoming of these unchristianized hordes is a serious matter, whether looked upon from the standpoint of patriotism or piety. They are a menace to our country. The stream of humanity that flowed down from Northern Europe and destroyed the Roman Empire was a rivulet compared with the stream that is flowing in upon us. The issue, as has been stated, is evangelization or demoralization. If we do not save them, they will destroy us.

Their coming makes this the greatest mission field on earth, and imposes upon the Christians of this land immense obligations. I believe God is in this movement, and that He is saying to His people, "I am sending the heathen to your very doors. Give them the gospel of my grace." The divine purpose seems to be to evangelize the world through America. It is our plain duty as well as our exalted privilege to give these people the gospel in their own tongue. That was God's method at the beginning. The miracle of Pentecost was a miracle of tongues, "every man heard them speak in his own language." That to them was the marvel and the mystery. "We do hear them speak in our own tongues the wonderful works of God." Sixteen languages were spoken on that day. The American Baptist Home Mission Society is outdoing Pentecost. Its missionaries are preaching in 22 languages, to Armenians, Bohemians, Chinese, Cubans, Danes, Finns, French Canadians, Germans, Hollanders, Indians, Italians, Japanese, Jews, Mexicans, Negroes, Norwegians, Poles, Porto Ricans, Portuguese, Russians, Swedes and Syrians. The encouraging feat-

ure is that in this country all these peoples, of whatever name or nationality, are accessible. In their own countries they are practically unreachable. There is something here, whether in the political conditions or in the air we breathe, I cannot say, but there is something that makes a man begin to broaden as soon as his heel strikes American soil. His point of view changes immediately.

To show how favorable this land is for evangelization, let us remember that the great majority of those coming to us at the present time are Roman Catholics. Is the Roman Church keeping pace with this enormous influx of Roman adherents? Many Americans think that Rome is making rapid strides, sweeping all before her in fact. The very reverse is true. An American Catholic writing to the Berlin *Germania*, one of the most influential Roman Catholic journals in Europe, laments the "enormous losses" sustained by the Catholic Church in the United States. He says that within the last century fully 8,000,000 Roman Catholics have emigrated to America, and their descendants must number 24,000,000. And yet the number of Roman Catholics in the United States is only something over 10,000,000. What has become of these 14,000,000? "They are lost to Rome." Contact with American Protestant Christianity has increased their intelligence, and compelled them to leave the fables and superstitions of Romanism; and though multitudes have gone into infidelity or become indifferent, large numbers of them have found the way to God.

On Twenty-first street, Manhattan, there lives a man who during the past twenty years has led 85 priests of Rome to Jesus Christ, four of whom are at this writing seeking further light at his home. A Protestant church, in the same Borough, has during the year just closed received 20 Catholic families into its membership. Reports from our missionaries show that many Italians and French-Canadians, as well as Cubans and Porto Ricans, are turning to the Lord. Lost to Rome, they ought not to be lost to Christ. He wants to save them. But how can they know it, except some one tells them? These peoples have never heard the calls of the gospel; they are as ignorant of the meaning of the phrase, "The gospel of the grace of God" as if they had been brought up in the heart of Africa. I would make an earnest plea for the evangelization of these

foreigners. I would plead that the petition "God save America" might be oftener heard in our prayer-meetings and in our homes. I would plead for large and more liberal gifts to carry on this work, and ask that every disciple of Jesus Christ might through consecrated individual effort be enabled during this new year to lead at least one soul to Jesus Christ.

Samuel McTear

New York City.

The Mission of America

I AM not a pessimist, but along these lines, the breaking down of law, the breaking down of the home, and the breaking down of religious influences—there is ground for serious apprehension. It may be that the very conditions which cause apprehension indicate that we are upon the eve of the greatest religious revival in the history of the ages. Always in the past, when God would do some great thing in the world, he has waited until the clouds have settled down around his people, and the need of divine help had become apparent. It was when the bondage was hardest to endure that deliverance came to Israel in Egypt. It was when the world was utterly hopeless that the star of Bethlehem first shone above the hills of Judea. It was when Papal tyranny had destroyed the last vestige of human freedom that the radiant glory of the Reformation broke upon the world. And so it may well be that the darkness of the present hour is simply the preparation for the hour when the day shall dawn for multitudes and the day-star arise in many hearts.

Great as are the perils which threaten, we need not fear them. The purposes of God are not to be thwarted. His plans for us, which our history reveals, are not to fail of fulfillment. But in order that our destiny may be realized, we must gird on the armor and go forth to conflict. We must redouble our efforts for the upbuilding of his Kingdom. We must appreciate the supreme importance of the battle that is raging,

and with heroic courage we must take our place in the fight.

"North America for Christ" is the watchword which our Home Mission Society has written upon its banners. But North America for Christ means that the wide world will be evangelized. North America for Christ means that men and money for foreign mission effort will not be wanting. North America for Christ means the ultimate universal triumph of the gospel. If this be true, and who is there who doubts it for a moment, if this be true, the importance of the work which our own American Baptist Home Mission Society is doing can not be over-estimated. It is only one of the agencies that is being used to cast up a highway for the Lord in this broad empire, but it is largely through this agency that our own denomination is doing its work.

In its work for the Negroes, and among the foreign population, and wherever communities are without the gospel, and especially in its endeavors to inaugurate a great evangelistic movement, it is helping to meet the perils which threaten our civilization. I may not take the time to speak of the magnificent service which it has rendered during the seventy years since first it was organized. It has done effective missionary work among the foreign population of our cities. It has planted churches all over the Mississippi Valley. It has built schools and colleges for the freedmen. But never has it been a more efficient agent for the upbuilding of the Kingdom than it is to-day. For the sake of the great work which it is doing it deserves our prayers, our sympathy, our active co-operation. God is using this great organization to fit America for the fulfillment of its divinely appointed mission, and because we love our country, and are deeply concerned in all that affects its welfare, we ought to aid the Home Mission Society, in every possible manner, in the prosecution of its work.

Halter McHale

Des Moines, Ia.



THE PROGRESS OF WHITE ARM

By the Editorial Secretary

SOME ILLUMINATING FACTS CONCERNING A PAGAN—INFLUENCE OF CHRISTIANITY UPON A LEADER AMONG THE CROWS—AN EXAMPLE, AN INSPIRATION AND A PROPHECY



ALREADY our Mission to the Crow Indians, young as it is, has developed some remarkably interesting situations, and disclosed one character that is certainly unusual. Among the elder men of the tribe who were very anxious to have the Mission established was White Arm, whose face shows something of his spirit, though as a rule the face of a live Indian is as inexpressive as that of a wooden sign-Indian. White Arm was especially captivated by the personality of Field Secretary Chivers, and possibly the fact that the latter could work the portable typewriter which seemed a marvelous machine to the chiefs had something to do with the veneration in which the Great White from New York was held. At any rate, White Arm gave himself heart and hand to the work; and there began his progress—away from the paganism of his past towards Americanization and Christianization.

STEP I—GENEROSITY

It was a rapid progress. The heroic and noble in White Arm soon appeared. Our stirring missionary, Mr. Petzoldt, lost no time after his appointment in getting to Grass Lodge, because he knew much work ought to be done before the winter snows came to block operations. The first difficulty he met was as to a suitable site for the new mission compound. He found that all the desirable land had been allotted.

Now enters White Arm actively upon the scene. He has hovered about the missionary, though a little suspicious of him as a religious teacher. He knows by the look on Mr. Petzoldt's face that there is trouble.

He inquires—and then he acts the heroic part. "My land is just what you want. Take it, and give me some elsewhere." And so it was arranged, for White Arm's land was exactly what the missionary desired. Thus he describes it: "The natural lay of the land, its picturesque array of shrubbery and trees, the delightful wind of the river, the background of pine-clad hills, are all that could be desired. Stone, both for foundation and surface work, and sand are on the place. A colony of beavers is also close by to spur us on by their good example."

That is how our Mission secured 160 acres of the best land at Grass Lodge, by the voluntary generous act of this pagan Indian. Could a white Christian do better?



How many would do as much? White Arm certainly was making progress through his interest in this movement.

STEP II—SELF-SACRIFICE

White Arm is now living in a teepee. When Secretary Chivers was at Grass Lodge

White Arm was living in a house. The change marks another step, and a long one, in the progress. Why did White Arm go from the more civilized and comfortable log house to the old-time tribal tent? That looks like progress backwards. But hear the story before you judge—a safe thing to do always. A little while after Missionary Petzoldt came, Mrs. Missionary Petzoldt and their children followed him to the encampment and settlement that was to be their home. But they arrived before it was possible to get a place ready for them, and with the winter cold at hand there was a second difficulty that seemed serious.

Enter White Arm again as hero. He did not need to inquire into the situation. He simply made his preparations, moved out of his cabin home into an old and abandoned tent, and insisted that the missionary and his family should take the best he had to

offer. Pretty good again for a pagan, for he, too, knew that the winter cold was at hand. Perhaps some white man could do better; if so, we will tell his story if we can learn it.

STEP III—SERVICE

There was work to be done; logs to be cut and drawn down the mountain for the mission chapel and the missionary's house. How White Arm stood up to this service we will let him tell in his own way; also of his further progress. For a few days ago there came to Secretary Chivers a letter of which he is very proud—a letter directly from this pagan that was, this red brother that is. Here is the letter for your reading. Notice the place where it is dated. The original is in lead pencil, and the missionary did not write it. What friend did we shall find out by and by.

Camp Chivers, Wolf Mountain, Mont., Jan. 2, 1904.

Dr. Chivers,

Dear Friend: I am helping Mr. Petzoldt all I can, I am working more than the other Indians to get the school finish. I AM NO MORE A CROW INDIAN. I AM A WHITE MAN NOW. [Long step that in the progress!]

You know my house and my farm and where it is. I would like very much to see where you live, but I have no means to go. We call this little camp under your name and honor. I AM GOING TO STOP THE INDIAN WAY OF LIVING AND LIVE LIKE A WHITE MAN.

Mr. Petzoldt was looking for a place for the school, he seen me about it, and I was very glad to give him a piece of my land. The land I got new cost me a great deal. I put up a tent for myself and let Mr. Petzoldt stay in my house, I lend him my team when he needs it. I am treating him as well as I can. I am helping you to get the buildings. I wish you would help me in something some time, when I ask you. We have already cut 150 logs, it is hard work.

I bid you goodby, Your friend,

WHITE ARM.

The story of the Progress of White Arm stops here for the present, but it is sure to be continued. Word has come that affliction has befallen him in the death of his mother. The missionary will prove a good friend to him in this hour. There is in this untaught red man the unselfish and generous spirit that glorifies our common human na-

ture. The grace of God can make of him a power for salvation unto his hitherto neglected tribe. Let a prayer ascend for the progress of White Arm unto the full Christian transformation; and another for divine blessing upon this new work for the rescue and redemption of the Crow Indians.

They have a good example in White Arm.

HON. CHESTER W. KINGSLEY

TRIBUTES AND CHARACTERIZATIONS FROM THOSE WHO KNEW HIS WORTH AND WORK

FROM PRESIDENT WOOD, OF NEWTON

CHESTER W. KINGSLEY was not a specialist, except in giving. He had an enthusiastic interest in every sort of work in Christ's Kingdom. He was ready to help in word, work, and gift. His largest gifts were to Missions and to Education, but he seemed equally interested in other phases of Christian service. He was a cosmopolitan Christian man. It was a pleasure to be associated with him. He always wanted something done, and wanted to help in doing it. I have sat beside him in critical moments of great enterprises. He was always an inspiring counselor. His counsel and his gift always went hand in hand. He was a rare and noble Christian man.

Nathan E. Wood

FROM RAY GREENE HULING, OF CAMBRIDGE

Two traits in Mr. Kingsley have impressed themselves deeply upon me in the ten years of my neighborly acquaintance with him. The one was his clear judgment, whether of men, of institutions, or of conditions. His insight led him straight to the mark. The other was his inspiring optimism. This ever lifted him above the clouds of worry and repining, that confuse and distort men's vision. All his yesterdays were cheerful. Affliction sore and repeated came upon him, but left him undaunted and serene. "I never quarrel with my Heavenly Father," he would say, and would go on in the path of duty. God send many such into the world!

Ray Greene Huling

FROM DR. HENRY C. MABIE, OF THE MISSIONARY UNION

Any words I might use could scarcely exaggerate my estimate of Mr. Kingsley. He was a man of the most marked common sense, the keenest insight, the finest sense of honor, and the truest devotion to the cause

of Jesus Christ and the whole world. He was the embodiment of my ideal of Christian stewardship. He gave himself, he gave his sagacious judgment, he gave freely of his money to the wisest forms of extension of the kingdom of God. He was in most intimate touch with his own era in the world's history; and yet, by his faith, he saw afar into the great future of the cause of Christ, and made the most generous provision within his power for interests that were dearer to him than life, or friends, or reputation. He was a man who found the greatest joy in giving of his substance; he relished giving; it was to him a matter of course that he should recognize first of all the claims of the kingdom of God upon him, and in so doing all good things were added to him. He emphatically "served his own generation," and he served all generations in the breadth of his spirit and the reach of his faith.

HENRY C. MABIE.

FROM DR. F. T. HAZLEWOOD, OF THE HOME MISSION SOCIETY

His cheerful face, his kind words, and the warm grasp of his hand will never be forgotten by those who had the honor to know Chester W. Kingsley. With most beautiful, childlike simplicity he adjusted himself to every circumstance of his life; but though impoverishing himself, he became rich; though humbling himself, he became exalted, and has gone into the heavens, leaving the memory of a personality perfected by the victory that overcometh the world, even his Christian faith.

F. T. Hazlewood

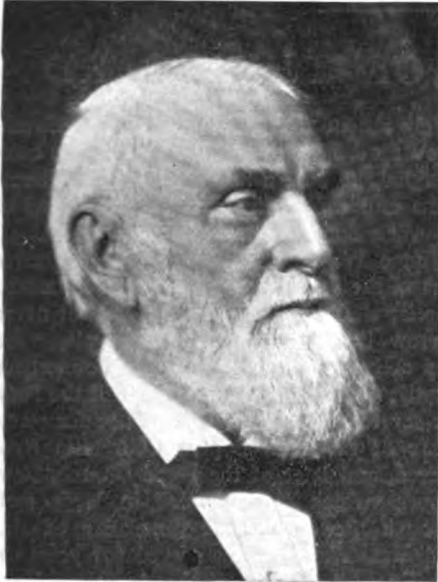
FROM PRINCIPAL ABERCROMBIE, OF WORCESTER ACADEMY

I wish that I could picture to you the man as I have seen him addressing a school of two hundred boys in language so vivid with metaphor and figure as to make an impression which I am sure will never be lost to those who heard him. He had a language

of his own responding wonderfully to his personality, a language peculiarly fitted to be a vehicle of his thought, which showed graphically the varied and noble points of view from which he looked at life and the large fields of usefulness from which he had gathered experience. I never knew a man's language to set forth more picturesquely his life than did Mr. Kingsley's. It constantly

ity and the wide scope of his sympathies. His death, and that of his good wife, only the day before, was most pathetic. Each died knowing that the other was to go too, and the wonderful comradeship of their lives was most pleasingly vouchsafed to them to the very end in conscious affection and conscious hope.

G. W. Abescrombie



CHESTER W. KINGSLEY

expressed his large good sense, his wisdom and his mirthfulness.

What has most excited my interest in the man is the large part which he played in educational matters. Without the inheritance and traditions of culture, which predispose a man to interest in learning, his counsel and coöperation were sought by college presidents and experienced educators in the establishment and development of their great enterprises.

More than to any other man I ever knew the Bible was to Mr. Kingsley what it was to John Bunyan, the portrayal of the divine idea of our life on earth. As in a fine intaglio the heights and depths of human life were cut in it for him with wonderful clearness. It was to him at once the mirror and the landscape of life, reflecting it and revealing at the same time to him its picturesqueness. This love of the Bible I believe was the source from which arose the wide horizon of Mr. Kingsley's thought of his responsibil-

FROM REV. F. E. MARBLE, PH. D., HIS PASTOR

From the pastor's point of view Mr. Kingsley was a model layman. He was an all-round church member. For more than fifty years he was identified with the North Avenue Baptist Bible School, as superintendent, treasurer, teacher, scholar. He never grew so old nor attained such wisdom that he did not feel the need of what the Bible School offers. His last Sunday at church was followed by attendance upon the hour of Bible study. At public worship he always listened with discrimination and invariably greeted the minister with some kindly word about the sermon or the truth presented. Until age hindered he was ever at the devotional meetings and came prepared to edify by his speech and bless by his prayers. In beneficence the Lord answered his prayer for "A hand to get and a heart to give." He did not wait for the appeal, but set an example to his church in the generous support of every worthy enterprise. To the temporal affairs of the church he gave without stint of his money, thought and time. He was the pastor's friend and scarcely a month passed without some mark of attention which revealed his love and loyalty for the minister of Christ.

In personal faith he was steadfast and immovable. Neither prosperity nor adversity disturbed him where life was deepest. Repeated bereavement came, but he only said, "I never question with my Heavenly Father; I know that he knows, and he knows that I don't know."

The law of kindness was in his heart and exemplified in his life.

But space fails to speak of him in all his varied relations, as husband and father, as business man at the head of great industries, as citizen standing for clean politics and good government, as philanthropist directing many agencies for the uplifting of the race, as a Christian gentleman of high

ideals and unblemished life, and as a man of God full of the Holy Ghost and of faith. He was greater than the sum of all his parts.

"His life was so gentle and the elements so mixed in him, that nature might stand up and say to all the world, this was a man."

J. E. Marshall

Chester W. Kingsley was born in Brighton (Boston), June 9, 1824; died Jan. 1, 1904. Left fatherless at four, at ten he was thrown upon his own resources; worked his way through high school; learned the carpenter's trade, but preferred business, and started as bank messenger, working up to cashier; then became provision merchant, and afterward treasurer of an anthracite coal mining company, realizing a fortune, which he largely gave to missionary, educational and other philanthropic enterprises.

JANUARY MEETING OF THE BOARD

THE announcement of the safe arrival of Dr. Morehouse in Porto Rico after a stormy passage was received with pleasure.

Dr. Chivers referred specially to the favorable progress of the Mission among the Crow Indians and reported two generous contributions from the Kiowa Indians of Oklahoma for this work.

The deaths of Hon. Chester W. Kingsley, former President of the Society, and of Hon. Francis Wayland, member of the Board, were announced and appropriate action was taken. The Field Secretary was appointed to represent the Society at the funeral services of Judge Wayland in New Haven on Jan. 12th.

In accordance with the action of the Finance Committee in December it was announced that new quarters had been secured in the Metropolitan Life Building, corner Fourth Avenue and Twenty-third Street, which will be occupied on May 1st.

The Missionary Committee made 73 appointments in 22 States and Cuba. It was voted to cooperate with the Connecticut Convention in the appointment of Rev. C. C. Maxfield as Evangelist for that State.

Francis Wayland, LL.D.

The Executive Board learns with profound sorrow of the death at New Haven, Conn., on January 9th, of the Hon. Francis Wayland, LL.D., who since May, 1886, was a devoted member of this body. Judge Wayland was enthusiastically and intelligently interested in all forms of missionary and educational endeavor. He gave liberally of his means, but what was still more valuable, he gave his heart and mind to the work. Since the summer of 1901 he has been confined to his home by illness, but for 15 years he was

rarely absent from a meeting of the Executive Board, where, with wit and wisdom commingled, he bore a large part in our discussions and contributed much to the value of all work done by the Society.

Judge Wayland had long borne an active part in the varied activities of our associated Baptist churches. He was intense but never narrow in his denominational loyalty. He was active in the affairs of the Connecticut Baptist Convention and president of the body for several years; he was a trustee for many years of the First Baptist Church in New Haven, and later of the Hope Church, New Haven, which was founded in large part through the efforts and generosity of Mr. and Mrs. Wayland; he served for years on the Executive Board of the American Baptist Education Society, and was the Society's first president; and he was a regular attendant at the annual meetings of our several denominational organizations.

His labors as a Christian citizen were not confined to organized endeavor: he regularly attended and participated in the prayer-meetings of his church, for over 20 years taught the adult Bible Class in the Sunday School, and in loyal devotion to his pastor and church was almost without a peer, in fact his church was as the organizing centre of his life.

Judge Wayland was actively interested in Social Science, both on its theoretical and practical side. He was identified for years with the American Social Science Association, with prison reform, and with practical charitable work. He founded the Charity Organization of New Haven over twenty years ago and was its first president, continuing in that office until his death. Indeed, he was a leader in philanthropic efforts for the greater part of his life.

For upwards of thirty years he was actively identified with the Law School of Yale University, for most of that time being its Dean. Successful as an administrator, capable and popular as a teacher, his largest and most enduring work was seen in his influence on the young men who from year to year composed the student-body. They looked upon him as a personal friend and freely sought the counsel and advice which it was his joy to give.

It will be seen therefore that Judge Wayland brought to his duties as a member of our Board rare qualifications of heart, mind and experience. A recital of his varied interests and activities intensifies our sense of loss in his death.

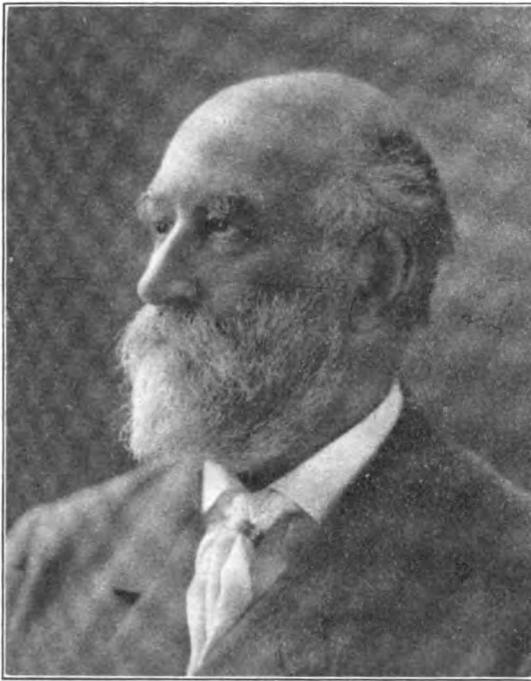
Francis Wayland, LL.D., who died Jan. 9, was born in Boston, Aug. 23, 1826, about the time his father was leaving the First Church pastorate for his great work at Brown University. Francis, Jr., graduated at Brown in 1846; studied law at Harvard, practiced in Worcester, Mass., and New Haven; was Probate Judge in Connecticut eight years; served as Lieutenant-Governor in 1869; became professor in Yale University Law School in 1872, and its dean. He was especially interested in prison reform and social problems, and was author with his brother, Dr. H. L. Wayland, of the life of his father. President Wayland and his sons, Dr. H. L. Wayland and Judge Francis Wayland, were men commanding in figure as in character, and will ever hold distinguished and honored places in the history of their denomination and country. The name of

Wayland will not pass away, nor the influence for good of those who bore it.

Chester W. Kingsley

The Executive Board learns with deep regret of the death of Chester W. Kingsley, who served as President of the American Baptist Home Mission Society for three years, 1889-91, after a preceding term of three years as Vice-President. Believing in missions as one of the divinely appointed means of extending the kingdom of God on earth, he devoted himself to this great cause with

the same energy and insight that characterized him in his business relations, and gave as generously of time and thought as of his means. He was a Christian optimist, and his enthusiasm was inspiring. His judgment was widely sought and highly valued by reason of his keen insight into men, institutions or conditions, and his straightforward, common-sense view. His gifts to the cause of Home Missions were large and constant, testifying to his ardent patriotism



FRANCIS WAYLAND

and his perception of the need to conserve by means of church and school the highest interests of our country. In his death the Board recognizes the loss of a steadfast friend and supporter of every good cause, and a representative Christian layman of the highest type. To the surviving members of his family the Society through this Board extends its heartfelt sympathy in their time of sorrow.

HAVING SERVED THEIR DAY AND
GENERATION. . . THEY FELL ON SLEEP

THE AMERICAN INDIANS



WHAT A MISSIONARY DOES

OPENING A NEW MISSION—VARIED WANTS OF THE INDIANS—FROM DOCTORING TO COFFIN-MAKING—A CHRISTMAS TREE AND INDIAN PRESENTS



HERE are two bright letters from our new missionary among the Crow Indians, Rev. W. A. Petzoldt, who is exactly the right man in the right place, wide-awake, adaptable, versatile, apt at winning confidence. He gives a glimpse into the work of a real missionary.

Remember when you read the sketch about White Arm, that this is his pastor and guide.

LETTER I

CAMP CHIVERS, WOLF MOUNTAIN,

Mon., Dec. 31.

Dear Brother—By the flickering light of an Indian camp fire and within sound of the murmuring pines, I am dating my last letter for the year 1903. The Indians started from Lodge Grass yesterday morning headed for the Wolf Mountain in keeping with their promise to get out the logs for the missionary's house. Good initial progress was made after we got them lined out, and last night found us camped at Sioux Pass—an old Indian landmark. Early this morning two parties were made up to scour the country in advance, select a good timber plot and comfortable camping place.

The ride we took was an interesting one to me—precipitous mountain climbing, superb scenic panorama, deer and grouse, old Indian battle grounds, and plenty of crisp

air. On our return it was decided to move the camp several miles further on. Camp breaking was on the bee hive order, and soon we were trailing out again. Some difficulty was experienced in finding a suitable crossing place for the wagon in one of the coulees and for a time accidents seemed inevitable. Finally, the crossing was made on the "switchback railway" order. We came to our second camping place about sundown. With much merriment on the part of the Indian squaws, the tents and tepees were put up rapidly and soon we were under shelter.

The camp was named "Camp Chivers," in honor of yourself. Will write the details of the log-chopping and return later. The whole camp is asleep as I write this. The coyotes are sounding out the departure of the old year. With best wishes for the New Year, I am,

Sincerely yours,

W. A. PETZOLDT.

LETTER II

Lodge Grass, Montana, Jan. 8, 1904.

E. E. CHIVERS, D.D., Field Secretary:

Dear Brother—Your communications received. I am somewhat tardy in sending in my report for December, but was unable to get down from the mountains before to-day.

Since coming to our new field many things have claimed our time and attention. The early part of the month was spent in getting out stone for the foundation for the mission-

ary's house. That foundation is now completed and ready for the carpenters. Enough stone for the school-house foundation is also quarried. While the Indians have been good natured and willing to do the hauling they promised, it has been a difficult thing to manipulate them. They get around about noon and 3 o'clock is quitting time with them. They are anxious to do, but are a little slow to see a situation and take hold accordingly. In time, and with patience on our part, they will do better.

That the Indians generally intend to keep the missionary force busy can be seen from the following list of requests that came to us in December: To prescribe medicine, 6 cases; to go with party to Agency Surgeon for an operation; a request for Mrs. Petzoldt to assist at a camp where there was sickness, asking about food for the sick, etc.; to advise regarding the erection of a saw mill (council); to make a coffin and conduct a funeral service; to counsel with a father about the marriage of his daughter and eventually to perform the marriage ceremony; to advise with an Indian for whom a warrant for arrest had been issued; to attend two councils at which tribal matters were discussed; to mend furniture; to build a brick chimney in an Indian house; to help an Indian build a log house; and many other things too numerous to itemize. We have made a few visits on stormy days to the different camps, have given food to the sick and in one case to a poor family. The Indians themselves have made over 150 visits to our home during the month. They came for consultation and a "good talk" as they called it. In many instances we had an opportunity to tell them the story of the Cross.

Each Christmas the Indians have a Christmas tree and a big dance. Imagine a lot of painted, yelling, dancing Indians circling around a Christmas tree—for in these dances they portray the old times in all the vivid colors, and throw off every vestige of the white man's "habitat." One of the eminent Indian artists, who has spent many years on

the different reservations, said in viewing a Crow dance that for old-time finery, war bonnets, feathered and beaded trappings the Crows have no equal among the Indians of the Northwest.

You were remembered at their Christmas gathering and two presents were handed me to forward to you. One is an old dance rattle from Medicine Crow. This is one of the best rattles I have seen and you are to be congratulated on its possession. It is made of buffalo hide sewed green over a ball of wet sand moulded on a stick and wound around with buckskin string. When the skin and sand dry the sand comes out and leaves the rattle as you see it. It is really a rare relic. The moccasins are from "Shows the Fish." I was liberally remembered with presents of beaded work, while Mrs. Petzoldt was the recipient of a fine saddle pony.

Among themselves they gave teams of horses, wagon loads of oats, ponies, blankets and beaded work of all descriptions. Their custom of giving presents is as follows: The Indians are all seated in a large circle apparelled in full compliment of gorgeous trappings. Two young men dancers arise to the chanting and beating of the tom-toms and dance rapidly around the circle. This they do twice and with increased speed of movement and music they run up to the person selected and pull them out into the circle. They are led between the two dancers before the spectators and finally motioned to a seat on a blanket which has been spread before the chiefs. The dance crier now comes forth and announces in a loud voice the virtues of the "captive." Then the squaws bring forth their presents and pile them in a heap before the one thus honored, the other Indians following their example until all have given who desire to do so.

There have been plenty of difficulties in our labors at Lodge Grass, nevertheless the outlook is very bright and I believe we are entering upon a glorious work.

W. A. Petzoldt



DR. CHIVERS' MOCCASINS



IN OUR heading which represents the Spanish-speaking peoples with whom the Home Mission Society has directly to do, we place the Porto Rican coat-of-arms by reason, for one thing, of its artistic design. An interesting story was told in *World's Work* concerning this new seal of one of the youngest of our possessions. It is noteworthy that the first colony ever held by the United States should mark its entrance into this novel relation by adopting a seal so correct and beautiful. The old seal, granted by Spain about the middle of the sixteenth century, presented three leading features: A rock in the ocean, the lamb of St. John, and designs of the Spanish flag and castle. The old shape, that of the shield, was kept in the new design, also the rock, remodeled so as to convey an idea of the Island as it appears to one entering the harbor of San Juan; as, for example, Dr. Morehouse saw it only a little while ago, and was glad enough to see it, too, and enter the quiet waters of the harbor. For the crest a caravel of Columbus was chosen, most happily, both for its suggestion and effect. The gamecock has a local significance, representing a characteristic which it is hoped a new civilization may largely eliminate.

The motto was put in Latin, according to common armorial precedent. What it should be was a question of much consideration submitted to many scholars. Of the mottoes submitted the most poetical had for its central thought the idea of a star shining brightly in the heart of the sea, which would have suggested to us the idea of another "Lone Star Mission;" but this was rejected because the star is our symbol of statehood, and Porto Rico is indeterminate, neither state

nor territory. The motto adopted was suggested almost at the same time by two persons, one a Washington woman, the other a Baptist scholar, Dr. David J. Hill, formerly President of Rochester University, now Assistant Secretary of State. It is from Ovid, and most appropriate: "A happy day is dawning." This is a prophecy. What its realization shall be will depend more than any of us can now estimate upon missionary work like that which is in progress under the auspices of our Home Mission Society.

OUR GOVERNMENT HAS ITS IMPORTANT PART TO PLAY IN THE DEVELOPMENT OF THIS LITTLE ISLAND, BUT FAR MORE IMPORTANT THAN ANYTHING GOVERNMENT CAN DO IS THE CHRISTIANIZING OF THE PEOPLE FOR WHICH OUR MISSIONARY WORK STANDS.

"The Happiest Man in Porto Rico"

THIS letter, just received from Rev. Edgar L. Humphrey, our missionary at Cayey, Porto Rico, dated Jan. 11, indicates the kind of work in which Secretary Morehouse is engaged, and the progress which he witnesses. How the sight of the nineteen baptisms must have gladdened his heart. Such scenes are the abundant compensations for anxious days and nights of thought and toil.

"Accept heartiest congratulations from one of the missionaries of the Home Mission Society, for the beautiful and interesting January number of *THE MONTHLY*. Dr. Morehouse and Rev. Mr. McCormick came up from Rio Piedras Saturday to Cidra where I was to meet them. After preaching by Mr. McCormick and a few words of intro-

duction by Dr. Morehouse, nineteen persons were baptized in the new baptistery in the evening. More than 200 witnessed the ordination. On Sunday morning Mr. McCormick preached and Dr. Morehouse made a short address. In the afternoon 75 were in the Sunday School. At night after preaching by Mr. McCormick Dr. Morehouse addressed the nineteen new members, after which the communion was celebrated. More than 200 persons were present.

How we love the dear brother who is with us, and he seems to be the happiest man in Porto Rico. He is blessing us all with his cheer and energy."

The New Church in Puebla

RAPID AND ECONOMICAL CHURCH BUILDING IN MEXICO

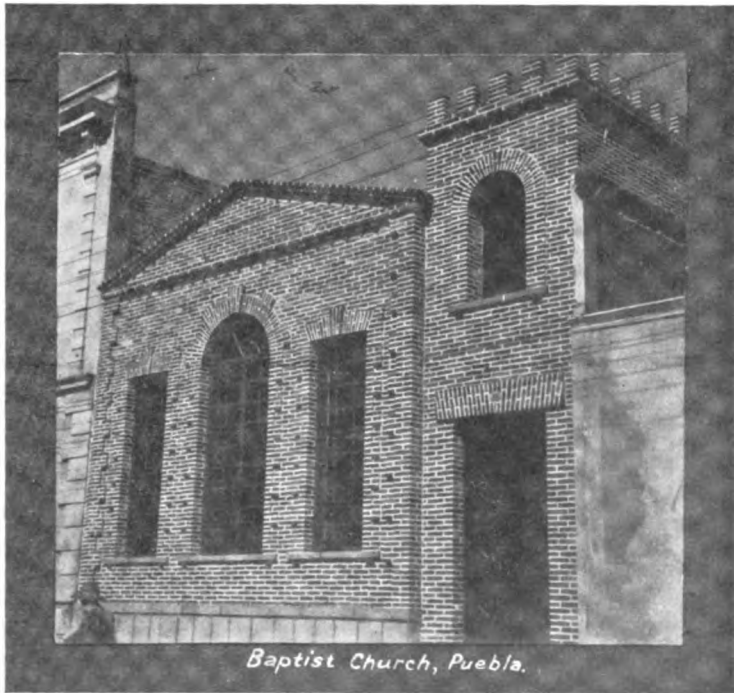
The new Baptist church edifice in Puebla, Mexico, just built under the supervision of our General Missionary, Rev. Wm. H. Sloan, was formally dedicated to the Lord's service the first day of the new year. The edifice is of stone, with brick front, and sufficiently capacious to serve the purposes of the church for many years to come. The main audience room is 62x25 feet, seating about 250 people, and is practically fire-proof. The roof is formed of steel T joists, overlaid with a Mexican brick surface placed in cement, while the floor of the room is of cement, every effort possible having been made to provide a house free

from the ravages of insects and dry rot. Very little woodwork is to be seen anywhere. In the rear of the main audience room are two Sunday School rooms, connecting with a series of apartments in-

tended as a residence for the native pastor. The pulpit platform is constructed of Mexican marble, as well as the baptistery that stands open behind the pulpit. The walls are tinted with a warm rose color, while three large windows in front, and four on the east side, in a corridor, give plenty of light for the day services. The property, including original price of land and a later appropriation for pastor's residence, cost the American Baptist Home Mission Society \$3,825 American money. The church was erected by Mr. Sloan in the short period of one month and twenty days, and is generally admired for attractive appearance and suitability to the work for which it was constructed.

WHAT THE NATIVE PASTOR SAYS OF THE CHURCH

Rev. F. Uriegas, the missionary pastor at Puebla, writes that he has been exchanging service with Mr. Sloan while the latter was



superintending the operations at Puebla. In Mexico City he preached five times a week in the church and missions, sometimes often on special invitation from temperance societies, Methodist as well as Baptist. At

the Puebla dedication there was an interesting program, and the only difficulty was to find seating room for the hundreds who wished to be present. Chairs were borrowed and even the platform steps were utilized, while many stood on the sidewalks without, listening. In what follows we have tried not to "edit out" the native flavor:

"Bro. Sloan preached us the dedication sermon. Many Catholics had the opportunity of hearing the gospel for the first time. The service was very impressive. We all felt the blessings of the Lord. We feel very much obliged to the Home Mission Society for their kindness in granting us such a nice and comfortable service house, and we hereby express you our profound gratitude.

"Mrs. A. M. Pickford, of Lynn, Mass., sent us \$50 towards furnishing our church, and we have used the amount for benches and pulpit chairs. It will not be sufficient for the furniture we need, but *we will be satisfied with what we have until the Lord gives us the things needed.* Our church raised nearly \$100 Mexican money towards the same thing, and it was used to buy our pulpit, repaint our old benches, buy new hymn-books, and there is a small remainder for furniture."



THE HOME MISSION SOCIETY

has been fortunate in securing as its missionary to the colored people in Guantanamo, Cuba, Rev. Nathaniel T. Spencer, of Charleston, S. C. He was of Baptist parentage, but was reared and educated by his

grandparents, who were Methodists, and early joined that denomination. He was for many years a professor in Claffin University, the Methodist college of South Carolina, and widely recognized as a man of culture and exceptionally lovable disposition and concentrated spirit. From conviction he became a Baptist, withdrew honorably from his denominational relations to the regret of his associates, and united with a Baptist church in Charleston. Prof. Spencer belongs to the class of Negroes who were freed before the civil war. He enters with great eagerness upon his new work in Cuba.

MR. KINGSLEY'S LAST WRITTEN APPRECIATION OF HOME MISSIONS

I am glad you are "planning large things for Home Missions for the twentieth century." God has greatly blessed the work of the Society ever since it came into existence, sixty-nine years ago, and if I can read the signs of the times, and hear the mandate of Providence it all says, "go forward," enlarge and extend your work and its influence as far and as much as you possibly can. I hope the churches will awaken to the importance of your work, and furnish all the means necessary to carry it on more vigorously than ever. To this end we must all labor and pray. The only thing that can prosper our country, or any country, is to carry out the principles of the Christian religion.

C. W. KINGSLEY,

Ex-President American Baptist Home Mission Society.



THE NEW ENGLAND DISTRICT

PRIVILEGES, DUTIES, EXPERIENCES AND
SATISFACTIONS OF A DISTRICT SECRETARY

REV. FRANCIS T. HAZLEWOOD, D.D., WHO AT OUR REQUEST HAS WRITTEN THE ARTICLE WHICH FOLLOWS, IS IN CHARGE OF ONE OF THE MOST IMPORTANT DISTRICTS. HE CAME INTO THE WORK IN 1891 AS ASSISTANT TO DR. MASON, AND UPON THE LATTER'S DEATH IN 1892, AFTER A SERVICE OF MORE THAN TWENTY-FIVE YEARS, THE FULL SECRETARYSHIP CAME TO DR. HAZLEWOOD. AS A CAPABLE AND TIRELESS EXECUTIVE, CULTIVATING ASSIDUOUSLY EVERY PART OF HIS FIELD, HE STANDS AT THE FRONT AMONG SECRETARIES. HIS BUSINESS ABILITY, SOUND JUDGMENT, AND STERLING MANHOOD, FIND WIDE RECOGNITION IN HIS DISTRICT, AND HE IS OFTEN CALLED UPON TO FILL POSITIONS OF TRUST AND GIVE COUNSEL. HONORED BY HIS BRETHREN, ESTEEMED BY THE LAITY OF THE CHURCHES, HE OCCUPIES AN ENVIABLE POSITION OF INFLUENCE, WHICH HE USES TO FURTHER THE GREAT CAUSE TO WHICH HIS LIFE IS DEVOTED. WE ARE GLAD TO BEGIN OUR SERIES OF DISTRICT SECRETARY SKETCHES WITH HIM AND HIS FIELD.—ED.

GREETINGS I give to the honorable constituency, for New England, of the American Baptist Home Mission Society! A better company of fellow workers I am sure cannot be found in all the land; and greetings also to all the friends of the Society we serve!

What a great variety there is in the life of a District Secretary! There is the work of the office, with its regularly incoming mails. With what interest, from the first in the morning to the last in the evening, these letters are received; some of them indicate, in postmark, or chirography of address, that they are laden with the gifts of well-known friends of missions, for they never come without an enclosure. How clever one becomes in the handling of the mail, so that he can easily, without breaking the envelope, sort out those from which he is sure to receive a gift for the work of the Society. These old-timers, for years serving the churches and the cause of Christian missions, God bless them every one of them! Some there are who have signed their last check, and whose feet will never again cross the threshold of my office! Nevertheless, God bless them, wherever they are in the many mansions!

And what a thrill stirs the heart, when from these envelopes from which he did not expect money, he takes the check, large or small, from some consecrated friend of the Master, and reads the beautiful words with which the gift is twice blessed. Are you a fisherman? Do you know something of the ecstasy of the first impulse of quivering rod, when, having cast the line, you feel the answer quick and strong? Many a time the opening of a letter, bringing some unexpected gift for the Home Mission cause, has revived experiences on stream, or brook, or lake, in summer or winter, when I have not cast or set the line in vain. Grateful we all are for this great constituency, from whom, in regular giving, or special offering, we are receiving the means for the advancement of the kingdom of Christ in the Home-land.

But in addition to all this, what a variety of letters and notes seeking information concerning the work, advice concerning bequests, the writing of wills, the settlement of estates, find their way to the desk of the Secretary. This last suggests that the District Secretary, out of his own experience, could write quite a book on Testators, Executors, Administrators, Trustees and Treasurers. What a variety of character; what a romance of

incident; what comedy sometimes, sometimes what tragedy would be revealed! With what Christian courtesy for the most part the settlement of estates in favor of missions, and with what reluctance occasionally is the equity of the Society doled out!

And then there is the incoming of old friends and new, to see the Secretary, bringing some offering for the work, or seeking some information, bringing some subscription for *THE HOME MISSION MONTHLY*, or asking for literature and envelopes for the collection, with request for the services of the Secretary for the enlightenment of the congregation, by sermon, by address, or illustrated lecture. How many familiar faces there are that look in on the busy servant of the Society and the churches, and how constantly that company is increasing! It is surprising how familiar even the foot-tread becomes, so that one knows that his friends are coming, even before their cheerful faces appear in the door. Welcome, brethren and sisters! You cannot come too often. The Secretary's time is yours, and his service at your disposal! We are all interested to see the Society's motto, "North America for Christ," fulfilled.

But what shall I say of the work of the

Secretary, as he goes abroad? Constantly increasing are the demands for his presence to give the information he has of the work, and to stir up the pure minds of God's people by way of remembrance. What a privilege that is! Into how many Christian homes it is his blessing to enter! To sit at the table with the pastor and his family; to bow with them in prayer at the family altar; to enter into their life of toil and care; to browse in the study, or discuss the fateful issues of the day; yes, though sometimes the journey is long and wearisome, nevertheless the mental and spiritual stimulation, the knitting of heart to heart in Christian sympathy, and the joy of service, these are some of the many highly appreciated returns for service altogether too inadequately rendered to justify such overflowing compensation. For it is the high honor of the District Secretary to find a most delightful refreshment and regirding for service in the beautiful comradeship of many a pastor's home, and to enjoy the respect and confidence of some of the best men and women in the Christian profession.

J. H. Maplewood,

WHAT ONE DISTRICT SECRETARY HAS DONE FOR US



WE believe that a District Secretary renders no better service to the cause he represents than by getting home mission information into the minds of the people through the medium of *THE MONTHLY*. A reading constituency will be an instructed one; an instructed constituency will be interested; and an interested constituency will be a contributing constituency. That is axiomatic as well as epigrammatic, and we hope all our Secretaries will commit it to heart.

Read the record of one of the District Secretaries, Rev. John S. Stump, of the Kanawha District, which has West Virginia for its chief field. This is an inspiring paragraph from one of his recent letters:

FROM 32 TO 722 IN TWO YEARS

"When I took charge of the work two

years ago there were 32 subscribers to THE HOME MISSION MONTHLY. Now the list numbers 722 in West Virginia. I have used no valuable time in getting this increase. It has been done, for the most part, by using the time that I would have been idle at some meeting or waiting for a train. I hope that through THE MONTHLY we shall secure much interest in the work of the Society. I trust that we shall some day have no prejudice between North and South in our Baptist work, and that THE MONTHLY may be credited with a good share of instrumentality in bringing about that greatly to be desired condition. I hope to see, soon, the North grappling the foreign problem and the South the negro problem, and both working together in hearty accord to realize in America what the Lord must have meant by sending us the negro and the foreigner."

THE MONTHLY will do its best—that we can assure the strenuous Secretary. It is not strange, in view of such effort and result, that an increase of fifteen per cent. over last year from the same sources is reported.

THE GREAT WEST

Ten Years' Progress in the Trans-Mississippi Division

THE EFFICIENCY OF THE WORK OF OUR HOME MISSION SOCIETY IS DUE IN NO SMALL MEASURE TO THE WATCHFUL SUPERVISION OF OUR GENERAL SUPERINTENDENTS OF MISSIONS. AMONG THESE NO ONE HAS RENDERED MORE EFFECTIVE SERVICE THAN REV. N. B. RAIRDEN, D.D., WHO HAS JUST COMPLETED TEN YEARS IN THE WORK. HIS DISTRICT IS AN IMMENSE ONE, INCLUDING TEN STATES AND TERRITORIES IN WHICH A LARGE PART OF THE PIONEER WORK OF THE SOCIETY IS BEING CARRIED ON. TO COVER THIS DISTRICT, ATTEND BOARD MEETINGS, AND MAKE A CAREFUL SURVEY OF CONDITIONS AND NEEDS, INVOLVES LONG AND WEARISOME JOURNEYS ATTENDED WITH NO LITTLE PERSONAL DISCOMFORT AS WELL AS PATIENT STUDY OF DIFFICULT PROBLEMS. DR. RAIRDEN HAS DEVOTED HIMSELF TO HIS TASK WITH UNFLAGGING ENTHUSIASM. HIS WIDE AND ACCURATE KNOWLEDGE OF THE FIELD, HIS PERSONAL ACQUAINTANCE WITH THE WORKERS, HIS SOUND JUDGMENT, HIS WISE COUNSEL, HIS TACTFULNESS IN DEALING WITH DIFFICULT SITUATIONS, AND HIS HEARTY DEVOTION TO THE WORK, ARE AMONG THE VALUED ASSETS OF THE SOCIETY.—ED.



A DECADE OF ACCOMPLISHMENT—GENERAL ADVANCE—THE CHURCHES AND THEIR GROWTH

A CAREFUL study of the statistics of the Trans-Mississippi States and Territories during the past ten years ought to be of very great profit and encouragement to those who are interested in the upbuilding of our Baptist cause. The writer has given some little attention to this matter, with the following results:

There has been a gain in the number of churches from 1,200 to 2,178, or a net gain of 978 churches. The number of baptisms has increased per year from 6,815 to 9,596, or a gain of 2,781 the past year. There has been a net increase in the membership of our Baptist churches from 90,568 to 157,192, or a net gain of 66,624. The number of Sunday Schools has increased from 1,030 to 1,518. The value of church property in these territories has increased from \$3,200,196 to \$4,089,623, or a net gain of almost \$900,000. The contributions for missions per year have shown the largest increase. Ten years ago the entire contributions for missions in these States and Territories were \$52,921. The contributions the past year for missions have been \$155,047, or a net increase of \$108,126, or nearly 200 per cent.

These statistics but inadequately represent the real progress which has been made. Ten years ago there were no general organizations in coöperation with the Society in Indian Territory, Oklahoma, New Mexico,

Arizona, Utah and Wyoming. During the past ten years organizations have been effected in each of these States and Territories, and this has developed a splendid state spirit, and great enthusiasm in the work. The largest per cent. of increase in all directions has been in New Mexico where the membership increased last year more than twenty-five per cent., and in other directions the increase was even greater. The largest percentage of increase in the number of churches has been in Oklahoma. Arizona has made the largest per cent. of increase in contributions to Convention work. These figures do not include Idaho and Montana, which were for several years a part of the Trans-Mississippi Division, during which time systematic coöperation was established with the Society.

There is every indication that with wise management the growth of the past may be exceeded during the next ten years. With every State and Territory now thoroughly organized and enthusiastic, there is no reason why each year in the future should not surpass the one preceding. The Convention meetings during the past year have far surpassed those of any preceding year, and it is generally believed by our people that we are upon the eve of a great revival period when many thousands will be brought into the Kingdom. There is an increasing demand

for evangelistic work. With the splendid corps of general missionaries and pastors now in this division, and the thorough organization of every State and Territory large results under the blessing of God are sure to be realized.

W. B. Rainey

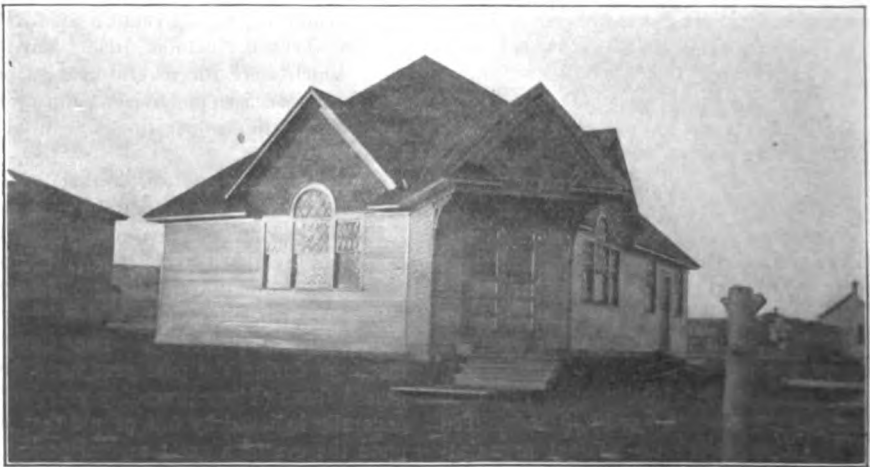
A Frontier Town and Church

Owen Wister in "The Virginian" represents his visitor to Wyoming as being far from favorably impressed by the first town at which he stopped. "I took its dimensions," he writes; "twenty-nine buildings in all; one coal chute; one water tank; the station; one store; two eating houses; one feed stable, and twelve others which for one reason and another I shall not name. . . . Many houses in it wear a false front to seem as if they were two stories high, yet at their very doors begins a world of crystal light, land without end, a space across which Noah and Adam might go straight from Genesis." The counterpart of this picture might be found in many a place on the frontier from the Colorado to the Rio Grande, and from the Missouri to the Sierras: multiply the figures a few times, and you have a picture of embryonic Gillette, Wyo., which at present has a population of between 400 and 500 people and is the base of supply for an extensive area of ranches.

The record of religious work in Gillette

is a brief one. Prior to the close of 1903 it had in it no house of worship of any denomination. The nearest church at which its people might have worshipped had they chosen was nearly 70 miles away. At some time in the year 1900 Rev. W. A. Petzoldt, then pastor at Sheridan, Wyo., preached a few times at Gillette, and helped to organize a Sunday School. A Baptist brother, the only Christian man in town, was made superintendent. The attention of our General Missionary for Utah and Wyoming, Rev. Bruce Kinney, was called to this field as soon as he entered upon his work, early in 1902. At his solicitation Evangelist J. D. Taylor, though not under commission of the Society or Convention, went there and held some meetings, at which several were converted. A little later, Rev. D. S. Schults, a missionary of the Society, organized these converts, with others whom he baptized, into a Baptist church.

On May 1, 1903, Rev. L. L. Cloyd, of Nebraska, accepted the pastorate. A house of worship was a prime necessity, and to that task Mr. Cloyd devoted himself resolutely, and with such success that on Nov. 29, 1903, a commodious three-room chapel was dedicated. The property is worth fully \$2,500. With the aid of a gift of \$400 from the Home Mission Society all bills were practically provided for before the day of dedication, the pastor raising on the field over \$1,400. This is certainly a splendid achievement in view of the fact that the church has only about a dozen members.



THE CHURCH AT GILLETTE

THE YOUNG PEOPLE

THE NINETEENTH CENTURY WITNESSED THE ORGANIZATION OF THE CHRISTIAN YOUNG PEOPLE—A MOVEMENT PROPHECIC OF CONQUESTS FOR CHRIST ON THIS CONTINENT. THE TWENTIETH CENTURY MUST BEGIN WITH THE EDUCATION OF THE YOUNG PEOPLE IN MISSIONS IF THIS MIGHTY FORCE FOR GOOD IS TO EXERT ITSELF MOST EFFECTIVELY AT HOME AND ABROAD : : : : :

THE AIM of this new department of **THE MONTHLY** is to bring all of our Baptist young people, whether grouped in societies or as individuals, into closer acquaintance with the work of home missions and their own opportunities of service in this connection. If knowledge can be spread widely among them there is no doubt about the interest. Let us make the point clear that there are no distinctions recognized in **THE MONTHLY**. Whatever the form of organization—Baptist Union, Christian Endeavor, or independent—all are our Baptist young people. All have common aims and interests of development and service.

* * *

We want to help the young people in every way possible, and in turn they can do much for us. If we can make helpful suggestions, so can they. We shall plan missionary programs with aim to secure bright, instructive, interesting meetings, full of snap and stimulus. They can in turn send us brief and bright accounts of meetings that have succeeded. Who will be the first to send such a description?

* * *

It is with great pleasure that we welcome General Secretary Calley to this page. Busy as he is and burdened with calls, it was like him promptly to send his greetings. What he says is worthy of special emphasis. The Baptist Union of America has done a great work for our young people in establishing the Christian Culture Courses, and including in them an impartial treatment of home and foreign missions. The educational side of the young people's movement is an imperative one, and is receiving increased attention.

* * *

With pleasure, also, we give here the greetings of our longtime friends and associates in Christian Endeavor work, William Shaw and Prof. Amos R. Wells. The opin-

ion of the latter, coming from one who knows how to make a paper that young people like to read, is especially gratifying. Of course in all these cases we make suitable account of the kindness and partiality of friends.

* * *

HOW TO HAVE LIVE MISSIONARY MEETINGS

1. Have them regularly; begin them exactly on time; close them on time.
2. Have a live missionary committee that will give the time and thought necessary to prepare the program for each mission meeting as though that were the only mission meeting the society would ever hold.
3. Have a committee that will feel its work done only when the program has been successfully carried out.
4. Give home and foreign missions alternate place in the year's series.
5. Introduce the element of variety both in choice of subjects and the treatment of them.

* * *

The second point above is really the first point in importance. A **LIVE MISSIONARY COMMITTEE**. Instead of regarding this as a safe do-nothing shelf on which may be placed certain ones whom the president wishes to please but from whom nothing is expected, select the most intelligent and capable and devoted member for chairman, and impress constantly the importance of the service of this committee.

* * *

A hint regarding all committees in our societies: You will get from them very much according to your expectancy. Expect little or nothing from the Outlook, Prayer Meeting, or Missionary Committee, and little or nothing it will be. Moral of this short sermon: **MAGNIFY THE COMMITTEES!**

The Tragedies of Immigration

LIFE SKETCHES FOR READING AT
THE YOUNG PEOPLE'S MEETING

Who can number the tragedies of immigration. Here are two that marked the close of the last year and the glad holiday season.

I

The young Englishman had come to America two years before the day when his bride-to-be sailed from her English home to meet and marry him and help establish a little home on American soil. That was the plan that had cheered their hearts and brightened dark days during the long absence. The young man was a skilled workman. He and his brothers were employed in the rolling mills just outside Pittsburg the smoky. They helped him build a comfortable little cottage and furnish it for his bride. The letter announcing her sailing date had been received, and the day before the steamer was due—the day before Christmas—the lover set out for New York to meet his sweetheart.

He was a passenger on the ill-fated east-bound Baltimore and Ohio express that was wrecked and thrown down a steep embankment into the river by some lumber that fell across the track from a westbound freight car. And he was one of the killed. Few of the thousands that saw in the daily papers the headline "Sixty Killed" knew of the pathos connected with the sudden taking away of this young English workman from life's activities. It was to the public just one killed—one more name added to a long list.

The steamship arrived on Christmas day. There was an English girl on board who begged to be among the first allowed to land, begged to be among the first allowed to land. But a message had come from Pittsburg, and there was a kindhearted motherly woman on the lookout. When the young voyager at last reached the dock and was eagerly scanning the faces of the crowd for the one face she longed for and expected to see, it was the sad lot of this kind woman—a real home missionary—to ask her name and whom she sought, and then to draw her aside and tell her gently that he had not yet come, that he had been injured. Something in her face told worse news than that, and with a cry, "I know he'd have been here if he was alive," the poor girl fell in a swoon. There were tears in the eyes of men unaccustomed to

weep as they, knowing the story, witnessed the scene.

The long anticipated Christmas had come, but there was no wedding, no starting together for the little cottage that was now not to be a home for him who planned and built it and the maiden of his choice who came over the sea to wed him. Instead—a tragedy of immigration.

II

The great steamship drew near to the pier, after a stormy voyage. A day late and more, buffeted by contrary winds, more than once in peril—that was the record. Among the hundreds of anxious relatives and friends crowding the pier stood a German with eyes fastened intently on the approaching vessel. Three years nearly he had been separated from his wife. Coming to this country, he had made his way to New Orleans, and gradually worked himself up in position and resources till he was able to send the money that would bring to his new home his wife and the little one born to them after his setting out for America. With a German's fondness for the little ones, he had carried the baby's picture with him as he worked and saved, and dreamed of the happy day when wife and baby should come to brighten the fireside. Now he was about to realize his hopes.

He saw her! She stood on the deck by the rail, with a little form wrapped in her arms. But there was no smile on her white face. He waved to her, and she nodded and tried hard to smile back at him, but it was a pitiful attempt that made some of the women near her, who knew what had happened, turn away from a scene they could not bear. The husband wondered, but did not suspect the truth. He thought she must be ill from the long voyage and rough, and felt that once on land and with him, all would be well.

The slow work of rounding to and making fast was over at last, and the bridge gave exit to the eager passengers. Greetings began, and confusion ensued. Only a few noticed when the pale woman came down the bridge and, with a despairing cry, placed the little figure in the man's outstretched arms. Men caught the mother as she fell, her strength ceasing when her sad task was accomplished. They broke down and cried with the father, as he looked upon the dead face of his baby boy. Only a few hours be-

fore reaching earthly port had the little one, broken by the severe voyage, entered the heavenly haven. And the mother had tended her loved burden till she could give it to the husband and father. Another tragedy of immigration.

It is at this critical and pathetic moment in the lives of the newcomers to our land that the missionary has opportunity to give the loving and sympathetic ministry that means often a saved life. Where there is not tragedy, there is so frequently need of sympathy, direction, safe guidance, guardianship against the human greed that seeks the ruin of the immigrant financially and morally. Christianity should meet every immigrant at the landing pier and reach out the helpful and saving influence when it will be most effective and never be forgotten.

A Welcome Word from Secretary Calley
OF THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

Permit me to congratulate you upon the January number of THE BAPTIST HOME MISSION MONTHLY. The skilful touch of the new editor is seen and felt. The opening of a young people's department is an indication, I trust, that our great Home Mission Society is to be linked more closely than ever to the work which we are endeavoring to do. The truth is, *our great sphere of service is the furnishing of a missionary education to our young people.* We stand committed to that large view of the missionary enterprise which regards the world as one field. As you are aware, the aim of our Conquest Missionary Course is to inculcate the missionary principle which will insure intelligent and conscientious giving and will not leave our denominational societies dependent upon emotional appeals nor passing popularity of fads or faddists.

The influence of our organization is exerted toward leading our young people to proportionate giving through church channels rather than to segregation and specialization. May we not be co-workers in the furtherance of these high missionary ideals.

I felicitate you upon the splendid opportunity for wide service in the field which you have entered. Extended trips through Home Mission territory have given me opportunity for studying the work of the Home Mission Society. I have been thrilled with the heroism of your missionaries and led to

praise God at the evidences of the far-reaching service rendered and to pray that He would make it possible for the Society to enter the vast fields yet unoccupied.

Walter Calley

AMERICA HOLDS THE KEY TO THE WORLD'S EVANGELIZATION

The January issue of THE BAPTIST HOME MISSION MONTHLY is just received. I congratulate the Society on one of the most attractive missionary publications issued today. The "Story of a Cuban Convert" is a classic. The account of the Philadelphia Young People's Rally and Farewell to the Missionary, "Off for Cuba," is an inspiration. The Young People's Department is a step in the right direction. Its readers will be the Society's supporters in a few years. The whole magazine is a thing of beauty and will be a joy to those who follow its inspiring leadership. It is worthy the magnificent movement it represents. *America holds the key to the World's evangelization. Such a publication is helping to put the key into the lock and turn it in the right direction.* More power to your pen and success to all your plans.

Wm. Shaw

Treasurer United Society of Christian Endeavor.

"EVEN THE INDIAN"

The copy of THE HOME MISSION MONTHLY has arrived, and it is a beauty. I congratulate you upon it with all my heart. I have absolutely no criticism to make; even the Indian chief on the cover I thoroughly approve, though I am not quite sure I should like him for a steady diet. Keep right on, and may the Lord bless you!

Amos R. Will

Editor Christian Endeavor World.

PROGRAM FOR A MISSIONARY MEETING

MADE UP FROM THE FEBRUARY "MONTHLY"

1. Opening service of song, with Scripture and prayer.
2. Immigration's Challenge to Christians. (Let the leader read the opening article in THE MONTHLY.)
3. Some Phases of Immigration. (Read the article on p. 43.)
4. Singing.
5. Entering the New World. (A sketch for reading.)
6. Two Tragedies of Immigration. (Give each story to a different member to read.)
7. Singing.
8. An Italian Convert's Confession of Faith.
9. Offering and closing service, with special season of prayer for our country and the salvation of the multitudes coming from abroad.

BY THE WAY

Our Sermon Suggestion for February

TEXT: SOW TO YOURSELVES IN
RIGHTEOUSNESS, BREAK
UP YOUR FALLOW
GROUND: FOR IT IS TIME TO
SEEK THE LORD TILL HE COME
AND REIGN RIGHTEOUSNESS UPON
YOU.—*Hosea 10:12.*

Read Dr. Finney's sermon on this text for spiritual edification and suggestion. In some instances it would be most profitable to read the sermon, or parts of it, either at a Sunday service or prayer meeting—of course giving credit. It is one of his strongest revival sermons.

Quick and Successful Work

Can any pastor surpass this?

"Your letter came Saturday, and an announcement was made Sunday, with the name of the person to whom subscriptions should be given. Before Sunday School was over Twenty-one Names were on the list, only three renewals. Since then three others have been added. A good announcement and the right person to follow it up can do a vast deal quickly and leave people happy in their action."

Monday morning the letter enclosing check was on its way to New York. This is the record of a Vermont pastor. Who will report a better? This same pastor has made valuable suggestions, many of which will be acted upon, as he may see later. Blessed be the helpers in the great work!

Our Special Honor Roll of Givers

There are gifts that reveal the heart and so touch the heart; and some of these that are distinctive we intend to put on the honor roll, although without the use of names unless in rare instances. For this month we give the honor place to the following giver from Ohio, who sends with his enclosure this letter to our Treasurer:

DEAR SIR: *I am an old man without much money, but for the love of the good*

cause I send you a draft for twenty dollars for the Society, hoping that it will be used to the best advantage; and may God bless your and His work.

(Aged past eighty-three years).

Indians Giving for Indians

The Kiowas are good givers. They are among the first to help the Crow Mission. Mrs. G. W. Hicks writes from Hobart, Ok. T.:

"The Christmastide has been a very joyful occasion to both Indians and missionaries. The Indians were jubilant, making quite a number of presents among themselves, and kindly remembering the mission family. Komalty's wife gave a Christmas dinner. Mr. Hicks preached while the people were yet seated at the table, subject, 'The Giver and the Gift;' in the evening following up the same thought he gave them a brief sketch of the Crow Mission and asked them to give Jesus a birthday present in money and he would send it to the Home Mission Society for the Crow work. The contribution was \$20. Also, \$88 was pledged for mission work, to be paid between now and next Christmas."

Missionary to Mexico

Rev. S. S. Huse, Jr., until recently pastor at Bellingham, Mass., sailed from New York Jan. 14, accompanied by his wife, for his new field in San Luis Potosi, Mexico, via Tampico. Mr. Huse has already acquired a fair knowledge of the Spanish language during his brief missionary experience in the Philippines and expects to take full charge of the work shortly after his arrival.

From The Watchman

The January number of THE BAPTIST HOME MISSION MONTHLY shows plainly the skilful hand of the new editor, Rev. Howard B. Grose. The changes in makeup, the discriminating selection of material, and a liberal use of illustrations make an exceedingly readable and attractive magazine.

What We Aim to Be

THE BAPTIST HOME MISSION MONTHLY is a model missionary magazine, attractive in typography, able in contents, and interesting from beginning to end. The first number under Mr. Grose's management is a gem, and we look forward with eager interest to succeeding issues. We are especially grateful for the cordial mention of various Christian Endeavor enterprises.—*Christian Endeavor World.*

BOOK NOTICES



THE HISTORY OF CHRISTIAN PREACHING, by T. Harwood Pattison, D.D., Professor of Homiletics in Rochester

Seminary. Prof. Pattison is sure to make a book readable, no matter what the subject. In this volume he is at his best. He not only fulfills his purpose to "show that the voice of the Christian preacher has never ceased to be a power in the world from the days of the apostles until now," but makes preaching stand out as the exalted and powerful agency it is. Eminently quotable, keenly discriminating, critical, but always fair and kindly, this is a book to be read with equal profit and delight. The minister who reads it will become a better preacher, more enamored of his high calling. (Am. Bap. Publication Society; \$1.50 net).

RELIGIOUS LIBERTY, by Henry M. King, D. D. Dr. King has laid the denomination under debt by his historical studies. This paper on the development of religious liberty is a valuable addition to the number. The world should know what it owes to the men who were willing to make any sacrifice for the great principle that now obtains so widely; and Baptists certainly ought to be familiar with the part their forerunners have

played in the struggle. Dr. King's volume, which gives the Anabaptists due credit for their service, deserves wide reading. It can be obtained from the publishers, Preston & Rounds Co., Providence; \$1.00.

THE GREAT AWAKENING OF 1740, by Rev. F. L. Chapell. At this time, when evangelism is a prominent subject of thought, the publication of these lectures which the author gave to the Gordon Training School is especially in place. Quickening to faith and stimulative to action is this review of great days, in which the Wesleys and Jonathan Edwards and Whitefield wrought their mighty work for Christianity. (Am. Bap. Publication Society).

HANDBOOK OF CHRISTIAN DOCTRINE, by Henry C. Graves, D. D. Dr. Graves was a student of Dr. Hovey's, and greatly revered his teacher, upon whose "Manual of Christian Theology" this little volume is based. The elements of Christian doctrine are here presented in form adapted to beginning students, or to the thoughtful members of our churches, who desire to search the Scriptures in reference to the great truths of the Christian faith. Convenient, practical, compact. (Am. Bap. Publication Society).

HOME MISSION APPOINTMENTS

IN JANUARY.

CALIFORNIA.

- Rev. Rasmus Christopherson, Danes and Norwegians, Oakland.
 C. G. Cressy, Lompoc.
 S. W. Gage, Chino.
 C. W. Iler, Whittier.
 Ko Chow, Chinese Evangelist.
 L. B. Mathewson, Hemet.
 J. B. Thomas, Oceanside and Fallbrook.
 C. T. Valdivia, Mexicans, Santa Barbara and Oxnard.

CONNECTICUT.

- Rev. C. E. Maxfield, State Evangelist.

COLORADO.

- Rev. G. L. Boroughs, Monte Vista.
 E. O. Butler, Alamosa.
 E. C. Long, Mt. Olivet Colored Church, Denver.

INDIAN TERRITORY.

- Rev. W. P. Hill, Chelsea and Nowata.
 D. H. Zink, Checotah.

IOWA.

- Rev. B. Fritzell, Swedes, Council Bluffs and Southwestern Iowa.

KANSAS.

- Rev. T. T. Moore, Nickerson.
 J. A. H. Rosendahl, Swede Conference.

MASSACHUSETTS.

- Rev. C. E. Johnson, Swedes, Cambridge.
 Herman Litorin, Swedes, Lowell.
 Angelo Peruzzi, Italians, Boston.
 Francesca Sannella, Italians, Haverhill.
 C. O. Dahlen, Swedes, Brockton.

MINNESOTA.

- Rev. H. H. Allen, Hamilton and Ostrander.

MONTANA.

- Rev. H. W. Nice, Dillon.

NEW MEXICO.

- Rev. J. A. Armstrong, Deming and Silver City.
 S. P. Becerra, Mexicans, Roswell.
 R. P. Pope, Lincoln Association.
 J. C. Chapin, Clayton.
 Milton Reece, Weed and vicinity.
 A. E. Reynolds, Mt. Olive Colored Church, Albuquerque.
 J. G. Sanchez, Mexicans, Las Vegas and vicinity.
 E. H. Stover, Mexicans and Americans, Alcalde.

C. R. Taylor, Alamogordo.
 F. C. Ward, Las Vegas.
 R. B. Wright, Indians, Navajo Mission.

P. M. Smock, Hot Springs and Buffalo Gap.
 N. P. Wik, Athol, Orleans and Millard.

NORTH DAKOTA.

Rev. W. W. Gunter, Riga and Saline.
 H. F. Lydum, Barton.

OKLAHOMA TERRITORY.

Rev. J. M. Anderson, Hobart.
 M. A. Eilouth, Second Colored Church, Stillwater.
 J. H. Jones, Tologa, Camp Creek and Bloomfield.
 L. L. Kyle, Blackburn and Sumner.
 G. F. Lowe, Tecumseh.
 E. J. Mathews, Bellemont.
 T. J. McReynolds, Ural.
 L. C. Moore, Kingfisher.
 W. D. Moorer, Anadarko.
 D. P. Sanders, Comanche Association.
 J. R. Sharp, Prague and vicinity.
 T. C. Snider, Mt. Scott.
 S. R. Williams, Pawnee City and Morrison.

OREGON.

Rev. Henry Barnhart, Cressville and vicinity.
 D. G. Delano, Sellwood and vicinity.
 J. M. Green, Dallas and vicinity.

SOUTH DAKOTA.

Rev. J. A. Fridell, Spring Valley.
 C. B. Hilton, Bryant.

WASHINGTON.

Rev. C. R. Chase, Asotin and Clarkston.
 G. W. Griffin, Division St. and Union Park Churches, Spokane.
 Harry Ferguson, Davis Memorial Church, Mt. Vernon.
 W. A. Wright, Fairhaven.

WISCONSIN.

Rev. H. E. Fuller, Cassville and Bloomington.
 J. C. Hazen, Central Church, Green Bay.
 C. W. Powell, Saxville.
 A. L. Putnam, Grand Rapids.
 Daniel Sprague, Mt. Ida and Lancaster.

GERMANS.

Rev. Jacob Albert, Topeka, Kan.
 Fred'k Bueermann, Second Church, Portland, Ore.

SWEDES.

Rev. J. P. Westerberg, Western New York, Pennsylvania and Eastern Ohio.
 The following educational appointments were made:
 Benedict College, Columbia, S. C.—Rebecca J. Ford.
 Indian University, Bacone, I. T.—Rev. J. B. Rounds, Financial Agent.
 Navajo Mission, Crozier, N. Mex.—Margaret Cobb.

BAPTISMS

NAME.	FIELD.	No. BAP.	NAME.	FIELD.	No. BAP.
J. M. Foster,	Zion Association, I. T.,	45	J. R. Rairden,	Western District, Kansas,	9
J. A. Ogle,	Sulphur, I. T.,	6	Arthur Tipton,	Sleepy Eye, Minn.,	5
R. L. Townley,	Canadian Association,	20	L. T. Fischer,	Alva, O. T.,	13
E. A. Wesson,	Ada, I. T.,	5	G. W. Herrington,	Friendship Ass., O. T.,	18
B. R. Womack,	Purcell, I. T.,	16	L. I. Thayer,	Buckeye and Palo Verde,	8
J. M. B. Gresham,	Kiowa, I. T.,	5		Ariz.,	5
H. H. Mouser,	Longtown Association, I. T.,	16	E. H. Teall,	Larned, Kan.,	5
H. G. Philips,	Haileyville, I. T.,	6	R. D. W. Meadows,	Gen. Miss'y., Colored, W. Va.,	9
Carl Hasselblad,	Dist. Miss'y., Swedes, Neb.,	6	G. H. Gamble,	Tabernacle Ch., Minneapolis,	6
James Harvey,	Chetopa, Kan.,	7		Minn.,	6
J. N. Kidd,	Caldwell, Kans.,	10	E. A. Smith,	Yankton and Calvary Ch.,	11
C. L. Greene,	Capitol Hill Ch., Oklahoma	11		Portland, Ore.	11
	City, O. T.,	6	Valentine Forkel,	Mission of Second German	6
R. C. Opie,	Edmond, O. T.,	6		Ch., Chicago, Ill.,	6

FINANCIAL STATEMENT FOR DECEMBER, 1903

RECEIPTS.

Contributions for General Purposes.....	\$68,009 76
Legacies, " " " ".....	1,377 31
Contributions Specifically Designated.....	1,213 98
for Church Edifice Gift Fund.....	10,314 14
	<hr/>
	\$80,915 19

Income Accounts for General Fund.....	\$ 4,706 78
" " " Church Edifice Gift Fund.....	3,510 78
" " " Loan Fund	604 84
Miscellaneous	2,863 41

\$92,691 00

DISBURSEMENTS.

For General Purposes.....	\$37,491 12
" Special " as Designated	5,726 92
From Church Edifice Gift Fund.....	5,705 77
" " " Loan Fund	2,320 73
Miscellaneous	5,528 06

\$56,772 60

CONTRIBUTIONS AND LEGACIES FOR DECEMBER

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, * are designated for specific purposes. C. E. F. for Church Edifice und.

MAINE, \$62.36.

Armouthville, North Alfred Ch.	3 00
Caribou Ch.	90
Portland, Centre St. Ch.	5 00
Winford Falls, First Ch.	5 73
Astine, Mrs. W. G. Sargent	5 00
Warren Ch.	6 39
Winnemacook, O. W. Andrews and wife.....	2 00
Wayne Ch.	3 28
Wentworth Harbor Ch.	7 00
Wiscasset Ch.	5 40
Wilmington Ch.	5 00
Vest Rockport Ch.	2 00
Westerly Ch.	3 83
Wilton Ch.	4 10
Wiscasset, Rev. L. M. Brown ..	7 75
Winnemacook Ch.	2 98

NEW HAMPSHIRE, \$54.81.

Fitzwilliam Ch.	5 00
Nashua, First Ch.	18 25
North Londonderry Ch.	2 88
East Jaffrey Ch.	8 71
Franklin Falls, First Ch.	14 97
Andover, a friend.....	5 00

VERMONT, \$211.05.

West Halifax Ch.	2 50
Winnemacook, Mrs. A. Betsey Tait	5 00
Chester, First Ch.	1 25
East Dover, First Ch.	7 50
Newport, First Ch.	5 30
Winnemacook Springs Ch.	5 00
Rev. L. M. Brown ..	5 00
Bennington, First Ch.	179 50

MASSACHUSETTS, \$1,667.21.

Sharon, First Ch.	5 76
Brockton, Warren Ave. Ch.	7 00
Clinton, First Ch.	5 89
North Grafton, a friend.....	5 00
Haverhill, First Ch.	27 92
Somerville, Winter Hill S. S.	13 30
Cambridge, Broadway Ch.	25 00
Old Cambridge Ch.	295 32
Boston, Harvard St. Ch.	4 26
S. S.	1 00
B. Y. P. U.	2 00
Ruggles St. Ch.	76 10
Dudley St. Ch.	60 00
Rev. W. E. Noyes ..	2 00
Saml. N. Brown ..	250 00
Lynn, Mrs. A. M. Pickford	400 00
Gloucester, Chapel St. Ch., a friend.....	2 50
Newton Centre, First Ch., S. S.	20 00
Edgartown, First Ch.	7 25
Y. P. S. C. E.	2 00
East Dedham, Second Ch.	10 00
Hull, Mrs. Lucy Loring ..	30 76
Braintree Ch.	4 40
Westboro, First Ch.	4 98
Winter Hill Ch.	94 01
Weston, First Ch.	44 96
North Tisbury Ch.	1 00
New Bedford, North Ch.	8 00
Dorchester, Temple Ch.	60 00
North Abington Ch.	16 00
Russell, Rev. and Mrs. Bigger	3 00
Lowell, Fifth St. Ch.	11 55
Chelsea, Carey Ave Ch.	41 25
Bolton, A. R. Powers.....	100 00
Worcester, Pleasant St. S. S.	25 00

RHODE ISLAND, \$373.63.

Providence, Central Ch.	136 00
Broadway Ch. Missionary League	20 00
Pearl St. S. S.	17 00
M. H. Weeden	5 00
Newport, First Ch.	54 30
Central Ch.	34 92
Phenix Ch.	6 41
Tiverton, Central Ch.	25 00
State Convention	75 00

CONNECTICUT, \$497.26.

New Haven, Olivet Ch.	6 55
Stamford, O. I. M.	5 00
New London, Miss Ruth Darrow	2 00
New Britain, The Elim Swede Ch.	5 96
Waterbury, Swede Ch.	10 00
New Haven, Italian Ch.	10 00
Hartford, First Ch., S. S.	15 00
Stepney, S. T. Velie ..	4 50
Yalesville Ch., Y. P. S. C. E.	4 27
Brooklyn Ch.	19 75
B. Y. P. U.	2 00
Hartford, Olivet Ch.	1 73
First Ch.	300 00
Plainville, Rev. A. W. Locke	1 00
North Lyme Ch.	5 00
East Lyme Ch.	4 50
Norwich, Central Ch.	100 00

NEW YORK, \$62,796.25.

New York, "contributed" First Swedish Ch.	280 00
Second Ave. Ch.	20 00
Morning Star Mission S. S.	38 65
Ch. of the Epiphany 16th St. Ch., S. S.	25 92
John D. Rockefeller ..	8 07
Middletown, Calvary Ch.	25 00
Bethel Ch., Ontario Asso.	40,000 00
Buffalo, Prospect Ave. Ch.	2 00
Buffalo, Cedar St. Ch.	31 90
Michigan St. S. S.	102 30
Gloversville, First Ch.	30 50
Norwich, First Ch.	1 50
Brooklyn, Washington Ave. Ch.	90 00
6th Ave. Ch., Primary Dept.	2 50
Hinsdale, Rev. W. T. Taylor	4 11
Elbridge, First Ch.	5 00
Cazenovia Ch.	85 86
Bath Ch.	3 00
B. Y. P. U.	16 11
Otego Ch.	5 00
Lima, Y. P. S. C. E.	6 80
Hornellsville, Mrs. Ransom Sheldon	5 00
Fredonia, Lena Potter for Crow Indians	50
Gloversville, First Ch., Y. P. S. C. E.	10 00
Russia Ch.	14 31
Middletown, First Ch.	4 75
Edmeston, Second Ch.	11 03
Andover Ch., Y. P. S. C. E.	16 16
Vernon Ch.	5 08
Farmer, Y. P. S. C. E.	16 73
North Syracuse Ch.	5 00
Onondago Ass'n	10 00
North Manlius Ch.	10 00
Troy, First Ch.	247 73
Spencerport, Mrs. Martha A. Smith	1 00
Westerlo Ch.	4 75
Busti Ch.	7 00
Oneonta, Milton Center Ch.	7 00

Greenwich, S. S.	2 90
Bottskill S. S.	12 50
Albion, a friend	5 00
Adams Centre, a friend.....	5 00
Mrs. C. A. Gardnier ..	1 00
Gloversville, First Ch., additional	25 00
Newark, S. S.	5 46
Redwood, S. S.	3 26
Auburn, First Ch., S. S.	6 99
Athens Ch.	3 00
Highland, J. L. Pratt.....	25 00
Kendaia Ch.	13 15
Albion, First Ch., S. S.	1 07
Montour Falls Ch.	6 50
Townsend Ch.	4 05
Benton Center Ch.	5 00
*Springville S. S.	2 25
*Mt. Morris Ch., New York City, Y. P. S. C. E.	5 00
*John D. Rockefeller ..	11,000 00
*C. E. F., New York City, John D. Rockefeller ..	10,000 00

NEW JERSEY, \$867.96.

Newark, Clinton Ave. Ch.	58 15
S. S.	20 00
Bergen Point Ch.	25 00
Stelton, Piscataway Ch.	45 82
S. S.	5 00
Montclair Ch.	20 00
Caldwell, H. Steelman ..	50
West Orange Ch.	3 50
S. S.	5 00
Plainfield, First Ch.	500 00
Sussex, First Ch. of Wantage	17 50
Rahway, First Ch.	20 02
Hightstown, Mrs. Julia N. Griffiths	5 00
Atlantic City, Arthur Malcolm	25 00
Camden, Tabernacle Ch.	3 00
Roselle, First Ch.	5 05
Bayonne, First Ch., quarterly	5 90
Camden, Italian S. S.	3 52

LEGACY.

Ocean Grove, estate of Sarah E. Sampson	100 00
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PENNSYLVANIA, \$1,779.61.

Philadelphia, Lower Dublin Ch., a friend.....	7 00
Mrs. M. R. Trevor ..	500 00
Chester Ave. Ch., Rev. T. A. Gill	5 00
11th St. Ch., Y. P. S. C. E.	12 00
Tioga Ch.	40 61
B. Y. P. U.	10 00
Passayunk Ch., Rev. A. L. Vail	5 00
Collection at Sprague Meeting	26 73
Shiloh Ch.	6 00
California Ch.	7 44
S. S.	6 61
Ambrose Ch.	6 08
Pine Creek Ch.	6 00
Wilkesbarre, First Ch.	20 25
Pittsburg, 4th Ave. Ch.	371 36
Harmony Ch.	5 30
Admore, Roman R. Chapman	2 00
White Deer Ch.	7 75
Easton, South Side Ch.	2 50
Erie, Calvary Ch.	33 60
Tyrone Ch.	4 66
Prospect, Mt. Zion Ch.	36 00
Fleetville, Benton Ch.	1 50
Newbury, Memorial Ch.	6 10
Berwick Ch.	9 45
New Kensington Ch.	7 42
Sunbury Ch.	15 00
Ridley Park, S. S.	11 38
Reading, First Ch.	44 48
S. S.	6 00

Greenville Ch.	4 61
Scranton, Greenridge Ch.	29 70
Lock Haven Ch.	11 00
Dawson Ch.	18 00
Homer City Ch.	4 55
Williamsport, First Ch., one quarter	37 50
Lewisburg Ch.	55 75
Allegheny, Emmanuel Ch. Mt. Carmel, Mrs. W. T. Williams	5 70
Erie, Calvary Ch.	5 00
Philadelphia, Chester Ave. Ch., Frank S. Holby	100 00
Arthur N. Taylor, S. S. Supt. and Asst. Supt.	5 00
S. S. Class No. 8. Trinity S. S., Class No. 1.	5 00
Dotter Memorial, B. Y. P. U.	2 00
Mrs. W. P. Allen and Miss Syckelmore	5 00
Pittsburg, Bond No. 575 Jeannette, First Ch.	127 50
C. E. F., Pittsburg, 4th Ave. Ch.	5 00
LEGACY. Peters Creek, estate of Ann S. Benson	92 83
	22 25

DELAWARE, \$2.00.

Dover, Calvary Ch.	2 00
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WEST VIRGINIA, \$207.99.

Webster Ch., S. S.	1 31
Marlinton, collection	7 00
Hinton, Central Ch.	5 50
Huntington, 5th Ave. Ch. Rupert, Amwell Ch.	90 00
Grafton, Chas. H. Rector Elton, Mr. and Mrs. J. G. Burdette	7 54
Alderson, Greenbrier Ch. Jas G. Alderson	5 00
Lookout Ch.	52 12
Cowen, Mrs. L. K. Huff- man	5 00
Spencer, H. B. Hughes	10 00
Farkersburg, pulpit supply The Stump children	2 22

NORTH CAROLINA, \$332.05.

Educational and Mission- ary Conference	300 00
Raleigh, teachers and stu- dents of Shaw Uni- versity	32 05

MISSISSIPPI, \$23.35.

Collected by Rev. T. L. Jordan	23 35
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OHIO, \$1,907.04.

Thompson Ch.	5 08
Hubbard Ch.	9 17
Clyde Ch.	3 50
Geneva Ch.	42 47
B. Y. P. U. and Juniors	6 50
Norwalk Ch.	40 21
B. Y. P. U.	9 86
Marietta, S. S.	10 00
Warren Ch.	17 36
Cleveland, First Ch.	354 46
Rockville Ch.	7 75
S. S.	3 49
Canton Ch.	85 21
*Salem S. S.	9 00
Granville, First Ch., and other friends	83 98
C. E. F., Hayesville, Dr. H. Armstrong	3 00
Marietta, S. S.	5 00

LEGACIES.	
Oberlin, estate of Mrs. S. A. Teachout	142 00
Akron, estate of Mrs. Laura M. Allen	1,069 00

MICHIGAN, \$230.93.

Grand Rapids, Miss Em- ma Beckman	5 00
Plymouth Ch.	8 26
S. S.	3 72
B. Y. P. U.	3 00
Detroit, North Ch.	2 00
S. S.	5 99
Anna Betteys	5 00
Traverse City Ch.	15 00
Ypsilanti Ch.	2 43
Palo Ch.	20 75
Corunna Ch.	8 00
Marquette Ch.	30 82
Middleville Ch.	7 00
Almont Ch.	3 35
Grand Rapids, J. S. Col- lins	5 00
R. W. Butterfield	25 00
Mrs. Martindale	1 00
Cedar Springs Ch.	4 00
Oakfield, First Ch.	7 70
Second Ch.	3 85
Williamston Ch.	13 50
Bay City, Patterson Memorial Ch.	4 50
Owosso, E. M. Miller and wife	2 00
LEGACY. Bad Axe, estate of Jane M. Snell	44 06

INDIANA, \$252.68.

Brazil, First Ch.	80
Indianapolis, College Ave. Primary Class	4 45
Dupont Ch.	11 00
Franklin, John Clark	5 00
Bethel Ch., Madison As- sociation	5 95
Columbus Ch., additional Pleasant Lake Ch.	1 50
Steubenville, Mr. John Crampton	21 60
Olive Branch Ch., Long Run Association	5 00
Greensburg Ch.	11 50
Miss Florence Pierce Tanglewood Ch.	35 00
Center Hill Ch.	5 00
Mt. Pleasant Ch., Sand Creek Association	6 91
Ebenezer Ch., Laughery Association	2 05
Greenwood Ch., additional Ebenezer, Ch., Brown- town Association	5 10
Garrett Ch.	14 25
Vevay Ch., B. Y. P. U.	4 90
Bluffton Ch.	12 00
B. Y. P. U.	32 50
G. F. McFarren	25 00
Crothersville Ch.	25 00
	1 00

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Somonank Ch.	10 15
Rochelle Ch.	7 25
Minonk, B. Y. P. U.	5 00
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Macomb Ch.	2 00
Ottawa Ch.	88 20
Waukegan Ch.	2 10
Chicago, Oak Park Ch. ...	11 00
Memorial Ch.	67 11
A friend	15 00
Immanuel Ch.	54 50
Second Ch.	35 00
Second Ch., S. S.	15 00

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Englewood Ch.	7 10
Paw Paw Ch.	16 85
Pana Ch.	12 55
Benton Ch.	19 55
Chas. A. Aiken	5 00
Mrs. Laura B. Aiken	5 00
Willard W. Adams	5 00
Lawrence E. Chenault	5 00
Mrs. J. T. Chenault	5 00
Rev. E. L. James	5 00
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Centralia Ch.	44 55
Virginia Ch.	3 00
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S. S.	8 58
Pleasant Grove Ch., Pal- estine Association	3 25
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Fillmore Ch.	2 59
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Hutsonville Ch.	6 00
Savanna Ch.	8 93
Sparland Ch.	1 00

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Ripon Ch.	34 96
Bay View Ch.	17 50
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Pewaukee Ch.	5 00
West Allis Ch.	5 00
Sheboygan Ch.	14 30
Manawa Ch.	8 15
Ashland Ch.	13 36
Milwaukee, Tabernacle Ch.	70 70
B. Y. P. U.	10 00
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Milwaukee, Tabernacle Ch., for education	1 75
Wausau, in Memory of Mother	12 50
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Tenny, First Ch.	4 00
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Harris Ch.	13 00
Pipestone, S. S.	13 00
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Bemidji Ch.	4 25

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May Ch.	6 84
Dow City, S. S.	3 00
	4 07

MISSOURI, \$4.50.

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Maple City Ch.	1 00
Cato Ch.	7 35
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Hutchinson Ch.	16 50
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Howard Ch.	13 13
Kingman Ch.	3 65
McPherson, Victory S. S.	2 25
Frederick Ch.	6 50
Peabody Ch.	1 00

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Geneva Ch.	9 25
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Nebraska State Convention	366 85

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Mrs. Edith R. Wright	6 00
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Weed Ch.	2 25
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Collected by Rev. Bruce Kinney ...	136 92

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Battle Scott	25
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Yellow Bluff, Ala., C. J. Webster	25
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Montezuma, Ga., 4th Dist. Convention	14 00
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REV. HOWARD B. GROSE, EDITOR

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION FIFTY CENTS a year. CLUBS OF FIVE, 45 cents a year. CLUBS OF TEN, 40 cents a year. CLUBS OF TWENTY, 35 cents a year. CLUBS OF THIRTY and over, 30 cents a year. TO BAPTIST MINISTERS, 25 cents a year. Payable in advance.

RENEWALS:—The date opposite your name shows to what time the subscription has been paid, and a change in the date is the receipt for renewal.

DISCONTINUANCES: Most of our subscribers continue to take THE MONTHLY from year to year, and, as they prefer to have us do so, our practice is to send it to responsible subscribers until notified to discontinue, when payment of all arrearages should be made. If subscribers do not wish the paper sent after their subscription has expired, and will notify us to that effect, it will be stopped.

CHANGES:—When sending change of address, be sure to send the old address as well as the new one.

Address THE BAPTIST HOME MISSION MONTHLY, 111 Fifth Ave., New York City

PUBLISHER'S PAGE

A Good Method of Club Getting The Way Our District Secretaries Help



IN SENDING in a new club of THIRTY-THREE NAMES from the First Church of Austin, Ill., Mr. L. Everingham says: "So large a club was the outcome of the inspired sermon of our beloved District Secretary, Dr. J. B. Thomas, and the liberal mailing of the two forms enclosed. Many of these names are B. Y. P. U. members, and they will appreciate the 'Our Young People' department and such information and incidents as are given on pages 67-68 of the February number" (Tragedies of Immigration, and suggestions to the young people).

How This Enterprising Layman Secured a Club

EXAMPLE inspires and informs also. Note the business-like method pursued by this business man of Chicago, whose home is in the attractive suburb, Austin. To 75 members of the First Church there he mailed this letter:

THE BAPTIST HOME MISSION MONTHLY magazine has been so greatly improved and is so very interesting, covering the entire Home Mission field, and being so full of valuable information, we have thought you might wish to join the club which we are getting up. If we can get a sufficient number we can get it at the reduced rate of 30 cents for the year 1904. It would be mailed direct to your home. If you would like to join the club will you please sign and return the enclosed postal card? The pay for the same can be handed me at the church after the first number is received by you.

*Yours sincerely,
L. EVERINGHAM.*

The postal card, addressed to him, reads:

DEAR SIR: Please add my name to the club list for THE BAPTIST HOME MISSION MONTHLY, for the year 1904, the same to be mailed to my address as below, at the subscription rate of 30 cents for the year.

Address

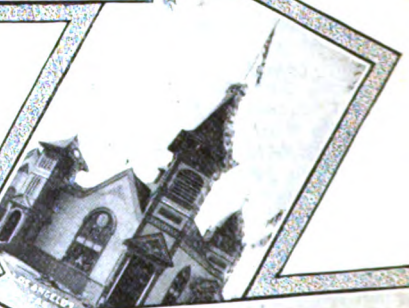
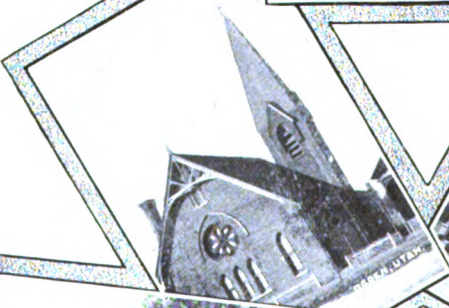
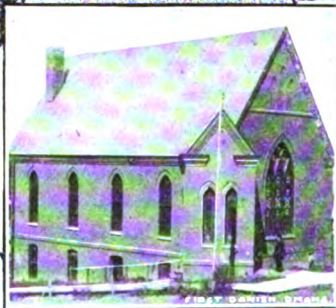
What was the result of this direct method? THIRTY-THREE IMMEDIATE RESPONSES, and a fine club! But the method went a step further, most admirably. Another letter was sent to each member of the club, as follows:

Please find herewith a copy of a letter mailed to-day to THE BAPTIST HOME MISSION MONTHLY, and you will receive copies, including the January number, soon. It would be well to remember that the publisher is requested to discontinue the magazine when the subscription for the year expires, unless renewed later, so that you will not be called upon to pay arrearages in case you do not wish to take it next year. We trust, however, it will be found so interesting and full of information we shall all wish to join the club for 1905.

Will you pardon me for making the suggestion, that after reading THE MONTHLY, unless you wish to preserve it, you give it to some dear member of our church whose name is not in our club list. God only knows how much good may be accomplished by such educational mission work.

SURELY this is a stirring illustration of what thoughtfulness and devoted effort can accomplish. For a busy man to take the time and bear the expense of such correspondence is not a slight service to render; but it is such service and the willingness to give it that keep our churches and Christian civilization alive. We do not need to add that the church which has such laymen in it is sure to be a living church of the living God. We wish to repeat to this good friend his own words: "God only knows how much good may be accomplished by such educational mission work." We shall expect that some young man in the Austin church will be led to respond to the call for heroic ministers to fill the needy and hard frontier fields; and that some young woman may hear the divine call to teach in the West or South, and say, "Here am I, Lord, send me."

Meanwhile, we shall do our best to make it no difficult matter to secure renewals for 1905. The truth is, Home Mission work is full of fascination, and when once our people awake to the fact and give us a list of 50,000 subscribers, we shall be able to furnish them a magazine that every Baptist family will welcome and watch for.



SOME OF THE CHURCHES OUR SOCIETY HAS HELPED TO BUILD

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

MARCH, 1904

No. 3

THE RIGHT ARM

The Society's Church Edifice work is the right arm of its missionary operations. When a church is established in a new town, the securing of a house of worship is the first necessity.



CHURCH building depends largely upon the church building. The relation of the spiritual and material in churches resembles that of soul and body in individuals.

Theoretically you might have a church without a meeting house; but practically such a church would have about the same chance for active, healthy, competitive and well-rounded life as would a blind, deaf-and-dumb paralytic set out into the stirring world to shift for himself.

The church is a family; and you might as reasonably expect to find a family life without a home as to find a church life without a church home. It is easier to organize churches than to maintain them. That requires for permanency a permanent place.

Our Home Mission Society recognizes the absolute necessity of suitable church homes—and the very best and most beautiful possible—to the efficiency if not existence of our churches. It knows what the newly dedicated house of worship means to the pioneer or frontier community—even to a mining town.

For this reason the Church Edifice Department has been given its proper place along with the Missionary and Educational departments of the great Home Mission work.

A notable record this Department has made. We venture to say that in no line of Christian enterprise is every dollar made to multiply itself more times or to go further toward accomplishing blessed results.

Read what this issue contains on this subject. And then, if you ought to do it, start some more dollars rolling towards the mission multiplication mill. Remember that in this work addition must precede multiplication.

EDITORIAL

The Church for To-day

EVERY CHURCH, like every individual, has an atmosphere. People may not be able to define it, but they feel it; and feeling plays a large part in the religious life, as in all life. The atmosphere of a church tells what it will be likely to do or fail to do. A stranger, you attend a church for the first time. You do not care to go again: the atmosphere was cold, proper but not sympathetic. You attend another church; you feel refreshed and attracted: the atmosphere was full of that subtle something that we call brotherly.

The church is responsible for its atmosphere; responsible for the creation of a warm-hearted, uplifting, cheering atmosphere. Of this we are sure, that the Christian church should be a place of helpfulness and cheer to every soul of man, woman or child that can be drawn to it. The practical, working motto of the winning and truly evangelistic church might well be the words of the prophet given as our Sermon Suggestion in this number: "They helped every one his neighbor, and every one said to his brother, Be of good courage."

Noble ideal. The church for man; God's agency, under the immediate guidance and influence of His Holy Spirit, for the process of development under the most favorable conditions of human character into its divine possibilities of beauty and power. The Christian church: a Christ-established brotherhood, affording readiest and amplest facilities for mutual service and encouragement, and for reaching out a helping hand moved by a loving

heart to all who are in need of the gospel. The church: a living body, thrilled and pulsating with love to God and love to man, representing preëminently the heart of humanity uplifted into the spirit of Jesus—this is the church the world needs and will recognize and honor and sustain; this will be the mission church in the true spirit and breadth of missions.

Let us see to it that we individually do our part to make ours such a church.

**Our Financial Needs**

On February 20th the Society needed not less than \$165,000 to enable it to close the financial year free of debt. This is nearly thirty thousand dollars more than it received in the same period last year, and as the contributions were then quite large it is manifest that there must be an increase for this year of not less than twenty per cent. to meet the emergency. In many cases the churches that have already contributed increased their gifts over the preceding year to this extent and beyond; and it is earnestly hoped that those who bring up the rear-guard will emulate this good example, and by a hearty and united effort crown the year with victory.

**Pray for Peace**

It seems like the irony of fate that the great nation that proposed the Universal Peace Conference should be one of the two nations first involved in war after the establishment of The Hague tribunal. Nor will it be easy to convince the world that the provocation

lies wholly or chiefly at the door of Japan. One thing every Christian can properly do, in view of the lamentable existence of war—pray for a speedy termination and such terms of peace as may advance the interests of Christian civilization.

A Loss to Education

The death of Professor T. Harwood Pattison, D.D., of the Chair of Homiletics in the Rochester Theological Seminary, will be lamented by a wide circle of friends, including the students who had come under his instruction and influence. Dr. Pattison was in many respects a rare man. He was strong in the pulpit and in the classroom. He was a delightful companion, with an inexhaustible fund of anecdote and humor. He was a scholar in his department and among the first teachers in our seminaries in inspirational quality. Everywhere he was a cultivated Christian gentleman; and in his important pastorates as in the professor's chair he filled an important place in our denominational life. The grief at his death will be deep and sincere.

The True Catechism

In this issue we give some striking incidents from our French Missionary in Fall River, Rev. G. Aubin, showing what his tracts accomplish. His little pamphlet, "The True Catechism," is most profitable reading for Protestant or Catholic or the unconverted. The truth of Scripture is brought out in clear manner; and pastors can make a wise and helpful use of this Catechism among their people, especially the young. Nothing would aid more in bringing about a revival than a more thorough grounding in the foundation truths of the gospel. Put in this cate-

chetical form the truth catches and holds the attention and interest. Test it for yourself and see.

Church Building Needs in Cuba

Secretary Morehouse has found urgent need of church edifices in Porto Rico and Cuba to meet the wants of such hunger for the gospel and such attentive and eager listening as he has not seen for many years. Writing about the necessity for a house of worship at Songo, a town about twelve miles northeast of Santiago, he says: "I was there on Tuesday night, when about seventy-five people were crowded into a small room sixteen by thirty feet, hardly as large as our Board meeting room, many sitting on rough boards, while scores were standing about the door and the window—all listening most intently to everything we said. About eighty persons have expressed their wish to unite with us. The leading people are with us. We have the town in a remarkable degree. The population of the town itself is about three thousand, and of the municipality (or adjacent district) from twelve to thirteen thousand. A house here now, like the neat chapel at Cristo, will clinch our hold upon the place and afford needed accommodations for the congregations that cannot get into the mean little room we occupy.

"We have the most remarkable opportunity now for taking eastern Cuba, if we act promptly and wisely and liberally."

Prompt Action Required

If your church has not yet taken its Home Mission offering for this year, remember that only the four Sundays of March remain, as the books close the 31st. Make the offering, and make it generous.

NOTE AND COMMENT

NOTHING tells like the personal sketch. At our request the chapter of his biography covering early life and conversion has been written by Rev. Angelo Di Domenica, now our missionary among the Italians in New Haven, and a most persuasive preacher of the gospel. He has a delightful personality, and we have let him tell his story in his own simple way. In sending his photograph, in compliance also with our request, he said he had none taken without his wife, and we are glad of it; for in Mrs. Di Domenica he has a cultivated and charming helper in his work, and in picture as in service they rightly belong together. Besides, all our readers will admit that her presence makes the illustration much more attractive, besides explaining in a degree his success. Do not fail to read the sketch.

¶ We have prepared a Home Mission program for a church or young people's missionary meeting, on the important subject of the Foreign Populations, which was dealt with in the last issue of *THE MONTHLY*. This program can be had on application to the American Baptist Home Mission Society, 111 Fifth avenue, New York. Pastors who would like to have their people read the twelve-page pamphlet can also secure copies by applying to the Rooms or to their District Secretary. It is illustrated, and exceedingly interesting and suggestive reading.

¶ Every true Baptist is a loyal American, whether he happened to be born here or was providentially sent here. And we shall need every loyal American by and by to keep the clutches of Rome off our public schools and to preserve the separation of church and state, for which Baptist patriots have ever unflinchingly stood.

¶ Two of the long pastorates—so exceptional in this period of church and ministerial restlessness—which illustrate the accumulation of influence and the value to church and community of unbroken pastoral service, have recently been celebrated in Greater New York. One was in the borough of Manhattan, where in the Harlem district Dr. W. C. Bitting has completed twenty years of rare service with the Mount

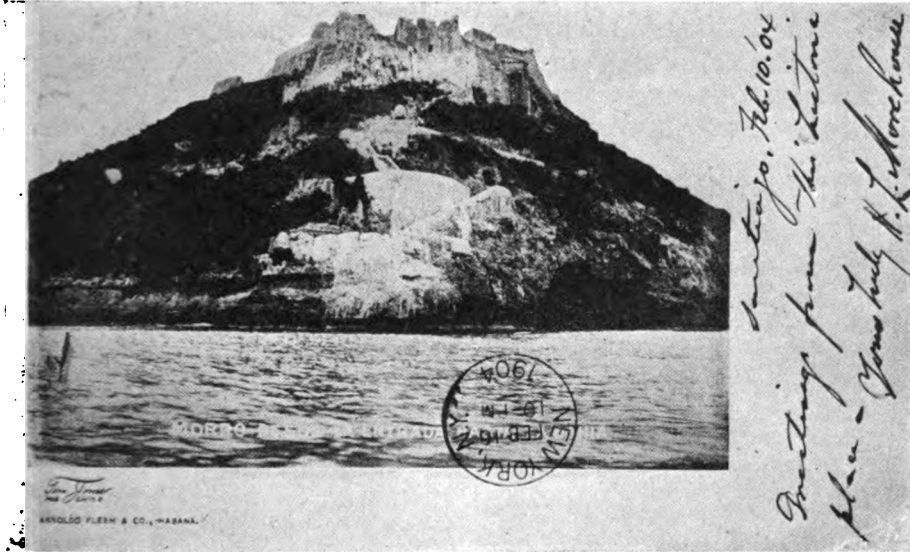
Morris Church; the other in Brooklyn, where at Emmanuel Church Dr. John Humpstone has been a builder for twenty-one years. In both instances to an unusual degree these honored ministers have become personal factors of spiritual power in their communities. Both as pastors and citizens they are identified with all that is best in the life about them.

¶ Where there are so many good things we cannot call attention to them all specifically, but we must direct the reader to the account of the Kiowa Indians' Christmas and the remarkable series of testimonies from the field. This is a Church Building and Field Workers' number. Missionary Steinhoff's description of pioneering in the lumber region of Northern Minnesota is realistic enough for romance, and reveals destitution that must appeal to the Christian heart. The reader will not fail, we believe, to read this issue of *THE MONTHLY* clear through.

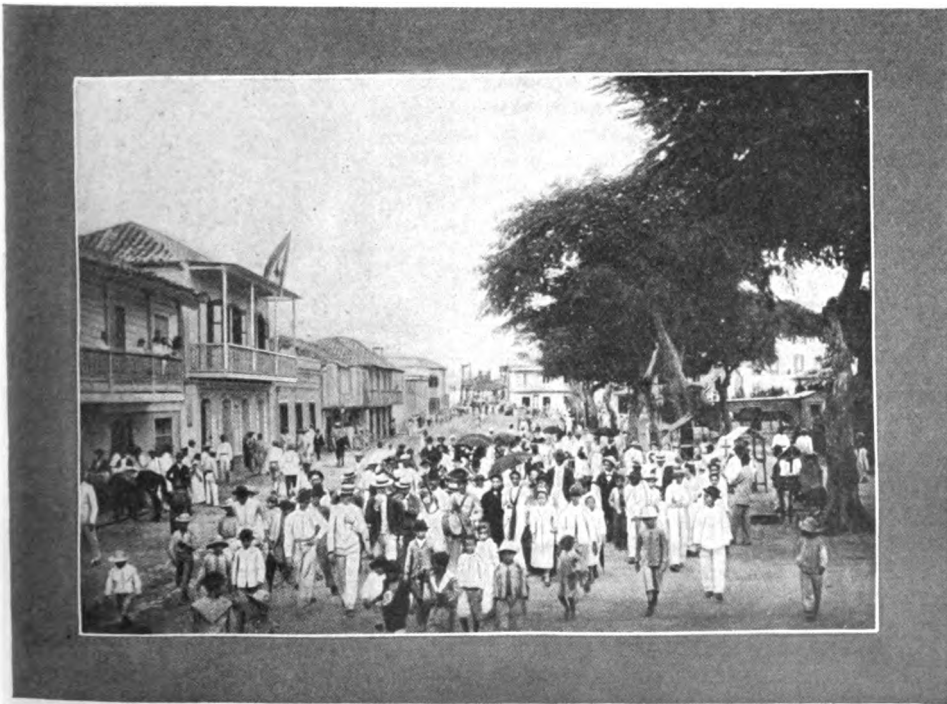
¶ The Congregational Church-Building Society has just passed its fiftieth completed year of work. Beginning with contributions of \$1,766.94 the first year, the income of the banner year (1897) was \$295,504, through an unusual legacy, and the total amount put into the work up to the close of 1903 was \$4,619,744. The Society through its grant and loan funds helped to complete 3,491 houses of worship in fifty States and Territories. The parsonage loan fund aided in completing 876 parsonages, an important branch of the work. It is estimated that these gifts and loans have helped secure at least seventeen millions worth of church property. We congratulate the Congregational Society upon this half-century record.

¶ We regret that by an error arising from a confusion of names Rev. E. C. Long, of Denver, was in the February *MONTHLY* made the pastor of a colored church. The Mount Olivet Church of Denver does not happen to be of that complexion. The good pastor will not be injured by the mistake, but for the sake of accuracy it should be corrected, and hereby is.

A SANTIAGO POSTAL FROM DR. MOREHOUSE



OPENING OF A PORTO RICAN SCHOOL IN CAGUAS, WHERE THE SPY WAS CONVERTED



CHURCH BUILDING

By D. W. Perkins

IMPORTANCE, CHARACTER AND EXTENT OF THE WORK—
TWENTY-ONE HUNDRED CHURCHES HELPED TO BUILD
HOMES—NEW SUCCESSES CREATING NEW DEMANDS : :

THE importance of the work of the Church Edifice Department of the Home Mission Society has been recognized to a certain degree by our denomination, but in view of the enormous increase of the foreign immigration to this country and the extensive work of the Society among these newcomers, not only in the cities and towns of the Eastern, Middle and Middle Western States, but in the newer parts of the country, this work now needs stronger emphasis. Moreover, the work in Cuba and Porto Rico has become so phenomenally great that its very successes create a great demand upon the funds of the department.

We are now organizing something upwards of 120 churches a year, and this number is likely to be greatly increased. These churches are without houses of worship, and the church without a house of worship is like a family without a home. Not only that, the stability, usefulness and permanency of a church is almost entirely dependent on its having a house of worship. During the present fiscal year of the Society we shall aid at least 100 churches in obtaining such homes, and it has already assisted in the building of over 2,100 houses of worship.

ONE HUNDRED AND THIRTY CALLS

We shall doubtless be requested and ought to aid in the erection of houses of worship during the coming fiscal year as follows: On the Pacific Coast, twenty-five; in the Middle West and Southwest, fifty; in the Northwest, including the coöperative work with the German churches, fifty; in the East among foreign populations at least five. This does not include Cuba and Porto Rico, where the great success our missionaries are meeting with will create the necessity for a number of additional chapels.

HOW THE WORK IS CARRIED ON

Special attention is called to the following facts, which ought to be known, since

they show the methods pursued by this department.

1. The prime purpose of the Society in the use of this Fund is to aid feeble churches in the erection of new meeting-houses, and chiefly in new communities.

2. It does not use the Church Edifice Fund to pay church debts, to repair meeting-houses, to build parsonages, to pay pastors' salaries, or to meet current expenses.

3. It does not aid white churches in the



LOGAN SQUARE SCANDINAVIAN CHURCH, CHICAGO

South, nor American churches in the older States which are not in co-operation with the Society.

4. It requires all applications for aid to state fully all the facts in the case as to the size of the community, number of evangelical churches already there, the size, strength, ability and willingness of the church applying for aid, etc.

5. Ordinarily no money is voted unless it

THE YEAR'S RECORD

Our Church Edifice Department, from April, 1903, to March, 1904, made gifts to 93 churches, to a total of...\$42,107
 Number of Loans in same period, 27, the total sum.... 14,419
 Total Gifts and Loans.....\$56,526
 Legitimate claims would call for four times as much.

will meet all payments and leave the church **FREE FROM DEBT.**

6. No money is paid from this Fund until the churches applying for aid have complied strictly with the printed rules prescribed by the Executive Board.

7. The Society should not be called upon to aid any church until it has exhausted its own means, and then only for the smallest sum absolutely necessary to meet its urgent requirements. Gifts should seldom exceed \$300, nor loans \$500.

THE LOAN FUND

1. Money from this Fund is to be loaned, not given. Both principal and interest are to be paid. There is a binding engagement between the Society and the donors of the Fund to this effect.

2. The rate of interest is 5 per cent., payable semi-annually. The interest is added to the principal, and each loan when returned is loaned again, and then again, and thus the Fund perpetually increases in its power of usefulness.

3. The number of applications for aid from the Loan Fund is constantly in excess of the number which can be granted. Churches indebted to this Fund should pay principal and interest promptly when due, or even before it is due, when practicable, in order that other churches, without so much as even a roof to shelter them, may share in the advantages of the Fund.

4. Churches should apply for the smallest sum which will meet their requirements; large loans are burdensome, and debts are easier contracted than paid.

THE GIFT FUND

The Gift Fund being made up chiefly of moneys contributed for the help of young, feeble, worthy churches in providing for themselves a home, the Society seeks to distribute it as widely and wisely as possible.

1. Among the churches applying for aid from the Gift Fund, those have the preference that are most advantageously located; that give the greatest promise of growth; that have done the most to help themselves and are situated where religious destitution is the greatest.

2. In every case where the Society makes a gift toward the erection of a meeting-

house, it requires in return a mortgage to be given on the property, securing the return of the money to the Treasury of the Society at any time that the meeting-house ceases to be used for Baptist purposes.

3. In any case where a church has received aid from the Gift Fund and given a mortgage on its property, it can have the mortgage canceled by returning the original gift, with interest.



This church at Springvale, Utah, is an example of the tasteful but inexpensive church homes the Society is helping build in destitute places. Mormonism can only be met by the Christian Church.

THE DECREASING SCALE FIVE YEARS AND OUT

At the last annual meeting of the Society it changed the method in the payment of the loans and now requires them to be paid as follows: At end of first year, the interest and 10 per cent. of principal; at end of second year, the interest and 15 per cent. of original sum; at end of third year, the interest and 20 per cent. of original sum; at end of fourth year, the interest and 25 per cent. of original sum; at end of fifth year, the interest and balance of principal. Churches will have the option of paying sooner if they wish.

The practical working of this plan is here given for a loan of \$100; and for larger loans multiples thereof can easily be made.

First payment—Int., \$5; on principal, \$10; total, \$15; loan reduced to \$90.

Second payment—Int., \$4.50; on principal, \$15; total, \$19.50; loan reduced to \$75.

Third payment—Int., \$3.75; on principal, \$20; total, \$23.75; loan reduced to \$55.

Fourth payment—Int., 2.75; on principal, \$25; total, \$27.75; loan reduced to \$30.

Fifth payment—Int., \$1.50; on loan, \$30; total, \$31.50.

HOW I WAS CONVERTED

By Rev. Angelo Di Domenica

A LIFE STORY OF INTENSE INTEREST—EARLY EXPERIENCES IN ITALY—READING THE NEW TESTAMENT—RESULTS OF GAMBLING—LIFE IN AMERICA :



SOME eighteen years ago, my oldest brother, hearing good reports from several of his friends who had crossed the ocean to go and seek bread elsewhere, made up his mind to come to this country with the expectation to better himself in his financial welfare and give a helping hand to my father, who had a large family to support.

After living two years in New York, one day he was passing through Worth street, where he was attracted by the singing of the Italian Presbyterian Congregation that used to meet in the Five Points Mission house. The building did not look like a church, hence he hesitated to go in; but finally he took a little courage and with an unspeakable fear he entered the hall. The pastor was preaching on the fifth commandment, and my brother was so much pleased with the sermon that in a very short time all his fears were vanished away, and since then he never missed a service.

Soon after his conversion he sent for a younger brother who, coming to America, was converted in the same church. They were both happy to have been brought to the fold of Jesus Christ, but the thought that their father, mother, sister and brother were still living in darkness without the true knowledge of God, made them feel sorry. But the only thing they could do for us was to send us a New Testament with the hope that we might be enlightened and spiritually benefited by it.

As soon as we received the New Testament I began to read it to my father and mother, who were delighted to hear those beautiful things concerning the life of Jesus Christ; but the news that we were in possession of a "Protestant" book was soon spread all over the village, and my mother, frightened as she was for the "Excommunication," sent me to the priest (who was her nephew) to ask him what he thought about the book.

I did not want to go, but she compelled me to, so I took the New Testament and

went to him, and in a trembling voice I said: "Mr. Colangelo, my mother wishes you to tell me whether this book is fit to read?"

He took the book, opened it, glanced at the title page and seeing the name of the translator, caused the leaves to pass rapidly from underneath the thumb, and returning it to me, said: "I think you can read it, because you cannot understand it all."

I went directly home and related everything to my mother, who was rejoicing with the rest of the family that the book was "fitted" to read.

Every evening my father wished me to read to him a portion of the gospel. But we took the book, not as the Word of the living God, but as a story book. We did not discover the "treasures" contained thereby, so we continued to attend the Roman Church as usual, and never dreamed that outside of that Church there could be salvation.

My brothers, of course, through the letters received from us, could see that we were making no spiritual progress with the New Testament which they had sent us, so they decided to "go home to their friends, and tell them how great things the Lord had done for them."

They returned in August, 1890, and on the very day of their arrival began to preach the gospel to us. I was eighteen years of age then, and I cared very little about what they had to say, not because I did not like the preaching of the gospel, but because at that time I could not endure the persecutions to which we were subjected, and it seemed hard for me to give up the worldly pleasures.

When a Romanist I had a great habit of playing cards and nothing could be done to get rid of it. This was also another reason of my rejecting the gospel. One Sunday morning I began to play cards from nine o'clock, and the game was continued until one. The keen anxiety of winning made me forget to go home for dinner. My family waited long for me, but when they got tired of waiting they sent my second brother to look for me, and it did not take him long to find me. What a great surprise it was for him to see me playing, and what terrible shock it was for me to be seen by him, particularly

when on many occasions I had assured him that I had given up gambling.

He only said: "Angelo, come home, the dinner is ready."

My oldest brother got so provoked over the matter that he began to scold me in such a way that I would have preferred to get a good whipping than that shameful reproach. Among the many things he said he used the following expression: "You are a disgrace to our family. Through your foolishness the Christian work that we have started here does not have any progress. Now, will you give up gambling, or would you prefer to be put out from the house?"

At this point I began to weep, and leaving the table I went to my bedroom and kneeling down I promised my Lord that I would never touch the cards again, and I prayed that He would give me strength to resist all temptations. For more than two months, every night, without exaggeration, I was tormented in my dreams that I was playing cards and hence had broken my promise. I did not know what to do. I could not rest at all. Every morning and evening I prayed to God to give me victory, and I did not have to wait long for it. Little by little I began to be more interested in reading the Bible and hearing the preaching of the gospel, and after three months from the time of my last game I gave my heart to Jesus, who gave me calm and rest.

A year later both of my brothers left the town. One had to go and serve in the army, the other returned to America, leaving me in charge of the church which was in "our house." I did not have much experience in Christian work, but I did the best I could in holding all the regular weekly services until I left for America.

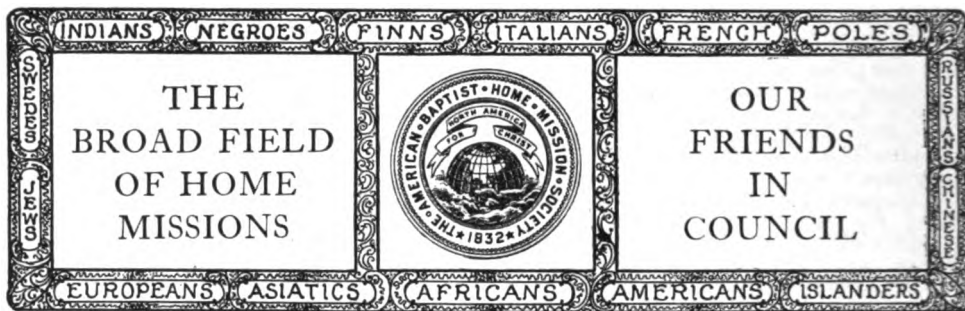
When I landed I went to live in Newark, N. J. In the northern part of the city near the

place where I was boarding, there was a great settlement of Italians. The Mt. Pleasant Baptist Church had just built a chapel in that neighborhood, and the pastor, Rev. F. C. A. Jones, thought there was a good opportunity for them to start a Baptist Mission for the Italians. At once a missionary was procured and set to work. To encourage the missionary I began to attend this new mission, and tried to help him in the Sunday School work. With the help of some American ladies we soon gathered about 30 children in the Sunday School, and I was elected Superintendent. Mr. Jones became very much interested in me. At first I thought it was a sacrilege to be rebaptized, but after a careful study of the New Testament I came to the conclusion that the baptism received in my childhood was useless, so I accepted the real Christian baptism.

After two years of labor the missionary left Newark and the committee asked me to take charge of the work until another missionary could be procured. I accepted and carried on the work for six months. At the end of that time Mr. Jones asked me if I would like to give up my position and devote all my time in Christian work. I told him that I felt incompetent to take such responsibility on my shoulders, but he advised me to accept the offer and put all my trust in God. I said that I wanted at least a month to consider the matter. I prayed over it and finally I accepted. Mr. Jones soon began to give me theological lessons and meanwhile made arrangements for me to go to the Amity Bible School of New York, which I attended for some time. I was ordained Dec. 5, 1899. I was in charge of the Newark Mission for seven years. Last year I was called to New Haven, where I am laboring for the glory of Him who called me out of darkness into His marvelous light.



REV. AND MRS. A. DI DOMENICA.



TIMELY THEMES THOUGHTFULLY TREATED—
OPEN PARLIAMENT, CLERICAL AND LAY

Profitable Disquietude

ALL of your Chicago friends—and there is a host of them—are rejoicing that you are to be in charge of our HOME MISSION MONTHLY. But, from the way that you have started off, it looks as if you were going to be a “troubler in Israel.” Here we have been jogging along very comfortably “believing” in Home Missions and taking it for granted that that is about all that God requires of us, when you shoot that January number of THE MONTHLY at us. You disturb us. How can we be comfortable after reading Dr. Morehouse on “America’s Greatest Problem?” He has made the situation and the needs so plain that the wayfaring man though a Baptist cannot possibly ignore the facts. Then there is that story about the conversion of the spy. You really ought not to publish such incidents. They are too telling. They stir us up to a degree that threatens a decrease in our bank account and increase in the Home Mission treasury. A little Chicago girl on returning from church one Sunday told her mamma that when she listened to the pastor’s sermons she was compelled to “exert herself to the uttermost to keep from being overly religious.” That is our experience after reading all the good things in THE MONTHLY. As the work in the islands, among the colored people, for the foreign populations, in the darker districts of great cities, becomes concrete and vivid through the pictures which you present, our hearts burn within us to have some share in the redemption of our own land.

So, in spite of the discomfort it will cause, I hope that THE MONTHLY will find its way into every Baptist home in North America.

We need to be informed, we need to be aroused, we need to have a new distribution of beneficence. We are giving millions for culture and only dollars for the Kingdom of God. No man can look upon the conditions in our modern life, especially in our great cities, without serious apprehension. If our institutions are to be perpetuated, to say nothing of our religion, we must displace class hatred and lust for money and indifference to things best worth while by the spirit of Jesus Christ.

Lathan A. Grundall.

Chicago, Ill.

Christian Stewardship and Missions

THE campaign of education now being conducted by the General Committee on Christian Stewardship may be traced back to convictions which possessed the minds of a number of our Baptist leaders several years ago, that something special should be done more fully to develop the spirit of beneficence throughout the denomination. It was felt that there was not the appreciation among our Baptist hosts of their privileges and obligations as Christian stewards that there should be, and that they were not having as large a share as they might and should have, by their money offerings, in the evangelization of the world. To bring about a great awakening in connection with the money affairs of the kingdom was felt to be a most important duty.

How should it be done? The answer came first in the appointment in 1896 of the Commission on Systematic Beneficence and in the excellent work done by it during the six

years of its service. The seed-sowing of those six years is bearing fruit to-day. The work of the Commission, however, revealed the necessity for a still more vigorous campaign of education along wider lines, and with greater emphasis upon the fundamental principles of Christian stewardship. The General Committee on Christian Stewardship was appointed to meet this necessity. Its great message is that God is the owner of all things, that men are only stewards, and that all Christians are called to be stewards for God in the interests of his kingdom.

Every Christian's business is, either to preach the gospel, or to earn money to pay the expenses of preaching it, to every creature.

The Christian stewardship campaign is not a movement around and for a mere abstract principle. Always and everywhere it calls for the fullest devotion to the missionary work of the denomination. Some of the literature distributed by the committee strikingly shows how necessary it is, even for their own comfort and welfare, that pastors should develop a missionary spirit and liberality in the churches. Churches that are trained to give largely to missions are the most liberal in supporting their pastors. The pastor who says he cannot afford to urge his people to make offerings to the Lord for his world work is adopting for himself and for his church a suicidal policy. Missions are the objective first, last, and always, of the Christian stewardship campaign, as indeed they should be the objective of every kind of Christian activity.

This campaign must help our missionary enterprises of every kind. If it should not it will be an utter failure, a waste of money and effort. But if the people are led to study the subject of Christian stewardship in any considerable numbers, and to adopt its fundamental principles for themselves, and then conscientiously and constantly administer what God has entrusted to them in the interests of his kingdom, there will be abundant funds in the treasuries of the church to do all the work God wants his people to do in the world.

Reports of the first quarter's work in this new movement are encouraging. Committees on Stewardship have been appointed in fourteen States, 35,000 copies of leaflets, tracts and pamphlets have been distributed, a number of conferences of pastors have been held,

and there are many hopeful signs in connection with the campaign.

In West Virginia the superintendent co-operated with the General Missionary for that State, Rev. M. A. Summers, in a series of Evangelistic and Stewardship Conferences in the principal towns in the State. Deep interest of pastors and laymen was manifested in these conferences, and much good will result in a quickened spiritual life, and in a fuller recognition of the obligations resting upon God's children as his stewards. In other States similar conferences might be arranged with the best results. Pastors everywhere are earnestly requested to give the subject of Christian stewardship a new and earnest consideration, and faithfully to proclaim the fundamental principles of this great theme.

Chas. A. Leach.

Bloomfield, N. J.

Growth in Northern California

THE outlook is brightening on this western horizon. The recent past has witnessed a decided improvement in our home mission work. I have secured from our faithful General Missionary, Rev. E. R. Bennett, some facts which indicate progress within the last three years. Eighteen churches have assumed self-support. That is a cheering record. We have now twenty-five parsonages, eight of these have been secured within a year or two, and three others are in process of erection.

Progress has been made in the matter of church edifices. Fourteen houses of worship have been built or completed. In addition ten church buildings have been remodeled and as many more have been made more attractive. In this important matter of better material equipment, the "good times" have ministered unto us.

Six churches have been organized, and all are supplied with pastors, and, by good work, justifying their organization.

The State Convention has been able to raise an increasing amount of money, as the following figures show: 1900-01, \$3,062; 1901-02, \$4,407; 1902-03, \$4,996. The number of missionaries has been pushed up from 31 to 46. The number baptized by the missionaries has been as follows: 1901, 71; 1902, 142; 1903, 112. Since the meeting of the Convention in Fresno in November,

there has been a marked increase of evangelistic fervor and effort. There have been several revivals of old-time power. A State Evangelist has been put into the field, and his work is being blessed.

California and Nevada, indeed the whole Pacific Coast is a missionary field of great extent, of great need, and of great promise. This whole region is but now coming into its own. In material development, in increase in population, and in confidence in its future the Pacific Coast has never seen better days than now. Some of the things about which we have talked in the past, some of the developments concerning which we have "dreamed dreams," are being realized.

There never was a time when strong and devoted ministers and able and generous laymen were more needed in this region than to-day. We are fortunate in having some of these, and we expect more. The wealth of this coast is not in the possession of Baptists. We must therefore continue to look eastward for help. Our people are generous,

but they are comparatively few, and few of the few are wealthy. If our cause is to be properly strengthened in San Francisco, if our institutions of learning, California College and the Pacific Coast Theological Seminary are to be endowed, if our smaller churches are to have meeting-houses, we must have the help of the churches in the older sections of our country. This is said with all the more boldness in view of generous giving of our own people, as witnessed by the facts recorded in the reports of Conventions and of the national missionary societies.

But, withal, let this be said, that we who are on the ground are grateful for the interest and generous help of the Home Mission Society, and that, united and full of courage, we are confident of yet greater blessings in the future.

C. M. Hill

Oakland, Cal.

FIELD SECRETARY'S OUTLOOK



"LIKE priest, like people." This proverb holds good of the missionary activity and beneficence of the church as truly as of its ideals of life and character. If ministers stand squarely on the missionary platform, and are full of the missionary spirit, their zeal will be contagious. It augurs well for a revival of missionary interest in our churches that there is large increase of effort to quicken an intelligent and sympathetic interest in missions among the students in our theological seminaries. The Student Volunteer Movement has been a mighty factor in this process of quickening. Thus far, however, in large and almost exclusive measure, this movement has emphasized the claims of foreign missions. It has seemingly taken little note of the fact that

the home-land of those to whom it makes appeal is an integral part of the "world" field. Yet the "home" land has its pressing and urgent needs, its wide areas of religious destitution, its opportunities for self-denying consecration, and its vital relation to the great problem of world-wide evangelization.



It was the privilege of the Field Secretary during the past month to address, in the interests of Home Missions, the graduating class of the Rochester Theological Seminary and the entire student body of the Hamilton Theological Seminary. In the former instance, the members of the class—thirty-one in number—several of them accompanied by their wives, were invited to meet in the hospitable home of Prof. Arnold W. Stevens. The gathering was an informal one. For possibly an hour the Field Secretary presented the claims of our frontier fields in the West as affording opportunity to

be coveted for the profitable investment of Christian manhood and life and service. He drew pictures of need and destitution which had come under his personal observation, sketched the rapid growth of new towns and villages, enlarged upon the opportunity there offered of putting one's life into the life of these new communities while in their plastic and formative stage, and emphasized some of the qualities which make for success in such work. The young men listened with kindling interest. Much that was said was evidently new to them and came as with the force of a revelation. A new vision of possibilities opened to them. They were quick to respond. Many questions were asked. On the following morning seven or eight of the students sought personal interviews. Letters have since reached the Rooms in which some of the brightest and most promising of these young men offer themselves for service on the frontier and in Porto Rico. It was a fruitful seed-sowing.

The experience in Rochester was repeated in Hamilton. There was the same manifestation of interest, the same spirit of inquiry, the same readiness for service. It speaks well for the moral quality and fiber of the young men that they respond so readily to the calls which come from what are counted, and in many respects are, the hard places of the field. An invitation has been received from the Students' Association of the Crozer Theological Seminary for a similar presentation of Home Missions. It is needless to say that the invitation has been gladly accepted.



There is something singular in the emphasis with which some of our Congregational

brethren assure us that Baptist work among the Italians is foredoomed to failure; that these people cannot be convinced that they ought to be re-baptized, and that they will insist upon the baptism (?) of their infant children. From none do such statements come with stronger emphasis than from one or two who have left the Baptist fold, and are now in the employ of Congregationalists. They have recently been reiterated by a brother who is in the employ of an avowedly undenominational Bible Society, and whose fine sense of honor permits him to do "picket" work outside of a Baptist mission, and to use his utmost endeavors to discredit the Baptist position. More astonishing still is the assertion of an eminent Congregationalist pastor, one of the officers of this Bible Society. Referring to the activity of the colporter, he says: "He knows very well that it is a hopeless task to convince his Italian friends—as it would be to convince some of the rest of us—that they have not been 'baptized,' and they almost universally refuse to be 'baptized again.'"

This, too, in a town in which the only Italian converts were members of a Baptist church! And yet, despite it all, Italians are accepting the simple teaching of the New Testament, and are offering themselves for baptism. In Newark, N. J., for instance, Pastor Mazzucca baptized on Sunday afternoon, Feb. 14, four converts on profession of their faith. A fifth candidate was debarred by illness. One of the number was a woman eighty years of age, who gave clear evidence of conversion, and gladly followed her Lord in baptism.

E. E. Chivers.

**MEN
MONEY AND
MEETING HOUSES**

FOR

**CUBA AND
PORTO RICO**

This is the Immediate Call upon Baptists
Nothing is more urgent

SECRETARY MOREHOUSE

Santiago, Cuba, Feb. 10, 1904

TRACTS AMONG ROMANISTS

By Rev. G. Aubin

[Mr. Aubin illustrates how a Home Missionary engages actively and successfully as a colporter, in addition to his other service. He has a little press on which he has printed his excellent catechisms and other literature. He is a tireless evangelist among the French in Fall River.]

THE question is often asked: "What are the results of the circulation of Gospel tracts among Roman Catholics?" A detailed answer would make too long a story. Half a dozen facts, selected from a high pile of them, will show you the rôle that literature is called to play in our work of evangelization.

A SIDEWALK INCIDENT

Two members of my congregation left for California last year, men of great usefulness in our work. Can you imagine how they



were led to renounce Romanism? One day while going to their place of business they saw half a page of a tract on the

s i d e w a l k. They picked it up, and all they could read was this:

"These doctrines of the Roman Cath-

olic Church are not taught in the Gospel." At first they laughed at this strange statement, considering it incredible. In their minds they were sincerely and firmly convinced that the Roman Catholic Church could not preach doctrines that were not according to the Word of God. But that sentence that they had read would not give them any peace, and they could not get rid of it. They procured a New Testament, studied it incessantly, and after a terrible mental struggle of about eighteen months the scales fell from their eyes, new hearts were given them, and the grace of God

enabled them to take the decisive step of their lives in joining the Baptist church.

EXAMINATION MEANS CONVERSION

Last May while attending our French Baptist conference at Putnam, Conn., a stranger accosted me, saying: "Are you Mr. G. Aubin?" I replied: "I am the man, sir." He shook my hand heartily and said: "I am only a new disciple of Christ. Not long ago our missionary gave me one of your tracts, urging me to examine every point with the closest attention, and this study led me to search the Scriptures for the first time in my life. Being unable to find the principal doctrines preached by the priests in the Word of God, I said farewell to Romanism forever, and united with the Baptist church. My wife and children have also accepted the Gospel. You do not know how glad we are that we have been thus redeemed." And what a work these converts will do.

TRACTS LEFT AT THE DOOR

Three months ago I received a letter from a man living in one of the cities of the western part of Massachusetts. It reads thus: "I owe you a debt though I never saw you. Some of your tracts were left at my door two years ago, and I read them, and learned some of them by heart. I used to be a strong Roman Catholic, but now I am a believer in the Gospel. Never stop writing. Many are reading your writings in this part of the State, and are commencing to see the light. You could not render a greater service to our countrymen. God bless you."

AWAKENING INVESTIGATION

At the close of the month of November a Roman Catholic of this city wrote to me for two New Testaments and copies of "The True Catechism" and "Is It Clear?" They were gladly sent to him without delay. I

hope that the investigation that he is making with his friends will lead them to Christ the Saviour of sinful men. About the same time, at 9 o'clock at night, another Roman Catholic called at my house for a copy of the New Testament and tracts for the father of a large family who desires to see if the teachings of the Catholic Church are in harmony with the doctrines of Christ and of the apostles.

SEED SOWING AND REAPING

Years ago a colporter of Grande Ligne Mission called to see my father and mother, who were then in Egyptian darkness on the subject of religion, and left them a few tracts that they read eagerly; sometime afterward, desiring to know more of the truth they obtained a New Testament from a Missionary and began to study it in spite of a bitter opposition from all their relatives and friends. After a slow and painful process of ten years they stepped out of the Roman Catholic Church, and were baptized in a river on a cold November day, with their eldest son, who is the writer of these notes, and became members of the little Baptist church of Roxton Pond, P. Q. Never can I forget those exciting days. They made us what we are to-day. Never can I forget that the first light we received was from tracts. Tracts were the turning point in our history. They presented new thoughts to our enslaved and ignorant minds, and this was the beginning of our marvellous deliverance from the awful superstitions and errors of Romanism. This bit of personal experience will help you to understand why I am such a strong believer today in the dissemination of Gospel literature among the foreign population of this

country. What it did for my father and mother, and myself, when I was a young boy, it will do for my countrymen, and the numerous representatives of other nations in the United States.

THE TRUTH PENETRATES

As a last word, let me give you an extract from a letter that a Baptist worker of New York City sent me Nov. 26:

"I received the copies of 'The True Catechism' you kindly sent me about two months ago, and also your latest tract, 'Is It Clear?' I have taken them to the store where I am employed, which is a French house, and have given them to some of the young men to read. One of the young men, a Frenchman and a Roman Catholic, was greatly pleased when he found it was in his native language. He told me that when he got home that night he and a friend got a French Bible, to see whether it agreed with what your little book said. Last Sunday night he and his lady friend were up to our church to witness the baptism. He asked me to let him have the book to send home to his folks in France. We are having a revival in our church, and the spirit of the Lord was present with us last Sunday night in great power, for as the pastor pleaded for the sinner to turn unto the Lord, the tears were flowing from the eyes of the penitent ones, as they sought salvation. One of them who gave her heart to Jesus was a young lady, Roman Catholic, who has been reading her Bible, and seeking for the truth. There are also other Roman Catholics who are beginning to read God's word for themselves. And I find your little books one of the greatest helps for them."





HOW A MISSION GROWS—STIRRING OF A WHOLE CITY—TWENTY-SIX CONVERTS BAPTIZED—TWO OF THE MAYOR'S DAUGHTERS AMONG THEM : : :



SONGO is a city of over 3,000 people, with about 10,000 more in the surrounding country tributary to it, and is about sixteen miles northeast of Santiago. Our mission was opened there in May, 1903. In February, 1904, more than 80 persons had given their names for baptism and after careful examination 48 were received.

On Saturday morning, Feb. 6th, a company of missionaries and the Corresponding Secretary of the Home Mission Society left Dr. Moseley's residence at Dos Bocas, nine miles out from Santiago, taking the train to Songo, going thence on foot by paths rather than roads, about one and a half miles to the place of baptism. This was in a large pool of a stream running through a picturesque ravine, with its luxuriant tropical foliage. There 26 persons were baptized by Bro. Barocio, pastor of the Santiago church. THIS IS THE LARGEST NUMBER BAPTIZED BY ANY OF OUR MISSIONARIES AT ONE TIME DURING THE LAST FIVE YEARS.

Among those baptized were a leading merchant of the city who rode on horseback to the place of baptism, two daughters of the Alcalde (Mayor), and other persons of influence in the city. A tent was pitched near the stream for the convenience of the candidates. Everything passed off with decorum and due solemnity. The 22 others will soon be baptized and it is known that others still will follow.

The whole city and surrounding country are profoundly stirred by this remarkable work of grace. SO IMPERATIVE IS THE NEED OF A CHAPEL at Songo for the throngs that cannot be accommodated in the little rented room, that on the day of baptism Dr. Moseley and myself selected and negotiated for a site

for a house of worship, which must be erected as soon as money can be had for the purpose. For \$1,400 a neat and commodious frame house may be built. WHO WILL GIVE THE MONEY FOR THIS PURPOSE?

Three Dedications

On Sunday night, Feb. 7th, the new house at San Luis was dedicated. Every seat was occupied and scores stood throughout the services, more than 300 being present.

On Monday night, the 8th, the house at Cristo was dedicated. This is not so large as that at San Luis, but fully 200 were present, many standing at the door and at open windows listening most attentively to the discourses.

On Tuesday night, the 9th, the house at Dos Caminos was dedicated, with a large audience like that at Cristo. The Corresponding Secretary attended all the services and addressed the people.

Notes from the Mail

Dr. Morehouse sends the programs, one of which we give in its original form, for the pleasure of our Spanish-reading readers, and to show how the Cubans get up their printing.

The Secretary had arranged for a conference of missionaries, at which from 15 to 20 were expected, including their wives, of whom he gallantly says, "Some of these women are superb workers." Which goes to show that missionaries' wives do not differ from ministers' wives in general.

"I expect to visit as many fields here as I did in Porto Rico, making a pretty thorough

CULTOS
—DE—
INAUGURACION DE LA
CAPILLA BAUTISTA
EN EL PUEBLO DEL
CRISTO
EL 8 DE FEBRERO DE 1904
A LAS 7 P. M.
Fiesta Infantil
EL DIA 7 A LAS 8 Y 30 A. M.

Se invita a Vd. cordialmente.

PROGRAMA

1. Himno núm. 1.
2. Invocación.
3. Lectión Bíblica.
4. Himno núm. 27.
5. Sermón dedicatorio por el Rev. José Ripoll, Pastor bautista de Manzanillo.
6. Oración de Dedicación por el Rev. T. Barocio, Pastor bautista de Santiago.
7. Cuarteto.
8. Presentación y Salutación del Rev. H. L. Morehouse D. D. Secretario de la Junta Misionera Bautista de Nueva York.
9. Himno núm. 213.
10. La Bendición.

H. R. Moseley
PASTOR

work while about it. Already I feel as though I were about as full as I could hold, but think my capacity is still elastic enough for what lies before me. Attended a temperance meeting at the church last night; house nearly filled by fine congregation to listen to recitations and music by members of the church and of Miss Gowen's school, she being the leader and organizer. She is a superior woman, whom Mr. Moseley commends most highly. Ripoll from Manzanillo is here, a charming man. We go with him next Wednesday. Story writes of a remarkable work in progress near Bayamo. The leading man in a town toward Guantanamo

urges us to come there, and offers the use of his house for services. Baptists have the field in eastern Cuba, and we must push things now.

"Am very well; nights cool; sleep well; devour oranges in quantities; am good for the 37-mile horseback ride before me."

If the open door and magnificent opportunities in Cuba stir the pulses of Dr. Morehouse, so it stirs ours to read of the conditions and conversions. Surely our Baptist people will not fail to furnish the extra means required to evangelize an eager and expectant people in Cuba and Porto Rico, hungry for the simple gospel.



PUERTO PRINCIPE SCHOOLGIRLS, PHOTOGRAPHED BY THE REV. T. F. HUGHES

THE CHURCH EDIFICE DEPARTMENT

TESTIMONIES FROM THE FIELD TO THE LARGE RESULTS
GROWING OUT OF SMALL GIFTS COMING AT JUST THE
NEEDED TIME FOR INSPIRATION AND CHEER : : :



ANY are the practical illustrations of the inestimable value of the Church Edifice work of our Home Mission Society to the churches which are beginning life and meeting the critical experiences of infancy and early childhood. We give some of these, as they have come recently in our correspondence. The record of church building is inspiring. It affords little cheer, however, to those who desire to persuade themselves that the churches are dead or dying out. Pessimists would do well to skip these pages; and indeed, they will find little comfort in THE MONTHLY, and can have their subscription money refunded on application.

"Every congregation stands in peril till it finds its spiritual home in a house of worship of its own."

A Call on the Building Fund

When faithful members few in numbers and feeble in resources, but with growing families and earnest longings for church privileges, show their faith by works, it is hard not to be able to respond to their needs. These Scandinavian Baptists deserve a church home. Delta and Badger, in the northeast corner of Washington, like the rest of Whatcom County, has a large Scandinavian population who have settled there to stay; many live on small farms, cleared in the heart of the great forests. Our missionary, Rev. E. O. Olson, writes of work among them:

We have a small Baptist communion here in Delta and in Badger; the last-named has no church building, but gather here and there in the homes or in the school house, when it is empty. This church is only a few months old; there are only eighteen members, but the field is large enough, if worked up, for a pretty large communion. But we greatly need a house to worship the Lord in. A lot has been

bought and paid for, and we are trying to raise money to build a small, simple church, with a little back room for small meetings, to cost in all about \$800 or \$900. But we shall need help. Our meetings are well attended and filled with the Holy Spirit. We are very thankful to the Home Mission Society for the aid it has given us, by which we have been enabled to do so much good here.

How Dakota Towns Grow

Towns develop at an amazing pace when the settlers reach the prairies. Churches must keep pace if Christianity is to be a power. This new church home at Kenmare illustrates the encouraging way in which the Home Mission Society helps just at the right time in the enterprise. Rev. L. Ekelund says:

Six years ago it was difficult to find on this wild prairie a human being; at that time the emigration started; to-day, it is hard to



find a piece of land that is not settled on. The fast growing town, Kenmare, has now a population of 1,000; it is a beautiful as well as prominent place. The first Baptist missionaries to preach the gospel among the new settlers here were Rev. John Sundt and Rev.

O. Larson, their work leading to a Scandinavian Baptist Church, organized May 20, 1900. Rev. L. E. Larson was the first pastor, from April to October, 1901. Then the writer became pastor; the membership was then 12; to-day it is 40. We have also a good church edifice, completed, which with the lot is worth \$2,000, all subscribed, and as we hope, in a short time to be fully paid. We are very thankful to the American Baptist Home Mission Society for the \$200 we received as a gift, to pay the church debt. May the Lord bless the Society.

How One Church Got a Home

Pluck in a church tells as it does in a man. The Lake Church in Monterey county, California, is an instance. To-day the neat little structure here shown stands in the midst of fruit farms and forms a center of community life; and this is how the Baptists secured such a home, as told by Rev. E. R. Bennett, the Secretary of the California Baptist Convention:

The church had been worshipping in a school house. This was torn down and replaced with a new and larger one, and notice given that no meetings could be held in it. A meeting house was a necessity. But how get it? The membership was small and the fruit industry of the section in its infancy. Just then it was learned that the Congregationalists wished to sell a good house located fifteen miles distant. With the assurance of aid, a canvas was made, the money raised to purchase the house where it stood, and work pledged for the taking down and removing. It was taken to pieces, moved on wagons the fifteen miles, and put up by the men of the

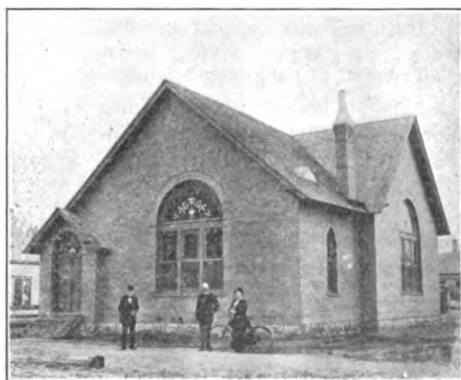
congregation and the community with a new roof and newly painted. The entire cost was \$1,500, all of which has been raised, except \$100, which is promised from the Edifice Fund. The women did the canvassing, and furnished hot meals to the men who did the work almost without expense, save for materials. It is prettily finished with redwood, with good pews, and will seat 275. At the dedication, with over 300 present by count, the people who had given all that seemed possible, gave \$265 more to complete the amount needed. The house is regularly well filled on Sunday with a happy and united people.

Dedication and Progress

My field of labor, writes Rev. J. W. Mount, includes two towns in Eastern Oregon, 17 miles apart: Heppner, the county seat, to which three-fourths of my time is given, has between 1,200 and 1,500 inhabitants; and Ione, having the remaining portion of time, is a new, rapidly growing town now numbering about 300. At the latter place during the past quarter, with the assistance of the Home Mission Society, we have been able to pay off all indebtedness and dedicate \$1,500 property to the Lord. The church, though poor in this world's goods, raised during this period toward all expenses \$103.60. The church has the good will of the entire community. At Heppner the congregations have increased, and the Sunday School doubled; there are increased signs of spirituality, and one addition to the church; the financial side makes a good showing; a new furnace has been put in the church, and the property otherwise improved to the amount of \$238. Our ladies also have expended \$44.25 on the interior of the church edifice and parsonage.



THE LAKE CHURCH



CHURCH AT MURRAY

Pastor and Society Coöperating

Instances are constantly brought to light where the aid given by the Church Edifice Department was the initial inspiration to a church home. General Missionary Kinney of Utah, tells of a new house in that Mormon State:

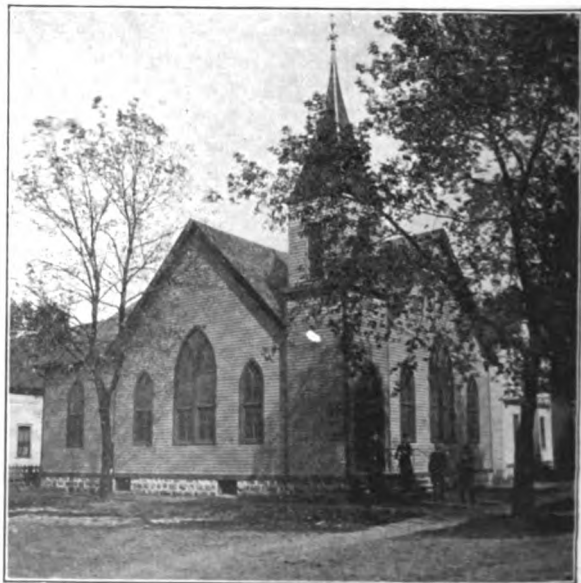
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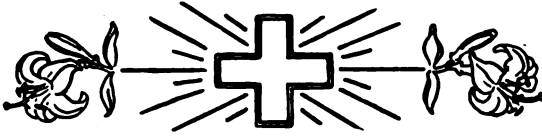
Dedication at Red Wing

A few Swedish Baptists residing at Red Wing began to hold meetings in 1891, at first in private houses, then in a hall, and in the American church, going from place to place in this way with no material property, except a table, a chair, and a dust pan and broom. They were organized as a church in 1892, and soon after purchased a house and lot which cost them \$1,200. At that time they had a debt of \$1,000. They gradually reduced this amount until a year ago the debt was \$250. During these years they had received some assistance, though not continuously, from the State Convention and the Home Mission Society in the support of their pastors, had increased in membership, surmounted some difficulties, and had a somewhat varied history. About a year ago, Rev. M. Ohlin became pastor. He saw that, if anything was to be accomplished, a new building was a necessity. He began to canvass for it. The American Church at Red Wing

sold its property last spring and gave the rear portion of the building to the Swedish church with a donation of \$250. This furnished a beginning. Bro. Ohlin, who is a carpenter by trade, made a plan for the new building, and did much of the work himself. As a result, they have a very neat and commodious building 52x36 feet, divided into two rooms, separated by sliding doors. The whole edifice is exceedingly well suited to their wants. At the side of the church is the old building which will now be remodeled for a parsonage. The property when the parsonage is completed, will be worth \$3,500, and the debt upon it will be less than \$1,000. This is one of our mission churches. Red Wing is an important centre of some 8,000 people, many of whom are Swedes. Certainly our cause there, as represented by this church, stands now upon a better footing than ever before in its history.

Sometimes the Mormons disclose the truth unexpectedly. The *Salt Lake Telegram* says that Apostle Heber J. Grant addressed the University of Utah, and in the course of his address gave \$150 for a scholarship fund that was being raised. He explained that it was \$50 for himself and \$50 for each of his two wives. The students shouted in laughter, and he said, "Yes, I have two wives, and the only reason I haven't got another is because the Government won't let me."





JAMES BOORMAN COLGATE

ANOTHER prominent Baptist layman has passed away—one of the men of pronounced and sterling character. Mr. Colgate was firm in his convictions, and left no one in doubt as to what they were. But while positive, he was not narrow, as Dr. Merrill pointed out in his thoughtful address at the funeral, which was held on Wednesday, Feb. 10, in the Warburton Avenue Church at Yonkers, of which Mr. Colgate was a leading member for many years. He was a son of William Colgate, who came to America from England in young manhood, and built up a prosperous manufacturing enterprise. It is interesting to recall that as one of the strong supporters of the Home Mission Society, his portrait was given in the first number of *THE HOME MISSION MONTHLY*, a quarter of a century ago. James was born in New York in 1818. He became a banker and broker of prominence. During the Civil War, a staunch patriot, he exerted all his financial influence to sustain the credit of the government and rendered important service at a critical time. He was deeply interested in educational and missionary and denominational enterprises, and gave several millions to advance these causes. To Colgate University he made his largest gifts, but the total of his benefactions will not be known. To the Home Mission Society, in addition to the generous annual contributions kept up through the years, he made a special offering of \$45,000 about two years ago, preferring to be his own executor in this matter; and he gave a like amount to the other national societies.

Mr. Colgate loved straightforwardness. He demanded of others the probity of character which he required in himself. Genuineness was his quality. His Christian faith was unflinching, and the Bible was to him the chief of books. We are glad to have from Dr. Lathrop, one of his oldest living friends, the tribute which we give herewith. To the bereaved family we extend heartfelt sympathy.

A Personal Tribute

By EDWARD LATHROP, D.D.

MAY I be permitted, without presumption, to offer a brief tribute to the memory of an old and valued friend? Mr. Colgate was a generous supporter of our Home Mission Society, and, in view of that fact alone,



it is fitting that some record of his worth should find a place on the pages of *THE HOME MISSION MONTHLY*.

When I entered, in the city of New York, upon my first pastorate, Mr. Colgate was among the first to extend to me the hand of welcome. He was then a professing Christian, and I continued to be his pastor for twenty-two years. I knew him well, and my intimate association with him, not only in the relation above indicated, but also in other responsible relations, enables me to speak of him not only truthfully, but also with perfect candor. He was a sincere and an un-

Pastor and Society Coöperating

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A few Swedish Baptists residing at Red Wing began to hold meetings in private houses, then in an American church, going forward in this way with no material, a table, a chair, and a broom. They were organized as a church in 1885, soon after purchasing a lot and lot which cost \$1,000. At that time they had a debt of \$1,000. They paid this amount in 1890, and now their debt was \$500. In 1890 years they had a general new assistance, from the cities and towns, especially from the cities and towns. Very little and the number of settlers, and it is in the territory, at least 400,000 had a settlement, though rapidly settling between the main line of the northern frontier from Duluth to Crookston.

A PIONEER TRIP

In this great district there are few churches of any denomination. In the fall and winter of 1900-01, the writer, your district missionary, traveled up through it to Warroad, where he labored for three months

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MORMAN COLGATE

... a church, and got out the church building which he was erect at that time. Warroad is beautifully located at the northwest corner of the Lake of the Woods on Warroad River. The Canadian Northern Railroad passes through this point on its detour around the lake through Minnesota, and makes it a promising and now rapidly growing place. The railroad leaves Minnesota at Beaudette, where it crosses the Rainy River over a \$500,000 iron bridge 1,300 feet long. At Beaudette your missionary built a small chapel in April, 1901, it being the first of any denomination on the frontier. From that time to the present, mission work has been continued on this railroad line with one lapse of some months.

We have now five promising mission points on the line in a distance of 40 miles, and a new chapel, dedicated Jan. 31, at Warroad, with a student pastor, J. A. Biddeson, doing energetic and self-sacrificing work, as missionary. During the past three months he has labored incessantly on the new church

THE HOME MISSION MONTHLY



AN ANTI-SLAVERY GAZETTE

A Personal Tribute
to the memory of
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The intense cold here is causing great suffering. Men are being found dead on the trails and some overcome near their own door. The wolves are very thick and fierce this winter. One poor fellow was overcome by them not far from Little Fork a few days since and torn to pieces. The settlers endure great hardships and deserve the sympathy of all who love souls. Some are found of rare Christian character, and as at Mizpah, Minn., these are trying to spread the truth. Here we found Mr. and Mrs. Walter Potter very earnestly engaged in Sunday school work, and as the fruit of their godly lives many anxious to know the way of life. There is sunshine and hope in our work in the backwoods of Minnesota, as well as bitter things produced by sin and sorrow. During the year we organized four new churches, re-organized three others, located two pastors, organized two Sunday schools, baptized over 50 persons who professed Christ, and received 64 new members by letter. Surely God is blessing our work and honoring His Son.

197

Church Edifice Gift
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FIVE HUNDRED THOUSAND
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Sacrificing Service

A picture of the kind of service called for on the part of the missionary pastor comes from Sherburn, Minn., the field of Rev. M. B. Critchett. Try to realize his experiences, as you sit and read in comfortable warmth:

The members of our church are widely scattered, and on account of storms or bad roads may not be at church for several weeks. To-morrow I am to drive over 20 miles to visit a family of our church. The round trip means a drive of 41 miles over roads that in places would make a timid man's hair stand up. And yet I shall, unless detained by accident, return to be in evening evangelistic service, as I have been every evening with one exception for 32 nights. I am not writing of these experiences in any spirit of complaint, but that you may know somewhat of the experiences of a missionary pastor on this field. Last week I was called to drive over 100 miles with the mercury hovering around 20, 30 and 40 below zero, and a wind a part of the time that swept over the open prairie and cut like a knife. There is encouragement and cheer in the work, as a number have professed conversion and started in the Christian life during the five weeks' meetings.

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The spiritual destitution, immorality and ignorance of God's Word found in these backwoods settlements is appalling. The saloon curse with all its corrupting and degraded progeny is everywhere. Deadened consciences, spiritual indifference, careless immorality and selfish greed characterize the people. But here and there are found souls hungry for the bread of life and ready to hear the gospel of God's grace. Permit me here to acknowledge my indebtedness to our Publication Society for generous gifts of Bibles, Testaments and tracts, and to kind friends in Boston and the East for helpful literature, which aids in our logging camp work especially. I

compromising Christian—a Baptist through and through, and, as a Baptist, a man who held fast to the great Baptist principle of religious liberty; so that, however much he might differ in opinion with others, he was always ready to accord to those who might not agree with him the same liberty of conscience which he claimed for himself. To those who knew him only superficially his tenacity of conviction, together with a frank and positive manner of expression, might suggest the suspicion that he cherished toward those who could not see as he did some hostility of feeling. But this would be a totally false estimate of his character; for, underneath this seemingly unyielding surface was no malice, but rather a warm and loving heart, which all will attest who knew him in the more intimate relations of life.

It would be a mistake to suppose as some

may that Mr. Colgate's benefactions were confined to the University which bears his name. It is true that he carried that institution of learning upon his heart, as did his honored father before him, and his gifts to the University were munificent, amounting, in all, to nearly \$1,800,000. But his Christian philanthropy covered a much broader field. What has been said of his generous support of home missions is true also of his support of foreign missions, and, indeed, of other Christian and philanthropic enterprises. It was not for intellectual culture alone that he was solicitous, but also and especially for spiritual enlightenment and world-wide evangelization. In a word, he was a true, loyal, consistent disciple of the Lord Jesus Christ. He served his generation by the will of God, and his works will follow him.

THE GREAT WEST PROSPECTING AND PLANTING IN NORTHERN MINNESOTA

By Rev. L. H. Steinhoff

A NORTHWESTERN DISTRICT SEEN THROUGH
MISSIONARY EYES—FIELDS THAT APPEAL—A
BACKWOODS TRAMPING TOUR : : :



NORTHERN MINNESOTA, from the Canadian boundary line of the Rainy Lakes, Rainy River and Lake of the Woods, a distance of more than 200 miles, for a distance equally great southward, was six years ago an almost unbroken forest with few settlers and settlements. Now there are in this large district several new railroads and hundreds of villages and towns of from 250 to 4,000 population. Very little land is now open to homesteaders, and it is estimated there are resident at least 400,000 people. One part of this territory, however, still remains wilderness, though rapidly settling—that portion between the main line of the Great Northern from Duluth to Crookston and the northern frontier.

A PIONEER TRIP

In this great district there are few churches of any denomination. In the fall and winter of 1900-01, the writer, your district missionary, traveled up through it to Warroad, where he labored for three months

hoping to organize a church, and got out material for a church building which he was unable to erect at that time.

Warroad is beautifully located at the southwest corner of the Lake of the Woods on Warroad River. The Canadian Northern Railroad passes through this point on its detour around the lake through Minnesota, and makes it a promising and now rapidly growing place. The railroad leaves Minnesota at Beaudette, where it crosses the Rainy River over a \$500,000 iron bridge 1,300 feet long. At Beaudette your missionary built a small chapel in April, 1901, it being the first of any denomination on the frontier. From that time to the present, mission work has been continued on this railroad line with one lapse of some months.

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with some help from the district missionary. The very cold weather has made the work very hard, the thermometer being 25° to 48° below zero much of the time, registering 52° below on Jan. 24.

In September last we dedicated a very neat church building at International Falls on Rainy River, so that now we have three church buildings along the northern frontier—the only ones of any denomination for many miles south, Baptists being the pioneers by several years' work before any other missionary came to the frontier.

A TRAMP IN THE BACKWOODS

After completing the church building at International Falls, the district missionary and his son Stanley, age 15, decided to tramp over the proposed route of the M. & I. R.R. to Northome, the present terminus, a distance of 85 miles. It was in early October, and very rainy weather made the trail very bad, especially through the muskegs and swamps. *We had to wade ankle deep and often almost waist deep for miles together, losing our way twice, lying out by a camp fire one night without food, and having rather a rough time of it for six days; but reached our destination at last and found ourselves no worse for the trip.*

GREAT NEEDS

It was an exploring trip and well repaid all the hardships endured. At Big Falls on the Big Fork River and at Mizpah we found needy fields with no gospel work being done. To these points we recently returned and located a mission pastor, brother Jesse Rickel, who has found an open door to the hearts of the people, so that now many are earnestly seeking the way of salvation.

Our wide-awake superintendent of state mission work, Rev. E. R. Pope, and our beloved Dr. O. A. Williams, of the Home Mission Society, having both visited the Rainy River country, have been urgent in regard to this work along our northern border and are now lamenting that lack of funds prevents pushing our work in many other needy and most promising fields.

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The Society's Church Edifice Gift Fund amounts to about \$150,000. This is totally inadequate to proper denominational progress. The Fund should be raised to
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Facts tell the story. In Iowa during a half-century nearly 300 Baptist churches became extinct; but only fifteen of them ever had a house of worship.

Where the Need is Great

If any one doubts whether the missionary pastor has need of the heroic quality, such reports as this from a worker in Oklahoma are in point. Writing from Rocky, which name also illustrates the situation, Rev. J. N. Standerfer says, with the true spirit:

My field of labor is one of great destitution. It is white to the harvest and the laborers are few. I am dividing my time between four churches and none of them is able to do but little towards supporting me. I am making a great sacrifice to preach to them. I am preaching about sixteen sermons a month, and yet I cannot fill the calls for me to preach. There are several churches in our Association without pastors and no one to preach to them. They are weak and not able to support a pastor. The people are striving hard to improve their homes and have but little to spare. Yet my work is hopeful and I am trusting in God for great results.

"The Moving Fever"

Not confined to any section is this disease, which attacks both ministers and laymen. Rev. A. H. Carman has found it in his new field at Lebanon, Ore., about which he says, in his first report:

Soon after getting started a number of our members were attacked with the moving fever and left the place, by which we lost our church clerk, organist and about two-thirds of the choir, a Sunday School teacher, secretary and treasurer, and president of the ladies' aid society; the disease does not seem to abate. But in spite of this unsettled condition in community and church, I am able to report progress, for during the month the Sunday School has about doubled in numbers; the congregations have averaged between 80 and 90; some \$85 has been raised for repairs on the church, and a parsonage erected; seven have united with the church by letter, and one by baptism.

Something is moving besides people evidently. Lebanon was established about fifty years ago and has now about 1,500 people, mostly Americans. The climate is comparatively mild; seldom any snow, and not cold enough to freeze the mud, which has supreme call for the preaching of the gospel in its great country for fruit and flowers.

Black Diamond's Peculiarity

In one place poverty is not known. So writes Rev. T. M. Patterson concerning Black Diamond, Wash. Other conditions, however, are more like the common ones, and the missionary will have sympathy in his difficult task.

The Black Diamond work covers now a territory of about 7 miles, instead of 25. It is a very needy field, with a population of almost 4,000, and only one resident pastor, the Baptist; the Congregational minister preaches on alternate Sundays at Black Diamond, and the Catholic Church has services once a month at Franklin; outside of our Baptist meetings there are no others to bless this destitute district. The Roman Catholic priest at Franklin forbids the children to come to our Sunday School, and their parents to our services; we are looked upon with suspicion on this account. We are making a vigorous effort, however, by tract distribution and visitation to organize a permanent work at Ravensdale, four miles northwest, and at Franklin, three miles east. Black Diamond is peculiar in this, that it is a place where poverty is not known. The people live well, dress well, and earn good wages; even the very illiterate earn from \$75 to \$125 per month. Yet these prosperous people are as a rule careless, indifferent and godless. Few of them are or have ever been church members, and very few take any active part in church work. The work has all been done by a heroic little band of faithful and self-sacrificing Baptists, with little encouragement from any one. There is a large foreign population from Italy, Austria, Finland, Sweden, and other nationalities who cannot understand English, and are largely unlettered, with whom we can do but little. It looks more like the work of a foreign missionary than of a home missionary. The character of the population has so changed within the last few years that two-thirds is now foreign. With all these and other difficulties confronting the best efforts of your missionary the progress is like climbing the Alps.

Our missionary at Harleyville, I. T., is surrounded by mining towns destitute of gospel privileges. That there is ready response to Christian work is shown by the growth of his church within a year from 13 to 65 members.

The Congregationalists have put into Church Building in the developing West in the past fifty years over **FOUR MILLIONS OF DOLLARS**. They have built their strong entrenchments for present and future growth. The Baptists ought not to do less.



MORE ROOM WANTED

By Rev. S. P. Merrill

SHAW UNIVERSITY is filled with students to its utmost capacity. Applications to enter are received almost daily from young men and women, and our reply has to be, "Every place is full." This is literally true. The Administration building is so full that two members of the faculty are rooming off the campus. Estey building for girls is crowded so that it is a mathematical problem to get them housed, putting three and four in a room. The common docility and willingness to oblige are the only factors that make comfort possible. Shaw building and the Medical and Pharmacy dormitories are equally crowded. The recitation rooms are so full that seats are arranged for the aisles and the rooms are packed solid. The dining-room has to seat a third more than it is fitted to accommodate. This room should be an object lesson of good manners at table, but there is room for scant courtesy, and that is all.

The classes are larger than a teacher can do the best sort of work with. Among these students the contact of the individual with the teacher is of the utmost worth to the pupil. The overworked teachers and the overcrowded classes heroically make the best of it, and the good work goes on.

An educational revival is in the air. White and colored alike are responding to it, and hence it is that the number of applications is so rapidly increasing. All North Carolina schools are full. Many who would come to our Baptist school are compelled to go to the schools of some other denomination.

More than a score of young women are on our waiting list, not to speak of numbers who have gone to other schools or given up going at all, because they have become discouraged at the outlook. Likewise, there are constant applications of young men, and some of them, in their eagerness to enter the University, have enrolled themselves for next year, beginning Oct. 1, 1904, lest they fail to get in.

The religious condition is remarkable. Of the 120 young women in Estey, every one is a professed Christian. More could not be said of any Christian school. Among the 300 young men a very large portion are church members. Most all of these students belong to Baptist churches. A revival meeting was recently held by a very acceptable and judicious colored evangelist, and it has been the means of quickening the spiritual life of believers, and of bringing quite a number of young men to accept Christ as their Saviour.

The discipline of the school is well-nigh perfect. As a result of the able management of President Meserve and the hearty coöperation of the faculty and students, there is a manifest spirit of progress and enthusiasm for study which go far toward the formation of good character, and the perfection of results so much desired in a school of this kind. Will the friends of the school be satisfied to go no further in providing the means and equipment for an enlarged school? Shall the President and faculty content themselves with the present achievement, or will those who have the means and desire the good of

those who are struggling up out of the depths to the light rise to the situation? The numbers in the school could be duplicated in two years at a cost comparatively small for additional teachers, and the addition of a building for dormitory purposes like Shaw, and an extension of the dormitory for young women known as the Estey building. The educational expenses here are six dollars a month. They are put at the least cost possible for good health and furnishing the necessities of life. Where can so much good be done for the present and future generations as in an additional outlay such as is contemplated in this article for the good of the race at the present time and the times that are to come?

Negroes Not Good Managers?

So it is often said, but the following letter betrays no lack of economic ability. "We are not having the work done by contract," writes Rev. M. W. Reddick, Principal of Americus Institute, Georgia, concerning their new dormitory in process of erection. "We hired a first-class carpenter, a contractor, who is deeply interested in our work, and two other pretty good workmen. With these we have put six of our students and myself. All have manifested deep interest in the work, and have worked earnestly to accomplish as much as possible each day. All who have watched the work have wondered at the rapidity with which the building has gone up.

"It is an interesting fact that Rev. E. W.

Walker, the man who twenty-five years ago offered the resolution which resulted in the organizing of the school in 1897, is now building the last chimney. He is a brick-layer by trade, and is causing us to have our chimney built at less than half price. A chimney 37 feet high, with six fire places, was built at a cost of \$7.25. It is no shabby chimney either. When completed our dormitory will be one of the strongest wooden structures in Americus. We have striven to build for strength and comfort. We are glad to report that there is also some beauty about the building.

Crowded at Bishop College

More room is the general demand from our schools. President Chaffee says of the work at Marshall, Texas:

We have 478 students enrolled. Our dormitories are very crowded. Fully 150 girls are in Bishop Hall. We have given up all our parlors, placed cots in available corners, doubled up single beds, any way to stow them away. The new dormitory room for boys in Wolverton has helped matters with the young men. If some did not go away now and again we should be obliged to turn away students. Our dining room was out-grown long ago, and one of our store rooms has been turned into a dining room. We are reaching a very hopeful class of students. Many of them come from the country, but from homes where want is unknown. Money seems to be quite plentiful among them. The hopeful features are a desire to improve, ability to improve, and the means for long courses of study for an education. Our upper classes are unusually full. We have now almost 40 in our college department.



TYPES OF STUDENTS IN OUR SCHOOLS

+ New England + Philadelphia-Lake-Wabash-Chicago-Upper
 + Central
 + Pacific Coast-Southwestern-Karawha +
 + New York +

OUR DISTRICT
 * * * SECRETARIES * * *
 Their Fields and Work * * *

THE CHICAGO DISTRICT

IS A DISTRICT SECRETARY NECESSARY?
 A FAIR ANSWER TO A FAIR QUESTION

There is no difference of opinion among all who know him that Rev. Judson B. Thomas, D.D., our District Secretary for Northern Illinois and Wisconsin, is just the man for the place. He has strong convictions as to the importance and necessity of Home Missions. His ability to express these convictions in thoughtful and forceful address makes his services in constant demand. His genial humor, his ready tact, his faculty for getting close to men and awakening their interest, his power of adaptation to varied circumstances, and his readiness to serve his brethren for the sake of the common cause, have won for him hosts of friends.—Ed.

IS the District Secretary a superfluity? Cannot and should not the local pastor do the work now delegated to this Secretary? In a word, is the secretarial system now in vogue a waste of men and of money? Does it pay? Is it necessary? These and many such questions are frequently asked. They ought to be intelligently answered. Above all other businesses the business of a missionary organization ought to be handled in the most judicious and economical fashion. The children of light should covet and secure that greater wisdom which characterizes the children of this generation.

In answer let it be said that the District Secretary is a very busy man. If he maintains an office in a large and hustling city, he must follow a daily routine of duties such as occupy the entire time of many business men. This work seriously taxes the physical energies. Here the executive plans are made and carried out, mail matters are attended to, all sorts of visitors are received and cordially greeted, various kinds of deliberations are held regarding the interests of the kingdom. Many things in office life require time and strength which have not directly to do with the distinctively missionary work in hand, but the Secretary who is not larger in the circle of his service than the routine work of the Society he represents is too small to hold the position which he occupies. A thousand courtesies are extended to brethren

passing through the city which it is always a pleasure to confer.

The Secretary in the field is more than a collecting agent. At times he is the pastor's assistant. He aids in the cultivation of the local work by enlarging the vision and by presenting in a terse and popular way the vast problems, national and international, which are demanding right solutions. In the very nature of the case, in a way, he becomes a specialist along these practical lines. At other times he becomes the pastor's pastor. This relation is sweet and intimate and mutually helpful. The secrets of hearts are unlocked and soul experiences are interchanged. Such memories are sacred. At times the Secretary is the pastor, temporarily, of a pastorless church. During a brief stay he fulfils all the functions of a pastor. On a recent Sunday night one Secretary visited a small pastorless church in the country. He had been told it would not pay him to go. But he went and was greeted by a full house. He gave a purely missionary address. The response was a generous offering. While the deacons were counting the money, a mother brought a fourteen-year-old boy to meet the stranger. It resulted in a season of prayer and a conversion and a beautiful child confession. Then others were brought and other prayers offered and other conversions, until eight new confessions of Christ were made. Many wept for joy and all the

people praised the Lord. Such a service is often a joy in the life of a District Secretary.

The true Secretary takes the local interests of the churches into his heart and is glad to aid in the raising of local indebtednesses, or in serving at dedications, ordinations, councils, etc., in so far as is consistent with other demands.

Coöperative work with a City Mission Society adds very greatly to the responsible service required of a Secretary. Time to view and to visit mission points, to meet with boards and committees, must be found and sandwiched in frequently.

Few men live a busier life than does the District Secretary. The territory of this district for instance is 200 miles wide and 700 miles long. Within these limits there are about 75,000 Baptists. How to get into touch with these is the problem. There are but few Sundays and seldom more than three points can be reached in one day—often not more than one. Circular letters do little good. Personal letters are better, though sometimes not effective. Many are reached at associations and conventions and conferences and by personal visits. But the Secretary must use more and more the "follow

up" plan of many large business houses. Letter upon letter—article upon article—leaflet upon leaflet—touch upon touch—here a little and there a little. The continual dropping of information and suggestion at the same point will wear away any rock of opposition or indifference and create in its stead a living sympathy and coöperation.

To keep growingly fresh and impressive in thought as well as in enthusiasm and illustration, the District Secretary should spend some time each year on the picket lines of actual mission work. He should thus get into sympathy with the missionary and also with the peoples among whom the work is being carried on. The resulting message will have great added reality and vigor and persuasiveness.

Thus the District Secretary is more than a mere money-getter, more than a pulpit supply. He is more than a mere representative of a missionary organization, else it would not be worth while. But he is called of God to aid the pastors and peoples in getting a larger vision of the kingdom of God and its varied workings among men in the solution of the mighty problems of today. If he renders this service, it pays.

TESTIMONIALS WE PRIZE

Here are more of the testimonials we prize, because of the heart interest they show in the great cause. All are from friends over eighty years young.

I

DALTON, MASS., Feb. 8.

I like the improvement in THE HOME MISSION MONTHLY. I send enclosed to continue my subscription. I am unable to lift as I once could, or I would give a lift with my remittance for continuance. I am an invalid in my eighty-fourth year.

It may do this brother good to know that every such kind expression does "give a lift." No money scales can ever rightly weigh the lifting power of encouragement and prayer.

II

This comes from another venerable minister, who can look back over a life of usefulness:

HARTFORD, CONN., Jan. 18.

Enclosed please find check for \$8 in behalf of our Home Missions where most needed. It is to be credited as from self, wife and daughter. I send it on my eighty-fifth birthday, having just completed eighty-four years in this world of sin and grace. Though since ministerial vacations I've had no income from supplies, I am glad to be able to send so much, and only wish I could send more.

T. J. W.

III

And here is a third for this month from a subscriber over eighty, whose spirit knows no age:

WEST NEWTON, MASS.

Dr. Miller says, "If you have been helped by what you have read, don't be afraid to let the writer know it." This is my apology for writing. I have read THE HOME MISSION MONTHLY for many years, and enjoyed it, but this January number beats them all. That article on "True Evangelism" has stirred my heart to soul consecration, waiting upon God, the power of the Holy Spirit. The editorial is all helpful reading. The struggling schools needing money—I know something of the self-denial many have had to get their education. My subscription has expired. I enclose one dollar for two years. Our schools are all Christian schools. Industrial education is good as far as it goes, but we need Christian young men and women to go out from the schools. I am convinced that without Christ in the home, the home is a failure. How can they be helped without the leaders' hearts are full of love to Christ? I have passed my eighty-second birthday, but I hope to take THE MONTHLY as long as I live. I will see how many have it in our church, and tell them of this one. It may induce some one to take it.

Mrs. M. L. B.



THE AMERICAN INDIAN

THE GENEROUS KIWAS

THE GLAD SEASON—"LIKE HEAVEN TO BE
HERE"—GENEROUS GIVING—PICTURE OF
THE INDIAN REUNION : : : : :

ALTHOUGH a little late, we do not want our readers to lose the glimpse into the annual gathering of the Kiowas, given us in the correspondence of our missionaries, Rev. Howard H. Clouse and his wife. The Kiowas are one of the most interesting tribes. Especially touching is their giving for the Crows and Navajoes, for whom they desire the gospel blessings.

Christmas is a great season of rejoicing among the Kiowa Christians. Prayer and praise, social intercourse, the happy meeting of those who have forsaken old ways, makes this week a great event in their lives. They look forward to it as did those who of old went up to Jerusalem. One Indian woman said she had "prayed all the year for God's blessing at this time." They come great distances, some as far as forty miles. These are the hungry ones for Jesus' Word, because they can meet but a few times each year in the home church; one Indian expressing himself, "it seems like heaven to be here."

A week before the day they began to come, between 300 and 400 camping near the church. It was a feast of days, for Christmas began on Sunday, the 20th, with a sermon on "God's Gift to Us," and in the afternoon on "Our Gifts to Him." Every night there was preaching, while the days were spent in making ready the presents. (It is no small work to pop the corn, fill 350 bags with it and candy, open barrels sent from Mission Circles, select presents, write and pin on 400 Kiowa names.) The Kiowa

young men who went 15 miles for the cedar tree, put it up, and assisted by the young women, tied on the fruit. Two beeves were killed for the dinner, and the feast was spread in the eating house and in tents. There was an abundance for all.

In the afternoon a religious council was held, at which any one was at liberty to speak if he would talk about the Jesus Road. Some were present who walked in the Ghost Dance Road. How ignorant the natural heart is of God and the way to come to him!

White Buffalo gave us a talk as he did the past two years. He is still in the old road, having faith in his dream, unwilling to trust in Jesus and believe His Word.

At sundown Christmas night the doors of the church were besieged; at dark they were opened, and all available space filled. We had songs, prayer, repetition of Kiowa Christmas verses, short talks, and gifts for Jesus—\$177.77 in money was given, \$298.15 pledged, and 4 beeves for Christmas week of

Jesus meetings. Then came the distribution of presents (one brother received a gift of twin boys, but these were not hung on the tree).

Sunday afternoon one of our brothers, who has been going in the Mescal Road, made an address, in which he told the people that he had cut that road off, and all other bad roads with it, and would go on straight in the Jesus Road. It did the church as much good as a baptism. In the evening a young woman who had gone with her husband to a Mescal



supper made a very humble confession and promised to do better hereafter. This church is growing in knowledge, and is becoming more earnest in the Lord's work. We thank all who have helped to make these glad days for the Kiowas.

A letter from Mrs. Clouse, enclosing check, says: "The Rainy Mountain Kiowa church wish to give \$75 to the Navajoes, and \$50 to the Crows, as a part of their Christmas offering to Jesus." This is the spirit of the "noble red man," for such the converted Indian is.

In later letters concerning his work, Mr. Clouse writes: I have organized the Indian young people into a society which meets at my house once each month. In this work I lead them along good lines for their development. Have also organized a band of singers to help in our Sunday services.

The Ghost Dance people are becoming more interested in the preaching of the Word, but are deeply set in their false system. At times there is sharp contact between some of the Christians and the followers of that false road. Light and darkness will not assimilate. When they are born of the truth they will come into the Jesus Road. The truth we are striving to give them. My church is united and progressive.

I have done more preaching and field work than in any other quarter that I have worked among this people. The five reported baptized united with the church at Saddle Mountain, but came here for baptism. They have no pastor. I have almost completed our baptistery; have painted the church and other buildings connected with it. Plan this next quarter to remodel the parsonage. Have opened a new preaching station down the river 30 miles; shall try to go there from

time to time, and this spring build a meeting house. The Indians in the tribe have pledged over \$200 for the new house.

Last week we went on a preaching tour as far as Anadarko. Six miles west of that place lives Pawdeltey, a member of this church. He is a very earnest Christian; has held meetings in his house for some months on Sundays; has preached the Ghost dance out of the community, and sent some here for baptism; has raised \$150 for a Jesus House and is looking for that much more; wishes to build this spring." Some of these Indians are living illustrations of the gospel of salvation unto service.

Full Bloods at Indian University

President J. H. Scott, of Indian University, which is located at Bacone, Indian Territory, reports that there are about 20 full bloods now in the school, 15 young men, and most of these exceedingly promising Indian pupils. "I doubt very much," he says, "whether at any period in the history of Indian University there has been so large a number of Indian pupils of advanced grade in process of education as now, and I am very sure that we have never had so large a number who were studying for the ministry." As an educator President Scott believes that the larger the proportion of white pupils in a school where Indians are taught the better for the Indian. Ten to 15 students are now needed for the full blood Indian churches, and he believes ten such ministerial students can be had by another year. This may be taken as a happy new year message: "We are getting better results in our Indian Missions than at any past time."



THE YOUNG PEOPLE

THE MONTH OF FEBRUARY IS MADE MEMORABLE BY THE BIRTHDAYS OF TWO GREAT MEN—GEORGE WASHINGTON AND ABRAHAM LINCOLN. NO COUNTRY IN THE WORLD CAN PRESENT TWO NAMES WORTHIER OF HONOR AND EMULATION THAN THESE. WASHINGTON THE COMMANDER, LINCOLN THE LIBERATOR: EACH ILLUSTRIOUS FOR THE TRAITS OF CHARACTER THAT MAKE MEN AND NATIONS GREAT. EVERY YOUNG AMERICAN IS TRUER PATRIOT BECAUSE OF THEIR EXAMPLE AND INFLUENCE. LET US PROVE WORTHY OF OUR PLACE IN THE CHRISTIAN LAND THEY LOVED AND SERVED : : : : : : : : :

VERY gratifying are the expressions of interest that come from widely separated sections in regard to this new department. The young people are intensely American, and interested in everything that pertains to the welfare of the country. The ready response to the Christian Citizenship suggestion made some years ago by Dr. F. E. Clark gave proof of this; and there has been a large influence exerted in many lines of civic affairs by the young people. They are the hope of the Temperance cause to-day, as of purer government.

In the cause of missions, also, the disposition to learn and do has been most manifest. Every effort to extend missionary information has met with cordial welcome. Special appeals for gifts have not failed to bring results. It must be said that our young people in the churches merit hearty commendation for responsiveness to the claims of the church and the kingdom of God. We rejoice in the work they are doing and in the spirit that pervades it; and we are glad to know that our Baptist young people are not to be found by hunting in the rear ranks of any good movement.

Exceedingly gratifying are the responses that come from presidents and corresponding secretaries of young people's societies who have received copies of THE MONTHLY. Many are taking up our proposition to have the societies subscribe for a copy as a society, to keep on file for the use of missionary committees; others are getting up clubs. To all these friends we are grateful, because we feel sure they could not render better service to themselves or the cause of Christ than by spreading knowledge and interest in the work of missions, home and foreign—one great cause dear to the heart of the Master.

If you want to stir a meeting, though not specifically a missionary meeting, just read one of the sketches, such as "The Progress

of White Arm," in the February issue, or in this number, "How I was Converted," by an Italian missionary. If these evidences of the gospel's saving power do not quicken the heart and put zeal into the meeting, we do not know what will.

A Porto Rican Boy

BY EDGAR L. HUMPHREY

R—C—, a boy of thirteen years, told me this morning that he arises early every morning and goes to the brook near the town, where he has a secret place for prayer, and there, although he has but few words, he prays.

He also said that when in the country alone he always feels that there is some one with him and he believes it is Jesus.

He says that in days past he had many vices—smoking cigars, eating lime, and saying bad words; that he was a great sinner, but that now he has left off his bad habits and quit sinning.

He asked me when he could publicly profess faith in Christ and be baptized.

This is an illustration of what the gospel is doing for some of the boys of Porto Rico.

Cayey, Porto Rico.

Every Society a Subscriber

We trust that each president or corresponding secretary who receives this number will not fail to bring before the Society the suggestion that *each Society subscribe as a Society*, so as to have a copy always on file for the use of the Missionary Committee. Any Society wishing to begin or add to a library should write for our Club Premium offer of a "Ten Volume Library." It is an easy way to start a library.

***Send for the Missionary Meeting Program on "Immigration," the foreign problem that concerns us all.

Working Suggestions

BY REV. FREDERICK M. WHITE

President Massachusetts Baptist Young People's Union

METHODS OF INSTRUCTION

Organized instruction of young people in missions to-day has taken two forms: first, a Monthly Missionary Meeting of the young people; second, Mission Study Classes.

The Conquest Mission Course of the Baptist Union is admirably adapted to both these forms of instruction. It is flexible enough to admit supplementary information into the meeting and each week it furnishes material sufficient to keep a study class busy.

One problem with mission instruction is the same as with mission giving, that is, to make it distributive so as to cover the whole field. It would be helpful at each monthly missionary meeting if a report letter from the Home Mission firing line could be read as well as one from beyond the seas.

The missionary committee should not consider their preparatory work done unless they place in the hands of everyone present a brief clipping from one of our mission monthlies, so that snapshots from the field at home and abroad may be given to the meeting.

Home Missions appeal to the patriotism of every Baptist in America. An act has just been introduced in the Massachusetts legislature providing that every public school pupil shall be provided with a text-book containing the Declaration of Independence and the Constitution, and that instruction shall be given in those documents. Home Missions guarantee the true patriotic spirit back of this patriotic instruction. When our young people learn about these national documents in the public school, the young people's missionary meeting will help them to learn the principles that are even more fundamental to the life of the republic.

FOR THE MISSIONARY COMMITTEE

- FIRST.**—Get your local organization to subscribe for THE BAPTIST HOME MISSION MONTHLY, the file of which should be kept for your use on the Literature Table.
- SECOND.**—Remember that a first-class mission meeting never "happened." The meeting will get out of the subject what you have put into it. Prepare wisely.
- THIRD.**—Go over all the material yourselves, so you will know a little more about it than anybody else. Thus you can help others in their preparation.
- FOURTH.**—If you have the large Home Mission map, have every member of your local organization reproduce it on paper, 7 by 9 inches, locating Home Mission schools, fields and cities where the Society is at work.
- FIFTH.**—Plan so well for the meeting that the leader will be more free in imparting a spiritual tone to the meeting and not be hampered by delays and failures of participants.

SIXTH.—Help the leader with appropriate songs, and warn him beforehand to keep all speakers firmly within the time limit.

SEVENTH.—Persuade your participants to give short talks on the part assigned them rather than to read.

EIGHTH.—Be much in prayer yourselves, that the lessons of the meeting may have immediate application to all present.

NINTH.—See that the collection is taken reverently, as an offering unto the Lord.

What Christianity Costs

Rev. Leopold Cohn, of the Jewish mission in Williamsburg, reports a case that illustrates the struggle a Jew has to pass through in accepting Christianity. The bitter spirit that persists against the Christian religion is as remarkable as the race persistence. Note what part the young people's singing had in this conversion. Mr. Cohn writes:

We had lately a very interesting conversion. A Jew was attracted to the meeting by the singing of some young Christian people who came on that evening. He heard the gospel for the first time, and became interested; took a New Testament and tracts, and carefully read them; then confessed the Lord Jesus Christ as his Saviour. He wrote the news to his brother, who is a shochat (vice rabbi) in New York. He replied lamenting his brother's step and stating that he would rend his clothes and sit upon the ground mourning for seven days as over the dead, for he would regard him from now on as dead and buried. His wife also became bitterly opposed, and they were about to seek divorce, a thing which is very easily obtained among the rabbis. But it occurred to the young convert that he had read something in the New Testament about divorcement, and so he turned to the passage and found what the Lord Jesus Christ said in Matt. 5:32. He endeavored to humble himself in order to placate his wife, and get her to live with him. They are a young couple of the better class of the Jews. He is well to do, sober and industrious, is a good player on the mandolin, and as a token of his faithfulness to the Lord Jesus Christ he has offered his services for Him by playing the mandolin with the meetings. So he sits on the platform with me and performs his sweet music there in the presence of the large audience of Jews.

"Very Helpful"

A Minnesota pastor, reporting special meetings, says that 20 showed special interest. "Our young people were very helpful in these meetings in song service and testimony and personal work." They will be found at the front nearly always when there is a genuine revival.

A Union Year-Book

The Baptist Young People's Union of America has published a Year Book which is full of interest and information, and intends to issue a new edition each year about July 1, filling over 150 pages. Every phase of the work is covered, and this addition to the Union's literature cannot fail to be helpful. We give the platform:

THE BAPTIST YOUNG PEOPLE'S
UNION OF AMERICA STANDS FOR:

The Unification of Baptist Young People;
Their Increased Spirituality;
Their Stimulation in Christian Service;
Their Edification in Scripture Knowledge;
Their Instruction in Baptist History and Doctrine;
and
Their Enlistment in Missionary Activity through Existing Denominational Organizations.

A Word from Secretary Baer

Hearty congratulations! THE BAPTIST HOME MISSION MONTHLY is splendid. The second number is even better than the first one under your leadership. I should be glad to congratulate the Baptist young people and the Baptist denomination as a whole, on having this splendid publication.

JOHN WILLIS BAER.

WE WANT A BRIGHT AGENT IN
EVERY YOUNG PEOPLE'S SOCIETY.
WRITE FOR OUR FINE PREMIUM.

WOMAN'S WORK

By Mrs. Robert M. Fox

THE WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN

The officers of this Society are: President, Mrs. Wm. A. Moore, 1055 Woodward avenue, Detroit; Corresponding Secretary, Mrs. A. J. Fox, 63 Alfred street, Detroit; Recording Secretary, Mrs. F. K. Rumsey, Detroit; Treasurer, Miss Clara Vinton, 109 Charlotte avenue, Detroit.

The close of the first quarter of 1904 finds us again without a Field Secretary. We regret deeply that we must release Mrs. O. V. Wheeler, whose work in the field during the past few months has been most efficient.

For the most part our missionaries seem much encouraged. A call comes from Lone Star for help to put them on a "good working basis." Miss Dyer, Richmond, Va., writes that the last school term at Hartshorn Memorial College "is the best yet." The dormitory is completed and is "cozy and homelike." The temperance society is unusually large. One superintendent who has known professionally some of the teachers from Hartshorn, writes to Miss Dyer: "Hartshorn is certainly doing the work for which it was planted." He also speaks of the "wholesome influence of the graduates," which influence we believe will act as yeast and "leaven the whole lump" in the various schools in which these graduates are placed.

Letters from Misses Crawford and Bare, at Saddle Mountain, give us all reason to feel that God is richly blessing their efforts among the Indians. At Christmas time they had a large "gathering together" in the church. Before the presents were distributed a number of Indians, deacons and workers in the church, gave expression, in their own way, to the all-sufficient power of Jesus-Christ to save them from temptations and to keep them in the "Jesus Road." Several Indians were converted at this time.

Miss Erginzinger's ceaseless labor among the Germans in Detroit is bearing fruit for the Master, which we trust will be enduring. The sewing school is full almost to overflowing, and teachers are in demand. Miss Erginzinger also gives some time to the Polish work.

As we look out upon the field from month to month and see here a few new converts, and there a few growing in strength to meet greater responsibilities; here a church recently dedicated, and there one in process of construction, shall we not all feel an added responsibility in doing constantly and faithfully our share in the lifting?

"O God, make us what Thou wilt;
Guide Thou the labor of our hand;
Let all our work be surely built
As Thou, the architect, hast planned."

Detroit, Feb. 8, 1904.

ON THE FIRING LINE

A Decided Drawback

It is not often we look so straight into difficult conditions as through this report from a missionary pastor in Wyoming, whose name it is prudent to withhold.

I have found this a hard field, and had a great deal to contend with. The church is made up of newcomers from the various States in the Union, and with varied religious training they all have their own ideas. The greatest drawback has been a lynching, when three men were shot, and it is making lots of work for the lawyers. Twelve men have been arrested for murder and feeling runs high, and it isn't safe to talk about it. If any place needs missionary effort this place does. Amid all the darkness there are the faithful few who are praying God to send salvation. I have been going to out-stations and have had very fair attendance and some cases of conversion.

A Courageous Church

A little church of 20 members, without a pastor, has built and paid for a meeting house, at Mt. Pleasant, Ore. The entire cost was \$700. The minister who preached the dedication sermon, Rev. C. T. Ellis of Baker City, Ore., says, "There was no money to raise at the dedication. Everything was complete, painted, papered, seated and a nice pulpit, and a nice walk from the door to the front fence; the dimensions of building are 24x36. The house was filled at both services. I continued the meetings to Wednesday night. The Lord's power was wonderfully manifested. The people suspended all their work and came to the meetings; 9 united with the church, 7 men and 2 women, all heads of families. I think as many more would have united could I have continued a few days longer. I shall try to visit them again soon, if they don't get a pastor." Mr.

Ellis has just closed thirty years of continuous work as a pastor.

A Common Custom

Rev. George A. Bale is finding Baptists without resident church membership in his field at Hoquiam, Wash. He says:

Our membership is small, but some of these are young men, mostly without experience in the work, but of great promise for future service. All seem willing to do what they can to strengthen the cause. During my visiting I have found more Baptists, now or formerly members in the East, who are not members with us, than the total membership of the church was when I came here. I confidently expect to find 50 people who are Baptists and not identified with the church here. Of these some have been West a number of years; others some time, but do not know when they will have to leave on account of lack of work; while some have recently come and expect to remain. I find many not Christians who prefer to attend the Baptist church. My purpose and prayer is to build up good congregations and get people to enjoying worship with us.

Abundant Needs

One of the Oklahoma missionaries, Rev. T. K. Tyson, who has been "on the road since Thanksgiving Day, visiting churches and destitute communities," finds a great demand for the gospel, and especially for revival meetings. He says, "I have asked for 25 men to aid in such meetings." After mentioning the organization of churches at Brule, Burgor, Guymon, he gives an idea of needs. "It is almost bewildering to contemplate the vast number of places needing missionary aid; \$5,000 could be well expended for the Northwestern Association this year."

HOME MISSION APPOINTMENTS

IN FEBRUARY.

- ALASKA.**
Rev. G. S. Clevenger, Copper Center and vicinity.
- ARIZONA.**
Rev. Albert Biggs, McCabe.
J. C. Chapin, Tempe.
- CALIFORNIA.**
Rev. C. E. Dunham, San Francisco.
W. A. Chapman, Bethany Ch., Dinuba.
Allen Lewis, Second Ch., Colored, Bakersfield.
- COLORADO.**
Rev. Edwin Seldon, Broadway Ch., Denver.
- CONNECTICUT.**
Rev. A. O. Lawrence, Swedes, Waterbury.
- FINNS.**
Rev. John Lindgren, Finns in the Northwest.
- IDAHO.**
Rev. F. C. Shaffer, Harrison.
L. B. Hardy, Wallace.
- ILLINOIS.**
Rev. John Launkainen, Finns, Chicago.
- MAINE.**
Rev. Paul N. Cayer, French, Waterville.
- MASSACHUSETTS.**
Rev. Alfred Barone, Italians, Monson.
- MICHIGAN.**
Rev. C. H. Ekblad, Swedes, Menominee.
- MINNESOTA.**
Rev. S. E. Moon, Faribault.
John Hallstrom, Swedes, Aitken.
- NEBRASKA.**
Rev. C. R. Betts, McCook and vicinity.
Christ Larsen, Danes, Lime Grove.
A. A. Dye, Ponca.
W. P. Hillyer, Plainview.
Randolph McCullough, Maxwell.
F. W. Wallace, Tilden.
T. L. Smith, District Missionary.
- NEW JERSEY.**
Rev. Samuel Hurwitz, Jews, Newark.

NEW MEXICO.

Rev. Susano Arrieta, Mexicans, Alamogordo and vicinity.
 Blas Chavez, Mexicans and Pueblo Indians.
 T. F. Medlin, Dodson, Plainview, Horns Lake and Floyd.
 J. M. Woolam, Hope, Artesia and Hagerman.

NEW YORK.

Rev. Leopold Cohn, Jews, Brooklyn.
 Joseph Antoszewski, Poles, Buffalo.
 Mrs. Angelina May, Italians, Washington St. Mission, Buffalo.
 Rev. Lewis Scelfo, Italians, Buffalo.
 J. E. Nash, Michigan St. Ch., Buffalo.
 F. H. Young, Kensington Ch., Buffalo.
 Alfred Scrimshaw, South Side Ch., Buffalo.
 I. S. Kneeland, Cazenovia Ch., Buffalo.
 N. E. Miller, Hunt Ave. Ch., Buffalo.
 G. L. Brown, Maple St. Chapel, Buffalo.
 J. W. Griffith, Dearborn St. Ch., Buffalo.
 Mary Norton, Talmadge, Trenton Ave. Mission, Buffalo.

OKLAHOMA.

Rev. W. A. Wilkin, Wichitas and Caddo Indians.

VERMONT.

Rev. Ariel Bellondi, Italians, Barre, Vermont.

WASHINGTON.

Rev. A. M. Allyn, General Missionary, East and North Idaho.
 H. W. Ferguson, Republic.
 I. S. Hwang, Chinese, Seattle.
 Truman Bishop, Ballard.
 J. O. Heath, Sumas.
 C. O. Johnson, Marysville.
 Paul Johnson, Swedes, Ballard.
 H. S. Killen, Port Townsend.
 L. W. Linder, Skagit.
 Gustaf Nyquist, Swedes, Everett.

GERMANS.

Rev. Harry Marschner, First Ch., St. Paul, Minn.
 The following teachers were appointed:
 Alcalde, New Mexico.—Callie E. Weems.
 Cherokee Academy, Tahlequah, I. T.—Rose Hunter.
 Mather School, Beaufort, S. C.—Clara L. Southward.
 Shaw University, Raleigh, N. C.—Jennie M. Linton.

BAPTISMS

NAME.	FIELD.	No.	BAP.
H. R. Moseley,	Gen. Miss'y, Eastern Cuba,	13	
S. W. Gage,	Chino, Cal.,	7	
F. C. R. Jackson,	Clovis, Cal.,	12	
D. H. Parkhurst,	Visalia, Cal.,	12	
D. J. Weddle,	Vacaville, Cal.,	8	
W. A. McCall,	Davenport, Wash.,	7	
W. E. Powell,	Pullman, Wash.,	5	
W. M. Collins,	Bakersfield, Cal.,	6	
L. A. Gould,	Santa Monica, Cal.,	7	
Marco Mazzuca,	Italians, Newark and Orange, N. J.,	6	
J. A. Scott,	Washington Ave. Ch., Oklahoma City, O. T.,	46	
T. F. McCourtney,	Douglas, Ariz.,	8	
J. M. Jones,	Big Horn Basin, Wyo.,	12	
J. O. Guthrie,	Stillwater, O. T.,	7	
F. L. Blowers,	Eaton and vicinity, Colo.,	9	
W. H. Sloan,	City of Mexico, Mex.,	12	
Wm. Kohler,	Swedish New York Conference,	7	
A. A. Layton,	Pilgrim Ch., Pueblo, Colo.,	5	
I. B. Le Claire,	French, Nashua, N. H.,	5	
A. D. Carpenter,	Beth Eden Ch., Denver, Colo.,	10	
W. A. Pipkin,	District Miss'y, North West, Col.,	7	
H. H. Clouse,	Kiowa Indians, Rainy Mt., O. T.,	5	
C. R. Chase,	Asotin and Clarkston, Wash.,	15	
Matta Esselstrom,	Finns, Worcester, Mass.,	9	
W. J. Thompson,	Beth Eden Ch., Moundville, W. Va.,	22	
W. S. Braddan,	Berean Ch., Chicago, Ill.,	12	
Teofilo Barocio,	Santiago, Cuba,	5	
A. E. Lundeen,	Swedes, Norwood, Mass.,	10	

FINANCIAL STATEMENT FOR JANUARY, 1904.

RECEIPTS.

Contributions for General Purposes.....	\$23,480	56
Legacies, " " ".....	23,699	45
Contributions Specifically Designated.....	5,261	30
" " " for Church Edifice Gift Fund.....	60	83
	\$52,502	14
Income Accounts for General Fund.....	\$ 8,383	09
" " " Church Edifice Gift Fund.....	2,017	68
" " " " Loan Fund.....	2,005	63
Miscellaneous	27,544	64
	\$92,453	18

DISBURSEMENTS.

For General Purposes.....	\$50,094	25
" Special as Designated	1,596	81
From Church Edifice Gift Fund.....	4,305	10
" " " Loan Fund	1,455	56
Miscellaneous	28,788	44
	\$86,240	16

CONTRIBUTIONS AND LEGACIES FOR JANUARY

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, * are designated for specific purposes. C. E. F. for Church Edifice fund.

MAINE, \$264.75.

Waterville, French Bapt. Mission	\$5 78
Per P. N. Cayer	35
Franklin S. S.	2 01
Oakland Ch.	4 93
Bath, First Ch.	2 63
Owl's Head S. S.	1 10
Rockland, First Ch.	100 00
Bangor, First Ch.	78 08
Second Ch.	14 38
Second S. S.	12 24
South Levant Ch.	1 37
West Levant Ch.	97
Levant Ch.	1 00
Oldtown, First Ch.	7 91
Montague Ch.	25
Ellsworth, First Ch.	1 00
Lisbon Falls Ch.	1 00
Milo, a friend	10 00
Hallowell, First Ch.	6 18
Portland, Free St. S.	12 31
Kennebunk Village, Ch.	1 26

NEW HAMPSHIRE, \$272.29.

Nashua, Emmanuel Mission	1 00
Wilton Ch.	5 00
Hampton Falls Ch.	8 33
Manchester, Peoples Ch.	30 92
Antrim Ch.	32 00
Chelsea, First Ch.	143 97
Greenville Ch.	5 00
Natick, First Ch.	22 34
Keene, First Ch.	3 08
Plaistow, First Ch.	4 00
East Weare, Mrs. E. C. Merriam	2 50
Bradford, First Ch.	14 15

VERMONT, \$100.96.

West Halifax Ch.	2 50
Barre, Italian Mission	2 92
St. Johnsbury, First Ch.	6 97
Sharon Ch.	3 00
Rutland, First Ch.	29 85
Bennington, First S. S.	1 82
Hydeville Ch.	5 30
Westford Ch.	2 60
Vermont, a friend	25 00
Brattleboro, Jennie C. S. Smith	5 00

LEGACY.

Fairfax, estate of J. M. Hotchkiss	16 00
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MASSACHUSETTS, \$26,474.11.

Springfield, State St. Ch.	77 23
Foxboro, First Ch.	10 30
Dorchester, Blaney Memorial Ch.	12 00
Worcester, Pleasant St. Ch.	86 22
Dighton, First Ch.	4 00
First S. S.	2 75
Gloucester, Chapel St. Ch.	7 82
West Acton Ch.	24 09
Melrose, First Ch.	5 77
Rowe, S. S.	4 14

West Royalston Ch.	11 00
Brooksville, S. S.	3 50
Reading, First Ch.	18 66
Home Dept. of S. S.	1 00
Andover, First Ch.	10 00
Worcester, Pleasant St. Y. P. S. C. E.	2 50
North Adams, East Mountain Chapel Ch.	1 02
Three Rivers, N. E. Barrett	8 50
Granville Ch.	9 70
Gloucester, First Ch.	26 14
Boston, Edward E. Smith	100 00
Worcester, First Ch.	197 71
North Leverett Ch.	5 00
Jamaica Plain, First Ch.	87 15
*Lynn, Mrs. A. M. Pickford	150 00
Salem, First Ch.	140 00
Glendale, Y. P. S. C. E.	1 32
Boston, Central Sq. Y. P. S. C. E.	5 00
Maplewood Ch.	25 00
East Somerville, Samuel Cutler	500 00
Newton Centre, First Ch.	389 48
Malden, First Ch.	305 10
Cambridge, First S. S.	73 50
Springfield, Highland Ch.	75 00
Winchester, First Ch.	22 47
Melrose, Central Ch.	16 39
Melrose, W. H. Flanders. Individuals through Christian Herald	100 00
Dedham, Second Ch.	11 50
Brookline, First Ch.	31 13
Boston, Warren Ave. Ch.	228 25
Agawam, First Ch.	4 05
Lowell, Worthen St. Ch.	26 50
Springfield, Park Ave. Memorial Ch.	28 44
*Somerville, Chas. W. Miller	19 08
*Chas. W. Miller	15 00
Huntington S. S.	15 00
Milford S. S.	5 00
Canton Ch.	4 65
Brockton, Warren Ave. Ch.	5 80
West Newton, First Ch.	10 18
North Attleboro, First Ch.	78 39
Chicopee Falls, First Ch.	2 52
Haverhill, a friend	21 80
Groton Ch.	50 00
C. E. F., Cambridge, First Ch.	4 43
	10 48

LEGACIES.

Boston, estate of Daniel Sharp Ford	23,000 00
Agawam, estate of Mary Ann Smith	249 97
Gardner, estate of Susanna Stone	65 48
Still River, estate of Wm. B. Willard	67 00
Providence, a friend	3 00
Broadway Ch.	58 29
Miss Mary L. Welch	100 00
Jefferson St. Ch.	20 00
Wickford, First Ch.	38 31
Providence, Fourth Ch.	12 00
Hope Valley, Y. P. S.	10 00
Providence, First Ch.	130 28
C. E. F., Providence, Mrs. D. W. Faunce	20 00

RHODE ISLAND, \$391.88.

CONNECTICUT, \$465.25.	
Tariffville Ch.	3 00
Hartford, Rev. Thos. G. Wright, wife and daughter	8 00
New London, Huntington St. S. S.	4 53
Ansonia, Macedonia S. S.	2 00
Bridgeport, First Ch.	173 84
Bozrah Ch.	12 48
South Norwalk Ch.	50 00
Plainville, a friend	3 00
So. Wellington, Miss Rosa A. Hall	10 00
Stamford, First Ch.	86 44
Willimantic, First Ch.	60 00
Torrington, Calvary Ch.	10 59
Groton Heights S. S.	8 87
Plainville, Rev. A. Locke	1 00
Jewett City, Ariana Cook	50
LEGACIES.	
Estate of Polly Browning per Second Waterford Ch.	6 00
New Britain, estate of Harriet Wood	25 00
NEW YORK, \$6,922.71.	
Sloansville Ch.	6 00
Brooklyn, Fourth Ave. Ch.	25 61
Central E. D. Ch.	90 00
Central Ch., Adelphi St.	11 55
Greene Ave. Ch.	131 24
Pilgrim Ch.	17 89
Hamilton Ch. and S. S.	107 40
McLean Ch.	3 50
Jamestown, Swede Ch.	5 09
Perinton, First Ch.	10 00
Yonkers, Riverdale Mission S. S.	3 62
Fredonia Ch.	76 44
Elbridge, First Ch.	12 00
Owego Ch.	121 65
Batavia, First Ch.	76 85
Wyoming, John A. Strayline, wife and daughter	10 00
New York City, Fifth Ave. Ch.	109 42
Miss E. Warncke	1 00
Italian, First Ch.	5 00
Morning Star Mission	18 46
Beth Eden S. S.	5 00
Morris, First Ch.	6 66
Norwich, Calvary Ch.	18 58
East Marion, Y. P. S. C. E.	4 60
Yonkers, Warburton Ave. S. S.	25 00
Walton, First Ch.	9 60
Nannet Ch.	7 81
Mariners Harbor Ch.	1 80
Newburgh, Moulton Memorial Ch., S. S.	6 25
West Somerset Ch.	7 75
Westfield Ch.	2 32
Pulaski Ch.	6 19
Fairport, First Ch. and B. Y. P. U.	33 50
New York City, Miss Annie Hindley	6 50
Ch. of the Epiphany.	9 02
Mount Morris Ch.	60 00
*John D. Rockefeller.	5,000 00
Brooklyn, Central Ch., B. Y. P. U.	20 00
Masonville S. S.	1 00
Geneva, First Ch.	54 10
Edwards, Oswegatchie Ch.	0 00
Northville S. S.	2 20
Buffalo, Delaware Ave. Ch.	24 80

Camillus, Ch. and S. S.	67	14
Albany, Emmanuel Ch.	300	00
Canton Ch.	10	00
Sandy Hill Ch.	71	20
Attica, First Ch.	18	58
S. S.	2	00
Y. F. S.	6	75
Kingston, First Ch.	50	00
Troy, First Ch.	74	77
Whitneys Point Ch.	3	00
Waterville Ch.	9	87

LEGACIES.

Manchester, estate of Polly Mitchell	20	00
Northville, estate of Mahala P. Cornell	125	00

NEW JERSEY, \$1,025.99

Orange, Washington St. Ch.	53	25
Arlington Ch.	12	00
Jersey City, Family Memorial Ch.	32	80
New Monmouth, W. V. Wilson	10	00
Red Bank, First Ch.	21	30
Elizabeth, Central Ch.	289	34
Arlington, Swede Ch.	6	56
South Plainfield Ch., S. S. Clinton Ch.	3	98
Arlington, Swedish Ch.	6	69
Clinton Ch.	3	83
Keyport S. S.	3	31
Red Bank, First Ch.	10	00
Cherryville Ch.	11	65
Haddonfield Ch.	53	56
Summerville Ch.	50	00
Paterson, Union Ave. Ch.	30	15
* First Ch.	34	17
* First Ch.	74	00
Salem, First Ch.	50	00
Camden, First Ch.	3	75
Phillipsburg Ch.	50	00
Pemberton Ch.	12	00
Baptistown Ch.	14	15
New Brunswick, First Ch.	12	30
	177	20

PENNSYLVANIA, \$4,221.05.

Upland, Saml. A. Crozer	2,000	00
Slate River, Jersey Mills and Waterville Ch.	2	00
Nanticoke, Nebo First Welsh Ch.	6	78
McKeesport, First Swede Ch. and S. S.	21	66
Philadelphia, First Germantown Ch.	50	00
Falls of Schuylkill S. S.	15	00
High Ave. Ch., B. Y. P. U.	1	00
Gethsemane Ch.	53	97
Bethlehem Ch.	72	85
S. S.	23	70
Chester Ave. Ch.	8	69
Wayne Ave. Ch.	26	36
Mrs. Benjamin Griffith	200	00
North Frankford Ch.	7	70
Olivet Ch.	14	00
Jenkintown Ch.	9	00
Harrisburg, Tabernacle Ch.	10	40
Tabernacle S. S.	4	88
Whitehall, Mary M. Kramer	4	00
Easton, First Ch.	4	85
Carbondale, Berean Ch.	25	00
Pittsburg, Union Ch.	70	00
Girardville Ch.	9	22
Narberth, Ch. of Evangel. Allentown Ch.	20	47
Great Valley Ch.	19	80
Upland, Mrs. J. Lewis Crozer	22	47
Elizabeth Ch.	22	47
Burlington Ch.	22	47
Allegheny, Beth Eden Ch.	22	47
Franklindale Ch.	22	47
Indiana, Franklin Ch.	22	47
Pittsburg, Mt. Washington Ch.	22	47

*Philadelphia, Am. Bapt. Pub. Soc.	75	00
Roulette Ch.	1	05
Sewickley Ch.	10	00
Towanda, Bethany Ch.	10	00
Cross Fork Ch.	2	50
Meadville, First Ch.	9	91
Holmstead Ch.	15	60
McKeesport, First Ch.	23	80
Greensburg Ch.	6	92
Pottsville Ch.	23	45
S. S.	2	05
Scranton, Jackson St. Ch.	34	32
Braddock Ch.	5	00
Smithfield, Mt. Moriah Ch.	20	00
Hollidaysburg Ch.	58	50
Mahoning Ch.	6	00
McKeesport, Fifth Ave. Ch.	24	13
Fort Allegheny Ch.	8	50
For Pulpit Supply Philadelphia, Fifth Ch.	10	00
Logan E. E. Soc.	19	43
Wissahickon S. S. Class No. 17	10	00
Chester Ave. S. S. Class No. 12	1	50
Miss Allan	5	00
Miss Annie E. Bourier	10	00
Mrs. L. F. Patterson, Chester Ave. Numa Club	5	00
Mantua Ch., B. Y. P. U.	10	00
Elizabeth Ch.	5	00

DISTRICT OF COLUMBIA, \$366.30.

Washington, Calvary Cu.	2	50
East Washington Ave. S. S.	5	00
*Ladies' Miss'v Soc., Calvary Ch.	111	30

WEST VIRGINIA, \$112.35.

Spencer S. S.	3	74
Elkins Ch.	4	16
Milton Ch.	1	85
Fairmont Ch.	29	00
S. S.	6	00
Beckley Ch.	15	00
Grafton Ch.	10	00
Springdale, Little Sewell Ch.	1	10
Exray, Enon Ch.	5	00
Parkersburg, Samuel G. Johnson	1	00
Fairmont, Willow Tree Ch.	5	50
Rev. W. J. Eddy	5	00
Bridgeport, O. D. Barnes	25	00

NORTH CAROLINA, \$5.00.

Raleigh, Dr. A. W. Pegues	5	00
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SOUTH CAROLINA, \$82.12.

Columbia, collected by M. W. Gilbert	82	12
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OHIO, \$1,022.68.

Kenton, First B. Y. P. U.	5	75
Dayton, First Ch.	100	00
Granville, James Clark	20	00
Youngstown, Rev. John P. Westberg	5	00
Granville, Mrs. E. S. Shepardson	25	00
Ch.	33	38
Harveysburg Ch.	32	00
Euclid Ch.	8	85
Seville Ch.	40	00
Chardon S. S.	1	46
Mansfield, Julia Bower	1	00
Galion Ch.	4	65
B. Y. P. U.	1	68
Duncans Falls S. S.	7	84
Lockland Ch.	7	25
Lima, Mrs. Abbey Crippen	1	00
Washington Ch.	3	59
Litchfield Ch.	2	60

Cambridge Ch.	6	68
Oberlin Ch.	27	95
Mt. Zion Ch.	2	40
B. Y. P. U.	11	00
New Hampshire Ch.	5	00
Kipton, Camden Ch.	32	40
Jefferson S. S.	3	73
New London Ch.	6	50
Huntington Ch.	2	85
Cincinnati, Mt. Carmel Ch.	10	00
Norwood Ch.	20	00
Medina Ch.	6	25
Lorain Ch.	30	10
Sullivan, W. C.	2	00
Dayton, Memorial Ch.	9	00
First Ch.	421	64
Lagrange Ch.	4	70
Mt. Gillead Ch.	20	76
Marietta Ch.	85	21
Pleasant Valley Ch.	1	00
West Cleveland Ch.	6	58
Painsaw, Rev. H. C. Clark	2	00
Painesville Ch.	3	00
Springfield, First Ch. Missionary Society	7	88

MICHIGAN, \$282.01.

Daggett S. S.	4	00
Norway, Swede Ch.	1	50
Detroit, Beulah Ch. and S. S.	5	00
Dowagiac Ch.	7	90
Hastings Ch.	4	55
Eastport Ch.	3	05
S. S.	1	60
Berlin, B. Y. P. U. Ch.	1	05
North Athens Ch.	5	31
Saginaw, Mackinac St. S. S.	2	15
Mackinac St. Ch.	1	61
First Ch.	8	04
Dexter Ch.	35	24
Romeo S. S.	5	80
Vassar Ch.	2	94
Tuscola Ch.	25	00
Almont Ch.	3	00
Bismarck, Emmerson H. Kine	1	56
Jackson, First Ch., B. Y. P. U.	4	30
Paris Ch.	11	00
Detroit, Scotten Ave. Ch.	10	00
North Ch.	3	55
Marquette S. S.	2	10
Hickory Island Ch.	4	73
Unionville Ch.	1	50
Escanaba S. S.	6	00
Parma Ch.	4	25
Grand Rapids, Calvary Ch.	11	60
Berean Ch.	12	58
Alma Ch.	15	00
Plymouth Ch.	50	00
Mason, B. Y. P. U.	1	10
	25	00

INDIANA, \$424.55.

Elwood Ch., S. S.	2	55
Connersville Ch.	22	52
S. S.	8	65
B. Y. P. U.	2	08
Juniors	1	00
Vernon Ch.	1	00
Muncie, First Ch.	5	00
Zenas Ch.	12	90
Richmond Ch.	1	25
Otter Creek Ch.	17	26
Markland Ch.	15	00
Graham Ch.	5	00
Freedom Ch.	3	50
Wirt Ch.	1	00
Bloomfield Ch.	8	65
Little Sand Creek Ch.	11	65
Marion, First Ch.	4	50
Brownstown Ch.	7	50
Madison Ch.	3	00
Grass Creek, Mrs. Mary A. Julian	51	94
Miss Lillie Julian	2	00
Salem Ch.	3	00
Uniontown Ch.	20	00
Marling, Thos. Conway	7	50
Indian, Kentucky Ch.	5	00
	7	10

Union Ch.	5 00
Indianapolis, First Ch. ..	58 50
Aurora Ch.	35 52
Freedom Ch.	5 00
Kimberlin Ch.	1 30
Blue River Ch.	2 60
New Liberty Ch.	1 25
Poston Ch.	11 00
Versailles Ch.	6 75
Laurenceburg Ch.	25 00
S. S.	4 19
B. Y. P. U.	1 72
Seymour Ch.	24 60
S. S.	10 57
Moore's Hill Ch.	2 00

ILLINOIS, \$755.28.

Zenobia Ch.	5 30
Mt. Vernon Ch.	13 50
Hutsonville, First Ch.	8 25
Robinson Ch.	13 90
Sheffield Ch.	3 03
Alton S. S.	13 03
Hutsonville Ch., additional	1 25
Springfield, Central Ch.,	35 00
additional	
Little Flock Ch., Shelby	5 30
Association	
New Hope Ch., Shelby	2 10
Association	
Lakewood Ch.	2 00
Dietrich S. S.	1 00
Roodhouse, Mrs. C. S.	50
Terry	
Ewing Ch.	21 50
Mt. Zion Ch.	3 00
Prairie Grove Ch.	3 95
Mount Olive Ch.	7 11
Woodburne Ch.	3 03
Union Ch.	4 20
Independence Ch.	2 00
Ashland Ch.	18 10
Pana Ch.	7 95
S. S.	2 41
Hopewell Ch.	3 85
Alton, Cherry St. Ch.	5 00
Bunker Hill Ch.	14 20
Carthage Ch.	12 25
Maywood Ch.	4 00
De Kalb, B. Y. P. U.	5 00
Belvidere, South Ch.	35 00
Joliet, Swedish Ch.	10 69
Atlanta Ch.	16 26
Marengo S. S.	10 16
Chicago, First Ch.	154 31
Trinity Ch.	32 17
Oak Park Ch.	23 00
Tabernacle Ch.	77 66
Elim, B. Y. P. U.	3 00
Memorial Ch.	25 00
Mrs. Haigh	2 50
Roseland Ch.	8 75
La Salle Ave. Ch.	27 77
Chinese Mission	13 00
Second German Ch.	13 00
Normal Park Ch.	69 95
Gus Lindberg	1 00
C. E. F., Normal Park Ch.	1 00
C. E. F., Mill Shoals, L.	
W. Hendersholt	10 25

WISCONSIN, \$311.25.

Manawa Ch.	1 25
Plattville, Geo. Millman ..	2 00
Wauwatosa Ch.	23 74
Milwaukee, Garfield Ave.	
Ch.	18 75
Campbellsport S. S.	7 60
Racine, Danish Ch.	5 00
Ring, Salem Ch.	2 00
Kenosha Ch.	10 00
Milwaukee, South Ch.	81 50
Weyauwega Ch.	7 00
Evansville Ch.	3 88
For State Convention:	
Grantsburg, collected	
by Frank Otto Carl-	
son	75 00
Wauwatosa, collected	
by C. T. Everett...	53 00
Spooner, collected by	
M. A. Packer.....	20 55

MINNESOTA, \$1,085.53.

Richmond Ch.	2 00
Kenyon, First Ch.	1 70
Long Prairie, Swede Ch.	2 70
Windom, John A. Kees.	50 00
Clinton Falls, Y. P. S. C.	3 00
Minneapolis, Trinity Ch.	10 00
White Rock, First Ch.	3 15
Richfield, First Ch.	6 00
St. Paul, First Ch.	34 00
Bird Island, First Ch.	6 00
Campbell, First Ch.	5 00
Lake Crystal, First Ch.	15 61
Worthington, Swede, First	
Ch.	20 00
Soudan, Ladies' Sewing	
Circle	5 00
Burchard Ch.	2 50
For State Convention:	
Hopkins, collected by	
C. C. Langlotz	5 00
Minneota Ch., col-	
lected by N. J. Hil-	
ton	10 00
Racine, collected by	
H. H. Allen	15 00
Warroad, collected by	
J. A. Biddeson	25 00
Northfield, collected	
by C. T. Hallowell.	124 55
W. Duluth, collected	
by G. Nygren	3 60
Detroit, collected by	
L. H. Steinhoff...	345 72
Brookpark, collected	
by H. M. White...	15 00

LEGACIES.

St. Paul, estate of Mary	
F. McClurg	125 00
C. E. F., St. Paul, estate	
of Mary F. McClurg...	250 00

IOWA, \$393.95.

Eddyville Ch., S. S.	1 42
Alta, Danish Ch.	10 75
Gravity Ch.	1 00
Renwick Ch.	23 00
Lime Ch.	5 00
Mt. Ayr, Oakland Ch.	18 00
Merrills Grove S. S.	2 00
West Union S. S.	3 71
Chariton Ch.	24 00
Kiron, Swedish Ch.	6 10
Silver City Ch.	12 00
Algona Ch.	4 50
Swea City Ch.	11 20
Rockwell City, S. S.	2 51
Des Moines, First Ch.	52 00
Swedish S. S.	4 37
Winterset S. S.	14 50
Woodward S. S.	2 35
Ch.	5 70
Kelley Ch.	5 70
Marathon S. S.	1 95
Cedar Rapids, Calvary Ch.	2 05
Hawarden Ch.	6 70
Ida Grove S. S.	1 74
Atlantic S. S.	3 63
Ottumwa, First Ch.	5 00
Boone Ch.	10 85
Emerson S. S.	1 18
Jesus S. S.	1 70
Murray S. S.	2 95
West Mitchell S. S.	2 24
Leon Ch.	5 00
Toledo S. S.	8 17
Jordan Grove Ch.	6 50
Forest City, Swede Ch.	26 85
American Ch.	19 01
Toledo Ch.	14 24
Indianola Ch.	2 25
Dow City S. S.	2 43
Perry S. S.	1 89
Lime Grove Ch.	2 95
Pioneer Ch.	2 25
Sioux City, First Ch.	17 16
Lemars Ch.	10 00
Sioux City, Calvary Ch.	12 45
Atlantic Danish Ladies'	
Society	15 60

MISSOURI, \$272.31.

Board of General Home	
and Foreign Missions..	272 31

INDIAN TERRITORY, \$55.08.

Chickasha Ch.	44 00
Emahaka, Miss Alice	
Steere	5 00
Stillwater, First Ch.	6 05

OKLAHOMA TERRITORY, \$170.75.

Rainy Mountain, Kiowa	
Ch.	125 00
Geary, Rev. F. L. King..	1 00
Hobart, Elk Creek Ch.	
for Crow Indians.....	20 50
Ralston Ch.	1 05
Chandler Ch.	5 50
Pleasant Ch.	1 00
Pleasant Ridge Ch.	1 50
Martha, Greer Co. Asso-	
ciation	15 20

KANSAS, \$679.90.

Leland S. S.	2 76
Armourdale Ch.	10 00
Hlawatha Ch.	43 60
Fairport Ch.	5 00
Bayard, Osage Valley Ch.	2 05
Concordia, Swedish Ch.	18 00
Moline Ch.	2 60
Bronson Ch.	9 40
Iola Ch.	11 00
Earlton, Pleasant Valley	
Ch.	3 00
B. Y. P. U.	2 00
Buxton Ch.	1 50
Kincaid S. S.	2 00
New Albany Ch.	2 00
Girard, Kincaid Memorial	
Ch.	13 00
Bush City Ch.	2 40
Goddard Ch.	9 00
Redfield, Mt. Orum Ch.	5 25
Uniontown Ch.	1 75
S. S.	50
Patterson, Friendship S. S.	6 80
Lyons, Ch. and S. S.	6 00
Sterling Ch.	8 00
Chanute, Swedish S. S.	4 75
Hutchison S. S.	7 11
Ch.	10 50
P. C. Branch	10 00
Garnett Ch.	4 73
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BY THE WAY

Our Sermon Suggestion for March

TEXT: THEY HELPED EVERY ONE HIS NEIGHBOR, AND EVERY ONE SAID TO HIS BROTHER, BE OF GOOD COURAGE.—*Isaiah 41:6.*

A picture, painted in seventeen crisp word strokes, of the Christian Church for to-day. Go with the prophet into the mount of vision, and see: 1. God working in and with man, redeeming him, and 2. Making him a helper and encourager of his brother.

A National Hymn

BY PRESIDENT CAROLINE HAZARD, OF WELLESLEY

Great Western Land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide,
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand,
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In purest white the Southern rose
Repeats the spotless Northern snows.
Around thy zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free
Advance to perfect liberty,
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold thy day, thy time is here;
Thy people great, with naught to fear.
God hold thee in His strong right hand
My well beloved Western Land.

"These Great Truths"

The Italian work in New Haven is quite encouraging, reports Rev. A. Di Domenica. The brethren assist in holding cottage services, and in the distribution of tracts and portions of the Scripture. The outlook in Waterbury seems bright. On a Sunday morning I had about 35 at the meeting. When

the service was over a man came to me and said: "I am forty years of age and I have never heard these beautiful things that I have heard this morning. Oh! these great truths."

French Work in Lowell

Rev. Isaac La Fleur is one of our French missionaries, with a gift for bringing things to pass. He puts enthusiasm into his work, about which he tells us. Note carefully what a large field he represents:

Progress all along the line; meetings all well attended, with a slight increase on Sunday services, particularly in the Sunday School, where the average has been over forty. Our weekly prayer meeting is really the best service of the whole week, our little vestry being practically filled. Several young men have confessed Christ, and we shall soon have the joy of baptizing them into the fellowship of our church. The blessing of God is on our work as never before. We are looking forward with a great deal of pleasure to the meeting of our French Baptist Conference in May.

A French Catholic Church has been built about two stones' throw from our church, on the same street. One priest is already on the field, while another is soon expected. According to reports, there are now 696 French Canadian Catholic families in this vicinity right around our chapel, and new houses are being built. This is to become one of the largest French towns in New England. It will be larger than "little Canada" across the river, where there are about 7,000 souls. I am alone here, in this city of nearly 30,000 French Canadians, representing Baptist principles; and if we include Lawrence, and the nearby towns of Billerica, Chelmsford, etc., there are some 50,000 French Canadians who are hardly reached by the gospel.

The French at Woonsocket

Rev. Edward C. Ramette has been placed in charge of the French Canadian Mission at Woonsocket, R. I. This mission has a membership of 35, with an average attendance of 45; the Sunday School numbers 40. Much visitation is a necessity in work among these people. He makes calls in the evening. "In this way," he says, "I can benefit the bread-winners after their day's work. I try to induce them to accept a tract, or better still a copy of the Bible or New Testament. In this way the gospel seed is sown in the homes of the indifferent and superstitious alike; we trust in the Lord for the result."

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<p>Its Plan. The book traces in an original and comprehensive way the continuity of missions. In the chapter at the beginning on "The Messianic Race Missionary," the author finds the missionary idea at the very tap-root of the Hebrew nation, and follows its development in a way not elsewhere so carefully worked out. The last chapter brings out a spiritual lineage in missions which no other author has traced through, but which is as unmistakable, when once pointed out, as it is stimulating to faith. The intervening chapters tell the story of this development in all lands.</p>	<p>Its Illustrations. There are more than thirty full page illustrations, mostly half-tones, of famous men, paintings and documents, which greatly enhance the value of the book. A large map shows by colors the progress of missionary activity throughout the world.</p>
<p>Its Timeliness. The recent Ecumenical Conference on Missions has called attention to the wide extent, the great achievements and the pressing problems of missions. This volume lays a foundation for the study of world-wide missions by its exhibit of the methods, successes and failures of the past. In view of current events in South Africa, China and the Philippines, the chapters on these countries have special interest.</p>	<p>Its Author Dr. Lemuel Call Barnes, for many years pastor of the Fourth Avenue Baptist Church, Pittsburg, has ever been an enthusiastic student of missions. "Amid the cares of a busy pastorate in a Twentieth Century Church, with all its many activities, Dr. Barnes has found time to make extensive researches along lines of church history but little known, and has written a most readable and inspiring book. . . . Impartiality is the church historian's rarest virtue, but Dr. Barnes displays it."—Pittsburg Commercial Gazette.</p>
<p>The Outlook. This volume at once takes rank as a standard work, indispensable to any thorough student of Christian missions. Numerous as are recent works on the subject, this alone fills great gaps in the record with memorable facts and names that deserve perpetual honor. Mr. Barnes has shown excellent judgment in handling such a voluminous story as that of the propagation of Christianity in every part of the globe since the Christian era. A chronological conspectus and selected bibliography and an index leave nothing to be desired in this compact and comprehensive work.</p>	<p>The Sunday School Times. Rev. Dr. Lemuel C. Barnes has written an admirable volume, entitled: "Two Thousand Years of Missions Before Carey," grouping the material geographically into missions in Asia, Africa, Europe, Arctic Regions, and America. The style is terse and vigorous, holding the reader's interest well. The closing chapter is quite unique, tracing the line of continuous development in the growth of missions from earliest days to the present. A capital Bibliography concludes an unusually useful and interesting volume.</p>

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ONE OF HIS BEST

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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
111 FIFTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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The General Missionary Organization of American Baptists for the Evangelization of North America

\$600,000 NEEDED ANNUALLY.

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PUBLISHER'S PAGE



THE MONTHLY is the medium of full information concerning the work of Home Missions carried on by Northern Baptists. :: :: :: :: ::
In addition to the features which have made it valuable in the past **The Monthly** for 1904 will devote special attention to **Programs and Methods for Live Missionary Prayer Meetings**. Also to **The Young People in their Meetings and Work for Missions**. *Items and Brief Sketches for the Information of Press Committees will be a feature.*

OUR MOTTO: EVERY PASTOR ON OUR LIST, AND A CLUB IN EVERY CHURCH

ABOUT 1200 NEW SUBSCRIBERS SINCE JANUARY

Kind Words Concerning THE MONTHLY Continue to Come from All Sides

This is the kind of report that is coming from missionaries and secretaries and workers in all parts of the country. We take the sample from Western Washington:

"I secured last Sunday a club of ten at Puyallup. Also another club of ten at LaConner. I propose to do all in my power to increase the reading of our Home Mission literature."

THAT IS THE WAY TO INCREASE CONTRIBUTIONS, BRETHREN ALL MORE READING MEANS MORE GIVING

SPECIAL OFFER TO PASTORS

THIS is a hurrying age. Pastors are busy. But THE HOME MISSION MONTHLY contains Brief Articles for Busy Men, Stimulating and Suggestive Short Sketches, and Compact Information which no Pastor can afford to be too busy to read. It is a Pastor's assistant.

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Crow Chiefs at Council

THE BAPTIST HOME MISSION MONTHLY

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APRIL, 1904

No. 4

THE FABLE OF THE FAR-AWAY

THERE was once a Man who was so Far-Sighted that he could see nothing Near By, much to the annoyance of others and to his own frequent stumbling and injury. He would not wear Gospel Glasses to correct his Defective Vision because he said he preferred the Far-away. It was less likely to be Insistent and Troublesome.

Constantly looking at the Far-away he lost interest in the Near-by. While he was greatly concerned to provide more comfortable Homes for the Hut-dwellers in Timbuctoo, he left his Own Family in a House so out of repair and devoid of modern improvements as to Scandalize the Neighbors. But the Cheaper Rent, he said, enabled him to send so much more to the Treasury of the Society for the Better Housing of the Distant Poor.

Deeply interested in Schools for the Children of Far-away, he had no idea what sort of a School his own Little Daughter attended, and when complaint was made of Incompetent Teachers only replied that he was too busy with his duties as a Member of the Committee on Education in Beyond-the-Seas to be bothered with such Small Matters, which Politicians were paid to attend to.

Viewing with horror the Famine-stricken Districts of Foreign-land, and serving zealously on a Committee to Raise Funds to send a Grain Ship, he Failed to See the Plate when the Offering for the Poor of his own Church was taken, and when a Case of Starvation in his ward was brought to his notice, declined indignantly to help the City take Care of its Paupers, as it was abundantly able to do.

Occupied with the Tyranny of Russia and the clash between that Great Bear and little Japan, he had no time to look after Good Citizenship and Righteousness in North America; and while he knew much about the Conditions in Copenhagen or Shanghai, knew nothing about the Conditions Social, Political or Moral in his Own City.

Constantly devoted thus to the Far-away he was useless for the Near-by, and a stumbling block to family, friends and all whom he might have benefited and blessed.

Haec Fabula Docet: This Fable teaches that a True Perspective is necessary to a True Life, and that while the Far-away should not be neglected, nevertheless as Scripture saith, "He that provideth not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Whoso readeth and the lesson needeth, let him see to it that he heedeth.

EDITORIAL

The Exposure of Mormonism

THE election of Reed Smoot, the Mormon Apostle, to the United States Senate was a piece of politics that proved the supremacy of the Mormon hierarchy in Utah and doubtless gave much satisfaction to his fellow apostles. It is highly improbable that they take any great satisfaction in it now. By the turn of events that election has been the means of showing up Mormonism in its true character. The people of the country now know it to be a law-breaking, law-defying, unscrupulous institution, holding itself superior to constitution or law of State or United States. And the best of it all is that this revelation of the inwardness of Mormonism has come from an unquestionable authority—the head of the church, President Joseph F. Smith, successor of Brigham Young, whose will is supreme in Mormonism.

Mormonism stands before the world self-exposed and self-convicted. This will not save its victims from their delusion and superstition and demoralization, but it should enable government to put a check upon it as a political and law-defying organization. While it is not easy to draw the line between religious liberty and unlawful license claiming protection under the pretence of religious liberty, there are ways of reaching a so-called religious institution the moment it engages in civil and political affairs. It is certainly possible to secure an enforcement of the law, or to punish open violation of it, else our government is a failure.

The Senate inquiry into the fitness of Apostle Smoot to be a member of that body has proved to be of the utmost importance. President Smith has admitted, with bravado, all that the missionaries in Utah have asserted, and been vilified and persecuted for asserting, in regard to the continued practice of polygamy, and the activity of the hierarchy in politics. It is believed that he has furnished sufficient grounds on which to unseat the Mormon apostle, who is shown to be not a free agent, and to have sanctioned law-breaking, although not himself a polygamist in practice. But whether Smoot be un-

seated or not, Mormonism has received a staggering blow. It is a great thing for the whole people to know what kind of a system Mormonism is, and what code of morals its rulers endorse. The evidence that the manifesto against polygamy was a trick played upon the United States Congress in order to secure statehood for Utah, knowing that under statehood the Mormon power would be dominant and the law could be defied with impunity, discloses the Mormon idea of honesty and honor.

What can be done by Congress is not yet clear, for the evidence is not all in. Suggestions are made that one outcome may be a national marriage law, as a means to crush out polygamy. This would require a constitutional amendment. Not less desirable than this, as a defence of the home, would be a national divorce law, as a part of the same amendment. Then a double scandal would be removed, and a peril to the home life of the nation far greater than that of Mormonism be checked.



Christ's Gift of Life

The Easter time brings to the thought of the preacher of the gospel one of the most inspiring truths of that glorious gospel: Christ's gift of immortal life. In Him was life; He came to give that life, that men might have it, and have it more abundantly. That is the life eternal. Through Him came not only the full revelation of immortality, but the proof and bestowment of it.

The resurrection is the triumphant note of the missionary message. To the truth of the Christ crucified is ever to be added that of the Christ risen. It was in the resurrection power that the first evangelists preached and lived. It is in the power of this same truth, that fills the earth with hope, that places beside every grave an angel with the message of divine comfort, "Not here but risen," and that thrills the heart of the loyal disciple with anticipation and joy, that the Christian works to-day.

The world can never get on without Him who "brought life and immortality to light," and whose gift is a saved and eternal life.

Now for the Next Fiscal Year

The fiscal year of the Home Mission Society closed with March. The record of the twelve months has been made up. Those pages are written, and there can be no editing or revision. What did your church put down as its record for the year? What did you individually write opposite your name?

Whatever it was, does it measure up to your capacity and responsibility? Without knowing the figures, for they are not yet at hand, of this we are confident, that the offerings of the churches for their work of evangelizing North America have been much smaller than the imperative needs of the cause.

Now for another year. Let us make this a great year in the way of giving. Begin early to prepare the soil with the twentieth-century improved plow of missionary information—THE HOME MISSION MONTHLY; plant the good seed of the Word; keep out the weeds of miscellaneous appeals which choke the wheat of systematic benevolence; cultivate the crop with the missionary meeting; and try for an early harvesting, and a large one, that the treasury barns may be full, and no part of the great fields suffer want.



Perhaps Your Boy

A genuine missionary story with the touch of humanity that goes to the heart is not easy to write, though most inspiring to read. We are unusually fortunate in having such a story for this issue from the pen of Dr. J. K. Wilson, the accomplished pastor of the Free Street Church of Portland, Me. It was written for a missionary meeting in his own church, without thought of wider publicity; but our request for a story brought it into a wider sphere of influence. Hundreds of cases like that described so vividly have been real and not imaginary, and the moral needs no pointing. This story is in itself a program for a stirring missionary concert. Pastors and missionary committees should not only read but use it to the quickening of others.



Special to Pastors

We earnestly desire to have every pastor read THE MONTHLY, and mean to make it to his advantage to do so. Once a reader we feel sure of the rest. To make subscription

easy, we offer to send THE MONTHLY for a year to any pastor who will send us the names of two subscribers with \$1, the regular subscription rate; or procure for us a representative in his church who will get up a club of not less than five. This will inure doubly to the pastor's advantage, for every member who takes and reads the magazine will perforce be a more enthusiastic supporter of the pastor and home church. To realize the needs of others makes us appreciate and prize our own privileges; and nothing quickens our spiritual life like reading of the grace of God in others' souls.



Secretary Morehouse at Home

After a ten weeks trip of such varied, exciting and hurried sort as would wear out most men, certainly those not blest with iron constitution and perfect digestion and temper, Secretary Morehouse was in his place in the Rooms on the morning of March 9th. With a new fund of information and a keener realization than hitherto of the breadth and importance of the Society's work, he plunged with accustomed zeal into the accumulated work of the office. Not being merciless by nature, we are disposed to allow him a brief respite before drawing upon that fund of Porto Rican and Cuban information and illustration for THE MONTHLY. But look out for something good in the May number. Baptists who do not wish to give something for the evangelization of those two islands would do well to "take to the woods."



The Menace of Illiteracy

Senator Fairbanks, of Indiana, chairman of the Senate Immigration Committee in 1898 when the Immigration bill was under consideration, notes the "great danger to the community if the illiteracy is found in large proportions among a class of people who herd by themselves, are not readily influenced by American conditions, institutions, and are not reached in any way by the public school system." He proposes, in view of the deterioration of the classes of immigrants, that the tide of illiterates be stopped, and that a bureau be established to encourage immigrants to go to sparsely settled sections, instead of herding as they now do in New York, Boston, Philadelphia and Chicago.

NOTE AND COMMENT

¶ There is urgent need of the right kind of men for missionary fields. Mark the words "right kind." The following from a pastor in western Washington applies to many sections: "The town and county are growing in population and importance every day, and the needs are increasing in proportion. I hope that we may soon see a change and that men may be found for this hard but necessary service, a service in which I am sure there would be a large reward—a sowing from which would result a glorious harvest."

¶ A new Home Mission leaflet has been issued entitled "The Stirring of Song," which is calculated to stir the reader as he realizes the hunger of the Cubans for the gospel. Dr. Morehouse gives some of his experiences, and they make good reading for young and old. Send for copies, pastors, and distribute them among your people. They can be had either directly from the Home Mission Society, 111 Fifth Ave., New York, or from any District Secretary. Another leaflet just from the press that ought to find wide circulation is Dr. Farnham's sketch, "Two Instances of Heroic Giving." They were heroic and no mistake. Send for the story, and read it in prayer meeting or the missionary concert.

¶ Then that Indian booklet, telling the story of the Crow Mission—you must see that to appreciate how artistic and interesting Home Mission literature can be made. This is something you will want to read and keep. Six cents in postage stamps, sent to the Home Mission Society, 111 Fifth Ave., New York, or to your nearest District Secretary, will bring it to you. If you want to interest in missions your children, or a Sunday-school class, or a young man or woman of your congregation, this booklet is just the means to do it. Our frontispiece in this issue will give you some idea of the beautiful work, and the character of the Crow chiefs as well.

¶ When the cause of missions is close to the pastor's heart, the church will be a missionary church, and a live missionary church

will report conversions and additions to its members as regularly as the seasons roll. Some ministers and churches may find a valuable moral concealed in this paragraph.

¶ Do not fail to read the story of Father Tarbell and his church. That is an inspiring article for any meeting. The new short chapter about the Crows is characteristic.

¶ A pastor who knows how to make missionary meetings interesting and how to interest his people in the whole field of missions, is Rev. Arthur S. Burrows, of Worcester, Mass., who gives us a program of a successful missionary concert. Two things which he could not well say of himself we know: that he is willing to give the necessary time and thought to plan and prepare the program; and that he always puts his own enthusiasm into the carrying of it out. That is the secret of success.



Sermons in Sentences

¶ Where Jesus enters truth centers.

¶ He who does right will find life bright.

¶ God's accountant angels keep a ledger; and much of what men set down as earthly profit is by these heavenly accountants set down as eternal loss.

¶ The Bible will bring peace only when it begets piety.

¶ Many treat the Bible as though God had given it to men to read but not heed.

¶ If your soul is lost, it will be lost in the light of the truth and in spite of the truth.

¶ Religion on the lips may mean much or nothing; religion in the life is a power that shakes the walls of sin's strongest citadels.

¶ Jesus alone teaches the principles of self-giving which make right living.

¶ To keep the divine law in conduct requires divine grace in character.

¶ A missionary pastor makes a missionary people. And a pastor who is not interested in missions will find it exceedingly difficult to keep any church long interested in him.

EXECUTIVE BOARD MEETING FOR MARCH

THE Treasurer's report and estimates showed a probable deficit of \$47,000, April 1st, unless unusual gifts and legacies are received. Of this sum \$17,000 was brought over from last year. An exact statement will be given out about April 12th, after the books have been balanced. We hope that a gracious Providence may spare the Society from the embarrassment of such a debt.

The Corresponding Secretary gave a résumé of his trip to Porto Rico and Cuba, showing that he had visited over forty mission fields and had spoken as many times; had participated in the dedication of four meeting houses and the laying of the corner stone of the fifth; had negotiated for the purchase of property at eight mission stations; had addressed in the aggregate over 5,000 persons; and within a week after his return to the States had visited seven schools and attended four meetings of Boards of Trustees; having been gone a little more than ten weeks. The Board voted to hold a special meeting March 28th, for the considera-

tion of its Secretary's report on Cuba and Porto Rico, and for other important matters.

Rev. L. E. Troyer, of the graduating class of the Rochester Theological Seminary, was appointed missionary to Porto Rico.

Appropriations were made for the acquisitions of church edifice property at Cayey, Barros and Yauco in Porto Rico, and for the erection of a house at Songo and at Niquero in Cuba.

Eight other grants were made from the gift fund, the aggregate of appropriations being \$4,670. Four loans were also made amounting to \$1,800.

Twenty-eight missionary appointments were made to 16 States, to Mexico and Porto Rico. It was voted to coöperate with Southern California in evangelistic work, and with the Home Mission Societies of some other denominations in a three days' meeting at the World's Fair in St. Louis, in October, to consider "The Religious Aspects of the Louisiana Purchase," with view to set forth particularly the work of Home Missions in the West during its development.



STREET IN SAN JUAN, PORTO RICO



Our Spanish Speaking Neighbors.

SOME CUBAN IMPRESSIONS

By Rev. Thomas H. Sprague

FIRST VIEWS OF A NEW PEOPLE.—INDIFFERENTISM,
AMERICANISM, AND MISSIONARY EVANGELISM : :

ONE of the last glimpses I had of New York on leaving the home land was that of the Statue of Liberty Enlightening the World: a significant emblem of the freedom of our land and its place in relation to other nations. In contrast with this, one of the first glimpses received of my new sphere of labors was the frowning Morro Castle: suggestive of the bondage which for many years had brooded over the Pearl of the Antilles. Going from a land that has for hundreds of years tasted the sweets of freedom to one which only yesterday had its shackles broken, it is but natural that there should be many sharp contrasts. Some of these will appear when I tell of several impressions received since landing.

Three which are of especial interest relate to the present apparent indifference of the people toward religion, the American invasion, and present-day Baptist progress in the eastern end of the island.

RELIGIOUS INDIFFERENTISM

It is but natural that with a people of a light disposition, care-free and gay, religion should be more or less superficial. At any rate, it is true that among the Cuban people there is a widespread indifference to religion. Enter any of the churches in this city (Camagüey, which by the way is the most fanatical one on the island), and you will find scarcely a handful of worshipers, while of these, women are invariably the predominating element. A devoted member of a Catholic church in the city of Matanzas declared to a friend of mine that she did not believe there were more than 200 or 300 in that city, out of a population of 55,000, who were staunch and loyal to the Catholic church.

What is said of that city is probably true throughout the island. As I was told by a native Cuban, the people do not seem to care

much for the predominating religion save on great occasions, such as fiestas, weddings, etc. There must be some great underlying causes for such universal indifference, and I will suggest three.

Temperament no doubt contributes largely. The people are not seriously minded. Thought for the pleasure of the day takes precedence over concern for the future or due regard for the quality of the present life.

Again, education is an important contributing factor. The school system is such in name only. Under compulsory education the best attendance secured is about sixty per cent. There is no discipline and the equipment is meagre. In some schools only one text-book is used. What foundation do such educational conditions give for a thoughtful, earnest, vigorous religious life. It is unnecessary to deal with the lack of a proper education and training in the home as a contributory cause. An educated Cuban declared to me that the indifference of the people was not something of recent development. He believed the main causes to be temperament and education.

But it is, of course, true that in a land where church and state have gone hand in hand, religion would be in close touch with the educational system, and inevitably help mould the temperament and thought of the people. To one who receives his ideas of religion from what he sees about him, what could he expect other than prejudice against that religion when he sees corruption and sin in the lives of its professed defenders and representatives? What might we expect from the influence of a priest in a town recently visited who is said to be a worthless drunkard, demanding no respect so far as manhood, much less profession, is concerned? The mayor of my city is the reputed son of a priest; and one of the druggists of the town is also said to have the same parentage.

A native-born Cuban priest has said: "Cuba, like all of Latin America, has been the refuge of the Spanish clergy expelled from their dioceses, the arena of ambitious prelates. Here they have come in totality least of all to preach the dogma, to make Catholic propaganda, to moralize. They have betrayed the design of domination; for hope they have substituted lucre and money; for charity, tyranny; the god of the majority of priests has been the vile metal. In their time of power they were not seeking to save souls or to administer the sacraments, but to make money, to dominate, to collect dues, not to educate but to prostitute." With such a picture of a pretended ambassador of the cross constantly before the people, what else could be looked for in the more or less thoughtful than silent contempt and utter indifference?

UNDESIRABLE AMERICANISM

Another impression is that caused by what we might term the American invasion—the result of American intervention and the opening up of Cuba to a diversity of schemes for speculation and enterprise. Colonies have been started hither, thither and elsewhere, and others will be planted as long as wealth-seekers, roving dispositions and hunters after something new, plant their feet upon these shores.

We could rejoice in the acquisition of this Americanism were it of the highest and truest type. Then we could hardly overestimate its invaluable assistance, morally and otherwise to Christian work, and the instilling of higher ideals and nobler ambitions in the native population. We fear, however, lest the larger proportion of this influx has brought a negative aspect of American life

with it. It has been said that "American firms were the first ones caught in actual smuggling. American drunkards reeled through the streets of a city in which drunkenness was so rare as to be a genuine novelty. Habana saw more drunkenness in the six months following American occupation than it had seen in sixty years. American gamblers sought to dispute by new devices the lean pickings of the gaming table with the native gamblers. Americans first raised the color line and appealed to race prejudice in the cheapest and most blatant form. American braggarts swaggered through the towns with their hands in their pockets and their hats tilted back. They shamed their fellow countrymen who were there on legitimate business into silence and seclusion. They almost justified the bitter comment of one commander that American military control was necessary in order to protect the island from American harpies."

In contrast with this condition, which we trust has improved, we can wish for a larger number of those who by example and influence shall set before those among whom we have been placed, the highest type of virile Christian manhood. Within my recollection I have heard the voice of only one American Christian layman raised in prayer since I have been in Cuba. May there be an influx of Americanism, but of a different type from that which we have had. Let it be Christian, and truly representative.

THE BAPTIST FORWARD MARCH

Let me turn to a brighter impression, and glance at one of the great strides made in modern missions. I refer to the work of our own denomination in Eastern Cuba. As some one remarked in my hearing the other



Central Park
of Camaguey
or Puerto
Principe, East-
ern Cuba.

Large building
in Centre
is Postoffice
and Telegraph.

Our Church
is only one
square from
this centre of
civic activity.

day. "It looks as though God had given to us Baptists the eastern end of the island."

It was my privilege in February to attend the dedication of three new chapels in connection with our work, and to witness on one of these same fields the baptism of 26 native Cubans. In January I was in another village where Protestant baptism was for the first time administered to five candidates. In another town within the last two weeks there has been baptized the leading lawyer of the place, a man of ability whose profession brings him perhaps \$300 to \$400 a month, and who as a humble follower of Jesus is anxious to wield an influence which shall tell in the upbuilding of the kingdom.

Notwithstanding the fanaticism of the city in which I am stationed, we have attained a membership in the native church of upwards of fifty, and a building which will be the most modern in the city is now in process

of erection. What may we not hope for from these centers of Christian activity which are constantly enlarging in number and size as they shall witness to the power of the gospel in the individual life and in the life of the community?

We may expect antagonistic remarks, like the one which intimates that the mission work here is simply a part in the plan of bringing about the annexation of Cuba to the United States. There are always to be found some who are ready to criticize. It is true we are seeking the annexation of Cuba; but it is her annexation to the Kingdom of God.

Shall we not in view of present day advances and the manifestation of God's favor, lengthen the cords and strengthen the stakes, and so hasten the day when our cry, "Cuba for Christ" shall be realized and Cuba shall be Christ's.

A PORTO RICAN GROUP

THIS IS A CHARACTERISTIC FAMILY GROUP OF THE HUMBLER SORT OF COLORED NATIVES, SUCH AS MAY BE SEEN IN THE COUNTRY. THE LIFE IS EXCEEDINGLY FRUGAL AND SIMPLE; THE LUXURIANCE OF NATURE ALMOST BEYOND DESCRIPTION; THE CHILDREN MANY AND HAPPY : : : : : : : :



"He That
Provideth
not for
His Own—"



A Home Mis-
sion Story
by Rev. J.K.
Wilson, D.D.

IT might be difficult to find more flagrant manifestations of ill-breeding than are apt to be seen in the average Christian congregation disappointed in its expectation of hearing a favorite preacher, or annoyed at the introduction of an unwelcome subject.

The Reverend James Dale was impressed anew with that fact that morning in the church at Madison. He had watched the people while the pastor went through an obviously perfunctory introduction of "our brother, who is one of our most honored missionaries in the great West." He saw their surprise,—evidently the pastor had not prepared them for his coming,—perhaps had not dared to. He noted that surprise harden into a resentment that he could feel, as well as see. One woman left the house. A fine-looking man directly in front of the pulpit ("Senator Stanton," the pastor had whispered proudly, as he came in) twisted in his seat with an ugly frown on his face, and ostentatiously consulted his watch. While the attitude of the whole congregation said as plainly as words could have done, "Well, we're in for it this time, and we must make the best of it; but you don't catch us this way again!"

All this the young man saw, and it was with a sinking heart that he arose to begin his address. What was the use? What chance had anything that he could say against such apathy, if not antagonism? For a moment he stood in silence, almost determined to give it up, and not attempt to speak at all. Then he gathered up the "notes" he had laid upon the pulpit Bible, placed them in his pocket, slowly buttoned his coat over them, and said:

"I had intended speaking this morning of the great problem of immigration; but I find myself in no mood to discuss it, nor should I judge that you are in proper mood to consider it. I therefore change my plan. My

text is 1 Tim. 5:8; 'If any provide not for his own, and especially for those of this own house, he hath denied the faith, and is worse than an infidel;' and my subject is the meanness, narrowness and cruelty of the churches of the eastern part of the United States."

The words were spoken slowly, deliberately, emphatically. Every one had the sting of a whiplash in it. The effect was electrical. No lethargy now. Senator Stanton started forward in his seat as though to speak, his frown of annoyance replaced by a flush of resentment. Some of the people were angry; some looked puzzled; but all were interested.

Mr. Dale waited until the rustle of excitement died away. Then, without allusion to, or explanation of, his strange accusation, he began to speak of the great West, its customs, conditions, needs, perils, life. With skilful hand he drew its picture; showing it not as the hysterical sentimentalist or dyspeptic moralist has painted it all too often; but as a man saw it who had lived in it, felt its pulsing currents, loved it;—the West, many of whose faults grow out of its intense vitality and virility, whose lusts are often brutal because its blood is red;—the West, that is neither demoniacal nor divine, but always and everywhere intensely human. As he spoke, calmly enough, yet with a note of passion in his voice, they seemed to see and feel it all,—the swirling of its opposing tides,—the half-mad ecstasy of exuberance of life,—the delirious sense of freedom from conventional obligations and restraints,—the almost limitless possibilities of wealth and power,—and the ever present and potent temptations which grow out of and are inseparable from such facts and conditions. And more than one hearer in that quiet church moved restlessly, as though he felt the wind from the prairie blowing upon him.

"Into this West," continued the speaker, "your boys are coming. Sometimes you send them, sometimes they come without your sending. If a boy isn't doing well at home,

you ship him 'out West' to try his fortune there. If he breaks the law in the East, the West offers him sanctuary under an assumed name. And not these alone, but many of your brainiest and most enterprising sons are coming, to be the future leaders of the great states rising beyond the Mississippi. From all parts of the East they come. I am an entire stranger in Madison, and know nothing of your families or your town; but I venture a question: how many boys have gone from here in the last ten years into the region west of the Mississippi?"

It was a home shot. What about it, Deacon Smiley? What is the postmark on the letters that come all too irregularly, Mrs. Tait? Is New Mexico beyond the Mississippi, John Adamson? And why do you hang your head, Senator Stanton? Has he hit you? And are you thinking of Jack,—your Jack,—wayward Jack,—of whose whereabouts you know nothing, except that he is "out West"?

"I used strong words a moment ago," went on Mr. Dale. "Shall I tell you what I meant? When your boys come West you expect the church and the missionary to look after them. Every man who has been on the field a dozen years could make a large volume of the letters he has received begging him to try to help and save the sons, brothers, friends, adrift in that great country. But do you realize at what odds we work? Take any one of our newer towns,—for it is of frontier work that I am speaking this morning especially; take my own town, for example, for it is fairly representative in every way. It is a little railroad town, the only one of any size in a radius of thirty miles or more. There are saloons and dance halls by the dozen, open all night long, and every night, and ablaze with lights, and gay with music and hilarity. A man need not drink or plunge into vice in them, unless he chooses to; he is greeted with boisterous welcome and show of good fellowship, whether he does or not. Your boy comes into town from the ranch or mine. He is tired in body and in mind,—more tired still of the solitude and the lack of companionship characteristic of so much of the work of the West. He wants to get among folks,—to touch elbows with his kind. Where shall he go? To church? Well, if he does, and it happens to be a night when the church is open (for remember that there is only one missionary to keep it open, and that he has appointments elsewhere, and that even a missionary must have some time for resting) he finds a small, unattractive, dimly lighted room, with little that is cheery or homelike about it. There are no books, no games, no music except that of a more or less wheezy organ, nobody to welcome him, except a tired missionary and his wife and a little band of helpers who themselves need welcoming and encouraging. Last year I asked for an extra grant of money to finish up a room in our building and to lay in a stock of magazines

and games; but the request was refused. 'No funds available,' was the answer. Is it any wonder that the boy goes down the street and is drawn into more attractive surroundings, even though they be those of sin? Friends, if I could make you see just once what I am constantly seeing you would wonder not that so few of the boys from your eastern homes are saved out there, but that any are.

"Now I say again, in view of all this, that the course of the churches in the East in withholding or stinting their gifts to home missions is narrow, mean and cruel. I quote against them Paul's word; they are neglecting to provide for their own, and are denying the faith. Can you not see,—*will* you not see,—that this matter of home missions is literally a *home* matter? It isn't merely the Pole, or the Swede, or the Chinaman; it is the boy from your own village, from your own family against whom you shut the door of hope by the withholding of interest and gifts."

Very serious had the listeners grown. With this new light upon them the obnoxious words seemed not so much a gratuitous insult as a valid indictment. They hadn't thought of it so before, but—possibly "providing for their own" meant something more than paying the salaries of the pastor and quartette choir in Madison.

"I could tell you stories all day long," resumed the speaker, "of how your boys from the East are thrown upon us for help, but I will give you just one. About a year ago we found a young man who had been wounded in a saloon fracas, and thrown out to die in an alley. We took him to my house, got the doctor in, washed his wounds and bandaged them, and made him as comfortable as possible, though with little hope of saving his life. The doctor said he would probably die before morning. Next morning he was alive, but delirious, and for a fortnight he raved in the madness of fever. We knew nothing at all about him, except the meagre information supplied by one of his companions of the night before that he was a cowboy on a ranch twenty miles away, and that his name was Jack—had never heard any other. Singularly enough in all his delirium the sick man never said a word that could give us any clue to his family or his home. There was no name on his clothing, and not a scrap of paper about him by which to identify him. The only thing that even suggested any other life was a locket worn about his neck on a stout cord,—a plain gold locket on which was engraved, 'Laddie from Mütterchen,' and containing a picture of a sweet-faced lady and a lock of light brown hair."

Had Dr. Dale been looking toward the Stanton pew he would have seen that which would have given him pause. The Senator had listened with but languid interest; how did this story of a vulgar saloon fight con-

cern him? But at these last words he started violently, the blood rushed to his face, then receded leaving it pale as marble. That locket! How well he knew it! And the two words,—they were their pet names for each other ever since the boy knew his German well enough to call her "Mütterchen,"—"little mother!" Thank God! Word from Jack at last,—even though such a word! Anything was better than the bitter suspense!

By a strong effort he controlled himself, and listened eagerly as Mr. Dale continued the story.

"It was a hard fight, and more than once it seemed that we had lost him, but gradually he pulled up. The worst thing about it was that at first he had no desire to live. 'Better let me go,' he said over and over again; 'I've disgraced my family, and I shall probably do it again. There's no place for a man like me but a pine box in six feet of earth.' It was hard to make him realize that there was any redemption for him in this world or the next. But when once that idea took hold of him he began to mend rapidly. He had a purpose in life now. It was to square himself and prove himself a man, and then to go home. Where that home was he would not tell me, nor would he divulge his name. 'Time enough for that when there is no stain on the name, and when my coming will not bring shame to the home,' he said. Of course we could not press him, so all the name we know is 'Jack,' or 'Mr. Jack,' as strangers and children call him.

"But if the fight with the fever was hard, it was nothing to that which came afterward when he was able to get about. His convalescence was long and tedious, and it was many weeks before he could do any work; and those weeks were weeks of battle against the devil within and the devils without. Old appetites surged within him; and Satan's servants, in the shape of saloon and dance-hall keepers and the like, did their utmost to drag him down to the former manner of living. Not without some losses was the final victory won; once or twice he went down under the assault, but in each instance turned back again in shame and penitence; and for months now he has been living a steady, clean, Christian life. He is employed in a store at fairly good wages, and all his time outside of his business he devotes to the church and its work. We dread to think of the time when he shall leave us; we don't quite see what we shall do without him. But oh! the joy that will be in the eastern home when this prodigal returns from his wandering in 'a far country'!

"And that is the kind of work that your mission stations on the frontier are doing, or trying to do. But often they are handicapped, and their efforts seem to go for naught, simply because they are so poorly manned and equipped,—because the churches

back here do not contribute liberally enough for their support. Now you see the reason for my text and for my first harsh sentence. I meant it to be harsh; I wanted to sting you into attention to what I had to say. I believe that something like this ought to be said. In view of the fact that 'your own' are out there, and that often the only religious influence brought to bear upon them is that of your mission churches, what else can be said of those of you who 'are not interested in home missions,' and whose gifts to the cause are less than the amount you spend for the gratification of the merest whim, and who have never a thought nor a prayer for the men and women who are doing their best to keep your sons and daughters from going down the ways of destruction? I leave you with the text, and the text with you." And he closed the Bible and sat down.

II

It was a surprise to the pastor when Senator Stanton came to the pulpit directly after the service was over, and insisted upon carrying Mr. Dale off to dinner; even offering to send him in his own carriage to East Madison for his evening appointment.

"Well! well!" said the minister to his wife on the way home. "Wonder what struck the Senator this morning? Never knew him to take much interest in home missions or missionaries before."

It was a day of surprises. The evening service of the Madison church was the old-fashioned "prayer and conference meeting," and was usually attended by but a faithful few. Senator Stanton never came. He belonged to the great and growing Order of Sunday Once-ers (may their tribe decrease!) whose business of worship and service on the Lord's Day is done up in coming to church once, leaving the burden and the responsibility for the evening meeting to rest upon the pastor and a handful of men and women who have somewhat better learned the meaning of the great word "obligation." But Senator Stanton was present to-night, with Mrs. Stanton, who was something of an invalid, and rarely left home.

Scarcely had the meeting been "thrown open," when the Senator was on his feet.

"Friends," he began, "I have a confession to make. I've been converted. It's on this matter of home missions. As some of you know, I have never taken much interest in the subject; never thought much about it, in fact. Of course somebody ought to carry on the work, and I supposed somebody would; it wasn't my business. But I was wrong. It was, and is, my business. I've been converted, as I said, and I see things in a different light. Do you know what converted me? It was Mr. Dale's story of Jack, this morning. Did you recognize the story, neighbors? Did you know that it was my

Jack—our Jack,—” looking down at the woman softly weeping at his side, “that he was talking about? Oh, we have been proud, wife and I; too proud to let you know our troubles. You supposed we knew all about our son—where he was and what he was doing; but we didn’t. Mr. Dale brought us the first news we have had for many a long month. And what news it was! Jack’s a saved man, friends! and he’s coming home—coming home to his mother and me! And home missions have saved him! Do you wonder that I am converted? And now I want to ‘bring forth fruits meet for repentance.’

I have a proposition to make. My boy isn’t the only one out there; there are others who need help. I propose that the Madison church take a hand in this ‘caring for her own’ business by contributing \$600 for the full support of a home mission station for the coming year; and here’s my check for half of it.”

And he stepped to the platform and laid it on the desk.

A moment’s thrilling silence; then Deacon Smiley said, “Put me down for \$100.” And Mrs. Tait said, with the tears streaming down her cheeks, “I’ll give \$100.” “\$50!” “\$50!” “\$25!”

No need to urge; the offerings came so fast that the pastor could hardly keep the record of them.

Then John Duncan said, “Friends, this ain’t right. You rich folks are robbin’ us poor ones. You all know me, an’ how hard it is for me to get along; and probly it’ll cost me, an’ others like me, more to give \$5, than it will the Senator to give his \$300. All the same, he hasn’t any right to keep me from the blessedness of givin’ what I can. Now you want \$600, an’ already more’n that amount is promised. Where do we poor people get into this? Senator, you’ll have to cut down your figures. Make it \$200, instead of \$300, an’ let some of the rest of us have a chance.”

“Can’t do it,” smiled the Senator; “not a cent less.”

“Then there’s just one other way,” resumed John; “we’ll just have to take two mission stations, instead of one; for we little

fellows must have some share in the blessin’; you can’t shut us out.”

Ah, why not? In the enthusiasm of the moment the church leaped at the suggestion. “If you’ll do it I’ll make my subscription \$400,” said Senator Stanton.

“Stop a minute,” said the pastor. “Let us look at this matter seriously. We do not want to do anything on impulse that we shall be sorry for afterwards. Remember that home missions are not all. There are other objects for which we must contribute during the year; we must not become unsymmetrical and deformed givers; we must stand by every interest of the Lord’s kingdom. If we take the amount we are promising from our gifts to foreign missions, or our state work, etc., we are making no advance; we are simply robbing one part of the work to support another. Let us act deliberately and thoughtfully, therefore, let it be understood that no other gift is to be lessened in order that this may be increased. Now we will assume that no pledges have been made, as yet. I will ask brethren Davis, Stanton, Duncan and Brady to take slips of paper, and give each person present the opportunity of stating the amount that he or she feels able to give for home missions the coming year. I trust that we shall be able to reach the amount named. I hope that we shall have some large gifts; but I shall be disappointed if we do not have many small sums. Let even the children promise their dimes or their pennies. Now let us sing while this work is being done.”

When the collectors had footed up their lists it was found that nearly \$1,100 had been pledged.

“That is near enough,” said the pastor, “the rest will come easily from some who are not here to-night, and who ought to have a share in the blessing with us. Now let us sing ‘Praise God from whom all blessings flow.’ And they sang it as that much abused hymn is not often sung.

And so it is that the Madison church stands chargeable on the books of the Home Mission Society with the expenses of two of its frontier mission stations. One church, at least, is trying to “provide for its own,”—and for others’ own.





THE CROW MISSION

A CROW TESTIMONY MEETING



RESPONSE WHICH A JUNIOR SOCIETY IN CLEVELAND RECEIVED TO ITS REQUEST FOR A MESSAGE :



WHITE ARM and his tribe are still progressing, and it is a pity that all the interesting news that comes from them cannot be printed. Here is a brief additional chapter to the story, which will develop into an alluring booklet some day. It finely illustrates the way in which interest in good causes spreads through the personal touch. If only one could trace all the ways by which that little sketch of "The Progress of White Arm" is reaching the hearts and quickening Christian concern for the good of others!

A good lady of Cleveland, O., Mrs. M. S. Hart, read the story of White Arm, and then let a Junior Society in her church share it with her. The result was that at the request of the Juniors, whose interest was awakened, she wrote for some message from the chief for their Conquest meeting. As he was absent on a visit, Missionary Petzoldt adopted another means to gratify the desire of the Juniors. Let him tell what he did and what the Crows did:

We are complying with Mrs. Hart's request and, as an experiment, are also loaning a few choice photos for the Conquest meeting. At a small council held in White Arm's house last night to talk over some matters pertaining to our building operations, I mentioned the fact of the letter and suggested that as White Arm would not return in time to write a letter to the young people, they each speak out of their hearts and our interpreter would write their words to this Society. This seemed to please them and the result was "THE FIRST TESTIMONY MEETING OF THE CROWS." In relation to the spiritual part of our work it was the most hopeful sign I have yet seen. The "talks" that were made follow:

WOLF LIES DOWN: I can see these little children come together for a noble work, and my heart is good. I like the way they do. We are doing something for ourselves and even little children help us.

SHOWS THE FISH: I say the same thing as Wolf Lies Down. These little children have set some good things before our eyes. We must do as they do.

OLD BULL: We are going to have this mission so that we can know about God, and I am glad the Crows are going to know about these things. These young people are helping us to build this mission and it is good. This is all.

SQUAW BREAD: These young people don't know us, they never saw us and we never saw them, and yet they like us.

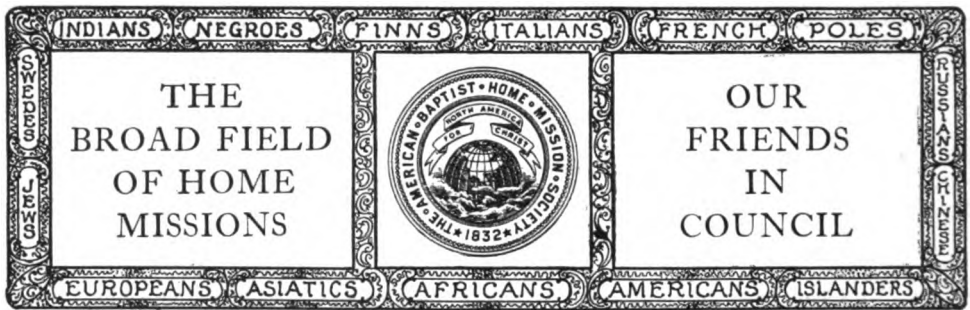
ONE STAR: We are getting a school for our children and are working hard. We feel good that these young people help us.

PACKS THE HAT: We like the way these children do because they do the things that will help make us a good people. If we do as they do, talk to the One above, we would become a better people.

SCOLDS THE BEAR: These people have each given some money and what they try to do is plentiful. We like it. If they were here sometime I would make them happy by taking them hunting and fishing.

This is quite literal as you will notice. The older Indians always refer to young people as "little children." The other idioms you will readily understand. We are much encouraged in our work and feel that the Lord is already working in the hearts of these people.





TIMELY THEMES THOUGHTFULLY TREATED
—OPEN PARLIAMENT, CLERICAL AND LAY

James B. Colgate: A Reminiscence

PERHAPS surprise has been expressed by some that Mr. James B. Colgate left nothing in his will to the denominational Societies in which, during his life time, he was interested, and to which he made generous contributions annually. The reason for this is found in the fact that he made a large specific gift to each of three Societies, about two years ago, in lieu of bequests which until then had been in his will. As I called at his office in response to his desire to see me, he proceeded to say that although he had remembered the Societies in his will he had concluded that it would be better and more satisfactory in every way to put them at once in possession of what he had intended to do for them, saying also that he proposed to make the amount larger than that named in the will. He asked me to be the intermediary between himself and the three Societies in the consummation of his plans, as I consented to do. He had prepared a paper specifying the amount and conditions of his gift to each Society, the amounts and conditions being the same for each. To the American Baptist Missionary Union, to the American Baptist Home Mission Society and to the American Baptist Publication Society he gave \$40,000 each; \$5,000 of this in cash, the remainder in good railway bonds to be disposed of in blocks of \$3,000 each for a period of seven years, the accruing interest on these bonds to be set aside to constitute the ninth payment. At his request I obtained the official acceptance of these conditions from the proper representatives of the Societies, and within forty-eight hours delivered the money and the securities to

the Home Mission Society, and shortly thereafter a like amount to the other Societies, making \$120,000 altogether. Another condition which has been faithfully observed, was that no public mention of these gifts should be made during his life. Throughout all the transaction he was in a delightfully happy frame of mind, which led me to quote to him the revised scripture: "The Lord loveth a hilarious giver." It is due to the memory of the noble man that he was, that these facts should now be made known.

A "Black Hills Quartette"

My happiest recollection, in connection with what of ministry I have had in the West, is of a little missionary jaunt four of us took, a decade and a half ago, into the heart of the Black Hills of South Dakota. It gave us—Dr. H. C. Woods of hallowed memory, Dr. T. M. Shanafelt, D. P. Ward, and your humble servant, for the time being, in meetings of the brethren when we chanced to lift our voices in song—the name that stands at the head of this article.

"Come and join us for a prospecting and organizing tour into the Hills," the word went out. "Get a general roving commission and be ready." And so we came together: Woods, dear man of God, smiling and sweet spirited (what a benediction his face was and how we miss him everywhere still!), came up from Lincoln. Shanafelt, with a Grand Army button in his coat and a brisk

military air in general about him that gave him the sobriquet of "Colonel;" and Ward, cheery-voiced and solid of frame (we called him "the Squire"), slid down from the North; and the present writer, whom they chose to call "the Scribe," slipped across from his whilom desk at the *Standard* office in Chicago.

It was a happy company—out on the Lord's errands and holding delightful converse by the way. Accompanied by our guide for the time, Prof. Bailey, then of the School of Mines, we plunged into the hills. It was a time of large enterprise and large expectation. "Tin, tin; Walk in" was the open sesame, for there were tin, and silver, and iron and gold, and every goodly metal that could be spoken of, either in sight or just out of sight. Some of it never turned up, but everybody was looking for it. Once going down with my friends through a narrow cavern I chanced to ask, "Have you any magnesium (I think it was) here?" Quoth my guide, promptly picking a bit out of the ledge at the side, "Here it is; if you don't see what you want, call for it." Good "Bible Brown," as our helper was called, the one who had led us through the latter part of our course, loaded me down as I came away with a coffee sack full of agates, the biggest and finest you ever saw, saying, "The boys picked them up down in the fields." We saw "pay dirt" everywhere.

But it was hire of souls we were after, and we found good paying soil everywhere. At Custer City, where we organized a choir, ran out a little organ, set Dr. Woods upon a store box to preach on "Hid treasure" (it was the briefest and tineliest sermon I ever heard), we found some Baptists, though the good Congregationalist pastor whom we consulted beforehand didn't know of any thereabouts, and scarcely knew indeed what a Baptist looked like. But this right arm of mine aches yet with the pumping given it by the good sister who, emphasizing her sentences vigorously with every stroke, cried out, "I'm Baptist—up one side—and down the other—and I haven't seen a Baptist parson—in ten years." One humble Baptist parson on that occasion felt like remonstrating that bodily exercise profiteth little.

So we found it everywhere. The ground ready for the planting and already partly planted. At Rapid City, where Chaplain Clevenger was gallantly holding the fort, we installed the pastor; at Deadwood we recog-

nized the church, though memory is a little in balance here, as to what was the special character of the services. But it was a rejoicing time with all these pioneer churches, and they needed clerical help from abroad, ordained pastors being few and far between, to complete ecclesiastical form and equipment. Pastor Fergus, if we rightly recall, was in charge here. At this point we were nearly swamped by the flood tide of a boisterous Sunday baseball crowd who, coming suddenly upon the little street meeting we were holding, seemed about to carry everything before them, until Dr. Woods rose above them and let drop upon their heads, in gentle-voiced recitation, the first Psalm. They quieted down like schoolboys under the master; and joined us feelingly in the sweet strains of "Nearer, my God, to Thee."

We went flying through the Hills, in true western fashion, by stage, at a gallop. One man who took a similar ride up hill and down, holding on to the seat with both hands, said afterward, in thanking the Jehu who drove the reeking horses, "I wouldn't have missed it for fifty dollars; and I wouldn't take it again for a hundred." But we stopped long enough at each point to set the ball a rolling, as far as we were able, Baptistically. At Hill City—so full of saloons and faro banks that someone suggested the changing of the third for the second of the vowels, in the descriptive name of the place—we had our first glimpse of loose rein on pay-day in a miners' gambling resort. But be it noted that in the vote for prohibition in South Dakota, that came a little while later, this same town went "dry." The miners readily saw that they could not support family and faro, home and saloon at the same time. And so they voted it out on the principle of what has been named as Burdette's Anti-saloon motto, *soc et tuum*.

At Sun Dance, on the far western edge of our circuit, in Wyoming, at Sturgis midway, and at Buffalo Gap on the eastern border, conferences were had and the ground was surveyed for future campaigning. That campaigning has gone right on, and the success of the work since has justified the hopes and expectations then entertained, and the humble efforts at laying the proper foundations at that time made under Home Mission sanction by the extemporized quartette. We four who dipped into this work together, though we be not permitted to review here the field and the reviving experiences of its

early survey, shall, I doubt not, through riches of grace and of glory, on the other side blessedly recall these days of fellowship and fraternity.

But the best of all is this—there is plenty of opportunity still here and there in the new pioneering regions of the West and North and South for missionary visitation

and seasonable encouragement of tired and lonely workers and of isolated missions that need reënforcement. Go out and have a try at it, and make some one else happy—but yourself most of all. And it lasts.



HIGHER EDUCATION IN THE WEST

GOOD SHOWING MADE BY THE BAPTISTS IN THE WEST
IN COLLEGE AND UNIVERSITY ENDOWMENTS—FOUND-
ATIONS FOR THE FUTURE : : : : : : : :

THE Presbyterian Board of Aid for Colleges and Academies has collected some interesting information concerning the interests of four denominations in higher education in the West. The chairs given herewith, showing the comparative endowments, are given by the courtesy of this Board and the *Assembly Herald*. In number of institutions of college and university grade the denominations rank as follows: Congregational 21, ratio .91; Presbyterian 23, ratio 1; Methodist 39, ratio 1.69; Baptist 44, ratio 1.91. In number of instructors the Presbyterians have 306, Congregationalists 400, Baptists 813, and Methodists 1,353. In number of students the Presbyterians aggregate 3,753, Congregationalists 5,773, Baptists 11,864, Methodists 17,893. The property valuation is put as follows: Presbyterian \$2,-

617,377; Congregational \$3,902,224; Baptist \$6,762,265; Methodist \$7,034,698.

In the matter of endowment, which the chairs illustrate, the Baptists make a large showing. It must be borne in mind, however, that the University of Chicago swells all these totals, and the results, however gratifying, do not imply that the Baptists in general have shown more interest in the cause of education in the West than the other denominations. We do not present the matter as occasion for pride, but to stimulate increased interest in a work of utmost importance to the development of strong denominational life in the West. The Presbyterians, recognizing the need of increasing their educational forces, have appointed a special commission to secure \$12,000,000 for endowment.



Presbyterian
Am't, \$1,978,224
Ratio, 1



Congregational
Am't, \$3,248,687
Ratio, 1.64



Methodist
Am't, \$6,261,082
Ratio, 3.16



Baptist
Am't, \$8,854,817
Ratio, 4.47

FATHER TARBELL'S CHURCH

By Rev. Leonard W. Riley

WHAT A MAINE MAN AND HIS FAMILY, SETTLERS IN OREGON, ACCOMPLISHED IN THE LINE OF CHURCH BUILDING—RARE CONSECRATION TO THE CAUSE : :



SOME years ago a man by the name of Charles Tarbell, moved with his wife and children from Maine to "Yankton," as he called his new settlement, some 30 miles west of Portland, Oregon. Himself and wife devout Baptists, they brought their children up in the "nurture and admonition of the Lord," and this man and his wife, their son and his wife, and their daughter and her husband, with some help from the community, paid for the material and built the meeting house in which the Yankton church now worships. Almost the entire work, aside from that part which required the hands of several, was done by this old man, now more than seventy years of age. He first put in over \$100 in cash, and then needing more in order that there might be a house of worship in that community, he sold his only horse and means of travel for \$50, and put that into more material which with his own hands was worked into the building. The new organ was also his gift. The bell, the song books, the pulpit Bible, and some other necessities were the gifts of this devoted family.

Everything connected with the building, inside and out, was complete before the day set for the dedication. To the little church of twelve members that was indeed a glad day! It is not strange that tears of joy sprang to their eyes when they first heard the clear-toned bell calling their friends and neighbors to the "house of God." And best of all, everything in and about the house, including organ, Bible, hymn books, and chandelier, was paid for before the day of dedication; and wonderful to relate in the history of Baptist church building, when the report of the building committee was read and the house formally turned over to the church, *there was also turned over to the church treasurer a neat sum in hard cash, that the building committee had left after the last bill*

was paid! Where is there a record of church building on the Pacific Coast can equal this?

The house is carefully and substantially built, for it was built by those who expected to worship in it, and not by contract with men—rather by contract with God! It is beautiful within and without. The windows are stained glass, the floors oiled hard wood, and the seats are comfortable pews, *made, as was also the pulpit stand, by seventy-year-old Deacon Tarbell!* It is worth noting that none of the dozen members are rich in this world's goods, and yet they asked no help, either gift or loan, from the Home Mission Society. They had all that God had given them, chiefly their own strength and time, and going forward in the name of the Lord, they have shamed many a church which, with far larger membership, with larger material resources, appeals for help to build a house that in beauty and completeness of finish will not compare with the home of this little church.

Thus "Father Tarbell" and his family and church solved the building problem. The building, however, to them was not an end in itself, only a means to an end, the salvation of their kindred and neighbors! The next thing was a pastor, who was soon secured, Rev. E. A. Smith, a recent graduate of McMinnville College and an earnest seeker of souls, who expects next September to enter the Rochester Seminary. Then this consecrated "father and mother in Israel" proceeded to solve the great problem that is furnishing the material for our religious newspapers and many of our sermons to-day. And who will say that they did not solve it? Each day at noon this aged couple toiled up the hill from their humble home and spent an hour together with God in prayer for those around them. Their godly lives had prepared the soil and sown much of the seed, and the Lord heard and an-

swered their petitions. As a result of the meeting held, in which the pastor was aided by Colporter J. L. Whirry and Pastor J. F. Day, of Hillsboro, several backsliders were reclaimed, the whole church was quickened, and eleven young men and women stand approved for baptism. The one store in the

little country community is now closed on Sunday, not one of the least things accomplished through prayer!

Certainly in the course pursued, by these aged saints is much to furnish food for thought and prayer to other of his people. The Lord use this to his glory!

LIFE IN ALASKA

By Rev. G. S. Clevenger

A MISSIONARY IN THE MINING COUNTRY—WORK AT COPPER CENTER—THE NATIVES AND THEIR FEARS—THE WHITES AND THEIR GOSPEL NEEDS : : :



IN the shortest day of the year here we have daylight about six hours. We are not hemmed in by mountains and have a great many clear days, so that we do not notice the short days here as much as we did in Skagway. We use candles for lighting purposes, as the price of kerosene is \$2 per gallon. We have plenty of dry wood for heating purposes, and as there is little or no wind, we have no difficulty in keeping the school room and our cabin very comfortable. We use stools to sit on, and if we are invited out to dinner it is always understood that we are to bring our stool, plate and knife and fork. The thermometer to-day stands at 10° below zero, but the day is so quiet that you would think it 20° above. The smoke from Mt. Wrangel is rolling toward the North and close to the ground, which indicates still warmer weather.

We have had a school for the natives five months. Those that have been able to attend regularly can read quite well, write and count, but many are unable to attend regularly because they live long distances away and they must rustle for food. We have pupils that come thirty miles. They usually stay two or three days, take back with them copies on tablets, and when they return they bring back their work, which is usually characterized by great care and neatness. They are learning rapidly to be clean in person and imitate white people in dress.

They are passionately fond of music and catch tunes readily. They now keep track very carefully of Sunday, and will ask, "How many sleeps and we sing?" Those who are near will usually be at service, if they are not they will send you a reason.

These people have come in contact some time in their history with Russian priests, for they have some knowledge of Jesus, and think I should do all the praying and they should pay me for praying for them. They are reverent in service and as a rule kind to each other. Parents speak very kindly to their children.

As a rule these Indians carry a cheerful and kind expression, though they have a great horror of starvation. The fear of it is burned into the children. One little boy ten years old, possibly twelve, came yesterday to school. He had come thirty miles. He brought with him two martin skins which he sold for \$7.50. He came into the school with his money and went to the table and laid down \$1.50 in a place, saying, "Each one dollar and four bits catch a sack of flour in Valdez, here I can only catch one-half sack for all; may be so Indian die." Do you wonder at their fear when perhaps one-half of them have perished in the past a few years back from lack of food? I am told that they are better supplied this winter with food than they have been since 1898. Early I urged them to dry all the salmon possible. Then I have secured for them much better prices for their skins, so that nearly every one has a little money. When they get

the privilege of purchasing food at Government Commissary at commissary prices, say \$2 for a sack of flour, then the crisis with this people will have passed. We are promised this privilege by the Secretary of War as soon as provisions can be brought over the Coast Range of Mountains.

Give this people a chance and they will make a living, for they are rustlers. I am now encouraging them to clear patches for gardens, and I will give them seeds to plant and will show them how to raise vegetables. I have never seen one of these Indians under the influence of liquor. I do not know that they use it. They do use tobacco, and when I say, "tobacco halo muckmuck," they retort, "all the same white man"; but they have promised me that they will discourage their children in using it.

I have been unable to discover superstition among them as there is among the coast Indians, unless their belief as to the cause of accident may be called superstition. They believe there is a little man in the air that causes accident or takes away their children. How pleased they were to learn that they are in the hands of a Father. I have impressed upon them that any one can pray, that the Father will forgive, and we must seek to be good. They have a language of their own which is really musical, but they have also a jargon which I suppose they have learned from Hudson Bay Company or trappers. This they try to talk to us and we to them. Already we feel they are our friends. They show many signs of appreciation and affection, and often ask how long we intend to stay among them. Their desire to be with us is touching.

I have never seen a people more anxious to learn about Christ and the eternal world than these Indians are. I am not obliged to urge them to come to service. When we give them little cards with the picture of Christ on them, they wrap them up carefully and pin them up in their cabins. The children sing in English, "What a Friend We Have in Jesus," and "Nothing but the Blood of Jesus."

I went across the Copper River to-day to visit an Indian woman threatened with blood poisoning. There is no physician nearer than Valdez, 100 miles away. We have few remedies, but we try to help them to care for the sick. Before I reached the village the little children ran out to meet me and every cabin door was open to receive me. We never

leave a village without calling upon all. They call me "Jesus Man."

The principal chief among these Indians is Stickwan. He dresses in citizens' clothes, with no signs to indicate that he is chief. He is a clean, fine-looking old man. He has the reputation of being honest. He makes every effort so far as we can see to keep his people virtuous and honest. Yesterday he called on me and asked me to pray for his people. Among this people the greatest giver is the greatest chief. He is chief because he has done most for his people. He often visits us and the school, and is a great help to us here in our work.

There is distress and frequent suffering from hunger. A family which has been away since October trapping has returned. The father is sick, and the daughter has been very sick. The thermometer has stood at from 40 to 60 below zero for ten days, and these people have lacked nourishment. They have sold about \$60 worth of skins, but what does it amount to when they are obliged to pay \$12.50 per sack for flour? If they could purchase flour, sugar, beans and tea here at Copper Center at commissary prices they could make a fair living. I fear that they will not be permitted to purchase food this spring at commissary, and we shall see suffering among them. The chief of the Gulcanoes came down to see me and has just gone back. He reports that his people are very short of food. They all have a little money, and these Gulcanoes are rustlers, but they cannot pay the prices prevailing here for food and keep the wolf from the door. I find that the use of one kind of food all the time fails to nourish. Is it possible that with all our boasted civilization and the facilities of getting food we should let this people here under our own flag suffer and some of them perish for the want of food!

You suggest that we are away out here on the picket line in missions. So we are. Mrs. Clevenger suggests that we are scouts. One thing is sure, the enemy is not hard to find here, he is so bold in his work. I am surprised almost every day as I learn the history of white men travelling through this country. So many of them have become moral wrecks, and so many were once professors of religion. These men are not without hope, for when they come into service and the word of God is read and the old hymns sung, old memories are revived, and they like to talk of better days.

AN APOSTOLIC CHURCH

By Rev. G. A. Schulte

FIRST GERMAN OF PITTSBURG—HOME MISSION BE-
GINNINGS AND STEADY OUTREACHING—MISSIONARY
PLUCK AND ITS REWARD : : : : : :

THE First German Church of Pittsburg, Pa., was originally assisted by the Home Mission Society, but for many years it has not only been self-supporting but also a most liberal contributor for the work of the Society among the Germans. The church has been a power for good among the numerous Germans residing in Pittsburg and vicinity. It has been in its activity and sacrifices an example to the English-speaking churches. A prominent Baptist layman of Pittsburg said: "If there is anywhere at the present time a church like the Apostolic churches it is the First German of Pittsburg, of which the Rev. L. H. Donner is the apostolic pastor."

A STRONG PREACHER AND LEADER

This man of God, who was recently called to his reward at the age of 75 years, resigned the pastorate in 1898, owing to ill health. Few ministers, perhaps, have made greater pecuniary sacrifices for the cause of Christ than he. Before he became a minister he was in a leading business house in Buffalo, N. Y. Convinced that the Lord had called him to the ministry, he cheerfully gave

up a salary of \$3,000 and an interest in the business to accept a call from a church in the West at \$600 a year. He had only three pastorates during his thirty years' ministry. The Lord crowned his labors with abundant success, and he was permitted to baptize a large number of converts. He was a man of strong convictions and fixed determination, a leader and wise counselor. He stood very high in the estimation and love of his ministerial brethren, Germans and English-speaking alike. During his eleven years' pastorate in Pittsburg, his intense interest in missions was deeply impressed upon his membership.

A MISSIONARY PASTOR'S INFLUENCE

The present pastor, Rev. H. C. Gleiss, is also a man of earnest missionary zeal, a worthy successor. His activity in reaching through the gospel the numerous immigrants of different nationalities is recognized by his American brethren, and greatly appreciated. Under his leadership the church entered upon mission work among the numerous Slavs in Pittsburg and neighboring towns.



FIRST GERMAN CHURCH, PITTSBURG



A CHURCH DAUGHTER, PITTSBURG

A missionary was secured, and on his recommendation, appointed by the Home Mission Society to labor among the Slovacs, Croates and Poles, the church to pay one-third of his salary and the Society two-thirds. The Lord has blessed the efforts of Rev. Mathias Steucsek, the missionary. Quite a number of converts have been baptized. At Creighton a chapel has been rented and 35 converts gathered. There are eight members at Homestead and the same number at Monoca.

A MISSIONARY MOTHER CHURCH

The Pittsburg church in its missionary efforts has extended its helping hand to the South-side hill, where a mission was started and a church organized. This new interest received aid from the Home Mission Society for about three years, and since June, 1903, has been self-supporting. The church has a nice chapel and convenient parsonage. Rev. G. A. Sheets, the able and efficient pastor, is leading his noble people forward in efforts to reach the unsaved, either in the German or English language.

The mother church has a daughter also on the west side across the river in Alleghany. This church is still under the fostering care of the Home Mission Society. Rev. C. F. Tiemann is the missionary. His last quarterly report contained an interesting account of a mission Sunday-school, started a few years ago in a part of the city called Troy Hill, among a large German Catholic and Lutheran population, but destitute of vital religion. He says:

SUCCESS UNDER DIFFICULTIES

"We were warned not to start a mission in that district, as others had tried it and failed. But in the name of the Lord we secured a hall, started a Sunday-school and preaching services. We canvassed the whole district, and visited every family in order to interest the children and adults for the mission. It was no easy task. We were ridiculed on the street, stones were thrown after us, and we were even spit at. Although at times discouraged, the Lord gave strength to continue.

"A great change has taken place. In families where never before the voice of prayer was heard, the children are now praying. We have a home department in which all the mothers and many others are interested. The Sunday-school lesson is studied at home, the mothers assisting the little ones in learning the golden text and other Scripture verses. A Bible is now in each family that was opened to us, and the children even help in the distribution of our literature. A large number of children and adults have expressed the desire to lead a new life and I trust some have entered upon it. Several have been baptized. To break the traditional ties is so hard, and the step to us too great for many. It is a social shame to join the despised Baptists. But our work has not been in vain. The Baptists will, no doubt, in the near future harvest some precious fruit of this mission work."

Our German Evangelist

Rev. H. Schwendener has since October been under appointment to labor as a general evangelist among the Germans. He is by gift of nature, sanctified by the grace of God, eminently adapted for general evangelistic work. He is in the prime of manhood, with robust health, and thus able to endure hardship in the work of the Master. He is the son of one of our pioneer workers, who labored in the beginning of the work among the German settlements in Wisconsin.



We were fortunate in securing this brother, who has had considerable experience in evangelistic work. He has in a large degree the confidence of his brethren in the ministry, and is favorably known, in most of our German churches as a consecrated servant of the Lord. Since his appointment most of his time was spent in North Dakota. Highly encouraging reports come in from the fields he has visited. Churches and pastors have been stirred and brought to realize more intensely the necessity of earnest aggressive evangelistic work in their communities. Large numbers of unconverted men and women have been brought to Christ. More than 60 conversions were reported in connection with one church. Meetings were held daily. Even the severe winter weather did not prevent the people from attendance. Many had a distance of from five to ten miles to come. Three meetings were held on a bitter cold Sunday when the thermometer indicated 45° below zero. On that day a family living 17 miles away started with a team before daylight to attend the meetings. They brought with them a grown up son, who was converted that day, and many other converts entered into the Kingdom at the same time.

In a recent letter Mr. Schwendener says: "After a season of great blessing I left Emery, So. Dak., Feb. 28th, and preached in the evening to a large gathering of German Russians at the Plum Creek church. The soil seemed to be harder here than at any other place so far visited. One young woman remarked to another one sitting next to her: 'The preacher imagines that we ought to repent immediately, but he can wait a long time.' God be praised they are both converted. They admonished each other not to yield to the power of the gospel. It was the same with the men. One evening on my way to the meeting I prayed: "Lord pick out the strongest one and take him in Thy mighty hand." That prayer was answered. The one that seemed to me to be the strongest broke down and called aloud for the forgiveness of his sins. This made a profound impression upon all present. About forty have found peace during the week. The power of the spirit is manifesting itself in such a manner that I was constantly interrupted yesterday (March 6) by those who went down on their knees and prayed for the salvation of their souls. Last night I spoke for about twenty minutes, then many cried unto the Lord. This morning a man, the head of a large family, was converted. He was also one of the strong ones. I expect showers of blessings this evening. There are still over thirty who expressed a desire to lead a new life. It is precious and sometimes interesting to hear these people express themselves in their own dialect."

German Field Notes

The German churches sustained a severe loss through the sudden death of one of their most efficient and successful missionaries, Rev. V. Forkel, on Feb. 9th, of asphyxiation. He only recently became pastor of the Third German church in Chicago.

A new German church has been organized near Denhof, N. Dak. This is the fifteenth German Baptist church in that State, most of them organized within the last few years.

Very successful protracted meetings were held in the German church at Lorraine, Kas., by the pastor, Rev. R. Stracke, without any outside help. About 55 professed conversion. A large number of the new converts are young men and women.

Although the severe cold weather has been a drawback to special evangelistic efforts, yet the spirit of revival has been manifest in many of the German churches during the winter, and a larger number of conversions have occurred than in previous years.

Missionary Goergens, at Sheboygan, Wis., greatly rejoices with his flock that the burdensome debt of \$1,500 was entirely extinguished during the past year, and a number of their countrymen converted. Eight have been baptized.

The German church in White River township, Mich., Rev. E. H. Otto, pastor, has

since January begun to have two English services a month. A large number of young people are taking great interest in the work.

There are in the German Department of the Rochester Theological Seminary thirty-eight students preparing for mission work among the Germans. The graduating class is this year very small. Only three brethren expect to leave the institution to enter upon their life work.

There are at present 24,323 members in 264 German churches. Probably the same number of Germans, as the fruit of German mission work in this country, can be found in English-speaking churches.

Seeking the Light

The Portuguese work in New Bedford, Mass., is very encouraging. Rev. F. C. B. Silva has had an interesting experience with a priest. He says:

The presence of the Lord has been with us; a young married man has asked to be baptized, others are inquiring the way of salvation. Early in December a Roman Catholic priest, a man of middle age, well known as an able preacher and a man of respect, came and told us he was tired of teaching doctrines repugnant to his own conscience, and inquired about our doctrines and discipline; he has been studying the Scriptures since, and declared last Sunday at the evening service that he had learned more of the Word of God in the last two months than he had before in all his life. Though he is not a young man, having just completed his fifty-first year, he is strong and well able to do good work in the Master's vineyard, if he comes out thoroughly for Him, and feels the call for the preaching of the Gospel in its purity and saving power."

When a church is established in a new town, the securing of a house of worship is the first necessity.—N. B. Rairden, speaking from long experience.

From Rev. W. A. Davison, State Superintendent of Missions, Burlington, Vt.

THE HOME MISSION MONTHLY for February has just reached me and I am delighted with it as I was with the January edition. The selection and arrangement of the matter is excellent, and I am sure the circulation of THE MONTHLY must increase and thereby deepen and broaden interest in the grand work which the Home Mission Society is doing. I wish the magazine might be in the home of every Baptist in Vermont. I notice that my subscription expires this month, so I remit herewith for the next four years.

+ New England + + Philadelphia - Lake - Wabash - Chicago - Upper

Central

OUR DISTRICT
 * * * **SECRETARIES**
 Their Fields and Work * *

+ Pacific Coast - Southwestern - Kanawha +

Mississippi

+ New York +

The work of the Society I have always found to be of interest to the people, especially our work for the foreigners : :

THE NEW YORK DISTRICT
 HOW INTEREST IN HOME MISSIONS IS DEVELOPED—TOPICS THAT ATTRACT :

The important New York District, in which the headquarters of the Home Mission Society are located, is represented by Samuel McBride, D.D., who came to the work in Brooklyn. Of a strongly evangelistic temper, Dr. McBride loves his secular work, and makes his secretary in revival work, retarial work, of it, a means of quickening to the public aspects grace and spiritual churches, as well as of information concerning the cause to which he is devoted. In presenting Home Missions to the churches and conventions he is at his best, and his services are greatly appreciated by the pastors and people and his services are greatly appreciated by alike. To the pastors he is a genuine helper. A thorough-going conviction lends weight to his eloquent utterances.



IT IS about two years and a half since the position of District Secretary was offered me. It came in the nature of a surprise. A District Secretary or a secretary of any kind was the last thing I ever expected to become. There were men who, to my mind, had a natural fitness and taste for the work, but I was not one of them. I greatly preferred the pastorate. The call, however, was so unexpected and so urgent that I believed it to be of God, and so accepted. The District to which I was elected is a large and most important one, including as it does the State of New York and the northern half of New Jersey, with their 47 Associations and nearly 1,100 churches.

There is a popular impression that the position is a sinecure, that the man who holds it has but little to do; in fact, that the "D. S." after his name stands not for District Secretary, but for "Draws Salary." Aside

from the voluminous correspondence required, I have in the past year delivered 167 sermons and addresses throughout the district. I have found that while there are compensations there are also sacrifices to be made, not the least of which is that one has to be away from his home a very large part of his time.

One very gratifying thing is the change in public sentiment that has been noticeable. The demand for my services is steadily increasing. When I first attended Associations I was astonished to find myself given ten or fifteen minutes at an hour when there were very few present. Now I am engaged months ahead and offered from thirty minutes to an entire evening to talk about the work of the Society. Of course one must have a message. Empty platitudes or dry statistics will not satisfy. Nor is it enough that one look funny, speak honey, or get

money. The churches seek information, and want to know what is being accomplished. So the District Secretary must educate, illuminate, and arouse enthusiasm.

Some of the subjects people want discussed are to us commonplace. I am frequently asked about what we might call the business side of our work, the cost of administration, the getting of funds, and so on. Some people imagine that a large percentage of the receipts goes for salaries of secretaries; indeed, some of the most pious and intelligent members of our churches are under this impression. The fact is that no other society or business that I know of is so economically run. When we consider the wide extent of the field, stretching from the palms of Porto Rico to the glaciers of Alaska, and from Atlantic to Pacific coast, the ingathering and expenditure of \$600,000 a year, the twenty-eight schools and colleges for the colored people and the Indians, the more than 1,300 missionaries and teachers; and that all questions arising out of the vast and varied interests involved are settled by a few men at a cost of less than ten per cent., everybody will agree with me as to the economy practiced. When you tell the people the facts they are quick to recognize the truth and respond. After speaking in one of our large churches one Sunday morning along this line, a prominent business man said to me, "You touched a vital spot to-day; that's what we business men want to know."

The work of the Society I have always found to be of interest. The successes and achievements of its missionaries, in Wisconsin and Minnesota, in Oklahoma and Indian Territory, and in the new communities and sparsely settled districts of the great West; the marvelous manifestation of Divine favor on our work in Cuba and Porto Rico—these call forth expressions of gratitude and de-

light. But the subject that has interested my auditors most is the tide of immigration, the incoming of millions from all parts of the world. I have had more invitations to speak on "The Foreigner in America" than on all other topics combined. It is amazing how little the average church member knows about what we are doing for these aliens. Brooklyn is a fairly intelligent community, and yet speaking in its churches, as I have announced that we were preaching in twenty-two languages I have seen the look of astonishment on the faces of my hearers. A good deacon said to me a short time ago, after listening to my address, "Well, sir, you astonish me. I had no idea we were doing anything for these people. I never heard of the work before. How can we be interested in things we know nothing about?"

Sometimes I hear the question, "What is the effect of these addresses? Is the impression made lasting?" Let me give one instance out of many that might be selected. About eighteen months ago the pastor of a not large church in a New Jersey town invited me to speak to his people on Sunday evening. He is a live man with the true missionary spirit. So he had "talked up the meeting," and the house was full. So far as the records show the church had never given \$10 a year to Home Missions; but after that night they sent in a check for \$58.57; and this year (with the remark that the effects of the address were still manifest) they sent \$83.39. This indicates permanence of effect. Of course I put emphasis on the live missionary pastor; to him most of the credit is due. May many imitate his example.

One of the most delightful features of the work to me is the frequent opportunity it affords of co-operating with the pastors in evangelistic work. There is, after all, no joy like that of winning souls to Christ.

Sermon Suggestion for April

TEXT: SO THEN, AS WE HAVE OPPORTUNITY, LET US DO GOOD UNTO ALL MEN.—*Gal. 6:10.*

Paul here lays down the Christian and missionary principles of neighborliness and brotherhood, of personal relations and obligations. What are missions but doing good unto all men as we have opportunity? The need of others is the measure of our opportunity. Our ability is the measure of our obligation. The supreme object of missions is conversion. It seeks to convert those who come from foreign countries, and also the unconverted already here. It does not care where men were born, only that they be born again. The task belongs in part to us all. Are you doing your part?

Thy Hands Are Twain

BY L. M. WATERMAN

Thy hands are twain; by one, life's bane
Beat back, with blow on blow;
By one, with toil, with tireless toil,
Make thou elysium grow!
While tocasins fierce reverberate;
While rocks unhewn of work await;
One hand to war must pledge;
Must swing, with one, the sledge!

Thy hands are twain; by one, let gain
Heap high thy golden store;
By one, then give, that joy may live
In lives bereft and poor!
Let no hand dare be miserly
But that another eagerly
From coffers huge and deep
May bless God's fainting sheep!

Thy hands are twain; by one, with pain
Seize fast some lofty crag;
By one, then clasp some brother's grasp
Who else may downward drag!
Thy hands are twain for self in vain!
Thy hands' despair shall grip but air
If both dare clutch the sky
And leave a brother die!

Sunday School Times.

THE YOUNG PEOPLE

A VITAL QUESTION: WHAT IS YOUR SOCIETY DOING TO DEVELOP THE SPIRITUAL LIFE OF ITS MEMBERS? IS IT REACHING ALL OF THEM, OR MOST OF THEM, OR ONLY A FEW? IS IT BUILDING ITS MEMBERS INTO THE CHURCH AS LOYAL WORKERS? WHAT IS YOUR PERSONAL OBLIGATION TO AID IN THE DEVELOPMENT OF OTHERS?

GARFIELD truly said that "a man who is not larger than his work is too little for it." And a young people's society whose interest is not broader than its own local field is too narrow for that. This is why it is so essential to the vigor and usefulness of a society that it be genuinely interested in home and foreign missions, and in all Christian philanthropies.

Union conferences on missions and other subjects are very helpful to societies if rightly planned and conducted. In villages and towns the various young people's societies should come together at least twice a year for informal and practical conferences and mutual sociability and encouragement. It is possible in such meetings to present methods of conducting missionary meetings, successful programs, Bible study, and educational and philanthropic work of various kinds. It is necessary, however, that there be a live committee in charge, and that competent leaders be secured. To conduct a conference is something of a fine art.

We have attended a number of these conferences recently. One was held by the Christian Endeavor Union of Orange, N. J. The evening was divided into four parts, or five if the getting together and opening exercises be counted one. After singing and prayer and Scripture reading, this was the order: 1. Thirty minutes given to conference on the work the societies represented were actually doing; not only the prayer meeting but every kind of work, with reports as to the quality and extent and success of the work. 2. Twenty minutes to music: the kind of hymns sung and the value of good hymns both as praise and memory-treasure. 3. Twenty minutes to consideration of educational and missionary methods, with practical suggestions and outline of meetings and

studies. 4. A half hour of sociability, with real Christian fellowship. This made an evening full of vim and value. Time fairly flew. Note books were used. Societies were seated in groups, and each group questioned by itself in turn on various points. On one point the evidence was unanimous—that the young people were devotedly loyal to their churches and pastors, and attended the evening service on Sunday.

A PROGRAM THAT WILL PROVE EFFECTIVE : : :

Select half a dozen instances of religious destitution and live church work under difficulties on the "firing line" from the *MARCH MONTHLY*. Have these read by as many different persons, with singing and prayers interspersed. Then have read by a competent and sympathetic reader Dr. Wilson's story in this April *MONTHLY*, with a few brief prayers and the offering following. The meeting will tell for the cause of Christ.

A MODEL LAYMAN

MR. KINGSLEY'S MOTTO: MAKE IT THE RULE OF YOUR EVERY-DAY LIFE TO SPEAK SOME LOVING WORD OR DO SOME KIND DEED TO YOUR FELLOW MAN.

THE RIGHT THING TO DO AND RIGHT WAY TO DO IT

HERE is a sample letter of many that are coming, in answer to our suggestion that Young People's Societies subscribe for *THE MONTHLY* and keep it on file for reading and the use of the Missionary Committee:

Enclosed find fifty cents in stamps for THE BAPTIST HOME MISSION MONTHLY for the coming year, for the C. E. Society of _____ Church. Please send the magazine to the following address _____ Miss _____ has consented to act as your club agent, if you will send particulars to her.

The Ohio Young People



REV. C. F. RALSTON

I HAVE been asked to say a few words concerning the work of our Baptist young people in Ohio. This subject affords opportunity for an article of considerable length, but as I am limited to three or four hundred words it will only be possible to introduce the reader to our young people.

In the judgment of those most closely connected with the work of the young people in Ohio it is believed that the most important work now being conducted under the auspices of the Ohio B. Y. P. U. has to do with our Summer Bible Assembly, which meets each year at Lake Hiawatha Park for a period of ten days and our campaign (inaugurated last July) on God's Ownership and Man's Stewardship, which we plan to carry on for the next ten years, or until this great thought is thoroughly and faithfully laid before the young Baptists of Ohio.

Let me add a word on each of these important lines of work. Our Summer Assembly, which is distinctively a Bible Assembly, has been in successful operation for the past seven years. The best Bible teachers obtainable have been secured for this work. Such men as Torrey, Dixon, Stiffler, Burnham, Woelfkin, Shephardson, Hulley, Stucker have led the Baptist host in their Bible instruction and study from year to year. We have felt that all young people should become the better acquainted with their Bibles, and we even dared to believe that most are willing to increase their knowledge of the Word if only a convenient opportunity, at a reasonable expense, were afforded them. When I say that our attendance has increased from year to year until in the meeting of 1903 more than 1,600 were registered at our Assembly for Bible study, it may be understood that our hope and belief were not misplaced. This, we believe, is furnishing real culture for service, culture which must greatly augment the spiritual potency of the young Baptists of Ohio, and which will greatly increase their efficiency and interest in the things of the Kingdom. Three solid hours each morning are given to Bible study, and it is a sight, which brings encouragement and confidence, to see fully 1,000 diligently at work with their Bibles and note books during these morning hours. And where is the man who does not understand that just such work as this will greatly stimulate interest in the work of the Kingdom, at home, abroad, the world around?

Concerning the campaign on The Ownership of God and the Stewardship of Man. To my mind no more important work has been undertaken by the Baptists of Ohio in

many years. If it is faithfully carried on for the next ten years it will furnish new inspiration to every church in the state, and will bring members and churches into a truer and more conscientious realization of God's claims upon His stewards, and man's indebtedness to Christ and the interests of His Kingdom wherever known.

We believe this is to directly result in a largely increased gift to Missions from the Ohio churches. It may not come next year or the year following, but it is sure to come before the ten years have elapsed. At this present time we are having published in our state paper, *The Journal and Messenger*, several articles on this great theme by Drs. Chivers, Ashmore, Cook, Messrs. E. M. Thresher, J. H. Chapman, D. G. Garabrant. Next summer at our Assembly we will have ten addresses on this same subject, and so we hope to carry on the work until every Ohio church and Ohio Baptist have been reached by the seed of this important gospel. This must mean much for the great cause of Missions in all its phases. Along these two lines lies our most active work at this time, and we believe it is a great and all important service. Unite with us in prayer for success.

C. F. Ralston

Warren, Ohio.

Letters to a Missionary Committee

I—ON GETTING READY

IT is with great delight that I learn that a young people's missionary committee has been formed in your young people's society. Probably no other committee of the church is called to a nobler service, or has a finer opportunity for extending the kingdom of Christ. I am very glad, therefore, to seek to help meet your present need by making suggestions on the preparation of the members of your committee for the great enterprise they have in hand.

Missionary knowledge is a source of marked power to the missionary committee-man. Earnest devotion to the immediate task is invariably the price of large success. You and your associates on your committee will doubtless count it a privilege to seek, at once, to get clearly in mind the specific work of the missionary boards of your denomination. A comparatively short space of time will suffice for the acquainting of yourselves with the purpose, scope, activities, opportunities, and financial needs of each of your denominational missionary societies. You purpose to carry on their work in a strong, comprehensive manner, hence the securing of this information is of fundamental importance. Have your chairman write to the Secretary of each Society for five copies of all leaflets and pamphlets bearing on the work of the Society. Then each of you can become thor-

oughly acquainted with your denominational missionary enterprises.

When your chairman gives this printed matter to the members of the committee, it will be exceedingly helpful if he has in mind a plan somewhat like the following, for the first regular meeting of your committee:

Present in five-minute papers the work and need of each of your missionary boards.

Elect a secretary, who shall keep a full record of the proceedings of the committee.

Adopt a plan, whereby all members of your committee may secure, for regular reading, each of your denominational missionary magazines.

Outline definite work during the coming month.

But it is my purpose in this letter to em-

phasize chiefly one point, namely, that the first step is the securing by each member of the committee of full and accurate information respecting the missionary work of your denomination. Thirty minutes a day spent in reading the literature to be furnished you by your denominational secretaries will suffice for the securing of a full outline, at least, of the great work being carried on. Aim for this. Be content with nothing less. When each one of you has this clear knowledge, you will be able to begin to pray intelligently and it will be possible for your committee to map out plans for the cultivation of a broad, deep, and growing interest in missions on the part of the scores of Christian young men and women in your Society.—Don O. Shelton, in *Home Missionary*.

A HOME MISSION PRAYER MEETING

By Rev. Arthur S. Burrows

TOPIC: THE AMERICAN NEGRO—PROGRAM
OF A SUCCESSFUL MEETING : : :

Hymn—Saviour, breathe an evening blessing.
Prayer, with the Lord's Prayer in unison.

Hymn—True-hearted, whole-hearted, faithful and loyal.

Prayer.

Scriptures relating to Ethiopia: slips to several young people.

Prayer.

Prophecies concerning Ethiopia: slips to several others.

Hymn—"Tis a true and faithful saying, Jesus died for sinful men.

Prayers: briefly for special requests, noted on slips carefully distributed: five minutes in all.

Hymn—God bless our native land.

Subject—The American Negro. Pastor's five-minute opening, The Negro in America. Sample of possibilities with the Negro, Acts 8, 26-40. Meeting engages now in severally reading Dr. H. L. Morehouse's Home Mission Leaflet No. 5, on Negro Baptist Ministers, each reader taking one paragraph as numbered. No. 6, their preaching, followed by

Hymn—Christ receiveth sinful men. Brief supplication for Negro preachers.

Balance of the paragraphs.

Hymn—Whoever receiveth the Crucified One.

Balance of time in address by local Negro preacher.

Hymn—Hold Thou my hand, so weak I am, and helpless.

Mizpah benediction—The Lord watch between thee and me, when we are absent one from another.

Meeting opened promptly at 7:45; closed promptly at 8:55. Five-minute social. Chairs in semi-circle, not too many, and none in rear of room. Hymn-book and Bible for each chair: Literature Committee are early enough to see to this, and to give each attendant a copy of Morehouse article, so that all may follow the reader. Meeting carefully and thoroughly prepared: nothing left to chance; prayer and reading slips given to the best ones. Time given for spontaneity also. This mission prayer service a regular monthly. Chapel always filled.

If the schools for which the Society is responsible should be abandoned or in any measure weakened, I feel that at least a set of eyes would be put out and the door of educational hope would be practically closed against a large per cent. of our people. But I do not fear the abandonment of such a work so long as a spirit like yours exists and so long as the great American Baptist Home Mission Society furnishes the resources.

Jos. A. Booker, President the Arkansas Baptist College.

ON THE PICKET LINE

Exploring for Baptists

Pioneer work is that in which Rev. Alfred S. Hill is engaged. There is something inspiring in such a spacious parish, however hard the "hunting." This is an instructive report as to conditions and needs:

I am sending herewith my first report. Douglas County, Wash., is known as the "Big Bend of the Columbia." The county is for the most part a plateau—from 1,200 to 2,800 feet above sea level, and from 600 to 2,000 feet above the river; is traversed by two mountain ranges, and by two great coulees (depressions in the surface). One of these, Moses Coulee, crosses the Badger Mountains at right angles. Some description like this is necessary to give one an idea of the immensity of the field. The county has an area of 4,700 square miles, all arid or semi-arid, though about two-thirds is tillable. Until a few years ago the greater part of this vast territory was unsettled, but the discovery of its possibilities as a wheat growing country has brought in immigration like a flood.

During the three months that I have been in the work I have been exploring—hunting Baptists—with a view to organizing churches. I have found three churches already organized, and a chance for one more, and yet I have not been over half the field. Of experiences and adventures I have had not a few. I have travelled over 500 miles, using almost every kind of conveyance, from a freight train to the hurricane deck of a cayuse. I have slept in all sorts of places—on the floor of a railway waiting room, with nothing under me but a "caboose cushion," my ulster for bed clothes and my coat for a pillow; and in the single room of a settler's cabin, with the dismal wail of the coyotes for a lullaby. I find some Christians, and a good many heathen (?) Yes, in one sense. But I believe God has much people in this Big Bend country. I can easily establish more preaching points than I can occupy. And there are communities destitute of the gospel that so far I have been unable to reach. I can put in all my time from now till plowing time in evangelistic work in school houses and all sorts of unheard-of places. Just now I am holding meetings at Pilot Rock, ten miles from Coulee City, preaching twice a day to good congregations.

A Church Builder

Two new churches in three years is a good record. Rev. A. B. Withers writes: Since I came to this field three years ago, we have built two houses of worship. At Gypsy, a mining town, between Clarksburg and Fairmont, our house cost \$3,000, and has been paid for, except about \$300, the greater part of this sum being pledged. At this place

we have to contend with "Dowieism," and two or three other "isms," but we press on; the Lord has given us victories, and we pray for greater ones. At Glen Falls we long worshiped in a school house, but now have a home of our own; we built a \$1,500 house which was dedicated free of debt, and in a series of services at the same time four persons were baptized, and others converted.

A True Missionary Church

Of a church whose pastor writes, "the members of my church are very poor and it is with difficulty that the work is kept up," it is also written, "it is building a mission church at Prospect, half a mile south of the Indian reservation. It is to be finished in the spring." The reason for the building of this mission lies in the fact that many of the Indians take an interest in the work at Osage, Minn., from which place Rev. John Nichols writes, and many of the young squaws sometimes attend the meetings. With this mission near their own reservation their more regular attendance might be relied on.

Pastoral Work Tells

"Much visiting among the people is bringing added numbers to all our services, until our church here as well as that at the out-station at Monterey are filled with attentive audiences on pleasant Sundays," is the report of Rev. Moses B. Critchett from Sherburn, Minn. "As an indication of the interest shown, there are people who drive in from four to eight miles from the country to our Sunday services at this cold season of the year, with the temperature at times 15° to 25° below zero." The pastor himself is not behind his people in exposure to the freezing atmosphere, for he drives "nine miles and return every Sunday for 3 P.M. preaching service at out-station."

Good Work at Tacoma

At Tacoma, Wash., Rev. Francis J. Davidson has been doing a needed work. He says: "I left my charge (St. Matthew), in New Orleans last February to accept the call of the Olivet Church (colored) here. I found the work in very bad shape, only nine settled members and no property. I have labored hard and suffered considerable privation, but we have now a membership of 25, have purchased a lot and a half in a splendid location for \$1,000, of which \$225 has been paid. We have also paid for a small but comfortable building where we are now worshipping; we hope to move and convert it into a parsonage later on, and then build us a church house. We are sorely in need of funds to build, but we are working earnestly and trusting in God. There is a great and needed work here among the negroes."

Evangelism in Nebraska

BY REV. C. W. BRINSTAD

Special attention has been given during the past quarter to evangelistic meetings, and there has been a great deal of interest manifested. Our three district missionaries have been kept busy constantly with weak and pastorless churches and also in fields destitute of gospel privileges with a view to organizing. We have kept seven evangelists hard at work and their entire support has been secured from fields where they have served. Some of these evangelists have been engaged in small pastorless churches and have done real constructive district missionary work. We have been very fortunate in our selection of evangelists and they have proved safe and capable men. As a result of their efforts we shall be able to locate several pastors in fields where it would have been difficult to have made much progress but for the work that these evangelists have done.

I have also been able to utilize a large number of our resident pastors who have been spared for two or three weeks from their churches and have gone into country places and churches, holding special meetings with excellent results. It is too early to tabulate the results of these evangelistic meetings, but several hundred souls have been converted and added to our various churches. Our only drawback is lack of funds to assist in supporting pastors for all our mission fields. We are now assisting in providing the gospel for about 60 communities, but there are 52 churches yet that are without pastors, for the simple reason that they are unable to support them, and we have not the money in our treasury to assist them. We are pushing the circuit plan with some degree of success, but it is rather difficult, as the fields are far apart.

Items by the Way

Wanted, to complete files, the second and ninth Annual Reports of the American Baptist Education Society. Any friends who can supply copies of these reports will confer a favor by sending them to either Dr. H. L. Morehouse, 111 Fifth Avenue, or Dr. Wallace Buttrick, 54 William Street, New York City.

"I have placed 19 missionaries and five other pastors since Oct. 1. This is unprecedented in Western Washington." That is the record sent by the Corresponding Secretary of the Northwest Baptist Convention, Rev. L. Walton Terry. It represents live work. A state evangelist will be placed in the field in the fall.

Rev. A. E. Martinez, of Linares, Mexico, reports five persons baptized and others considering their duty. He preached at seven ranches during the last quarter.

The annual meeting of the Young Peoples Union of the German Baptist churches of New York and vicinity was held on the afternoon and evening of Washington's birthday at the First German church in Brooklyn. A bountiful supper was provided by the young people of the church for about 200 delegates. The main address was delivered in the evening by Rev. G. A. Schneider of Erie, Pa.; "The Special Mission of German Baptists in This Country" was his subject.

Three new churches have been organized in West Virginia by Rev. R. D. W. Meadows, a colored missionary. He speaks of it as "substantial work which would not have been possible but for the timely aid of our great Home Mission Society."

BOOK NOTICES**How
to Reach
Men**

THE CHURCH AND YOUNG MEN, by Rev. F. G. Cressey, Ph.D., well fulfils its aim to be a working handbook of practical meth-

ods for those engaged in promoting the spiritual welfare of young men. Dr. Cressey made this subject his thesis study for a doctor's degree, and followed it along the lines of modern investigation, sending over two thousand schedules to pastors, superintendents, secretaries, college officials, and young men. This first-hand information gives practical value to the volume. He first considers the spiritual condition of the 13,432,928 young men in the United States (census of 1900), giving statistics of church attendance and membership, Sunday-school and young people's society membership, etc.; following

with a study of adolescent life in relation to the new birth and the vital importance of securing conversion before the age of twenty. Then are given the reasons assigned for non-attendance of young men at church, with suggested remedies. A chapter is devoted to the Sunday-school and the falling away of boys from it after about fifteen. The best part of this deals with organized classes for men, which are bridging the chasm. The young people's society development is fairly and appreciatively reviewed, with suggestions and criticisms. Then come the brotherhoods, specifically for young men, and the Christian Association. The institutional church has a chapter, as has the Salvation Army and the Catholic Church in its sodalities and temperance societies. This indicates the scope of the volume. The work has been carefully and conscientiously done, and will prove of

positive value to Christian pastors and workers—for who of them can fail to be concerned in the solution of the problem how to win the young men of our country for Christ and his church. Young men themselves will find it of interest, and it ought to have place in Sunday-school and young people's libraries in our churches. If it shall, as an indirect effect, tend to correct the tendency to over-organization, and lead to putting new emphasis upon the church, which is in some danger of being submerged altogether by societies, that will be an added gain. We heartily believe, with the author, that young men are to be reached most effectively, so far as the church is concerned, by a gospel which appeals to and calls for the heroic, preached by virile, sincere and straight-out ministers who justify the cowboy epitaph, "A parson—but a man." (F. H. Revell Co., New York.)

THE NEW DAY, or, Fresh Opportunities. This is a book for young men, by President Russell H. Conwell, of Temple College, Philadelphia, who has had a wide experience with them, and knows just what sort of advice, suggestion and help to give. An exceedingly stimulating, wise and effective little book. Fathers and friends will confer a benefit upon any boy into whose hands they put it. Dr. Conwell is an optimist in whose company life takes on large and worthy meaning and purpose and scope. He opens the possibilities. Every young people's society should have the volume in its library. (Philadelphia: The Griffith and Rowland Press.)

THE SIGNAL LIGHT, by Mildred Scarborough, is a book for the Sunday School with the human touch in it that carries its lesson home. It is an especially good book for girls, who should like the two that figure most conspicuously in its pages. (Am. Baptist Publication Society.)

HID IN THE HEART; Scriptures that a Child of Ten should Know. Chosen and Edited by Geo. E. Horr, D.D. In this booklet, beautiful in typography and priceless in contents, Dr. Horr has placed within reach of parents, especially of mothers, a means of training and inspiration of inestimable value. Scripture committed to memory is "an unexpected treasure in times of need," and childhood is the time and the mother's side the place for this storing up of the riches of the Word. The selections are admirable, and the book so suggestive and complete that we commend it to all parents; and indeed to all Christians who seek refreshing from the highest source. (Am. Baptist Publication Society. Fifty cents net.)

THE BOOK OF JOB, by Principal J. T. Marshall, D.D., of Manchester Baptist College, England. The Publication Society has placed in its American Commentary on the Old Testament this scholarly work by Principal Marshall, whose introduction is admirable. The King James and Revised Versions are both given. This oldest "vindication of Divine Providence" will never lose its interest for the Bible reader or student.

A FIRST BOOK IN CHRISTIAN DOCTRINES, by Joseph E. Sagebeer, D.D., is a simple presentation of the fundamental Christian truths based on Dr. E. H. Johnson's "Outline of Systematic Theology" and President Weston's "Ecclesiology." It is just the compact booklet to use as text-book in young people's societies and Sunday Schools. (Am. Baptist Publication Society.)

From the Publication Society we have received booklets by Dr. Milton G. Evans on "The New Testament Estimate of Baptism," putting its value in properly high light, and by Dr. Albert E. Waffle on "The Doctrine of the Cross," a polemic against the "new theology" ideas on this great subject.

HOME MISSION APPOINTMENTS

IN MARCH.

CALIFORNIA.

- Rev. E. R. Bennett, General Missionary, North.
J. E. Walford, Gardena.
C. J. Banks, Paso Robles.
Alexander Grant, Carpenteria.

COLORADO.

- Rev. F. M. D. Hill, Mancos and vicinity.
F. J. Ashburne, Olathe.

CONNECTICUT.

- Rev. Robert Larson, Swedes, Meriden.

KANSAS.

- Rev. T. M. Richman, Council Grove.
G. W. Shelby, Sterling.
Robert Cox, Mt. Zion Ch., Colored, Abilene.
W. M. Hampton, Second Ch., Colored, Clay Centre.
E. R. Johnson, Second Ch., Colored, Larned.
J. W. Price, Mt. Zion Ch., Colored, Council Grove.

MASSACHUSETTS.

- Rev. A. E. Lindberg, First Swede Ch., Boston.

MEXICO.

- Rev. A. R. Cavazos, Sabinos Hidalgo.

NEW JERSEY.

- Rev. Alfred Lindblom, Swedes, First Ch., Newark.

NEW MEXICO.

- Rev. R. L. Craig, Clayton.
M. F. Fifield, Aztec.

NEW YORK.

- Rev. A. P. Hanson, Swedes, Jamestown.

NORTH DAKOTA.

- Rev. P. J. Collop, Bismarck.

OKLAHOMA.

- Rev. S. F. Hawkins, Greer County Association.

PORTO RICO.
 Rev. L. E. Troyer, assistant to Rev. A. B. Rudd.
RHODE ISLAND.
 Rev. J. P. Forsell, Swedes, Providence.
UTAH.
 Rev. C. O. Boothe, Calvary Ch., Coloted, Salt Lake City.
VERMONT.
 Rev. Andrew Kallgren, Swedes, Barre and Montpelier.

WASHINGTON.
 Rev. J. W. Tanner, Wenatchee.
 A. S. Hill, Douglas County.
 W. T. Fellows, Custer and Ferndale.
 J. B. Weber, Fairhaven.

The following teachers were appointed:
 Jackson College, Jackson, Miss.—E. Alice Tefft.
 Mexico City, Mexico.—Mrs. Sarah McKendree.

BAPTISMS

NAME.	FIELD.	NO. BAP.	NAME.	FIELD.	NO. BAP.
C. H. Bolvig,	Dist. Miss'y, Danes and Norwegians, So. Dak.,	7	W. H. Mueller,	Germans, Kingfisher, O. T.,	5
David Eller,	Springview and Long Pine, Neb.,	7	C. E. Kliever,	Germans, Anaheim, Cal.,	5
L. J. Olson,	Humboldt Park Swede Ch., Chicago, Ill.,	9	Gustav Eichler,	Germans, Tacoma, Wash.,	7
F. L. Streeter,	Armourdale Ch., Kansas City, Kan.,	7	N. E. Johnson,	Swedes, Second Ch., Brooklyn, N. Y.,	6
Thos. Collinson,	Lewiston and Vesta, Kan.,	7	J. B. McKeehan,	Evangelist, Wyo.,	10
E. H. Jackson,	Dorchester and vicinity, Neb.,	5	W. M. Lewis,	East and West Gallatin, Mont.,	8
E. L. Swick,	South Bend, Wash.,	9	L. T. Foreman,	Trinity Ch., Chicago, Ill.,	9
B. F. Fellman,	Grace Ch., Omaha, Neb.,	13	C. W. Brinstad,	General Miss'y, Neb.,	6
Christen Petersen,	Dist. Miss'y, Neb.,	10	F. J. Salsman,	Missoula, Mont.,	6
T. L. Smith,	Dist. Miss'y, Neb.,	10	A. E. Martinez,	Linares, N. L. Mexico,	5
E. H. Teall,	Larned, Kan.,	9	N. L. Christiansen,	Danes, Alden and Blooming Prairie, Minn.,	12
C. E. Johnson,	Swedes, Cambridge, Mass.,	5	F. D. Kennedy,	Loup and vicinity, Neb.,	9
H. McD. Thompson,	Norton, Kans.,	5	G. B. Richardson,	Wahoo, Neb.,	7
J. R. Rairden,	Western District of Kan.,	11	S. L. Morgan,	Fairmont, W. Va.,	6
E. B. Taft,	Prescott, Ariz.,	5	C. H. Pack,	Parsons and Hambleton, W. Va.,	3
Teofilo Barocio,	Santiago, Cuba,	46	I. C. Atchley,	Okmulgee, I. T.,	5
Carl Antonson,	Swedes, Escanaba, Mich.,	6	H. G. Phillips,	Haileyville, I. T.,	5
Lewis Ekelund,	Scandinavian, Kenmore, N. D.,	17	W. H. Sloan,	General Miss'y, Mexico,	14
A. B. Rudd,	Gen. Miss'y, So. Porto Rico,	14	C. H. Ekblad,	Swedes, Menominee, Mich.,	9
H. P. McCormick,	Gen. Miss'y, No. Porto Rico,	8	J. M. Hupp,	Elk Point, So. Dak.,	10
Carmelo Diaz,	Assistant to H. P. McCormick, P. R.,	30	William Blair,	Salkum, Wash.,	20
Milton Reece,	Weed and vicinity, New Mex.,	6	Fukumatsu Okazaki,	Japanese, Seattle, Wash.,	11
Albert Graner,	Germans, Seattle, Wash.,	5	J. T. Hoye,	Pe Ell and Dryad, Wash.,	15
			M. W. Miller,	Sixth Ave. Ch., Tacoma, Wash.,	18

FINANCIAL STATEMENT FOR FEBRUARY, 1904.

RECEIPTS.

Contributions for General Purposes.....	\$22,088 24
Legacies, " " "	7,781 00
Contributions Specifically Designated	50 00
" " " for Church Edifice Gift Fund	43 69
	<u>\$29,962 93</u>
Income Accounts for General Fund	\$2,271 79
" " " " Church Edifice Gift Fund	5,960 12
" " " " " Loan Fund	68 39
Miscellaneous	2,386 96
	<u>\$40,650 19</u>

DISBURSEMENTS.

For General Purposes	\$35,078 05
" Special " as Designated	450 00
From Church Edifice Gift Fund	6,657 60
" " " " " Loan Fund	1,105 88
Miscellaneous	2,878 29
	<u>\$46,169 82</u>

CONTRIBUTIONS AND LEGACIES FOR FEBRUARY

Contributions and legacies not otherwise noted are for general purposes. Items marked thus *, are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$105.75.

Springvale Ch.	3 00
Fresque Isle Ch.	3 00
Fairfield Ch.	10 00
Buckfield, Rev. W. D. Athern	10 00
Charleston, Free Temple Ch.	8 00
Skowhegan, Bethany Ch.	11 39
North Sedgwick Ch.	2 25
Auburn, First Ch.	40 00
Milo Ch.	4 80
Dover and Foxcroft Ch.	8 70
Parkman Ch.	1 20
Hartland Ch.	1 74
Monson Ch.	1 67

NEW HAMPSHIRE, \$3.00.

Stratham Ch.	2 00
Berlin Ch.	1 00

VERMONT, \$5,445.81.

Burlington, First Ch.	23 85
Brandon Ch.	11 00
Barre, First Ch.	7 10
North Tray Ch.	4 00
Plainfield, estate of Ira Stone	5,399 86

MASSACHUSETTS, \$4,462.91.

Pittsfield, Morningside Ch.	30 00
So. Amherst, Sam'l Smith Worcester, Y. P. S. C. E.	2 00
Monson, Italian Ch.	9 75
West Newton S. S.	25 00
East Somerville Ch.	101 00
Fall River, First Meth. Shawgee Society	15 00
Dorchester, Stoughton St. Y. P. S. C. E.	16 00
Worcester, South Ch.	6 13
Hyde Park, First Ch.	37 53
Newburyport, Lottie R. Johnson	2 50
Winthrop, Miss Alice M. Spear's S. S. Class.	3 41
Hingham, First Ch.	10 35
Somerville, Perkins St. Ch.	37 71
Framingham, First Ch.	25 00
Fall River, Second Ch.	200 00
*Fall River, Second Ch.	50 00
Boston, Clarendon St. Ch.	84 25
Worcester, Dewey St. Ch.	12 70
Shelburn Falls, First Ch.	45 17
Salem, Mrs. H. S. Phillips Everett, First Ch.	5 00
Dedham, Second Y. P. S. C. E.	19 03
Charlestown, First Ch.	10 00
Middleboro, Central Ch.	25 00
Somerville, Perkins St. Ch.	71 72
Egremont Ch.	7 00
Chelsea, a friend	8 00
Gloucester, Chapel St. Ch.	5 00
Clinton, Y. P. S. C. E.	3 00
West Acton, First Ch.	6 26
Milford, First Ch.	15 03
Fayette Ch.	5 25
Danversport, First S. S.	4 25
Still River Ch.	2 00
*Medford, First Y. P. S. C. E.	6 00
Foxboro, First Ch.	20 00
Grafton, First Ch.	10 00
Boston, First Ch.	100 00
Hyde Park, First Ch.	3 79
Weymouth, First S. S.	3 44
*Chelsea, First Ch.	50 00

State Convention	50 00
Woman's American Baptist Home Mission Soc.	1,497 31
Cambridge, estate of Luther Goodnow	1,750 00
Estate of Nancy Goodnow	42 33

RHODE ISLAND, \$178.01.

Harrisville, Y. P. S. C. E., Berean Ch.	2 30
Providence, Calvary Ch.	48 46
Providence, First S. S.	24 13
State Convention	75 00
Providence, estate of H. Jackson, D.D.	28 12

CONNECTICUT, \$638.11.

Suffield, Second Ch.	108 00
Rockville, Mr. and Mrs. Wm. Butler	150 00
E. G. Butler	30 00
Packerville Ch.	10 00
Canton Ch.	3 00
Stratfield Ch.	5 70
Hartford Memorial Ch.	7 50
Danielson, Mrs. Mary L. Clemons	1 00
Hartford, Asylum Ave. Ch.	140 19
South Ch.	24 00
Rockville Ch.	7 64
New Haven, Calvary Ch.	150 08
Plainville, Rev. A. Locke.	1 00

NEW YORK, \$7,800.46.

Albion Ch.	166 41
Montour Falls, Rev. Spencer Fisher	2 00
Horseheads Ch.	18 59
Petersburg, S. S.	3 60
Pawling Ch.	21 70
Rochester, First Ch.	250 00
Brockton, First Ch.	4 37
Ithaca Ch.	107 52
C. E. Society	5 25
Albany, First Ch.	7 33
Mrs. Elnathan Sweet Valois Ch.	50 00
New Rochelle, Salem S. S.	25 00
Gloversville, First Ch.	30 00
Troy, Fifth Ave. Ch.	18 45
Frankfort, First S. S.	87 47
Hinsdale Ch.	6 20
Amsterdam, First Ch.	7 00
Belfast Ch.	48 17
Friendship, First Ch.	3 40
Middleport, Alabama Ch.	38 67
Stephentown, S. S.	28 40
Scotia Ch.	2 50
Cohoes, First Ch.	50 00
Alps, Mr. and Mrs. John H. Coon	40 50
Lottie J. Coon	5 00
Ruby M. Coon	5 00
Fannie E. Coon	10 00
Hamburg Ch.	10 00
S. S.	9 00
Potsdam Ch.	4 50
Brooklyn, 15th St. Ch.	16 60
Emmanuel Ch.	40 04
Schnectady, Emmanuel Ch.	500 00
S. S.	30 12
Homer Ch.	45 00
Port Leyden, Settlement Ch.	3 00
Jamestown Ch.	83 83
S. S.	12 13
Yates, C. E. S.	1 50
Lebanon Ch.	6 04
Yates Ch.	6 55
Shelby Ch.	1 00
S. S.	1 50
C. E. S.	1 00
Rev. Abner Morrill and family	5 00

Greenwich, Bottskill Ch.	148 00
Northville Ch.	5 25
Castile, First Ch.	9 67
Hume Ch.	1 50
New York City Morning Star Mission S. S.	20 89
Church of the Redeemer	255 13
Yonkers, James B. Colgate, deceased	4,843 75
Albany, Emmanuel Bapt. Ch.	205 71
Newark Valley Ch.	5 22
East Poestenkill, First Ch.	1 00
Binghamton, Park Ave. Ch.	15 00
Yonkers, Woman's Mission Circle of Warburton Ave. Church.	160 00
Brooklyn, estate of Mrs. Catherine Steane	10 00

NEW JERSEY, \$848.12.

Bloomfield, First Ch.	350 00
Ridge wood, Emmanuel S. S.	7 50
S. S.	8 00
Holmdel Ch.	60 00
Plainfield, Park Ave. Ch.	34 27
Ridgefield Park, First S. S.	5 08
Newark, South Ch.	150 00
Paterson, French Mission.	10 00
Greenwood Ch.	7 28
South Dennis Ch.	1 50
Princeton Ch.	10 00
Camden, Trinity Ch.	23 15
Washington Ch.	14 00
Old Bridge, B. Y. P. U. Collingswood Ch. and S. S.	5 00
S. S.	18 21
Columbus Ch.	8 00
New Brunswick, Livingston Ave. Ch.	49 26
Merchantville Ch.	29 12
Avon by the Sea, A. Armstrong	10 00
Toms River, First Ch.	12 00
Lyons Farms Ch.	32 75

PENNSYLVANIA, \$2,169.27.

Scranton, Memorial Bapt. Ch., Providence	5 95
Uniontown S. S.	9 56
Pittsburgh, Bond 513	150 00
Fourth Ave. Bible School	25 97
Shady Ave. Ch.	250 00
Philadelphia, Fox Chase Ch.	13 10
Gethsemane Ch.	9 05
Emmanuel Ch.	23 48
S. S.	12 40
New Tabernacle Ch.	43 36
First Ch.	20 00
Frankfort Ave. S. S.	15 63
Mrs. Sarah A. Trevor New Tabernacle Mission Committee	500 00
Angora Ch.	23 86
S. S.	10 60
Gethsemane S. S.	4 65
Parkerford Ch.	14 94
Huntington Ch.	10 00
Allens Mills, Gethsemane Ch.	5 00
Ch.	10 00
Georgeville Ch.	1 50
Central Wayne Ch.	22 16
Cherry Flats Ch.	6 70
Brown Township Ch.	2 15
Harrison Ch.	11 00
Upland Ch.	5 00
Jermyn Ch.	2 50
Wilkinsburg Ch.	55 92
Nanticoke Ch.	3 00
Hepzibah Ch.	10 00
Springfield Ch.	6 00
Locksville, Deerfield Ch.	8 00
Westover Ch.	6 40

Table listing church contributions for Pennsylvania, Delaware, and West Virginia. Includes entries like Potterbrook Ch., Monongahela, First Ch., and Philadelphia, estate of Elizabeth E. Abbott.

DELAWARE, \$12.48.

Table listing church contributions for Delaware, including Camden, Wyoming Ch. and Wilmington, Swedish Y. P. Society.

DISTRICT OF COLUMBIA, \$78.86.

Table listing church contributions for the District of Columbia, including Washington, First Ch.

WEST VIRGINIA, \$88.31.

Table listing church contributions for West Virginia, including Ganley Bridge Ch., Huntington, Friend C. Huff, Salem, Rev. A. M. Blair, Welch Ch., Jesse, Guyandotte Ch., McComas Ch., Charleston, Virginia Ave. Ch., S. S., Junior Union, *Lecta, Standing Stone S. S., Carlisle, Miss May Dewa and Mrs. L. M. Smith, Newfound, Rock Castle Ch.

LOUISIANA, \$4.00.

Table listing church contributions for Louisiana, including C. E. F., New Orleans, Mrs. J. E. Marsh.

OHIO, \$6.00.

Table listing church contributions for Ohio, including Troy, Bapt. Missionary Society, North Dayton, Women's Missionary Society, Greenville, Woman's Circle of Dayton Association.

MICHIGAN, \$7.00.

Table listing church contributions for Michigan, including Chelsea, Jay Everett, Tawas City, B. Y. P. U.

INDIANA, \$203.21.

Table listing church contributions for Indiana, including Mt. Pleasant Ch., La Porte, Rev. H. H. Smith, Eon Ch., Pleasant Valley Ch., Hopewell Ch., Hogan Hill Ch., Westport, John S. Morris, Borden Ch., New Albany, Tabernacle Ch., Culbertson Ave. Ch.

Table listing church contributions for Iowa, including Richfield, First Ch., Bemidji, First S. S., Northfield, First Ch., Faribault, First Ch., Milaca, Swedish Ch., Reynolds, Swedish Ch., Alden, Danish Ch., Blooming Prairie, Danish Ch., C. E. F., Sherburn, First Ch., Kenneville Ch., Minneapolis, Elim Ch., Bethel Ch., West Concord Ch., Reynolds Ch., Cheney Ch., Crookston Ch., Falun Ch., Lake City Ch., Cambridge Ch., For State Convention.

IOWA, \$400.78.

Table listing church contributions for Iowa, including Waverly S. S., Sheldon S. S., Osceola S. S., Missouri Valley S. S., Sibley S. S., Oskaloosa S. S., Danville S. S., Hiteman S. S., Storm Lake Ch., Jefferson Ch., Logan Ch., Lake City Ch., Malvern Ch., Crystal Lake, Danish Ch., Doon Ch., Shell Rock S. S., Cherokee S. S., Ames Ch., Burlington, Swedish Ch., Brayton Ch., Sheldon Ch., Goldfield Ch., Lime Grove Ch., Hawarden S. S., Creston S. S., Woodbine Ch., Homer Ch., Sioux City, Immanuel Ch., Perry Ch., B. Y. P. U., Des Moines, Forest Ave. S. S., Waterloo, Walnut St. S. S., New Market Ch., Humbolt Ch., Corydon, Mrs. Harriet Shelton, Miss N. E. V. Shelton, Whittemore, Mrs. E. J. Rawson, Ogdan, Peoples Ch., Grand Junction Ch., Aurelia, Mt. Olive Ch., Brayton, Women's Society, Elon, Village Creek Ch., Women's Society.

OKLAHOMA TERRITORY, \$23.80.

Table listing church contributions for Oklahoma Territory, including Kingfisher, First Cheyenne, Indian Ch., Watonga, Second Cheyenne Indian Ch., Enid Ch.

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Table listing church contributions for Kansas, including Colfax Ch., Cedar Vale Ch., B. Y. P. U., Sabetha, S. J. Miner, Kincaid Ch., Clearwater Ch., Thayer Ch., Fairview S. S., Derby Ch., Hackney, Mt. Zion Ch., Albion Ch.

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WISCONSIN, \$1,085.35.

Table listing church contributions for Wisconsin, including Fond du Lac Ch., Milwaukee, Garfield Ave., Sheboygan S. S., Eau Claire Bethel Mission, Waupum, Geo. C. Storkweather, Fond du Lac Ch., C. E. F., Fond du Lac Ch., For State Convention, Wisconsin State Convention.

MINNESOTA, \$1,032.62.

Table listing church contributions for Minnesota, including Friburg, Swedish Ch., Sherburn, First Ch., Minneapolis, Trinity Ch., Calvary Ch., Fairfax, First Ch., Montevideo, First Ch.

Conway Springs Ch.	4 62	Galilee Ch.	7 80	OREGON, \$145.17.		
Fairview Ch.	4 25	Fowler Ch.	5 75	Oak Creek Ch.	2 45	
NEBRASKA, \$120.37.			Canon City Ch.	117 00	Lebanon Ch.	10 00
Genoa, Mr. and Mrs. Geo. B. Johnson and Alice O. Johnson	25 00	NEW MEXICO, \$28.70.			Dalles Ch.	7 25
Wymore Ch.	16 80	Albuquerque, First Ch. ..	20 70	Portland, Swede S. S. ..	8 50	
Stromsburg, Swedish Ch. .	17 00	IDAHO, \$1.80.			Brownsville Ch.	20 00
Wahoo S. S.	3 81	For State Convention:			Dayton Ch.	7 87
Western Ch.	8 11	Wallace	1 50	Enterprise Ch.	2 50	
Stark, First Swede Ch. ..	6 00	CALIFORNIA, \$1,576 80.			Independence Ch.	10 50
Beatrice S. S.	1 50	Oakland, Danish Nor. Ch.	22 00	Portland, First Ch.	76 10	
Juniatta Ch.	5 72	Colton Ch.	30 75	WASHINGTON, \$134.60.		
Hastings Ch.	22 75	Santa Barbara, B. Y. P. U.	1 00	Burton Ch.	9 00	
S. S.	3 68	San Francisco, Hamilton Sq. Ch.	45 00	Preston, Swede Ch.	10 00	
Gothenburg, Swedish Sewing Society	10 00	Santa Cruz Ch.	13 10	Spokane, Grace Ch.	39 70	
MONTANA, \$17.65.			Hemet Ch.	2 00	Wilbur Ch.	20 00
Great Falls, First Ch.	15 15	Banning S. S.	6 40	Ritzville, First Ch.	6 35	
Belt S. S.	2 50	Alhambra Ch.	10 00	For East Washington and No. Idaho Convention:		
WYOMING, \$15.30.			Clovis Ch.	6 00	Republic, collected per Howard Ferguson..	15 00
Cheyenne Ch.	5 75	Armona Ch. and S. S. .	3 20	Spokane, collected per A. M. Allyn	33 55	
For State Convention: Basin, collected per C. G. Blackburn...	9 55	Oakland, Beth Eden Ch. .	3 00	Wilbur, collected per Dora Johnson	1 00	
COLORADO, \$380.33.			Hemet, First Ch.	2 00	Gen'l Missionary Society of German Baptist Ch.	2,000 00
Pueblo, Pilgrim Ch.	5 00	General Convention	700 00	Woman's Am. Baptist Home Miss. Society	40 00	
Walsenburg, First Ch. ...	10 25	For State Convention: East Oakland Ch. ..	87 50	Women's Baptist Home Mission Society	440 00	
Golden S. S.	5 00	Morgan Hill Ch.	10 00	TOTAL, \$29,962.93		
La Junta Ch.	46 43	Stockton, collected per John Morgan	75 00	HOME MISSION MONTHLY.	572 76	
Greeley S. S.	12 85	Willits, collected per Mrs. E. P. Vining.	25 00	Annuity Fund:		
Loveland Ch.	69 50	Anderson, collected per J. H. Hargreaves	100 00	Hamilton, N. Y., Miss Hannah Pyne	1,000 00	
New Windsor, Mrs. Geo. Osterhout	25 00	For Southern California Convention: Los Angeles, collected per A. M. Petty..	434 55	Belfast, N. Y., Sarah Ford Crosby, from the estate of Rev. David Crosby	500 00	
Denver, Calvary Ch.	16 80					
Judson Memorial Ch.	28 95					

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Massachusetts—Winchester—Ladies of First Ch., bbl. to No. Car.	\$85 45	Indiana—Indianapolis—W. M. S. of First Ch., two bbls. to Ind. Ter.	100 00
New York—Rochester—Mission Circle of Niagara St. Ch., bbl. to Neb.	50 00	To March 15, 1904....	\$235 45
Rochester—Mrs. Mary J. Thompson, box and organ to Kan. and Wyo.....		Previously reported ...	4,505 89
			\$4,741 34

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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
111 FIFTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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THIS is a hurrying age. Pastors are busy. But THE HOME MISSION MONTHLY contains Brief Articles for Busy Men, Stimulating and Suggestive Short Sketches, and Compact Information which no Pastor can afford to be too busy to read. It is a Pastor's assistant.

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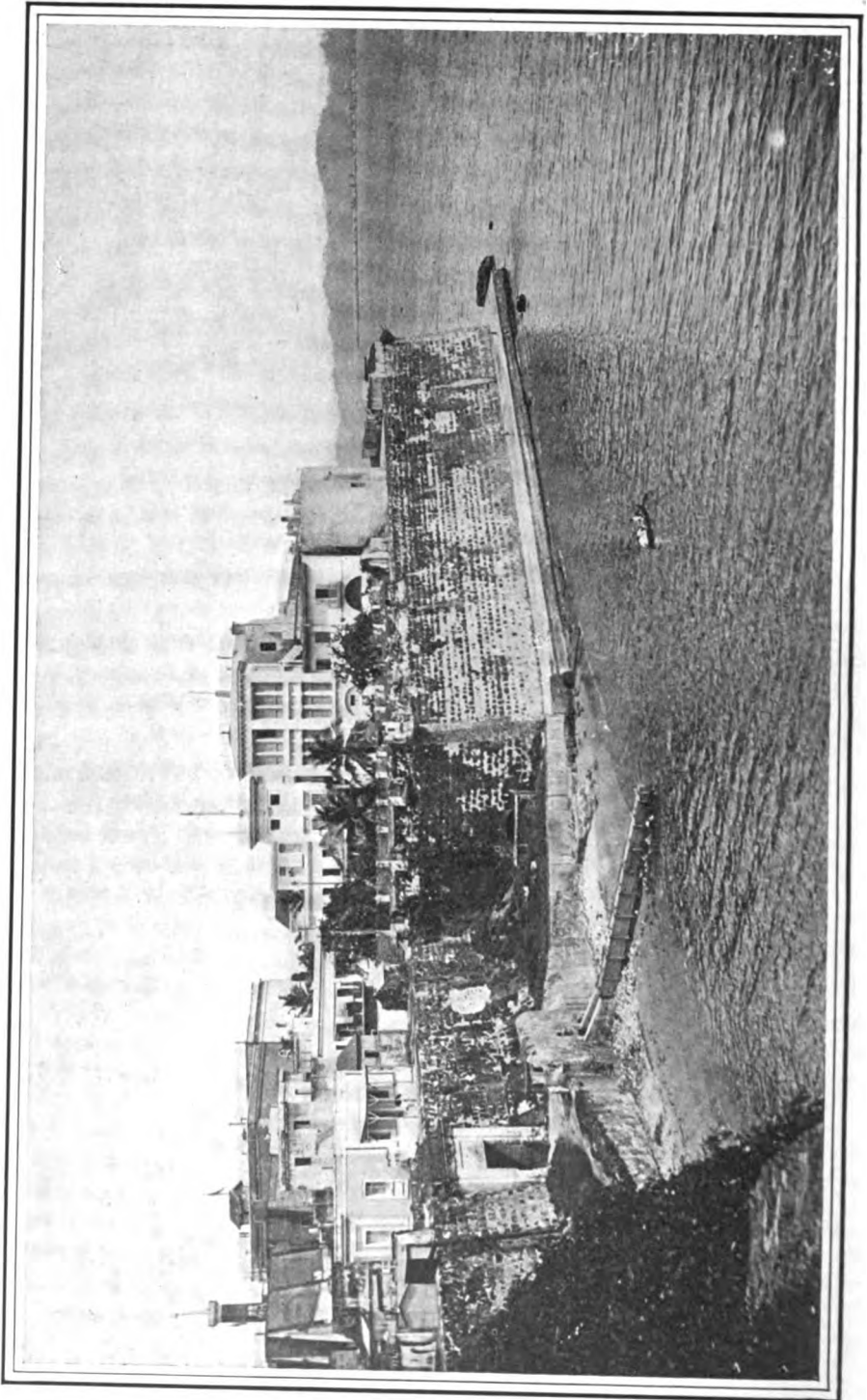
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HARBOR VIEW IN SAN JUAN, PORTO RICO—THE EXECUTIVE MANSION OF THE WHITE CITY

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

MAY, 1904

No. 5

THE OPEN DOOR

These things saith he that is holy, he that openeth and no man shutteth; Behold, I have set before thee an open door, and no man can shut it.—Rev. 3:7, 8. : :

BEHOLD the Open Door—open conspicuously and providentially—in the islands of Cuba and Porto Rico. To show how open is the door, how great and inviting the opportunity, how imperative the Divine summons, how rich and certain the blessed results of entrance—that is a prime purpose of this number of *The Monthly*.

This purpose explains the indefatigable and incessant movement of Secretary Morehouse during his two months' trip of thorough investigation of these islands. This explains the presentation of the conditions in sufficient detail to set the opportunities fairly before our people. This explains also the fullness of illustration, enabling us to see with him, through his faithful camera; to appreciate contrasts of equipment for service that words could not describe; and to feel a kind of personal acquaintance with scenes and workers.

Behold the Open Door. Divinely set before us, no man can shut it. But the Baptists may fail to enter it. That is the one possible peril. Not fail to enter altogether, for we have already entered and begun a possession full of blessing. But we must enter and occupy fully, till gospel privileges are within the reach of every inhabitant, and the gospel principles established everywhere.

The reading of Dr. Morehouse's narrative recalls the missionary journeys of Paul and Barnabas. The parallel does not obtain in the way of persecution and frequent hardship, but it does in the eagerness on the part of many to hear the simple gospel story, the establishing and strengthening of churches, the going from place to place preaching and confirming faith, and the pioneer methods of extending the kingdom of God in new regions.

The story leaves no question at all that this is the golden hour for the Baptists in Porto Rico. Study the map on another page and note the sweep through the island of the section we have made our own by aggressive and statesmanlike plan and pursuit of the work. We follow and include the splendid military road, chief artery of commerce. But to hold the advantage we must build houses of worship worthy of us and of the Porto Rican Baptists. This and much more is made clear in the Porto Rico article, which no one will fail to read.

The beautiful picture on the opposite page shows a bit of San Juan—the main door of Porto Rico. Porto Rico this time—next month it will be Cuba. God give our people open vision and hearts to see and do.

EDITORIAL

Send Your Pastor

OUR churches have a privilege and opportunity. The privilege is to send the pastor to the Anniversary Meetings in Cleveland; the opportunity is to receive the blessing in return in the inspiration, refreshment and broadened vision which the pastor will get from the meetings and transmit to his people.

While this suggestion, made in a missionary magazine, may be set down to an interested motive, that would not be true to the fact. Through the religious press the editor of THE MONTHLY has for years advocated this plan as wise in the interest of the church, not primarily of the missionary societies or the ministers. The pastors can afford to stay at home better than the churches can afford to have them. The churches will reap the larger benefit from the small outlay of money required. And not the least of the good will result incidentally—that is, from the heart freshening and gladness that will come to the pastor because of such an act of appreciation and thoughtfulness on the part of his people, and the satisfaction on the people's side that always springs from a fine action. This was what Paul had in mind when he wrote to the Philippians (to quote Prof. Stevens' illuminating paraphrase), "I prize your gift not so much for itself as for the spiritual blessing which its bestowment will bring to you."

Send your pastor to the Anniversaries. It will help every way. It will quicken his interest, and through him yours, in the great missionary enterprises in which as Baptists we are engaged. It will strengthen the ties of

affection existing between pastor and people—ties that make the pastoral relation mutually helpful and beautiful. It will make the people happy because they have made the pastor happy.

And where there is the financial ability, all that has been said would be emphasized in blessing a hundred times over by sending the pastor's wife—the unpaid worker of the church—along with him.

Try it this year!



Our Missionary Platform

We believe in the unity of the kingdom of God and in the essential unity of missions. Under the conditions that obtain we are set especially for the enlightenment and inspiration of our people in regard to the home division of the great mission work in which as Baptists we are engaged, and would not be true to the interests of this vitally important division if we did not earnestly, zealously and enthusiastically present and press and magnify the mission of American Baptists to America. The foreign division has a like representative in its able Magazine, which is equally zealous and enthusiastic. At the same time, we are co-workers for the one cause, the one Lord and Master. We are interested in the progress and success of missions universally, as the advance work of the church and the kingdom. And we cherish no small spirit, but the broadest sympathy for every form of Christian effort.

We do not forget that we are a part and not the whole of the missionary activities of our denomination. We do not wish any one to forget that we

are a part, and one without which the others would by and by find their foundations gone. IF AMERICAN CHRISTIANITY CANNOT SAVE AMERICA IT CERTAINLY WILL NOT BE ABLE TO SAVE ANY OTHER COUNTRY.

Shoulder to shoulder, forward march. That is the one thing we are after. Godspeed to everybody who is doing anything anywhere to save souls and extend the kingdom of God on earth. That is our platform.



Cause for Thanksgiving

The American Baptist Home Mission Society closed its financial year with all obligations of the current year met, and a reduction of about \$6,000 on its accumulated debt of the two previous years, leaving the actual indebtedness of the Society, April 1st, about \$22,000. In view of the apprehensions entertained for two or three months previous to the close of the year, this result is cause for thanksgiving to God for the blessings received. The Society also takes occasion to thank its friends for their generous response to its appeals. For several years, indeed since the joint effort in behalf of the debts of the Missionary Union and of the Home Mission Society, we have neither publicly nor privately made special solicitation for the payment of debts, but have relied upon the interest and the liberality of our constituency to make adequate response in their customary offerings for the maintenance of the Society's work. We feel that only in a great emergency are we justified in making such extra appeals. We therefore rely upon the same spirit of the denomination for the enlargement of offerings the coming year, to provide for the current work of the Society, and a partial if not complete reduction of its indebtedness.

It is now clear that the operations of the Society during the last year have been the largest in its history, so that the results above indicated are all the more gratifying in view of this fact. The appropriations were nearly \$40,000 in advance of those of last year; this does not include the special appropriations or grants from the Church Edifice Fund. The increase in contributions from churches, individuals, etc., is about \$14,500; the increase in legacies, nearly \$48,000; it being apparent therefore that the latter item very largely delivered the Society from the embarrassment and peril of a greater deficit than that of last year. Grateful to God for His favor during the year just ended, with faith and courage the Society applies itself to the larger tasks of the year to come, confident that its friends will sustain it in all of its wise undertakings.



Links in the Chain of Influence

Wonderful the touch of life upon life. Dr. Carman gives a fine illustration of it in his capital article elsewhere on the Ohio Baptists. Stephen Gano, of a Huguenot family of Providence, Rhode Island, had the pioneer missionary spirit, and became in consequence the founder of the Baptist church in Columbus, Ohio, the first church of any denomination in the state. Jonathan Going, student in Brown University, heard Stephen Gano preach and imbibed the missionary spirit; for while pastor in Worcester he decided he must do something to evangelize the growing West, and went to Ohio, where he founded Granville College, for one thing, and, for a vastly greater, originated our Home Mission Society with North America for its field. Gano—Going—that meant much for the de-

veloping section. But there was a third link. A young man heard Jonathan Going preach in Worcester, caught his spirit, and consecrated himself to his Master. Under providential guidance he made his way to Ohio, became by and by a prosperous manufacturer, and a large-hearted layman who gave liberally of thought and means to the sup-

port of Baptist institutions and missions. This link added the honored name of Thresher to the Ohio roll—name conspicuous for high character and liberality. Gano—Going—Thresher! Ohio, the Baptist denomination, and the Christian civilization of our country, are deeply indebted to these men of God.

NOTE AND COMMENT

THIS number of *THE MONTHLY* will come to many who are not subscribers. We trust it will reach none who will not return its kindly greeting and find it an interesting companion; and we hope many will become so interested in it and the great cause it represents that they will not be willing to part company with it. We have room on our mailing list for 200,000 subscribers!

¶ The American Baptist Year Book, just published, gives the total Baptist membership in the United States as 4,506,747, a gain over last year of 176,285. The baptisms of the year numbered 234,321, 1,200 more than the year preceding. This indicates some practical results of the evangelistic movement of the past year.

¶ The Baptists of Virginia have appointed a committee to call to the attention of the Southern Baptist Convention "the advisability of appointing a committee of the wisest and most conservative men to study the whole situation with a view to suggesting practical ways by which more effective aid in the moral and religious welfare of the Negroes in the South may be extended." If this matter is rightly approached and dealt with, much good will result to both whites and blacks; for the interests of both races are inseparable.

¶ Readers of this number who did not see the April *MONTHLY* will do themselves a favor by sending for a copy in order to read Dr. Wilson's story entitled, "He that Provideth Not for His Own." They will also want to read the sketch of "Father Tarbell's Church." Constant references have been coming in to both these articles. "Father"

Tarbell should be pleased to know how many people in all parts of the country have felt his influence.

¶ Our churches should remember that it is their privilege to send delegates to the annual meeting of the Home Mission Society at Cleveland. By the constitution each contributing church is entitled to name "one annual member, and an additional member for each \$50 contributed. Every such member shall have a vote in the meetings." Send on your delegates.

¶ It is with unusual pleasure we present our readers with the portrait of Jonathan Going, D.D., honored as the founder of the American Baptist Home Mission Society. For this photograph, a copy of the painting in Denison University, we are indebted to Rev. A. S. Carman. This is the first satisfactory likeness of Dr. Going we have seen, and we give it the merited place of honor.

¶ Missionary Moseley writes from Santiago, Cuba, that Mr. A. L. Story has been ordained in San Luis; has baptized 14 converts at Baire, and was to baptize 30 others the next week. The first man to be baptized at Baire was the mayor. At San Luis 12 were ready for baptism; some fine young men among them; and at Ti Arriba 23 were awaiting baptism. Thus the work is progressing, with steady gains among the best people. Such news warms the heart. Evangelism is a splendid fact in Cuba.

¶ If peoples could realize the cost of war it would make mightily for peace. Careful estimates show that to meet the daily expenses of the Japanese-Russian conflict requires the wages of 15,000,000 men. Both nations are

likely to become financially bankrupt, or at best will be crippled for years to come. If the money spent to kill men were only spent to save them, what a different world this would be.

☐ Second-hand books are in demand for a number of our schools, and any friends having books which they would like to place in a school library can send a list of them to us, and we will advise what to do with them. In weeding out your libraries, remember that for every book of any value there is a place where it will be a real boon.

☐ Link by link the chain extends. A letter from St. Paul, Minn., brings this good word, showing how the seed is sown.

"Would you be so kind as to send me some of the tracts mentioned in March MONTHLY, 'The True Catechism,' and 'Is it Clear?' I should like to translate into German, as in the vicinity of our German Baptist church live a good many German Catholics whom I am anxious to win for our beloved Saviour. At the same time permit me to say that I

enjoy THE HOME MISSION MONTHLY immensely."

We know Missionary Aubin will appreciate having his tracts put into German and the area of their influence thus extended, and our correspondent, Rev. Harry Marschner, will be doing good work.

☐ We give elsewhere a first-page reproduction of "El Evangelista," our new paper in Porto Rico. Welcome to Missionary McCormick as a member of the editorial fraternity. The motto is from Phil. 1:16, "I am set for the defence of the gospel," or as the Spanish has it, "Yo he sido puesto para la defensa del evangelio." The subscription price is fifty cents a year. The first number contains an account of the visit of "Sr. Morehouse," with a sketch of his life which we should be glad to print if he were still so far away that veto power could not be exercised. American Baptists who read Spanish will find much to interest them in this little paper, and Mr. McCormick, we are sure, would not object to having some subscribers in the States.

EXECUTIVE BOARD MEETING FOR APRIL

AT the meeting of the Executive Board, April 11th, 105 missionary appointments were made, and 14 grants from the Church Edifice Fund. Among the missionary appointments were those of Mr. H. W. Vodra, of the graduating class of the Rochester Theological Seminary, to Porto Rico; and Rev. A. B. Howell, of Ohio, formerly a missionary in Mexico, to Cuba, where he will be associated with Dr. Moseley. It was voted to secure church edifice property in San Juan, also at Baire and Jiguani in Eastern Cuba, at which points there has been a remarkable development of interest in our work.

A Committee on Baptist headquarters, to confer with committees from other bodies, was appointed, consisting of Messrs. E. O. Silver, C. R. Hetfield, I. W. Maclay, Gardner Colby, and R. P. Johnston, D.D.

The April meeting was the last in the premises occupied in the Constable building since 1895. The May meeting will be held in the new rooms in the Metropolitan Life Building, where the Board will be pleased to see the friends of the Society.

William A. Grippin, Esq., of Bridgeport,

Conn., was elected a member of the Board in place of Hon. Francis Wayland, deceased. Dea. J. Ashton Greene, of the Emmanuel Baptist Church, Brooklyn, who has been a most faithful and efficient member of the Board for fourteen years, and for several years chairman of the Finance Committee, tendered his resignation, to take effect in May, feeling that at his time of life he ought to be relieved of some of his responsibilities. The Board reluctantly accepted his resignation, with an expression of appreciation of his valuable services to the Society.

Considerable attention was given to the policy and methods to be employed by the Society in promoting evangelistic effort, and it will be left for the Society itself to determine more definitely what should be done.

A special meeting of the Board, largely attended, was held on March 28th, to hear the report and recommendations of the Corresponding Secretary concerning our work in Porto Rico. Very great interest was shown by members of the Board in the consideration of these matters, and a liberal policy was adopted.

THE HOME MISSION MONTHLY
OUR NEW HEADQUARTERS



THE METROPOLITAN BUILDING, MADISON SQUARE AND 23D STREET

BEFORE the May MONTHLY reaches our readers the American Baptist Home Mission Society will have changed its headquarters, and become settled in its new home in the Metropolitan Building, some views of which are presented on this page. The new Rooms will be the most convenient in location and arrangement yet occupied by the Society. No point in the metropolis is more central or easier to find than Madison Square.

The new building is one of the most beautiful and commanding of New York's modern office buildings. Its white façade is a conspicuous feature of Madison Square east, while it occupies almost the entire block bounded by the Square, Twenty-third Street, Fourth Avenue and Twenty-fourth Street. Our Rooms are on the Fourth Avenue side, as indicated in the illustration, and have clear outlook over the roofs to the eastward.



BAPTIST ANNIVERSARIES

CLEVELAND, MAY 17-24, 1904

A CITY OF WEALTH, BEAUTIFUL HOMES, FINE
CHURCHES AND SCHOOLS—THE BAPTIST HOSTS
WILL BE CORDIALLY WELCOMED THERE : :



Commodore Perry's Monument



Citizens' Saving and Loan Building



The Public Square

BAPTIST INTERESTS IN CLEVELAND

By Rev. J. L. Cheney, Ph.D.

METROPOLITAN CLAIMS AND AIRS—FAMOUS EUCLID AVENUE—BAPTIST CHURCHES WELL EQUIPPED : :



ETROPOLIS in very fact! Yes, since 1900. The Census said so: Detroit had 285,000; Pittsburg 321,000; Cincinnati 325,000; Buffalo 352,000; Cleveland 381,000.

In 1850 we ranked number thirty-four among American cities; in 1900 number seven—gaining more points even than Chicago. The last bulletins accentuate this story of our proud career with 415,000! Modesty forbids further figures. It takes a young girl with her first long dress a little time to get the swing of it; but Cleveland is actually putting on metropolitan airs. Give us a little time.

The traveler who alights in our Union Depot will hardly appreciate our last remarks. If you could have seen Col. L. B. Marsh lead his starving soldier boys in 1865 away from the hot Southland into that new depot, where "Mother Rouse" and her colleagues fed the famished regiment, while lake breezes played round loaded tables, you

would have heard echoes from "Paradise Regained." Years later, that Colonel—taught by Dr. Daniel Sharp—related how Charles Street Church, Boston, gave Daniel Sharp Ford to Boston, and D. L. Moody to Boston, and Benj. Rouse to be Cleveland's Baptist pioneer. Spite of all its memories, that depot will not last long. As you climb the hill, you will see how our public officials are demolishing the old buildings to give place for our great Group Plan. The new depot will some day be truly metropolitan, and so will be our City Hall, County Court-House, Public Library, Post-Office,

monuments and malls. Really, our Group Plan is magnificent; it will be worth your coming to see it. Meanwhile, what are our "sights" today?

Nobody attends the meetings to see sights; so we may not suggest any temptation that might lure away the faithful delegate.

"They take us out Euclid Avenue to the cemetery and show us a monument," some critic recently reported, with a view of truth, for that is our regulation ride. Euclid Avenue with "nabobs" on one side and plain "bobs" on the other, is world-renowned and suggests the best "sight"; homes of comfort and refinement. The aristocrats are deserting the city for the country; the flats and the stores invade; "the Avenue" has lost somewhat, but it will cost you a pretty sum, even yet, to keep up a good establishment on, or near, the beautiful thoroughfare.

OUR BAPTIST INTERESTS

Entering from the square, note the Soldiers' Monument, designed by Levi Tucker Scofield (Levi Tucker was one of the five Tucker brothers, all Baptist pastors, Levi having led our First Church from 1843 to '49). Soon you reach the Euclid Avenue Baptist Church, corner of Huntington Street. As in Toronto, so in Cleveland, no pastor is more widely known than Dr. Eaton. Whether standing by his marble baptistry, or preaching in the open air, or on the theatre stage, every class and condition in life expects to hear him proclaiming the gospel of Jesus, and they hear gladly. Hundreds of men crowded in to hear his Lenten addresses. He gave out no free cakes of soap or hot cross buns. The crowd came to hear of Jesus. Memories of brilliant predecessors—the talented J. Hyatt Smith and George Thomas Dowling; the strong leaders, Drs. Duncan, Crandall, Applegarth—quickly suggest themselves, a great succession. But this church does not feed on memories. Great problems are faced, and richest with poorest unite to follow the loved leader.

Three miles out, at Euclid and Logan, is the finest corner in our city. Here, one of the best among recent seminary graduates, Dr. E. A. Hanley, is building wisely, gathering old and new workers into a strong body. Very soon a building worthy of the location and the leader will be begun. Again, on Euclid Avenue, in East Cleveland, Rev. R. R. Snow officiates in our newest church, "a gem of a building." Yet further east, at the Euclid church, established in 1820, "mother of us all," Pastor Chittenden preaches in a fine stone edifice,



lasting memorial of the late Rev. J. L. Philips.

Moving southward, Cedar Avenue Church is found full of activity, led by the devoted Albert Ehrgott, recently of Burma. On Broadway, opposite the High School, Horatio Brotherton gathered our largest Sunday school, and one of our largest congregations; built a parsonage and a commanding meeting-house; was peerless leader of our Missionary Committee and honored Dean, serving twenty years among the brotherhood till, last October, God took his faithful worker to his eternal home, after the longest and richest pastorate among Cleveland Baptists.

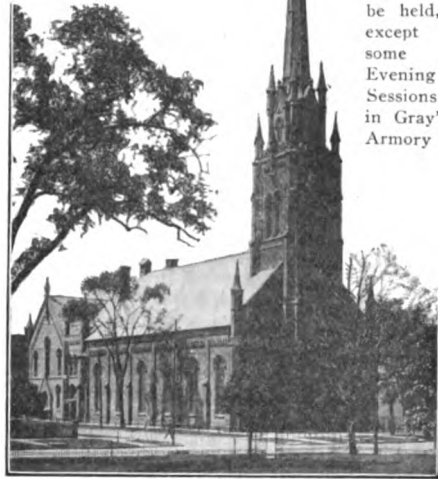
Returning northward to the centre, you pass Willson Avenue at Quincy Street, a strategic corner; new building just paid for. Pastor Cheney began work here in December, 1894. At Prospect and Kennard, Dr. Stilwell is the leader of the First Church. When Deacon Rouse came, a Sunday-school missionary from Boston, seventy years ago, he found the distillery had flourished in the village for thirty years; church and Sunday-school work was almost dead. Dr. Sharp's convert started the First, Second and Third churches and put Baptists to the front. Later, the Hoyts and Bishops were widely known. After Dr. S. W. Adams, came Pastors Behrends, Gardner, Moxoni, Woods, Upham; there were great days when Drs. Strong and Duncan worked side by side; baptisms were numerous in the pastorates of Drs. Strong and Pickard. Their present house, "a poem in wood and stone," was dedicated in 1889.

Northward, Superior Street has a good

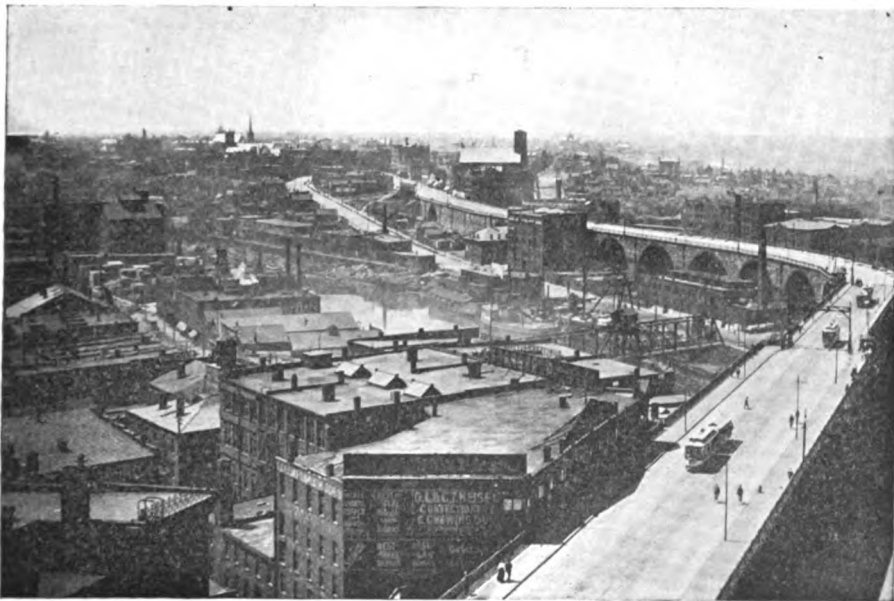
house and new parsonage and new pastor (Dr. Lemon). Four miles eastward, on Superior Street, Pastor Hartzog has a fine field and encouraging outlook.

If you cross the Superior Street Viaduct, a good view is

Euclid Avenue Church, where the Meetings are to be held, except some Evening Sessions in Gray's Armory

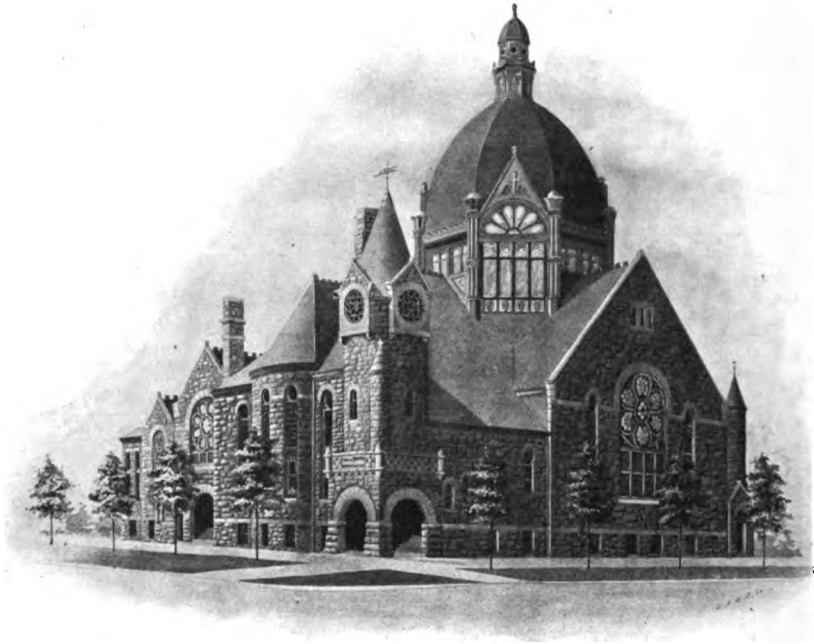


gained of the aggregation of shipping and railroads; the iron-ore docks and hoisting machines; sky-scrapers and arcades. Just at your left is the Perry-Payne Building, where, in Mark Hanna's office, William McKinley found loving friendship. Among the



The Superior Street Viaduct

TWO OF CLEVELAND'S NEW CHURCHES



Epworth League Memorial Church



Interior Willson Avenue Baptist, Dr. J. L. Cheney Pastor

hundreds of factories some stand out pre-eminent for efforts along the line to which Mr. Hanna gave his latest and best thought; the improving of the relations between employer and employee. Messrs. H. A. Sherwin and Chas. E. Adams, of the Baptists, have led in such practical philanthropy. The factory which brings heaven nearest to mortal eyes is Warner and Swasey's astronomical works. Mr. Swasey is a liberal supporter of Granville College.

Resuming our walk among the churches, the West Side has Pastors Hart, Ford, Edwards at Olivet, Calvary and West Cleveland. Erin Avenue, Pastor Merkel, and Tremont Street are two of the four German interests. The other two, on the east, are the First, Pastor Zirbes, and the Second, near the German Baptist Publication Society's plant, on Payne Avenue, where Editor Fetzer issues the weekly organ "Der Sendbote." Our Swedish and Welsh brethren each sustain a church.

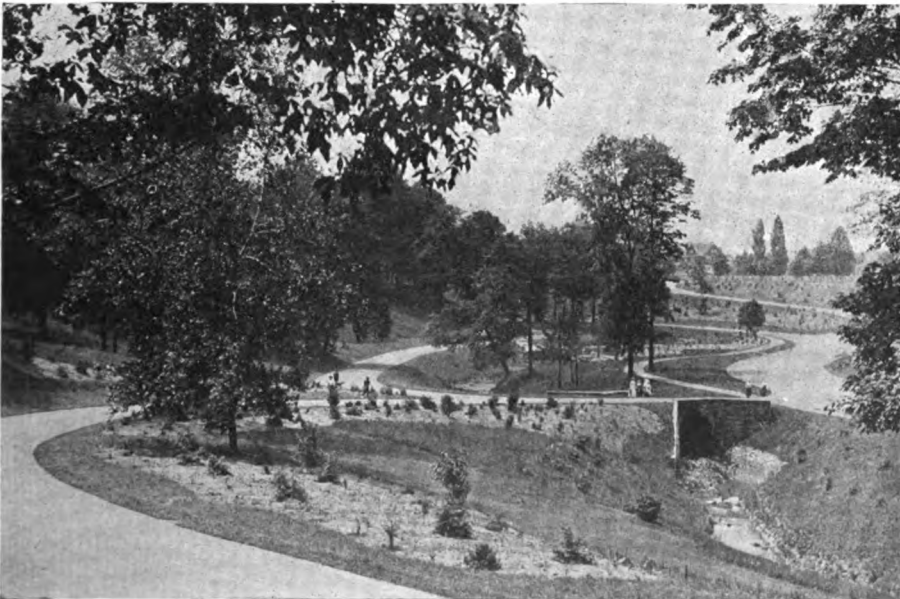
Among the Afro-Americans three churches thrive, Shiloh being led triumphantly by our honored brother, Rev. E. D. Dandridge, who has occupied his position since 1894. Beside our twenty churches, numbering about 5,400 members, our City Mission Society assists in mission work. Chas. E. Adams is president and Rev. A. W. Stone is secretary. The Euclid Avenue Church does a special line of work at Josephine Mission, where service has been given lavishly among non-churchgoers.

PHILANTHROPY AND EDUCATION

A study of the church activities in the city will show much good work done among the foreign populations. Goodrich House, Alta House, Hiram House, Friendly Inn, represent "settlement work" and "applied Christianity." No finer specimen of an "institutional" church need be sought than Pilgrim Congregational. "Epworth Memorial" has special interest for Methodists as the birthplace of the Epworth League.

Western Reserve University and Case School of Applied Science are in the East End. Near them is the building of the Historical Society. Within easy reach by trolley are Berea, Oberlin, Wooster and Hiram Colleges. Our public schools have won the highest laurels. Just what our present Legislature may attack in our system is hard to tell. During the years many good Baptists have been teachers. The able principal of Central High, Prof. E. L. Harris, is a member of Dr. Hanley's church.

Churches, schools, homes, factories and offices—and the parks! Don't omit them; they, you know, are "the finest in the world." Every city has "the finest," but ours—Nature made these; lake and glen are in rare combination, beautiful, the joy forever, or till the landscape architect and real-estate speculator tries to improve Nature. Parks and city will do their prettiest to give all delegates a bright welcome. Come, and do us good.



Park View

OHIO AND ITS BAPTISTS

By Augustine S. Carman, D.D.



OHIO would be a Baptist state if there were religious patent rights, for the first church of any kind in the state was the little Baptist body organized in 1790 by Rev. Stephen Gano in the village of Columbia, within the present limits of Cincinnati. But Ohio's location on the border region of slavery and in the heart of the anti-mission and Disciple's propaganda, its diversified elements of population and the non-coherence of all the earlier and some of the later efforts toward Baptist extension, have retarded the increase which should have given us a membership of a quarter of a million.

However, the 75,000 Baptists of Ohio have a creditable record and are to-day a significant force in the life of their state and denomination. Difficulties have compacted the fibre and unified the spirit of the denominational body, making it stronger even though smaller. The State Convention soon won and has retained the support of the entire state, and instead of the multiplication of weak competing schools, as in many states, Ohio has given for nearly seventy-five years its whole heart to its Granville interests, until Denison University has become one of the most satisfactory educational plants existing anywhere under Baptist auspices. And this sturdy fealty to state objects has been extended to every great interest of the kingdom, our Home and Foreign missionary societies in particular finding in Ohio a bulwark of strength for their great work. The corresponding secretary of one of these societies said to the writer five years ago that nowhere could he so readily reach so many of the strong financial supporters of the Society in a single afternoon as in the city of Dayton.

OHIO AND HOME MISSIONS
GOING, GANO AND THRESHER

Ohio Baptist history and that of the Home Mission Society have been singularly linked from the beginning. On that memorable visit of Jonathan Going to the West in 1831 which resulted in the organization of the Home Mission Society, he visited Granville and Alton, Ill., and had marked advisory relation to the founding of the two colleges—at the former place in 1831 and at the latter in 1832—as indeed he did to the establishment of Kalamazoo College a little later. After giving five years of his tremendous energy and enthusiasm to the launching of the Home Mission Society upon its momentous career, Dr. Going was offered the presidency by each of these colleges and accepted that of Granville, devoting the last seven years of his noble life to the firm establishment of the infant college. The remains of the founder of the Home Mission Society lie in the college cemetery on one of the beautiful Granville hills. But while Dr. Going was still pastor at Worcester, Mass., he received into his home for ministerial instruction a young man who had come thirty miles afoot for the purpose. The young man was Ebenezer Thresher, who became secretary of the Northern Baptist Education Society and afterward, as a wealthy manufacturer in Dayton, had a foremost part in making possible what Ohio Baptists have achieved. His son, E. M. Thresher, Esq., is the president of the Home Mission Society to-day. When it is added that Jonathan Going, while a Freshman at Brown, was baptized by Stephen Gano, the founder of the first Ohio church, the cycle of influence is seen to be complete.

THE DENOMINATIONAL SITUATION TO-DAY

But the Ohio Baptist situation to-day is of special interest. The centers of denominational strength are the cities of Cleveland,



Campus of Denison University at Granville

Cincinnati, Toledo, Columbus and Dayton, and the village of Granville. Cleveland, with its eighteen Baptist churches, will be described elsewhere. Cincinnati has twelve white and as many Negro Baptist churches. It is notable for its Ninth Street Church, with 1,400 members, and a cluster of mission "stations," with Rev. J. F. Herget as pastor; for its Lincoln Park Institutional Church, with 1,000 members, under the indefatigable Dr. G. R. Robbins; for Mt. Auburn Church, Dr. J. W. Weddell, pastor, which has in its membership Dr. W. H. Doane, and most of all for the *Journal and Messenger*, widely influential in and beyond the state. Toledo has eleven Baptist churches, of which the Ashland Avenue, Rev. Carey W. Chamberlin, pastor, and the First, Rev. W. E. Loucks, pastor, are flourishing organizations. Columbus has five white and seven Negro Baptist churches

among its 125,000 inhabitants. The proportion of white and Negro churches is not, either here or elsewhere, an indication of a similar racial proportion in the population, but represents in part the Baptist diathesis of the Negro and in part his ecclesiastical tendency to what the zoölogists call "reproduction by fission." The First Church, Columbus, Rev. J. B. Slocum, pastor, occupy a beautiful edifice built during the pastorate of Rev. H. H. Barbour, and worthily maintain their place in the capitol city.

Dayton, a city of 85,000, has eight white Baptist churches and two Negro churches. First Dayton, which has just settled Rev. H. P. Whidden as pastor, is the church where Dr. H. F. Colby recently closed a notable pastorate of thirty-five years, during which the church stood sturdily back of every great denominational enterprise. It has given hundreds of thousands to Denison and almost as largely to missions. Linden Avenue Church, Dr. U. S. Davis pastor, is also a flourishing body and enrolls E. E. Barney, one of our largest givers. Granville,

though a village, is nearly a century old and has denominational importance not merely as the seat of Denison University, with its million dollar plant, its fifteen buildings and nearly 500 students, presided over by Dr. Emory W. Hunt, with a faculty of 35, but it is the state headquarters of the Ohio Baptist Convention, Missionary Union, Education Society and Publication Society, whose secretaries all have their homes and offices here. The Baptist church, Dr. C. J. Baldwin, pastor, has a noble edifice of stone, and nearly 600 members.

THE SUMMER ASSEMBLY

A remarkable enterprise of Ohio Baptists is their summer Assembly at Lake Hiawatha Park, where some 1,500 people meet yearly for ten days of Bible lectures, entertainments, recreation and delightful fellowship. From out Ohio homes and pastorates and class-rooms have gone many noted denominational leaders.

such as Drs. A. H. Strong, E. G. Robinson, Galusha Anderson, W. R. Harper, E. Benj. Andrews, William Arnold Stevens, S. W. Duncan, Wayland Hoyt, Ira M. Price. By their record of a century and by all their present affiliations Ohio Baptists are committed to the loyal support of our great denominational work, and they welcome with enthusiasm the return of the May Anniversaries to their metropolis.

Granville, O.



The Garfield Monument

We wish that every Baptist in the North counted attendance upon the Anniversaries a blessing which he could not afford to go without. General attendance upon our annual meetings would go far towards strengthening and preserving our denominational integrity. It would tend to create an esprit de corps, and greatly increase denominational vitality.—*The Standard*.



TIMELY THEMES THOUGHTFULLY TREATED—
OPEN PARLIAMENT, CLERICAL AND LAY

How Else Could It Have Been Done?

IT was a little town in Minnesota. It was a long railroad ride to reach it. One train a day touched it—no more. Yet it was a thriving town, the center of a rich agricultural region.

A large foreign population manifested itself in a great, over-shadowing Roman church. But there were some Protestant Evangelical Christians. Yet what could these efficiently do without a church home? A Baptist church of twelve members—nine women and three men—had been formed. They had been meeting in private houses, or in inconvenient hired halls. Anybody can see that their religious activity and impression must be much hampered. They were brave and true—these twelve Christians; they must have a church home. They give; they beg; they pray; they variously endeavor. But by themselves they are utterly unable to compass the cost.

They apply to the Home Mission Society. It puts its strong arm beneath these struggling Christians. Some money is given; some is loaned on judicious terms. A house of worship rises—neat, convenient, attractive, a religious standing place, a center of light for all that growing region. The twelve are triumphant. That region is pre-empted for their Lord; public worship, Sunday school, all various church activities, can go on, have been going on. The Lord's gospel gets fair showing. How glad the dedication day is, at which I am present; how rightfully jubilant these brave, self-sacrificing Christians are. But they could not have had their joy, and

gone on in such achieving service for their Lord, had it not been for the Home Mission Society. How could it have been done else? It could not have been done at all.

This is but a single specimen. The Church Edifice Fund of the Home Mission Society is perpetually multiplying instances. Four hundred calls from shelterless churches! The Society would shelter every one of them were its funds enough. Ought not its funds to be enough? Is there better work than such housing of churches; such giving of churches which surely hold the religious future of our country in their grasp a chance?

Wesley H. Hays

Philadelphia, Pa.

A Home Mission

THE Master of Missions said, "The field is the world, the good seed are the children of the kingdom." The seed that cannot conquer the soil next to it has small chance with the distant part of the field. The priest and levite were condemned because they passed the man by the wayside, Dives went to hell when he died because he failed to serve the man on his doorstep, the dogs were better missionaries than the man. It is easy to feel a romantic interest in a distant part of the field, difficult to show a practical interest in the field within touch. The Back Bay, Boston, is largely made ground, car-loads of earth have been dumped in, crowding the sea back. Every day the great ocean steamers bring loads of humanized earth from the mountains of misery in the Old World to the fat valleys in the new, our fields

are enriched for great harvests; but the seed are the children of the kingdom, and it is our duty to transform the soil into plants of righteousness.

An Evangelist made the statement in a public meeting, "Every one can do personal work." A woman in the congregation denied the statement, saying, "I was reared the daughter of a wealthy father, servants ministered to every need, I married a rich man and had more servants, four children were born to me, my husband failed in business, lost every dollar, died, and left me to care for the children; I am living in a tenement, taking in washing, going out to work; what can I do?" "You are in a hard place! Does the milkman come to the house?" "Yes." "Does the grocer come?" "Yes." "Does the ice-man come?" "Yes." "A word to the wise is sufficient."

That night she slept little, praying for strength, promising to use it, shrinking from her mission. In the morning she was down fixing the fire when the milkman called. He left the milk and reached the gate before she could get courage to speak. She called him back, and with a trembling voice asked, "Are you a Christian?" He replied, "Good heavens, madam! what set you to ask that question? I have been searching for light for four days and nights." They knelt on the kitchen floor, and when he arose he had found light. The seed had conquered the soil. A year later the pastor said she had become the most useful personal worker in the church, and had led seven to Christ during the year.

Opportunities come to every life. "That is best which lieth nearest, shape from that thy work of art." "The good seed are the children of the kingdom." Strike root where you are, share the life you have with the folks you meet. Transfigured soil becomes seed in turn in a season. If the millions of living seed in America should transform one life each during one year, there would soon be no Home Mission problem.

Brother! Sister! Vitalize the life next you, touch the soul for Christ that touches you in the home, in the store, on the street. Share the life you have with the man and woman you meet, and thus save the country you love, and bring in the kingdom you pray for.

A. Gifford

Buffalo, N. Y.

The Home Missionary and Life; An Impression

WE have associated the work of our Home Mission Society so much with distinctive religious work in the care of churches that I would be glad to record an impression that has enhanced for me the value of our home missionary work in the West as a social factor.

It was some six years ago that interests of family health carried me into the newly settled part of one of the growing States of the Middle West. Those interests took me much away from the centers over the prairies and into the forests as well as among the lakes. Besides, I was thrown into the company of our District Missionary sufficiently to know intimately the methods he practically employs and the place he fills in those regions where houses are so infrequent often that our American pride calls an aggregate of as few as two houses a city; where less men than a working quorum in one of our Eastern churches often constitute a town organization. My wife and I one afternoon, out for a drive among the pines, observed a written paper on a tree beside the road (?); curiously reading it, I learned that township was to have a meeting to take measures for repairing its roads, and the call was signed by all its seven male citizens.

Several rides out of the county-seat, constant acquaintance with our Missionary, and a few responses to calls for service which he could not fill, with all his many duties, impressed upon me this social fact. Away from the centers, out on the prairies or on claims or in the wooded sections of newly settled country, the home missionary worker is a social force of no small consequence. When he holds a service at the cross roads schoolhouse, practically everybody within a considerable radius attends, whether Christian or not. When he complies with the request to "preach a funeral sermon" out on the prairie there is a Sabbath inactivity all around and a general gathering of the population. When he stops at a cabin where the inmates are bent on home-making and money-getting apart from their fellows, whether remaining for an hour, for a meal or over night, this representative of Christian civilization is touching the loneliness and aspiration of those who seldom would be able to converse with the world or feel

the social sympathy, so essential to strong men and weak souls alike.

More than once when riding for hours and seeing only half a dozen shanties and not more than twice that number of people, my wife and I have felt and recognized the value of social work of our faithful missionaries, and the large, unique contribution rendered our American civilization by these men of God as they foster fellow-feeling, make the opportunity for social intercourse, and direct what are often the only social privileges for the purifying of ambition, the developing of moral influences and the birth of the spiritual life.

In a region where you do not find a public library in every village, where the mail does not carry a magazine into every home, where lyceums and courses and lectures do not consume every evening for the members of a frontier family, where a church does not stand within a mile of every quarter-section, where men toil so early and late and women loyally take their chief delight in establishing a typical American home, so that the opportunities of socializing in the lodge or society are few—aye, where the social privileges are conspicuous for their meagreness, there passes along in these regions the agent of our Home Mission Society who, while he primarily strives to promote religious interests, to plant the kingdom amid the van of civilization, yet as grandly is binding the people into each other's fellowship, is cultivating their social instincts, and in social privilege is easing life's burden and enlarging life.

ARTHUR WARREN SMITH.

Newport as a Mission Ground

WE consider our city good home mission ground, as we receive so many people during the summer that a large population has to come to entertain them, and many of those who come are of just the names that appear so often in connection with your work.

There are, for instance, the colored people. The paper last evening said the summer is opening, for farm hands from the vicinity of Baltimore are arriving. But the farmers are distressed that the fire in Baltimore has detained in the south all those who did not have an actual contract to return this season. You must not think, however, that that will pre-

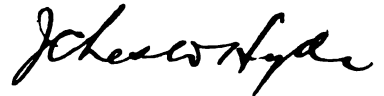
vent our havin^o colored people here, for many came long ago to stay. In fact, this seems like a southern city, with its one Congregational and one Methodist and two colored Baptist churches.

Rev. Henry N. Jeter has been pastor of the Shiloh Baptist church of this city nearly thirty years, and he is centrally located and generally interested in the salvation of the people of the colored race. Rev. D. S. Cosby is pastor of the Mt. Olivet Baptist church, in the midst of the people, and he is working very hard among them.

There are colored men whitewashers, druggists, physicians of note, and politicians in this city, in addition to these faithful ministers of the gospel, and there are occasionally colored students from the south seeking to earn money in order to pursue their studies. Our church and school sextons are colored and the most numerous helpers in the home are of the same race. Six out of twelve in the woman's ward of the hospital to-day are colored.

Among the Scandinavian population the Methodists, Lutherans and Episcopalians have a good work. The Methodist church has a most aggressive pastor, and 30 were converted last summer, many of whom went back to New York in the winter. We may have them back here again this summer. Only about 500 Scandinavians are permanent residents, but they number thousands in the summer, though the census would be difficult to gather owing to their being at service. The best singing and one of the largest congregations I have seen here was one summer evening after 8 o'clock when they congregated in their Methodist church.

The Greek fishermen are a people we should like to reach, and we may be able to do so later. German soldiers and German Lutherans seem interested in the gospel and come to our Sunday schools and sometimes to our churches. The idea of immersion has to be explained. I asked a man to give me his German Bible and pointed him to Romans 6:4. He read it and translated it, and his wife raised her hands and said, "There it is in your own Luther."



Newport, R. I.

FIELD SECRETARY'S OUTLOOK



THE Women's Missionary Union of the Monroe Association is organized on a broad basis. Its range of vision and sympathy includes "the home field" and "the regions beyond." It has room in its thought and sympathies and working plans for the general Societies as well as for the special work of the Women's Societies. At

the meeting of the Union in the First Baptist Church, Rochester, N. Y., March 17, the manifold and far-reaching work of the American Baptist Home Mission Society was presented by the Field Secretary. The interest in the story of the Crow Mission was so great that not only was the supply on hand of the illustrated pamphlet "A Council with the Crows" quickly disposed of, but orders were taken for about sixty copies more.

A meeting of special interest was held in the evening in one of the mission churches. Rev. L. E. Troyer, who during his seminary course had served the church as pastor, had just been accepted for service in Porto Rico. It fell to the lot of the Field Secretary to make announcement of that fact to the church. The announcement was not received at first with hearty welcome. The people loved their pastor, and were not quite prepared to make the sacrifice, and to sing a doxology while doing so. A little coldness came upon the meeting, but only for a moment, when it was dispelled by a sense of honor and privilege.

A night's ride, and Cleveland was reached. At an early hour, Dr. Stilwell, chairman of the local Committee of Arrangements for the Baptist Anniversaries, and the Field Secretary were discussing plans for the coming meetings. Cleveland will give its visitors a hearty welcome. Nothing in the way of needed preparation will be left undone.



March 25th was a red-letter day in the history of the Cherokee Baptist Academy at Tahlequah, I. T. It was marked by the dedication of the new recitation hall—a substantial and imposing two-story brick structure, which crowns the slope of the campus and commands a fine view of the town and the surrounding country. The contrast between the new hall, with its ample and well-lighted class rooms, and the rickety and cramped quarters of the old building is thoroughly appreciated by teachers and scholars. There is a new spirit of enthusiasm. The Home

Mission Society has made an investment of \$5,200 in the building. The people of Tahlequah and vicinity have contributed nearly \$1,000 for enlargement of the original plans, furnishing and other expenses, and will add considerably to this amount. The scholars acquitted themselves finely in their part of the dedication service. Among the addresses was one by the United States Supervisor of Instruction in the Cherokee nation, who spoke in appreciative terms of the work of the school and of its prospects. A day spent in the class-rooms gave evidence of the good quality of the teaching.



A Workers' Conference was held at So. McAlester, I. T., March 29-30. More than fifty pastors were present, and the two days were spent in earnest and profitable discussion of principles and methods of Christian work. On March 31 the Board of the Territorial Convention held its quarterly meeting. The reports from the field were very encouraging. Contributions from the churches show a large increase. Large place was given to a discussion of the needs of the Indians and the best way of supplying them. A Committee was appointed to devise, in conference with representatives of the Home Mission Society and the Home Board of the Southern Baptist Convention, a comprehensive plan for the wise oversight of the native Indian churches, and for the further evangelization of the tribes.

The Board of the Oklahoma Convention held its quarterly meeting in Oklahoma City, April 1. The sessions extended throughout the day until after 10 o'clock in the evening. The needs of the several fields seeking aid were thoroughly discussed, and appropriations made with utmost care and discrimination. The churches in the Territory are for the most part poor. Their members are struggling to get a foothold in this new country, and to make for themselves homes, yet they give most generously out of their poverty. Many of the churches are houseless. In Comanche County not more than four out of 28 or 30 churches have buildings of their own in which to worship. Testimony was borne to the cheering and inspiring effect of grants made from our Church Edifice Fund. No wiser or more fruitful investment could be made today than in the housing of these houseless churches. Who will furnish the needed funds?

Notes of the tour among our missions to the blanket Indians must be reserved for a separate article.

E. E. Chivers.



Our Spanish Speaking Neighbors.

PORTO RICO

By Henry L. Morehouse, D.D.

RAPID SURVEY OF OUR FIELD AND WORK AS SEEN BY
THE CORRESPONDING SECRETARY—NARRATIVE SKETCH
OF A TWENTY-FIVE DAYS' TOUR IN THE ISLAND :



LEAVING New York Saturday afternoon, Dec. 26, 1903, we reached the wharf at San Juan, Friday night the 31st. Ours was a slow boat; another, of the same line, makes the trip in about four days. The next time we go we propose to take that boat and get there as soon as possible—the quicker the better. As we left New York old Boreas was blowing a fierce and biting blast from the northwest. At

San Juan, after passing the towering Morro Castle in the full moonlight, we were saluted by balmy breezes, the blowing of horns, playing of bands, fire crackers, roman candles, rockets and steam whistles of the harbor craft—concomitants of the incoming New Year. The heavy winter clothing worn at the beginning of the trip was discarded for summer apparel before its end.

For three days or more the sea was very rough; the pronounced motion of the boat giving a new meaning to a favorite song of the Negroes:

"I'm a rolling, I'm a rolling,
I'm a rolling through an unfriendly world."

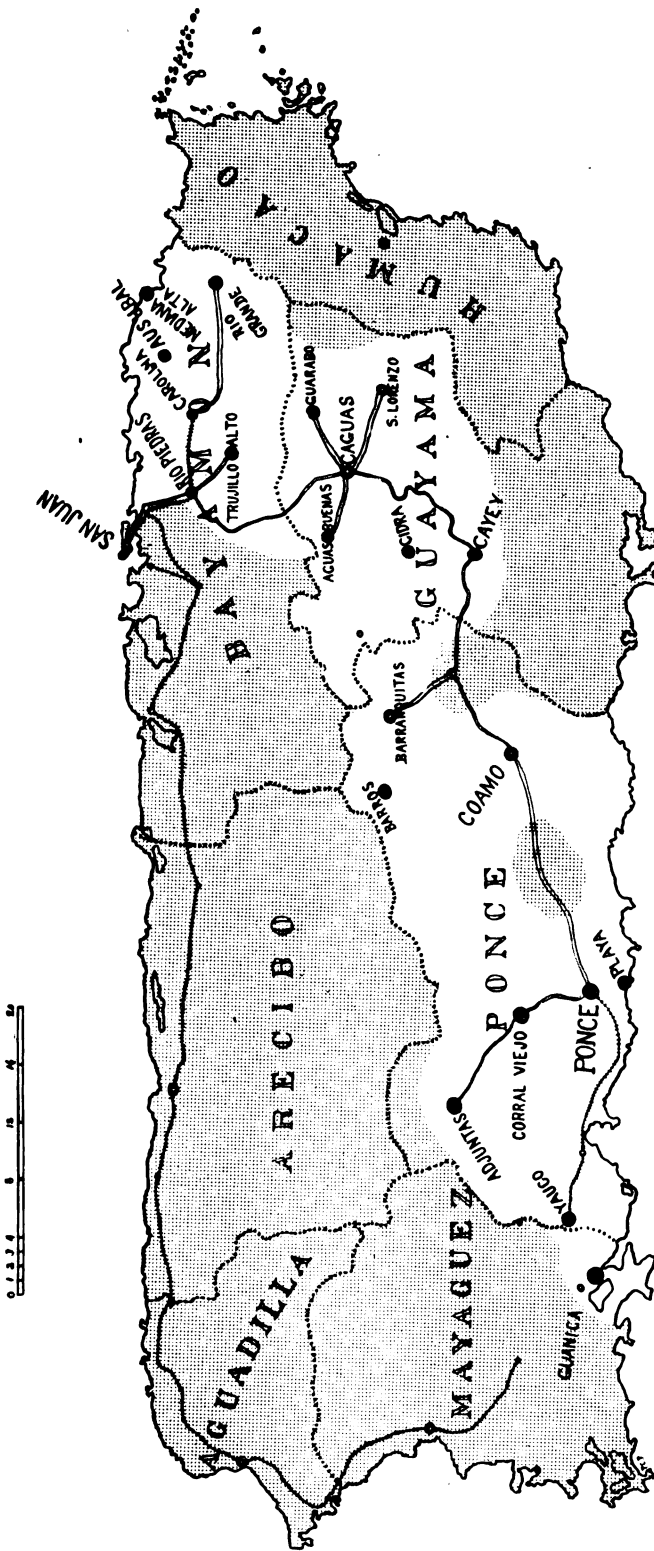
It was aggravating to read this notice in the state rooms: "Meals: Breakfast to order, 7 to 9; regular breakfast, 11; lunch 3 P.M.; dinner, 6 P.M."—for most of this proved to be a superfluity to the passengers generally. Sunday was indeed a day of rest—most of the people being in their berths. It was also a general fast day, and an air of solemnity pervaded the ship. The Spanish word, whose sound is more expressive than its English equivalent in describing the trip, is: "desagradable." Our conclusion was this: A sea-voyage of this character is a strain upon good nature, good manners and good morals, and upon human nature in general;

but doubtless has its disciplinary value to those who are duly exercised thereby.

These experiences, however, were soon forgotten amid the novel and beautiful scenes of this evergreen isle; and the early New Year's greeting by Rev. H. P. McCormick, who came to the boat on which we had remained all night, brought cheer and comfort. To this was added for several days the delightful hospitality of his pleasant home, which has become quite a centre of attraction for many American residents.

FROM START TO FINISH

Here at San Juan began our busy missionary journey of fifty-six days—from Friday, Jan. 1st, to Friday, Feb. 26th, when we left behind us the visible wreck of the Maine and looming Morro Castle at Havana. Twenty-five days were devoted to Porto Rico; two-and-a-half days were required for the trip by steamer from Ponce to Santiago; and twenty-eight days were given principally to eastern Cuba. In the fifty-one days spent on our mission fields we visited forty mission stations—all there were of importance then in the islands; though there are nearly as many more minor ones. About 60 miles were traversed on horseback, much of the way over rugged trails; about 500 by wagon, mostly over good roads, but for two days over exceedingly rough ones; about 1,200 miles by boat, and 200 by rail; so that in this as in many other respects we had the spice of life that comes from variety. We spoke about forty times to congregations aggregating over 5,000 people; participated in five dedication services; negotiated for eight sites for church edifices; held two missionary conferences of our workers in these islands; and throughout the entire trip, thanks to a kind Providence, met with no mishap, nor were laid aside a single day because of illness or exhaustion.



PORTO RICO: Length, 108 miles; average width, 35; area, 3,666 square miles. A mountain range from 2,000 to 3,000 feet high runs from west to east. There are 1,300 water courses, including 47 rivers. The four chief harbors are, San Juan, Ponce, Guánica, and Puerto Real on the west. Capital, San Juan. There are 159 miles of railway; 285 miles of Spanish military roads; other roads are mostly wretched foot paths. San Juan is 1,426 miles from New York; 1,016 from Havana. Rainy season from August into December. Average day temperature, December to February, about 77°, July and August about 87°. The island is very salubrious. Population in 1900, 953,243; whites, 589,426; colored, 363,817; 16 per cent. of the colored are Negroes. Bulk of population live in the country in very simple way. White spaces on the map show our mission territory.

GENERAL OUTLINE OF THE FIELD

From San Juan in the northeast to Ponce in the southwest diagonally through the island on and adjacent to the great military road, is a section about 100 miles long by 25 wide that is the particular field of the American Baptist Home Mission Society. The two chief cities are open to all denominations, but the comity agreement between representatives of missionary societies in the island gives cities of less than 8,000 exclusively to the denomination first occupying and holding services there. In this district, whose boundaries are not sharply defined, there are eighteen towns and cities with a population each from about 1,000 to 6,000, all of which except two we have occupied. Here is a population of about 240,000, or nearly one-fourth of the whole island. There are 21 principal mission stations and 30 outstations, cared for by three American missionaries and eight native helpers, besides two American women appointed by the Woman's Home Mission Society at Boston, and one by the Society at Chicago. The three American missionaries at the chief centres are Rev. H. P. McCormick, San Juan; Rev. E. L. Humphrey, Cayey; Rev. A. B. Rudd, Ponce. Bro. McCormick, in addition to the care of a particular church, has the general management of operations in the northern half, and Bro. Rudd, likewise of the southern half of this field; Bro. Humphrey, however, devoting attention to a limited central portion besides Cayey. For them to occupy and properly cultivate these numerous mission stations, to discover and utilize native helpers,

and attend to the multifarious matters incident to the prosecution of a new work where long and tedious journeys are frequently required, has been a tremendous task. Recognizing the necessity for more missionaries, the Society has appointed Rev. L. E. Troyer, of the graduating class of the Rochester Theological Seminary, as an associate for Bro. Rudd, and Mr. H. W. Vodra of the same class as an associate for Bro. McCormick in his field. In the whole district there are 15 churches, with 873 members, and good congregations at the other points; also Sunday Schools with an attendance of about 1,000. There are two church edifices, at Ponce and Corral Viejo, and a third being erected at La Playa; other congregations meeting, either in buildings erected for residential or business purposes, and, generally, rented to the Society. Considering the small force and the moderate outlay of money, the results of five years' tillage are exceedingly gratifying. It was my privilege in the twenty-five days spent in Porto Rico, to visit all of the 21 chief stations, and to meet and address congregations aggregating about 2,000 people. In this I had the delightful companionship, for the northern and central section, of Bro. McCormick, and for the southern section, of Bro. Rudd; also of Bro. Humphrey a few days in his.

The purpose of the following sketches is to portray the conditions of the various fields, their prospects and needs, making of them three groups, viz.: the Northern, the Central and the Southern districts.

I. The Northern District

SAN JUAN, THE WHITE CITY
THE CAPITAL A STRATEGIC POINT

BEAUTIFUL for situation is this city in its setting of ultra-marine blue on the north, and across the bay on the south the varied hues of green mingling in the distance with the bluish haze of the mountain range. Its site is a promontory, somewhat like the bowl of an inverted spoon, with a slender connection to the main land. The military reservation and large barracks adjacent to Morro Castle on the west, and the military grounds in proximity to the fortress of San Cristobal on the east, hem in the city, preventing under existing conditions much expansion. Hence property is valuable for every purpose. The overflow is making its way to the charming suburb of San Turce, eastward, where Americans have residences, and further on southeasterly eight miles to Rio Piedras, reached by electric trolley line. About 33,000 people live in the city, the better classes mostly in the second stories of buildings which are devoted below chiefly to busi-

ness purposes. The city is comparatively clean, its narrow streets for the most part well paved and with good sidewalks. Grim, massive, multi-colored sustaining walls of



masonry, rising high from near the ocean line to the summit, encompass the western portion. On the north, overlooking the Atlantic, is the Governor's mansion, part of which with its partition-walls seven feet thick was built in 1530; and on the south overlooking the spacious harbor, rises the *casa blanca* (white house) of Ponce de Leon, whose statue and that of Columbus adorn the plazas of the city. The Governor's reception, which we attended on New Year's night, was a large and brilliant gathering.

OUR BAPTIST WORK

This greatest commercial and governmental city of the island was occupied by the Home Mission Society as its first station early in 1899. While a good work has been wrought here and a fair foothold gained, yet under better conditions more might have been and may be accomplished. Here we have 71 members and a small Sunday School. Considerations of health and of economy, as well as the desirability of occupying Rio Piedras, made it advisable for the missionary's residence to be in that city; so that the work in San Juan is done somewhat at arm's length. Bro. McCormick usually holds service here twice a week, preaching twice a month on Sunday nights; while he also gives as much or more time to the church in Rio Piedras. Miss Ida Hayes, an experienced and capable missionary, likewise divides her time between these fields, spending one day at least in visiting in San Juan. It is simply impossible for Bro. McCormick to do all that ought to be done here, with the supervision of many other fields, and now also editor of our monthly Baptist paper for Porto Rico. In this formative period in Porto Rico he has wisely and efficiently devoted attention to its educational and philanthropic affairs. A strong, capable man with a native assistant should be appointed here without delay. He could also preach to Americans without interfering with the other work.

SUITABLE HOUSE OF WORSHIP AN ABSOLUTE NECESSITY

The lack of a suitable house of worship has been a great hindrance to our progress. Our mission is housed in rented quarters, formerly small double parlors now in one room that seats about 100 persons, with a baptismal tank at the rear of the platform in the small room adjacent. Though tastefully decorated with Scripture mottoes and palm branches, at the best it looked small and mean and utterly unsuited to attract people or to make much of an impression on such a city. A proper house of worship is an imperative necessity. To find a suitable and available site has been very difficult, for there are no vacant lots and land with buildings thereon is expensive. It is hoped that negotiations for a location which we at last selected will soon be consummated. For the purchase thereof and the reconstruction of a part of the excellent building probably about \$20,000

will be required. But when secured, it will be admirably adapted to church and Sunday School and kindergarten purposes and for the residence of the native worker. Never shall we get large numbers and the kind of people we ought to have while laboring under present disadvantages. We must strike



A Characteristic Road in Porto Rico

quickly and strongly for better things, or, what would be a disgrace, abandon the field.

AT RIO PIEDRAS

At Rio Piedras, where our missionaries reside, and where we own a rangy house which has been converted into a fairly good room for public worship, is a flourishing church of 118 members, and an attendance of 84 at the Sunday School when I was there. Congregations are good, comprising people of intelligence and good standing. Mrs. McCormick, an accomplished musician and imbued with the missionary spirit, played the cabinet organ given by the Calvary Baptist Church of Washington, D. C. Ours is the only evangelical church in the place.

This is recognized as one of the strategic points which we must hold and develop; for here, and near our church, at the north, is the spacious and beautiful site for the insular University, one building costing \$27,000 having been recently erected and others utilized for a department now in operation. Here soon should be erected a good church edifice, attractive to students as well as to others, so that we may thus lay hold so far as we may of the coming intellectual forces of Porto Rico. No other denomination has such an opportunity as this, and we shall be almost criminally remiss if we fail to improve it. A suitable house, properly equipped, will cost from \$5,000 to \$6,000. And when it is built our present structure may be converted into a dormitory for Baptist students at the University, and some theological instruction be given also to those preparing for

the gospel ministry. For very soon something must be done in this direction.

Here too, services should before long be held for Americans who, near Rio Piedras, are going into the cultivation of tropical fruits and other enterprises.

In this vicinity, several miles away up in the foothills of the mountains, are outstations to which Bro. McCormick goes on horseback.

Chief of these is Trujillo Alto. The coming of a Christian minister to these people, long and utterly unvisited by Romish priests, is a new thing under the sun. Eagerly they listen to the messenger of good tidings, and the work there is very hopeful. So here and there the light is shining in the darkness and the dawn of a brighter day, as we shall more fully perceive, is breaking for Porto Rico.

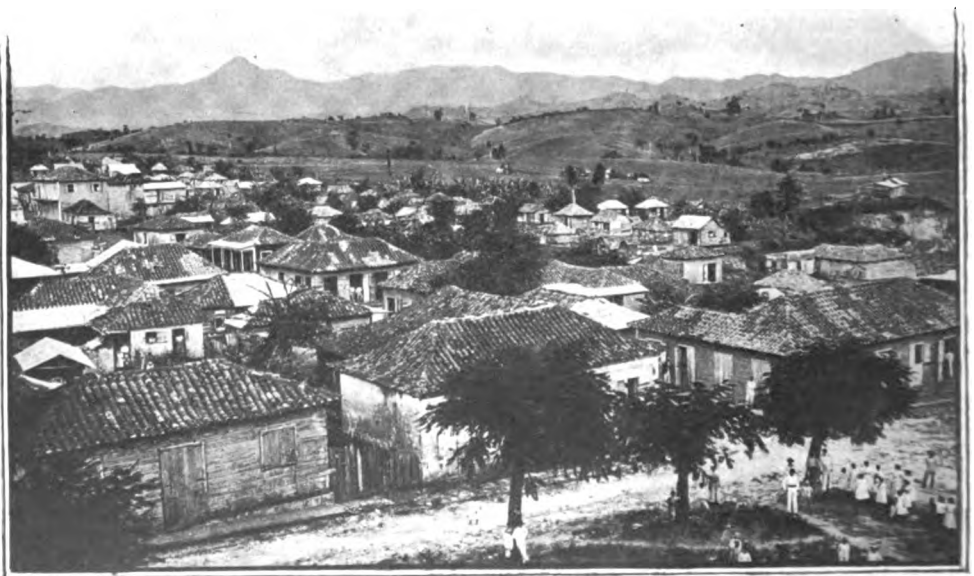
I. Our Work in the Northern District

MISSIONARY TOUR IN NORTHERN PORTO RICO—NEW EXPERIENCES—A GREAT WORK AND ITS NEEDS : :

THE Northern District extends from San Juan easterly about 30 miles, and from the ocean south into the mountain range from 10 to 15 miles. In towns and rural communities our work is established.

Easterly from San Juan (Hwan) and Rio Piedras (Ré-o Pe-á-dras) are several mission stations, chief of which are Carolina, Rio Grande, Mediania and Ausubal. To visit these Rev. H. P. McCormick and myself took the train ten miles to Carolina, where we stayed over night, and proceeded by team the next morning seven miles east to Rio Grande, thence northerly to the ocean and westerly to Mediania and near Ausubal took horses over the hilly trail, then back to the carriage, southerly to Carolina and on to Rio Piedras, having travelled over 30 miles, part of the way over roads so rough that

we walked for the sake of the team and ourselves; at one river crossing in a row boat, while the team forded the stream, with the water in the carriage; and also crossing an arm of the sea after a native had waded it to show that it was safe to do so. At times the road ran through vast fields of sugar cane, then through long stretches of coconut groves—the trees generally, under the influence of the trade winds, inclined to the southwest; to the north of us the Atlantic, and to the south not many miles distant the mountain range, which here attains a height of 3,800 feet. After crossing the arm of the sea we were refreshed by the contents of coconuts obtained by a native in scanty costume climbing a tree and clipping them off with his knife or machete. We got a very good snapshot of him in the act, as the illus-



The Town of Carolina

tration on a subsequent page shows. He was a clever climber.

THE FIRST EVENING SERVICE

At Carolina, in our small rented room, we held our first service at night. About 70 were present, a score or more standing at the door and window for lack of accommodations within. They were mostly negroes, the region being devoted largely to the sugar cane industry. Our native missionary, Bro. Marchan, a student in the Normal School at Rio Piedras, where, by the way, he recently took all but one of the athletic prizes, preaches here and at other points in the vicinity, and gives promise of great usefulness.

At the close of the meeting Bro. McCormick very impressively united a couple in matrimony. There was no fee for the benefit of the minister's wife. Bro. Rudd, of Ponce, stated that for more than a hundred couples that he had married he had received \$4.75 in cash and two pineapples! Many have only money for their daily needs, and this on a most economical basis. Is it any wonder, therefore, that when the priests of the Roman Catholic Church charged from ten to fifty dollars for the marriage ceremony, the poor people generally assumed domestic relationships without its sanction, in the most primitive and informal way? And so it comes to pass that one of the first things to be done in many cases where converts apply for church membership is to marry those who have thus lived together and reared families.

THE EASTERNMOST FIELDS

After our first night at a so-called hotel—where by mistake in the dim light of the bedroom one of our number emptied his wash bowl into a waste basket, evidently disturbing the occupant of the room below, and where, with very scanty bedding above and below our bodies, we got some sleep—we left for Rio Grande, our easternmost mission field in this part of the island. Though it was too early in the day, upon our arrival there, for a service, we visited some of our people, and found here an interesting illustration of the zeal and devotion of the new converts, in the person of a comparatively well-to-do Negro woman, who has fitted up a part of her house for our meetings and has done likewise at another mission station. Her face fairly glowed with satisfaction and delight in rendering this service.

Mediania, reached after about three hours' ride, is a thickly settled hamlet rather than a compact village, the small one-story houses constructed of light material with heavy thatched roofs. In the largest of three rooms of the residence of Bro. Ramon Biron, the preacher, our services are held. Verily, here is an illustration of the Scripture—"the church in the house" of one of the believers. It was too early for services here, besides they had not received word of our coming. But we saw and heard many things of interest. Entering the house, posted on the par-

titution was the notice of the weekly services and underneath, in Spanish: "Go into all the world and preach the gospel to every creature." That was the warrant for the work there and for telling the good news to others. Another paper, near the first, contained the names of five persons who had formally expressed their wish to unite with the church. Several weeks, indeed several months, might pass before they would be baptized, and meantime everybody had the opportunity to study them and judge whether they were worthy of membership. Since my return a letter has been received from Bro. McCormick stating that he had just made a very arduous trip to Mediania, where he baptized eleven persons in the ocean. Another notice excited our curiosity, namely this: "Let your women keep silence in the churches." The novel explanation given me for this was that there was too much of a tendency among the women when they came together to indulge in social gossip that was detrimental to reverence and piety. Evidently they believe in having things done "decently and in order" in the house of God. Since our visit, Bro. McCormick has baptized eleven persons here.

AT MEDIANIA WE MUST HAVE A CHAPEL, TASTEFUL BUT INEXPENSIVE, TO ACCOMMODATE ABOUT 150 PEOPLE. IT CAN BE BUILT FOR \$700 OR \$800. WHO WILL BUILD IT?

BIBLE INQUIRY

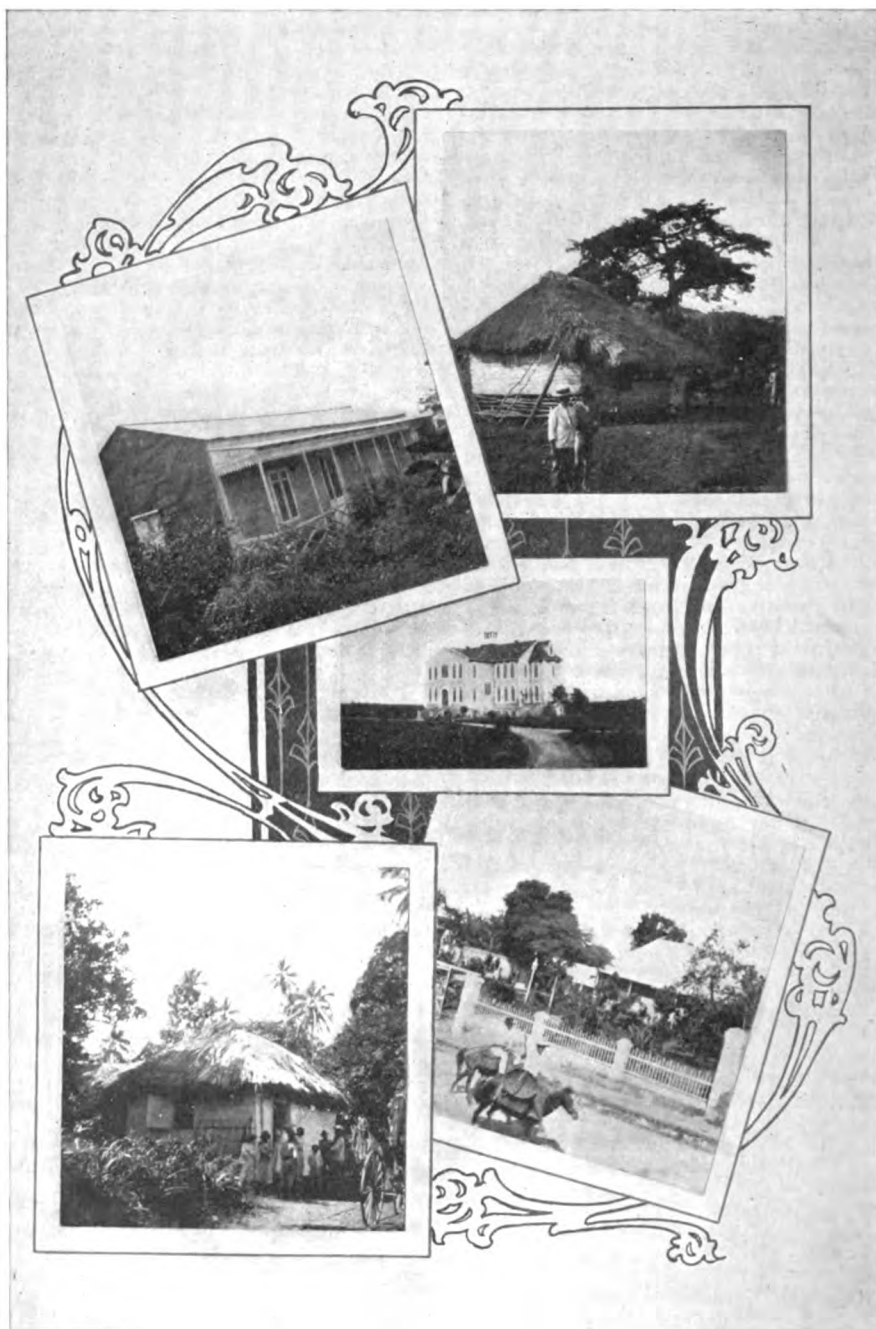
Passing along to Loiza, where by the kindness of a storekeeper we got a light lunch while the team rested, we saw a man at the door of his little store in the front room of his residence, reading a book. Halting, we inquired what he was reading, and as he came out to the carriage he showed us the New Testament, in which he was greatly interested. With some words of commendation and exhortation, we passed on, rejoicing in the spirit of inquiry that has got into the hearts of the people to whom the Bible has been an unknown book.

ON HORSEBACK TO AUSUBAL

Last and best of all was the visit to Ausubal. This could not be reached by wagon; so, mounting horses that were sent to us, we ascended a rough hilly trail, then descended on the opposite side to an extended valley, dotted here and there with thatched cabins. As we came in sight of these the ringing sound of a conch shell blown by a lusty-lunged native, greeted our ears. It was the summons for the people to gather. From all quarters they came and many were the warm greetings we received. They were mostly colored people of various shades of complexion, many of them of fine appearance. This church takes care of itself without any aid from the Society, but doing it in a very simple, humble way. They worship in the principal room of the residence of one of their members, which is fitted up with rude benches, where between 60 and 70 persons were crowded in the room and about the door during our services. The

Our Mission House Rio Piedras

Mission House at Ausubal



Normal School at Rio Piedras

Mission House at Mediania

Type of finer village residence

These Mission Houses are also residences

What could better illustrate the need of appropriate chapels?

unction with which some of them prayed and the spirit in which they sang carried conviction to our hearts of the genuineness and strength of their Christian experience.

A BAPTISMAL INCIDENT

This was attested in a striking manner at the baptism by Bro. McCormick of a man who had been a very wicked character. While in the water he asked the privilege of saying a few words to the large assemblage gathered there, and thereupon told them they had known of his wickedness in the past, and called upon them to witness his public profession of Christ, his renunciation of the old life, and his purpose to be as zealous for Christ and his cause as he had been for evil. He has stood fast and been a power for

good. Ten more were baptized here by Bro. McCormick in March, making now a church of 45 members.

A SCENE TO REMEMBER AND A CALL FOR A GIFT

It was truly touching to see the fervent, joyous spirit of these people who five years ago were in spiritual darkness. As we remounted our horses to wend our way homeward, the company, clad mostly in white, stood out in front of the house and sang us their Christian songs, until we disappeared from sight in the tropical foliage and behind the hills. And the echoes of their song are ringing in our hearts yet.

WILL SOMEBODY GIVE \$500 FOR A SIMPLE CHAPEL FOR THESE SAINTS AT AUSUBAL?

II. Our Fields in Central Porto Rico

MISSION STATIONS—BAPTISMS—DEDICATIONS— A ROUND OF INTERESTING EXPERIENCES: :

THE principal towns and cities where our work is established in Central Porto Rico are Caguas, (Kah-wass), Aguas Buenas (Ah-was Bu-á-nas), Gurabo, San Lorenzo, Cidra (Sé-dra) and Cayey (Kai-ay). Leaving Rio Piedras Saturday afternoon, Jan. 9th, in three hours we were at Caguas, and after changing teams pushed on to Cidra, where we arrived soon after six o'clock. The carriage ride over this military road to the junction where we diverged to Cidra was superb, as we wound in and out of narrow mountain ravines, going two or three miles to make one in a direct line, up and up along the edge of precipitous slopes, with beautiful landscapes far below and far away. Cidra itself, at the terminus of the new road, nestles in a mountain vale at an altitude delightfully cool. One attraction was the profusion and excellence of its oranges—two dozen for three cents. We materially reduced the crop while there.

Unusual events called us to Cidra just then—our first baptisms, dedication of our place of worship, and the first observance of the Lord's Supper. This field is in charge of Rev. E. L. Humphrey, of Cayey, who comes about seven miles on horseback over a mountain trail.

FIRST BAPTISMS IN CIDRA

The baptism of nineteen converts on Saturday evening excited great interest in the community which had never seen anything of the kind. About 200 people crowded the house and stood at the open doors and windows. Bro. McCormick preached; I followed, Bro. Humphrey interpreting; and then in a baptistry back of the platform in a room at the rear he administered the ordinance, the congregation being very respectful throughout the service. Among the number

were some of the best people of the place, who are Porto Ricans without any negro element, of a light-brown complexion, and very neatly dressed.

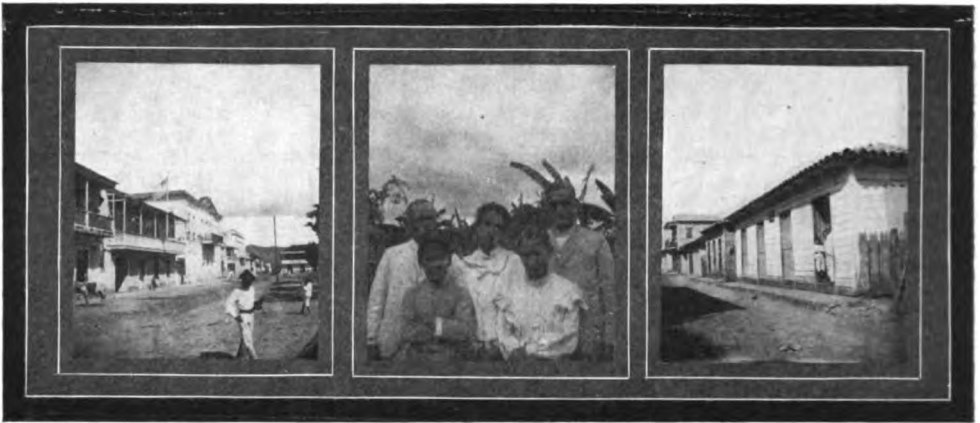
A MEMORABLE SUNDAY

Sunday was a great day for our cause there. Bro. McCormick preached the dedication sermon, and after some remarks by myself the congregation, at the instance of one of their number, extended a vote of thanks to the American Baptist Home Mission Society for purchasing and fitting up this place of worship. It is a large, fine two-



story building fronting the plaza, and is said to have cost when erected about ten years ago not less than \$5,000. It cost the Society \$600, to which must be added nearly \$200 for changes and equipment. It would have cost more but for the personal attention given to the improvements by Bro. Humphrey, who has the knack of doing almost anything that needs to be done and the disposition also to do it. The audience room is light and pleasant; and a pastor when settled here can oc-

VIEWS IN CAGUAS, WHERE WE SHOULD BUILD



Street fronting on Plaza

Carmelo Diaz and Family

Our Rented Room

cupy other rooms as his residence. Only a short distance away is the unfinished Roman Catholic Church, which was badly damaged in the cyclone a few years ago. It was silent and unoccupied while we were there. The priest from Cayey, who comes here occasionally, had recently charged a dollar each for the baptism of children, and said those who could not pay it should not have their children "regenerated" (?). A SMALL BELL, COSTING PERHAPS \$100, WOULD BE VERY SERVICEABLE HERE.

At the Sunday School in the afternoon 74 were present. The teacher of the Bible class is a man who nine months before was in spiritual darkness, having become disgusted with Romanism and spiritualism. Our native worker, Gabriel de Santiago, was instrumental in leading him into the light. Procuring a New Testament he invited his rural neighbors to his house in the hills a mile away from town, reading and explaining to them the Scriptures; frequently going to their homes for this purpose, praying for and pleading with them, entirely without the promise or expectation of compensation from any source for his services. At a church prayer meeting, when asked to take part, he excused himself for the reason that he was too hoarse as a result of two days' work of this sort. This converted man, Hermogenes Quiles, is a conspicuous example of the evangelistic spirit that characterizes many Porto Rican converts.

The first proper observance of the Lord's Supper, Sunday night, after a discourse on its significance, was witnessed by an overflowing congregation. After the hand of fellowship had been given to those recently baptized, the broken bread on a common plate and the wine in a common cup were passed to the members, a new thing to people who had only received a wafer from priestly hands. A SMALL COMMUNION SERV-

ICE IS MUCH NEEDED NOT ONLY FOR THIS BUT FOR OTHER CHURCHES. All in all, it was a great day for our cause in Cidra.

SALUTING THE AMERICAN FLAG

The salutation of the flag by the children of the public school, on Monday morning, was an interesting sight and suggestive of the process of Americanization that is going on here. Floating over the building was the star-spangled banner, toward which the brown and bright faces and outstretched hands were turned, as in unison they heartily said: "I pledge allegiance to my flag and to the nation for which it stands; one nation indivisible, with liberty and justice for all." Then, after singing "The Red, White and Blue," they marched into the school room. The leading teacher here, Mr. Segarra, is a Baptist. A colored teacher from Nebraska, and the only American in the place, gives instruction in English to the various classes who are quite eager to acquire a knowledge of it.

A PRINCIPAL CITY THAT MUST HAVE A GOOD MEETING HOUSE

Back to Caguas we go for a service at night in our small rented house in the principal city of all this region, with fine buildings and a population of about 6,000. The room, 14 x 22, was packed and a score or two listened at the open door and windows. After preaching, members of the church arose and repeated Scripture verses, and after the benediction, here, as elsewhere, there was a general handshaking with their visitors. Indeed, common courtesy requires people to shake hands at meeting and parting, though together for but a moment. But these Christian salutations had warmth and soul in them. This church of 62 members must soon have a house of worship, built of the usual material, brick or stone and ce-

THREE OF OUR NATIVE PORTO RICAN MISSIONARIES



Gabriel de Santiago

Dionisio Hernandez

Carmelo Diaz

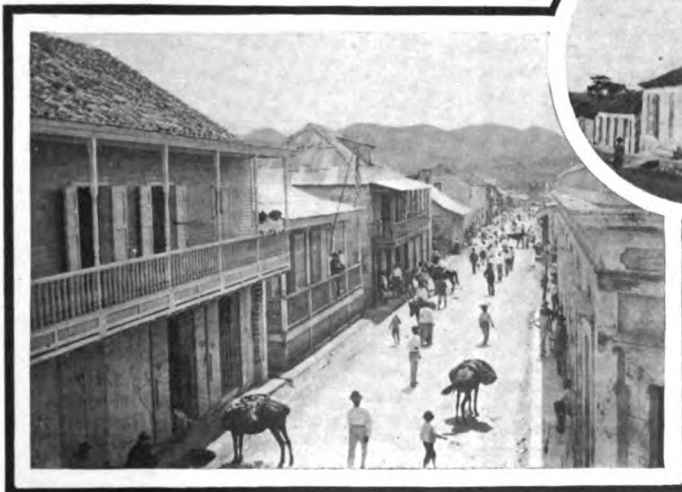
ment, for which \$4,000 will be needed. This city, as will be seen, is to be the base of operations for a large adjacent region. While we were engaged for an hour, the next morning, in exposition of the Scriptures for our native workers, and particularly when at prayer, the crowing of a lot of game cocks, for sale in a store directly across the narrow street, seriously diverted the mind from spiritual things.

NATIVE MISSIONARIES AND WORKERS

Our forceful and successful native missionary here, Senor Carmelo Diaz, who preaches also at several other points, is 48 years of age, with a fine physique, a leader, a fluent and engaging speaker, with a remarkable apprehension of the great truths of the gospel. Associated with him in a minor capacity is Senor Delfino Muler, formerly prominent on the police force, now with a sort of martial spirit enlisted in the Church militant. Bold as a lion and quick-witted, he confronts the priests, goes out on evangelizing tours in the

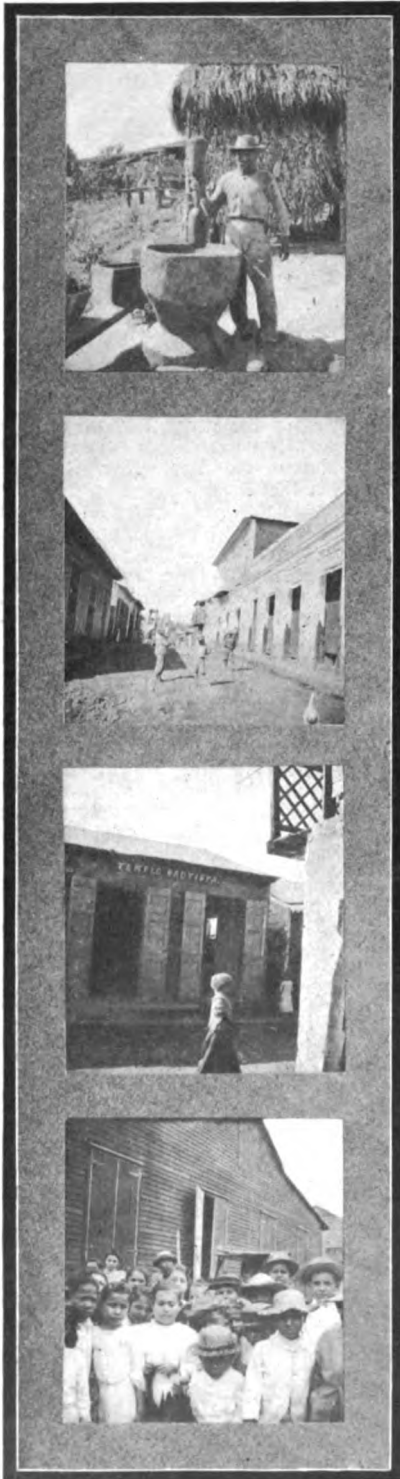
country, says to the people: "You all know me, know what I was; you can see now what Christ has done for me." Everywhere the gospel is his theme.

On our way to San Lorenzo, about ten miles southeasterly from Caguas, we met three native brethren, one a school teacher, another a workman on the highway who engages in evangelistic work at night, the third a timekeeper for the workmen, who was reading his New Testament, and is active in evangelistic work. Thus, by the impelling power of the new life in these and in many others, Christ is being made known to multitudes. And at San Lorenzo one of our brethren, a shoemaker, had Scripture texts and other gospel sentiments in large type posted up in his place of business, a very prominent one being: "Salvacion del Alma



San Lorenzo—Main Street—Our Mission Quarters, Unworthy of such a Community

VIEWS IN AGUAS BUENAS



1. Hulling coffee. 2. Street on which our Mission is. 3. Our poor rented premises. 4. Group of school children.

no puede ser comprado,"—the salvation of the soul cannot be bought. It was suggestive of William Carey, the cobbler. In our church here were three public-school teachers and others of influence in the city. A good congregation welcomed us at night. Since then there has been a great religious awakening in the city.

San Lorenzo, with its red tile roofs and old houses, in contrast to some costly modern residences, half encircled by the Rio Grande river and mountain ranges beyond, is very attractive. Late at night, after delay by an accident while fording a river, we returned to Caguas.

A TRIP TO THE HILLS

To Aguas Buenas, five miles westward up in the hills, we went the next morning, met and addressed a company of our people there in a rented room on the principal business street. Several quite influential people are members of the church. *A young man converted here about three years ago proved his fidelity to Christ by withstanding the powerful persuasions and threats of his Catholic fiancée and her influential friends, to renounce his new faith under penalty of loss of her love and loss of business position.* Getting a position elsewhere, he is also actively engaged in the work of evangelization.

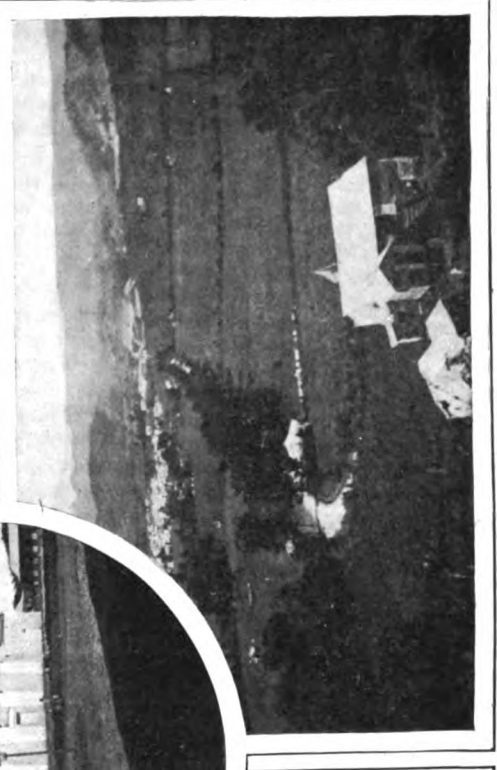
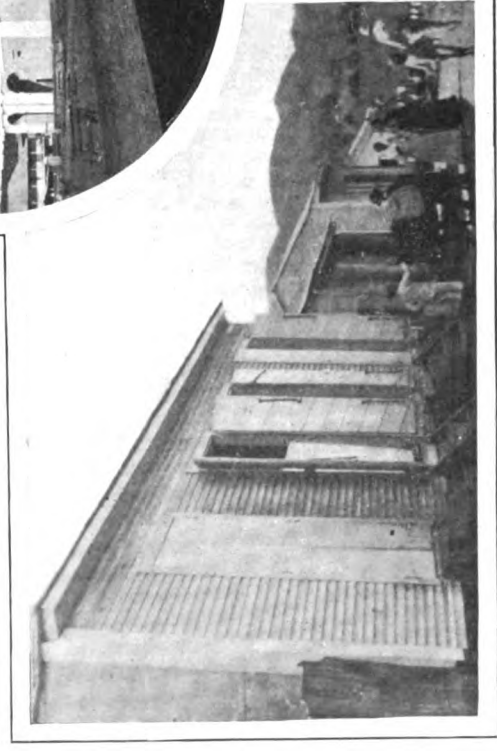
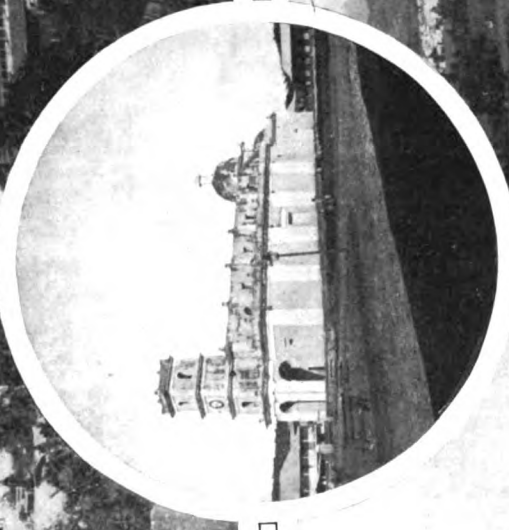
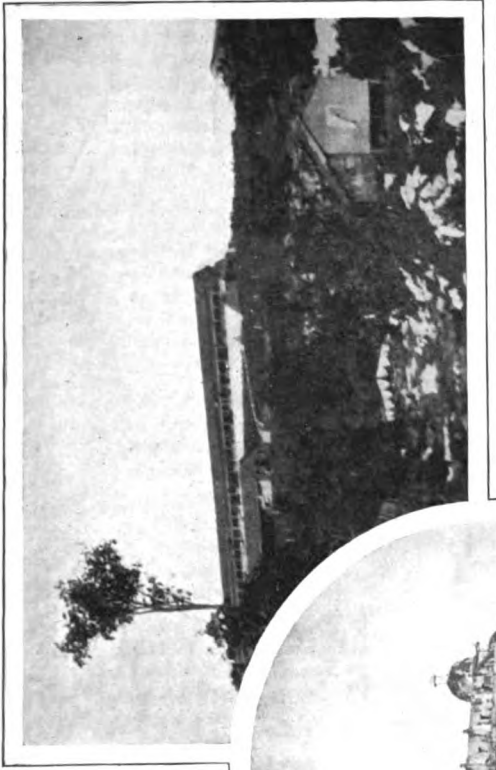
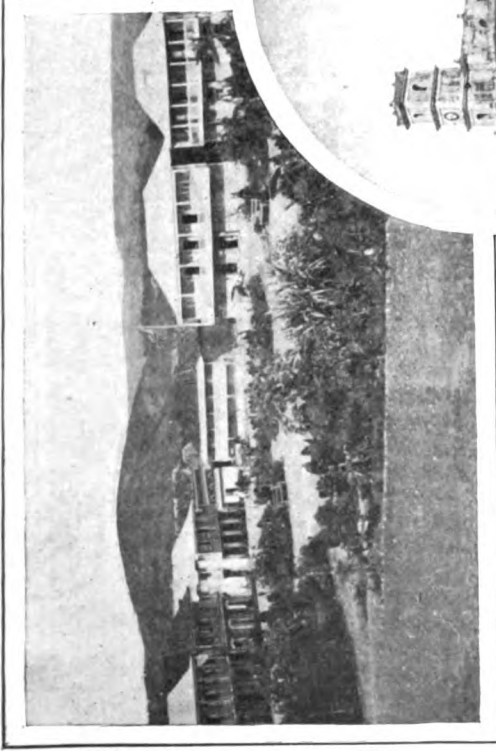
Aguas Buenas, most picturesquely situated, is likely to become a summer resort for residents of San Juan. Some Americans have large tobacco interests, and considerable coffee is raised here. After the berries are well dried by exposure to the sun, the process of hulling is performed in a primitive way by means of large wooden pestles and mortars.

Back to Caguas, thence five or six miles northeasterly, we went to Gurabo for a meeting that night, the congregation here, as elsewhere, exceeding the capacity of our rented quarters. In this vicinity are large sugarcane interests. For a time, the outlook for our cause here was quite discouraging, but suddenly and almost inexplicably just before our visit there was a marked development of interest, and many who had made profession of faith in Christ had presented themselves for baptism. Late at night we returned to Caguas.

MILITARY HEADQUARTERS

Cayey, about midway between San Juan and Ponce, derives much of its importance from the establishment there of extensive military headquarters for the island—barracks, hospital and spacious tracts for field practice. In itself it is a bright and interesting place, while its mountain environment is superb. From the high summit of El Torito, at the south, reached by a steep sinuous road, the city looks like a pearl in a setting of brilliant green; northward about 20 miles is seen San Juan and the Atlantic ocean; southwesterly the Caribbean sea and the islands near the port of Ponce, while east and west appears the broad expanse of a thousand verdant hills; the whole scene most entrancing.

VIEWS IN CAYEY, CENTRAL DISTRICT OF PORTO RICO
 Government Hospital—Washing Day



Our Rented Mission House

The Catholic Church

View from the Road at a Distance

After vigorous driving of four-and-a-half hours we were heartily welcomed at Cayey by Rev. E. L. Humphrey, and soon afterward by Bro. Rudd, from Ponce, who, with Bro. McCormick and myself, composed a Baptist Conference for the consideration of numerous subjects pertaining to the efficient prosecution of our work in Porto Rico. Nearly two days were spent here, with public services both nights in our rented room, which was well filled, several soldiers being present. The necessity for a suitable house of

worship in this important centre led to negotiations, since consummated, for an admirable site on which a tasteful chapel, costing about \$4,000, should be erected this year. Bro. Humphrey has made rapid progress in the use of Spanish, is held in high esteem, thoroughly enjoys his work, including the ride through the mountains to Cidra, preaching Christ along the way, and hopes it may be his privilege to devote his life to the evangelization of Porto Rico. He is admirably adapted for the work.



III. Our Southern District in Porto Rico

ON HORSEBACK—THE BISHOP AND PASTORAL NEGLECT—THE CROWNING DAY IN PORTO RICO

THE nine principal stations in the southern district are Barranquitas, Barros, Coamo, Ponce, La Playa, Corral Viejo (Ve-á-ho), Adjuntas (Ad-húntas), Yauco and Guanica (Gwan-ica). Going from Cayey by carriage to Aibonito, there Bro. Rudd and myself took

young people, some of whom had reached the age of 35 without the episcopal blessing. This is but one instance in many of the neglect of the people by their religious guardians. All abroad, through this thickly settled region word was sent of the Bishop's coming for the confirmation of the people at ten cents each! It was estimated that he would receive from \$400 to \$500 on this visit. Rest assured that both here and at Barros where he was also going, in our discourses



Our Mission
Property at
Barranquitas
This is a
Makeshift,
and Ought
Soon to be
Replaced
by a Neat
Chapel

saddle horses for the seven mile ride over the new highway northward to Barranquitas, and thence for about the same distance over a rough mountain trail to Barros. Two bright young men, internal revenue officials and very friendly to our cause, most hospitably entertained us over night, refusing any compensation. They had declined to entertain the Romish Bishop, because they could not give him a sufficiently stately reception! The real reason was: they wanted to have nothing to do with him. The coming of this ecclesiastic was the sensation of the place and the country roundabout. For fourteen years no bishop had been here to confirm the



Tobacco Culture under cheese cloth, hut roofs protruding, near Barranquitas. This shows about 150 acres, and dwelling houses for laborers

to the large congregations we made effective use of the incident of these ecclesiastical money-changers who cared more for the fleece than for the flock.

THE GOSPEL LEAVEN WORKING

Barranquitas, though of less than 1,000 people, has been and is influential in insular politics, being the home of the Federal leader, Señor Rivera, who spends some of his time in New York City, as editor of the *Porto Rico Herald* published there. Here again we saw how the gospel leaven is working among the people. At the meeting was a fine looking young man whom we had passed on the highway, who reads and explains the Scriptures to his fellow-workmen whenever he has opportunity. Services are held in a rented building, for the purchase of which we negotiated, though it may not be obtained, owing to defect in title.

METHOD OF TOBACCO CULTURE

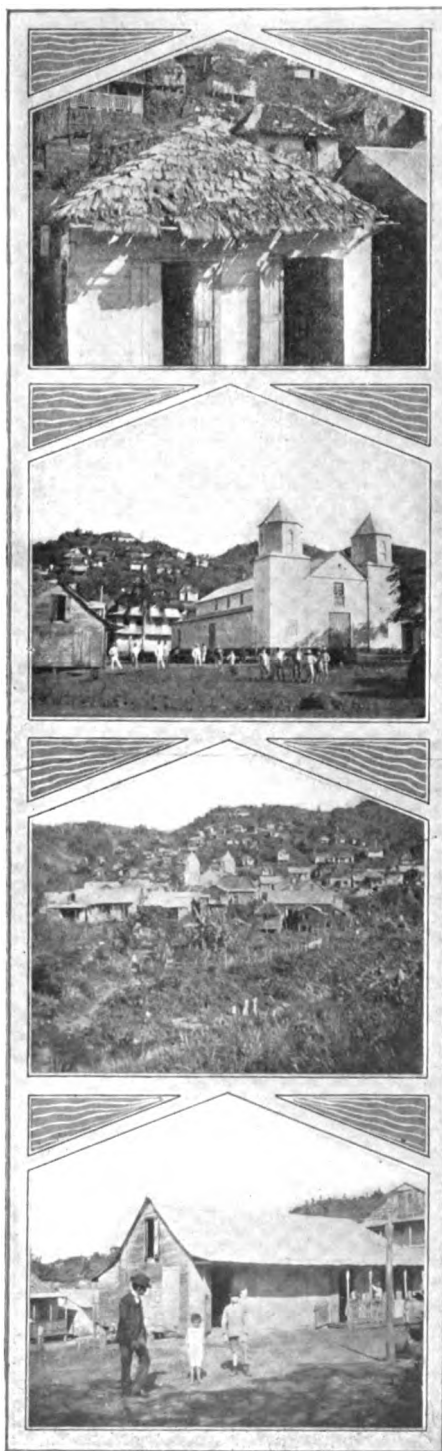
Near here, we passed a field of over 100 acres of tobacco growing under cheese-cloth, with the houses of workmen projecting through it, like jutting rocks out of a snowy landscape. Oranges are abundant, but the natives never eat them before breakfast. As we despatched some the first thing in the morning, our host declared that he would not eat one for ten dollars; our reply being that for that sum we would eat several.

A MORNING RIDE UPHILL

A FIELD OF GREAT PROMISE

And now, early in the morning, mounting our horses, away we go to Barros, over the steep winding mountain trail, in places almost like riding up a flight of stairs; fording several streams; through groves of the magnificent royal palm; crossing the summit at an altitude of about 3,000 feet; after three hours' continuous riding reaching our destination. The town itself has about 1,000 inhabitants. The neighboring district is densely populated. It presents a striking combination of fine residences in the centre of the town and rustic cabins on the steep eastern hillside. Fronting the plaza is our rented house, which was crowded at night, while about a hundred people outside attentively listened to the speakers. At the close of the discourse a bright young man, a teacher in the public school, came to the front and publicly made known his purpose to follow Christ, making four teachers and the postmaster who are with us. Bro. Rudd says that in all the fifteen years of his missionary experience he has never seen so rich, ripe and promising a field as Barros. The tide of sentiment is strongly in our favor. So important is it to have a house of our own here that we negotiated for a central lot with a building, the material of which can be utilized in the erection of a church edifice, which can be built with \$1,000 additional. And the man who sold it is President of the Roman Catholic Society of the place and was to entertain the Bishop the next week! Our na-

VIEWS IN BARROS



1. Homes of the Humble. 2. The Roman Catholic Church. 3. The Town from the West. 4. Our Rented Premises.



Our Rented Quarters

The Catholic Church

The Main Street

CHURCH CONTRASTS IN COAMO

tive missionary who labors here and at Baranquitas is Gabriel de Santiago, a very capable and estimable young man. The work was begun here in the spring of 1903, and when we were there 14 persons were awaiting baptism.

SERVICE AT COAMO

After the return horseback ride of about 14 miles to Aibonito, and a two hours' carriage ride thence, zigzagging down the steep mountain sides amid beautiful and sublime scenery, we reached Coamo in time for the evening service, in our rented barn-like room. Though short notice was given of the meeting there were about 80 present. The work here has been difficult, partly because of the unattractive place of worship, partly because of the strong Catholic influence, and for lack

THE WESTERNMOST MISSIONS

On to Ponce the next afternoon; the following morning very early by rail an hour and a half to Yauco; thence an hour by carriage and we were at our westernmost mission, Guanica, where the American troops landed in 1899 for the invasion of the island. The town of 700 or 800 people is dull, very little maritime business being done here; but the broad bay with its bold bluffs at the distant ocean entrance is beautiful. Large sugar cane plantations and mills are in this vicinity. There is no Roman Catholic church here. This is an outstation of Yauco, services being held in a small rented building. But for us the people would be absolutely without religious attention. No attempt was made to get a meeting in the forenoon. Guanica may yet assume importance as a naval station.

A COMMERCIAL CENTRE

Yauco is the commercial centre of this section. It has a population of about 6,000; many excellent buildings; is one of the wealthiest cities of its size on the island. Our missionary here, Eugenio Alvarado, was a student for the priesthood, became disgusted with the badness of the priests, left them for a worldly life, at a crisis in his career was converted, and is not only an effective preacher but very studious, as evidenced in some of the examination papers of the correspondence school work inaugurated by Bro. Rudd. Here we have a church of 62 members, meeting in a very good rented building with a seating capacity of about 125. The room was packed, and a large number unable to get in stood at the door and windows, listening most intently to our utterances. Here a house should soon be built. An excellent site was negotiated for while we were there and has since been purchased by the Society.



Guanica Bay, where the American troops landed to take the Island. Our rented Mission premises.

of a suitable workman. Coamo is a fine city of about 5,500, and demands energetic and liberal measures for its evangelization. Here also a site for a house of worship was provisionally acquired.

MRS. DUGGAN'S SCHOOL

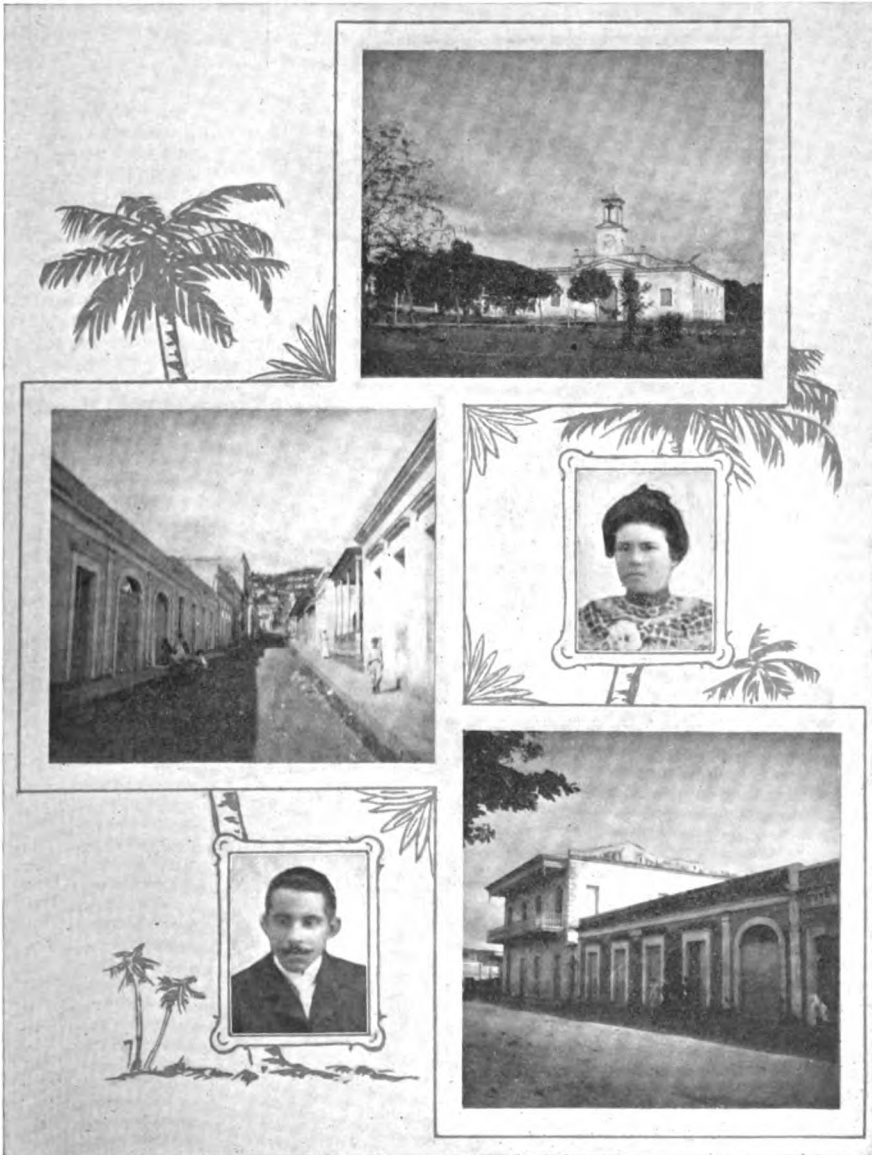
The visit to Mrs. Duggan's mission in a suburb of Ponce, the next day, was of much interest. With a folding organ in her buggy, after fording a stream, we reached the

"chapel," which was an arbor covered with palm leaves, open at the sides, and containing some cheap benches for the children and a few older people who gather there. Though the Roman Catholics had recently resorted to their peculiar methods to break up the mission, 25 were present; and as we heard their hearty singing of Sunday School hymns and beheld their interest in what was said, and thought not only of the spiritual benefit

to their own lives but also of the gospel truths they conveyed to their homes and acquaintances, we felt that this humble mission, conducted by a most devoted and successful Christian woman, might be the simple seed sowing of an abundant harvest. Mrs. Duggan, who labored for years in Mexico and is the author of the popular book "A Mexican Ranch," may, it is hoped, write another on Porto Rico. She is supported by

VIEWS IN YAUCO

1. The Catholic Church



2. A Principal Street

3. Our Rented Premises on the Right

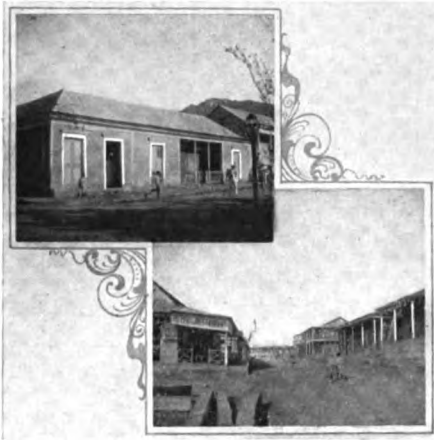
4. Our Native Missionaries, Eugenio Alvarado and Wife

the Woman's American Baptist Home Mission Society of Boston, which had recently sent as her associate Miss Greenlaw. Mrs. Duggan also has a class weekly of women at the church, besides doing much else in the interests of the work at Ponce and vicinity.

POINTS OF VANTAGE

At La Playa, the busy port of Ponce and two and a half miles distant, the meeting at night in the room of a residence fitted up for services was well attended. The chapel, which will probably be completed in May at a cost of about \$1,700, will contribute greatly to the strengthening of our cause here. It occupies a conspicuous location where it will be seen and known by the numerous passers-by.

From the sea-shore, north, 21 miles up into the mountains to Adjuntas, was the next day's program. Grand and glorious is this



Street in Adjuntas, and Our Mission Property

trip over the macadamized road, built since American occupation and crossing the island to Arecibo. Sharp curves in mountain ravines and at jutting points of the road, with massive retaining walls below and towering rocks above, and magnificent landscapes stretching away to the ocean, are some of the attractions of this remarkably interesting route. Adjuntas itself will undoubtedly, with returning prosperity to the island, again become a great summer resort because of its salubrity, and its coolness which at night was quite enough for our comfort.

Here the Society has acquired a very desirable property, a good corner lot fronting the plaza, on which is a large building affording accommodations, though inferior, for our services, and a residence for the missionary. After the evening service, which was well attended, Bro. Rudd baptized three persons, making the number of members in the church 54. About \$1,000 is needed for the reconstruction and proper equipment of a part of

the building for a chapel. The native missionary, Dionisio Hernandez, was a zealous Romanist who violently broke up some evan-

Corral Viejo

Chapel.

Dedicated

January, 1904

What Can

Be Done

for \$800

Including

Furniture



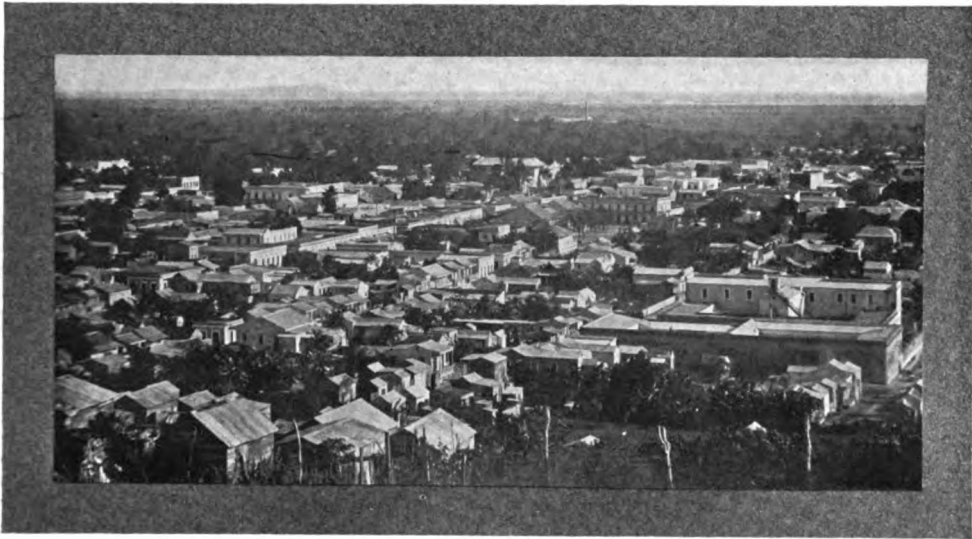
gelical services in the beginning of our work, but at length, like persecuting Saul, was converted through and through. He preaches also at two or three outstations. The reception of members was conducted most satisfactorily; and after the usual baptismal formula, as well as after the benediction, the church members responded in unison with the minister: "Amen." And here, again, is a native Bible class teacher whose wife was baptized the night we were there, who since his conversion has got a surprising knowledge of Scripture truth. With the development of such material in our churches we may expect substantial growth by their own inherent vitality.

A GREAT SUNDAY

The crowning day of all in Porto Rico was Sunday, Jan. 24th. Corral Viejo, where Bro. Rudd has found it necessary to live on account of the health of his family, is about six miles north of Ponce on the road to Adjuntas, at a considerable elevation, and lying between towering hills. Thence early we went to the Sunday School in our church at Ponce, where we have a beautiful and commodious house in this city of many fine buildings and a population of 28,000. The site, house and furnishings cost in round numbers \$13,000. The location is excellent. Here were nearly 200 persons studying the

On the Road to Adjuntas





Panoramic View of Ponce, Second City in Importance

word of God; Bro. Rudd having a fine class of young men; Mrs. Duggan a primary class of 83 packed in the small rear rooms; a men's Bible class numbering 25; a woman's Bible class of 40 taught by a native woman



Our Model Baptist Church in Ponce. Such houses command respect and give us proper standing and equipment

of much ability; and several other classes of youth of both sexes. The singing was good. Of course the visitor had to address the school.

The dedication of the new chapel at Corral Viejo followed in the afternoon. It is a plain structure, neatly painted, comfortably seated, well located in the midst of this thickly set-

tled hamlet, which is becoming a favorite suburb for residents of Ponce. The entire property, including furniture, cost less than \$800; Bro. Rudd giving much personal attention to the enterprise. The house, seating about 150, was crowded and many stood at the doors. The Secretary of the Society discoursed on the purposes for which the house was erected; Alvarado followed in an excellent discourse on the spiritual temple. *How much the erection of this house means to the community may be inferred from the fact that until we began to hold services, no priest had been here for eight years, unless on some special occasion.* Suddenly, they became concerned and tried various expedients to turn the current that was running in our favor. *The very afternoon of our dedication, according to previous announcement, two priests came from Ponce to hold services in the house of a leading family of the place, hoping thereby to draw the people away from us.* They had a small congregation compared with ours, and got scant comfort as on their return they rode by our thronged house. This is a fair illustration of the independence of Porto Ricans in religious matters. Our chapel, which is the only one of any kind between Ponce and Adjuntas, is said to be the first country house of worship erected anywhere on the island. We ought to build a score for rural communities remote from the principal cities. Hardly anywhere could a few hundred dollars be more wisely invested.

Back to Ponce we went for the evening service, addressing there a most attentive congregation of about 250 people. This church is being trained in the system of weekly offerings and in the proper management of its affairs. It maintains in part three mission schools, in the eastern and northern parts of the city. The church needs the

services of a native assistant, inasmuch as it is simply impossible for Bro. Rudd to give it requisite attention, with the manifold duties and heavy responsibilities of supervision of the other interests in this southern portion of the island. At Corral Viejo, particularly, the interest and efficiency of the Sunday School and of the prayer meetings is due largely to Mrs. Rudd, whose soul goes out in Christian sympathy and helpfulness to these people groping out of darkness into day. In addition to his other labors Bro. Rudd has begun a successful correspondence school in Bible study for the native preachers.

FAREWELL SCENES

The final service the following night at Corral Viejo was attended by a large congregation. Two native brethren, Alvarado and Mier, preached strong and stirring sermons, after which came a few parting words by the Society's representative. Elpidio de Mier, educated for the priesthood, is a talented man, intense and rapid in delivery, quick in every movement and full of zeal. It is hoped that he may become a power in the evangelization of Porto Rico. For the time he is stationed at La Playa.

Reluctantly, on the twenty-sixth of January, we left La Playa for Santiago, Cuba, with pleasant memories of association with the choice spirits who direct our work, and

of the score of congregations aggregating about 2,000, whom it was our privilege to meet and address on great gospel themes. Brethren Rudd and Mier accompanied us in a row boat to the steamer at anchor a mile or more away, the harbor near the shore being too shallow for large vessels. Indescribably beautiful was the scene before us from the steamer's deck; the blue waters of the bay, the white surf of the reefs, the pink, blue and orange colored buildings of the city, our ever beautiful banner, the deep green fringes of royal palm and cocoanut groves in the foreground; beyond, the lighter green with darker patches of the hills, their thread-like trails and frequent cabins; some valleys in gloom, others in the white of sunlit showers; distant peaks here and there in clear cut outline against patches of deep blue sky, others in heavy shadows with silvery clouds in the background; all constituting an enchanting scene that gradually faded from view as the sun went down, leaving us at the southwesternmost point of the island to see at last the brilliant rays of a lighthouse on a bold headland, and away back above the mountain peaks a glowing pillar of cloud—the one seeming a symbol of our gospel lighthouses in the spiritual darkness; the other, suggestive of the shining cloud of old that attested the Divine presence among his chosen people.



Street in Ponce. Carnival Procession fronting Plaza

Special Notes on Porto Rico

A PARTIAL SUMMING UP OF THE NARRATIVE—THE THINGS THAT SHOULD INTEREST AMERICAN GIVERS

REV. H. P. McCORMICK and wife and Miss Ida Hayes, of San Juan, and Rev. A. B. Rudd and wife and Mrs. Janie P. Duggan, of Ponce, were for several years efficient missionaries in Mexico under the auspices of the Foreign Mission Board of the Southern Baptist Convention. For good reasons they left its service and returned to the States shortly before the conclusion of our war with Spain. They heartily responded to our quick call for workers in Porto Rico. This providential and most timely gift of able and experienced workers who spoke Spanish fluently accounts in large measure for the success of our missions in Porto Rico.

Rev. E. L. Humphrey, of Cayey, had a varied experience in Christian work which seems to have been a preparation for his present service. The recent appointments of Rev. L. E. Troyer and Mr. H. W. Vodra, of the graduating class of the Rochester Theological Seminary, one for Northern and the other for Southern Porto Rico, constitute valuable and needed reinforcements for our work there. Only one more American missionary will be needed for some time to come. The six native workers will doubtless be increased to eight or nine soon. Indeed it is surprising how much good native talent the Lord has already raised up for this field white unto the harvest.

CONCERNING ORGANS

Cabinet organs are needed for church and Sunday School services. There are but five or six for all our 21 principal stations. Some of the missionaries "tote" baby-organs on horseback or in wagon from point to point. We should have ten more organs speedily; half of the number costing each with freight about \$125; the others, portable organs, costing each with freight about \$40. This instrumental music adds much to the attractiveness and effectiveness of our services.

CONCERNING GOSPEL HORSES

Gospel wagons can do a very limited work in Porto Rico, or in Cuba, because the roads on which they can be used are few. Gospel horses, without wagons are necessary to traverse the hilly interior where the people can be reached only by this method or on foot. With a horse, many a missionary can double his efficiency, and often effect a decided saving in travelling expenses. Porto Rican horses cost on an average from \$40 to \$50, including outfit, and the annual expense of about \$60 for keeping. The Society has eight horses in service in Porto Rico and ought to have five more at once, for its 20

stations and 30 outstations. Who will have a horse at work for him in Porto Rico?

CONCERNING "EL EVANGELISTA"

The new Baptist paper for Porto Rico, "El Evangelista," Rev. H. P. McCormick, editor, made its first appearance in March, 1904. It was found impracticable to have one Baptist paper for Porto Rico, Cuba and Mexico, or, indeed, one for the two islands, in-



asmuch as now steamers ply only monthly between Ponce and Santiago. Therefore our brethren in each island were pronounced in favor of a paper of their own. It is needed to keep our people informed of the progress of our cause there and elsewhere and to set forth the great truths of the Gospel in a fresh and forcible way, as well as to refute the objections and misstatements of the Romanists and others. In response to the request of the Home Mission Society the American Baptist Publication Society appropriated \$300 for this purpose which is divided between the two papers. An addition of \$200, with the small receipts from subscriptions, will probably cover expenses of monthly pub-

lications; of course the work of editing and managing these papers is entirely without compensation.

CONCERNING BELLS

Every one of our chapels should have a bell to remind the people of our presence and of the hours for services. They have not our fixed habits about going to church. Many have no timepieces in their homes. Six bells are needed now—one costing \$350 for the house at Ponce; others costing, including freight, from \$75 to \$100 each. Special rates are offered us by one of the best concerns in the country. Who wants to set the Gospel bells a-ringing in Porto Rico?

CONCERNING "SPIRITISM"

"Spiritism" is very prevalent both in Porto Rico and Cuba. It is spiritualism and more. It has its mediums, its table tipping, knockings, etc., and has arrayed itself to a considerable extent in a Christian garb. There are numerous organizations for the propagation of the faith. They teach the repeated reincarnations of human spirits until at length perfection shall be attained. Allan Kardec (which, however, is a pseudonym), of France, is the great apostle of spiritism, his works being extensively circulated throughout these Spanish-speaking countries. It is avowedly antagonistic to Romanism. It calls its own system the "Religio Ideal," and that of Rome the "Religio Positiva"; the former being the ideal or spiritual religion in contrast to the Romish religion of dogma and rites and ceremonies. It is estimated that a third of the population are adherents of this system. At first, they thought that we, who placed so much stress upon spirituality and the insufficiency of ceremonies as means of salva-

Easy way to get a meal if one is good at the climbing. One of our missionaries and a group of natives watch the operation with glee



Native climbing a tree for coconuts, near Mediana—Snap-shotted in the act. Missionary McCormick on the right of group

tion, were essentially like themselves and were ready to join our churches. They soon found, however, the radical differences between us and fell away, though some have come to a knowledge of the truth. In general their attitude towards us is very friendly, regarding us as an ally in their opposition to Romanism.



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 + Pacific Coast-Southwestern-Kanawha +
 + New York +

MISSISSIPPI

OUR DISTRICT SECRETARIES

Their Fields and Work

THE LAKE DISTRICT

EARLIER AND LATER METHODS—IMPULSE
 VS. SYSTEM—A VARIED CONSTITUENCY :

Dr. Jameson, one of the veterans in term of service, had a varied experience to fit him for his secretaryship. Since leaving New England in 1856 to make his way in the West he has led a strenuous life. Teacher, editor (this in Springfield, Ill., where he became acquainted with Lincoln and reported his speeches), organizer and colonel of a regiment in the Civil War, a member of the Missouri legislature and an office-holder—all this preceded his entrance into the ministry in 1875, under strong conviction of duty. He built the First Church of Omaha, served awhile as State Convention Secretary for Nebraska, then had two pastorates in Michigan; being called from a service of six years at Lansing to his present position, in which he has endeared himself to the people of his large district and zealously sought to stimulate systematic benevolence. Dr. Jameson is as full of youthful energy as he is of experience and kindness.—Ed.

THE work of the District Secretary, in the states where I am permitted to labor, is not the same now as in the earlier years of service. Then, churches were visited as invitations could be secured, and the "cause" was presented with all the eloquence the speaker was supposed to possess, with an eye to immediate results. The collection followed and the rattling of coins was quite perceptible. Even at the associational meetings the address by the Secretary, or "Agent," as he was frequently called, was supposed to require a collection. Sometimes the offerings were liberal, but more frequently the results were unsatisfactory. At this time many of the churches in Ohio had regular times for making contributions to all benevolent objects, but the larger number, especially the smaller ones, had no system, but gave as the impulse came, or as they were urged by the representatives of the missionary societies.

This state of things seemed to demand consultation and action. The secretaries of the missionary bodies were called together at Norwalk, Ohio, and after prayerful consideration and discussion a system was formulated substantially like the present Rotary or "wheel plan" adopted by several other states. This was three years before the plan of Systematic Benevolence was inaugurated as a National Baptist measure.

Since this helpful scheme was adopted, the work of the District Secretary has been easier and more satisfactory in the Lake District. The plan does not work itself, by any

means, but much vigilance is required to keep the churches in line, and by correspondence and public addresses to give information and create an enthusiasm for Home Missions.

The Secretary of this district seeks the help of the pastors in making addresses and circulating literature; but to have definite and official helpers he has in Michigan a Special Home Mission Board of nine members, to each of whom is assigned a district, with a certain number of churches to write to and visit. In Ohio the plan of Associational Secretaries has been adopted with good results. My district being very large requires much travel, by rail and water, and sometimes by private conveyance. "How delightful it must be," said a good lady to me last year, "to travel so much and to have so many delightful experiences." Yes, it is pleasant, but to keep it up for fourteen years or more and to attend meetings nearly all the time becomes wearisome often. The man who agreed to eat a quail a day for sixty days, said although he liked quail, the diet became wearisome after a while. During my service for the Home Mission Society, including a year in Nebraska, I have traveled about 300,000 miles, and in all this experience I have never met with an accident. God has graciously preserved me to do the work required. During the past winter, however, I have been hindered and delayed by snow storms, drifts and floods in Michigan, and by floods in Ohio, but always came out right and did not miss engagements.

My constituency is quite varied. In the Upper Peninsula of Michigan, besides native Americans, there are Germans, Swedes, Norwegians, Danes and Finns. In the lower part of the state, with a good sprinkling of foreigners of all kinds, we have people from New England, New York and other Eastern states, with 40,000 Poles in the city of Detroit, where the Home Mission Society is sustaining in part a flourishing mission.

Ohio, in the northern portion, has much the same kind of people as lower Michigan, but in the southern and eastern part the population is largely made up of natives of Southern states and their children, with many sturdy Welsh and Scotch. Ohio also has a large Negro population, with 126 churches. The District Secretary tries to work with these colored brethren and bring them into line with the Home Mission Society. The Anti-mission element is met among the white people, but is gradually yielding to truth and modern ways.

During my long period of service, I have been brought into very happy and intimate relations with a large number of the people

in the churches of my district, so that I almost love them and sympathize with them as if I were their pastor. They have received me into their homes with great cordiality, have always extended to me unbounded hospitality, and confided their church secrets and troubles to me. I fear I have not, however, impressed upon some of these churches by letters or by personal visits the importance of our great Home Mission work, for the results have not always been what I expected. There is a growth in the grace of beneficence in the towns and cities, and somewhat in the country churches—thanks to faithful pastors—but sooner or later it is hoped that these last named will take on this grace to a greater extent. I thank you, brethren and sisters of the Lake District, for what you have done. The work that remains to be done is very great. We must try harder than ever to take North America for Christ, that America may be a strong factor in taking the world for Christ.

E. H. Jameson

OUR CLEVELAND PROGRAM

THE program for the 72nd Annual Meeting of The American Baptist Home Mission Society is unusually attractive. The chief features are: On Monday forenoon, May 23rd, the President's address, report of the Board, and an address by Prof. Albion W. Small, of Chicago, on "Home Mission Work as Related to the Character and Life of the Nation."

On Monday afternoon there will be an educational session, with addresses by President George Sale, of Atlanta Baptist College, on "Our Aims;" E. C. Morris, D.D., of Helena, Ark., President of the National Baptist Convention (colored), on "The Value of the Society's Educational Work to the Colored People of the South;" this to be followed by a discussion and a closing address by Dr. Wallace Buttrick, of New York, Secretary of the General Educational Board, on "Our Uncompleted Work for the Colored People."

Monday evening an address by Rev. A. Mangano, General Missionary to the Italians, also by Rev. A. St. James of Massachusetts, Evangelist Missionary to the French Cana-

dians; and an address by Corresponding Secretary H. L. Morehouse on "Cuba and Porto Rico."

On Tuesday morning addresses by Rev. J. H. Franklin, of Indian Territory, on "Our Homeless Churches;" Rev. M. W. Anderson, of Oklahoma, on "The Development of the Southwest;" Rev. D. T. Denman, of Wisconsin, on "New Openings in the Northwest;" and Rev. C. M. Hill, of California, on "The Importance, Religiously, of the Pacific Coast."

On Tuesday afternoon addresses by Rev. W. A. Petzoldt, of Montana, on "Our New Mission to the Crows;" by Field Secretary E. E. Chivers on "Our Indian Missions," and probably by Rev. Bruce Kinney, of Utah, on "Our Work Among the Mormons;" followed by an hour to be devoted to the Woman's American Baptist Home Mission Society.

The closing service on Tuesday evening will be given to Evangelism. Speakers from various parts of the country are expected, and the closing address by one whose name will hereafter be announced.



THE YOUNG PEOPLE

TO YOUNG PEOPLE LIFE MEANS POSSIBILITY, AS SOON AS THEY GET ANY TRUE APPREHENSION OF IT. AND THE STAIRWAY UP WHICH ONE MUST GO STEP BY STEP TO ATTAIN THE POSSIBILITY IS DEVELOPMENT. EDUCATION IS THE PROCESS OF THE ASCENT. EDUCATION MUST BE INTELLECTUAL, MORAL AND SPIRITUAL TO ACCOMPLISH THE DESIRED AND DIVINE RESULT—A FULL-STATURED MAN AND WOMAN IN CHRIST JESUS. : : : : : : : : : : :

IT is much to be desired that more of the leaders in our young people's societies should attend the National Anniversaries and become familiar with the broader aspects of the work which the denomination is doing through its missionary societies. There is much that is stimulating in the record, and young people have no reason to be ashamed of the fact that they are Baptists. The one thing we all want to help make true is an advancing and aggressive denominational life, characterized by the spirit of loyalty to truth, brotherliness, charity and evangelistic zeal.

It is not true, by the way, that young people would not be interested in the annual meetings of the great Societies, nor that these meetings are dry. Quite the contrary. The programs are full of live things that interest. We do not believe the young people want mere platform oratory, any more than older ones. The missionary workers from the foreign and home fields will have large place this year. The thing to do, to attract young people, is to make them feel that they have a real place among the constituents of the Societies. They have it, but do not realize it. We hope to see many of them at Cleveland, May 17-24.

A MISSIONARY PROGRAM

This number contains a series of travel sketches by Secretary Morehouse, covering his visit to Porto Rico. It can be separated into five or six parts, and made exceedingly instructive and entertaining, with a summing up perhaps by the pastor or leader.

A YOUNG PEOPLE'S SERIES

The first of a Young People's Series of Home Mission leaflets has been issued in attractive form. This is "The Story of a Cuban Convert." Any society can secure copies by applying to the Editorial Secretary of the American Baptist Home Mission So-

ciety, 312 Fourth Ave., New York. A story will soon be added, perhaps as number two.

A WORD TO THE LEADER

Brevity is proverbially the spice of life—it is a prime virtue in a leader of a young people's prayer meeting. Trying to do too great and too long a thing of it has ruined many meetings and discouraged many beginners. Be simple; be sincere; be yourself; be brief. Enlist others. Get one idea clearly, express it, and stop. This applies to others than leaders. Yes, we will admit, even to preachers, and—editors.

Did you have a good missionary meeting? Did you think to let the editor of THE MONTHLY know about it, so he could tell others how you did it? Will you not try to think?

Rev. Thomas H. Sprague, our missionary to Camagüey, Cuba, is doing a good thing in writing to the young people of the Baptist churches of Philadelphia, who have assumed his support, a regular letter, giving account of the island, its people, civilization, and opportunities for Christian work, and his own experiences. We wish other young people's societies might share in the benefit of his observations.

AN EXAMPLE IN COLORADO

Note what a brave young people's society is doing in Colorado. Pueblo has suffered greatly from the shutdown at the steel works and many persons have left the city. As a result the churches have been under a great strain to keep up financially. All the more praise, therefore, is due the noble little band composing the B. Y. P. U. of the Mesa Baptist church. They give \$25 each month to keep a missionary preaching the gospel in Colorado. Splendid success has attended the efforts of the missionary supported by the Mesa young people. That is giving.

BY THE WAY

Sermon Suggestion for May

TEXT: SO BUILT WE THE WALL,
FOR THE PEOPLE HAD A MIND
TO WORK.—*Neh. 4:6.*

The true church aggressive, progressive, cooperative. Mark the "WE." Power of Christ's church never lies in a Me, always in We, the whole membership. "One man" church unscriptural, paralytic, warning example. Truth shining out of Nehemiah's story: The necessity and restless power of determined, definite, zealous and united service. Picture presents ideal pastor and ideal church. Nehemiah called every one to do something; and everyone did it. Nehemiah inspired and planned; people said, "Let us rise up and build."

Kind Words from Friends

Rev. J. B. Champion, pastor at First Church, Geneva, N. Y.: To grow in interest in Home Missions the people must grow in knowledge of what is the need and of what is being done. That knowledge THE MONTHLY alone adequately supplies.

Rev. F. E. Marble, Ph.D., pastor North Avenue Church, Cambridge, Mass.: I am delighted with THE MONTHLY. It pleases the eye, captivates the heart, and stimulates a fresh interest in our Home work. You are doing the cause a real service. To prove that these are not idle words here is a club of 31 new names. I urged the matter recently, and one of our young ladies did the work.

Dr. F. T. Hazlewood, Boston: The April number of THE MONTHLY beats the rest of them; how you can make the May number better, that is a problem which—well, you will solve it somehow.

E. H. E. Jameson, D.D.: The April number is magnificent. Having been an editor a good many years I know how to appreciate fine work.

Pres. A. Gaylord Slocum, Kalamazoo College, Mich.: You are making a splendid magazine of THE MONTHLY.

Testimonials We Prize

A lady writes us from Fall River a highly prized letter, in which she says: "I thank you so much for the very interesting HOME MISSION MONTHLY for April. We have taken it for years; my dear father before me; but it is such a grand, helpful one this Easter. If people would only read more we should not have to plead for money to carry our dear missionary cause along. "Father Tarbell's Church" is powerful. Would many more of us were like that noble family. I trust it will do us all good. Mr. Wilson's story surely will touch deep. We thank you for your care and thought in bringing us

such good articles." That is the kind of letter which cheers the editor's heart in the hours when the pressure of work is discouragingly heavy.

Not a Difficult Task

A correspondent writes from Worcester, Mass.: "I received your letter suggesting that I get up a club of five to take THE MONTHLY, so as to get the extra one for my own use, and I started out for subscribers, thinking I had a difficult task before me; but I have succeeded in getting not only five but ten, and enclose list of names and money order."

That is the way it works. THE MONTHLY shows and speaks for itself, and by excellence makes club-getting easy. Try it.

Almost Blood Money

One of our Western missionaries sends this illustration of how the people are ready to make sacrifices to secure a church home:

Four men of just moderate means paid \$500 each, and will give \$500 more each. The pastor, a poor man, will give \$500, although I do not see how he can do it.

One colored woman pays \$100, in payments of \$5, earned by washing.

The Ladies' Aid Society gave \$500, and will give \$500 more.

Mrs. Stroud bought cows and sold milk and butter to make \$50. Mrs. Clark gave up a long anticipated visit to her old home and gave the \$50, while her husband went without her.

That is the way they are giving, and it is not only heroic, but is almost blood money.

Surely in a case like this the Church Edifice Department could not refuse a gift and loan.

WANTED: One Thousand Non-subscribing Pastors to Subscribe for THE HOME MISSION MONTHLY

Arguments in Favor

1. They cannot inform their people about the great cause of Home Missions without being themselves informed.
2. When they read and thus get the inspiration of THE MONTHLY, they will want their people to have the same stimulus, and will see that a club is secured.

Arguments Against

There are none. Therefore, if a non-subscribing Pastor,
SEND IN YOUR NAME AND WE WILL SEND A COIN CARD IN WHICH YOU CAN PUT YOUR QUARTER—THE PRICE OF A YEAR'S SUBSCRIPTION.

HOME MISSION APPOINTMENTS

IN APRIL.

- ARIZONA.
 Rev. J. C. Chapin, Tempe.
 William Pearce, Mesa.
 L. I. Thayer, Buckeye and Palo Verde.
 Columbus Wardlaw, Safford.
- CALIFORNIA.
 Rev. A. J. Cable, Aronas.
 C. E. Dunham, San Francisco.
 J. I. Porterfield, Sonora.
 G. P. Williams, Sanger.
 F. L. Blanc, Julian.
 S. A. Douglas, Oxnard.
- COLORADO.
 Rev. Albin Griffith, Pagosa Springs.
- DELAWARE.
 Rev. H. C. Jones, Eighth St. Ch., col., Wilmington.
 O. C. Wideen, Swedes, Wilmington.
 U. S. Knox, New Castle.
 H. J. Marshall, Calvary Ch., col., Dover.
- EASTERN CUBA.
 Rev. H. R. Moseley, General Missionary.
 Teofilo Barocio, Santiago.
 J. M. Justice, Assistant H. R. Moseley.
 Pedro Delenfeo, Assistant H. R. Moseley.
 Jose Escondell, Assistant H. R. Moseley.
 A. B. Howell, San Luis and Dos Cominos.
 Jose Ripoll, Manzanillo.
 A. L. Story, Bayamo.
 D. A. Wilson, Puerto Principe.
 J. J. Gonzales, Assistant D. A. Wilson.
 Pedro Powero, Assistant D. A. Wilson.
 Pablo Valdez, Ciego de Avila.
 Thos. H. Sprague, Nipe Holguin District.
- INDIAN TERRITORY.
 Rev. W. D. Rogers, Bethel Association.
 J. M. Caves, Banner Association.
 W. G. Lucas, Short Mt. Association.
 A. O. Stewart, Tahlequah.
 R. A. Tuell, Illinois River Association.
 A. C. Miller, Tishomingo.
- KANSAS.
 Rev. W. P. Bolts, Hollenberg.
 C. W. Ericson, Morganville.
 I. D. Fleming, Grenola.
 E. E. Hatch, Junction City.
 C. F. McMann, Rosedale.
 S. G. Sloan, Coats.
 C. J. Spiers, Lyons.
 E. L. Winfrey, Atwood.
 Axel Wester, Swedes, Lindsborg.
- MEXICO.
 Rev. Ernesto Barocio, Aguas Calientes.
 A. R. Cavazos, Sabinos Hidalgo.
 J. Diaz de Leon, Lampazos.
 Refugio Garza, Santa Rosa.
 M. E. Guajardo, Montemorelos and El Porvenir.
 S. S. Huse, Jr., San Luis, Potosi.
 J. F. Kimball, New Laredo.
 A. E. Martinez, Linarez.
 W. H. Sloan, Gen'l Missionary, Mexico.
 Alejandro Trevino, Monterey.
 Fernando Uriegas, Puebla.
- MONTANA.
 Rev. H. W. Tilden, Dillon.
- NEBRASKA.
 Rev. B. F. Farrar, Shelton.
- NEW JERSEY.
 Rev. Bruno Bruni, Italians, Passaic.
 Mrs. J. Vacarra, Assistant, Italians, Camden.
 Rev. Marco Mazzuca, Italians, Newark.
- NEW MEXICO.
 Rev. G. H. Brewer, Arizona and New Mexico.
- NEW YORK.
 Rev. E. P. Farnham, Supt. City Missions, Brooklyn and Long Island.
- Antonio Mangano, Gen'l Missionary, Italians.
 Fung Yuet Mow, Chinese Mission, New York.
- NORTH DAKOTA.
 Rev. S. W. Hover, Ellendale.
- OREGON.
 Rev. Carroll Ghent, Elgin.
- RHODE ISLAND.
 Rev. R. N. Galassi, Italians, Providence.
- PORTO RICO.
 Rev. H. P. McCormick, Gen'l Missionary, North.
 H. W. Vodra, Assistant H. P. McCormick.
 Carmelo Diaz, Assistant H. P. McCormick.
 Delphin Mul'er, Assistant H. P. McCormick.
 Francisco Marchan, Assis't H. P. McCormick.
 Angil Villamil, Assistant H. P. McCormick.
 E. L. Humphrey, Cayey District.
 A. B. Rudd, Gen'l Missionary, South.
 L. E. Troyer, Yauco.
 Eugenio Alvarado, Assistant A. B. Rudd.
 Dionisio Hernandez, Assistant A. B. Rudd.
 Elpidio de Mier, Assistant A. B. Rudd.
 Jenaro Marchan, Assistant A. B. Rudd.
 Gabriel de Santiago, Assistant A. B. Rudd.
 Juana Rodriguez, Assistant A. B. Rudd.
- SOUTH DAKOTA.
 Rev. J. G. Johnson, Centerville.
 C. G. Flanagan, Armour.
- UTAH.
 Rev. W. W. Huff, Carbon County.
- VERMONT.
 Rev. A. B. Bellondi, Italians, Barre.
- WASHINGTON.
 Rev. L. W. Terry, Gen'l Missionary, West.
 J. E. Maley, Randle.
 S. A. Abbott, So. Tacoma and Immanuel Ch., Tacoma.
- WEST VIRGINIA.
 Rev. R. D. W. Meadows, Gen'l Miss'y, colored.
- WISCONSIN.
 Rev. W. E. Risinger, Cumberland.
 Olaves Nesterud, Scander, Barron.
- WYOMING.
 Rev. J. B. McKeehan, Evanston.
 A. W. Yale, Evangelist.

GENERAL SUPERINTENDENTS OF MISSIONS

- N. B. Rairden, D. D.—Trans-Mississippi Division—Mo., Neb., Kans., Okla., Ind. Ter., Col., N. Mex., Wyo., Utah and Arizona.
 C. A. Woody, D. D.—Pacific Coast Division—Wash., Idaho, Ore., Nev., Cal., Mont. and Alaska.
 O. A. Williams, D. D.—Upper Mississippi District—Minn., N. D., S. D. and Wis.

DISTRICT SECRETARIES

- F. T. Hazlewood, D. D.—New England—Me., N. H., Vt., Mass., R. I., Conn.
 Samuel McBride, D. D.—New York—N. Y. and Northern N. J.
 E. B. Palmer—Philadelphia—Southern N. J., Pa., Del. and D. C.
 E. H. E. Jameson, D. D.—Lake—Mich. and Ohio.
 Rev. S. C. Fulmer—Wabash—Ind. and South Ill.
 J. B. Thomas, D. D.—Chicago—Northern Ill. and Wis.
 Rev. D. D. Proper—Central—Iowa, Neb., Col. and Wyo.
 J. H. Franklin—Southwestern—Kans., Ind. Ter., Okla. and New Mex.
 Rev. John S. Stump—Kanawha—W. Va.
 The following educational appointment was made: Benedict College, Columbia, S. C.—Ralph Osborn, Supt. of Farm.

BAPTISMS

NAME.	FIELD.	NO. BAP.	
T. K. Lyson,	Northwestern Ass'n, O. T.,	5	J. H. Jones,
C. W. Finwall,	Pilgrim Scand'v'n Ch., Chicago, Ill.,	7	Wm. Wilber,
L. L. Kyle,	Blackburn and Sumner, O. T.,	5	A. B. Rudd,
J. R. Sharp,	Prague and vicinity, O. T.,	12	Eugenio Alvarado,
			Tologa, Camp Creek and Bloomfield, O. T.,
			Mt. Zion and Pawnee Co., Ass'n, O. T.,
			Gen'l Miss'y, So. Porto Rico,
			Ass't A. B. Rudd, P. R.,

Zenocook First Ch.....	10 30	Hollister Ch.	6 00	Rockland First Ch.....	13 65
Newport Ch.	10 41	Fitchburg Beth Eden Ch.	7 05	Y. P. S. C. E.	9 35
Franklin Falls First Ch.	12 81	South Chelmsford Ch.	1 00	Haverhill First Ch.	12 91
*Franklin Falls First Ch.	5 00	Dorchester Temple Ch.	80 00	Cambridge Second Ch.	10 00
Wilton S. S.	1 50	North Reading B. Y. P. U.	1 88	Broadway Ch.	14 28
Lebanon First Ch.	23 00	Westwood Ch.	2 50	A Friend 1 00	
Nashua Ch., R. T. King.	12 00	Swampscott Bethany Ch.	14 10	A Friend 300 00	
Manchester Peoples Ch.	31 15	North Abington Ch.	5 00	Newton Upper Falls Ch.	12 00
First Ch.	32 25	Lexington Ch.	25 00	Worcester Dewey St. Y.	
Merrimac St. Ch.	27 00	Medford, Florence A.		P. S. C. E. 4 23	
Keene First Ch.	16 04	Crosby 2 00		Pleasant St. Ch. 19 60	
Y. P. S. C. E.	5 00	Mattapan Y. P. S. C. E.	10 00	Allston Brighton Ave Ch.	65 12
New Ipswich Ch.	2 00	Raynham Ch.	16 00	Jesse Tirrell 100 00	
South Londonderry Ch.	2 50	Arlington First Ch.	51 21	Huntington Ch. 15 14	
North Londonderry Ch.,		Framingham First S. S.	10 00	Greenfield, D. C. Field.	20 00
Rev. W. H. Thorne.	5 00	Dighton S. S.	1 25	West Medford Ch. 16 90	
Meredith First Ch.	13 29	Ch.	5 75	Lanesboro Ch. 2 00	
South Lyndboro Ch.	3 00	Reading First Ch.	12 45	Chelsea, Cary Ave. Ch.	12 00
Canterbury, Mrs. Mary G.		Clinton First Y. P. S.		Cambridge Immanuel Ch.	5 77
Gale 2 50		C. E. 5 37		North Ave. Ch. 205 61	
Exeter First Ch.	45 00	North Scituate Ch.	7 25	Dorchester, Stoughton St.	
Y. P. S. C. E.	5 00	Winthrop First Ch.	20 00	Ch. 106 26	
Troy Ch.	8 40	Weymouth Ch.	5 00	Stoughton Y. P. S.	
Y. P. S. C. E.	2 67	Woloston Heights Ch.	64 75	C. E. 6 02	
Jr. Y. P. S. C. E.	2 00	Athol, Mrs. Julia M.		Carver Ch. 4 00	
Claremont First Ch.	14 80	Shepardson 1 00		Vineyard Haven Ch. 25 00	
Y. P. S. C. E.	5 33	Ipswich, W. C. 6 00		Clinton First Ch. 41 16	
Rev. Mr. Johnson's		Orleans, Miss Tamser		*Baldwinville Y. P. S. C.	
Class 5 00		Sherman 5 00		E. for Cuba. 8 00	
Nashua Crown Hill Ch.	4 66	West Townsend Ch.	4 00	Lowell First Ch. 200 00	
S. S. 2 37		West Sutton Ch. 12 00		French Mission 7 00	
New London First Ch.	8 91	Hampden Ch. 30 00		Haverhill Mt. Washing-	
		Lynn, Washington St. Ch.	140 83	ton Ch. 6 00	
		Worcester, Coll. per Ar-		Worcester First Ch. 206 19	
		thur St. James. 43 68		First Swede Ch. 10 00	
		Lynn, Washington St. Y.		Wales Ch. 5 00	
		P. S. C. E. 5 00		Marlboro First Ch. 11 24	
		Dedham Second S. S. 4 00		*Springfield First Ch. 67 72	
		Orange Y. P. S. C. E. 3 50		Highland Ch. 25 00	
		South Bridge Y. P. S.		Plymouth First Ch. 10 57	
		C. E. 70		Newton Immanuel Ch. 32 20	
		Mansfield Y. P. S. C. E. 7 00		Everett B. Y. P. U. 15 00	
		West Boylston First Ch. 11 07		Rockland Ch. 75	
		Campbell Swede Ch. 10 00		Raynham Bible School. 10 66	
		Edgartown S. S. 2 25		Turner's Falls Ch. 16 00	
		Newton Immanuel Ch. 291 51		Winchendon First Ch. 18 00	
		Framingham Y. P. S.		Peabody First Ch. 8 75	
		C. E. 2 50		Chelmsford Central Ch.	
		Bernardston Ch. 6 00		Y. P. S. C. E. 7 00	
		Dorchester, Blaney Me-		Brockton First Ch. 61 76	
		morial Ch. 12 00		Bellingham Y. P. S. C. E.	
		Bolton Ch. 10 33		S. S. 4 50	
		Somerville First Y. P.		S. S. 1 25	
		S. C. E. 4 13		Bridgewater Ch. 40 00	
		Perkins St. B. Y.		Needham First Ch. 35 50	
		P. U. 3 06		Tyringham Ch. 2 00	
		*Winter Hill, Mrs.		Methuen First Ch. 15 25	
		L. B. Baxter. 20 00		Chelmsford Central Ch.	
		First Ch. 14 06		Salem, First H. W. Pea-	
		Rockport Ch. 10 00		body 50 00	
		Franklin Park Ch. 1 00		Westminister Ch. 10 55	
		Revere First Ch. 10 00		Mattapan Ch. 4 50	
		South Hanson Ch. 3 54		Weymouth First Ch. 15 95	
		Sheldonville, member of		Andover First Ch. 15 00	
		Ch. 5 00		Watertown First Ch. 100 00	
		Westwood Ch. 10 50		Newton Centre Ch. 210 04	
		Medford First Ch. 116 22		Lawrence, First Ch. 76 79	
		Lynn, Henry A. Pevear.		West Bridgewater Ch. 5 00	
		Roxbury, Mrs. Sarah H.		Natick First Ch. 23 45	
		Stacey 250 00		Framingham First Ch. 54 40	
		North Leverett, Carrie B.		Milford B. Y. P. U. 6 62	
		Graves 2 00		Coldspring, Wm. J.	
		Milford, Pine St. S. S.		Smith 75	
		Medford First S. S. 10 00		North Hanover Ch. 75 00	
		Boston First Ch. 25 00		Gay Head Ch. 2 00	
		Dudley St. Ch., add'l		Boston Tremont Temple.	
		First Ch. 811 37		Y. P. S. C. E. 10 00	
		First Ch. 100 00		First Ch. 40 00	
		Warren Ave. Ch. 66 65		South Ch. 5 00	
		Clarendon St. Y. P.		Taunton, Winthrop St.	
		S. C. E. 5 00		Ch. 292 44	
		Samuel N. Brown of		Middlefield Ch., a member	
		First Ch. 500 00		Gloucester, Susan E. 3 00	
		Bowdoin Sq. Ch. 1 50		Wonson 100 00	
		Central Sq. Ch. 35 00		Lynn, Essex St. Y. P.	
		Clarendon St. Ch.,		S. C. E. 5 00	
		H. N. Lathrop. 25 00		First Ch. 74 54	
		South Ch. 20 00		Lee Ch. 3 00	
		Wakefield First Ch. 61 10		Gloucester Chapel St. Ch. 11 39	
		North Attleboro S. S. 7 46		Quincy Swedish Ch. 5 00	
		Arlington Heights Ch. 10 00		Jamaica Plain Centre St.	
		North Grafton Ch. 5 60		Ch. 20 00	
		Kingston First Ch. 7 26		C. E. S. 20 00	
		Brewster Ch. 10 00		Agawam First Ch. 3 10	
				First S. S. 4 48	

LEGACIES.

Concord, Estate of Stephen Sewall 50 00

VERMONT, \$1,410.67.

West Rupert, from Baptist Ladies 4 00	
Plainfield, A. Betsy Taft. 3 00	
Halifax Ch. 4 35	
Mt. Holly Ch. 2 87	
East Hardwick Ch. 6 00	
Mrs. D. B. Dye. 150 00	
Saxton's River S. S. 1 00	
North Bennington Ch. 15 00	
Georgia Plain First Ch. 14 00	
South Randolph, Julius C. & Melissa S. Greene 3 00	
Fairfax Ch. 17 00	
Panton Ch. 6 90	
A Friend 50 00	
Richford First Ch. 22 00	
East Enosburg Ch. 5 00	
Bristol Ch. 10 00	
Bellows Falls First Ch. 38 04	
Fair Haven, Mrs. Harriet A. Merrick 10 00	
Montpelier Bible School. 10 00	
Whiting Ch. 3 10	
West Cornwall Ch. 1 50	
East Hubbardton Ch. 12 00	
Passumpsic Ch. 13 00	
East Wallingford Ch. 6 63	
Stamford Ch. 8 10	
South Londonderry Ch. 6 25	
S. S. 75	
Townshend S. S. 2 50	
Ch. 1 50	
Colchester Ch. 6 57	
Brattleboro First Ch. 98 13	
Burlington First Ch. 5 54	
Cavendish Ch. 13 00	
Hinesburgh Ch. 19 00	
Monkton Ch. 4 00	

LEGACY.

Townshend, Estate of Jonas Allen 836 94

MASSACHUSETTS, \$18,837.09.

Springfield Highland Ch.	25 00
Gardner First Ch.	5 00
Fayette Ch.	1 00
Haverhill, Portland St. Ch.	111 00
Waltham First Ch.	19 82
Newton Centre, Chas. S. Young 25 00	
Worcester, Dewey St. Ch.	8 08
Lincoln Sq. Ch.	61 22
Young People's Missionary Society 14 20	
North Adams First Ch.	250 00

Chicopee Falls First Ch..	7 86	Bristol Ch.	70 62	Jordan Ch.	6 80
Randolph First Ch.	31 88	Meriden Swede Ch.	6 09	Mariners' Harbor Ch.	7 35
Salem Central Ch.	18 84	Swede Y. P. Society.	2 00	Amenia Ch.	31 00
Marlboro Bible School...	5 00	Main St. Jr. C. E.	6 25	Newburgh First Ch.	64 58
Manchester First Ch.	5 40	Waterford, Class in S. S.	7 30	Ossining First Ch.	5 00
Brockton Messiah Ch.	5 00	Andover Ch.	5 00	Hoosick Falls First Ch.	63 64
Melrose First S. S.	7 66	Norwich, Central Ch.,	15 00	Mechanicville Ch.	7 86
Haverhill Second Y. P.	5 00	Cent-a-Day Band.	15 00	New Rochelle Salem S. S.	25 00
S. C. E.	15 00	Bridgeport, Wm. A. Grip-	250 00	Huntington Ch.	6 00
Watertown First Ch.	4 71	pin	74 45	Baldwinsville Ch.	4 80
South Hanson Ch.	4 71	New Haven First Ch.	5 00	Lorraine Ch.	1 00
*Sundry Donations from		Danielson, a friend.	8 55	Dundee Ch.	27 45
Am. Bapt. Miss'y Union		Chester Ch.	15 00	Y. P. S. C. E.	4 00
for Christmas Gift Plan		New Britain, E. M.	44 38	Oswego, a friend.	20 00
State Convention, acc. A.	169 94	Wooster in memory of	6 00	Yongkers, Warburton Ave.	1,251 25
St. James.	25 00	A. E. Woodruff.	2 00	Ch.	60 38
For C. E. F. Lynn, Henr-	250 00	Deer River Ch.	6 00	Cooperstown Ch.	4 00
ry A. Peavar.	100 00	North Stonington First	9 00	Y. P. S. C. E.	3 21
Southbridge, Mrs. R. H.	50 00	Ch.	50 00	Westville, Missionary Un-	9 79
Cole.	250 00	Cheshire Ch.	5 00	ion of Ch.	5 00
Mrs. R. H. Cole.		Groton First S. S.	10 00	Baldwinsville Ch.	10 25
Malden First Ch.		South Norwalk Ch.	10 00	Whitesville S. S.	3 00
LEGACIES.		Glastonbury Lights	25 75	Cassayuna Lakeville Ch.	
Cambridge, Estate of Lut-	179 92	Ch.	67 44	Etna C. E. S.	
her Goodnow.		Glastonbury, Mr. and		Binghamton, Main St.	
Woburn, Estate of Peter	275 87	Mrs. D. H. Carrier.		Ch.	39 35
Fiske.		Lyme Ladies' Society.		Rhinebeck Ch.	101 45
Boston, Estate of Daniel	8,833 33	New London, Hunting-		Hermon Ch.	6 75
Sharp Ford.		ton St. Ch.		Russell Ch.	3 35
Marshfield, Estate of Rev.	100 00	State Convention		Clifton Springs Ch.	13 25
Jacob Davis.		LEGACY.		Dover First Ch.	1 43
Needham, Estate of Mary	307 95	For C. E. F. Estate of	1,000 00	Weedsport Ch.	25 00
C. Hodges.		Ebenezer Morgan.		Jamaica Ch.	13 50
Clinton, Estate of Wil-	1,000 00	NEW YORK, \$32,961.12.		Sidney Centre Ch.	2 50
son Morse.		Kingston, Wurts St. Ch.	209 00	Hoosick Falls First Y. P.	
RHODE ISLAND, \$1,148.53.		Walworth Second Ch.	5 63	S. C. E.	2 20
Providence, First Swed-		Despatch First Ch.	2 00	Albany Calvary Ch.	109 66
ish Ch.	6 07	Ontario Ch.	20 00	Calvary S. S.	37 33
Calvary Bible School	21 44	Hannibal Ch.	150 00	Tabernacle Ch.	54 50
Pearl St. Ch.	39 00	Hamilton First Ch.	4 37	Buffalo First Ch.	30 00
Elizabeth W. Welsh.	50 00	Carmel, Mt. Carmel Ch.	44 30	Andover, Mrs. R. B.	
First Ch. C. E. S.	25 00	S. S.	3 00	Burrows	10 00
Roger Williams Ch.	13 00	Penn Yan, Second Milo	21 50	West Middlebury Ch.	15 45
Broadway Ch. Men's	45 00	Ch.	5 50	S. S.	2 00
Missionary League	248 33	Prattsburg Ch.	5 14	Rockville Centre Ch.	6 20
Cranston St. Ch.	70 00	Cortland Memorial S. S.	2 00	North Hermon First Ch.	16 65
Central Ch.	17 88	Whitehall First Ch.	12 00	Clarence Ch.	9 00
Fourth Ch.	65 36	Albion, a friend.	10 00	Canastota Ch.	8 00
Broadway Ch.	5 00	Sardinia Ch. add'l.	5 20	Schenectady Ch.	6 50
Woonsocket, French Mis-	100 78	Fort Edward Ch.	15 30	S. S.	1 50
sion.	10 00	Rochester, Y. M. C. A. of	7 75	C. E. S.	1 00
Pawtucket First Ch.	10 00	Rochester Theol. Sem'y.	11 60	New York City, Ch. of	
Pleasant View Ch.	10 00	Carlton Ch.	6 00	the Epiphany.	7 06
Woodlawn S. S.	30 00	Conklin Center Ch.	81 24	Fifth Ave. Ch.	704 71
Woodlawn Ch.	7 03	Saratoga Springs First	80 00	Amity Ch.	17 46
Allentown, No. Kingston	20 78	Ch.	13 00	Calvary Ch.	90 00
Ch.	5 00	Wellesville First Ch.	9 45	Inmates of the Bap-	
Wickford First Ch.	76 12	Ch.	9 15	tist Home for the	
Shawomet.	5 05	Rochester First Ch., add'l	12 30	Aged	7 35
Warren Ch.	8 25	Wildor St. Ch.	8 55	Mt. Morris Ch., a	
East Greenwich Ch.	8 25	Parsells Ave S. S.	30 00	friend.	10 00
East Providence, from	3 61	Chili Ch.	19 00	Chinese Mission	14 26
W. R.	13 53	Penfield Ch.	3 00	Memorial Ch. of	
Bristol First Ch.	10 00	Union Springs Ch.	58 00	Christ	400 00
Pawtuxet Ch.	10 00	Schenectady First Ch.	19 00	Mt. Morris Ch.	30 00
Central Falls, Broad St.	45 90	First S. S.	31 35	Lexington Ave. Ch.	25 67
Ch.	24 00	Glens Falls Ch.	7 60	W. 33d St. Ch.	58 81
Jamestown, Central Ch.	10 00	Panama Ch.	3 00	Calvary Ch. B. Y.	
Newport, Central Ch.	2 00	Y. P. S. C. E.	2 00	P. U.	11 49
East Providence Ch. and	10 00	North River Ch.	4 63	Sixteenth Ch.	7 00
S. S.	5 00	Andover First S. S.	58 00	First Ch.	350 15
Lonsdale B. Y. P. U.	10 00	Rochester, Y. M. C. A. of	5 00	Madison Ave. Ch.	1,303 99
Wickford S. S.	25 00	Theo. Seminary.	23 10	*John D. Rockefeller	8,500 00
Rockville, Thomas A. Hall	25 00	Blodgett Mills Ch.	40 00	Y. P. S. C. E. of	
Rhode Island.	30 25	Malone First Ch.	57 62	Mt. Morris Ch.	10 90
Rhode Island.	10 00	Appleton, R. W. Noble.	5 00	Central Baptist Ch.	
Hope Valley First Ch.	5 00	McGraw First Ch.	2 50	of W. 42d St.	112 10
Natick Ch.	10 00	Troy Second Ch.	5 00	North Ch.	16 08
Woonsocket Ch.	10 00	Akron First C. E. S.	2 50	Poughkeepsie Baptist Ch.	
Westerly Calvary Ch.	10 00	Salamanca First Ch.	103 22	of Christ.	80 00
Perryville Ch.	12 96	B. Y. P. U.	6 50	Clarence Ch.	7 50
East Providence Ch.	29 11	Cortland First Ch. and	17 00	Ossining First Ch.	57 00
Lonsdale First Ch.		S. S.	10 00	Port Richmond, Park Ch.	15 25
CONNECTICUT, \$1,741.72.		Howard Ch.	10 00	Fulton Ch.	24 30
New Britain, Swedish	2 95	Sherman First Ch.	10 00	S. S.	3 01
Elim Ch.	25 49	Johnstown First Ch.	10 00	Towners Ch.	15 00
First Ch.	6 35	Solon Ch.	10 00	Newfane Ch.	6 40
Hartford Olive Ch.	8 66	Batavia, Byron E. Hunt-	500 00	Glens Falls, Young Wo-	
Memorial Ch.	1 34	ley.	500 00	men's Home Miss'y	
Memorial B. Y. P. U.	2 10	Frances J. Huntley.	10 12	Soc'y of the First Ch.	4 00
Women's Circle Asy-		Thorn Hill First Mar-	10 12	Ogdensburg, First Ch. Jr.	
lum Ave Ch.		cellus Ch.	10 12	C. E. S.	1 35
		Newport First Ch.	100 00	First Ch.	100 00

Brooklyn, Emmanuel Ch.	1,600 00	La Grange Ch.	31 11	Newark, Roseville Baptist	
Tabernacle Ch.	105 31	Newfane S. S.	2 50	Ch.	21 68
Tabernacle Ch., a		Saugerties Ch.	10 16	LEGACIES.	
friend	1 00	Lake Keuka Ch.	2 99	Ocean Grove, Estate of	
Lenox Rd Flatbush		Nicholville, Anna Day		Sarah E. Sampson.....	1,694 24
Ch.	15 17	Harrison, in memory of		Trenton, Estate of Evan	
Bushwick Ave Ch.	37 82	Mrs. C. S. Day.....	2 00	E. Cook	854 67
Hanson Place Ch.	149 01	Hilton Ch.	40 00	PENNSYLVANIA, \$12,426.44.	
Bedford Heights Ch.	19 35	Greenfield Y. P. S.	3 70	Phoenixville Ch.	38 80
Union Church	22 50	Cortland, Miss Bertha		Middlebury Ch.	1 65
Borough Park Ch.	70 00	Hough	3 00	Lewisburg Ch.	5 00
Strong Place Ch.	172 00	West Edmeston First Ch.	5 00	Lancaster, Olivet Ch.	5 00
First Ch., Pierrepont		Y. P. S. C. E.	1 30	Port Matilda Ch.	7 95
St.	376 09	Shenandoah Bethel Ch.	20 86	Elysburg Ch.	5 00
Sixth Ave. Ch.	139 52	Bedford Station, Women's		New Brighton Ch.	31 10
Marcy Ave. Ch.	494 57	Missy Socy of Bed-		Milesburg Ch.	25 00
Marcy Ave. S. S.	23 88	ford Ch.	25 00	Charleroi Ch.	6 00
E. D. First Ch.	164 11	*N. Y. City, Memorial		Stoneboro Ch.	2 00
Bergen St. Swede Ch.	11 00	Ch. of Christ	100 00	Bald Eagle Ch.	5 50
Washington Ave. Ch.	400 00	*John D. Rockefeller	500 00	Pittsburgh, Mrs. E. E.	
Belmont Ch.	11 64	*Brooklyn, Washington		Lusk	200 00
Canaseraga Ch.	3 00	Ave. Ch.	14 00	*Fourth Ave. Ch.,	
Wayne, Wayne Village		For C. E. F. Albion, Wm.		special	1,000 00
Ch.	33 13	E. Barker	10 00	Altoona, Willing Workers	
C. E. S.	6 00	A friend	10 00	of First Ch.	34 30
Auburn First Ch.	118 50	Ossining First Ch.	5 00	Norristown First Ch.	71 89
First S. S.	19 75	Batavia, Frances J. Hunt-		S. S.	10 00
Orleans Ch.	30 14	ley	500 00	C. E. S.	3 00
S. S.	5 00	LEGACIES.		Rochester First Ch.	65 46
Sherburne Y. P. S. C. E.	4 18	Holland, Estate of Kuni-		Picture Rocks B. Y. P. U.	4 33
Albion, Gaines & Cur-		gunda Pickle	23 75	Phillipsburg Ch.	14 00
ray Ch.	17 75	Albany, Estate of Ezra G.		Redstone Ch.	4 50
Rochester, Niagara St. Ch.	36 28	Benedict	9,525 00	Phoenixville, A. B. Still.	15 00
East Marion S. S.	3 67	NEW JERSEY, \$5,984.92.		Galetion, Ch. and S. S.	5 40
Newburgh, Moulton Me-		Ridgewood Emanuel Ch.	22 80	Fairview Ch.	1 00
morial Ch.	46 25	Keypoint Ch.	41 17	Scranton First S. S.	8 50
South Schroon Ch.	2 00	Bayonne First Ch.	10 00	Halstead Ch.	5 00
Indian Lake Ch.	1 00	*Burlington Co. Y. P. Soc.		Allgethny, Sandusky St.	
Orleans, Rev. J. E.		Newark First Swedish Ch.	12 50	Ch.	105 00
Rhodes	2 00	North Ch.	35 72	Cold Point Ch.	21 57
Elmira First Ch.	50 00	Peddie Memorial	450 00	Terrytown Ch.	1 68
First S. S.	25 00	Peddie Memorial S.S.		Colmar Montgomery Ch.	20 70
Walesville Ch.	5 15	Passaic Ch., add'l.	10 00	Edwardsdale Ch.	1 00
Berlin Ch.	14 40	Bloomfield First S. S.	125 00	*Manatawna S. S. Class	
Westfield First S. S.	3 59	South River Tabernacle		No. 3.	5 00
Port Chester, North Ch.	20 00	Ch.	10 00	Anita, Swedish Ch.	5 30
Cannonville Ch.	10 00	Freehold First Ch.	46 00	Glen Campbell First Ch.	2 50
Utica Park Ch.	62 53	First S. S.	4 90	Westfield Ch.	5 00
Minerva Ch.	16 00	Atlantic Highlands Cen-		Warren Ch.	40 95
Hancock Ch.	36 05	tral Ch.	4 02	Clearfield Ch.	15 00
Binghamton, Conklin		Haddon Heights Ch.	7 75	Lincolnton Ch.	2 35
Ave. C. E. S.	3 50	Trenton First Ch.	175 00	Starruca Ch.	1 50
Jamaica Ch.	4 50	Palsboro Ch.	3 00	Homer City, B. Y. P. U.	2 00
No. Java, Minnie A. War-		Cape May First Ch.	8 50	Springboro Ch.	4 00
ren	50	Paterson, Alex. W		S. S.	2 00
C. C. Warren	1 00	Rogers	120 00	Upland S. S.	61 68
Watervliet Ch.	6 76	Sixth Ch.	5 00	South Chester Ch.	8 57
Troy South Ch.	11 97	Elizabeth Central Ch.	69 74	Malvern Ch.	16 75
S. S.	7 00	First Ch.	27 25	Peach Bottom Ch.	2 71
Buffalo, Juniors of Dear-		Dover Swede Ch.	5 00	Duquesne Ch.	7 00
born St. Ch.	5 00	Summit, Mr. and Mrs.		Riedsburg Zion Ch.	18 60
South Side Ch.	8 00	Bert Underwood	15 00	Greenville Ch., Clarion.	8 50
First Polish Ch.	9 00	Scotch Plains	5 98	Leatherwood Ch.	7 00
Parkside Ch.	12 00	Point Pleasant, Phoebe		Aldenville Ch.	5 70
Reid Memorial Ch.	17 04	E. Curtis	14 20	Clinton Centre Ch.	10 00
First Ch.	100 95	Marlton Ch.	20 09	Union Corner, William	
Findley Lake Ch.	9 50	Burrsville Ch.	2 25	Davidson	6 25
S. S.	1 00	Jersey City, Parmly Me-		Hazelton Ch.	7 50
Watkins Ch.	12 00	morial Y. P. S.	20 00	Macdonald, Midway Ch.	30 00
Oswegatchie Ch.	10 00	Passaic Y. P. S. C. E.	5 00	*Cory, First Ch.	7 05
Albion, a member of Ch.		Ch.	102 65	Shenandoah, Welch Ch.	
Orient Point, Emma La-		Caldwell Ch.	12 00	and S. S.	15 00
tham Beebe	50 00	Stelton, Piscataway Ch.		Mt. Union Ch.	1 20
Jamestown Swedish Ch.	5 45	Band of Hope	7 00	East Nantmeal Ch.	5 50
Orleans First Y. P. S.		South Amboy First Ch.	16 59	Clarion C. E. S.	3 00
C. E.	5 00	First Y. P. S. C. E.	2 00	Lewiston, Calvin Greene.	
Richville Ch.	6 46	East Orange, First Ch. of		Altoona First Ch.	46 97
Fort Covington Ch.	8 80	the Oranges	205 00	Lackawaxen Ch.	2 00
Unionville Ch.	4 00	Orange, North Orange Ch.		Dorranceton Ch.	11 00
Oswego, West Ch.	53 56	Bloomfield, D. G. Gara-		Dalton Ch.	5 52
Babylon First Ch.	12 75	brant	100 00	Forest Lake Ch.	1 35
Oyster Bay Ch.	20 00	Bayonne, First Ch., ¼ col		S. S.	65
Jay, Missionary Society		Flemington Ch.	95 30	Philadelphia, Lehigh Ave.	
of Ch.	5 00	Hamilton Sq. Ch.	15 53	Ch.	7 10
Hudson Ch.	21 65	Camden, Grace Church.	20 00	Mrs. Gustavus W.	
Rochester Second Ch.	263 95	Cape May Second Ch.	7 15	Knowles	300 00
First Ch.	75 00	Trenton, Clinton Ave. Ch.		Richmond Ch. C. E.	2 42
Park Ave. Ch.	134 60	East Orange, George's		Passayunk Ch.	9 00
University Ave. Ch.	6 50	Road Ch.	3 00	Oak Lane Ch.	37 00
Men's Society	5 00	Camden, Linden Ch.	23 30	Tacony Ch.	13 50
Chittenango Ch., add'l.	5 00	North Ch.	115 65	South Broad St. Ch.	
Canandaigua First Ch.	23 25	Haddonfield Ch., one quar.		*Trinity S. S. Class	12 75
Central Square, Rev. and		Arlington Swede Ch.	46 19	No. 6	5 00
Mrs. D. D. Owen.....	1 00		6 50		

*Edith Ellen Meyer.	1 00	For C. E. F. Wash-	Sidney, B. Y. P. U.	1 40
Gethsemane Ch., 2		ington Allison Ave.	Marietta First C. E. S. .	5 00
months	37 84	Ch.	Columbus, Russell St. B.	
Nicetown Ch.	07 84		Y. P. U.	6 75
Tacony Ch., Bal.	1 00	WEST VIRGINIA, \$492.85.	Springfield First Mission-	
Memorial Ch., in part	60 39	New England, Hannah	ary Society	11 63
Broad St. Ch., Miss		H. Lamp	Ashland, Anne Thomson.	1 00
J. M. King.	3 00	Martha Elmwood Ch.	Radnor Ch.	15 70
*Grace Temple Ch.		St. Mary's Ch.	Jefferson Ch.	19 43
and Section F.C.E.	6 00	Lock Seven Ch.	Bucyrus Ch.	14 37
Chestnut Hill Ch.	7 00	Barboursville Ch.	B. Y. P. U.	2 50
Roxborough S. S.	51 80	Ripley Ch.	Marion Ch.	20 00
Blockley Ch.	34 86	Windy Tygarts Creek Ch.	Delaware Ch.	11 00
Second Ch.	92 00	Sarepta Ch.	Bellevue Ch.	11 10
Fifth Ch., in part.	108 23	Copen, Asa Stump.	S. S.	1 25
First Ch.	340 49	Harrisville, R. F. D.	C. E.	1 87
Epiphany Ch.	107 15	B. F. Cunningham.	Martinsburg Ch.	15 05
50th Ch. B. Y. P. U.	10 00	Dothan, Mossey Ch.	S. S.	75
Memorial Ch.	16 50	Winfield Ch.	Granville Ch.	45 50
Calvary B. Y. P. U.	10 00	Bolt, Breckenridge Ch. .	Circleville Ch.	1 00
Pittsburgh, 4th Ave. Ch.		Boothsville Ch.	Haskins Ch.	6 50
for quarter ending Jan.		Hambleton Ch.	Sand Fork Ch.	10 10
31	179 68	Parsons Ch.	Youngstown First Ch. .	27 90
Great Bethel Ch.	26 20	Fonda, McIntire Ch.	Loudonville Ch.	23 93
New Era Ch.	2 00	Roseville Laurel Grove	Salem Ch.	17 13
Lycoming S. S.	3 45	Ch.	S. S.	8 95
Townville Ch.	7 00	Ona Mud River Ch.	East Cleveland Ch.	40 00
Mansfield Ch.	14 00	Wolf Run Ch.	Margaret Skedd . . .	3 00
Sharpsville Ch.	4 50	Tincher Little Sewell	Berlin Ch.	2 35
Du Bois Ch.	14 00	S. S.	Avon Ch.	2 33
Davisville Ch.	9 75	Beckley, Raleigh Ch. .	Perry Ch.	7 50
Johnsonburg First Ch. .	5 00	Ceredo, Salem Ch. .	Zanesville First Ch. .	10 00
Hawley Ch.	4 00	Buckhannon Ch.	Owl Creek Ch.	9 10
Village Green	8 66	Scott Depot, Mt. Vernon	Sunbury Ch.	14 75
S. S.	2 39	Ch.	Pioneer Ch.	3 93
Transfer Ch.	11 52	Lenox, C. W. Forman. .	Newport S. S.	5 35
Clarion, Greenville Ch.,		St. Mary's Ch.	Middletown Ch.	5 75
balance	1 35	add'l	Toledo, Rev. Wm. Sheri-	
Honesdale Ch.	51 00	Leon Ch.	dan, Oliver Pl. Ch. .	15 00
Logans Valley Ch.	10 50	S. S.	Dayton Central Ch. .	19 50
Williamsport Ch., first		Parkersburg, Union Val-	E. J. Barney, Linden	
quarter ending Feb.		ley Ch.	Ave. Ch.	200 00
28th	35 15	Ravenswood Ch.	Adamsville Ch.	3 25
Kane, Swedish Ch.	2 00	S. S.	Bryn Zion Ch.	1 50
Upland, Robert H. Crozer	1,000 00	Millwood Ch.	Wooster, Bethany Ch.	
Tarentum Ch.	5 00	Poca Ch.	Semi Annual Offering.	20 00
Muncey Ch., one quarter.	23 59	Fudges Creek Susannah	Orangeville Ch.	4 50
Bridgeport Ch.	13 04	Ch.	Youngstown, Walnut St	
East Smithfield Ch.	10 00	Rosevelt Mt. Zion Ch. .	Ch.	12 00
Windsor Ch.	7 00	Hurricane Ch.	Howard Ave. Ch.	4 62
Spring Mill Ch.	71	Charleston Ch.	Deucher Independence	
Herrick Centre Ch.	2 00	Lecta Straight Creek Ch.	Ch.	3 00
Oakmount First Ch.	16 00	Cherry Shiloh Ch.	Evansburg, G. P. Kinne.	8 00
Union City Ch.	23 00	Board, Old Town Ch. .	Cleveland, Cedar Ave. Ch.	42 77
North Frankford Ch.	5 00	St. Albans, Coals Mouth	Wilson Ave. Ch.	88 34
B. Y. P. U.	50 00	Ch.	Chillicothe Ch.	10 00
Philadelphia Sewing So-		Willowdale Ch.	West Union Ch.	3 00
ciety of Swedish Ch. .	10 00	Wheeling Ch.	Cincinnati, Ninth St. Ch.	155 16
For C. E. F. Phoenixville,		Parkersburg, Dr. I. W.	Immanuel Ch.	30 00
Rev. A. B. Still.	5 00	Hutchinson	Norwood Ch.	15 40
Pittsburgh 4th Ave. Ch.,		St. Mary's Ch.	Dr. W. H. Doane. . .	50 00
special	1,000 00	Shanks, Little Capon Ch.	Richwood Ch.	12 50
4th Ave. Ch., quarter,		Kirby, Bethel Ch.	Toledo Second Ch. .	12 00
ending Jan. 31.	44 91	Rio Mission Ch.	Perry Ch. Ashtabula Ass'n	3 80
Philadelphia, Mattie M.		Stonewall Ch.	Franklin Ch.	13 55
Tomlin	2 00	Cross Roads, Mrs. Juret-	Sandusky Ch.	4 00
		ta Eddy	Westerville Ch.	14 00
LEGACIES.		Worthington Ch.	Prospect Ch.	7 50
Norristown, Estate of Ma-		Monongah West Fork Ch.	Newark Ch.	23 37
tilda A. Heydrick.	6,218 49	Parkersburg Ch.	New Vienna Ch.	3 25
Newberry, Augustus		Lazearville, Women's Mis-	Hamilton Ch.	50 95
Courson, per Mem-		sionary Circle	Xenia Ch.	213 16
orial Ch.	106 25		S. S.	1 30
DELAWARE, \$185.40.		■ NORTH CAROLINA, \$5.00.	Cadmus, Rev. F. E. Pres-	
Wilmington, Bethany Ch.	20 00	Raleigh, Rev. S. P. Mer-	graves	5 00
Dover Ch.	2 00	rill	Conneaut Ch.	10 00
Wilmington Second S. S.	10 00		Wills Creek Ch.	5 18
Second Ch.	91 00	OHIO, \$2,549.41.	New Market Ch.	3 15
Bethany Ch.	42 40	Dayton Central Ch.	Sidney, Women's Mission-	
Bethany Ch.	20 00	Cambridge Ch.	ary Circle	3 00
DISTRICT OF COLUMBIA, \$475.54.		Toledo, Ashland Ave. Ch.	Sinking Creek, Women's	
Washington, First Ch. .	28 67	Elyria Ch.	Society	6 00
East Washington		Warren Ch.	Akron, First Ch. Wo-	
Heights Ch.	10 00	Martin's Ferry Ch.	men's Miss'y Soc'y. . .	5 21
Calvary Ch.	250 00	South Lima Ch.	Chardon, Women's Mis-	
Grace St., first quar.	25 00	Licking Ch.	sionary Society	5 35
Metropolitan Ch.	24 73	Marietta First Y. P. S.	Columbia Women's Mis-	
Temple Ch.	45 00	C. E.	sionary Society	10 00
C. E. S.	15 00	Cincinnati Walnut Hills	Euclid, Women's Mission-	
*Ladies' Miss'y Soc'y		Ch.	ary Society	5 00
of Calvary Ch.	13 70	Mt. Auburn Ch.	Medina, Women's Mis-	
Brookland Ch.	23 44	J. B. Trevor	sionary Society	10 00
		Willoughby, Mrs. G. B.	Painesville, Women's Mis-	
		Durban	sionary Society	10 00

Seville, Women's Mis-	Harbor Springs Ch.	6 00	Boonville Ch.	20 00
sionary Society	North Adams Ch.	3 15	Winding Branch Ch....	66
Cleveland, Calvary Ch.	Wyandotte Ch.	2 00	Brummetts Creek Ch....	2 00
Wom. Mis. Soc.	Muskegon Ch.	7 23	Bethel Ch.	1 75
Cedar Ave. Wom.	Boon Ch.	3 00	Spice Valley Ch.	5 45
Mis. Soc.	Travers City, Mr. Ells-		Hammond, Miss Inez G.	
East Cleveland Ch.	trom	2 50	Gray	10 00
Wom. Mis. Soc.	Elmwood, Woman's Circle	1 00	Liberty Ch. Orleans As-	
East End Ch. Wom.	*Leslie B. Y. P. U.	10 00	sociation	8 35
Mis. Soc.			Ch. Sand Creek As-	
Euclid Ave. Ch. Wom.	INDIANA, \$1,854.65.		sociation	10 00
Mis. Soc.	Lebanon Ch.	3 00	Michigantown, C. A. Mar-	
Erin Ave. Ch. Wom.	Auburn, Mrs. M. A.		shall	20 00
Mis. Soc.	Ehlers	8 00	Brazil Ch., add'l	1 00
First Ch. Wom. Mis.	South Bend First Ch.	8 00	B. Y. P. U.	1 21
Soc.	Spencer, Mrs. Martha		Washington Ch.	13 25
Immanuel Ch. Wom.	Coffee	1 00	Esra Mattingly	5 00
Mis. Soc.	Sparta Ch.	4 00	J. G. Allen	5 00
Shiloh Ch. Wom.	Edwardsport Ch.	10 00	Mrs. W. E. Cole	5 00
Mis. Soc.	Peru, Mrs. Milton Shirk	100 00	Terre Haute, First Ch..	20 11
Superior St. Ch.	Huron Ch.	3 60	Shining Stars	5 00
Wom. Mis. Soc.	Quincy Ch., add'l	3 50	B. Y. P. U.	5 00
*East End Wom. Mis.	Wolcottville, Mrs. M. L.		Juniors	5 00
Soc.	Wildman	6 00	S. S.	10 00
Wilson Ave. Ch.	Warsaw, Mrs. A. E. Hoyt	5 00	Mrs. C. F. Miller	10 00
Wom. Mis. Soc.	Ellettsville Ch.	6 62	Tabernacle	1 50
Sidney, Spring Creek Ch.	S. S.	89	Miss Lenora Pound.	5 00
Dayton Ass'n Mission	Terre Haute, Mrs. M. J.		Evansville, Calvary Ch..	22 66
Circle	McMahan	5 00	J. Y. Cabaniss	5 00
Tippecanoe, Women's Circle	Loogootee Ch.	2 70	First Ch.	25 00
of Dayton Ass'n.	Napoleon Ch.	6 00	New Hope Ch. Curry's	
Dayton, Women's Mission	Lawrenceburg Ch., add'l.	8 00	Prairie Ass'n	4 00
Circle of Linden Ave.	Bear Creek Ch. Sand		Good Hope Curry's Prai-	
Ch.	Creek Ass'n	3 00	rie Ass'n	3 70
	Mt. Carmel Ch.	1 00	Providence Ch.	4 35
MICHIGAN, \$874.71.	Princeton Ch.	12 40	Hicks Ch.	2 00
Detroit, Mrs. H. W.	Rev. G. W. Hill.	5 00	Stinesville Ch.	2 75
Treasdale	Claude F. Gardner.	5 00	Bakers Creek Ch.	8 52
Grand River Ave. Ch.	Geo. W. Norman	5 00	Maria Creek Ch.	13 40
Polish City Mission.	Mahalassville Ch.	1 65	White River Ch.	3 75
Rev. C. H. Irving.	Tobinsport, J. D. Cock-		Fayetteville Ch.	2 00
Adrian First Ch.	rell	5 00	Mt. Olive First Ch.	2 50
Leslie S. S.	Bedford, W. N. Matthews	15 00	New Hope Evansville As-	
Battle Creek First Ch.	Mrs. W. N. Matthews	10 00	sociation	1 60
Grand Rapids, Mrs. Mar-	First Prairie Creek Ch..	4 25	New Prospect Mt. Zion	
tindale	New Prospect Ch. Mt.		Ass'n, add'l	1 00
Paw Paw Ch.	Zion Ass'n	1 10	Harmony Ch. Mt. Zion	
Perry, Isaac W. Lamb.	Washington Ch. Laughrey		Ass'n	1 20
Grand Rapids, Chas. H.	Ass'n	2 00	Little Flock Ch.	3 00
Gleason	Silverville Ch.	2 45	Lost River Ch.	8 50
Fountain St. Ch.	Pleasant Valley Ch.		*Terre Haute First B. Y.	
Rev. D. W. Cronkhitte	Evansville Ass'n	2 75	P. U.	20 00
Second Baptist Ch.	Alton Ch.	1 50	Spencer Ch.	10 44
and S. S.	Indianapolis, South St.			
Chelsea S. S.	Ch.	30 36	ILLINOIS, \$3,274.55.	
Rives Junction Ch.	E. A. Bonham	5 00	Evanston Ch.	46 47
Jackson First Ch.	Mrs. Judith C. By-		Lacon Ch.	8 40
Ceresco Ch.	ran	5 00	Sparland Ch.	9 75
Rochester Ch.	J. H. Van Deman	5 00	Glasford Ch.	5 25
Saginaw, Michigan Ave.	First Ch.	376 74	Rockton Ch.	5 80
Ch.	South Bend Ch.	20 00	Rozetta Ch.	36 00
Union Ch.	Cannelton Ch.	1 50	Berwyn Ch.	70 00
Lapeer Ch.	Switz City, Elmer Yeoman		Macomb Ch.	10 18
Holt, Mrs. S. B. Davis.	Spencer, Jonathan L. Al-	10 00	Hoopeston Ch.	19 12
Charlotte Ch.	len	673 40	Batavia Ch.	30 00
Eaton Rapids Ch.	Paoli Ch.	3 15	Blandinsville Ch.	12 00
Allegan Ch.	Mt. Carmel Perry Ass'n.	1 00	Tiskilwa Ch.	33 36
S. S.	Cutler, Josie Jarvis	5 50	Delavan Ch.	5 00
B. Y. P. U.	Gilead Ch.	2 75	Kirkwood Ch.	16 00
Coldwater Ch.	Bloomfield Ch., add'l.	1 60	Osceola Ch.	13 25
Detroit, First French Ch	Mrs. Elizabeth Leh-		Brimfield Ch.	5 00
Hart Ch.	man	5 00	Galesbury Swede Ch.	1 53
Otsego Ch.	Union Ch. Bedford Ass'n	1 50	Pierson, Clyde Parker...	1 00
Worth Ch.	Deer Creek Ch.	10 00	New Burnside Park.	1 60
Big Rapids Ch.	Lebanon Ch. Friendship		Divernon Ch.	6 20
Tekonsha Ch.	Ass'n	5 00	Assumption Ch.	5 50
Brooklyn Ch.	Bicknell Ch.	8 74	James Ridge	5 00
Fenton Ch.	S. S.	3 20	Clary's Grove Ch.	4 00
Girard Ch.	Graham Ch.	1 40	Tallula, Mrs. J. T. Spear	5 00
Kalamazoo Bethel St Ch.	Huntington First Ch.	7 65	Hull Ch.	1 63
Bethel St. S. S.	Gospport Ch.	5 50	Casey S. S.	3 10
*First B. Y. P. U.	Shelburn Ch.	3 06	Efingham Juniors	3 00
First Ch.	Hymera Ch.	4 25	Nilwood Ch.	4 00
Rev. J. S. Boyden.	Whitestown S. S.	1 01	Carrollton First Ch.	21 60
Prairieville Ch.	Vincennes Ch.	10 58	Sidell B. Y. P. U.	10 00
Parshalville Ch.	Indian Prairie Ch.	21 33	Oreana Ch.	3 10
S. S.	Linton Ch.	12 80	B. Y. P. U.	5 00
Alma B. Y. P. U.	Alfordville Ch.	1 50	Griggsville Ch.	9 30
Allegan, Lone Star Ch.	Mitchell Ch.	11 35	Berlin Ch.	2 00
Sturgis Ch.	Mrs. W. A. Burton	5 00	Mrs. C. B. Warren	5 00
Adrian Ch.	Crawfordsville Ch.	9 05	Mrs. P. N. Boynton...	5 00
Monroe, A. W. Gale.	S. S.	1 32	Jerseyville, Mrs. Jane	
Cheboygan Ch.	Livonia Ch.	14 45	Randolph	5 00
Gaylord Ch.				

Frankfort, Paralee A. Mc-Clintock	50	S. S.	7 30	Paris Woman's Home Mission Society	5 00
Jacksonville Ch., add'l.	10 00	Russell Ch.	1 80	For C. E. F. Kane, J. B. Brown	5 00
Union Grove Ch. Fairfield Ass'n	1 00	S. S.	1 00	Chicago Normal Park Ch.	1 67
Long Branch Apple Creek Ass'n	70	Gardner Ch.	6 05		
Centralia, Mrs. Louisa Quick	5 00	Dixon Ch.	60 00		
Prairie Grove Ch.	3 00	Carman Ch.	6 50		
Diamond Grove Ch.	7 50	Monmouth Ch.	1 00		
Bethel Ch. Sandy Creek Ass'n	1 60	Swede Ch.	5 00		
Chrisman S. S.	5 00	Galva Ch.	14 81	Kilbourn, a friend	10 00
Pierson, J. B. Fisher	5 00	Cornell Ch.	3 00	La Crosse Tabernacle Ch.	3 40
Winchester Ch. S. S.	30 25	La Moille Ch.	25 00	Sheboygan Falls Ch.	5 88
B. Y. P. U.	5 00	Downer's Grove Ch.	18 00	Green Bay Ch.	7 59
Fairmount S. S.	5 00	Tremont Ch.	6 00	Superior Swede Ch.	5 05
Shelbyville B. Y. P. U.	5 00	Gardner Ch.	3 95	Eau Claire First Ch.	36 65
Belleville Ch.	4 30	Pekin S. S.	2 20	Augusta Ch.	6 20
Girard Ch.	53 44	Horace, Mattie and Dora Tucker	10 00	Thompsonville, William Thompson	1 00
B. Y. P. U.	1 36	Upper Alton Ch.	67 60	Albany Ch.	4 00
Rev. A. H. Harnley	5 00	Quincy, Vermont St. Ch.	35 26	Stevens Point, Mr. and Geo. H. Keller	1 00
Mrs. A. H. Harnley	5 00	O'Fallon Ch.	6 00	Whitehall, Rev. Geo. P. Dismore	5 00
Mrs. M. J. Enslow	5 00	Sadorus Ch.	4 50	Barneveld, Ch.	1 00
Mrs. Nina Ballard	5 00	Alton Ch.	15 25	El Salem Swedish Ch.	3 00
Mrs. A. H. Simmons	5 00	S. S.	15 68	Osceola Ch.	3 00
Harold Metcalf	5 00	Greenup Ch.	3 00	Bloomington Ch.	2 60
Roodhouse Ch.	10 50	Mt. Zion Ch. Apple Creek Ass'n	6 00	Beloit Ch.	43 50
Quincy First Ch.	60 00	Greenfield Ch.	6 10	Marinette	9 00
Honey Point Ch.	1 00	Girard B. Y. P. U.	1 41	Darlington, Mrs. S. E. Barret	10 00
Buckhorn Ch.	1 00	Timewell Ch.	3 85	Walworth Ch.	20 00
Mt. Carmel Ch. Rehoboth Ass'n, add'l.	50	Pleasant Dale Ch. Sandy Creek Ass'n	2 00	Rien Ch.	5 00
Bethel Ch. Rehoboth Ass'n	2 64	Taylorville Ch.	50 90	Darien Falls Ch.	9 77
Alton Ch.	43 13	Decatur Ch.	26 41	S. S. Y. P. S.	2 68
Nokomis Ch.	2 40	S. S.	5 00	Silver Lake Ch.	2 00
Palmyra Ch.	6 67	Rev. S. H. Bowyer	5 00	Milwaukee First Ch.	262 93
Paris First Ch.	11 00	Hickory Grove Ch. Apple Creek Ass'n	4 00	Delavan Ch.	50 00
Bethel Ch. Shelby Ass'n.	3 50	Mt. Sterling Ch.	2 15	Green Bay Ch.	6 60
Kane Ch.	16 80	Murphysboro Ch.	3 85	Lake Geneva Ch.	11 25
Diamond Grove Ch.	2 00	Galum Ch.	4 10	Brodhead Ch.	12 00
Westfield, Mrs. Mary J. Goble	5 00	Towanda Ch.	5 00	Kenosha S. S.	4 00
Union Ch. Shelby Ass'n.	2 70	Loda Ch.	12 94	Eau Claire First Ch.	11 50
Clayton Ch.	4 50	E. M. Hungerford	25 00	Washington Ch.	2 00
Rantoul Ch.	15 00	Bradford, Mr. and Mrs. Boardman	3 00	Hudson Ch.	5 00
B. Y. P. U.	5 00	Sciota Ch.	3 06	For State Convention:	
Mrs. Bertha W. Hamilton	5 00	Atlanta Ch.	9 75	Wisconsin State Convention	389 90
Dr. J. S. Mason	5 00	Canton Ch.	50 00	Coll. per F. O. Carlson	75 00
Chrisman Ch.	36 70	Lexington Ch.	6 80	Shell Lake Ch.	5 60
Barry Ch.	12 75	Monmouth Ch.	65 40	Spooner Ch.	10 30
Rev. H. H. Hurley	5 00	Woodstock Ch.	13 60	Paris Falls Ch.	5 00
Eugene Smith	5 00	Moline Ch.	74 60	David Hall	1 00
Charleston Ch.	2 35	Genesee Ch.	7 00	Gull Lake Ch.	75
Taylorville, Frank Brewer	5 00	Chicago, Elm Swede Ch.	9 10	Cameron Ch.	87
Pana B. Y. P. U.	2 50	First Swede Ch.	8 99	Rice Lake Ch.	3 00
Carbondale, Walter Alexander	5 00	First Bohemian Ch.	14 00	LEGACIES.	
Greenville Ch.	16 50	Western Ave. Ch.	5 00	Milwaukee, Estate of Ellen A. Jewett	755 10
B. Y. P. U.	1 00	Miss Mason	25 00		
Bethel Ch. Alton Ass'n.	6 50	Humbolt Park Swede Ch.	4 00		
Paradise Ch. Apple Creek Ass'n	2 00	First Ch., Mr. and Mrs. D. Shepardson	41 50	MINNESOTA, \$5,799.11.	
Fairmount Ch.	32 00	Millard Ave. Ch.	5 00	Wolverton, J. R. Barlow	10 00
B. Y. P. U.	5 00	Third Swede Ch.	5 40	Mantorville, Milton Ch.	15 00
Waverly Ch.	13 50	Garfield Park Ch.	30 00	Lake City, First Ch.	21 30
B. Y. P. U.	2 50	Lake View Ch.	7 20	Pipestone, First Ch.	12 00
S. S.	1 20	Galilee Ch.	15 00	Troy Ch.	1 41
Miss Kate Rynders	5 60	Central Ch.	5 00	West Concord, First Ch.	20 02
Carlinsville Ch.	21 56	Shiloh Ch.	5 00	Minneapolis, Fourth Ch., add'l	5 00
Pleasant Ridge Ch. Alton Ass'n	11 25	Englewood Ch.	5 00	Lake Benton, First Ch.	10 00
Glasford Ch.	1 50	First Danish S. S.	10 60	St. Paul, First Ch., add'l.	39 76
Evanston Ch.	292 83	First Danish B. Y. P. U.	5 00	Good Thunder, W. V. Garvin	1 00
Monmouth, two friends	500 00	Normal Park Ch.	6 17	Grove City, Swede Ch., add'l	1 00
Hoopeston Ch.	13 50	Englewood-on-the-Hill Ch.	10 00	West Duluth, Third Swede Ch.	6 40
Deer Park Ch.	7 90	Finnish Miss'y Union Conference	5 75	Mora Comfort Swede Ch.	5 00
Stillman Valley Ch.	15 62	First Ch.	29 57	Red Wing, First Swede Ch.	7 87
B. Y. P. U.	5 00	Pilgrim Temple	50 00	Feeley, Swede Ch.	5 00
Latham Ch.	5 00	Austin Ch.	39 40	Minneapolis, Woodland Park Ch.	7 10
Marley Ch.	35 00	First Danish Ch.	51 70	Hastings, First Ch.	10 00
Princeton Swedish Ch.	1 65	Salem Swedish Ch.	27 00	Minneota, First Ch.	3 00
Aurora First B. Y. P. U.	5 56	Covenant S. S.	20 00	St. Paul, Burr St. Ch.	20 00
Carthage Ch.	40 25	Logan Sq. Ch.	10 00	Lake Crystal, First Ch. B. Y. P. U.	2 34
Roseville Ch.	32 00	Lake View Swedish Ch.	9 00	Granite Falls, First Ch.	10 00
B. Y. P. U.	5 00	First Swedish Ch.	3 45	Austin, First Ch., a member	5 00
Rockton Ch.	7 75	Rockford Ch.	7 45	Mankato, Swede Ch.	5 00
McLean Ch.	4 00	*Normal Park Ch.	1 66	St. Paul, First Swede Ch., add'l	3 00
Kankakee Ch.	45 50	Berean Ch.	5 00		
Fairbury Ch.	13 00	Macomb Ch.	1 50		
		Cordova Ch.	18 12		
		*Joliet Swedish Circle	12 00		

Waconia, Scandia Swede Ch.	5 00	IOWA, \$1,330.17.	Red Oak Ch.	52 08
Minneapolis, Elim Swede Ch.	10 00	Lohrville Ch.	S. S.	25 00
Cokato, First Swede Ch.	8 10	Carroll Ch.	B. Y. P. U.	10 42
Minneapolis Trinity Ch., add'l	133 83	Dennison Ch.	Juniors	2 50
St. Paul, First Ch., add'l Dane Norwegian Ch.	2 00	Renwick Ch.	Cedar Rapids, Calvary Ch.	4 50
Spring Valley, First Ch.	7 50	Farlin Ch.	Parkersburg S. S.	6 60
Bemidji, First Ch.	5 00	Kendrick Ch.	Churdan Ch.	10 00
Minneapolis, Bethesda Ch. Olivet Ch.	2 03	Cedar Falls, Danish Ch.	Audubon Ch.	2 50
Central Ch.	8 97	Central City, Jordan's Grove Ch.	Monroe Ch.	7 62
Bethel Swede Ch.	125 00	Webster City Ch.	Rockwell Ch.	14 51
Danish Nor. Ch.	7 50	Newell, Danish Ch.	Dallas Center Ch.	91
St. Paul, Pilgrim Ch.	6 10	Sibley Ch.	Shell Rock Ch.	18 80
First Ch.	15 84	Shell Rock, G. F. Reinking	Forest City Ch.	5 75
Hebron Ch.	2 00	Bradgate Ch.	Atlantic Ch.	6 50
Hebron B. Y. P. U.	7 00	Gravity Ch.	Commanche, W. R. Anthony	10 00
Adrian Ch.	4 00	Rockwell City Ch.	Ottumwa, First Ch.	9 82
Laport, Lakeport Ch.	3 40	Sioux City, Swede Ch.	Rowley, Wm. E. Powles.	20 00
Westbrook, First Ch.	5 00	Parker's Grove S. S.	Beacon, Juniors	61
Clinton Falls, First B. Y. P. U.	2 00	Missouri Valley, Mr. Wisecup	Downey, Woman's Circle	4 00
Kasson Ch.	10 00	Manchester Ch.	MISSOURI, \$440.46.	
Luverne, First Ch.	16 60	Independence Ch.	Saint John, a friend of Home Missions	5 00
Cambridge, Swedish Ch.	5 70	Cherokee Ch.	Board of General Home and Foreign Missions.	385 46
Grandy, Rush Lake Swedish Ch.	5 00	Hedrick S. S.	Marceline, Mrs. Francis Allen	50 00
Clarks Grove, First Danish Ch.	27 21	Bradgate S. S.	INDIAN TERRITORY, \$249.13.	
Westbrook, Danish Ch.	8 34	Clear Lake Ch.	Tamaha, J. M. Wiley.	1 50
Sleepy Eye Ch.	2 00	Des Moines First Ch.	Sulphur Ch.	1 00
Bricelyn S. S.	4 42	Geo. R. Lewis.	Mannsville Ch.	1 00
Tyler, Danish Ch.	3 00	Waterloo, First S. S.	Delaware Baptist Ass'n of Indian Territory	2 05
Walworth and Richmond Ch.	5 00	Oakland S. S.	Tahlequah Ch.	20 00
Hubbard, First Ch.	2 00	Ch.	Pauls Valley Ch.	4 00
Bricelyn, First Ch.	31 40	Panora Freedom Ch.	Atoka Ch.	30 00
New Auburn, First Ch.	5 00	Lemars Ch.	Bacone, Faculty and Students of Indian Uni.	55 25
Parker's Prairie, First Ch.	2 75	Bloomfield, Rev. E. Kinnan	Muskogee, First Ch.	38 85
Sauk Centre, First Ch.	11 55	Epworth Ch.	Bristow Ch.	2 25
B. Y. P. U.	2 00	La Porte, D. Hanchett	Atoka Ch.	6 50
Winona, First Ch.	31 50	Forest City, Swedish Ch.	Durant Ch.	20 00
Frazer, First Ch.	5 00	McGregor, Miss Abbe Arnold	Emahaka, Miss Florence Talkington	10 00
Eveleth, Swedish Ch.	5 00	Waverly Ch.	Miss E. J. Rice.	5 00
Atkin, Swedish Ch.	5 00	Rev. J. W. Graves.	Miss B. Pearson.	5 00
Duluth, First Swedish Ch.	10 00	Decorah Ch.	Miss M. Henriksen.	2 50
Albert Lea, Swedish Ch.	4 15	Sheffield Ch.	Miss E. Moore.	2 50
Grove City, Swedish Ch.	20 35	Marble Rock, Bethel Ch.	Miss M. Willard.	90
Austin, First Ch.	53 00	Vinton Ch.	Mrs. N. M. Worthington	1 50
Oakland Branch Ch.	21 50	S. S.	Mrs. M. Walcher.	1 00
Worthington, First Ch.	10 00	Mount Pleasant Mineral Ridge Ch.	Mrs. H. Greene.	1 00
Waterville, First Ch.	2 50	Essex, Mrs. Jane Nye.	Mrs. B. Dean.	25
Carlisle, Oscar Swede Ch.	3 20	Quasqueton Ch.	S. S.	2 08
Lake Elizabeth, Swede Ch.	3 40	Gowrie, Swedish Ch.	A boarder	50
Albert Lea, Dane-Norwegian Ch.	33 20	Ida Grove Ch.	W. P. Blake and family	20 00
Minneapolis, First Ch.	140 00	Beacon Ch.	Alice E. Steer.	3 00
Swedish Ch.	59 53	Junior Union	Hickory Ch.	2 00
Austin, First Ch., add'l.	3 00	Ogden, People's Ch.	Tate, Alex. Chambers.	2 00
Anoka, First Ch.	35 30	Jefferson Ch.	Claremore, First Ch.	7 50
Money Creek, First Ch.	5 00	Sac City Ch.	OKLAHOMA TERRITORY, \$212.04	
Cheney, First Ch.	22 00	Devon Ch.	Rainy Mountain, Kiowa Indian Ch.	30 25
Mankato, First Ch.	7 40	Manchester Ch.	Martha, Sister Boyd.	1 00
Garden City, First Ch.	7 00	West Mitchell Ch.	Wellston Ch.	3 00
Deerwood, Swedish Ch.	1 00	Des Moines, First S. S.	Hennessy, First Ch.	6 00
Spring Vale Sewing Soc.	5 00	Northwood Ch.	Norman, C. W. Brewer.	5 00
Houston, Swede Ch.	1 00	S. S.	Stockholm, Manilla Congregation	36
Ladies' Aid Soc.	5 00	Montezuma, Mrs. Dr. G. W. Wilson	Zion Ch.	5 10
For C. E. F. Brainerd Swede Ch.	5 00	Gilmore City, Danish Ch.	Dale Ch.	1 50
Minnesota State Convention	66 66	Glenwood, Mrs. Rannie Dean	Ural Ch.	7 20
St. Paul, First Ch.	1 00	Iowa Falls Ch.	Weatherford, First Ch.	8 50
For State Convention: West Duluth, Coll. per G. Nygren	5 00	New Hampton Ch.	Lincoln, New Bethel Ch.	2 60
Minneapolis, Coll. per Rev. H. A. Sother.	75 00	Cuppy's Grove, Danish Ch.	Kingsfisher, First Cheyenne Indian Ch.	8 25
Hamilton Ch.	4 10	Delaware Ch.	Watonga, Second Ch.	1 00
Ostrander Ch.	3 00	Nora Springs Ch.	Taupha, Comanche Indian Ch.	50 00
Detroit, Coll. per Lyman H. Steinhoff	298 48	Harlan, Danish Ch.	Oklahoma City Ch.	50 00
Hopkins, Coll. per C. C. Langlotz	3 00	Estherville Ch.	Carney, F. Wooly.	1 50
State Convention	4,045 94	Marshalltown Ch.	Blackburn Ch.	78
Ellendale Ch.	6 37	Goldfield Ch.	Stillwater, Second Ch.	50
Granite Falls Ch.	3 54	Boone Ch.	Yukon, First Ch.	15 00
St. James Ch.	7 12	Ogden, People's S.S.	Moore Ch.	2 00
Fairfax Ch.	5 50	Sioux City, E. E. Lewis.	Perry Ch.	12 50
Walter Garvin	5 00	First Ch.		
Convention	15 00	Calvary Ch.		
		Council Bluffs, Danish Ch.		
		Newell, Danish Ch.		
		Dow City Ch.		
		Des Moines, Forest Ave. S. S.		
		First Ch.		
		New Hampton Ch.		
		Fort Dodge Ch.		

KANSAS, \$2,393.91.

Horace Ch.	2 83	Pleasant Prairie S. S.	1 00	Parker, First Ch.	8 00
Sedan Ch.	17 50	Weston, Nicholas Nelson	15 00	Egan, First Ch.	2 00
Chetopa Ch.	4 88	Swedish S. S.	3 15	Clark, First Ch.	3 00
S. S.	1 12	Wahoo, Swedish Ch. and	8 34	White Rock, First Ch.	3 00
B. Y. P. U.	2 00	S. S.	8 31	Dell Rapids, First Ch.	13 25
Hays Ch.	5 00	South Omaha, First Ch.	1 60	Watertown, First Ch.	15 00
Larned Ch.	2 50	Beatrice, Bethel Ch.	3 57	Mitchell, First Ch.	15 00
Hesston, Friends of	10 00	Minden, Liberty Ch.	91	Strandberg, Swede Ch.	5 00
French Work	10 00	Liberty S. S.	3 00	Clear Lake, First Ch.	10 00
Abilene, Mt. Zion Ch.	1 00	St. Edwards, Baptists.	6 80	Madison, First Ch.	21 71
Colored Ch.	1 50	Red Cloud Ch.	9 60	Bradley, First Ch.	26 55
Alamont Ch.	13 90	Holbrook Ch.	13 85	S. S.	4 50
Cherryvale Ch.	18 79	Omaha, Swede Ch.	3 80	Estelline, First Ch.	5 40
Ottawa, First Ch.	21 29	Edgar Ch.	30 75	Ipswich, First Ch.	3 50
Argonia Ch.	2 35	Glennville Ch.	31 50	For C. E. F., Lead City	
Windfield Floral Ch.	3 30	Prairie Union Ch.	8 00	First Ch.	1 70
Coffeyville Ch.	32 85	Silver Creek, Mrs. S. H.	10 50	Cheney Ch.	5 00
S. S.	3 01	Tolman and daughter.	10 50		
Walnut Sa Bette Ch.	3 00	Giltner, Salem Ch.	1 91		
Hackney Ch.	11 50	Emerald S. S.	1 70	MONTANA, \$440.82.	
Ash Valley, Bethel Ch.	5 00	Cook, Mt. Zion Ch.	10 50	Great Falls, Swedish Ch.	5 00
Mound Valley Ch.	9 60	Fairbury Ch.	10 50	Butte, First Swedish Ch.	6 00
Bellaire Oak Creek Ch.	5 21	Omaha, Calvary Ch., J.	50 00	Great Falls Ch.	4 60
Sedgwick, Bethany Ch.	4 50	Frank Carpenter	100 00	Kalispell, First Ch.	10 00
Medicine Lodge Ch.	110 16	Calvary Ch., I. W.		For State Convention:	
Latham Ch.	10 05	Carpenter	100 00	Montana State Convention	415 22
Harvey Ch.	1 85	N. B. Rairden and			
Lawrence Ch.	19 70	wife	100 00	WYOMING, \$147.52.	
Leon, Little Walnut Ch.	1 82	Burchard Ch.	3 25	Sheridan Ch.	8 50
Augusta, Central Ch.	4 80	Hastings Ch.	20 31	Cheyenne Ch.	27 15
Caldwell, First Ch.	10 00	S. S.	2 39	For State Convention:	
Peabody, First Ch.	1 10	Mission S. S.	87	Coll. per Bruce Kinney.	9 15
Bronson S. S.	2 70	Beacon Ch.	5 00	Evanson, Coll. per J. B.	
Parsons, First B. Y. P. U.	1 00	Lewiston Ch.	2 55	McKeehan	102 72
First Ch.	47 50	Syracuse S. S.	3 00		
S. S.	2 03	Vesta Ch.	5 00		
Elgin Ch.	6 00	Broken Bow Ch.	22 40	COLORADO, \$812.71.	
Chanute Ch.	29 68	Lime Grove, Danish Ch.	3 00	Golden Ch.	12 00
Pleasant View Ch.	21 72	Johnson Ch.	8 30	Denver, First Ch. S. S.	8 28
Wichita, West Side Ch.	15 00	Crab Orchard Ch.	6 50	Loveland S. S.	4 15
Concordia, Mrs. Hannah		Alliance Ch.	10 00	Denver, Bethel S. S.	2 00
Kennett	25 00	For State Convention:		Judson Memorial Ch	52 80
El Dorado, First Ch.	7 00	Culberston Ch.	3 00	Calvary S. S.	5 00
Winfield, First Ch.	68 80	Cadmus Mission	3 81	Capitol Hill Ch.	55 11
Dexter Ch.	11 75	Columbus Ch.	2 43	Bethel Ch.	9 26
Florence Ch.	2 00	Harold and Chambers Ch.	6 07	Broadway Ch.	13 15
S. S. Birthday Offer-	1 30	Tilden, F. W. Wallace.	5 00	Longmont Ch.	13 44
ings	2 30	Omaha, Coll. per C. W.	451 95	Steamboat Springs Ch.	10 00
Independence Ch.	3 00	Brinstad	5 00	Greeley, O. H. Gallup	10 00
First Ch.	15 00	Pleasant Prairie Ch.	110 00	Ch.	51 81
Fairview S. S.	5 00	Valley, Coll. per Carl Has-	3 00	Canon City Ch.	10 00
Arkansas City First Ch.	11 25	selblad	3 00	Delta Ch.	12 40
Woodston Ch.	4 75	Dannebray Ch.	4 25	Dr. A. H. Stockham	35 00
Augusta Ch.	6 00	Turtle Creek Ch.	6 13	Loveland Ch.	21 50
S. S.	3 34	Glondale Ch.	4 05	Denver, First Ch.	170 65
Wichita, First Ch.	92 08	Lime Grove Ch.	4 00	Beth Eden Ch.	15 70
Clay Centre, First Ch.	21 00	Blair, a friend	4 00	Calvary Ch.	31 20
Morganville S. S.	1 35	NORTH DAKOTA, \$494.54.		Galilee Ch.	81 90
Eureka Ch.	16 10	Kenmare, Scandinavian		Fort Collins Ch.	39 58
Altamont, B. Y. P. U.	6 3	Ch.	5 00	S. S.	10 42
Sabatha, S. J. Miner.	5 00	Hillsboro, Norwegian Ch.	5 00	Cripple Creek Ch.	61 25
For State Convention:		Valley City, Scandinavian	5 00	Greeley Ch.	11 00
Kansas State Convention.	1,000 00	Ch.	5 00	Ault Ch.	5 10
Salem Ch.	5 00	Park River, Scandina-	5 00	Eaton Ch.	21 15
Clifton, Coll. per J. R.	68 99	vian Ch.	5 00	Loveland, Women's Soc.	10 86
Kansas City, Coll. per E.	356 39	Underwood, Coal Harbor		Steamboat Springs, Wo-	
B. Mercedith		Swede Ch.	2 35	man's Soc.	1 00
Wichita, Coll. per J. H.		Ludden, First Ch.	4 00		
Van Leu	135 96	Jamestown, First Ch.	15 25	NEW MEXICO \$53.35.	
Herrington, First Ch.	5 00	Langdon, First Ch.	19 00	Albuquerque, Mt. Olive	
Ellsworth, Second Ch.	1 00	Fargo, First Ch.	20 00	Ch.	1 00
		Swede Ch.	6 75	Two Gray Hills, R. B.	
NEBRASKA, \$1,184.79.		Fairmount, First Ch.	8 15	Wright	6 00
Simon Nordquist	75	Rutland, Swede Ch.	10 00	Demming Ch.	6 55
Sterling Ch.	7 25	Ellendale, First Ch.	11 00	Raton Ch.	29 55
Crab Orchard Ch.	2 80	Lisbon, First Ch.	10 00	For State Convention:	
Humbolt S. S.	1 37	For State Convention:		State Convention	367 84
Tobias Ch.	6 00	SOUTH DAKOTA, \$186.12.		Hondo, Coll. per R. P.	
Gibbon Ch.	2 00	Orleans, Scandinavian Ch.	5 00	Pope	4 25
Superior Ch.	4 00	Viborg, Danville Ch.	11 00	Albuquerque Ch.	1 00
A. G. Mansfield.	20 00	Arlington, L. W. Ross and		Ranton Ch.	5 00
Dorchester S. S.	1 15	wife	2 50		
Oak Ch.	2 85	Hill City, First Ch.	3 00	Buckeye Ch.	13 00
Nelson Ch.	1 60	Irene, Turkey Valley		Palo Verde Ch.	4 50
A friend	25	Scandinavian Ch.	3 71	Naco Ch.	11 00
Elvria, Coll. per Martin		Lead City, First Ch.	8 60	Phoenix Ch.	52 51
Nelson	3 22	First Ch.	1 70	B. Y. P. U.	34 10
Culbertson Ch.	1 50	Sun Prairie, Swedish Ch.	6 00	Mesa Ch.	7 00
Tilden, F. W. Wallace.	5 00	Sioux Falls, Rev. M. J.		B. Y. P. U.	5 30
		Sigler	2 00	Buckeye B. Y. P. U.	5 00

Prescott B. Y. P. U.....	5 60	McMinnville Ch.	6 87
Ch.	22 00	S. S.	5 00
For State Convention:		Carlton Ch.	10 00
Buckeye Ch.	38 25	Arlington Ch.	3 00
Palo Verde Ch.	9 85	South Yamhill Ch.	2 50
Tucson Ch.	54 00	Harrisburg Ch.	21 10
B. Y. P. U.	20 00	Holly Ch.	5 00
Ladies' Miss'y Circle	1 00	Enterprise Ch.	5 00
Phoenix Ch.	111 40	Chehalein Valley Ch.	2 00
Mesa Ch.	21 00	Monmouth Ch.	2 00
Arizona B. Y. P. U.	80 00	Mt. Zion Ch.	5 00
Temple Ch.	63 51	Athena Ch.	4 00
Douglas Ch.	50 80	Montaville B. Y. P. U.	2 50
Safford Ch.	22 65	Albany Ch.	6 50
		North Palestine Ch.	7 50
		Portland Central Ch.	18 00

NEVADA, \$18.00.

Wadsworth Ch.	3 00	The Dalles Ch.	25 00
S. S.	10 00	Montaville Ch.	8 50
Jr. B. Y. P. U.	2 00	For State Convention:	36 00

UTAH, \$98.58.

Murray Ch.	8 00	McMinnville Coll. per O. W. Riley	190 11
Ogden Ch.	16 30	L. Hoien	22 45
Provo Ch.	6 25	Montaville, Swedish Conference	20 80
Springville Ch.	3 00	Lakeview Coll. per G. W. Black	100 00
For State Convention:		State Convention	1,065 00
Coll. per Bruce Kinney..	62 00		

IDAHO, \$243 07.

Weiser Ch.	3 00	Harrington Ch.	20 15
Lewiston, First Ch.	26 00	Davenport Ch.	22 40
Couer d' Alene Ch.	16 70	Waterville Ch.	12 35
Moscow Ch.	25 00	Tacoma Ch.	59 30
Women's Circle.	5 00	First Ch.	5 50
For State Convention:		Ellensburg Ch.	15 60
Southern Idaho Convention	167 37	S. S.	17 00

CALIFORNIA, \$3,737.43.

Riverside Ch.	52 00	Cle Elum Ch.	17 00
Calvary Ch.	20 00	Chehalis Ch.	86
Oakland Chinese Mission	10 00	Tacoma Immanuel Ch.	14 00
Ceres Ch.	10 00	South Tacoma Ch.	11 25
Corona Ch.	45 00	Colville Ch.	5 00
B. Y. P. U.	6 35	Spokane, Swede Ch.	10 00
San Jose Ch.	42 50	First Ch.	90 96
Penryn S. S.	1 30	Tekoa Ch.	6 50
Watsonville Ch.	5 00	Charleston, Geo. M. Terrill	2 50
Vallejo, Cornell Ch.	57 21	Delta, Swede Ch.	3 00
Santa Barbara B. Y. P. U.	2 00	Latah Ch.	15 00
Oakland, a friend.	1,250 00	Shelton Ch.	11 00
Los Angeles, Temple Ch.	55 11	North Yakima Ch.	17 10
Temple Ch.	300 00	Dayton Ch.	18 20
First Ch.	206 20	Hoquiam Ch.	7 00
Red Bluff, First Ch.	25 00	La Conner Ch.	48 30
Alameda Ch.	11 50	Olympia Ch.	6 21
Redding Ch.	15 00	Tacoma, Sixth Ave. Ch.	8 24
S. S.	2 00	Shelton Ch.	1 00
Fullerton Ch.	16 65	Puyallup Ch.	10 00
Santa Barbara Ch.	52 00	Seattle, Chinese Ch.	13 00
Pleasant Valley Ch.	12 00	Swede Ch.	25 00
Penryn Ch.	6 70	Palouse Ch.	5 67
Hueneme Ch.	7 26	For State Convention:	200 00
Vacaville Ch.	6 00	Northwest Convention	268 58
Anderson Ch.	13 00	Tacoma Coll. per L. W. Terry	75 00
S. S.	8 50	Rev. P. P. Overgaard	15 00
B. Y. P. U.	1 00	Bellingham Swede Ch.	500 00
Willows Ch.	15 00	East Washington and No. Idaho Convention	
Los Angeles, Temple Ch.	8 25		
Tulare Ch.	11 00		
For State Convention:			
Southern California Convention, 1/2 Collections taken during Evangelistic Campaign	263 90		
General Convention	1,200 00		

OREGON, \$1,683.44.

Newberg Ch.	12 50	Monterey, N. L. Ch.	50 00
South Yamhill S. S.	2 50	The Baptist Ass'n of Nuevo Leon	25 00
Mt. Vernon Ch.	5 00	Aguaascalientes Ch.	11 70
Portland, First Ch.	30 65		
Chinese Ch.	21 50		
Grass Valley Ch.	7 50		
McMinnville Ch.	5 38		
S. S.	5 00		
Heppner, First Ch.	6 25		
Oregon City, First Ch.	18 33		

GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES,

For C. E. F.	550 00
*For Missions	11 00
For Missions	500 00
TOTAL, \$114,741.52.	

HOME MISSION MONTHLY 574 37

Permanent Trust Fund:	
Vineland, N. J., Estate of Philemon R. Russell...	14,700 00
Danversport, Mass., Estate of Benjamin Porter	1,000 00
Annuity Fund:	
Plainfield, N. J., Mrs. Francis G. Biglow	500 00
A friend	1,000 00

DONATIONS RECEIVED AT INSTITUTIONS.

For Alabama Baptist Colored University, Ala.:

Birmingham, Ala., Sixth St. Ch.	3 00
Newtonville, Ala., Shady Grove Ch.	3 00
Selma, Ala., Printing Office	29 25
Sale of Property	3 00
The Student's Voice.	25

For Benedict College, S. C.:

Greenville, S. C., Enoree River Union	32 00
Society Hill, S. C., Pee Dee S. S. Con.	24 00
Greenville, S. C., Springfield Bapt. Ch.	2 25
Gaffney, S. C., Thickety Mt. Ass'n	6 00
Anderson, S. C., Rocky River Ass'n	10 00
Florence, S. C., Pee Dee Ass'n	45 75
Albion, N. Y., Mrs. H. H. Hewitt	15 00
Gaffney, S. C., Thickety Mt. Ass'n	6 00
Ashley Bapt. S. S. Conv.	7 01

For Florida Baptist Academy, Fla.:

Boston, Mass., a friend..	1 00
Brownsville, Pa., Mrs. S. A. Hogg	2 00
Holyoke, Mass., Mrs. Kate B. Hildreth	1 00
Boston, Mass., A. G. Clerk	3 00
Springfield, Mass., Mrs. D. H. Brigham	2 00
Sumerville, Mass., a friend	1 00
Owatonna, Minn., Rev. J. S. Lunn	1 00
Newton Center, Mass., Mrs. G. S. Harwood	10 00
Norwich, Conn., Mrs. Elizabeth Gallup	2 00
Maysville, Ill., Mrs. H. R. Brown	5 00
Amesbury, Mass., Miss Henrietta L. Osgood	25
Terre Haute, Ind., Mrs. C. F. Miller	5 00
Marceline, Mo., Mrs. G. F. Allen	2 00
Blitchton, Fla., S. S. Con. New Chapel B. Ch.	3 25
Central Falls, R. I., Miss Maud E. Gooding	1 00
Millersburg, Ill., Mrs. H. Felton	1 00
Lynn, Mass., Mrs. A. M. Pickford	1 00

WASHINGTON, \$1,844.17.

Davenportport Ch.	22 40
Waterville Ch.	12 35
Tacoma Ch.	59 30
First Ch.	5 50
Ellensburg Ch.	15 60
S. S.	17 00
Cle Elum Ch.	86
Chehalis Ch.	14 00
Tacoma Immanuel Ch.	11 25
South Tacoma Ch.	5 00
Colville Ch.	10 00
Spokane, Swede Ch.	90 96
First Ch.	6 50
Tekoa Ch.	2 50
Charleston, Geo. M. Terrill	3 00
Delta, Swede Ch.	15 00
Latah Ch.	11 00
Shelton Ch.	17 10
North Yakima Ch.	18 20
Dayton Ch.	7 00
Hoquiam Ch.	48 30
La Conner Ch.	6 21
Olympia Ch.	8 24
Tacoma, Sixth Ave. Ch.	1 00
Shelton Ch.	10 00
Puyallup Ch.	13 00
Seattle, Chinese Ch.	25 00
Swede Ch.	5 67
Palouse Ch.	200 00
For State Convention:	268 58
Northwest Convention	75 00
Tacoma Coll. per L. W. Terry	15 00
Rev. P. P. Overgaard	500 00
Bellingham Swede Ch.	
East Washington and No. Idaho Convention	

MEXICO, \$86.70.

Monterey, N. L. Ch.	50 00
The Baptist Ass'n of Nuevo Leon	25 00
Aguaascalientes Ch.	11 70

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$3,428.47.

WOMEN'S BAPTIST HOME MISSION SOCIETY, \$370.00.

WOMAN'S BAPTIST HOME MISSION SOCIETY, \$128.00.

Newton Center, Mass., Mrs. Clara Rowe.....	1 00	For Howe Bible and Normal Institute, Tenn. :	Proceeds of Lecture at Spelman.....	11 60
Jamestown, R. I., Miss Ellen Cotrell.....	10 00	St. John Baptist Ch.....	Mission, Friendship Bapt. Ch.....	20 00
New Haven, Ct., Mrs. W. Atwater.....	5 00	Lebanon Baptist Ch.....	Willis Murphy & Son	2 00
Champaign, Ill., Mrs. F. H. Loyde.....	1 00	Howe Alumni Ass'n.....	Mr. A. Shaw.....	37
Centerville, Ohio, Mrs. B. L. Neff.....	2 00	Howe Students.....	Barnesville, Ga., Miss Lizzie Crawford.....	1 00
Detroit, Minn., Mr. Jeff. H. Irish.....	1 00	Rev. T. J. Searcy, Pastor, Memphis, Metropolitan Bapt. Ch.....	Dixie, Ga., Union Meeting, Summer Hill Bapt. Ch.....	2 50
Pawtucket, R. I., E. A. Olney.....	1 00	Rev. W. S. Batchelor, Covington, C a n a a n Bapt. Ch.....	—, Ill., a friend.....	50 00
Greenfield, Mass., D. C. G. Field.....	1 00	Memphis, Tenn., Industrial Club, First Bapt. Ch.....	Concord, Mass., Mrs. Chas. F. Towle.....	8 00
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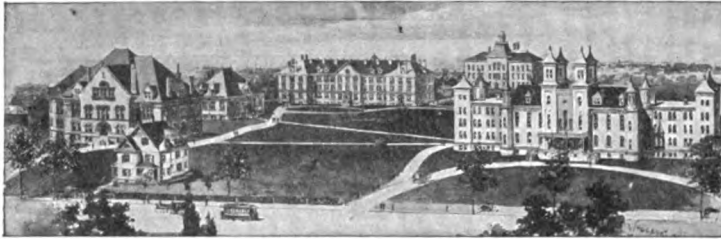
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REV. HOWARD B. GROSE, EDITOR

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The Germans—Rev. G. A. Schulte, 313^{1/2} Charles Street, West Hoboken, N. J.

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9. Southwestern—Kans., Ind. Ter., Okla., and New Mex.—Rev. James H. Franklin, Muskogee, I. T.
10. Pacific Coast—Ore., Wash., Idaho, Nev., Mont., Alaska and Cal.—C. A. Woody, D.D., 302 Goodnough Building, Portland, Ore.
11. Kanawha—W. Va.—Rev. John S. Stump, Parkersburg.

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S. California—Rev. A. M. Petty, 2140 Santee St., Los Angeles, Cal.
Eastern Cuba—H. R. Moseley, D.D., Santiago.
Porto Rico—Rev. H. P. McCormick, San Juan.
Rev. A. B. Rudd, Ponce.
Mexico—Rev. W. H. Sloan, City of Mexico.

GENERAL MISSIONARIES (Colored)

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North Carolina—J. A. Whitted, D.D., Raleigh.
Texas—A. R. Griggs, D.D., Dallas.
Virginia—D. N. Vassar, D.D., Richmond.
West Virginia—R. D. W. Meadows, Bluefield.

PUBLISHER'S PAGE



THE MONTHLY is the medium of full information concerning the work of Home Missions carried on by Northern Baptists. :: :: :: :: :: ::
In addition to the features which have made it valuable in the past **The Monthly** for 1904 will devote special attention to **Programs and Methods for Live Missionary Prayer Meetings**. Also to **The Young People in their Meetings and Work for Missions**. **Items and Brief Sketches for the Information of Press Committees** will be a feature.

OUR MOTTO: EVERY PASTOR ON OUR LIST, AND A CLUB IN EVERY CHURCH

ABOUT 1200 NEW SUBSCRIBERS SINCE JANUARY

Kind Words Concerning THE MONTHLY Continue to Come from All Sides

This is the kind of report that is coming from missionaries and secretaries and workers in all parts of the country. We take the sample from Western Washington:

"I secured last Sunday a club of ten at Puyallup. Also another club of ten at LaConner. I propose to do all in my power to increase the reading of our Home Mission literature."

**THAT IS THE WAY TO INCREASE CONTRIBUTIONS, BRETHREN ALL
MORE READING MEANS MORE GIVING**

SPECIAL OFFER TO PASTORS

THIS is a hurrying age. Pastors are busy. But THE HOME MISSION MONTHLY contains Brief Articles for Busy Men, Stimulating and Suggestive Short Sketches, and Compact Information which no Pastor can afford to be too busy to read. It is a Pastor's assistant.

Any Pastor who sends two subscriptions with One Dollar, or secures an agent who gets a club of Five, will receive THE MONTHLY for a year free.

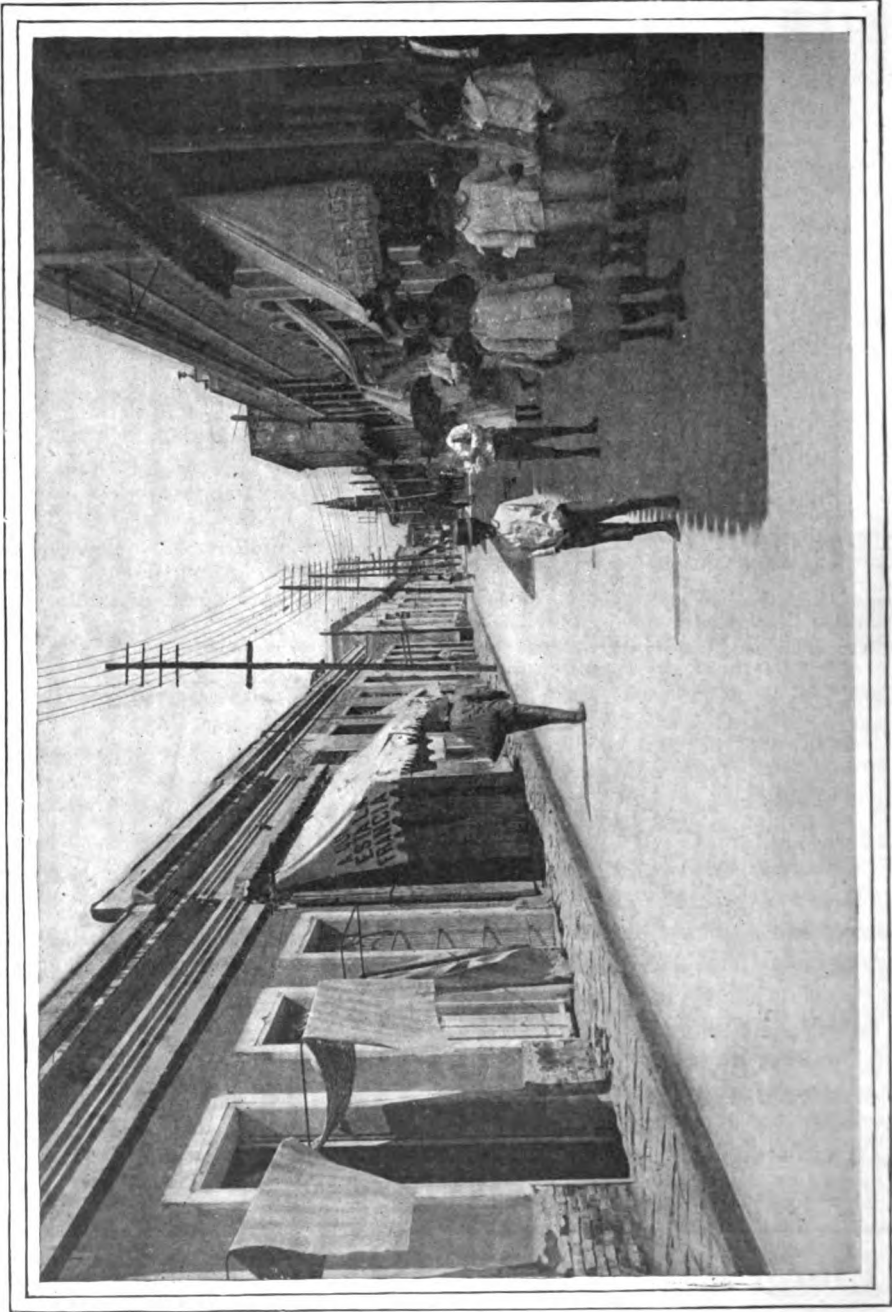
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A PRINCIPAL BUSINESS STREET, SANTIAGO—BAPTIST CHURCH SPIRES IN THE DISTANCE

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

JUNE, 1904

No. 6

CHRISTIANIZING CUBA

“And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.”—Mark 6:34.



TO CHRISTIANIZE CUBA—that is the opportunity and responsibility of American Christians, and in large measure of the American Baptists. The work has been laid upon us in a plainly providential manner. The western half of the island has been taken as its field by the Southern Baptist Convention. The eastern portion has fallen to the Northern Baptists, as represented by the American Baptist Home Mission Society.

The spirit of the Master—the spirit of compassion toward an unshepherded people, is the spirit that leads us into this work. And the first hunger to be satisfied is the spiritual hunger, following the Master's example. As he began to teach the shepherdless people the truths of the gospel, and afterwards fed their bodies, so the first need of the Cubans to-day is for spiritual nourishment. They are hungry for the bread of life.

Our government helped the Cuban people to throw off the yoke of oppression and establish a government for themselves. In their constitution and laws they have imitated those of the nation that led them into liberty. Having thus aided the Cubans to gain freedom politically, we must now do our part to bring them into that freedom of the soul wherewith Christ makes free. The way is open; the people are eager to be taught; in our missionaries they find for the first time true spiritual shepherds.

In the June and July issues of this magazine Secretary Morehouse will tell the story of the mission fields and work and needs in eastern Cuba with the same interest that characterized the story of Porto Rican missions in the May number. Again his camera seconds his pen, and we are able both to read and see.

Santiago is the principal city of eastern Cuba. The principal street in this beautifully situated city, pictured on the opposite page, is a fitting place for a start; and it is significant that on that street rise the spires of our Baptist church—typical of the new influences that are to transform Cuba morally and religiously, and make the island veritably a “garden of the Lord.”

EDITORIAL

A Remarkable Year

THE Executive Board brings to the attention of the Society the year's record of work, which on the whole is the largest in its history—the most missionaries, the most nationalities in its field, the most schools with the largest enrollment, a large number of baptisms, the most church edifices erected within the last decade, and, except one year when extraordinary individual gifts were received for school buildings, the largest receipts in its history. With devout recognition of Divine favor and appreciation of the continued confidence and liberality of the large constituency of the Society, the Board herewith submits its seventy-second annual report."

What a splendid record of progress and advancement that opening of the annual report discloses. A great year, in many ways memorable. In other columns of this issue statements and statistics from this report will be given; but what a story it would make if one could get behind the facts and figures into the hearts and lives of the missionaries and teachers and those whom they have influenced, instructed and helped. Ordinary romance would be commonplace beside the romance of missions. On the frontier, in the lumber and mining camps, among the native Indians, in the schools, on the tropical islands, and not least amid the sad scenes of the great cities—there, ministering to human need of one kind or another, we should find the heroic missionaries and teachers of the Home Mission Society engaged in devoted service.

Chapters of this Mission Story we shall try to bring to our readers from time to time. Every glimpse we get

into the actual experiences of the workers will intensify our interest in their work, which is a part of the great work of every Christian of us all—the Christianizing of our country.

**The Anniversaries**

Owing to the exigencies of publishing and the length of time required to get a magazine of this size on the press and off, through the bindery and into the mails, we shall not be able to report the Anniversaries at Cleveland in this number. The meetings were of a very high character. In the spirit prevailing from beginning to close, in the thoughtful quality of the addresses, in the general tone of buoyancy and cheer, the Anniversaries realized the best expectations. Some unusual deliverances were made, and the addresses of Presidents Hall and Strong and Prof. Hobart will exert profound and enduring influence. The Cleveland hospitality was of the hearty kind we counted on.

What we can do in this issue is to give the instructive points of the annual report, and these will be found on another page. Be sure to look in the July MONTHLY for "A Spectator's Impressions of the Anniversaries." We doubt if anything of real interest will escape the eye of our reportorial representative. In that same number Dr. Morehouse will continue and complete his narrative of our Missions in Cuba, the first part of which forms the conspicuous and alluring feature of this number.

**Quick Returns**

The May MONTHLY, with its wealth of illustration and narrative, scarcely had time to reach the subscribers before

there came a letter to Dr. Morehouse from one of our honored laymen. It was brief and to the point, and so suggestive that we give it place here, omitting only the name of the writer. The date is May 2d.

My Dear Dr. Morehouse:

Have read with much interest your report in the Monthly of your trip to Porto Rico. I will build the chapel needed at Mediania at a cost of not to exceed \$750. When do you want the money?

For promptness, conciseness and generosity this would be difficult to surpass. Mediania was one of the places Dr. Morehouse had designated as in urgent need of a meeting place. Ausubal, in the same district, was another, where the people were eager to listen to the gospel, but were destitute of suitable halls in which to gather. Mediania is thus provided for. Who will respond in like noble manner to the needs of other fields in this island, whose Christianization depends upon us of North America? That the responses will come there is no doubt. But how cheering it is to have them come at once, as did this one.



The Desired Manual

At last we have what many have long desired, and what the Committee of Fifteen recommended—a Baptist Missionary Manual, which gives in brief space compact information concerning all the missionary organizations of the Northern Baptists. Seven Societies join in the publication of this Manual, which is as full of meat as an egg. The seeker after information as to the origin, aims, fields, work, and needs of the Home and Foreign Missionary Societies may now find it within the covers of a handsome thirty-two-page booklet, instead of applying to seven different organizations, some East and some West. Improve-

ments doubtless may and will be made, since this is the era of improvement, but we believe the Baptist Missionary Manual has come to stay, to the information and satisfaction of thousands. Send for a copy to any of the Societies.



President Malcolm MacVicar

Rev. Malcolm MacVicar, D.D., LL.D., President of Virginia Union University, died at Cato, N. Y., May 18, 1904, after a comparatively short illness. He was of Scottish birth and parentage, the family moving in 1835 to Chatham, Canada, while he was yet a youth. In 1850 he entered Knox College, Toronto, to study for the Presbyterian ministry; while there his doctrinal views changed, and as a result he became a Baptist and was ordained to the ministry in 1856. After a year's study at Rochester University he graduated in 1859, and ten years later the University conferred on him the degree of LL.D., he having previously received the degree of Ph.D. from the Regents of the University of the State of New York. He began his career as an educator in the Normal School at Brockport, N. Y., and successively occupied similar positions in Buffalo, N. Y., Leavenworth, Kans., Potsdam, N. Y., and Ypsilanti, Mich. He was practically the founder of the Normal School system of the State of New York, and became everywhere recognized for his ability and skill in organizing.

For seven years he occupied the Chair of Apologetics and Biblical Interpretation in English at Toronto Baptist College, and when McMaster University was founded he became its first Chancellor, in 1888; resigning that position in 1890 he became Superintendent of Education of the American Baptist

Home Mission Society, and for a period of ten years devoted himself with untiring energy and unremitting zeal to the important but trying work of overseeing and directing the educational work of this great missionary organization. When Wayland Seminary of Washington and Richmond Theological Seminary were united to constitute Virginia Union University, at Richmond, Va., he was asked to assume the Presidency, and to his wide experience and organizing ability the present condition of that excellent institution is in large part due. Except when sickness and failing

health rendered it impossible, Dr. MacVicar gave himself unselfishly and unreservedly to the important duties of his position, and only thought of laying down his work when it became evident that he could no longer bear the burden. He will be remembered all over the South and West by those for whom he labored so unceasingly, and for whose uplift and inspiration he wrought so effectively. The colored people had no truer friend than Dr. MacVicar, and the importance of his labors in their behalf will undoubtedly become more manifest as the years go by.

NOTE AND COMMENT

WE have received from Monterrey, Mexico, the first number of the first volume of "El Cristiano Bautista," the new organ of the Baptist Association of Nuevo Leon. The editors are Jonas Garcia and Alejandro Treviño, the latter our zealous missionary pastor at Monterrey. The paper has eight pages and a cover, and is neatly printed, reflecting credit upon the publisher, Tobias T. Treviño. The departments cover matter editorial, homiletical, Sunday School, religious literature and hymnology, echoes from the field, and temperance. A leading article is on "The Inspiration of the Bible," as shown by its admirable unity and marvellous preservation. The report of the Association, held at Santa Rosa, states that the seven churches raised \$1,746 during the year; \$304 of which was for missions, \$637 for pastors' salaries. We welcome our new journalistic representative in Mexico to our exchange list, and feel sure that it will be a real factor in the development of our work in that most interesting country. Pastor Treviño is a staunch preacher and worker, who held to his post through the trying ordeal of the yellow fever last year, and was wonderfully preserved to help those stricken with the dread disease. That he and his associate, Mr. Garcia, who is a teacher in one of the schools, will make good editors we have no doubt. The subscription price is seventy-five cents.

¶ This is the way a colored preacher in Texas put the matter at a recent conference: "As to the race question, prayer and right living is the only way to strike back at those who mob us. To do anything else from a physical standpoint will be no more than a musketeer running against a gunboat. God will settle the race question. He heard the cry of Israel in Egypt and he will hear us now." There is a good combination of piety and common sense in that.

¶ Secretary Morehouse's sketch of our Missions in Porto Rico has been published in pamphlet form, and makes a remarkably attractive publication. It will be a standard work on Porto Rican Baptist Missions, and should be in the hands of pastors, missionary committees, and the people generally who desire to be informed as to conditions in our new island possession. Send a two-cent stamp for a copy. Certainly this is missionary literature up-to-date.

¶ In response to many requests from various sections of the country, we are pleased to announce that Dr. J. K. Wilson's effective story, "He that Provideth not for his Own," has been issued in booklet form, and may be had for a postage stamp by applying to the Home Mission Society, 312 Fourth Avenue, New York. A hundred copies to distribute in a church would cost some generous friend

of the cause only a dollar, and would be a means of enkindling new ardor in the people, and reinforcing the pastor's sermons in a telling way. We hope some good men will try the plan.

Field Secretary Chivers has started on a visiting tour that will last during the summer months. After attending the meetings in Cleveland, his itinerary began with a trip to some of the western fields. During the summer he is booked to speak at a number of summer conferences, and will present the cause of Home Missions in his incisive way. Much of his attention will be given to work on "the firing line," and the Crow Mission will receive his personal care. The progress made in this mission during its first year has been most gratifying, and we expect to hear good things from him about White Arm and the other leaders among the Crows.

The expressions concerning the May issue of THE MONTHLY have given further gratifying proof that our Baptist people are quick to recognize and appreciate a good thing when they see it. That it pays to present our Home Mission work in an interesting manner can hardly be questioned. This is a campaign of interest-awakening. Once this is achieved, the work will be easy and the fruitage abundant. If you desire to have a friend see a copy of the May MONTHLY, with that superbly illustrated article on Porto Rico, send the name and address to the Society, 312 Fourth Ave., New York, and a sample copy will be forwarded, until the supply is exhausted.

The Chinese Baptist is a bright and helpful little paper printed in the interests of Chinese work on the Pacific Coast by Rev. Geo. Campbell, the Home Mission Society's alert and able superintendent of Chinese missions. Interest is being taken also in the Japanese, who are forming a considerable colony and showing a receptiveness to the gospel that is most encouraging. Like the Chinese, they are ready to give as well as to receive, and to give with a generosity, according to their resources, that must put many an Occidental Christian to the blush. We have in preparation an illustrated article on our Chinese Mission in New York, and shall give information concerning the work in the West also.

The valedictorian of the graduating class at the Plainfield (N. J.) High School in June will be Miss Anna F. Broadnax, colored. In announcing the fact the principal said the honor was conferred because she had attained the highest average in her studies. She is seventeen, has taken the Latin scientific course, the most difficult in the curriculum, and during the entire four years has stood at the head of her class. Another proof that brains will win, whatever the color of the skin.

A suggestion as the outcome of the Home Mission Society's work: For fifty years now the Society has been aiding the cause in Kansas. Of the 31 churches in the state reporting over 200 members each, all but one received large aid from the Society at a time when aid meant life. That we have a live Baptist cause in Kansas is due to the Home Mission Society; and none so ready to acknowledge the fact as those who have been helped. This is but an illustration of what is true of the greater part of the United States. But for Home Missions Baptist churches would be scarce in the Louisiana Purchase.

We congratulate Rev. and Mrs. G. A. Schulte on the celebration of forty years of married life. Mr. Schulte is our Superintendent of German Missions. There was a most pleasant anniversary occasion at the home of Mr. Henry H. Schulte, the eldest son, in Jersey City, and many friends gathered to wish continued life and happiness to an honored couple.

An Inspiring Example

HOW THE INDIANS GIVE—A MODEL CHURCH IN ITS BENEVOLENCES—THE RAINY MOUNTAIN KIWAS :

Amounts given by members of Rainy Mountain Church (Kiwias) from April 1, 1903, to March 31, 1904:

To Navajo Mission	\$143 90
To Crow Mission	80 25
To Hopi Mission	87 00
Baby Band (sent to Chicago)	3 70
For Alaskan work	5 77
To American Baptist Missionary Union	25 00
To Indian Orphanage (Atoka)	35 00
For Kiowa Church at Anadarko	33 10
For camp meeting (3) expenses	71 45
For a Kiowa sister at Saddle Mountain	18 00
For Saddle Mountain Church	10 00
For Elk Creek Church	10 00
For home expenses	29 40
For painting church and eating house	91 95
For Baptistry	76 37

Total \$720 89



Our Spanish Speaking Neighbors.

EASTERN CUBA

By Henry L. Morehouse, D. D.

OUR MISSION FIELD IN FERTILE PROVINCES—A TWENTY-EIGHT DAYS' TOUR—SANTIAGO AND SONGO—PROVIDENTIAL BEGINNINGS OF A GREAT WORK : : : : :



UNLOADING CATTLE AT
SANTIAGO

tiago, Cuba. Leaving Ponce Tuesday afternoon, we arrived in Santiago Friday morning; skirting the south shore of San Domin-

In the Caribbean Sea and in the Gulf Stream, pouring its volume of water, 3,000 times as great as that of the Mississippi River, into the Gulf of Mexico, our comfortable steamer bore us peacefully for the two-and-a-half days' trip from Ponce, Porto Rico, to

go all day Wednesday and Thursday, stopping twice, for two hours or more at Macariz and about three hours at the city of San Domingo. Going ashore at the latter place in a small boat we were reminded of the state of war in the island by the admonition to keep to the left bank of the river lest we might fall into the hands of insurgents on the right; while throughout the city were armed soldiers, and at one commanding point a barricade for defensive and offensive operations. It is a quaint old city, with a striking fortress frowning upon those who come and go by way of the sea.

AT SANTIAGO

Just as the eastern sky was reddening in the early morning, we entered the channel,

DR. MOSELEY'S RESIDENCE AT DOS BOCAS



ON THE ROAD TO DOS CAMINOS



at whose right, high above us, was Morro Castle, "grand, gloomy and peculiar," like a grim monarch of the whole region. Over the place where Hobson sank the Merrimac we sped on the sinuous course to the city hid behind the hills. No wonder that it was difficult to ascertain whether Cervera's fleet was here or not. Santiago itself, on the east of the bay, if not a "seven-hilled city," is very hilly, as is nearly all the surrounding country.

At the landing, cordial greetings were extended by Dr. Moseley and Brother Barocio, pastor of the Santiago church. While waiting for the custom house inspector, the novel method of unloading cattle from the steamer engaged our attention. A large cargo of beautiful cattle, in form and color, resembling the Jerseys, was brought from Porto Rico to Cuba. A loop of strong rope was thrown around the horns of each one, and then by a windlass and crane they were hoisted head first, dangling and kicking in the air, and then precipitated down a steep gang-plank to the dock.

AT DR. MOSELEY'S HOME

By rail about eight miles we go to Dos Bocas, to the restful residence of Dr. Moseley, nestling among the hills, in a profusion of tropical trees and shrubs, with orange and cocconut trees in bearing and flowers in bloom. In this rented home Mr. and Mrs. Moseley and their two boys find conditions more healthful than in Santiago. As educational advantages here are very inferior, the boys have as their tutor Mr. Justice, a student from Wake Forest College, N. C., whose kindness and courtesy are appreciatively remembered, who also in many ways is a helper to Dr. Moseley in his work. A little more than a mile away is the San Vicente mission, in a residence occupied by Miss Elma Gowen and a friend, the front room being fitted up for public services. There on the first night of our arrival in Cuba, we participated in a meeting conducted by Dr. Moseley, with about fifty persons in attendance.

Our Field in Eastern Cuba

Plans for a missionary tour of twenty-eight days had been made by Dr. Moseley, with our approval. So our first business is to take a general survey of the whole field. By the arrangement made between representatives of the Home Mission Society and of the



The Surrender or Peace Tree, near San Juan, where Toral yielded to Gen. Shafter July 17, 1898



U. S. Monument, Top of San Juan Hill

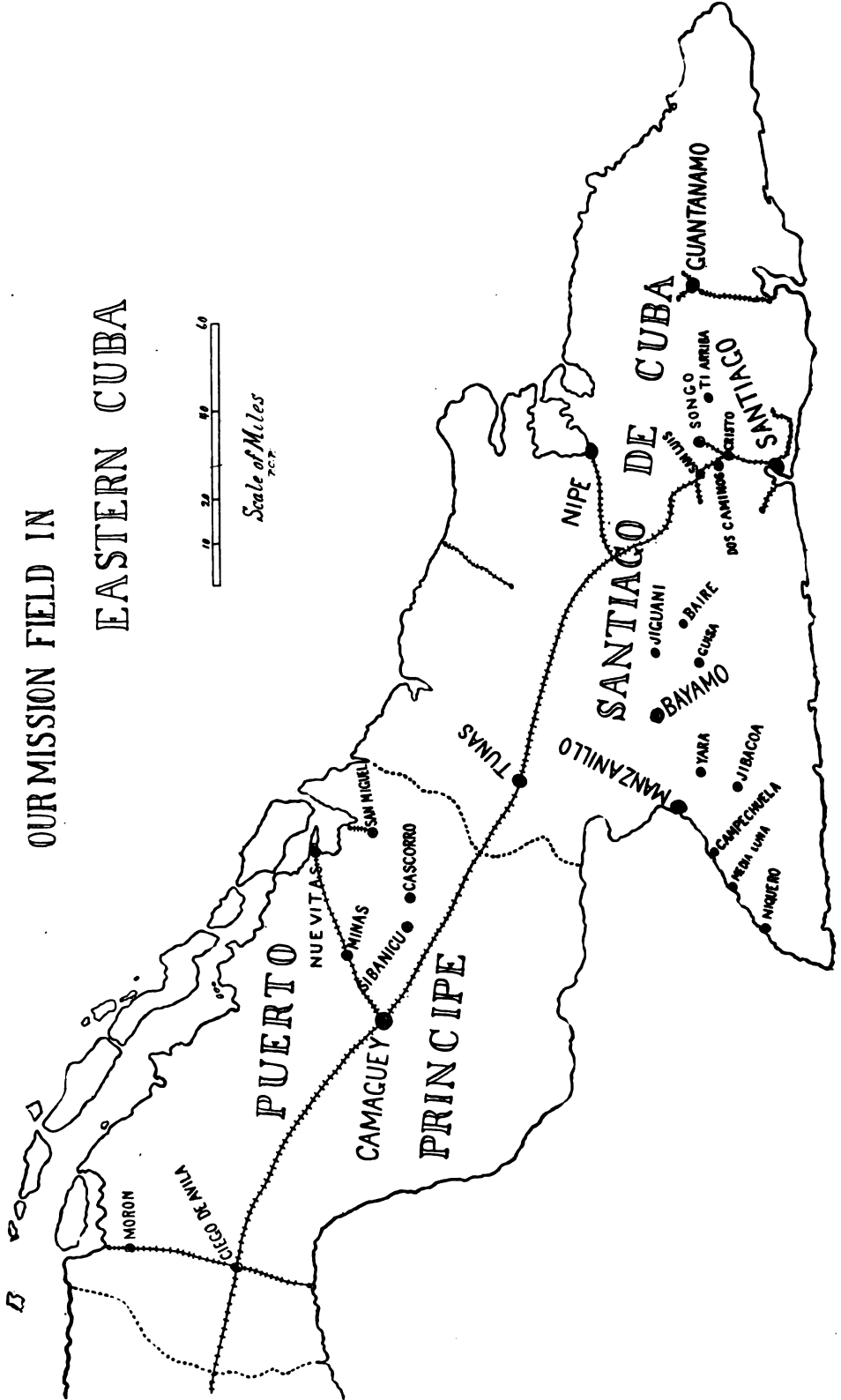


Lieut. Hobson's Cell in Morro Castle, looking out to sea



View from top of Morro Castle (see page 224)

OUR MISSION FIELD IN
EASTERN CUBA





DRS. MOSELEY AND MOREHOUSE—SCENERY FROM DR. MOSELEY'S HOUSE

Home Mission Board of the Southern Baptist Convention at the Conference in Washington, D. C., in the fall of 1898, the former took the island of Porto Rico and the two Eastern Provinces of Cuba, while the latter took the four Western Provinces of Cuba. This was to avoid working at cross purposes and was regarded as equitable, inasmuch as it gave to each approximately about the same number of souls; though a somewhat larger area to the Home Mission Society, since the two Eastern Provinces of Cuba comprise a little more than half of the island, or 23,000 square miles, being about the size of West Virginia, or one-half that of the State of New York.

POPULATION AND CITIES

Here, according to the census of 1899, was a population of 415,949; now probably about 450,000, or only 20 to the square mile; while in Porto Rico there are about 245 to the square mile. This suggests the great possibilities for Eastern Cuba when its vast tracts shall be brought under cultivation by a large population, while new cities arise around its spacious harbors. In Porto Rico a large majority of the people dwell in the country districts; in Eastern Cuba the proportion is much less; though some sections have a numerous rural element. The largest cities are Santiago, 43,090; Puerto Principe, 25,102; Manzanillo, 14,464; Holguin, 6,045; San Luis, 5,059; Nuevitas, 4,228;

Guantanamo, 7,137; Gibara, 6,841; Ciego de Avila, 2,919; Campechuela, 3,254; Bayamo, 3,022; Baracoa, 4,937; Alto Songo, 3,158.

RAILWAY ENTERPRISES

Railway connections between Santiago and the Western Provinces were made the latter part of 1903, through the energetic efforts of Sir William Van Horne, of Canada, who with his associates in the enterprise are doing great things for the development especially of this part of the island. A branch, which may yet be the main line, is just being completed to the Bay of Nipe on the north, where a modern city will probably soon arise, with its steamship connections with New York and other points.

PRE-EMINENTLY BAPTIST BY PRE-EMPTION

Nearly all of Eastern Cuba is pre-eminently our field as Baptists because of our early occupation of its most important centers of population. The comity agreement between representatives of different missionary societies is similar to that in Porto Rico, except that here cities of 6,000 and less are conceded to the denomination that first occupies and maintains regular work therein. Into the larger cities two or more denominations may go. Now, it so happened that nearly all other missionary organizations engaged in work in Cuba went at first to Havana and the western cities—Eastern Cuba then being inaccessible by railway connec-



RAILWAY TRAIN NEAR DOS BOCAS

tion. We went at once to Santiago, and laid hold of other important points as soon as possible. The Southern Methodists and the Quakers have occupied a few points with a small force. We are, in every respect, far in advance, not only of any other, but of all other denominations. In Eastern Cuba we have twenty-two principal stations, with about the same number of out-stations; a membership of more than 500; eight meeting houses and properties worth \$45,000; while the work is expanding so rapidly that the present statistics need revision almost every month.

Our Missionary Forces

In a most remarkable manner the Lord of the harvest sent, when most needed, men and women exceptionally qualified for the work, both by their previous experience in Catholic countries and by their command of the Spanish language. First of all to go thither early in 1899 was Rev. H. R. Moseley, D.D., who had been a missionary of the Southern Baptist Convention in Mexico. For five years as General Superintendent he has done a prodigious amount of work in long horseback exploring tours, in renting and fitting up places for services, in attention to the acquisition of property and the erection of eight houses of worship, in the disposition of missionary forces to the best advantage, besides preaching generally four or five times a week and doing a multitude of things that cannot here be enumerated. To his good generalship, very largely, our success in Eastern Cuba is due. He is a firm believer in the great future of this part of the island, and is prepared to devote the next ten years of his life, if spared, and if

properly sustained by the Society, for the establishment of Baptist churches and other institutions there. Mrs. Moseley is in full sympathy with him, loves the work, has a neighborhood Bible school for girls at her home every Friday afternoon, and frequently takes charge of the services at Boniato chapel; and this, too, though coming from the South, where Baptists do not consider it exactly orthodox for women to speak in meetings. Of course she does not preach, but just explains the Scriptures. Being a fine vocalist, she is in frequent demand for a part in the best musical entertainments in Santiago, thereby widening acquaintance and extending the sphere of Christian influence in the city.

WORKERS AT SANTIAGO

Rev. Teofilo Barocio, who for several years was a missionary of the Society in Mexico, is a very efficient workman who, in addition to the care of the Santiago church, preaches at other places three or four times a week. Mrs. Barocio is a helpmeet for him, playing the piano and the organ at public services.

Miss Elma G. Gowen, from Maine, formerly a teacher in the City of Mexico, has a day school in connection with the church, in which most thorough work is done. With an assistant teacher, which she ought to have, it can be made an influential adjunct to our religious work. Indeed, while we were there a temperance meeting was held in the church which was well filled, the participants being from this school, and the entire program of recitations and music was admirably carried out to the delight of all. Miss Gowen is an invaluable helper to Dr. Moseley in many matters pertaining to his mis-

sionary work. She is supported by the Woman's American Baptist Home Mission Society of Boston.

Hereabouts also, that is at El Caney, Cristo, and other points, is Miss Anna M. Barkley, an appointee of the Women's Baptist Home Mission Society of Chicago, who cheerily accepts the deprivations and hardships incident to her work, having formerly wrought among the colored people of the South. She has a fair command of the Spanish language and is acquiring a strong influence over many.

FORCE AT CAMAGÜEY

At the next point of importance, Camagüey, in the Province of Puerto Principe, is Rev. D. A. Wilson, who, with his wife, was for several years in Mexico under the auspices of the Southern Baptist Convention. He speaks Spanish like a native, and has been chosen by his brethren to be editor of the new Baptist paper for Cuba. He is also a kind of bishop for the other mission stations in this Province. Mrs. Wilson is devoted to the work, bringing to it her musical talent and otherwise rendering effective service. Associated with them for about five months has been Rev. T. H. Sprague, who left his successful pastorate of the Chester Avenue Baptist Church in Philadelphia for service in Cuba. While acquiring the Spanish language he has preached in English to a very considerable American congregation in Camagüey. He may soon have charge of the Nipe district. At Camagüey also is Miss Mary Merriam, an appointee of the Wo-

men's Baptist Home Mission Society of Chicago, who came in the fall of 1903, and is making good progress in the language.

MANZANILLO AND BAYAMO

At the point third in importance, Manzanillo, is Rev. José Ripoll, a Spaniard by birth, educated for the priesthood, converted under Baptist preaching in Algiers, repudiated by his rich kindred, discovered by Rev. A. S. Coats of Buffalo on his visit to Algiers, on whose recommendation he was appointed by the American Baptist Home Mission Society to Cuba. A particular sketch of his interesting history will appear in a following number of THE MONTHLY. He has unusual qualifications for the work.

Rev. A. L. Story, of Bayamo, is another providential gift to our work in Eastern Cuba. He was born in Cuba—so that he can say to the people, "I am a Cuban,"—was educated and converted in Brooklyn, N. Y.; went to Trinidad, where he spent seven years teaching and preaching; then to Venezuela and to Colombia in 1897 as agent of the American Bible Society; and in the fall of 1903 offered his services to our Society for service in the land of his birth. He has quickly acquired a strong influence in Bayamo and the surrounding district, of which we shall say more hereafter. In the words of Dr. Moseley: "These men were as gifts sent down from heaven just when they were most needed."

SONGO AND ADJACENT REGION

At Songo and Ti Arriba and the adjacent region is another man of remarkable



HOME MISSION MATERIAL—GROUP NEAR CAMAGÜEY

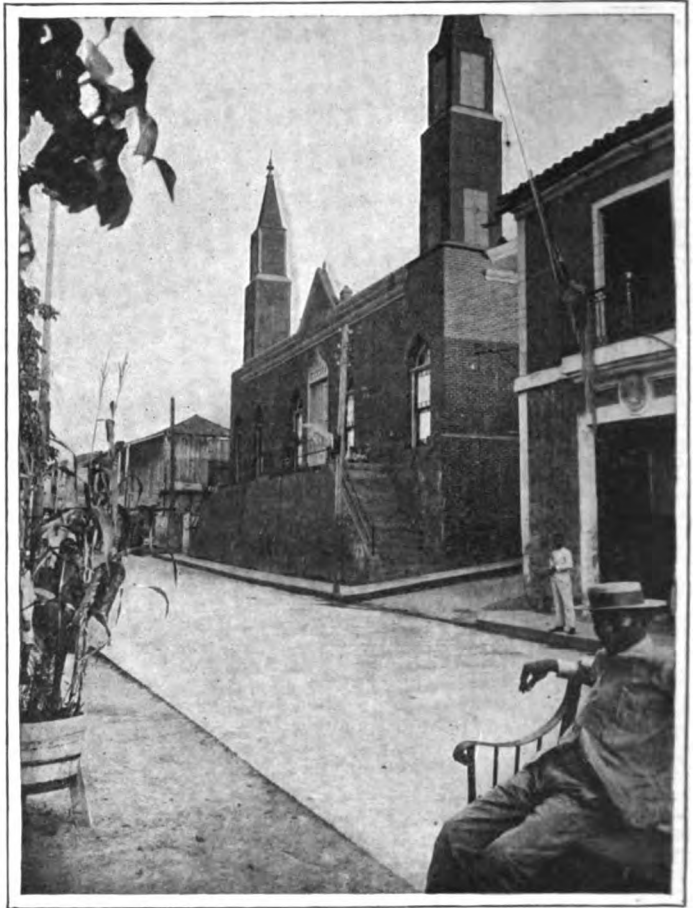
ability as a pioneer evangelist, Rev. José Escudell, also a Spaniard by birth, who after an adventurous life in the army and navy, first heard the gospel from the lips of a Baptist missionary in Spain, was converted in America, returned to Spain, where he was baptized, and then came to Cuba, where Dr. Moseley found him and set him to work.

A REMARKABLE EQUIPMENT

So, within less than five years, the Lord has sent to this field thirteen persons, including the wives of missionaries, who spoke Spanish fluently, besides four native workers, two of whom are married, making an effective corps of nineteen ready for service the moment they set foot on Cuban soil. **TAKING CUBA AND PORTO RICO TOGETHER, WE HAVE THIRTY-ONE SPANISH-SPEAKING MISSIONARIES WHO HAD NOT TO ACQUIRE THE LANGUAGE AFTER GOING TO THEIR FIELDS. NO OTHER DENOMINATION HAS BEEN SO HIGHLY FAVORED. Truly, "this is the Lord's doing and it is marvellous in our eyes." Is it not a SUMMONS to us to follow this leading by LIBERAL OUTLAY for THE EQUIPMENT of OUR MISSION STATIONS and THE OCCUPATION of NEW FIELDS?**



Young man who spoke welcome. Junior Deacon, President Christian Endeavor Society, Santiago church. Son of pilot who took Spanish battleship Viscaya out of Santiago Harbor when Cervera sought to escape.



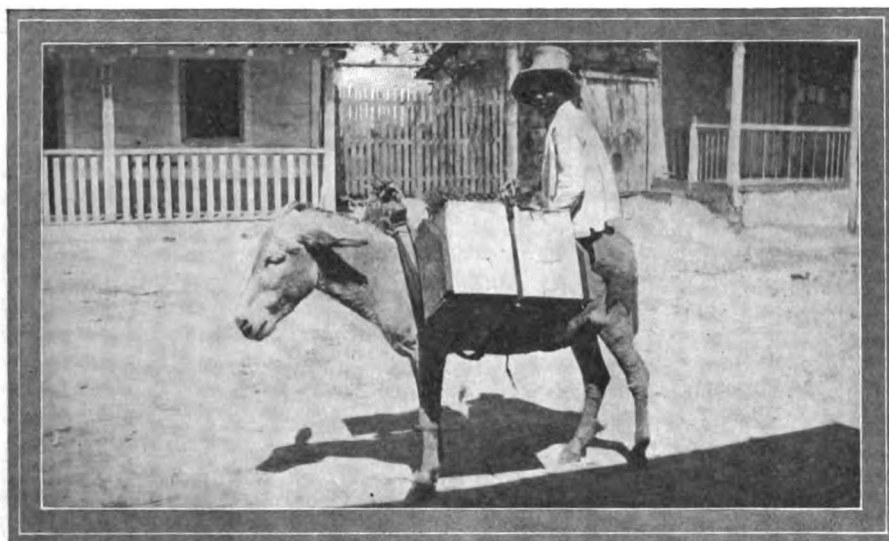
OUR CHURCH IN SANTIAGO, ON PRINCIPAL STREET

Santiago

At this strategic point our work was begun early in 1899. Very soon a valuable property was acquired in a desirable location, and the building remodeled in part for public worship, the entire cost being about \$12,500. We are offered \$15,000 for it for business purposes. The audience room will seat about 350 persons. The two rear extensions with an intervening court afford accommodations for the day school, as well as for Sunday School classes, and for the residence of Brother Barocio and family.

A LIVE YOUNG PEOPLE'S SOCIETY

Our reception here on Sunday morning by the Christian Endeavor Society, after the meeting of the Sunday School, was very delightful. The President of the Society, one of the deacons, and the Superintendent of



A STREET PEDDLER IN SONGO

the Sunday School, extended a formal welcome to the Society's representative, while there were other addresses, with good music intermingled. This Christian Endeavor Society maintains two mission schools which we visited, one in charge of Brother Barocio, the other of Miss Gowen. The fine company of young people assembled on that occasion is auspicious for the future of the church. If anyone asks: Why do they not have a Young People's Baptist Union, instead of a Christian Endeavor Society, the simple and sufficient answer is, that the latter has its literature in Spanish, while the former has not.

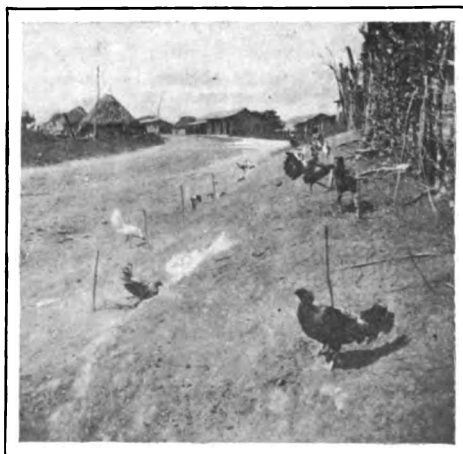
A DAY OF MEETINGS

The day was crowded with good things. We attended six services at four different places, speaking five times. One was the American service at the rented room of the Southern Methodists, where about thirty-five Americans were present. Since the departure of the American troops, which took place while we were there, the American element in the city is not large.

The Baptist church has 163 members, and a Sunday School of 129. A double quartette of young men and women was an attractive feature of the public services. At the close of the Sunday night service two fine young men presented themselves for membership. Their names were read from the pulpit for future action. Great care is

taken in the reception of members here, as well as elsewhere. If the methods of some missionaries had been adopted and persons had been baptized at once upon offering themselves, the church might have numbered 400 or 500 members.

Our activity and success have spurred the indolent Romish ecclesiastics to unusual activity. To court the favor of the Cubans who hated Spanish ecclesiastics, a Cuban was made bishop of this region, with residence



GAME COCKS AT SOCORRO

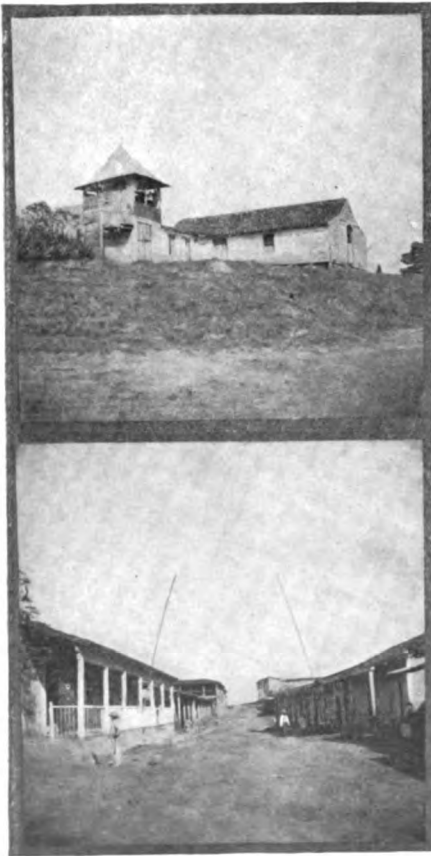
at Santiago, where two Catholic churches are closed, while the others have only a

small attendance. In order to counteract our influence the bishop decided to start a Sunday School, but in about four months the enterprise collapsed, and for good reasons. They could not find teachers, had no Bible or Sunday School literature, no Sunday School music like ours; so that for lack of nourishment their school died.

Ho, for Songo!

On we go to Songo, sixteen miles north-east of Santiago, on a slightly eminence that makes the town visible for many miles in several directions. It is reached by railway, which runs a few miles beyond to La Maya, where we took horses for a short excursion into the coffee and cocoa districts. Here, too, the land flows with honey if not with milk; for bee-keepers make three crops of honey each year, marketing it chiefly in Ger-

OLD ROMAN CATHOLIC CHURCH, SONGO



A STREET IN SONGO

many. Coming back to Songo, at Socorro, we saw by the roadside a characteristic feature, namely about a dozen fine game cocks tied to stakes by the roadside, either recuperating in the sun from their recent combats or acquiring a stock of vigor for those to come.

AN UNUSUAL REQUEST

And here we may tell a little story which shows that there are some things very amusing as well as very serious in a missionary's life.

A gentleman in the United States, evidently a fowl fancier, wrote to one of our missionaries in Cuba, asking him to buy and send him one of the finest game cocks he could find and remittance would be promptly made. Our brother was not in that line of business, but his sense of humor prompted him to make some inquiries about the price of such an ornament, whereupon he replied that a cash payment of \$500 would be necessary for the best of the species. Needless to say, that was the end of the correspondence. Game cocks that "have won their spurs" in many encounters are a rich source of revenue to their owners, where betting is prevalent. Were we to indulge in alliteration à la Burchard, we might say that the bane of these tropical lands is roosters, rum and Romanism. Yet let us not be too severe in our judgments, as we recall the fact that almost at the time these lines are penned over twenty men, some of them in high social circles, were arrested in an elite section of Brooklyn, at a cocking main, where several roosters were found dead in the pit. There are motes if not beams in the eye of our own civilization, which should be cast out before we become too censorious of others.

SOME NOTABLE MEETINGS AND CONVERTS AT SONGO

The two visits to Songo were memorable. Here on Tuesday night the small room, about 16 by 30 feet, rudely seated for the most part, was crowded by a congregation of about seventy-five, while a throng mostly of men stood at the door and windows, on the street. Representatives of some of the most influential families were present and the closest attention was given to the speakers. Late at night we had a horseback ride by starlight over some rough, steep, stony places to Cristo; thence to Dos Bocas by carriage. The work at Songo has been done largely by Rev. José

Escondell, though Dr. Moseley and Brother Barocio have from time to time visited the field. About eighty persons had expressed their decision to abandon Romanism and identify themselves with us; among them several of the Mayor's daughters, who number eleven in all. To make a wise selection from these applicants for membership was a delicate and difficult task. Mr. Barocio spent a day in personal inquiry and conversation with many of them; this was followed by a similar visit by Mrs. Moseley; and at last twenty-six persons were received.

A BAPTISMAL SCENE IN
TROPICAL LUXURIANCE

The baptism, at our second visit on Saturday, was a very great event for Songo. On the train that took us there was a Catholic priest notorious for his alleged profligacy, who proceeded to the old, dilapidated, ramshackle Catholic Church edifice where, now and then, he had a solitary visitor; while a goodly company of Baptist missionaries, preceded and accompanied by the candidates for baptism and many of their friends, went to the beautiful baptismal pool something over a mile away, where Bro. Barocio baptized

twenty-six, in a very impressive manner, the groups of spectators behaving decorously. It was a most picturesque scene. The overhanging tropical foliage, the rocky vine-clad side of the stream, the white tent pitched in the foreground; the dark water in contrast with the white apparel of many of the candidates, were all suggestive of the multitude that went from Galilee to be baptized of John in the Jordan. Among the number were two of the Mayor's daughters, also a leading merchant in white apparel who rode on horseback to and from the service, and who greeted us with evident joy in his own store upon our return. The strength and extent of this religious awakening in the community appears still further in the fact that since then twenty-two others have been baptized, and there are more to follow.

URGENT DEMAND MET

So urgent was the need for having a house of worship there at once, that we selected and negotiated for a desirable site which has since been purchased, and already a house similar to that at Dos Caminos is nearly completed. Its dedication soon will be a great occasion for Songo and the populous region

BAPTISM OF TWENTY-SIX CONVERTS AT SONGO





A GROUP OF THE MAYOR'S DAUGHTERS

roundabout. THEY SHOULD HAVE A GOOD BELL TO WAKE THE GOSPEL ECHOES AMONG THE HILLS, AN ORGAN TO LEAD THE SINGING, AND A SMALL COMMUNION SET FOR THE OBSERVANCE OF THE LORD'S SUPPER. Thus equipped, the church should soon occupy a commanding influence in that district.

Several miles southeast of Songo, up in the high hills, is Ti Arriba, where Bro. Escon-

dell goes regularly on horseback; his usual schedule when we were there being as follows: Sunday night at Songo; Tuesday night at Socorro; Thursday night at Ti Arriba; Saturday night at La Maya. Like others he is a gospel trooper of the Church militant. Ti Arriba with a population of 2,000 has been practically abandoned by the Romanists. Since our visit, a wonderful work has been in progress there, Dr. Moseley writing that in April he baptized forty-five persons, and many others have identified themselves with us.

El Caney and San Juan

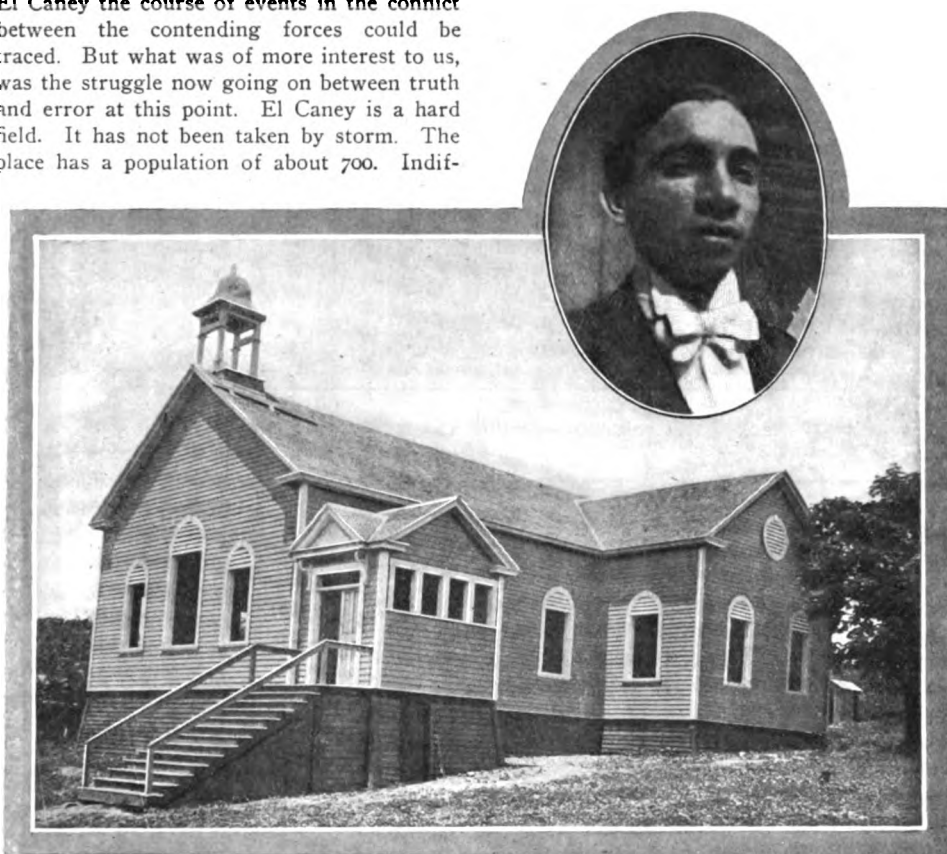
A visit to Morro Castle, to San Juan and El Caney was of historic interest. From the top of the lofty castle the views were superb. Of course, we were shown the cell in which Hobson was confined after his capture. At San Juan is the "surrender" or "peace" tree where the Spanish general capitulated to Gen. Shafter; and on the summit of San Juan hill, near by, is the monument, simple and cheap, erected by the United States au-



THE RETURN FROM THE BAPTISM NEAR SONGO

thorities in commemoration of the decisive victory won there. Near El Caney is a fortress in ruins at the top of a hill and from El Caney the course of events in the conflict between the contending forces could be traced. But what was of more interest to us, was the struggle now going on between truth and error at this point. El Caney is a hard field. It has not been taken by storm. The place has a population of about 700. Indif-

winding mountain trail, almost uninhabited, neither having passed that way before. It was rather a weird night ride by starlight



CHURCH AT SAN LUIS

PASTOR DELENFEO

ference to religious things and general godlessness, rather than Romanism, rule here. And yet many are very friendly; services are well attended and some have expressed their purpose to make a public profession of Christ. Miss Anna M. Barkley makes this her abiding place, when she has any, though she spends some time also at Cristo and adjacent points. She is strongly attached to the work and the thought of relinquishing the field distressed her. We decided on a plan of campaign for the conquest, if possible, of this stronghold of evil. The meeting that night was attended by about 125 persons who listened attentively to the discourse by Bro. Ripoll and to the visitor from the United States. Then Dr. Moseley and myself took horses over the rugged and

for an hour or more, but thoroughly enjoyable because of its novelty.

Red Letter Days

Sunday, Monday and Tuesday, Feb. 7-9, were red letter days, for then were dedicated in order the three new chapels at San Luis, Cristo and Dos Caminos. Preliminary to the first service, however, was the Sunday morning visit to the Sunday School at Cristo where about 150 were present; and to the Sunday School at Boniato where about 50 were present in the afternoon. This rural chapel at Boniato is in the midst of an excellent community from which some valuable members have come into the Church.

The dedication sermon at San Luis was preached at night by Rev. Mr. Cova, mission-



ROAD NEAR BONIATO—OUR CHAPEL SITE ON LEFT IN FOREGROUND



CHAPEL AT BONIATO

ary of the Southern Home Mission Board at Matanzas and was a very effective discourse. Then the Secretary of the Home Mission Society spoke on what this house expresses, namely, our love for the Cuban people; our faith that they will come to the knowledge of the truth; and our hope that at a not far distant day that church and others will be strong self-supporting bodies. There is no Roman Catholic Church in this city. Our enterprise greatly exercised the Bishop of Santiago, who came to San Luis and called a council of his friends to see what they would do toward the erection of a church edifice to cost \$6,000, and after much effort got pledges amounting to \$600, and some lumber promised. The Alcaldé of the place



STEPHEN DRUMMOND MEMORIAL AT DOS CAMINOS



CHAPEL AT CRISTO



CUBAN WORKERS IN CONFERENCE AT DOS BOCAS, THE RESIDENCE OF DR. MOSELEY

FROM LEFT TO RIGHT, FRONT ROW: 1. MISS GOWEN; 2. A VISITING FRIEND; 3. MRS. WILSON; 4. MISS HILT; 5. MISS MERRIAM; 6. MRS. MOSELEY. FROM LEFT TO RIGHT, REAR ROW: 1. REV. MR. RIPOLL; 2. REV. MR. COOK; 4. MR. JUSTICE; 5. REV. MR. WILSON; 6. REV. MR. BAROCIO; 7. DR. MOSELEY; 8. MR. DELENFEO; 9. MR. ESCONDELL; 10. DR. MOREHOUSE.

told us with evident satisfaction of the lame and impotent effort. Our building is well located and accommodates three hundred people. The house was crowded, many standing, the night of its dedication.

NEAT CHAPEL AT CRISTO

At Cristo, on Monday night, Rev. Mr. Ripoll preached the dedication sermon in the new and neat chapel which is the pride of the town, to a congregation of 200 or more that completely filled the house. It was a fine looking audience. Large congregations have welcomed the missionaries since then, indicative of deep and genuine interest in religious things. The new house attracts attention of passengers on the railway trains running through the town not far away. Cristo itself is a central point, being the junction of the road to La Maya with the main line to Havana, and distant about eleven miles from Santiago. Probably Dr. Moseley will make his home near here before long.

AT DOS CAMINOS

Tuesday night occurred the third dedication at Dos Caminos, between Cristo and San Luis. We went thither by the new American road from Boniato northward and upward in a winding way to the high hills

from whose summits were magnificent landscapes southward—Santiago, its great bay, the mountainous region and the broad valleys in the distance making a fascinating scene; while on the northern side the road ran through lines of stately and graceful royal palm trees.

The chapel at Dos Caminos was erected mainly by the generosity of the three Baptist churches of Washington, Pa., whose members became interested in Cuba as a result of Dr. Moseley's visit there last year. At their request it is called the Stephen Drummond Memorial Church, in honor of a former pastor at Washington who was held in highest esteem by all. The First Baptist church of that city, which gave \$1,400 for this purpose, a large proportion being the gift of one man, recently proposed to give a second \$1,400 for another chapel, provided pledges for the same amount for each of two other chapels be secured by May 1st. Allowing one or two days' grace this has been done. At the dedication service Dr. Moseley informed the large and intelligent congregation to whom they were indebted for the beautiful house. The sermon was preached by Rev. D. A. Wilson, of Camagüey, and was a very instructive discourse.

A PROFOUND IMPRESSION

The dedication of these houses in quick succession, in three neighboring towns or cities produced a most profound impression. The people who had questioned the permanency of our work so long as services were held in unsuitable rented buildings, believed the Secretary of the Society when he told them we were there to stay; and as they learned something of the numbers and the position of Baptists in the United States and the operations of the Home Mission Society, these enterprises assumed a dignity that commanded their respect. Indeed, these edifices, with their modern features, are the finest buildings, though perhaps not the most costly, in these cities. The small bell towers are awaiting somebody's gifts of \$100 for a good toned bell for each to call the people to service.

A Missionary Conference

The unusual events and the visit of the Society's representative afforded an occasion for the coming together, for the first time, of nearly every Baptist missionary in Eastern Cuba, and, by special invitation, also Rev. Mr. Cova of Matanzas. There were fourteen in all at the Conference, which lasted about four hours, saying nothing of informal conferences between individuals and groups before and after. Many important questions were considered. Of their own initiative the brethren decided to publish a Baptist paper,

semi-monthly if possible, pledging themselves and their churches very generously for the cost thereof. They will need from \$200 to \$250 for this purpose besides what they self-sacrificingly give. The varied conditions and needs of the fields were brought out in an illuminating way. Some of the conclusions reached at the Conference and after further consultation with the workers and a personal visit to mission fields, will be given in the concluding article on Cuba in the next issue of THE MONTHLY. Suffice it to say here, that the Executive Board of the Home Mission Society, after a special session on Cuba and Porto Rico, was a unit in advocating aggressive work on a broad scale in these islands at this opportune moment when things have been coming our way in such a remarkable manner.

On Wednesday night, Feb. 10th, after thirteen busy days in and around Santiago, accompanied by Dr. Moseley, Mr. Ripoll and Miss Hilt, we took boat for Manzanillo, nearly a day's ride distant. After the preaching service at the church, by Bro. Cova, forty or fifty young people escorted some of the company to the steamer where they sang some gospel songs at parting. Thus these Cuban Christians let their light shine; and thus the gospel in song as well as in sermon is winning its way into darkened and dormant natures that are waking to something better, brighter and nobler than Cuba has ever known.

THE QUESTION FOR THE CHRISTIAN TO ASK IS NOT, "WHAT CAN CUBA AND PORTO RICO DO FOR US?" BUT "WHAT CAN WE DO FOR CUBA AND PORTO RICO?" OPPORTUNITY TO GIVE THEIR PEOPLE THE GOSPEL CREATES OBLIGATION TO GIVE IT. THIS OBLIGATION GOD HAS LAID PECULIARLY UPON AMERICAN BAPTISTS : :

A GREAT WORK

TRANSFORMATION SCENES IN PORTO RICO—NEW CHURCHES SELF-SUPPORTING—PRACTICAL RESULTS, STEALING STOPPED, THIEVES CONVERTED—READ WHAT OUR GENERAL MISSIONARY, REV. H. P. McCORMICK, WRITES UNDER DATE OF APRIL 23:



LAST week I organized the new church at Guzman Arriba with thirty members, all of whom were baptized Friday, the 15th. A great work is going on up there. It will give you pleasure to note that since sending in the annual report I have baptized fifty-four brethren. As you know, Guzman Arriba is another self-supporting church; its pastor, a well-to-do planter, is an old Guardia Civil of Spanish days, and is a Spaniard, full of energy and fire.

Stealing, they tell me, has ceased up there, and six months ago no man could be sure of finding fowls, pigs or small fruits in the morning.

One of the old-time thieves was baptized. He asked the privilege of saying something just as I was going to baptize him. I told him it must be short. The tears streamed down his cheeks, and waving his hand over toward the people gathered about the beautiful pool, he started to speak, but choked up, and could only say, "Hermanos, perdonenme"! I did not understand. That night the preacher told me that he was one of the old-time thieves. They say the others have really gone to work.

One of them—very poor—asked the other day a well-to-do neighbor to lend him some *yantia* for food for his wife, who was sick. On being refused, they say he flared up a bit and said, "And you won't do me this little favor, though you know I've stopped stealing. You—you know six months ago I wouldn't have asked you—I'd have gone over to your patch and taken all I wanted, and pulled up a lot more for simple devilment."

The preacher himself was a great cock-fighter. He traded his last fighting cock off about eight months ago for a fine pair of watch dogs!

It is far up on the mountain—a desperate trail. "They say" that horses sometimes grow wings up there. I saw none, but the scenery is magnificent!



SHAW UNIVERSITY

By Pres. Chas. F. Meserve

AN INFLUENTIAL INSTITUTION
AND ITS VARIED WORK—COM-
PLETION OF TEN YEARS' SERVICE
BY PRESIDENT MESERVE : : :

Among the Schools maintained by the Home Mission Society for the training of Negro men and women for race leadership and the development of Christian character, Shaw University has high place for efficient management and thorough work. Its marked success during the past ten years has been due largely to Chas. F. Meserve, D.D., who has for that period been at its head. By his ability, character and tact President Meserve has won for the school and himself the esteem of his community and section, regardless of race, and is justly honored as one of the leading educators who have given their lives to the uplifting of the colored people.—Ed.



Development of the Institution

THE work was begun in 1865, and has been carried on with increasing success. Endeavoring to harmonize instead of antagonize, Shaw University has won the confidence of the best people of both races, not only in North Carolina, but wherever her sons and daughters have gone. More than 10,000 persons have received their education wholly or in part at Shaw, and the living are found in almost every state of the Union and in several foreign countries.

In the early days the work was purely missionary, but when there came to be a generation of children born out of slavery the common school and industrial features were added. The bricks used in the construction of some of the largest buildings on the campus were made by the students, and the buildings erected largely with their help. Preparing teachers has been one of the most important lines of our work. It is possible to meet only a small part of the demands made for

Shaw graduates. I recently received three calls in one day for industrial teachers for a large city high school. It is the same in all departments. There is a county in North Carolina where eight colored schoolhouses stood vacant the past winter because teachers could not be obtained.

Shaw University at the present time is an institution with industrial departments for men and women, a Missionary Training School for women, a College, Music and Normal department for men and women, and schools of Law, Medicine and Pharmacy for men. A very complete and thorough course is being carried on in sewing and cooking. During the last few months I have visited some of the best industrial schools of the Union and in none of them is better work being done in sewing and cooking than at Shaw. In the Missionary Training School women are being fitted to go out as mission workers in the more needy sections as helpers in Sunday Schools and assistants to pastors and other Christian leaders. The special aim is to reach the people in their

homes and give them correct ideas of home life.

Contrary to the prevalent idea comparatively little is being done for what is termed the higher or classical education. There have been sent out from the College department since the institution was established only 97 men and 30 women. There will be only one to graduate from the College department at the coming commencement in May. The aim has been from the beginning to give a serviceable, substantial training such as will fit for life, and we have gone on steadily with this in view, notwithstanding the claim that colored young men and women are being spoiled by the higher training. It is a matter of record that only about 3,000 colored men and women have been graduated from all of the colleges of the United States since 1837. It is doubtless safe to say that of the more than 6,000 students in all of the schools under the auspices of our Home Mission Society, not one-sixth are studying either the ancient or modern languages, and this too in view of the fact that these schools are of as high a grade as are provided for the colored race either by the state or by public or denominational philanthropy. It is, however, necessary that some should receive the higher training very thoroughly, otherwise there will not be suitable leaders for the race. Next to the ministry Shaw has probably reached the people more through her graduates and former students who have been and are teachers in the public schools. They come directly in contact with the people and exert a strong and widespread influence for good. It is the testimony of county examiners in all parts of the state that the Shaw students are among the best prepared teachers in the public schools.

About 200 young men have been sent out from the departments of Medicine and Pharmacy, and almost without exception they are doing a splendid work for the race. They are respected by the white physicians wherever they go, and have no difficulty in getting the white physicians to consult with them whenever critical cases demand it. These graduates are very generally located in the Southern half of the United States, but are found as far West as the Pacific Coast and as far East as Boston. Some are

in foreign fields and others are planning to go. One of the graduates of the Leonard Medical School is the school physician at the Tuskegee Institute, and a graduate of our Pharmacy department has charge of the dispensary connected with the Tuskegee hospital. Another graduate is located in Monrovia, Liberia, and has recently written asking that three graduates of our school of Pharmacy be sent him to take charge of drugstores he is to establish there.

It would be difficult to find 500 young men and women of any race who conduct themselves more quietly and orderly and are more faithful in the performance of their duties than the students assembled at Shaw. It is frequently remarked by the citizens of Raleigh that they can always tell Shaw students on the street because of their good manners and neat appearance. It is well-nigh impossible to realize the great good that is being done for the race especially in this formative and transition period.

More and more is the attention of the young men being directed to the work of the Industrial departments, and now no one is received outside of the schools of Law, Medicine and Pharmacy who does not regularly pursue one of the courses laid down for industrial work. The Industrial departments for men have three shops, in one of which manual training is carried on. There are also a machine shop and lathes for working in metal and wood. The blacksmith shop has eight forges, and nearly all kinds of blacksmith work is taught. In another building a variety of joinery work is done, and all of the repairing of the furniture and other articles used by the institution is attended to in this department. In the basement of this building is the bricklaying department, which has been operated this year for the first time. It is proving very attractive and will enable those who learn this trade to make an important addition to their means of livelihood.

The Law department was established in 1888, and has sent out 32 graduates. There is much less demand for a colored lawyer than for graduates of the other professional departments. There is, however, an opportunity, and I find that colored men of good sense and good education, well trained in the law, almost invariably succeed. And it is



SHAW UNIVERSITY CAMPUS

an interesting fact that a colored lawyer does not find his case prejudiced against him before a North Carolina jury because of his color. The largest business enterprise of the colored people is the True Reformer's Bank, at Richmond, Va., and the counsel for this bank is a graduate of our Law department. This department is conducted by Prof. E. A. Johnson, a member of the Raleigh Bar, and is managed in such a way that it is of little expense to the institution.

The Recent Commencement

The Commencement of the Professional Schools was held Thursday, April 14, with the usual crowds and good cheer. The ad-

dress was by Dr. Cortland Myers of Brooklyn, in his most inspiring vein. The Medical School graduated 21 new colored doctors, men of fine promise; and the School of Pharmacy graduated 7 men. In the ten years of Dr. Meserve's presidency the professional departments of Shaw have sent out 172 graduates: 111 in medicine, 37 in pharmacy, 24 in law. Throughout the South they have made a record of which any institution might be proud.

The total number of students enrolled at Shaw in the ten years is 4,094. Of these 289 have been graduated. An alumni association has been formed, from which much is expected.

BIBLE TRAINING AT HOWE INSTITUTE

By Rev. T. O. Fuller

A BIBLE TRAINING CLASS AND ITS INFLUENCE RAISING A THANK-OFFERING: A GOOD WORK



WE have just been enjoying the very interesting exercises of the Training Class. The teacher is Miss Sylvia A. Bryan, and is sent us by the Women's Baptist Home Mission Society of Chicago. Miss Bryan is well adapted to her work and finds it easy to reach the colored people both in their homes and in their churchwork. In addition to her work at our school, she has in successful operation fifteen sewing schools in various parts of the city. These are helpful, both as a training in the use of the needle and as a means of securing attendance for Bible and Christian training. The closing exercises were held at one of the city churches. The whole day was given to praise service, inspiring talks from the women and exercises by the children trained in the sewing schools. This was by no means the least important feature of the day's work. Special interest was centered in the night services. The large church building was comfortably filled by friends of the work from the various churches irrespective of denomination. The report of the Secretary showed that more than 75 had received instruction during the term. The class had followed a special course of Bible Study, had taken examination, their papers had been sent away for approval, and twenty were awarded certificates of graduation. Nearly all of them were married, having the care of homes and children and had attended the class at a great sacrifice. Their ages ranged from 25 to 55, and it was an inspiring sight to see them arranged on the platform to receive diplomas which were presented, with appropriate remarks by the Principal of Howe. At the be-

ginning of the term, it was agreed by Miss Bryan, their teacher, and the principal, that each member of the class would save one dollar to be given at the close of the term, as a thank offering to become the nucleus of a fund for the much needed Dormitory and Industrial Department. Each one was to earn the money by some special work or deny herself of some comfort. In telling how they "earned their dollar" the class members quickened and inspired the congregation. Some "earned their money" by "patching," "selling lye, hominy and scaly barks," "fancy sewing," "laundry work," "caring for stock," "selling literature," "walking miles to the class and saving car fare," "selling pies," and many other ways not now called to mind. When the principal was invited forward to accept the gift of \$45.00 of self-denial money as a beginning for the dormitory, the vast congregation shouted aloud for joy and in five minutes the sum was increased to \$52.45, without the asking. These Christian women are better prepared for the work in their homes and churches, and when asked if they expect to preach, they replied, "No, but we expect to learn so much about the Bible that nobody can preach to us but a preacher." Thus the work of the session ends. The presence of Sister Joanna P. Moore, a faithful pioneer, in the work among the colored people was both a pleasure and a benediction. Her life of sacrifice is more highly appreciated as the abundant fruit of her labor is reaped. The Home Mission Societies at New York and Chicago are doing a remarkable work for the elevation of the race and we hope they are with us to stay.

Memphis, Tenn.



TIMELY THEMES THOUGHTFULLY TREATED—
OPEN PARLIAMENT, CLERICAL AND LAY

The Home Mission Schools

DURING the course of several visits to the Southland within the past year I have had the privilege of visiting a number of our Baptist schools for colored people, and feel impelled to bear witness to the worthiness and value of their work. It is not my purpose to discuss the race problem; that is too large a question; but to speak of one phase of the Negro problem, which is quite a different matter, though possibly not less difficult of solution. The Negro is here, the weak among the strong, and we must do something with him by doing something for him. All talk of banishment, colonization, segregation or extermination is but to darken counsel; and it is likewise futile to talk of making him "keep his place," for no one living can foretell what his place is to be. It is probably true in a large measure that he will take the place assigned him by the white race, but in a highly significant sense he must determine whether it shall be on a lower or a higher plane. While we must take the initiative in all that is done for him, there are many things which the Negro must do for himself. That he is ready to do his part, measurably at least, has been demonstrated over and over again. Would that the whites were as ready to do their part! Some day the white man of the South and the white man of the North will join hands in their efforts in behalf of the black man.

Meanwhile there is an immediate duty to discharge in the continuance and improvement of methods and means already in operation. Even the most superficial observer of the colored people in the South cannot fail

to discover a well-defined line of demarcation between the progressive class, with ideals and hopes, and the unprogressive, coarse and improvident class. We must diminish the lower class and increase the higher by every possible means at our command. This is exactly what is being done in the schools of the American Baptist Home Mission Society. I visited Shaw, Spelman, Atlanta College and Roger Williams.

So far as I am able to judge, these Christian schools are doing a work in no respect inferior to that of any other institution. They are educating and training a large body of earnest men and women who are being taught the great truths of life and the great doctrines of the Christian faith. From time to time their graduates go out with pure ideals, high aspirations and purposeful ambitions to mingle with their own people as teachers and pastors, physicians and mechanics, to become unspeakable blessings wherever they go.

Let us not be carried off our feet by the popularity of certain schools, but remember that important as industrial training is there is no hope for the colored man in that alone. We must not be turned aside from the performance of our whole duty by laying undue stress upon a part of that duty. We have already large and prosperous institutions, some of them like Shaw University, with Industrial departments; let us support them and if need be enlarge them.

The Negro problem, though easy of statement, may not be so easy of solution, and it may be as some contend that no light has yet broken in upon it at all. Be that as it may, light will come in due time. Our pres-

ent duty is plain. We must lift up the Negro or he will pull us down. History teaches us that no large section of people can remain in ignorance and vice and not finally corrupt the whole.



The University of Chicago.

“ Like People, Like Priest ”

Dr. Chivers, under the heading “Like Priest, like People,” makes an admirable suggestion as to the contagious enthusiasm of a minister standing squarely for missionary activity. Would it be out of place to push this a little farther by suggesting that there may be a zeal on the part of the people which will stir up the enthusiasm of the minister? We are usually very willing to throw all the re-

sponsibility of Christian work upon the pastor's shoulders and expect him to lead in everything. But many of our ministers are young men, having church members old enough to be their fathers. Ought not these older people to hold up the pastor's hands, strengthen and encourage him, and be, themselves, leaders in Christian activities, which their additional years and experience should suggest? The question carries its own answer. They *must* do this, or one of two things will happen—either they will drive the young minister away disheartened and discouraged, or he will be depressed to their own spiritual level in accordance with the scriptural assurance, “Like people, like priest.”

Is there not just here, a large measure of responsibility upon the older members of our churches, especially where the pastor is a young man?

E. E. LEWIS.

London, England.

FIELD SECRETARY'S OUTLOOK

IN no part of our country, perhaps, does the problem of dealing with the foreign population press with greater insistence and urgency upon our churches than in New England. The statistics of immigration show that during the years 1900-1903 inclusive, 197,969 immigrants, of almost every European nationality and tongue, came into Massachusetts alone. This takes no account of the French-Canadians—already so large a factor in New England life, and whose numbers are increasing. The city of Lowell, with its huge factories, affords a striking illustration of this conglomerate population. Our French Mission chapel there is immediately surrounded by a French population of nearly 4,000. The pastor, Rev. I. Lafleur, is doing a faithful, patient, persistent work of evangelization there. Through his ministry many Romanists have been enlightened and converted. The results of his work are not to be measured by the band now gathered about him. Many are in the membership of our American churches. It was a pleasure to meet pastor Lafleur and his people as they entertained the Eighteenth Annual Conference of the French Baptists of New England, May 11-12. Almost every one of the French missionaries of our Society was in attendance. To the joy of all hearts, the beloved General Missionary, Rev. J. N. Williams, Providence, R. I., was able to be present. The sessions were conducted partly in French, partly in English. The morning ses-

sion, May 12, was devoted to discussion of practical topics, the Field Secretary making an address on “Literature,” Rev. J. S. Swaim, D.D., on “The Relations of American Churches to Our French Missions,” and our French evangelist, St. James, on “Methods of Work.” Our missionaries feel the need of suitable literature. It is hoped that plans now under consideration, may be adopted which will meet that need.

I was present March 19, when a little company of Finns met to organize the first Finnish Baptist Church in the city of Chicago. After the record of their action and their statement of belief had been approved by the Council, the members—fourteen in number—were requested to come to the platform, where they joined hands in a circle, while the Field Secretary, standing in the center, offered prayer in their behalf. America may well give generous welcome to immigrants of this type. They are in every way a desirable addition to the body politic. They augment the forces that make for righteousness in the nation. Their honest, earnest faces betoken strength and steadfastness. Russia, if she did but know it, can ill afford to lose these people, and is inflicting loss and injury upon herself by the unjust and harsh measures which drive them from her shores.





WORK OF THE YEAR

FACTS AND FIGURES OF WIDE INTEREST FROM THE SEVENTY-SECOND ANNUAL REPORT—FOR READING AND REFERENCE—A REMARKABLE YEAR : : : :



In opening its Report, after calling attention to the fact that the past year's record of work was the largest in its history, the Executive Board notes the loss of valued and influential friends and supporters, among them such widely

known laymen as Hon. Chester W. Kingsley, Judge Francis Wayland, and James B. Colgate.

In the paragraphs which follow we give extracts containing the information every Baptist should possess concerning the Home Mission work. Missionary Committees will find here the basal facts for missionary programs during the year, covering the Missionary, Educational and Church Edifice Departments, also the financial situation.

I. Missionary

The whole number of commissions issued by the Society during the year exceeds that of any other year in its history; being 1,430, or 120 more than the previous year; nearly double the number 16 years ago; and six times the number 25 years ago. This increase has been mainly in the distinctively missionary force, and that largely in the West and among our immigrant populations. The Society labors among 25 different nationalities or peoples.

INCREASE, NOT REDUCTION

Recently, inquiry was made of representatives of cooperating Conventions whether a moderate reduction in appropriations by the Society to missionary work therein would not be practicable. The emphatic answer from every one, accompanied by cogent reasons, is in the negative, most of them urging an increase if possible. Last year, while 60 churches reported as having become self-

supporting, nearly 90 new churches were organized in our mission fields; and our general missionaries report over 200 new places that ought to be occupied the coming year. No one who is at all familiar with the development of the West can question the need for strengthening our forces there.

PIONEER WORK DEMANDED

The heroic pioneer missionary who has ever been conspicuous in our country's growth, is yet at the front. As one of our Superintendents of missions says: "It is no uncommon thing for the missionaries of the Society to walk from ten to thirty miles through forests and swamps to meet their appointments. This pioneer work calls, today, not less than in early times, for strong, brave, heroic service."

The work among the Mormons must be pressed, from dictates both of duty and patriotism. The time is auspicious for more aggressive work, provided requisite funds can be secured.

MISSIONARY SUMMARY

Whole number of laborers, missionaries and teachers supported wholly or in part, 1,430; distributed as follows: In New England, 59; Middle and Central States, 133; Southern States, 264; Western States and Territories, 915; Canadian Dominion, 10; Mexico, 22; Alaska, 1; Cuba, 11; Porto Rico, 15; French missionaries have wrought in nine States; Scandinavian in 25; German in 20 States and Canada; colored missionaries in 22 States and Territories.

Among the foreign populations there have been 300 missionaries and 11 teachers; among the colored people, 55 and 250; the Indians, 23 and 26; the Mexicans, 19 and 15; the Cubans, 10 and 1; the Porto Ricans, 12 and 3, respectively; and among Americans, 705 missionaries. The Society aids in the maintenance of 34 schools established for the col-

ored people, the Indians and the Mexicans. There are 7 day schools for the Chinese and other day schools as follows: 1 in New Mexico, 1 in Cuba, and 2 in Porto Rico; in all, 44.

FIGURES TO STUDY

Number of laborers	1,430
Weeks of labor	48,129
Churches and out-stations supplied.....	2,269
Sermons preached	117,466
Prayer meetings attended	48,520
Religious visits made	326,874
Bibles and Testaments distributed.....	10,271
Pages of tracts distributed	2,992,692
Received by baptism	5,945
Received by letter and experience	8,279
Total church membership	65,911
Churches organized	113
Sunday Schools under care of Missionaries	1,365
Attendance at Sunday Schools	85,361
Benevolent contributions reported	\$132,674.11

RESULTS OF SEVENTY-ONE YEARS

Number of commissions to missionaries and teachers	28,117
Weeks of service reported	1,039,426
*Sermons preached	2,545,667
*Prayer meetings attended	1,336,413
*Religious visits to families and individuals	6,625,750
Persons baptized	185,052
Churches organized	5,843
*During last sixty-three years.	

EVANGELISM

The Report recites the action at Buffalo; the subsequent conferences, and the Recommendations made to the churches by the Society; and the earnest presentation of the matter at State Conventions. It then says:

The effect of all this, as perusal of the proceedings of State Conventions and special inquiries show, was very great. Nearly every State Convention last fall emphasized evangelism, appointed special committees on the subject and formulated definite plans. Some of the meetings were of marked spiritual power. There are 33 Conventions in the field covered by the Society. Of these, 12 report 21 evangelists who have given themselves wholly to this work most of the time since the Convention meetings last fall; 18 Conventions reporting much evangelistic service rendered for considerable periods by about 70 general and district missionaries. Inasmuch as only six months have elapsed since this forward movement was fully inaugurated, it is too soon to measure its full scope and significance; but it is already clear that the denomination, probably as never before, is facing this way, and from many quarters come cheering reports of much larger accessions than usual to our churches.

To our immigrant populations four evangelists have been appointed; one to the Germans in cooperation with the German Baptist Conference; one to the Swedes, one to the French Canadians of New England, and one to the Italians. Most of the 300 missionaries to these peoples have a pronounced evangelistic spirit.

What more the Society should do is not altogether clear. Your Board has refrained from the appointment of a general evangelist. Suitable men available for such a position are rare. Moreover, the financial re-

sponse to the Society's appeal, seconded by others, for special offerings for this purpose has not been very pronounced. Rather than rush rashly ahead on the crest of a local wave of interest, it has seemed wiser to get the full measure of the need for such service, the demand for it and the advantages of it; in other words, to get the whole work of organized evangelism on a normal, sane, sound and Scriptural basis which shall be conducive of the best results.

OUR FOREIGN POPULATIONS

The high tide of immigration, very largely of an undesirable character, is justly giving thoughtful Americans no little concern. Even deeper concern should be felt by American Christians for the evangelization of these multitudes, many of whom are in dense spiritual darkness. This vast foreign mission field transferred to our own doors presents an unparalleled opportunity for missionary endeavor. What we are doing is not at all commensurate with the need and in many cases with the demand for more workers.

The German and Scandinavian work is solid and strong. Among the French Canadians of New England the work has been pressed with vigor. Rev. J. N. Williams, the veteran Superintendent of French missions, has been laid aside awhile by illness, but is recovering and, it is hoped, may soon be able to complete his interesting narrative of his long period of service among this people.

The demand for Italian Baptist missionaries is greater than the supply. At least six new fields should be immediately occupied. Very cheering accounts come from our missionaries concerning the readiness of the people to hear the gospel. The Finnish Baptist Mission Union of America, though a small body, is characterized by a strong evangelistic spirit in behalf of the large numbers who are coming into the northwest from Finland, because of Russian oppression and encroachments there.

The Society's work among the American Indians has assumed the largest proportions in its history. There are missions now among 16 tribes.

PORTO RICO AND CUBA

The progress of our work in these islands is most cheering. Five years ago in January when the first missionary was sent thither, there was not a known Baptist or an evangelical congregation in Porto Rico, and only an ephemeral beginning in Eastern Cuba. To-day, there are over 40 regular mission stations, about 50 out-stations and nearly 1,400 members of Baptist churches—875 in Porto Rico and almost 500 in Eastern Cuba—a gain of about 450 the last year. This gain has been made under many disadvantages, particularly in respect of suitable places for public services. Numerous Sunday Schools have been organized, also some vigorous Christian Endeavor Societies. Best of all, the evangelizing spirit is very marked in many of the converts, so that not only by

public preaching but also by personal and unrequited effort on the part of many members of our churches the truths of the Gospel are brought to the attention of the people who, compared with the people of most other Roman Catholic countries, are remarkably receptive, and very hospitable to our missionaries.

MEXICO

Substantial advance has been made in our Mexican fields, not only in church edifice matters but in reinforcement of the two important stations of Aguas Calientes and San Luis Potosi.

In Northern Mexico, there has been a good number of baptisms and an outreaching of activity for the better cultivation of the field. The Monterrey Church is approaching the stage of self-support. It is doubtless the strongest Baptist church in the Republic. This is in some degree due to the excellent school that for many years has been maintained in connection with the church by the aid of The Woman's American Baptist Home Mission Society. Upon their own initiative and at their own expense, the Baptists of New Leon have begun the publication of a monthly paper, called "El Cristiano Bautista."

II. Church Building

The number of churches aided during the year is 102; by gift only, 77; by loan only, 5; by gift and loan, 20. The total number of grants from the loan fund is 25, and from the gift fund 97.

The nationalities aided by gifts are: American, 60; German, 4; Swede, 7; Cuban, 7; Porto Rican, 9; Norwegian, 2; Scandinavian, 1; Mexican, 3; Colored, 2; Indian, 1; Bohemian, 1. The nationalities aided by loans are: American, 21; Swede, 2; Norwegian, 1; Colored, 1. The whole number of churches aided up to the present time is 2,305; of these, 1,968 have been aided in the past 23 years.

POINTS OF EMPHASIS

The developments in Northern Minnesota and in Washington have called for liberal appropriations to those States; and the remarkable progress of our cause in Cuba and Porto Rico has compelled the Society to make provision as rapidly as possible for more than 40 established missions whose services generally are held in cramped and unattractive rented quarters, sometimes in the principal room of a residence, sometimes in a bare store room. The rental for 17 such places aggregates nearly \$3,500 annually. To reduce this expense and provide neat but not expensive chapels is the urgent demand. Some generous givers have enabled the Society to make a good beginning in this respect, so that now we have ten houses of worship, including two approaching completion, the value of which is about \$57,000.

At the special meeting of the Board, March 28th, to consider the condition and needs of these mission fields it was decided that six

or seven more houses should be erected the coming year at an expenditure of \$35,000; the largest appropriation being for property in San Juan, Porto Rico. It is earnestly hoped that the denomination will sustain the Society in putting its promising missions in these islands on a substantial basis.

Replies to careful inquiries made of our principal representatives on other fields state that at least 148 church edifices should be erected the coming year, most of them needing aid from the Society. This number is only a fraction of the homeless mission churches and of others that will soon spring into existence, for whom further provision must year by year be made. For all these purposes, therefore, the Society ought to have \$65,000 at its disposal this year.

III. Educational

The year has been one of great prosperity in all the schools assisted by the Society. The total enrollment is 7,814, 600 more than last year, of whom about three-sevenths are males and four-sevenths females. Students for the ministry are almost the same as last year. The colored Baptists contributed \$72,000 toward the support of teachers and the erection of buildings.

RETROSPECTIVE

It was in 1864, just forty years ago, that the Society vigorously began its work for the Freedmen. Preliminary investigation into their condition had been made in 1862, and in 1863 plans were adopted which were put into execution early the following year. The work was necessarily limited to localities where the Union forces had established themselves. It began more than a year before the close of the war, April 9, 1865. At the St. Louis meeting the Board reported \$4,978.69 received for the "Freedmen's Fund," and 68 laborers in twelve Southern States. Since then, about \$4,000,000 have gone into this work, nearly or quite one-fourth of it into school properties. The annual expenditure for maintenance of these schools and for other missionary purposes is approximately \$140,000; while additional amounts designated for buildings and improvements have made the totals in some years from \$175,000 to \$200,000.

MORAL AND RELIGIOUS CULTURE

The production of strong Christian character has been and is the distinctive aim of the Society through these schools for the colored people. Without this, scholarship, or skill in handicrafts counts for but little in the elevation of any race. The Society's theory in its educational work is that the two great factors in the moral and religious improvement of the colored people are clean, capable and consecrated preachers and teachers. The preacher has almost unbounded influence with his people; the teacher touches the springs of life of the oncoming generation. The production of such Christian leadership is our supreme aim. Other educa-

tional ideals and specialties have their place and are of value; but the paramount thing is the type of education for which the Society has stood and stands to-day. And where its work has been strongest and longest for the colored people there its fruitage in the character and conduct of the people is richest.

IV. Financial

The grand total of the Society's receipts for all purposes the past year is \$635,395.77. The entire financial transactions, including amounts paid by churches on the principal of their loans and payments on account of mortgages for reinvestment, amount to about \$700,000.00. The gains in receipts over those of last year have been as follows: (a) For General Purposes, from contributions, \$13,318.55; from legacies, \$45,005.72; (b) for Permanent Trust Fund, \$16,828.20; making an increase in contributions and legacies for these purposes of \$75,152.47 more than last year.

The Permanent Funds, the income of which is applicable for expenses of administration and for general purposes, amount to \$265,206.37; Permanent Funds for various educational purposes, \$202,036.53; Annuity Funds, \$493,429.11; Church Edifice Benevolent Trust Fund, of which the income only is used, \$158,508.20; Church Edifice Loan Fund, \$149,589.75; Conditional Fund, \$34,382.97; making a total of these funds of \$1,393,152.93. Besides all this the Society has an interest in school properties amounting to about \$1,000,000.00.

It is a striking fact that receipts from legacies, for the general purposes of the Society, were considerably in excess of the contributions of the churches, apart from receipts from cooperating Conventions; though about \$74,000 less than these and individual gifts combined. Indeed, the legacies, amounting to \$127,991.09, were much larger than the average, being \$45,445.72 more than last year. Then, too, annuity funds released by decease of donors were \$28,950 in excess of last year. It will be seen therefore how perilously near an embarrassing deficiency the Society was without these special and to a considerable extent uncalculated and incalculable resources from those who have passed away. There is no reasonable expectation of receiving as much from such sources the coming year. Hence, the necessity for larger offerings from the living if the work intrusted to us is to be properly done. The need of this is all the greater because of necessary enlargement, particularly in the promising fields of Cuba and Porto Rico, as well as among our immigrant populations.

There was an increase in the year's expenditures for general and special purposes of \$63,644.50 over those of last year; \$16,238.94 of it was in the Missionary Department. Well-grounded apprehensions were entertained in January of a deficit of at least \$45,000; happily, in ways above indicated, as well as by some larger personal gifts, the receipts of the year were sufficient to meet all its current obligations and to effect a reduction of last year's deficit from \$27,885.48 to \$21,772.24.

Conclusion

The Society, admirably organized as it is, is prepared to address itself energetically to whatever forms of home mission endeavor the changing conditions of our country and our civilization may demand and the denomination may deem desirable. Larger attention it would gladly give to mission work in our great cities, were adequate resources at its disposal for this purpose. The work already done in six cities, in cooperation with Baptist City Mission Societies, illustrates both the need and the value of its aid in meeting some of the demands for City evangelization and for church edifice work therein. Our brethren in cities on the Pacific Coast, where evil forces are potent, stretch out their hands to us for help which we are unable to render to any extent commensurate with the needs. With proper resources we could change the whole religious situation there in ten years.

Likewise, in a general forward evangelistic movement, the Society is ready to assume large responsibility, always, however, in fraternal relationship with State Conventions and other organizations, to just the extent that it can be sustained by offerings for this purpose. The excellent beginnings already made could be most advantageously followed up by putting into execution some of the cherished plans for particular direction of organized evangelistic endeavor on a comprehensive scale. The work of evangelization, organization and edification must go on together; so that the Society has become preëminently both the pioneer and constructive missionary agency of the denomination, in our home fields. While its supreme aim is the salvation of individual souls it also cherishes the larger conception of collective humanity in its ecclesiastical, social and civil relations to be animated and dominated by the spirit and the precept of Christ; thereby creating better conditions for the development of character and in the spirit of Christian patriotism aiming to make this nation a more potent force for right in the world's affairs.





French Work in Kansas

We have a French work in Kansas. Rev. C. P. Chavez, our missionary, says: "There is hope in the work we are doing. As soon as we are able to put the Word of God in the hands of the people they see the necessity of conversion. I give a few of many instances. One man, the head of a large family, after reading the Bible made a public confession in one of our meetings, stating that the Roman church would be no more a home for him: another, who selected a Bible, liked it so well that he kept it in his bosom for fear somebody would take it away from him; he read it and spoke about it to his friends and relatives. A young man, some 25 years of age, after one of my sermons in the street asked me for a Bible, expressing a wish to examine for himself; afterwards he came back, paid for it, giving me 75 cents for it; he has left the Roman church. I have four candidates for baptism. A country school organized in February has 27 scholars and 4 teachers; I also preach there every two weeks. The time is coming when the people will come out boldly. Faith, patience and perseverance will bring the victory.

Broad Platform in Indian Territory

The Western Baptist, a year-old of Indian Territory, endorsed by the General Convention, says: "There is no North or South among Indian Territory Baptists. Sectionalism is littleness, a disease altogether unknown in western atmosphere. The pastors of Indian Territory have thrown the gates to their churches wide open to the representatives of all our denominational Boards." It also says "the whole Workers' Conference (a recent meeting of importance at which Dr. Chivers and Dr. Rairden were present) as one man tied on to Indian University." All this is most promising for the Territory.

Increase in Oregon

The last year in Oregon was one of zealous work. Reports of 40 missionary pastors indicate steady and successful activity. There were 384 baptisms, 364 received by letter, and

a total membership in their churches of 2,728. Further facts: 1720 weeks of labor, 4,839 sermons preached, 52 churches and 30 outstations supplied, 1957 prayer meetings attended, 22,327 visits made, with all this means of personal evangelistic work. In Oregon there are now 145 Baptist churches altogether, with 9,023 members; but only a small proportion are self-supporting. Withdraw the Home Mission help and the work would fall into hopelessness. As it is, the signs are all encouraging.

Hungry for the Gospel

Monterey, the outstation of the Sherburn, Minn., church, is a new railroad town of about 200 people, where three years ago it was unbroken prairie. On a recent Sunday, when Rev. M. B. Critchett, of Sherburn, held his service there, four teams were driven over bad roads from seven to eight miles to bring 14 persons to the afternoon service. As the missionary came down from the pulpit, a youthful grandma who had brought her grandchild eight miles in her arms and held her through the service, said to the preacher: "I have been so hungry for a good gospel sermon during the long cold winter while we have been confined at home. I am so thankful to be here to-day." Such are some of the evidences of interest and words of encouragement to the missionary who drives 18 miles every Sunday to this outstation, not infrequently with the thermometer at 39 below zero and wind that would freeze any but the best of blood.

First Fruits from a Mexican Work

Rev. W. B. Pope, our General Missionary in Pueblo, Colo., writes that during the last quarter a church of nine Mexicans has been organized: "This is the earnest we believe of a greater harvest to follow. These dusky faces are all about us. We do not have to go thousands of miles to find the most appalling needs. Rome is losing her grip upon the Mexicans. They will hear the Word, and many are anxious to hear it. Oh! for more men and money to give the gospel to the dying at our own doors!"



THE AMERICAN INDIAN

INDIAN TALKS

A CHEYENNE TESTIMONY MEETING—
REPORTED BY REV. ROBT. HAMILTON OF
WATONGA STATION—NATURE SPEAKING

LITTLE HAND said: You young people, I want you to listen to me. I want to express my thoughts of what I think is right. The Great Spirit has been working in us to mingle with our white friends, to be united in one family. In this house we must not talk about things that are wrong; as it is the house of God we must talk good one to another. You young people are about the right age to change your way. My advice to you is to attend the church and learn the right way. But we chiefs, the heads of the tribe, we are pretty stiff in our ways. Missionaries have been inviting you to come and attend the meetings, and I advise you all to come and listen to the words of God, and do what the missionaries want you to do. This is all I wish to say, you are all my friends. I hope that hereafter you will try and come; the great Father wants us to be his children.

MAN ON CLOUDS (Iron Shirt's brother) said: I feel as though I am the worst Indian among you. I follow all wrong ways and am an old man now. The Great Father has given us an anniversary like this. Miss Jayne, the Arapahoe missionary, Mr. Hamilton and Philip have been talking to us about the open way toward God. You all know we love our children, and have put them in schools, and we ought to try to have them become Christians. I am very glad these people have given us a good feast in the church and for the good meetings we have had. My daughter belongs to church at Cantonment. I am glad my daughter likes to go to religious meetings and I believe she is a Christian. We were the first to come into camp and I thought the Indians ought to bring their children to church; now the chiefs who are here ought to urge our people to come and attend the meetings, and help the missionaries in their work. You must not be afraid to come out and hear the word of God. The Father is the only one to depend upon in time of sickness and trouble. If you people don't know how to believe, just take my brother Iron Shirt for an example, he is an old man; he take Christ as his Saviour; he nearly die; the mission-

aries came to his house and pray for him, and you all see how the Father has heard their prayers and now you see him sitting before you well and strong. One time when I was coming from Cantonment, I was very hungry, so I stopped at Miss Jayne's house and she gave me dinner, so you see what kind of friends they are. You people know how kind they have been to you, how they shake hands with our little ones. How when we came to Mr. Hamilton's house Mrs. Hamilton comes out and shake hands with us, showing how they love us. We ought to pray and thank God for the goodness to us. (Prayer.)

HENRY ROMAN NOSE said: You all know I was a prisoner of war, and while I was kept there I learned what I could. Washington told us if we would put our children in school they would learn the way of the whites, and you see they have, and this is a good station to start from. The Father has put us all here together. We can look around and see how they do. This is the right way. I don't want to take you chiefs by the hand and drag you, but I want to urge you to think it over. This is the right way. This is God's house. His word is taught here every two weeks. We ought to come and listen to his words. If we come we would learn little by little to love God and his Word and one another, and after a while we would love to follow Him. These are my thoughts. These good missionaries are anxious for you to come; they have been telling us what is in the Bible. We have been having good meetings. When you go home think all these things over. Just look at the missionaries and Christians, how kind they have been to us all. When I came my heart was full of sadness, but now that is all gone.

IRON SHIRT said: I want to say a few words. I feel as though we all begin to uncover our heads, see what the Great Father has done for us. I want to thank you chiefs for the good talks you have made to the people, it makes my heart feel glad. This is all I wish to say as my heart is so full of joy I can scarcely speak.

+ New England + + Philadelphia-Lake-Wabash-Chicago-Upper
 + Central
 + Pacific Coast-Southwestern-Karawha +
 + New York +

OUR DISTRICT
 * * * SECRETARIES * * *
 Their Fields and Work * * *

THE CENTRAL DISTRICT
 A VAST MISSIONARY TERRITORY TO COVER
 EXPERIENCES ON THE FIRING LINE : : :

A tireless worker, always going somewhere, seeing somebody, pressing home to heart and conscience the cause of Home Missions, Rev. D. D. Proper is recognized as one of the most effective of missionary representatives. For twenty years connected with the Society, he has literally put his life into the work. His field is one where he is both secretary and missionary. A story of his travels reads like a romance, and sometime we shall give our readers some of it. What follows indicates the extent of his field and how he covers it. "Just the man for the place" is the universal verdict.—Ed.

GREETING to the constituency of the American Baptist Home Mission Society. After being a General (State) Missionary of the Society in connection with different State Conventions for fifteen years, I was called to the District Secretaryship of the Central District nearly six years ago. Before this time the work of stimulating collections for the Society was done by the Superintendent of Missions in connection with his other duties. Thus I was the first Secretary giving his entire time to this special work in this district. This feature of the Society's operations in taking separate collections for the national work, apart from State Missions, was new to a great part of the churches. Heretofore, with their education under the plan of joint coöperation with Conventions, it had seemed that an offering for State Missions was the same as for Home Missions, and that the one offering was all they ought to be asked to give. Thus it came to pass that our otherwise healthy and effective plan of coöperation with State Conventions was the occasion of weakness in securing separate contributions for the national work. Under this system very many churches had become accustomed to look upon the Society as an agency from which they were to receive help, without the corresponding sense of obligation to give aid to the parent Society. It has taken considerable time and effort to get the churches in the habit of making regular contributions to the Society, and there is yet much to do in this line. I am glad to be able to say that this is now coming to be generally recognized by the majority of the better class of

churches. It must be confessed, however, that there are quite a large number that have not yet come to see that an offering for State Missions does not discharge their full duty of helping to evangelize North America.

A "BIG" BISHOPRIC

The first of last February the Central District was divided, and Kansas, Oklahoma and Indian Territory were taken to form the new Southwestern District. Previous to this the district was composed of six States and Territories, reaching from the Mississippi River on the east to Utah on the west, a distance of 1,220 miles, by most direct railway route, which is about the same distance as from the Mississippi to New York, and from the Dakota line to Texas. Within this district there were 117 Associations, 2,129 churches, and 134,334 members scattered over this large area. The need of a division is very apparent. At present the district includes Iowa, Nebraska, Colorado and Wyoming, with 65 Associations, 800 churches and 67,597 members. The territory still reaches from the Mississippi to Utah, and I am planning a trip to a group of churches next week in which it will take forty hours in a continuous journey of 1,187 miles to reach the first one of the group.

The total receipts of the present reduced district for the past year have been \$36,041; a net increase of \$32,293 during the six years. The increase in contributions from the churches, outside of legacies, is \$6,180. This indicates that the secretarial system is needed. This district comprises some of the States where the Society has made liberal

appropriations in the past in establishing Baptist churches, and it is a source of great encouragement to find these churches recognizing their obligations to help the destitute parts of our great country.

A TRAVELING SECRETARYSHIP

In such a large territory there must of necessity be a great deal of traveling if the Secretary is to keep in any sort of close touch with the churches. This is absolutely necessary to the most effective work. Thus the Secretary must often travel all night, and parts of nights, frequently getting up from one to five o'clock in the morning to make train connections. I traveled 44,000 miles last year, and sometimes it became a weariness to the flesh. Sometimes it happens that the Secretary, at the end of a long journey, arriving perhaps late Saturday night, is called on to present the Home Mission work in two, three and four churches on Sunday. Frequently meetings are held in different churches every evening of the week days except Saturday. Recently on two Sundays I spoke in four different churches on each day, and one day it was 20° below zero. Frequently the Secretary must be from home one, two, and three weeks at a time, and during the Associational season he must be away most of the time for several weeks.

A NOBLE EXAMPLE

While there are some disadvantages, there are also advantages in laboring in a territory of mission fields where money is being expended, and where one comes into close touch with the heroic and self-sacrificing work of ministers and members on the "firing line." The larger part of this district is a great mission field where the Society is expending thousands annually. It was an inspiration to meet a pastor and his wife in one of the good towns of the San Luis Valley, Colorado, where their heroic efforts have been instrumental in saving a church from extinction. There was a debt of some \$400 or \$500 on the property, and being pastorless, all services had been abandoned for a number of months, and the members, few in number, poor in finances, had become almost disheartened. This pastor, just from school, with his consecrated wife, was settled on this field by the help of the Home Mission Society in connection with the State Convention. The first year the wife taught school in the country and with the wages and a very little help from the rest of the church, paid off the debt. The next year she taught in town and devoted the money received to the purchase of lumber, which the pastor, largely by his own hands, built into a comfortable parsonage. It is needless to say that the church was saved, and the work goes bravely forward. While sitting at the pastor's table, this same devoted Christian woman said to the Secretary, "The third year I taught school again to make some money for myself, but I did not have near the joy which I had in the other years."

How easy it is to feel the pulse of the

spiritual life of the church in taking the missionary offering. It is almost as perceptible and as easily done, as it is with the doctor when he diagnoses the patient. Occasionally the Secretary goes to a church where he feels the pulse before he opens his mouth to speak a word for Home Missions, by the chilling apathy everywhere manifest. Perhaps the first salutation is, "Well, you have come to beg from us to-day, I suppose?" There is the careless, listless eye that indicates indifference to the subject, and some countenances reflect the determination, "I shall not give anything." There is the careless passing of the baskets, as if the ushers were aware that it was but little use to do it. By this time the Secretary knows the amount will be very small. Perhaps the after-sermon salutation will be, "Well, you are a good beggar, but I do not expect that the amount is very large, as we *have all we can do to take care of ourselves.*" Surely, they have never read the scripture which saith, "there is that scattereth and yet increaseth; there is a withholding more than is meet and it tendeth to poverty." I am glad to say that these cases, while they are real, are the exceptional and occasional. How different when the Secretary goes into a church which has spiritual life, where missionary literature is taken and read. What a kindly welcome, with many good wishes for success, and the warmth of the hand-grasp gives assurance that they are glad to hear about the Lord's work. Eyes are open, ears are attent, and there is a proportionately different result in the amount of the offering.

There are some churches which the Secretary visits, where the record of the struggles and victories of the pioneers seems to make the very ground holy, and to fill the air with fragrant spiritual odors. In one such place, away on the western slope of the Rockies there is a small town with a vigorous Baptist church that has come to self-support out of great weakness. I am reliably informed that in the early days, when the Baptist place of worship was a dingy log hut, and scarcely any denomination was strong enough to have a settled pastor, at one time about all the preaching they had was from a good brother of another denomination who had to live out there because of lung trouble. He lived on the Mesa (upland) and was accustomed to come to church on a white mule. He was not able to come every Sunday, so it is said that on Sunday mornings, just before time for services, they would look for the white mule coming down the long grade from the Mesa in the distance, and would thus know when to assemble for worship. That good brother has gone to his heavenly home, but the Baptist church still lives, and is a great power for God, and a liberal giver to Home Missions.

There are so many compensations in this service of trying to lead God's people into the larger views and life of the Kingdom of Christ, that what possibly might be called sacrifices are not worthy to be mentioned.

THE YOUNG PEOPLE

AS THE BAPTIST YOUNG PEOPLE OF PHILADELPHIA AND VICINITY ARE SUPPORTING A MISSIONARY IN EASTERN CUBA, WHY WOULD IT NOT BE A FINE THING FOR THE BAPTIST YOUNG PEOPLE—OF MASSACHUSETTS, SAY, OR NEW YORK—TO UNDERTAKE THE BUILDING OF ONE OF THE GREATLY NEEDED CHAPELS? NOTHING WOULD SERVE MORE TO QUICKEN THE SPIRITUAL LIFE OF THE YOUNG PEOPLE.

THE suggestion made above is entirely practicable. There are chapels to be built at a cost of from \$700 to \$1,000; and this would not be a difficult task for one of our strong city organizations, to say nothing of a state union. There would be no lack of missionary interest after once the young people had a meeting house of their own, with a specific work to hear about and take personal interest in.

The Editorial Secretary has made the experience of Victor, the Cuban convert, the basis of a story which was published in the *May Echoes*, and has now been put in a sixteen-page leaflet, illustrated, for wider circulation. This story is adapted to stimulate church building, and makes a good leading feature for a young people's missionary meeting. Send a two-cent stamp for a copy. Your Society might well place one in the hands of every member.

A Patriotic Meeting Program

THESE suggestions for a Patriotic Meeting are given by Dr. J. W. Weddell, of Cincinnati, in the *Baptist Union*, and may be made the basis of a good meeting:

1. Put on the board, "For God and Home and Native Land." Begin with songs of patriotism and piety.

2. Throw out the query, Why should we take care of our own? Get responses. Then read the Biblical declaration: "But if any provide not for his own and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8.)

3. It is right to go out to the ends of the earth with the gospel, but it is not well to forget the home and the homeland. "Beginning at Jerusalem." This is the precept and example of Christ. Read Acts 1:4-8; Acts 3:12-26; Rom. 9:1-5.

4. So much for the gospel work. But what should be the Christian's attitude toward moral and civic reform. Two Scriptures in

Jeremiah need to be kept in mind: Jeremiah 51:9 and 29:7.

5. It appears that our present peace and comfort while we tarry here as "prisoners of hope" is largely wrapped up in the peaceable conditions that surround us. Therefore do the best that you can for the present situation, looking even for better things beyond. This we conceive to be the proper attitude of the Christian in this world.

6. Have a testimony meeting in the interests of Christian patriotism. What may I do for my country. Let as many as will take part. Close with many brief prayers for our America.

In addition to this, we would add that after expressions have been made by others, the question should be put by the leader, "What is the most useful service each one of us could render our country?" The answer might be in the words of Dr. Edward Braislín, pointing out a practical service possible to all: "If each of us who are Baptists in this country would this year win one soul, we should do our part and a great part, toward bringing the world to Christ. God has a great work for us. Christ has put his hope within us, and ours it is to look for a glorious consummation of victory."

For reasons why Christians need to do more for our country send for our Patriotic Leaflet on "Immigration."

In San Francisco street preaching, which is found to be a successful way of reaching the Chinese, has become a regular part of the mission work for them. Rev. George Campbell, our missionary, says that already as a result of street preaching there are several hopeful inquirers; attendance and interest at prayer meeting has increased; and a more hopeful and harmonious spirit is apparent.

"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD."

BY THE WAY

Sermon Suggestion for June

TEXT: HE THAT SOWETH SPARINGLY SHALL REAP ALSO SPARINGLY, AND HE THAT SOWETH BOUNTIFULLY SHALL REAP ALSO BOUNTIFULLY.—2 Cor. 9:6.

This is the season of sowing. Every farmer knows the truth of the principle laid down in the text. What a man soweth that shall he also reap—one of the most solemn truths of the gospel. But quantitatively, as a man sows, so shall he also reap. Generosity yields large harvests. And there is no seed possessed of greater vitality or multiplying power than missionary seed.

An Interesting Ordination

A RECENT addition to the Home Mission Society's corps of missionaries and one from whom much is expected, is Antonio Mangano, a young man of superior parts and character, whose life story we hope sometime to give our readers. His college course was taken at Brown University, his theological course at Union Seminary. He has been appointed by the Society as General Missionary to the Italians, and will establish a local center in the Borough of Brooklyn, with its thousands of Italian people. He will also keep a watchful eye on other parts of the great work-field, establishing new centers, seeking out qualified laborers, and counseling with the workers, a service for which he is specially well qualified. Dr. Chivers has written an account of Mr. Mangano's ordination to the ministry.

No service could have been more beautiful in its simplicity or more fitting in all its parts than that at the ordination of Rev. Antonio Mangano with the Church of the Epiphany, Rev. Howard L. Jones, D.D., pastor, on Tuesday evening, May 3. The sermon was preached by Rev. W. C. Bitting, D.D., on the text, "As I live, saith the Lord Jehovah, all souls are mine." With his usual freshness of thought and felicity of diction. Dr. Bitting emphasized the property right of God in human souls; the nearness and sacredness of the relation of every individual to God; the intense personalness of religion; and the inspiration to evangelistic effort of every kind furnished by this relation and claim. The charge to the candidate was delivered by Professor Francis Brown, of the Union Theological Seminary. In clean cut, chaste phrase—fit setting for worthy thought—he set forth the nature of the ministry to which Mr. Mangano was called as worthy of the best

that was in him, or could be attained by him, and urged him to be true to his highest ideals. The evangelizing of the Italians who are flocking in such vast multitudes to these shores means not only the conferring of the blessings of a pure and simple gospel upon them, but also affects for highest good the contribution which these people are to make to the common life of the nation. The hand of fellowship was extended by Dr. More-



REV. A. MANGANO

house, who welcomed the candidate not only to the goodly fellowship of the Baptist ministry, and the Christian ministry in general, but also on behalf of the Home Mission Society, whose officers recognized in him one of God's gifts for a special work.

A Word from Mexico

Rev. Alejandro Treviño writes from Monterrey, Mexico: "When in our last Association, Brother Jonas Garcia, an intelligent Professor of our church, presented the matter of having a Baptist paper in the field of the Association, it was enthusiastically accepted, and a personal subscription was raised, so as not to divert the funds of the Association in this enterprise. The amount needed for the first year is secured. It will be a monthly issue of 500 copies. I am glad to tell you that we have had a great animation in our church. In the last three Sundays we have baptized fourteen (14) candidates—others will follow."

Notes from the Picket Line

★ At Caldwell, Kan., the membership has doubled since Rev. J. N. Kidd became pastor last September. The church has bought four fine lots for \$650 with an old school building upon them, which will be remade into a

meeting house and parsonage, giving the Baptists the best church property in the town.
★ In Comanche county, southwestern Oklahoma, there are 30 Baptist churches with only two meeting houses. That proves the need of a better endowed Church Edifice Fund.

DONATIONS OF CLOTHING, ETC.

Massachusetts—East Somerville—Mrs. S. J. Bartlett, bbl. to Fla.....	\$10 00	To Spelman Seminary, Atlanta, Ga.: Newton, Mass.—Ladies' Benevolent Soc'y, Immanuel Ch., 1 box bedding.....	
New York—Amenia—Woman's Home Mission Society, bbl. to I. T.....	52 60	Whitman, Mass.—H. M. Circle, First Baptist Ch., 1 bbl. clothing, etc. Value..	10 00
Rochester—H. M. S. of First Ch., box to Ore.....	60 64	Castile, N. Y.—Miss. Circle and Sunbeam Band, Bap. Ch., 1 bbl. bedding, etc..	
Ohio—Dayton—First Ch., boxes to Wis., So. Dak., Mo., N. M., Ga. and Mich..	498 65	To May 14, 1904.....	\$631 89
Haverhill, Mass.—Helping Circle, King's Daughters, 1 bbl. clothing.....		Previously reported	4,741 34
			\$5,373 23

HOME MISSION APPOINTMENTS

IN MAY.

ARIZONA.

Rev. E. B. Taft, Prescott.
T. F. McCourtney, Douglas.

CALIFORNIA.

Rev. H. A. Fisk, City Missionary, San Francisco.

COLORADO.

Rev. W. R. Hardy, District Missionary, South.
M. B. Milne, Walsenburg.

CUBA.

Rev. W. W. Hill, Colored, Guantanamo.

INDIAN TERRITORY.

Rev. R. M. Been, Brush Hill.
Daniel Bird, Cherokees, Tahlequah.
W. T. Cantrell, Bradley.
W. V. Buckner, Union Grove No. 1.
Louis Collins, Creek and Seminole Indians.
P. J. Conkwright, Bristow.
W. B. Cracker, Paoli.
J. T. Crenshaw, Howe and Wister.
D. S. Cromer, Spokogee.
W. H. Deweese, Bethlehem Ch., Atoka Co.
M. O. Field, Chickasaw Indians, Round Spring.
A. W. Folsom, Indians, Choctaw Nation.
J. M. Freeman, Sapulpa.
James Gore, Coalgate.
L. T. Hale, Leader Creek.
H. P. Haley, Lindsay.
R. F. Hamilton, Loco and Comanche.
E. A. Hardee, Hickory.
Pinckney Hawkins, Wewoka.
David James, Wards Chapel, Atoka.
Jackson James, Choctaw Indians, Boiling Spring.
J. J. James, Choctaw Indians, Rock Creek.
J. W. Julian, Juanita.
W. A. King, Mounds.
J. H. Land, Creek and Seminole Indians.
R. L. Lee, Savanna.
R. A. Mayer, Bokchito.
V. C. Neal, Afton.
T. A. O'Bryant, Fort Gibson.
L. F. Peterson, Sugar Loaf.
J. A. Peters, Chant City.
H. G. Phillips, Haileyville.
C. M. Powell, Stilwell.
W. A. Robberson, Fort Towson.
H. D. Rollins, Willis.
J. W. Slater, Pleasant Hill and Bennington.
John Smith, Creek and Seminole Indians.
Johnson Spade, Cherokee Indians.
A. O. Stewart, Tahlequah.
Chas. Walkingstick, Cherokee Indians.
L. B. White, Chickasaw and Choctaw Indians.

MASSACHUSETTS.

Rev. Daniel Grytzell, Swedes, Milford.
Carmino Pagano, Italians, Springfield.

MEXICO.

Rev. J. R. Castillo, Assis't Alejandro Trevino, Monterrey.

MICHIGAN.

Rev. P. O. Ekstrom, Swedes, West Bay City.

MINNESOTA.

Rev. A. H. Lloyd, Bethel and St. Francis.
C. E. La Réau, St. James.

MONTANA.

Rev. L. B. Hardy, Livingston.

NEW JERSEY.

Rev. Edward Revel, French, Paterson.

NEW YORK.

Rev. N. E. Johnson, Second Swede Ch., Brooklyn.

OKLAHOMA.

Rev. C. W. Brewer, General Missionary.
G. A. Creekmore, Pond Creek.
C. M. Curb, Sterling.
J. W. Davault, Salt Fork Valley Assoc.
M. A. Eilouth, Pawnee.
H. G. Finley, Greer County Association.
W. J. Gordon, Asher.
J. R. Green, Dead Indian.
Thomas Jent, Coyle and Paradise.
E. D. Jeter, Walter.
L. L. Kyle, Sumner and Blackburn.
J. C. Leach, Mills County Association.
G. F. Lowe, Tecumseh.
J. M. Newman, District Missionary, Northwest.
Ira Parton, Erick.
J. A. Scott, Evangelist.
J. T. Stephens, Lawton.
J. D. Willis, Woodward.

SOUTH DAKOTA.

Rev. C. R. McLaird, Egan.

UTAH.

Rev. T. H. Scruggs, Provo.
L. J. Baker, Evangelist.

WASHINGTON.

Rev. H. M. King, Garfield.
K. A. Lundin, Swedes, Spokane.
G. W. Griffin, Central Ch., Spokane.
F. C. Shaffer, Harrison, Idaho.
J. S. Wallace, South Tacoma.
Andrew Johnson, Swedish Conference.

WEST VIRGINIA.

Rev. H. F. Loomis, Elkins.
S. L. Morgan, Fairmont.

WYOMING.

Rev. E. W. Mecum, Burlington, Basin City and Shell.

FINNS.

Rev. Edward Fleming, "To the Swedish Speaking Finns."

Ballston Spa, Bible School
 Georgetown, O. M. Dutton
 Schenectady, Emmanuel
 Ch. 58 90
 Catskill, First Ch. 13 25
 Mahopac Falls, Ch. 29 13
 Oakfield and Alabama Ch.
 Hermitage, C. E. S. 3 60
 Oswego, First Ch. 21 21
 Fleming, Ch. 5 00
 South Dover, First Dover
 Ch. 9 16
 Binghamton, First Ch. 54 40
 Corinth, Ch. 4 05
 Castorland, Bible School.
 Hoosick, First Ch. 4 85
 Buffalo, Delaware Ave.
 S. S. 6 01
 Emmanuel Ch. 15 00
 Nyack, S. S. 1 40
 South Dover, Ch. 3 00
 Lancaster, Ch. 4 62
 West Plattsburgh, Ch. 10 70
 Keeseville, First Ch. 6 50
 Mahopac Falls, Ch. 1 00
 Whitesboro, Ch. 13 68
 Sundown, Lows Corners
 Ch. 1 70
 New York City, Washing-
 ton Heights Ch. 28 93
 Ch. of the Epiphany. 4 16
 Riverside Ch. 91 26
 Memorial Bapt. Ch.
 of Christ 141 53
 Morning Star Mis-
 sion S. S. 16 00
 Brooklyn, Memorial Ch. 38 70
 Ch. of the Redeemer,
 Flatbush 30 00
 First Ch. in Pierre-
 pont St. 12 85
 Bushwick Ave. Ch. 3 20
 Bedford Ave. Ch. 100 00
 Mt. Upton, First Ch. of
 Guilford 5 60
 Linden, Bethany Ch. 15 00
 Nunda, First S. S. 2 00
 Ithaca, Tabernacle C. E. S.
 Belleville, Woman's Home
 Mission Circle 23 66
 *N. Y. City, Norman Fox
 LEGACIES. 10 00
 Lowville, Est. of Eliza M.
 Johnson 190 00
 Palmyra, Est. of Cornelia
 Sawyer 2,824 78
 Est. of Cornelia Saw-
 yer 17,582 00

NEW JERSEY, \$584.89.

Westfield, Ch. 16 80
 Newark, Tabernacle Ch. 5 00
 Fifth Ch. 16 39
 Camden, Bethany Ch. 3 00
 Linden S. S. 9 99
 Third Ch. 14 17
 Morristown, First Ch. 425 23
 Mt. Holly, Ch. 54 15
 Lakewood, First Ch. 7 16
 First Y. P. S. 3 00

PENNSYLVANIA, \$820.22.

Buelah Ch. Clarion Ass'n
 Washington, Ch., quarter
 ending April 1. 25 91
 Barnesboro, First Ch. 5 82
 Philadelphia, Woodland
 Ch. 2 94
 Calvary Ch. 8 76
 Fifth Ch., bal. 60 00
 Temple Ch. Tioga C.
 E. S. 6 25
 North Frankford Ch.,
 quarter 7 62
 Gethsemane Ch. for
 March 20 02
 Lower Dublin Ch.,
 quarter 7 15
 Fiftieth Ch. 28 05
 Punxsutawney, Ch. 10 00
 New Albany, Ch. 3 50
 East Brady, Ch. 5 68
 B. Y. P. U. 4 00

Pittsburg, Mount Washing-
 ton Ch., quarter. 7 05
 Narberth, Ch. of Evan-
 gel, quarter. 29 61
 Washington, C. E. S. 10 00
 Greensburg, Ch., quarter. 6 80
 Prospect Hill, Ch. 17 45
 Turbotville, Ch. 8 00
 McKeesport, First Ch.,
 quarter 27 84
 Huntingdon, First Ch.,
 quarter 10 00
 Coatesville, Ch. 29 50
 S. S. 25 00
 Jersey Shore Ch. 7 40
 Kittanning Ch. 5 09
 Whitehall, Ch. 8 00
 Madison, Ch. 5 00
 Ansonville, Zion Ch. 20 00
 Bellevue, First Ch. 16 00
 Lower Merion, S. S. 12 94
 Saltsburg, Ch. 18 13
 Meadville, Ch., quarter. 6 55
 Monongahela, First Ch.,
 quarter 17 21
 Steelton, Central Ch. 11 00
 Philadelphia, *Germantown
 Second S. S. 13 95
 Chester Ave. S. S.
 Class 6 3 00
 Grace Temple Ch. C.
 E. Section A. 5 00
 Trinity Ch. Jr. B. Y.
 P. U. 1 00
 Wissahickon S. S.
 Class 17 1 50
 Crafton, First Ch. 4 25
 For C. E. F. *Washing-
 ton, M. T. Treat. 200 00

DELAWARE, \$158.19.

FOR STATE CONVENTION.
 Wilmington, North Ch. 23 62
 Delaware State Mission
 Society 134 57

WEST VIRGINIA, \$47.88.

Ramsey, Liberty Ch. 2 00
 S. S. 1 00
 Guyandotte, Ch. 5 08
 Williamstown, Ch. 8 15
 Central City, Ch. 2 85
 Bridgeport, Simpson's
 Creek Ch. 2 05
 Davis, Mission Ch. 2 60
 Belington, Ch. 2 18
 Reedy, Ch. 2 00
 Mount Olive Ch. 3 82
 Hinton, First Ch. 14 53
 Cherry, Good Hope Ch. 1 70

TENNESSEE, \$1.00.

Harriman, Mrs. J. R.
 Tompson 1 00

OHIO, \$788.98.

Urbana Ch. 10 00
 Cleveland, Euclid Ave.
 Ch. 222 19
 East End B. Y. P. U. 7 00
 Toledo, Ashland Ave. Ch. 71 76
 Seville, Ch. 40 00
 Warren, Ch. 14 44
 Norwalk, B. Y. P. U. 11 00
 Wyoming, Ch. 35 35
 Dayton, First Ch. 220 94
 First B. Y. P. U. 50 00
 Third St. B. Y. P. U. 6 00
 Lebanon, Ch. 60 30
 East Liverpool, Rev. H. H.
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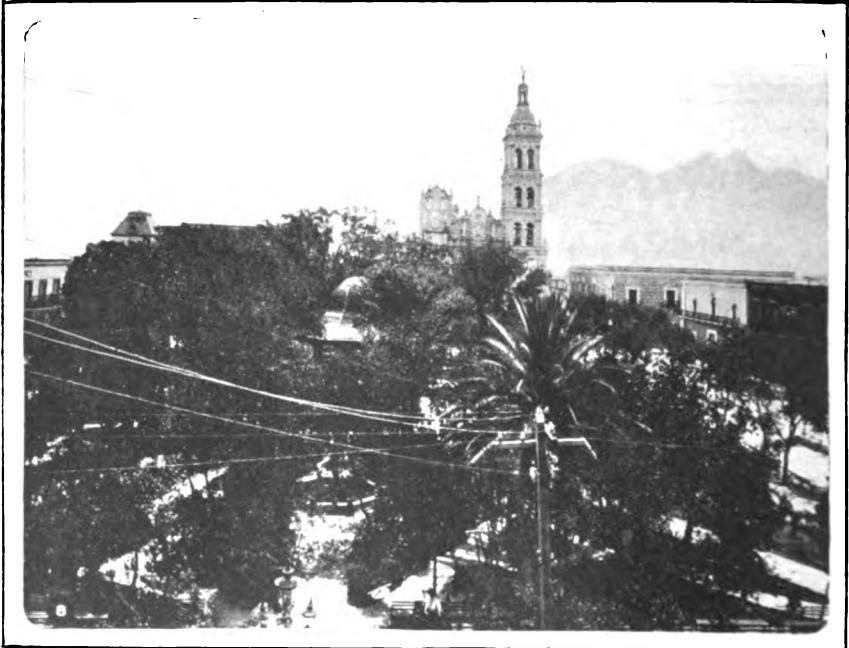
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millions of Spanish-speaking people within your
reach.—W. H. Sloan. : : : : :



MEXICO is our next door neighbor. Not only next neighbor geographically, but as a Republic. The oldest nation on the American continent, possessed of arts and architecture and a civilization wholly different from that of the Indian tribes around it for centuries before the white man came, Mexico has had a pathetic and tragical history. Spanish conquest only fastened upon an oppressed people a religion that had in it no upreach or outreach. Idolatry exchanged form and superstition found new objects. Ignorance grew more dense under subjection that crushed out the spirit of initiative and sought to hold a people in spiritual as well as political bondage. The story is a sad one; full of romance, too, and tender interest.

But the awakening has come. Day has dawned. Liberty is now a Mexican as an American birthright. Protestantism has entered with its light. Education, progress, development—these are the signs everywhere of the new era in Mexico. All this brings our neighbor's need close home to us, American Baptists. Listen to what our missionary, Mr. Sloan, who is at the centre of Mexican life and can feel every pulse-beat, says to us:

Do we realize to any adequate extent the part that American Baptists are to play in the future history of the Spanish-speaking races? Are we preparing ourselves in a proportionate degree for it? It is the Lord's work. He it is who has opened the door for us in the Philippines, Cuba, Porto Rico and Mexico. How wonderfully he has already blessed our efforts in Mexico, not solely in the multiplication of churches, but in the training it has given to men and women who are now doing efficient work in Cuba and Porto Rico. Are you preparing to fill the places once occupied by these men, whose loss is so grievously felt in Mexico? Jesus Christ said, "Ye are to be my witnesses in all Judea and in Samaria." Where is your Samaria? On your southwestern border. Jesus said, "Love your neighbor." Who is your neighbor? The Mexican.

The fact that there is an open door in Mexico itself constitutes an obligation. Not only is freedom of worship now guaranteed by the constitution and laws of the country, but a hospitable welcome on the part of the Mexican people is extended, in most places, to the preacher of the gospel. The authorities, while they themselves do not become Protestants, welcome the introduction of Protestant earnestness and life, they welcome open discussion, the reading of the Scriptures, and the establishment of mission schools. It is ours to evangelize Mexico.

EDITORIAL

The Religious Renaissance

THERE is a general feeling among the churches of America that something needs to be done. Present conditions are recognized by large numbers of Christians in all evangelical denominations as unsatisfactory. Just why, and just what should be done, no one is able to make clear; but there is a longing, a desire, a growing prayer for some kind of spiritual revival that shall increase at once the influence and membership of the Christian churches and fill the hearts of the saints with joy. In this consciousness of the need of something better, there has been a general turning of Christian thought to a zealous evangelism as the most promising source of blessing. Already the good results of the evangelistic movement have been felt in many places, and doubtless increasing effort will be made this coming year in this direction.

History is an enlightening teacher. As the result of a recent restudy of evangelical movements in our own country, we are led to the firm conviction that the Christian evangelical renaissance needed at the beginning of the twentieth century is the rebirth of that spirit of missionary zeal and enthusiasm and self-sacrificing outreach that marked the beginning of the nineteenth century. In recent issues of THE MONTHLY we have given concrete illustrations of this spirit. In the home field Hezekiah Smith, John M. Peck, Jonathan Going, John and Stephen Gano were possessed of this spirit; but they were only examples of a class of pastors everywhere to be found. Almost every pastor was a missionary pastor, and almost every church was willing he should be.

There is the same need for this mis-

sionary zeal and enthusiasm to-day. In changed conditions the demands upon local pastors are not the same, and yet there are few of our Associations in which missionary work is not needed and within the province of the modern minister as much as in the case of his pioneer predecessor. How many churches of to-day would be willing to let their pastors go for a month or two each year to labor in destitute parts of the country? How many pastors are on the outlook for missionary outreach? We do not say there are not many, but we do believe that there is not enough missionary spirit of this inquisitive and alert and self-sacrificing sort.

And we go a step further, in the conviction that nothing would so surely bring the desired and needed revival in the local churches as the birth or rebirth of just such a broad and deep and consuming missionary spirit. What the twentieth century churches need is a rekindling of the nineteenth century missionary fire. Let us pray for it, and work for the answer.

**The New Old Mexico**

We devote considerable space in this number to Mexico and our Home Mission work there. There has been a remarkable development in our next-door neighbor, and a new Mexico is emerging. Our missionaries have labored under many discouraging conditions, especially in the capital city, where Roman Catholicism is most strongly entrenched, and where the priests largely dominate, although the government holds to its toleration of all religions. Yet there has been progress, and in some of the States, as in Nuevo Leon, the way of access is open and our cause

is prospering greatly. We are glad to introduce to our readers some of the missionaries who are accomplishing these good results.

It must be remembered that we are seed-sowing in these fields. As Mexico becomes more important commercially, there will be a larger investment of American capital, and larger numbers of people will go thither from the United States to engage in business and establish homes. They will find Baptist churches and the foundations of a Protestant civilization as the outcome of persistent and faithful missionary effort fostered by the Home Mission Society. Laying foundations is hard work, with lots of dirt and drudgery in it, little of the spectacular. All the more honor to the devoted men and women who are willing to sink themselves out of sight in the necessary undertaking. There is no reason to be discouraged because building does not proceed faster. Getting the ground clear for the work is the job that tests the missionary mettle. But just as sure as Mexico is to take her place among the nations, just so sure will it be as a Protestant nation, akin in spirit and enterprise and freedom to our own.



A Leader Summoned

We join in the common feeling of sorrow at the death of Dr. Lorimer, and in the common sense of loss to the world's Christian and evangelical forces. The high estimates placed upon him do not exceed his merit. His reputation as preacher and author was cosmopolitan, like his interest. He was a loyal Baptist, but not sectarian; he was a patriotic American, but not limited in range of vision. He was of the large-minded men who belong to the world, who include the whole kingdom

of God in the sweep of their concern. As he matured his splendid gifts and powers, no human interest was alien to his thought and sympathy. He looked at things in the large, hence was a Christian optimist. He made the pulpit the throne of his power, and of a real power for righteousness, for enlargement of vision, for great conceptions of truth and high ideals of citizenship. He loved the ministry, revered the Bible, held sacred things high. His great oratorical gifts were used always for the good of men.

Dr. Lorimer's gifts were varied. He was not only in the front rank of great preachers, but also a tender pastor and a remarkable executive. He brought great things to pass. No situation but was ever hopeful to his inventive mind and administrative ability. Large enterprises appealed to him, and he conducted them easily. His power of concentration, of adaptation, of execution, was prodigious. A great leader has fallen.

And a friend and brother has been taken. Thousands will miss him. Ministers found in him a brother, all sorts and conditions met in him a brother man with a heart of helpfulness. How he made time for such incessant and varied activities none could explain. He lived under steady tension, and compressed a long life into sixty-six years. But he rested in his faith, and built his own life strongly upon the fundamentals of the gospel which he preached with such effectiveness. As a friend Dr. Lorimer was genial, helpful, delightful. His personal influence was far-reaching and will abide. In his books, too, he has left a perpetuation of his name and inspiring worth. His life task was largely and nobly fulfilled. He leaves a great place unoccupied.

NOTE AND COMMENT

¶ The preliminary program has been issued for the Home Mission celebration of the Louisiana Purchase. Festival Hall at St. Louis has been engaged for Saturday and Monday, Oct. 29 and 31. The general historical address will be made by Dr. A. B. Storms, Principal of Iowa State College. He will be followed by speakers representing the Home Mission societies of the Baptist, Congregational, Disciples, Episcopal, Lutheran, Reformed and Presbyterian churches. Dr. W. M. Lawrence, of Chicago, will speak for the Baptists. Sunday, the 30th, will be given up by the St. Louis churches to the interests of the celebration, and speakers will be furnished for every Protestant pulpit in the city.

¶ The Committee of Arrangements earnestly request that this Sunday be kept as a HOME MISSION DAY by all evangelical churches throughout the country; that appeals be made by the pastors in behalf of the evangelization of our country; that the success of the past be celebrated; and that, so far as possible, thank offerings be made by the people to the various Home Mission Boards. WE TRUST THAT ALL OUR BAPTIST PASTORS WILL JOIN TO MAKE THIS A GREAT DAY FOR THE CAUSE OF HOME MISSIONS. A NATIONAL OBSERVANCE OF OCT. 30, such as is proposed, WOULD MAKE A DEEP IMPRESSION UPON THE COUNTRY FOR RIGHTEOUSNESS. Every pastor will find a fruitful and inspiring theme in "The Religious Significance of the Louisiana Purchase."

¶ That missionary pioneer, John M. Peck, has enough to his credit without adding what does not belong to him. It was an error to make him the organizer of the Fee-Fee church, the First Protestant church in the Louisiana Purchase. That church was organized some years before Peck reached Missouri. We hope to have its history at no distant day, with good pictures of the old house of worship and the new.

¶ Of course the editor of THE MONTHLY knew that it was Dr. Prestridge and not Dr. Harvey, of Louisville, Ky., that has claim to the proposal of a Pan-Baptist Congress, but there will be lapses of some sort, if not of memory. No wonder our Southern news-

paper friends are amused, for if anything could get worse mixed than to connect the ultra-conservative *Western Recorder* with anything so modern and fraternal as a world gathering of Baptists, we are at loss to imagine it. We acquit Dr. Harvey and congratulate Dr. Prestridge, and hope neither will entertain hard feelings over the matter.

¶ Roman Catholic hostility to our public schools is doubtless widespread, but it is not often manifested so openly and harshly as by Archbishop Elder, of Cincinnati, who has commanded the members of his flock to send their children to the parochial schools on pain of extreme discipline if they refuse to obey. News reports state that in consequence of this ecclesiastical decree the attendance upon the public schools was diminished by about 2,000 children. The archbishop admits that many parents have requested exemption from his commands, on various grounds. It is certain that many more will refuse to obey. Such open opposition to a fundamental American institution is to be welcomed. It not only makes everybody cognizant of the un-American and un-democratic spirit of Romanism and the fear of the priests to allow Catholic children to come in contact freely with Protestants, but it serves to open the eyes of parents to ecclesiastical tyranny, alien to the dominant liberty-loving spirit of America. Insisting upon the parochial school will drive away more Catholic parents from obedience to the church than it will hold Catholic children to allegiance.

¶ It is a pity that THE MONTHLY cannot hold all the good material each month that we would like to put into it. But we are sure this number will do good by attracting attention to a remarkable country with which we are too unfamiliar, partly because it is next door to us. Not less interesting and open than Cuba and Porto Rico to mission work is this greater and vastly more important Mexico. Take it for a missionary program. Use the abundant material furnished in this number. Realize that we Baptists are not doing half what we ought, for lack of means in the Home Mission Society's treasury—not for lack of them in the pockets

of American Baptists—and then add to prayers for the work a contribution so generous that extension will be possible.

¶ Hard traveling and bright outlook. "I returned last night from the hardest trip I have ever taken," writes Dr. H. R. Moseley, under date of Sept 3; "68 leagues horseback riding, over roads almost knee deep in mud. I visited all the stations in the Bayamo and Manzanillo districts and found things in first-rate order everywhere, in fact the work is moving well all over the field; I arranged for transfer of lots in all places. The lots are excellently located, high and desirable. In all of the places visited on my trip we had large and enthusiastic congregations, in Bayamo, Jiguani, Baire, Cauto, Manzanillo and Jibocoa. I am convinced that our work is in better condition to-day than since it began. The people are more friendly and understand our presence better. I am expecting this winter to be one of great ingathering and development along all lines."

¶ Every worker is cheered by just appreciation. Did it ever occur to you, when you read of a heroic missionary's service, to send a note of Christian recognition and encouragement? Could you spend a brief time and a postage stamp better? Let the missionaries know they are remembered and prayed for, and the rough places will be made to seem smooth, at least.

¶ Suppose you receive this October MONTHLY, are not a subscriber, and wonder why it was sent to you. This is why. That you might discover first how interesting it is. And second, that the editor might suggest to you, as one of fifty thousand Baptists, that if you and the other 49,999 would subscribe, you would not only secure for yourselves a source of inspiration and pleasure, but would also enable THE MONTHLY to obtain advertising that would mean a profit to the Home Mission Society of thousands of dollars annually.

¶ Mission journalism is on the increase. The latest newcomer is the *Academy Visitor*, a bright faced eight-page youngster—Vol. 1, No. 1—from the Cherokee Baptist Academy at Tahlequah, Indian Territory. Illustrated, too, showing the new academy building in good style, together with a group of attractive Indian students, another of two literary

societies named the Bismarck and Gladstone, and a third of the whole school of 1903. We learn from the items that there is a third literary society named the "Chivers," so that our genial Field Secretary is properly in large company, with the greatest statesman of the nineteenth century on one side and the greatest debater on the other. Welcome to the *Visitor*!

¶ We have received the printed report of the "Asociacion de Iglesias Bautistas de Porto Rico," containing "Constitucion, Reglamento y Actas de Sesiones." This Association of Baptist churches of Porto Rico held its second annual meeting Aug. 19-21 at Cayey, with 19 churches represented, reporting 1,092 members, as against 751 the year before. There were 458 baptisms during the year. This indicates the rapid growth of our work in the island.

¶ The Baptists of the Pacific Coast have for years been considering the establishment of a Theological Seminary, and now the movement has taken definite form by the election of Dr. C. M. Hill, of Oakland, as President. The purpose is to locate the institution at Berkeley, the seat of the great State University, which has a Baptist for President in Dr. Benjamin Ide Wheeler. In the address which he made at Cleveland regarding the Religious Significance of the Pacific Coast, Dr. Hill urged the need of a Seminary to train ministers for the 500 churches of the Coast, with their 35,000 members.

Sermon Suggestion for October

THEME: CHURCH AND HOME.
TEXT: *Psalms* 132:3-5.

A permanent capital established, David established in this capital two things—a house for God, and a home for himself. From these two centres of life and influence—domestic circle and spiritual household—must come the nation's character and strength. The home centre is threatened in America to-day. Easy divorce is a scandal and peril. The church must stand for the teaching of Jesus. And the church must bulwark and safeguard both the home and itself. Life must be kept sweet and sacred at these sources. Home tells on the church, and church reacts on the home. The inner citadel of the home can be effectively guarded only in the outer circumvallation of the church. Home and church—joint places of protection and service. Out of these come Christian progress and advancing civilization.

MID-YEAR STATEMENT ON EVANGELISM



At a large and representative meeting of Baptists at Buffalo, in May, 1903, the American Baptist Home Mission Society was charged with the duty of organizing on a broad scale our denominational forces for more pronounced evangelistic effort. Accepting the responsibility, as being in accord with its dominant purpose, the Society applied itself speedily to the task. In the summer of 1903 the Executive Board conferred at length with representatives of about twenty State Conventions and others; and, with their approval, formulated and sent forth in September a communication to churches and State Conventions. It was deemed of primary importance that the well-organized forces of the denomination as represented by thirty-three Conventions in the Northern and Western States should be enlisted and brought into unison with it in this effort. From the conferences referred to until the present, the most cordial relations have existed between the representatives of State Conventions and of the Society; its suggestions being most hospitably received and its inquiries as to specific plans, methods and results of the common work most cheerfully answered. Probably never in the history of the denomination have these relations been more fraternal; so that there is not a mere mechanical union but a genuine spiritual bond of fellowship in this special work.

A year is a very brief period in which to formulate plans, put them into execution, and determine their efficiency. To the furtherance of these objects the Corresponding and the Field Secretaries of the Society, its Superintendents of Missions, District Secretaries and General Missionaries have given much attention, and "The Home Mission Monthly" has devoted space to motives and methods in Evangelism. Recognition is due also to the efficient co-operation of our denominational papers. About six months after the simultaneous inauguration of this movement, partial reports were obtained from all our State Conventions, as well as from the Society itself, which were extremely gratifying and encouraging.

Very widely, in accordance with the recommendations of the Board a year ago, the churches besought the divine blessing upon the meetings of the Conventions, and made special supplication and effort for the salvation of the unconverted. All the State Conventions with scarcely an exception, made the subject of Evangelism prominent, some of the meetings being of great spiritual power. Much consideration was given to the best methods of prosecuting this work; committees were appointed to have direction thereof; recommendations to pastors and churches were adopted; special evangelists were appointed; a larger measure of responsibility for evangelistic effort was laid upon general and district missionaries; so that by these and other measures a mighty impulse was given to this organized effort. It is within bounds to say that more than two hundred persons in some official capacity, at these meetings, were actively enlisted. Numerous associational committees on Evangelism were appointed.

The year therefore has been one of unusual evangelistic activity. That a distinct advance has been made is shown by the fact that, according to reports, 21 evangelists have been engaged most of the time; that about 70 General and District Missionaries have given more than usual attention to this work; that many pastors have gone out as helpers in other fields than their

own; that District Secretaries of the Society have rendered assistance to pastors and churches in periods of religious interest; and that much literature relating to personal evangelistic work has been distributed. The Society has coöperated with several State Conventions in the support of approved evangelists; and has four evangelists among our foreign populations, their labors having been greatly blessed. Additions to our churches, in many States at least, have been larger than usual; how much larger, the coming meetings of Conventions will show. Thus, the fundamental work of organization has been done and gratifying progress made.

Corresponding Secretaries of State Conventions and their Committees on Evangelism are requested as soon as practicable to furnish to the Corresponding Secretary of this Society copies of their reports, with such other data as will be helpful in the preparation of a comprehensive statement of the year's operations and results.

As to the future. There is little that is new to be said about motives and methods in this work. The essential things are, more prayer, more personal effort, more searching preaching to the conscience, and more earnest persuasion to accept Christ; a steady, healthy, strong, continuous evangelistic spirit in all our religious activities. The Board therefore renews its suggestions of last year on these points, and expresses the hope that State Conventions may devote particular attention to the subject at their approaching meetings and may devise wise measures for evangelistic work. The Board stands ready to coöperate with Conventions whenever necessary and acceptable in the financial prosecution of the work, having already made such plans with some Conventions for the coming year.

The Board has refrained from making appeals for specific offerings for these purposes, until the general plan of operations should have been wrought out and put into effect. But churches have been asked for larger annual offerings for this advance, and their response has been encouraging. It is estimated that expenditures by the Society and State Conventions for this special work during the year have been about \$24,000.

Believing that the time is near at hand for the appointment of a general evangelist to render the varied service outlined in the communication of last year, the Executive Board now makes a distinct appeal to all who are in sympathy with these efforts, for liberal offerings for this purpose. For the salaries and expenses of such a man and a musical director, with other necessary outlays, from \$10,000 to \$12,000 is required. With even a large proportion of this pledged for a period of at least three years, the Society will proceed to take this advance step.

Having accepted the responsibility, laid upon it by the denomination, of organizing our forces and maintaining a lively interest in Evangelism, the Society considers that this will be a prominent and permanent feature of its activities; and that each year, in connection with its annual meetings, special attention will be devoted to it; and a mid-year statement will also be made antecedent to the meetings of Conventions. Suggestions from any source concerning measures for the more efficient prosecution of the work will be welcomed by the Society.

Through its Executive Board, the Society sends greetings to every Baptist State Convention in its field, praying that its sessions may be crowned with rich spiritual blessing, and that the coming year may be one of extraordinary activity in evangelistic service.

Adopted by the Board, Sept. 12th, 1904.

E. J. BROCKETT,
Chairman.

H. L. MOREHOUSE,
Corresponding Secretary.



MY SONG AT SEVENTY

By Henry L. Morehouse, D.D



Sing a song at seventy years,
O'erflowing with thanksgiving;
My soul its Ebenezer rears,
For life is worth the living;—
A joyful heart, my fellow men,
Beats on, at three score years and ten.



The transient blossoms of the spring
Have now their golden fruitage;
The tree, whose boughs the tempests fling,
Has deep and firmer rootage;—
A ripened joy, my fellow men,
Abides at three score years and ten.



The heat and stress of summer-time
Give place to life more sober,
With clearer skies and views sublime,
In cool and bright October;—
Autumnal cheer, my fellow men,
Is here, at three score years and ten.



By wear and waste, through wise design,
The granite gets its lustre;
And pruning of the fruitful vine
Brings grapes in richer cluster;—
The gain of loss, O, murmuring men,
Appears at three score years and ten.



These years have widened human thought;
Brought large emancipation,
So wondrously our God hath wrought
Earth seems a new creation;—
High privilege, my fellow-men,
To live these three score years and ten:



With hope triumphant over fear,
And faith's prevision stronger,
And love sincere, I tarry here
To toil a little longer;—
In Christian service, fellow men,
There's joy at three score years and ten.



And while at work, I watch and wait,
Like pilgrim at the portal,
For gracious entrance, soon or late,
Into the life immortal.
Unspeakable,—O, mortal men;—
The joy and glory, there and then!



October, 2nd 1904

THE AWAKENING OF A NATION

By Howard B. Grose

AN UNEXAMPLED NATIONAL DEVELOPMENT UNDER A PATERNAL GOVERNMENT—MEXICO AND THE MEXICANS FROM THE OLD TO THE NEW—THE OUTLOOK : :



YESTERDAY a land of misrule, of highwaymen as bold as Robin Hood, of continual revolutions, of ecclesiastical tyranny, of illiteracy, of all that was unprogressive and out of date. To-day a land of admirable government, peace and real progress, of schools and safety, of religious liberty, and all that makes a modern State—that is the story in a sentence of Mexico. Among trustworthy works on this subject we know of none more instructive and entertaining than that of Mr. Charles F. Lummis, under the title at the head of this article. It was published, it is true, in 1898, and Mexico has not stood still these six years, but general conditions have not materially changed. He puts things pithily, and knows what he is writing about from long actual residence and wide personal observation. His is not a two-weeks' tourist-trip book, but the result of patient research and accurate knowledge. We borrow freely of its information and from a variety of other sources for the benefit of our readers. It is certain that we know all too little of our important and interesting neighbor Republic. Our people generally should awaken to the new Mexico, and Christians to its splendid missionary possibilities and urgent need of an enlarged work.

AN AMERICAN CINDERELLA

Mr. Lummis holds that Mexico has not yet been given justice as a human quantity, an ambitious marcher in the procession of nations. And that is what she is—this American Cinderella. Mexico is not Utopia, but a very human country, with very human shortcomings, engaged in a development as wonderful as sudden. She has wrought the political and social miracle of the last century. From a state of anarchy tempered by brigandage she has become the most compact and unified nation in the New World. She has acquired a government which not only

governs but knows how to govern well. The change in a single generation is hard to conceive. Then there was no touring, travel was unsafe, robbery and murder common; there were no railroads, no telegraphs, practically no commerce. To-day "Mexico is the safest country in America—even safer than our own." One President for a quarter century, and that President Porfirio Diaz, one of the greatest State builders and leaders of modern times—this has given Mexico stability, prosperity, happiness, progress. Paternalism of rigid sort has worked marvels. In such a country it seemed necessary; and the people have appreciated their great ruler. He wiped out the brigands by swift justice and giving them chance to make a living in



PORFIRIO DIAZ, PRESIDENT OF MEXICO

a better way. He took a dead-weight of population and uplifted and transformed it. Commerce was developed. Mexico had in 1902 forty railroads, with about 10,000 miles of track, and transportation facilities as good as those of our Western States. It is netted with telegraph lines, 40,000 miles of them (with the cheapest rates in America), dotted



MONUMENT TO GUATEMOC, CITY OF MEXICO

with post-offices, schools, costly buildings for public business and public beneficence. It has free schools, free speech, free press. There is progress everywhere—material, intellectual, moral. Progress also spiritual, as the reports from our missionaries prove. The beauty of the buildings and scenery appears in our illustrations. The climate lends itself to charming architecture, and it would be difficult for us to match the Mexican public buildings and churches.

A CLEAN GOVERNMENT

Under the Diaz administration, with its civil and religious liberty, there was a "fever of municipal improvement and a sheer epidemic of public schools." As for the character of the government, Mr. Lummis says there is probably no other country in the New World whose whole public service is today so scrupulously clean. Even the presidency of Mexico used to be a den of robbery; but the Diaz administration never had stain of its own, and kept up its steady pressure until not a State in the Republic is spotted as to its local government. It would be a rash man who would make such a statement concerning our State governments, in the light of recent investigations.

AN ERA OF PROGRESS

In municipal improvements the Mexican cities have shot forward, having modern

sewage to replace the street sinks of centuries, modern lighting, transit, health departments; fine markets, hospitals, asylums, training schools, prisons, public baths, and the best of schools, under charge of the government since 1896. There are fine normal schools, and art, industrial and professional schools in plenty. The teaching of religion in the public schools is absolutely prohibited. "That is for the family to do," said Diaz. "The State must teach only scholarship, industry and patriotism. In the private schools we do not interfere with religious training. Beyond the standard we require of all, they may teach anything they like, so long as it is honorable and useful." There are many private schools, among them our mission schools.

A GIGANTIC TASK

The separation of Church and State was the most difficult of tasks, but it was accomplished thoroughly, and displayed Diaz as a masterly leader. The attitude of Mexico is peculiar. There has been disestablishment throughout Spanish America, but "it is not usual to see a nation so rigidly, even so unmercifully, regulating the Church to which



IN THE ALAMEDA, CITY OF MEXICO

95 per cent. of its population belong. Catholics have far less rope in Catholic Mexico than in the Protestant United States. Church processions are interdicted—even a priest cannot legally walk the streets in his churchly garments." In all this, President Diaz, a dictator of necessity, disclosed his wisdom and statecraft. No one knew so well as he what he had to deal with, and he imperiled no ell by giving an inch. Hence it is that Protestantism has its opportunity; while at the same time Catholicism, though no longer a State-supported religion, is still firmly adhered to by the great bulk of the people, and of course, knows how to evade the law at times, and how to make Protestant work difficult.

PROTESTANTISM'S ALLY

Education, which is now common, will be a chief means probably of lessening the church's hold. Superstition and fanaticism have been fostered by ignorance. They find an uncompromising foe in the public school, which is the ally of the Protestant missionary, although purely secular. The Mexican children are clever. "I have never found brighter children, nor anywhere pupils so alert, as the thousands visited and talked with in Mexico." That is our author's testimony. The schoolhouses are cheerful, commodious, with new American school furniture. In Chihuahua there are free industrial schools, where rich or poor of either sex can have a utilitarian education. The training school for girls has a hundred pupils. They learn book-keeping, telegraphy, typewriting, stenography, tailoring, dress-cutting, machine-knitting, etc., and of course, English. President Diaz, among other things, made English a compulsory study in every school, public or private, above primary

grade. And surely we will rate Mexico higher than ever before when we learn that even in the little mining camps the public school is well housed and furnished, and alert as the next. It is worthy to note, too, that in some States at least, the average annual pay of male teachers is less than that of female by nearly \$100, reversing our estimate of sex value.

The Mexicans set us more than one example. They take good care of orphan children and of the sick. An orphan babe can be placed in a governmental orphanage where it will be tenderly reared till up to six years old; then put in an asylum to be educated and taught a trade and maintained up to twenty-one. That is hardly possible in our country, even for blind children.

MATERIAL DEVELOPMENT

Mill industries have been developed remarkably, and the magnificent Hercules Cotton Mills at Queretaro are said to be the model factory of America in buildings and artistic surroundings. Puebla is one of the industrial centres, and for us a strategic point.

As to its resources, Mexico is rich in minerals and agricultural products. Cotton, coffee and cocoa are increasingly important commercial factors, and tobacco, fruits and precious woods are abundant. Between the extremes of its marvellous climatic range Mexico can produce not only every article the people need, but every crop known to the civilized world. Two-thirds of its lands belong to the temperate zone, only one-third to the tropics. It can well support a population of 75,000,000. "Sitting astride the longest mountain system on earth, its head touches the eternal snows, while its feet dabble in seas of everlasting summer."



FARMING IT AFTER THE OLD FASHION STILL THE RULE

A POLITE PEOPLE

The courtesy and grace of the people, according to Mr. Lummis, befit the charm of the architecture and scenery. "From beggar to prince, the Spanish-American has the heritage of breeding. His address would grace a court, and it lends a fine distinction to the hovel." Their hospitality is unsurpassed and genuine. The courtesy is strikingly democratic. "No door was ever shut to me by any Spanish-American, nor even by any Indian of Spanish speech." Some find in the courtesy a surface quality like that of the French, but even then it is a delightful quality, certainly far more in harmony with Christianity than boorishness or common in-

education has not touched the masses of the present generation. Among the lower classes there is a moral degradation such as characterizes those countries where the Spanish priesthood has for generations had sway. The Romish Church is responsible for the ignorance and immorality which it is the mission of the new Mexico and the Protestant missionaries to displace. What kind of a religion Rome has given to the Mexicans is shown in another article by our Superintendent of Missions, Mr. Sloan, who has had opportunity to know it at first hand. Superstitious idolatries pretty nearly reach their limit in the Republic. But here again we see opportunity for Protestantism. When



THE CITY HALL IN MONTERREY

civility. The people, of course, vary as in other countries, so that generalizations must be taken with plenty of room for exceptions. The type of the Spanish-American woman as seen in Mexico is distinctly charming, with rich complexion and expressive eyes and ordinarily handsome features. The higher classes in the cities have the luxuries of New York and Paris, with the graces and vices that are found in society in the great centres. Indeed, the same extremes are found in the people and their habits which exist in the climate and products. In spite of the introduction of schools and the hope for the future educationally, it is true that illiteracy as yet prevails widely, and that

the people get their eyes open there will be a spiritual revolution. Education will surely result in revolt against a religion that has held the people back from both intellectual and moral progress.

The more one studies the subject, the stronger will become the conviction that Mexico is destined to be an influential factor on the American continent. Its chances for attaining high rank as a nation depend largely upon its transformation from a predominantly Catholic to a predominantly Protestant country. Protestant Christianity has a splendid service to render in the evangelization of Mexico. The need is not to Americanize but Christianize.

LETTER FROM GOD TO HIS CITIES, PUEBLOS AND RANCHOS

(The letter given below, which was sent out with the direct claim that it was a revelation from God, carrying divine authority, shows to what lengths representatives of Roman Catholicism go in a country where they feel free to impose upon ignorance and credulity. Our missionary who sends it to us says: "The jumbled thought and poor construction of this letter are necessary, unless I were to make an abstract and not a translation of the original." Comment upon the whole performance is unnecessary.—Ed.)

MY CHILDREN: You are redeemed by the sacred cross through the prayers of my most holy mother, and I warn you if it were not for her I would have already destroyed you for your wickedness, and I warn you to honor your fathers and your mother the holy church; if you do not I will send upon you punishments that will tear your hearts. Ye poor without means of obtaining anything! if you do not what I command you to save your lives within a short time you shall die at each others hands. I now charge you that you do penance for your sins and commit no scandals, that you come to the Lord who gave you life: to him I commend you.

Give to your sons the most holy religion: that they venerate the church and images—and recite the most holy rosary of Mary; do penance for your sins as I command, and I recommend it because otherwise I will cause the earth to open and swallow you, upon all I will send fire that shall cause great cities of the world to disappear; thus my most Holy Mother recommends to St. Katherine of Lena, St. Theresa of Jesus, St. Domingo of Gusman, St. Francis of Assisi, and St. John; and if it were not for the prayers of your most Holy Mother I would have laid bare the full arm of my justice upon the world.

If any one believes and says that this letter is originally written by any man and does not hold in estimation the Supreme Being by whom all exists he shall be cursed of heaven



OUR SUNDAY-SCHOOL IN PUEBLA

and of earth. He who sends this letter from door to door he and all his family shall be placed at my right hand in the day of judgment and shall be pardoned all their sins, and he that depreciates this letter shall be cursed of heaven and earth and he shall experience the full rigor of my justice. If any one shall aid the poor giving him alms from his goods and does not have a good report he shall receive it from my hand; and he that does not believe, a curse shall be upon all his goods and I will send pests and plagues unknown; I will cause him to lose his mind and all that is love of the world shall become calamities which those men experience who forget themselves. Therefore let the days of the passion be kept; do penance; repent of your sins. He who shall have this letter without publishing it I will lay it to his charge in the day of judgment, and whosoever is a Christian let him copy this letter and he shall be blessed of heaven and at my hand. This letter was delivered to a woman clothed in blue by a man with a heavy beard that it might be given to St. Pauline. Glory to the Son, Glory to the Holy Spirit!
Amen.



A MISSIONARY COMPANY EN ROUTE

A PRESENT DAY PICTURE

By Rev. W. H. Sloan



IT has been claimed by many that our occupancy of a papal field is unnecessary; that it is a mission of sectarian proselytism among a people with a Christian creed; a waste of money and misdirection of energy, while we would better look after the people lying in pagan darkness. Let me introduce you, in answer, to the millions of Mexicans, Roman Catholics, and show whether they need the gospel of Christ, churches of the New Testament pattern, and schools where solid instruction shall replace popish veneer and varnish.

The last census of the Mexican republic shows a population of less than 14,000,000 people, and out of these the number that can read and write is about 1,800,000, or say one-seventh. 375 years of papal domination, even when aided by the last quarter-century's well-meant efforts of the government, has not been remarkably successful in enlightening the minds of that people. Room for schools there, is there not?

GOD ROBBED OF HIS PLACE

Then, consider the Papal Church. Where are men bidden to look when burdened on account of their sins? Not to the crucified Saviour on Calvary, but to the bread on the altar, to the so-called bloodless sacrifice of the mass. The Mexican has been taught that the traditions of the fathers and canons of the Council of Trent are better than any Bible, for these are the rule of faith of his church, the infallible revelation of the will of God and the controller of conscience. *Here you have two of the corner-stones of the Christian faith entirely omitted from the structure.*—the priesthood of Christ and his all-sufficient sacrifice, and the Word of God as the infallible guide in the salvation of man. Indeed, the Romanism of Mexico practically denies the existence of all the persons in the Godhead. It has adroitly substituted something else for them. The pope, as the divine viceregent, is set up as the infallible rule of conscience. No other God is needed. Christ is robbed of his offices. The Holy Spirit is robbed of his honor as the medium through which divine blessings are communicated to the soul, and by which at last it is made per-

fect in holiness, by making the priesthood, and that very often a most corrupt one, the only channel of communication between God and man.

AZTEC PAGANISM IN THIS CHURCH

The very paganism of the Aztecs has passed into the Papal Church in Mexico, the old rites, the old festivals, the flowers, the incensings, the lustral water, the vestments, the very gods,—but with new names. Within a hundred yards of where the ladies of New Haven now sustain a Baptist mission, the ancient Aztec goddess Tonantzin, the "Queen of Heaven," is still worshiped by the Mexican people under the title of the Virgin Mary of Guadalupe. Do that people need no gospel? Popery in Mexico is an effacement of the Christian church. It has set up there a pantheon of idols. It has extinguished the light of revelation, rolled back the world, and placed it once more amid the deities and rites of the most corrupt ages of Greece and Rome.

MORAL DISFIGUREMENT

This distortion of the faith has borne its appropriate fruit in the moral disfigurement of the people it has kept in thrall. To know the Papal Church where it thrives unhindered, you must see it in Mexico, Cuba, Porto Rico, South America. You must feel at short range its cruel, vindictive blood-thirstiness. You must witness its persistent and audacious animosity to the anti-Jesuit education of the people. You must see it at home



CATHEDRAL, CITY OF MEXICO

with its crosses, relics, rosaries, scapularies, images, winking and blinking idols. You must see the throngs present at mass in the forenoon, at the bull-fights in the afternoon, then at the dram-shop; then witness the

brawl, the glittering knife, followed by the hospital or the jail. You must know the lack of reverence for the marriage relation and the indiscriminate living together of the sexes among the lower classes. According to the *Imparcial*, the leading paper in the City of Mexico, more than one-half the children born in that city are illegitimate. The gambling in the church-yards, the licentious



BAPTIST SUNDAY SCHOOL, CITY OF MEXICO

character of the priests, the raffing of souls out of purgatory—you must live amid all this to realize the awful truth.

THE CAPITAL CITY

The City of Mexico, my own field, is where the battle is the hottest, and the forces against us the greatest. The oldest city on the continent, with nearly 400,000 inhabitants, the centre of the wealth, fashion, political influence, and commercial enterprises of the country, it determines and controls the destinies of the nation. The transformation it is undergoing is little less than marvelous. Built originally in the centre of Lake Tezcoco, the earth for its foundations being carried thither in the blankets of Indians, with no outlet through the mountains for its drainage, it would seem one of the most unlikely places to become a great, or at least a beautiful, city. But it is now the best lighted city in North America. A splendid electric car system is taking the place of the antiquated mules which for so many years pulled the cars through those ancient streets. Asphalt paving is going down in all directions, new water-works are already in operation, a

canal 25 miles long, and a tunnel six miles long under the mountains, have been dug, to furnish an outlet for the drainage of the city. A new national capitol building is in process of erection, also courts of justice, a new penitentiary, while a great theatre is projected. Old buildings are being torn down to allow the opening of new streets, and along these the edifices now going up are modern in character and pleasing in design. Property is increasing enormously in value, and the city is adding 10,000 people annually to its inhabitants.

THE BAPTIST MISSION AND THE PRESENT NEED

We have here a good mission property, a church edifice, parsonage, and printing office. The church has about 125 members. In other parts of the city we have two mission stations where services are regularly carried on; and at Guadalupe, four miles distant, a most interesting mission. In all these places we have a goodly number of listeners and frequent conversions. We publish a paper called *La Luz* (The Light), which serves as the organ for all the Baptist churches of the country, northern as well as southern. But we are greatly lacking in one respect. The City of Mexico should be the centre of an important educational work. We should have there a series of schools from the kindergarten to a girls' boarding school. The children of our church members and young men who wanted to study for the ministry have gone to the schools of other denominations, and have been lost to us. We have witnessed this constant depletion ever since we began work in Mexico, and to this cause we owe much of our failure to report large church memberships. We cannot hold our youth, for they are possessed with a desire after education, and they go to the churches that offer them the best educational advantages.

The school is our opportunity. When American schools are supplied with educated American teachers, they have been known to become almost self-supporting, from the fees paid by well-to-do Mexicans for the education of their children. Not that they are religiously inclined. Far from it. They regard these things merely as an aid in reaching what they are pleased to call the higher life that is controlled by reason. But they welcome us, and protect us, and that is a great deal. The door is wide open, it is just on our border, the field is an inviting one, the people a needy one, and the command to enter an imperative one.



THE WORK IN NUEVO LEON

By Rev. Alejandro Trevino



STATUE OF HIDALGO

to the Mexicans. In this way Providence led him to a land where he had to begin a different kind of war, but of no less importance, the war between truth and error. Having begun his work in Matamoros, he soon heard that there were some believers in Monterrey, the capital of Nuevo Leon, and at once decided to come here, arriving in this city in November, 1862. He found a small group of believers whom he instructed in the Christian doctrines and the Baptist principles; and he organized the first Baptist church with five members Jan. 30th, 1864.

THE Baptists have the honor of having been the first to preach the gospel and of having gathered the converted ones, thus organizing the first Christian churches in Mexico, giving us special interest in the work.

THE PIONEER PREACHER

When the Civil War in the United States broke out, Rev. James Hickey, a Baptist minister who resided in Texas, being an abolitionist and not wishing to take part in the conflict, crossed the Rio Grande and came into this country in 1861 and began to preach

The work of this man of God, not only in Monterrey but in several important places of this State, was the foundation of a glorious achievement whose greatness and importance only time and eternity can reveal. As an agent of the American Bible Society he worked three more years, spreading the Word of God in this way almost all over the State, and having talks with a great many people who afterwards became faithful members of the churches. This servant of God died in 1866 in Brownsville, Texas, leaving a lasting work behind him. He was a most worthy pioneer.

OUR HOME MISSION WORK

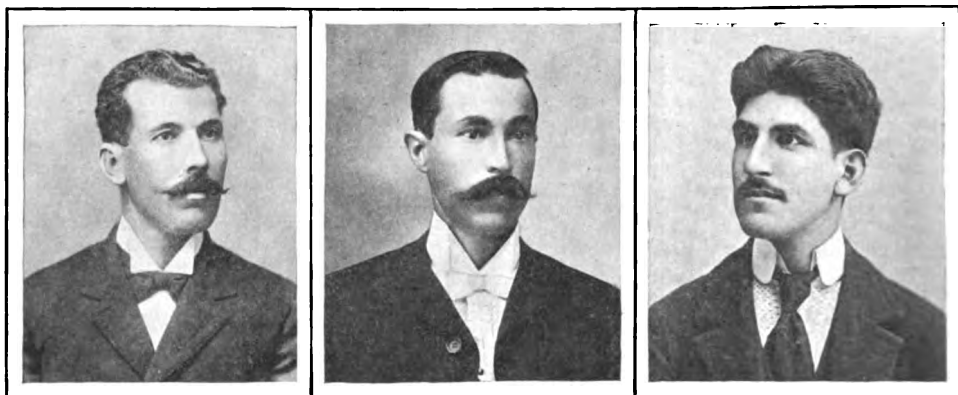
The American Baptist Home Mission Society entered the field, naming the first missionary in 1870. The churches already established received a new and needed impulse, for the work in general had passed under several difficulties which had weakened it greatly. The church in Monterrey was reorganized the same year, and in Montemorelos, Santa Rosa, Los Ebanos and other places in the State of Coahuila churches were organized. But a new trial was to come. A civil war in Mexico and other adverse circumstances in 1876 prevented the Society from continuing its work. But that which had been done was not lost by any means. The small congregations kept up their meetings, thus sustaining the work until 1880, when they again asked help from the Society, which was generously given by appointing a missionary and several native preachers in 1881, with the purpose of pushing the work forward vigorously. Since then a method-



A MONTERREY BUSINESS CORNER



PUBLIC BATH IN MONTERREY



REV. ALEJANDRO TREVINO
FIRST CHURCH, MONTERREY

REV. MOISES E. GUAJARDO
OF MONTEMORELOS

PROF. TOBIAS T. TREVINO
OF MONTERREY

ical and regular work has been kept up, and now the gospel is being preached almost all over Mexico, from Lampazos and New Laredo in the North, on the border of the United States, down to Doctor Arroyo in the South.

CHURCHES AND STATIONS

We have a church in Monterrey with more than 200 members, who contribute over \$1,200 a year for missions and other expenses; in Montemorelos one with 80 members; Santa Rosa with 35; Los Ebanos with 60; New Laredo with 30; Sabinas Hidalgo with 40; Linares with 35; and other small churches whose membership adds up to 120. All these

ASSISTANT PASTOR AND TWO DEACONS OF THE MONTERREY CHURCH



A. V. LOZANO

J. R. CASTILLO
ASSISTANT PASTOR

E. E. ZAMBRANO

churches make up the Nuevo Leon Baptist Association, which is nineteen years old and devotes its collections to preaching the gospel in this same State. We have church buildings in Monterrey, Montemorelos, Linares, El Porvenir, Santa Rosa and New

Laredo. Owing to the faithful work of the Woman's American Baptist Home Mission Society we have in Monterrey a mission school with five teachers and over 260 pupils. We also have Young People's, Ladies' and Temperance Societies that work in connection with our churches. We publish a paper in Spanish that has a good circulation in the State and outside of it. Besides the places already held by our preachers, we have all over the State more than 40 out-stations where we hold meetings; and there are many more places to which we are called and cannot go on account of lack of workers. Finally, we have before us the whole State, with 335,000 inhabitants more or less disposed to hear the gospel. The prospects are brilliant and full of hope.

INFLUENCE OF THE GOSPEL

But the triumphs our cause has won can be seen not only in the number of churches, of converts and believers, but in the general transformation that has taken place in the people, where the gospel has had a powerful influence. This transformation can be seen in many things, but especially in these three:

EDUCATION STIMULATED

1. A great interest in education has been awakened. Schools and colleges have been started everywhere and the value of popular education has begun to be appreciated. This

is of a great advantage to us, because it is well known that one of the greatest hindrances against the gospel is the ignorance of the people. The cause of the gospel has stimulated that of education, because it awakens in its believers the desire to find things out for themselves and to read the Word of God. It also stimulates the authorities and even the Roman Catholics to take more interest in education. For instance: A minister of the gospel went to a place where he found there was no school at all, and he started one; the Catholic priest did not want to be outdone by the Christian minister and so he founded one also; and then the authorities of the place, after seeing such a movement, did not like to stay behind, and they also established a public school. Thus there arose three schools in that place which had had none up to the arrival of the minister. This fact, which has been repeated in many places of the Republic, reveals one of the ways in which the gospel has had influence in the education of our people.

PROTESTANTS RESPECTED

2. The way Protestants are treated. At first they were persecuted and abused. They were dismissed from their work without a motive; they could not get houses to rent, and not a few times did they seal with their blood the faith they had adopted. A great change has taken place. The Christians are not persecuted or maltreated. They are considered honorable and worthy, and the name of a Christian is a guarantee which opens their way. It is customary here for the tenants to have some one to be responsible for the rent; but it has happened several times that when the owner knows the one who is going to occupy a house is a Christian he does not ask for this, for it is known that Protestants pay better than Catholics.

THE GOSPEL HEARD GLADLY

3. The disposition of the people to receive the gospel. Up to this time it was very difficult to speak to the people about the gospel, they would close the doors in our faces, would tear the religious tracts and even the Bibles that we distributed, and it was really a heroic act to hold public meetings. But it was done in spite of this, and owing to the influence of this same gospel things have changed entirely. The preacher is at liberty to speak with everybody, a great many homes are opened to receive the good news of salvation, the tracts and papers are read with interest, and you can hold a religious meeting most anywhere. More than this, the people receive the gospel enthusiastically.

Not very long ago we addressed a crowd of more than 100 persons. After preaching the simple gospel of Jesus Christ we invited those who had faith in the Lord and the courage to confess His name to come to the front and give us their hand. We had the pleasure to shake hands with over 25 persons who manifested that they were not ashamed of the gospel. Of course we cannot baptize all these people immediately, but we take their names down and we keep on working and instructing them in their Christian duties.

This shows clearly the disposition of the people to hear the gospel. The opportunity to evangelize these people is at hand. Our brethren in the United States should give us their hand in gaining this country for Christ. If the Baptists do not do this, others will reap what our workers have sowed with tears. WE NEED MORE SCHOOLS, MORE WORKERS, AND MORE MEETING-HOUSES. We, like the man of Macedonia, say to our brethren in the North: "Come over into Mexico, and help us."

Monterrey, Mexico.



FIRST BAPTIST CHURCH OF MONTERREY



MR. TREVINO'S HOME IN MONTERREY

VIEWS OF PUEBLA

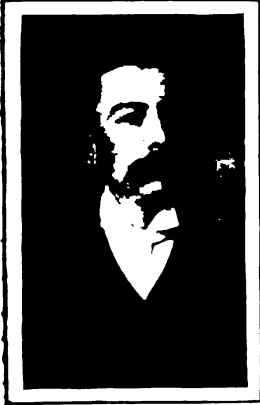


1. MONUMENT TO LIBERTY, BRAVO MARKET
3. PANORAMA OF PUEBLA
5. PLAZA DE LA CONSTITUCION

2. STATUE OF GEN. IGNACIO ZARAYOZA
4. STATUE OF GEN. NICOLAS BRAVO
6. INDEPENDENCE FEAST, BRAVO MARKET

SOME GLIMPSSES OF OUR WORK IN PUEBLA

By Rev. Fernando Uriegas



REV. FERNANDO URIEGAS
Pastor at Puebla

PUEBLA is one of the most beautiful cities of the Republic, but also one of the most fanatical. With nearly 100,000 inhabitants it is considered the second or third city of importance. Romanism predominates in every social class. Its cathedral is a magnificent one. Tradition says that this was begun by men and in one night finished by angels. There is not a good Catholic who does not believe this thoroughly. There are many other churches (more than in any other Mexican town in relation to population, except Cholula), plenty of Catholic schools and seminaries; and a great number of priests of every kind form the powerful army against which we have to battle. I had forgotten the vice of drunkenness. There are many more saloons and "pulquerias" than churches. This is the battlefield.

VISITING

Perhaps you are interested in our work and how we do it. Twice at least, every week, we go from house to house, calling on the poor, needy people, where we give the message of salvation. Many refuse to hear, some attend with anxious-looking faces. We especially visit the members of our church and some other friends. Generally we are welcome and can read the Bible and speak of its treasures of light, truth, peace and love.

CONVERSIONS

Allow me to introduce you to the home of one of our members. She is an old lady of gentle, attractive brown face contrasted by almost white hair. She is of pure Indian race. The blood of the ancient Aztecs flows through her veins. She has a small store where she sells coal, fruit and some other things. In this way she earns her living. She is the widow of an official who took part in the battle of May 5, 1862, won by Mexicans over Frenchmen on the hills of Loreto and Guadalupe, which stand at the northeast side of Puebla. Though her husband was a "liberal" man who fought against the political principles represented by Catholic clergy, she was a sound Romanist, believing in all their

doctrines. Many times she had heard of the Protestants as "a bad people, sons of the devil, who martyred the Virgin Mary whenever they had services and who worshiped the bad spirit." She refers to her conversion as follows:

"One night we, I and my eldest daughter, were passing by the door of a Protestant church. Though we were afraid, we stopped a while at the front door. They were singing the hymn, 'I will sing for Jesus.' We were attracted by the sweet tune. 'Will they sing to Mary, also?' we thought. Then it is not so bad as they told us. Little by little we went into the room." They had an opportunity to hear a part of the sermon. This as well as the final prayer "for sinners," but especially the songs impressed their minds very much. Some time afterwards they returned, and little by little they were convinced that all the bad things they had heard against Protestants were false.

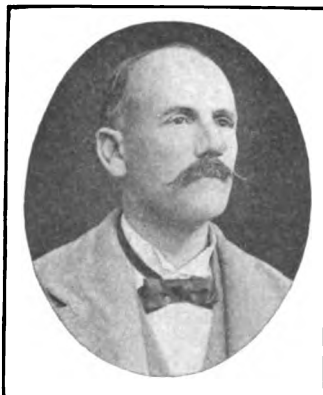
JOY IN THE TRUTH

When I became pastor of the Puebla Baptist Church I used to visit them frequently and talk to them of the blessed Saviour and of their duty to follow His steps and "fulfill all righteousness." Finally, after an earnest profession of their faith, they, mother and daughter, were baptized on March 7, 1897. The name of the mother is Señora Rafaela Gonzales de Delgado, and the name of the daughter, Señorita Rufina Delgado. They were the first two persons I baptized in Puebla.

Before being baptized they had destroyed all the images they had around the walls of their rooms, and to whom they used to pray, especially one image of the "Virgen de Guadalupe," to whom they repeated a "sorsario" (rosary) every night before going to bed, in order to free from Purgatory the soul of the dead husband and father. Since that time they have had peace in their hearts and they ceased to pray to the saints to consecrate their souls and bodies to the Lord. Little by little they worked with the other members of the family to bring them to Christ, so that at present four among them are members of the church. The eldest daughter, who was baptized with the mother, was graduated in 1900, and became a successful teacher, accepting a good position in Los Alamos, Sonora, as Principal of the Mexican Government School there. Many other conversions like this we could mention.

SERVICES

I do not need to say anything about our church edifice, dedicated January 1, 1904, as you know all about it and have a picture already published in THE MONTHLY.



REV. A. E. MARTINEZ
OF LINARES



REV. ANDIES R. CAVAZOS
OF SABINAS HIDALGO



REV. P. H. PIERSON
OF MARIN

We have on the Lord's Day a Bible study from 10 to 11 A.M., and from 11 to 12 a blackboard illustrated sermon by the pastor for the Christian Endeavor Society, which meets at this hour. An interesting discussion of the topic, and prayers by the brethren follow. This morning service is the most interesting and the best attended. I enclose a picture of our Sunday School, taken nearly two years ago. It was taken when we had our services at the rented mission rooms, before we moved to the present mission house, which was not then built. Every Thursday evening we have our prayer meeting, in which all members of the church take part. Generally our meetings are well attended.

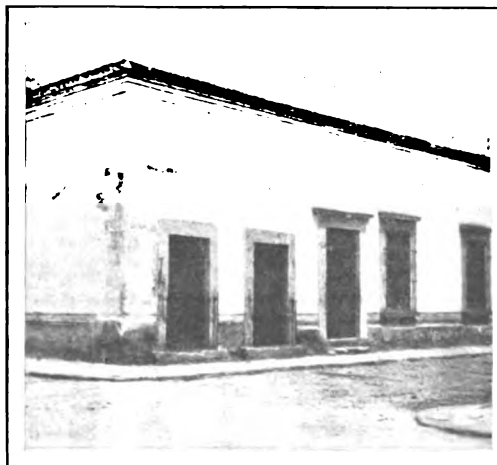
THE SOCIETIES

Two Christian Endeavor Societies, one for young and old people, and the other for children, work in connection with the church. We have also a Temperance Society which earnestly works against the terrible vice of drunkenness, that makes so

many victims in every social class. Step by step they are winning influence among the people and some of their members belong to the best educated class. From time to time they have special temperance meetings in the church, in which addresses on temperance are given. These meetings are attended by many persons who usually do not attend the religious meetings; some of them are Catholics, who, little by little, are losing all fear of the Protestants and their teachings. On July 31st we had a very interesting temperance program, which was very well attended.

THE MISSIONARIES' WORK

Misses J. G. Bristol and E. Galván, and Mrs. P. B. Fooms, missionaries of the Women's Baptist Home Mission Society of Chicago, are rendering an effective service in the field. Besides visiting from house to house they have women's and industrial schools. Misses Bristol and Galván have an English class in which they give free English lessons. The purpose is to win the pupils' confidence



OUR MISSION PREMISES, SAN LUIS POTOSI



MISSION PREMISES, AGUASCALIENTES

with the hope to bring some of them to Christ. From 60 to 80 persons attend the class twice a week, among them many who are finishing their studies, and some teachers also, in the high grade schools of the city.

Mrs. Fooms has also a private English class given at home with the same purpose. In addition, she has opened a new work at San Felipe, a neighboring small village, where she has an industrial school. The people are very fanatical there; however, if a door is opened to us we shall establish a mission at this point.

Puebla, Mexico.

Alejandro Trevino

(WRITTEN BY REQUEST OF THE EDITOR)

I was born in Santa Rosa, Nuevo Leon, Mexico, November 26th, 1867. I am the youngest in a family of three children. My father died shortly before I was born. My mother, who was a sincere Roman Catholic, was converted and became a member of the Santa Rosa Baptist church in 1869. From that time a new light entered our home. My mother accepted the gospel with all her heart and found a fountain of joy and blessing for herself and her orphans. She endeavored to train us under the religious influence, and since I can remember we attended Sunday school.

The family moved to Monterrey in 1875 in the hopes of finding a good school for us children. We attended regular services in the first Baptist church. I was converted in 1883, and baptized Oct. 4th of the same year. Feeling the call to preach the gospel I took a course of theology for two years with Rev. T. M. Westrup, then the pastor of the church. The church granted me license to preach in November, 1885. Wishing to improve my education and not having

a theological college in the Republic, I entered the State Normal School and studied two years.

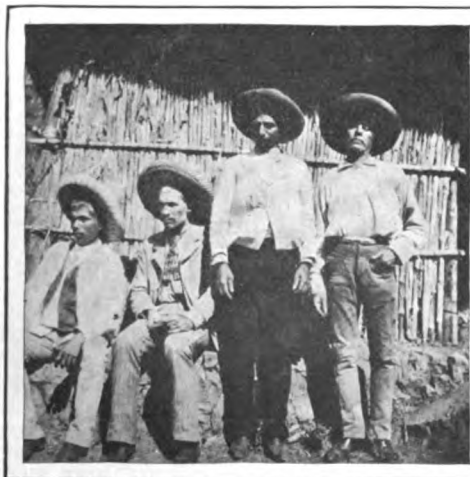
I was invited by the brethren of the Southern Baptist Convention to work as missionary with them in the State of Coahuila, in 1887. The following year I was married to Miss Charlotte Westrup in Monterrey. From this date I continued my work of



DEPOT AT SAN LUIS POTOSI

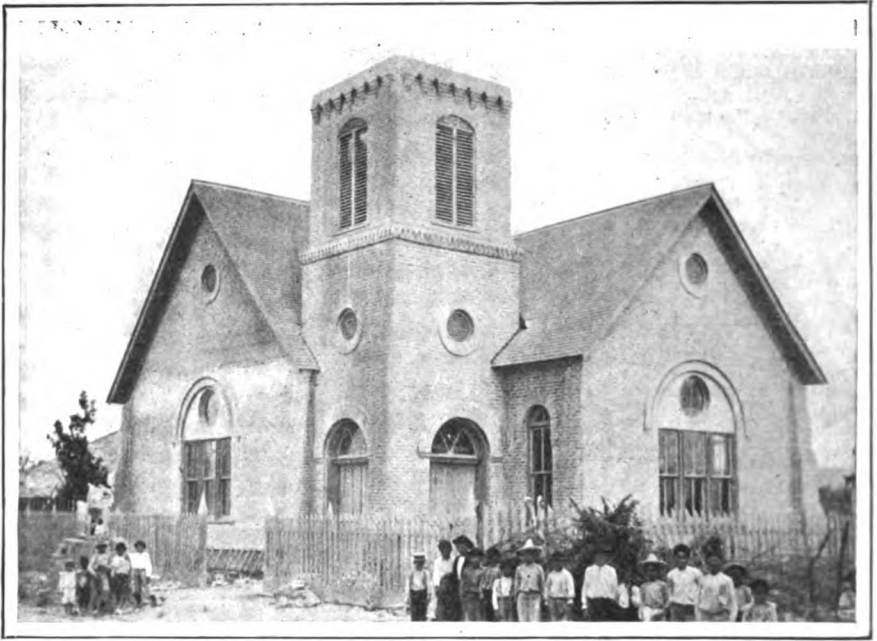
preaching at Progreso, Zacatecas, Aguas Calientes and General Cepeda. In the latter I remained as pastor of the church five years. In 1892 I made a trip to the United States. I became a member of the First Baptist Church in Atlanta, Ga., and was ordained to the full ministry May 25th of the same year, Rev. Henry McDonald, D.D., pastor of the Second Church, being moderator, and Rev. J. Wm. Jones, D.D., clerk of the council. I was called to the pastorate of the First Baptist Church of Monterrey, July 1st, 1895, where I still remain under the appointment of the American Baptist Home Mission Society. This is the tenth year of my pastorate and the Lord mercifully has placed me in the midst of a noble people and a promising field.

ALEJANDRO TREVINO.



FOUR BAPTIST PREACHERS, STATE OF MICHOACAN

A BAPTIST ASSOCIATION IN SOUTHERN MEXICO



FIRST BAPTIST CHURCH OF NEW LAREDO

Work at Nuevo Laredo

BY REV. J. F. KIMBALL

Our work is moving along nicely. The church is thoroughly united and in good working order. Congregations good and growing all the time. More new people are attending our services than ever before in the history of our work here. Our Sunday school numbers 59, and most all attend regularly. Some visitors are generally present and take part in the reading lessons. Our weekly prayer-meetings are among the very best meetings we have. Most all the members—even some of our Sunday school boys and girls not members of the church—come prepared with texts learned by memory, and this seems to have a fine effect on the public.

Our daughter and the young lady received with her were baptized last Sunday night. About 75 persons were present to witness the ordinance, and the Spirit's power was manifest throughout the entire service. I feel sure that we shall have other baptisms to report before the end of the quarter.

Some Ways of the Mexicans

ITEMS FOR THE INFORMATION COMMITTEE

School children study their lessons aloud.

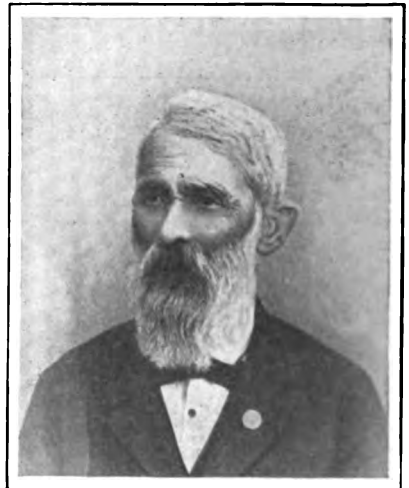
The Mexican meal consists of more kinds of meat than vegetables.

Railways, street cars, and cabs all provide three classes of conveyances.

In the cities real estate is sold by the square meter instead of the front foot.

Fruit and vegetables are not sold by measure, but by the dozen or by weight.

Mexican tailors take the clothes of their customers to the patron's home to try them on.



REV. ZEFERINO GUAJARDO. AGED 74; CONVERTED IN 1868; HAS PREACHED MORE THAN THIRTY YEARS; FATHER OF OUR MISSIONARY AT MONTEMORELOS.

GEORGE CLAUDE LORIMER: AN APPRECIATION

By Prof. George E. Horr, D.D.

DR. LORIMER was so many-sided that different and apparently conflicting estimates of his personality can be made with equal truth. Apart from his religious conviction and his inner spiritual life, the trait

He was a great orator. To use Mr. Gladstone's phrase, he knew how to rule the minds of men by speech; but he was even more eminent in his unique faculty of discovering the points upon which men of diverse temper-



that unified his powers was a controlling desire for efficiency. As a preacher he disciplined his faculties to make his message effective; as an administrator he studied every situation to which he felt called to address himself until he saw clearly its essential elements and the inevitable solution of its problems.

ament, training and opinion could be led to cooperate, and in his power of evolving from a mass of individuals a large unity dominated by his own spirit and ideals. In other words, he was a leader, a general, a statesman.

No man, simply by virtue of oratorical power, could have done what he did in Chi-

cago at Immanuel Church, or in Boston after the Temple was burned in 1893. Those tasks called for superb administration as well as for the best preaching.

As much as any minister of our time he knew how to transform an audience into a congregation, and then to transmute a congregation into a church, filled with love and zeal, enthusiastic to do great things for Christ.

THE SEPTEMBER BOARD MEETING

THE September meeting of the Board is usually a busy one owing to the necessity of dealing with the matters that accumulate during the two summer months. The present one was no exception, a large number of appointments being made and several important matters claiming special attention.

The treasurer's report for the five months from April 1st to Sept. 1st, 1904, shows total receipts for general purposes of \$121,348.18, as against \$102,559.27 for the same period last year. For the same time the disbursements have been \$179,155.28, as against \$155,596.29. This shows a gain in receipts of about \$19,000; and an increase of expenditures of nearly \$24,000. The contributions from churches, individuals, etc., are but little more than last year; the principal increase being in amounts received from legacies. The indebtedness of the Society Sept. 1st was, in round numbers, \$81,000; being very nearly the same as last year at the same time. IT IS EVIDENT THAT VERY LIBERAL OFFERINGS WILL BE NEEDED IN THE COMING MONTHS TO MEET THE ACCRUING OBLIGATIONS.

The Board made 108 missionary appointments in 30 States and Cuba. It was also voted to continue coöperation in Evangelistic work with the conventions of Southern California and Oregon. It was decided to renew our coöperative work in Virginia. The appointment of Rev. S. Delagneau to the French mission at Worcester, Mass., is regarded as a marked addition to the strength and ability of our French missionary force. The prospective return of Rev. Teofilo Barocio to Mexico will mean much to that field, although his loss will undoubtedly be felt in Cuba.

There were about 70 teachers appointed, chiefly in the secondary colored schools and in the mission schools of Mexico and Cuba,

under the auspices of the Woman's Society of Boston. The Board was obliged to decline aid requested for several schools owing to lack of funds.

In the Church Edifice Department, 12 gifts were granted amounting to \$3,975; and 6 loans aggregating \$3,050.

A special report was read by Dr. Morehouse on the work accomplished by the Society since the inauguration of the movement for Evangelism. This will appear on another page.

It was reported that the calls for Dr. Strong's address had been so numerous that another edition of 20,000 would be necessary to meet the demand.

Missionary Boxes

We have on hand a number of requests for missionary boxes that should receive early attention. To make these donations of real service, they should be made by Thanksgiving, or not later than Christmas. Will not churches and Women's Societies interested make early applications for these requests from our worthy missionaries, so that their needs may be met and their hearts gladdened by this gracious ministry?

An Appreciation

A letter of public character, showing the thoughtfulness and gratitude of the Porto Rican Baptists, has been received by Dr. Morehouse from Rev. H. P. McCormick. He writes from Cayey:

I am requested by the Porto Rican Baptist Association, assembled in this city, to express to you the gratitude felt by the churches composing it to you personally for your sympathy and tireless efforts in behalf of Porto Rico's evangelization, and their assurances of personal affection to you and interest in your welfare. They also wish me to thank, through you, all those who have worked for the coming of the Kingdom in this island, praying God to bless you and them in all your ways. You are held in the highest esteem by all the brethren for your own sake, and because of your labors of love. I beg to take advantage of this opportunity to express my own grateful appreciation of your many and many-sided kindnesses to us all here. We remember you, the Society, and the churches in our prayers.

+ New England + Philadelphia-Lake-Wabash-Chicago-Upper
 Central
 + Pacific Coast-Southwestern-Karawha +



OUR DISTRICT
 * * * SECRETARIES
 Their Fields and Work * *

THE WABASH DISTRICT
 A SURPRISING STATE OF AFFAIRS IN A
 CENTRAL SECTION OF OUR COUNTRY :

+ New York +

The Home Mission Society's Secretary in the Wabash District, Rev. S. C. Fulmer, is one of the most painstaking, accurate and faithful of men. Laboring in a District which presents some unusual difficulties, he has developed the missionary interest to a marked degree, and has worked his field as few could have done. Devotion, patience, persistence have told. Straightforward and clean cut, Secretary Fulmer has pressed his work, yet so tactfully and pleasantly that he has won the confidence and esteem of pastors and laymen, and never wants for welcome. His service is pre-eminently missionary; and like other of our Secretaries, he finds a most efficient helper in his wife.

THIS District includes the whole State of Indiana and something more than the southern half of Illinois. Two years ago I gathered some very interesting facts which should have a much more general reading than they received in the Annual Report, and which are relatively as true now as when they were gathered. I submit some of them here as they will give the readers of THE MONTHLY such an understanding of the Wabash District as they can get in no other way.

There are in the District 59 Associations containing 1,198 churches, 168 of which have all time preaching, 12 have three-fourths time, 204 one-half time, 637 one-fourth time (once a month), while 177 have no regular preaching. Of the whole number 490 are on railroads, and 708 are located in the country, and many of them are very difficult of access, especially in the time of bad roads. There are 115 anti-mission (regular hardshell, not affiliated with us) churches in this District, as best I can learn. The name tells their influence. The above facts are divided between the States as follows: Indiana: 515 churches; 99 all time, 7 three-fourths, 114 one-half, 201 one-fourth, 94 no regular preaching, 238 on the railroad, 277 off the railroad, and 47 of the anti-mission churches. Southern Illinois: 683 churches; 69 all time, 5 three-fourths, 90 one-half, 436 one-fourth, 83 no regular preaching; 252 on the railroad, 431 off the railroad, and 68 anti-mission churches. It will be noted that only 14 per cent. of the churches have preaching each Sunday, and that the number without any

regular preaching is larger; there are also many in the other classes that are pastorless, for longer or shorter periods, when changes of pastor occur. It will be noticed also that 53 per cent. of the churches have preaching only one Sunday in the month, and that about one-sixth of the churches have preaching only two Sundays in the month.

The above facts show largely why the offerings to Home Missions are not as large as some might expect from such a fertile and rich section of our country. They are steadily growing, but will continue to do so only as the District Secretary, pastors and others can spread information among the people regarding the work of the Society. I am planning to push with more vigor than ever, if possible, the securing of subscribers to THE HOME MISSION MONTHLY and the distribution of the very instructive and attractive literature which the Society is now getting out. I have in each Association an Associational Secretary, and in many of the churches a local correspondent. The earnest help of these workers, together with the hearty coöperation of the pastors, is enabling the Secretary to bring about a growing love for the cause of Home Missions.

I am deeply in love with my work, and enjoy the loving attention, sympathy, and help accorded me by the pastors and brethren everywhere in my District. Whether in the home of the rich brother, where I have all the conveniences that heart could wish, or in the home of some poor brother way back among the rocks and hills where there are two or three beds in one room, and where

kitchen, dining-room, sitting-room and parlor are all one, I almost invariably receive the best they have to offer. While there are many days and months of hard and taxing toil connected with this work, and the absence from the family is not pleasant, to be sure, yet the consciousness of helping on such a great cause, together with the delightful fellowship of the brethren, is more than a compensation for any sacrifice that I can make or any service that I may render.

FIGURES OF A BUSY LIFE

As other Secretaries have given different views of the work and duties of a District Secretary, it seemed to me that it might be profitable and interesting to the readers of THE MONTHLY to have some figures on this line. I have taken the past five years of my nearly eight years of service and averaged them, so that the facts given might not be those of any picked year. This is the show-

ing of average annual service, so far as it can be expressed in figures:

Addresses made, 153; sermons preached, 33; prayer meetings attended, 19; other meetings attended, 48; churches visited, 74; associational meetings attended, 27; attended two State Conventions and the May Anniversaries; letters written, 1,428; postals written, 400; printed letters sent out, 1,208; mimeograph letters, 1,251; miles traveled, 16,520; Annual Reports of the Society distributed, 179; copies of THE HOME MISSION MONTHLY given away, 1,001; pages of literature distributed, 285,721; mite boxes sent out, 1,244; personal calls made, 67; personal visits made, 118; new subscribers to THE MONTHLY secured, 140; renewals to THE MONTHLY taken, 127; and many other lines of work which cannot be tabulated, but which have been described in previous issues of this magazine by other Secretaries.

S. C. FULMER.

FIELD SECRETARY'S OUTLOOK

CHAUTAUQUAS VERSUS REST—A SECRETARY'S IDEA OF VACATION—RELIGIOUS DESTITUTION AT HOME

AT A SUMMER ASSEMBLY

THIS is the day of Chautauquas and Summer Assemblies. Their name is legion. Their character and quality are widely varied. In some quarters there is a growing disposition to have distinctively denominational assemblies. Some of these are already firmly established. The Baptists of Michigan have met for several years at Orchard Lake. During the past two summers they have gathered at Lake Orion. The attendance this year was appreciably diminished by the holding of the convention of the Baptist Young People's Union of America in Detroit. The program was carefully prepared, and furnished in admirable balance the elements of devotion, education, inspiration and diversion. To your Field Secretary five appointments had been assigned: a lecture, illustrated with stereopticon views, on "Wales;" an address on "A Problem in American Civilization," and another on "Here and There on the Home Mission Field;" an address in a "Symposium on Evangelism," dealing with evangelism on frontier fields; and the Assembly sermon. By way of good measure there was also assigned to him the conduct of one of the morning hours of devotion.

RESTING IN MANITOU

It seemed to the Field Secretary that by this time he was fairly entitled to a brief vacation, to be spent with his family in that haven of rest and scene of varied delights—beautiful Manitou. The vacation began with a service at the Tabernacle Baptist church,

Colorado Springs, which, under the leadership of Rev. Robert Graham, has already gained a firm foothold, and gives promise of enlargement. This was followed by an address the next day at a Chautauqua Assembly. Two days later there was a conference in Pueblo regarding the proposed location for the new house of the Pilgrim Baptist church. Then came a brief breathing spell, with walks through the beautiful mountain passes and awe-inspiring cañons, tramps up the rugged mountain sides, and burros-rides along steep trails, commanding magnificent stretches of scenery all bathed in glorious sunshine. The guide-books, by the way, are eloquent about the sunshine, but silent about the almost daily rains that lay the dust, and the thunder-storms that echo through the mountains, and the occasional cloud-bursts that send the torrents sweeping through the cañons. Life, even in Colorado, is not all sunshine—except in the guide-books and railroad folders. There is something in the air that leads to exaggeration. Everything is in the superlative degree. The habit of the superlative is so ingrained that even the warning sign-boards read: "Trespassers will be prosecuted to the fullest extent of the law." If penalty were meted out to the full, could the law go further?

THE SUCCESS OF FAILURE

That sounds like a contradiction; it is certainly a paradox; yet it was true in fact. Word was received that at a mining camp in Wyoming, at Atlantic City, there were fully 300 people who had no religious privileges. A prospecting tour was decided on.

Information was received that the way of approach to the mining camp was by way of Rawlins. After the crossing of letters and telegrams, and failure to make railroad connections, the Field Secretary and the General Missionary for Wyoming met in Rawlins only to discover that the journey to Atlantic would involve a stage ride over rough roads of 150 miles each way. Appointments in Utah made it impossible to give the time. Inquiry at another railroad point brought out the fact that the camp was about 90 miles distant, but our train was under way again before we could reach a decision, or take out our baggage. Alighting at the next stopping place, fifteen miles away, we returned on a freight train and essayed to make the trip. Again our way was blocked. The horses were out on the mountain side, and must be brought in. No start could be made until morning, and then the round trip would require five days. We were baffled, and had given up hope, when we learned that the superintendent of the mine whom, above all others, we desired to see, had been for two days in that very town. The information which we needed was furnished. We learned that not one camp only, but two camps, were destitute of religious service, and discussed possible ways of meeting the need. Had we succeeded in making the journey, it would have been futile. Our failure to carry out our plans brought us to an open door. Plans are now being considered for the sending of a "sky-pilot" to these mountain camps.

BUSY DAYS IN UTAH

"Arrange the schedule as you please, and I will honor the appointments made." The General Missionary for Utah took the Field Secretary at his word, and planned generously. On Wednesday, Aug. 31st, a visit was made in the morning to the two missions of the First Church in the outskirts of Salt Lake City—the Burlington and Rio Grande Missions. In the afternoon, the field at Murray, under the pastoral care of Rev. J. C. Andrews, was visited. In the evening a brief address was made at the prayer-meeting of the East Side Church. Thursday, Sept. 1st, was filled with a visit to the towns of Provo, Price and Helper—a railroad journey of 115 miles. Provo is one of the strongholds of Mormonism—the home of would-be Senator Smoot. Our Baptist church, with its little band of fifty members, has a hard struggle to maintain itself amid the paralyzing and deadening influences of Mormonism. Two changes in the pastorate within a year have increased the difficulty, but the new pastor, Rev. T. H. Scroggs is addressing himself hopefully to his task. Price is the county-seat of Carbon Co. Services are conducted here by our missionary, Rev. W. W. Huff, in the court-house. As yet there is not even the nucleus of a church, but the young missionary pastor is gaining in his hold upon the confidence and esteem of many of the towns-people. Helper is a railroad town—a

freight division point on the Denver and Rio Grande Railroad. The company has erected here an attractive chapel open to all denominations. Missionary Huff preaches in it twice a month. A service was held there at night by the Field Secretary.

THE BEAR RIVER VALLEY

On Saturday, Sept. 3, a trip was made to the Bear River Valley. Thousands of acres of land in this valley have been brought under irrigation within the past eight years, and a sage-brush wilderness has been transformed into fertile farm land, yielding richest harvests. In and around the new town of Tremont is a large number of Gentile settlers. Happily, some of them brought their religion with them, and are keeping it bright by use. A little church has been organized. During the past five months eighteen have been baptized, and six more have joined them by letter. Fully fifty people assembled in the schoolhouse on short notice on Saturday evening to hear the Field Secretary preach. They hope to secure the services of Rev. L. J. Baker during the coming year for half time, and have made generous subscriptions with that end in view.

On Sunday morning service was held with the First Church at Ogden, where Rev. H. B. Blood, a recent graduate of the Rochester Theological Seminary, is settled; and in the evening with the First Church in Salt Lake City. By way of good measure another service was held at 9:30 p.m. with the Calvary (negro) church.

HE NEEDED INFORMATION

A missionary, at home on furlough from his foreign field, recently asked one of our General Missionaries, in a semi-confidential way: "Now tell me, are there really in your district any places in which there is religious destitution? Is not the work on your field mainly a scramble among the denominations to see which can obtain the larger slice?" As instance after instance was cited of populous towns and villages, within the district of that General Missionary, in which there was neither house of worship nor evangelical service of any kind, the questioner appeared greatly surprised and almost incredulous. He needed information. His vision, which he thought to be broad and all-comprehending, was in fact defective, and his sympathies were correspondingly limited. He saw afar, but he did not see near, nor did he see truly. Had it ever occurred to him that the maintenance and extension of the work so dear to his heart depended in no small measure upon the labors of men who wrought and sacrificed to plant and nourish and develop churches on the home field? He needed information.

E. E. Chivers.



THE MISSIONARY SPIRIT MEANS A LIVING CHURCH AND A DEAD IN EARNEST YOUNG PEOPLE'S SOCIETY IN THE LIVING CHURCH. THIS SPIRIT IS TO BE FOSTERED BY THE PRESENT MOVEMENT FOR MISSION STUDY THAT MEANS SOMETHING WORTH WHILE. NOTHING COULD BE MORE HOPEFUL FOR CHRISTIAN CITIZENSHIP AND AN AMERICA ADVANCING IN RIGHTEOUSNESS THAN TO HAVE OUR YOUNG CHRISTIANS INSPIRED BY STUDY OF SUCH PIONEERS, EVANGELISTS, EDUCATORS AND COMMONWEALTH AND CIVILIZATION BUILDERS AS ARE DESCRIBED IN OUR NEW HOME MISSION STUDY BOOK, "HEROES OF THE CROSS." DO NOT FAIL TO ENGAGE IN THIS GOOD WORK.

OUR NEW TEXT-BOOK

It is with great pleasure we announce that the Home Mission Society will soon issue its first Home Mission Study Class Text-book. Of course the volume will be of interest to readers in general, as well as those engaged in special study, but it is prepared with distinct reference to the text-book use, with questions, topics, bibliography, etc. The book, "Heroes of the Cross," has been written by Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society. It tells the story of such pioneer missionaries and large-brained and hearted men as David Brainerd, John M. Peck, and Marcus Whitman. In addition to the study of home missions through the channel of biography, there is a chapter on the specific work and accomplishment of our Home Mission Society, written by our Corresponding Secretary, Dr. H. L. Morehouse. The volume will be published in two bindings, one in cloth at fifty cents, another in paper at thirty-five. The type is large and clear, and the book is cheap only in price. Mr. Shelton has done his work admirably, bringing into relief the points of character and service which not only hold the attention but serve to stimulate aspiration and purpose, and form conviction and character.

NOW FOR THE FORMATION OF MISSION STUDY CLASSES : :

The course can be taken in six weeks, as there are six of the studies. Longer time can profitably be taken, with work assigned to various members for special research, and

discussion of interesting topics. But there is no reason why even busy people cannot take up the course in both home and foreign missions. This is a self-educating training school of high value, and we hope our young people will give it a thorough trial.

SUMMER PROGRESS

It appears from the report of the General Secretary of Christian Endeavor, Mr. Van Ogden Vogt, that even during the vacation months of July and August there has been some persistent and lively work done in the formation of new Endeavor societies. Since June last over 500 new societies have been organized, and more than 300 of them since July 1. The largest numbers have been reported from the western parts of the field. Cheering reports come from all parts of the world concerning the vitality of the young people's work and its exceeding value in the churches. If the spiritual and educational forces move on together there will be a strong generation of intelligent, consecrated, systematic-giving men and women in our churches, which will thank God renewedly for the young people's movement that started so simply at Portland, Maine, in the last quarter of the last century.

YOUR MISSIONARY PROGRAM

If the Missionary Committee cannot get a fine and telling program out of this number of THE MONTHLY, then there ought to be a new committee or a new spirit in the present one. Try it, and use the Dialogue for one feature.

DIALOGUES OF THE DAY

DESIGNED ESPECIALLY FOR USE
IN MISSIONARY MEETINGS :

Concerning Mexico

I

HISTORICAL REVIEW

Q. What can you say about beginnings in Mexico?

A. Mexico's history runs back into obscurity. But a thousand years ago the Mayas, the aboriginal Indians, had a civilization there of remarkable character, the remains of which appear in immense and artistic structures in Southern Mexico and Central America. The story of the Toltecs and Aztecs is full of romance. The Montezumas lived in regal splendor; there were courts, a civil code, land laws, a system of taxation, armies, public works, large cities, schools, libraries, and a developed life difficult to explain.

Q. When was this native Mexican civilization and government broken in upon?

A. By the Spanish conquest under Cortez in 1519-21. Spanish viceroys ruled over Mexico for three hundred years. It was a cruel and pitiless rule, in reality not less pagan and superstitious than the Aztec, and far less desirable for the people.

Q. When was this oppressive Spanish government overthrown?

A. The period of revolutions began in 1810. Mexican Independence was declared in 1821. Then there was chaos for many years, revolution following revolution. Brigands made life and property unsafe, everything was unstable. One result was war with the United States in 1846-7. By this we gained the vast region north of the Rio Grande in 1848, the same year that gold was discovered in California.

Q. What unforeseen result came from the gaining of this great territory by the United States?

A. The discovery of gold and other mineral riches, which were hid from the Spanish and Mexican eyes, changed the financial equilibrium of the world, made the United States a financial world power, and thus greatly promoted Anglo-Saxon supremacy and in consequence the cause of Christianity.

Q. When did the Mexican Republic begin what may be called its modern progress?

A. About a half century ago. The Republic entered upon a new career in 1857. This movement for better things did not suit the Roman Catholics, and Napoleon III was led by papal influence to undertake the establishment of a Mexican Empire. The French intervention and invasion took place in 1861. Emperor Maximilian arrived in Mexico, with the Pope's blessing, in 1864. Three years later the unfortunate Catholic Em-

peror had been executed, the French driven out, and the Papal empire brought to an end. The real Republic of to-day began in 1867.

Q. Who was the first great leader of modern Mexico?

A. Benito Juarez (Whah'ress), a full-blood Indian, who rose by ability and character, was governor of a State, judge and general. He was proclaimed President in 1858, and led the country through ten years



BENITO JUAREZ

of bitter struggle with revolution and Romanism, ending in 1867. He was continued as President until his death in 1872. Was a man of high type of character and statesmanship, and is honored as the "Washington of Mexico."

Q. Who is Mexico's great man to-day?

A. Porfirio Diaz, a remarkable man, who became President in 1877, and is serving his sixth term. During his quarter century of service, and largely by his firm but benevolent rule, Mexico has been practically transformed as a nation, and placed in the line of modern progress.

II

GOVERNMENT AND DEVELOPMENT

Q. What is the government of Mexico?

A. Similar to our own in form. The constitution and civil divisions are like ours. There are 27 States and 2 Territories, with a Federal District, like the District of Columbia. The City of Mexico is the capital. The President is elected by the people. There is a Congress, with Senate and House. The government has been, however, what is called "paternal." The President has in reality often acted as a dictator, when circumstances

seemed to require a strong hand to prevent revolution and lawlessness. He put down brigandage by showing no mercy to the brigands, made life and property secure, inaugurated reforms, established schools, insisted upon purity in government, and did whatever was necessary for the good of the people. They appreciate his upright character and patriotic purposes and have loyally supported him. Such a man has been the greatest blessing to Mexico.

Q. What was his hardest work?

A. To separate Church and State, and open Mexico to religious liberty such as our people enjoy. Mexico had for centuries been priest-ridden. Ninety-five per cent. of the population was and still is Catholic. The country was full of convents and monasteries and other church institutions. The Republic when established, in self-defence confiscated papal buildings and estates, banished high ecclesiastics, abolished religious orders, stripped the clergy of civil prerogatives and put into its constitution these good Baptist principles: "The State and the Church are independent of each other. The Congress may not pass laws establishing or prohibiting any religion." The Church was kept out of the public schools, which were made purely secular. This policy was carried out by President Diaz as firmly as that against the brigands; yet he has retained the respect of the people and is recognized as their great leader. Under such a rule Protestantism has been protected and the country opened to religious missionary effort. Only a great statesman and tactful and masterful man could have accomplished this task, and Mexico owes its present conditions and its place among the progressive and advancing nations chiefly to Diaz.

Q. How large is Mexico?

A. Its greatest length is 1,950 miles; greatest width, 750; average width, 400. Its area is 757,006 square miles, or just about that of Great Britain, France, Germany, Austria and Italy combined. Compared with States in our country, it is about as large as all the States east of the Mississippi, omitting Maryland; and as large as the Louisiana Purchase, leaving out Louisiana and Oklahoma and Indian Territories.

Q. What mineral is Mexico rich in?

A. Silver; its mines being world famous. These yield about seventy millions annually, or one-third of the world's product.

Q. Has Mexico been modernized?

A. The developments in the last twenty-five years have not been surpassed by any country. A drainage canal for Mexico City, 37 miles long, with six miles of tunnel, was finished in 1899, one of the great engineering feats, which cost \$20,000,000, and frees the capital from malaria and pestilence. The first railway was finished in 1873, now there are nearly 10,000 miles, besides 40,000 miles of telegraph, 1,800 post-offices, electric lighting, and trolley lines. Indeed, all modern inventions and improvements, and such beauty of

scenery and buildings as cannot be equaled on the continent. Mexico is a constant surprise to the American tourists.

Q. How about education?

A. Under the Church rule there was a vast deal of ignorance. Only about one-seventh of the population could read and write. In the new era there is hunger for education. The government supports public schools, of which there are over 12,300, while there are colleges, professional schools, industrial schools, and libraries, museums, etc. By direction of President Diaz, all children are taught English, so that two languages are spoken, Spanish still being the common speech.

Q. How large is the population of Mexico?

A. By the census of 1900, 13,570,000, a gain of over a million in five years. The country can easily sustain 75,000,000. There are 80 per cent. of mixed blood, Spanish and native. In the remote sections there are perhaps two and a half millions of Indians, descendants of the ancient tribes, who preserve their language and customs. There are about 25,000 Americans in Mexico. The Mexicans dwell mostly in cities and villages. There are about 60 cities of from 10,000 to 50,000. The City of Mexico has 400,000 people, Monterrey 60,000, Puebla 100,000, San Louis Potosi 75,000, Leon 70,000. In these we have a mission work.

Q. What is the general condition of the people?

A. The masses are very poor and ignorant and have been kept so in large part by the ecclesiastical conditions. The well-to-do middle class is small but increasing. There are few very rich. The people at large are exceedingly polite and hospitable, kindly in temper, and excellent material for citizenship.

Q. How about the common morality?

A. The standards are low. Open gambling is prevalent. Sunday is the great amusement and festival day. Bull fights are Sunday occurrences. Pulque, the fermented juice of the maguey plant, is the national drink, as intoxicating as our whiskey. Drunkenness has been common, especially on Sunday.

Q. How about patriotism and public spirit?

A. There has been a steady growth of patriotic feeling. The Mexicans love liberty, and of the American kind. They are good citizens. The cities have beautiful parks, fine public buildings, including bath houses, and charming homes.

III

THE RELIGIOUS CONDITIONS AND MISSIONARY WORK AND NEEDS

Q. What was the earlier religion?

A. Polytheistic idolatry, or the worship of many gods. The aborigines had more than

200 of these deities, with a chief god. Their images are hideously grotesque, like those of India and Africa. They had a supreme pontiff, orders of priests, convents, temples, pyramids with altars for human sacrifices, and many ceremonies resembling those of the Roman Catholics, who supplanted the old religion with that of the Papal Church. Cortez smashed the idols and forced the Indians to adore the images and submit to the Romish ceremonies. It was in a measure an exchange of images. Proselyting priests swarmed everywhere, reporting five and ten thousand baptisms in a day. The result was that "Paganism was baptized, Christianity was paganized."

Q. What is the record of Mexican Romanism?

A. The rule was oppressive. The Inquisition took care of heretics and patriots. The story of the apparition of the Virgin of Guadalupe was invented and she, instead of the pagan goddess, was made spiritual patroness of the Mexicans. Crucifixes with images of a black Christ are seen in the churches. For three hundred years Romanism was regnant. It became rank. The priesthood was notoriously profligate. Abbé Domenech, with the French forces in Mexico, in 1867 wrote: "Mexican faith is a dead faith. The church fills no mission of virtue, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere." This was a Catholic verdict! For fifty years Rome fought against Mexican independence. The same spirit continues, but the power of persecution is gone. Mexico has little to hope for from Romanism.

Q. What has Protestantism done thus far in Mexico?

A. An eminent ex-Minister of this country to Mexico, says: "The Protestant movement has exerted a marked influence on the Catholic Church. The morals and education of its clergy have been raised." In other respects it is put on its good behavior. Past seed sowing is bearing fruit. Bloody persecution is no more. Bigotry is breaking down. Our organized forces are showing missionary aggressiveness. The Liberal Party in power in Mexico welcomes Baptist insistence on separation of Church and State.

Q. What work has the American Baptist Home Mission in Mexico?

A. The first Protestant minister to go into Mexico was Rev. James Hickey, a Baptist, in 1861. He helped organize a Baptist church in Monterrey in 1864. The Home Mission Society appointed Thomas M. Westrup a missionary to Mexico in 1870, and also employed several native missionaries. The work was enlarged in 1882. The next year a station was established in the City of Mexico, where now there is a church, a publishing house, a paper called *La Luz* (the Light), and a school. The City of Mexico is the hardest field, as the influences are nearly all adverse. Perhaps our most prosperous work is in the

State of Nuevo Leon, where the people seem more eager to hear the gospel. We have 9 churches and 10 other mission stations, about 900 church members, and 12 missionaries and expend about \$10,000 annually. There are two schools with six teachers supported by the Woman's Society in Boston, and the Chicago Women's Society sustains four American and five native workers. We have raised some noble native workers, who are now leading the churches.

Q. Is there any other Baptist mission work in Mexico?

A. Yes; the Southern Convention began work in 1880, and has 8 American missionaries, 13 native workers, and about 1,200 members; so that there are more than 2,000 Baptists altogether.

Q. What are the immediate needs of this inviting field?

A. More American missionaries; houses of worship for congregations meeting in uninviting rented premises; a girls' boarding school in the City of Mexico; and a training school for native preachers. For these purposes \$100,000 is required at the outset; annual expense thereafter about \$15,000. The Home Mission Society needs \$30,000 a year for Mexico, to do its work effectively.

Q. What is the outlook for Protestant effort?

A. Most hopeful, if the work can be enlarged so as to meet the needs. The Mexicans must be made to feel that Protestants are in earnest and willing to sustain a large movement.

The civil conditions, the temper of the people, increase of intelligence, liberalizing influences, temperance and moral reform movements, the cordial relations between Mexico and the United States, all encourage us to seek the evangelization of Mexico.

Q. What is the duty of American Baptists?

A. Our needy neighbor has first claim upon us. All Christendom assails oriental paganism; millions of semi-pagans in Mexico are left to us alone. From Mexico we took large territory, paying a paltry sum therefor; shall we not impart spiritual blessings? She had our decisive moral support in the overthrow of the Papal Empire; shall we not help in her religious emancipation? She has our type of government; shall we have our type of Christianity? Mexico must be evangelized, if at all, by Christians of our own favored land.

Here is our neighbor, pass not by,
Like priest and Levite long ago;
Have pity; help; ring out the cry,—
Prayers, means and men for Mexico.

(NOTE.—Each part may be assigned to two different persons, in order to give variety. Between each part, also, it will be well to read a selection bearing on the subject from the articles on Mexico in this number. Another good method is to give answers to many different persons, the leader asking the questions.—ED.)

MISSIONARY TEACHERS IN THE INTERNATIONAL SCHOOL AT MONTERREY



VIRGINIA LOZANO

AMANDA TREVINO

ZENAIIDA GARCIA

DELFINA CAVAZOS

FOR THE JUNIOR MEETING A VISIT TO A CHRISTIAN MEXICAN HOME

By Jennie G. Bristol

ALLOW me to take you with me to a humble Mexican home. The house will, of course, attract your attention, it being built of adobe and stone. A very low building of several rooms built around a square, roughly stone-paved court. Through an immense zāgnan door we enter this court.

Possibly half a dozen bright, black-eyed children will greet us. On beyond the children in that tiny bit of a yard we see a number of chickens clucking away as if they were as happy as chickens could possibly be, entering, at will, the open doors of the several small square rooms surrounding the court. A cat and dog are also to be seen in this, as well as every such house. And the walls are adorned by many willow bird cages, where birds twitter the live-long day in the bright sunshine. Of course, we cannot but notice the pots of thrifty plants standing about.

But now let us go in and get acquainted with the inmates of this particular house. Your missionaries have been visiting for a number of years in this house, so none are afraid of us. All, old and young, will come to give us a cordial handshake, a pat on the shoulder, and a cheery "*Buenos Dias.*" At one door we stop but for a moment to speak to several men, who are sitting on low benches, busily plying shoemaker's tools. The odor of Mexican leather is strongly apparent, but no smell of the vile pulque to be noticed, because almost all of these men have pinned upon their waistcoats a temperance badge, a little soiled from constant wear, but speaking loudly of a determination to battle against Mexico's dreadful vice.

Nearly all of these faces betray traces of

what this vice has done for them. But we thank God as we look at them, because they are striving to copy from the divine model set for them.

"You'll not forget Sunday's services," we say as we leave them, and go on to another room where we are not allowed to enter because of fast flying particles of wool, which darken the room. Here are several children, together with older people, beating wool to fill mattresses for one of the stores in the city. After standing about, talking of common-place things, we enter the best room of the house, where there is a bed made by placing boards across benches, the covering being one of the sewing circle patchwork quilts. A number of straight-backed chairs stand stiffly against the wall, and upon a tiny stand are a Bible and a hymn book. Upon the bare brick floor there stands a clumsy looking sewing machine, which is used to sew the mattresses and such parts of the shoes as need to be sewed. Upon the walls we see no mysterious looking pictures of saints, with oil burning before them. Instead, there are several Bible Sunday School chromos, as well as many photographs of friends. What a change has come over this room since first we saw it! Then there were no chairs, no bed, no machine; only a dirty straw mat upon which we sat as we talked to the gathered family, while weird faces of saints stared down upon us, from behind the flickering lights.

We are glad to-day that our pastor has come with us. All will be glad to listen to the Bible lesson he has to give us. And all the workmen will come with their benches

and sit around the door while we all listen with glad hearts. If we could but listen to the story of the conversion of each of these it would be full of interest. But as we have not time for this, let us hear from one of their number, a woman of about thirty-five years of age, Angela Escamilla by name. She tells us that, from a child, she had been accustomed to count the beads of her rosary, go to mass, confess to the "padre," keep saints' days, keep oil burning, etc., etc. As she grew older she realized that she understood nothing at mass, that repeating the same prayers was very monotonous. At confession she learned that the priests often took advantage of this opportunity to abuse. The feast days which were kept in her home always left in their wake poverty and sorrow. And in vain did she kneel before her images imploring air and peace. And yet the customs and superstitions of her fathers were so wrought within her, she could not but go blindly on seeking after that something which, would fill her soul with real peace and joy.

Years she struggled on, until she finally went to live with a young man of whom she knew little. Soon after she found that he sometimes attended the dreaded Protestant meetings. This filled her with fright and anger. She protested with him in vain. She would not listen to the few explanations he could give her concerning the new and strange doctrine. She finally separated from him, when he insisted upon bringing the Bible into the house and brought his Protestant friends home with him. For a long time she suffered alone with her little ones, until finally she was obliged to return to the father of her children, but with a heart purposed not to listen or to have anything to do with the shameful doctrine.

During all this time the drink habit had

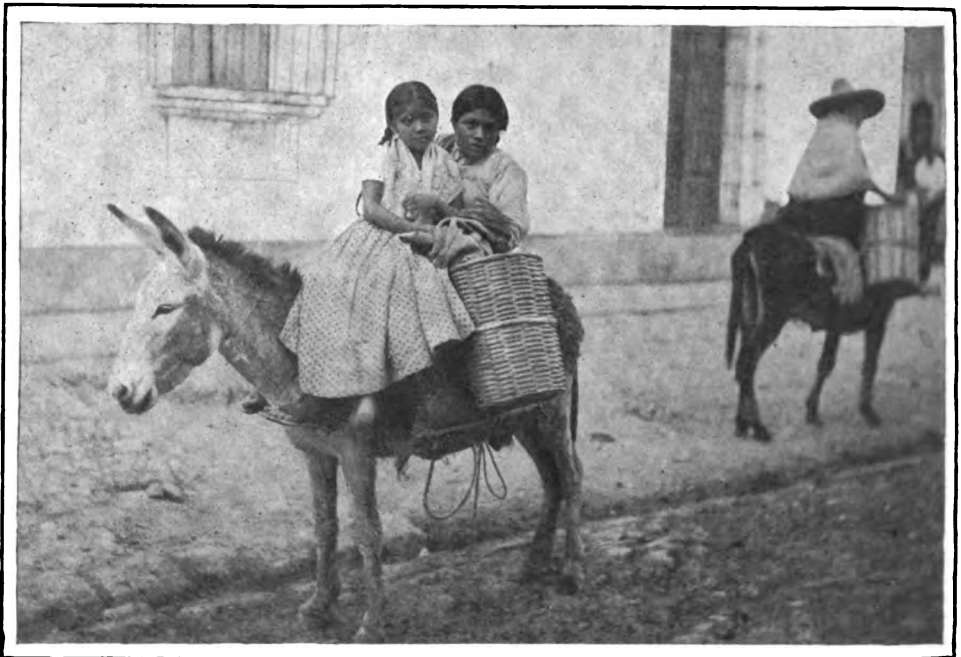
been growing upon her. Although she worked, her earnings went for drink and the family were always needy and destitute.

(We will never forget one morning, years ago, when we were calling in Angela's neighborhood, we learned that one of her little ones had died. Notwithstanding her aversion to us, we went over to see her, hoping by so doing to be able to say some word to melt the bitterness in her heart. The little corpse was laid out upon a table, decorated with bright-colored tissue paper and an abundance of flowers, and several crucifixes were lying about. But upon the dirty floor, lay, in drunken stupor, half-dressed men and women, with bloated, unclean faces and tangled hair,—resting after a night of drunkenness and debauch about the corpse. The mother's eyes were red, but not from weeping. We tried to talk with her of the home to which the little spirit had flown, but her mind was too much muddled by drink to pay much attention to what we were saying. But from that time on we often visited her.)

She says that she began to want to listen to what the missionaries said, but strong fear and prejudice kept her ever distant. Finally she did give way and wept as she listened to the Father's great love to her. She then allowed her children to be taken to Sunday School. Her bright eleven-year-old boy was very much interested, and soon wanted to be baptized. He urged his mother, until she, too, yielded to the Lord's spirit, and one bright Sabbath morning, more than a year ago, mother and son were led down into the baptismal waters. Father and mother had been united in marriage, the drink was abandoned, more interest was taken in her home and children. And peace reigned in her heart. Sometimes she cannot go to church. Then she and her husband



A GOOD TYPE OF THE MEXICAN HOUSEWIFE



THE STREET VENDERS OF MEXICO

gather their little flock about them, while they read from the Word, sing some hymns and offer prayer.

Just a few days since we called again to console the parents, because of the death of another one of their little ones. But, oh! what a different picture presented itself. An abundance of flowers were on the white-draped table beside the little corpse. The room was nicely swept, and father and mother, clad in their right minds, were

quietly sitting awaiting the hour for the funeral. As we entered the room they said: "We were sure you would come. Our little one has gone to the heavenly home where we expect to be some day." Now we know how the spirit of love and grace has worked in the hearts and lives of those of this home. And we came away thanking God for the part we have had in giving the gospel to these dear people.

Puebla, Mexico.

FINANCIAL STATEMENT FOR AUGUST, 1904

RECEIPTS		
Contributions for General Purposes.....		\$9,030 23
Legacies, " " ".....		1,034 12
Contributions Specifically Designated.....		10 00
" " " for Church Edifice Gift Fund.....		308 31
		\$10,382 66
Income Accounts for General Fund.....		1,925 85
" " " Church Edifice Gift Fund.....		329 85
" " " " " Loan Fund.....		229 46
Miscellaneous.....		1,112 94
		\$13,980 76
DISBURSEMENTS		
For General Purposes.....		\$31,712 64
" Special " as Designated.....		6,084 06
From Church Edifice Gift Fund.....		2,650 22
" " " Loan Fund.....		853 75
Miscellaneous.....		1,936 34
		\$43,237 01

APPOINTMENTS

- ARIZONA.
Rev. E. H. Stover, Naco.
- CALIFORNIA.
Rev. S. B. Chastain, Auburn.
W. H. Harriss, Hanford.
W. H. Sowell, Visalia.
- COLORADO.
Rev. C. R. Betts, Evangelist.
J. F. Hardy, Arvada.
C. M. Kessler, Montrose.
J. F. Riffe, Lamar.
M. B. Milne, Florence.
- CONNECTICUT.
Rev. John Friberg, Swedes, Hartford.
J. E. Klingberg, Elim Swede Ch., New Britain.
Antonio Roca, Italians, Hartford.
- CUBA.
Rev. W. W. Barnes, Assistant to Dr. Moseley.
- GEORGIA.
Rev. A. B. Murden, Gen. Miss'y, Colored.
D. D. Crawford, Dist. Miss'y, Colored.
J. M. Jones, Dist. Miss'y, Colored.
- ILLINOIS.
Rev. Henry Grundy, Englewood-on-the-Hill, Chicago.
H. J. Japinen, Finns, Chicago.
- INDIAN TERRITORY.
Rev. I. C. Atchley, Weleetka.
- KANSAS.
Rev. M. R. Holt, Hays.
- MAINE.
Rev. Nelson Hedeon, Swedes, Portland.
- MASSACHUSETTS.
Rev. Samuel Delagneau, French, Worcester.
- MICHIGAN.
Rev. A. J. Laurikainen, Finns, Hancock.
C. J. Johnson, Swedes, St. Joseph.
Oscar Sjolm, Emmanuel Swede Ch., Sparta.
- MINNESOTA.
Rev. Carl Orest, Second Swede Ch., St. Paul.
W. J. Bell, Westbrook.
John Koskinen, Finns, Duluth.
E. H. Rasmussen, Scandinavians, Kasson.
- MONTANA.
Rev. C. C. Rickman, East Gallatin and vicinity.
- NEBRASKA.
Rev. J. M. F. Heumann, Paxton and vicinity.
- NEVADA.
Rev. F. H. Webster, Emmanuel Ch., Sparks.
- NEW MEXICO.
Rev. Milton Reece, Santa Rosa and Tucuman.
C. R. Taylor, Alamogordo.
Rafael Gallegos, Mexicans, Carlsbad and Florence.
- NEW YORK.
Rev. P. P. S. deD. Morawski, Poles, Buffalo.
- NORTH DAKOTA.
Rev. Hans Blomgren, Swedes, Rutland and Ku'm.
Olof Breiding, Norwegians, Bethel Ch., White Earth.
A. F. Choate, Sheyenne and New Rockford.
F. J. Collop, Bismarck.
F. I. Drexler, Minot.
Lewis Ekelund, Scandinavians, Kenmare.
Willard Fuller, Jamestown.
C. J. Hill, Norwegians, Vang and Poplar Grove.
S. W. Hover, Ellendale.
Ole Larson, Scandinavians, Gen. Miss'y.
James Lawson, Scandinavians, Donnybrook.
N. J. Lee, Scandinavians, Park River.
F. J. Liljegren, Swedes, Bismarck and Mandan.
H. F. Lydum, Norwegians, Barton.
R. A. MacMullen, Langdon and Stilwell.
Anton Nelson, Swedes, Wilton and Coal Harbor.
A. A. Ohrn, Norwegians, Hillsboro.
- OHIO.
Rev. J. E. Ekstrom, First Swede Ch., Cleveland.
Paul J. Lux, Niles.
- OKLAHOMA.
Rev. J. A. Day, Marshall.
J. W. T. Givens, Washington Ave. Ch., Oklahoma City.
A. W. Ihde, Tyrone.
C. T. Pledger, Temple.
- J. R. Carness, Okeene.
L. W. Marks, Edmond.
M. F. Drury, Chandler.
W. H. Fields, Jennings.
P. F. Harman, Apache.
I. C. Patton, Ames.
- OREGON.
Rev. J. B. Travis, Grants Pass.
E. H. Hicks, Roseburg.
- RHODE ISLAND.
Rev. N. N. Aubin, French, Providence.
Eric Hallden, Swedes, Providence.
- VIRGINIA.
Rev. D. N. Vassar, General Missionary, Colored.
R. G. Adams, Dist. Miss'y, West, Colored.
Wm. Cousins, Dist. Miss'y, East, Colored.
J. D. Ward, Dist. Miss'y, North, Colored.
- WASHINGTON.
Rev. R. J. Barbee, Asotin and Clarkston.
Mathew Bramblet, Camas Prairie Association.
I. S. Leonard, Harrington.
S. A. Abbott, Immanuel Ch., South Tacoma.
J. S. Hwang, Chinese, Seattle.
- WEST VIRGINIA.
Rev. C. H. Pack, Parsons and Hambleton.
R. G. Pierson, Moundsville.
- WISCONSIN.
Rev. Olof Lind, Swedes, Lake Nebagamon.
C. B. Kallman, Swedes, Kenosha.
- WYOMING.
Rev. W. W. Faux, Sheridan.
- FRENCH.
Rev. J. N. Williams, New England States.
- GERMANS.
Rev. Eckhard Umbach, Third Ch., Chicago, Ill.
C. M. Knapp, Ebenezer Ch., Buffalo, N. Y.
J. F. Gasser, First Ch., Cleveland, Ohio.
Fred'k Knorr, First Ch., Newark, N. J.
W. F. Rachel, Gladwin, Mich.
- TEACHERS APPOINTED.
The following teachers were appointed:
Benedict College, Columbia, S. C.—Thos. P. Kyle,
Wakeman Rider, Marjorie J. Hatmaker, Sarah F.
Bagley, Susie A. Diggs.
Bishop College, Marshall, Tex.—J. A. Phillips,
Annie Irvin, Mrs. Margaret Irvin, Matron;
Joseph T. Hill, Clara Bessee, Eleanor Chaffee,
Rev. S. E. J. Watson, Mariet D. Barker.
Jackson College, Jackson, Miss.—Rev. N. H.
Palmer, Mrs. Lillian I. Seaver, Matron; Jennie
D. Hitchens; R. B. Morris, for summer work.
Roger Williams University, Nashville, Tenn.—Ar-
villa Starkweather.
Spelman Seminary, Atlanta, Ga.—Miss Ella Lewis
Jones, Augusta E. Wahlgren, Mary A. Haradon,
Marcia S. Mitchell, Ada M. Raymond, Charlotte
A. Williams.
Indian University, Bacone, I. T.—May Bourn,
Margaret Doolittle, Bertha Osborn, E. D. Carr.
Florida Institute, Live Oak, Fla.—Principal L. C.
Jones; Sarah J. Ward, J. F. Clark.
Friendship Institute, Rock Hill, S. C.—Rev. M. A.
Murray, F. D. Sims, Anna J. Hall, Mrs. A. P.
Cloud.
Houston Academy, Houston, Tex.—Miss Sammie
D. Brown.
Hearne Academy, Hearne, Tex.—Principal, Rev.
O. E. Perpener; J. T. Hill, Mrs. M. E. Yancy,
Joanna D. Wilkins.
Keysville Mission Industrial School, Keysville, Va.
—Principal, Wm. H. Hayes; Mollie L. Clarke.
New Bern Collegiate Industrial Institute, New Bern,
N. C.—Principal, A. L. E. Weeks; J. M. B.
Wooten, Mrs. A. E. Weeks.
Spiller Academy, Hampton, Va.—Principal, Geo. E.
Read; Mary L. Kirbv, Lula E. Spiller.
Walker Baptist Institute, Augusta, Ga.—Principal,
N. W. Curtright; Beatrice Curtright, Louie D.
Davis, Lillie A. Lee, Belle B. Lyons, Eula B.
Whitmore.
Cherokee Baptist Academy, Tahlequah, I. T.—Prin-
cipal, Rev. Walter I. Pack; J. T. Rosson, Flora
Murphy, Florence Wynn, Maude Sweeney, Rose
Hunter.
Echo Mission, Velarde, N. Mex.—Nellie Koba.
Mexico City, Mex.—Miss I. I. Bolles.
Santiago, Cuba.—Bessie Moseley.
International School, Monterrey, Mex.—Abigail
Martinez.

CONTRIBUTIONS AND LEGACIES FOR AUGUST

Contributions and legacies not otherwise noted are for general purposes. Items marked thus *, are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$182.22.

Bath, First Ch.	4 78
Skowhegan, Bethany Ch.	22 65
South Paris, Y. P. S. C. E.	3 00
Harrington, Y. P. S. C. E.	6 40
North Sedgwick Ch.	3 54
Eastport, Washington St. S. S.	10 00
Woolwich, T. C. Evans.	7 50
Gardiner, Y. P. S. C. E.	5 00
South Levant Ch.	1 11
West Levant Ch.	2 68
Brooklin Ch.	2 25
Sedgwick Ch.	5 00
Surry Ch.	60
West Ellsworth Ch.	25
Ellsworth, First Ch.	50
Manset Ch.	1 25
East Blue Hill Ch.	1 75
Blue Hill Ch.	6 75
Franklin Ch.	3 00
Kennebunk Ch.	85 00
Kennebunkport Village Ch.	4 21
Pembroke, Y. P. S. C. E.	3 00
Bangor, First Ch.	32 00
Livermore Falls Ch.	20 00

NEW HAMPSHIRE, \$97.79.

New London, Wayside Chapel	5 00
Rumney Ch.	8 60
Keene, First Ch.	34 19
State Convention	50 00

VERMONT, \$98.43.

Barre, Italian Mission.	3 58
Manchester Centre Ch.	12 00
Poultney Ch.	21 85
Chester, First Ch.	5 00
West Halifax Ch.	3 00
*Grafton, friends	50 00

MASSACHUSETTS, \$1,763.42.

Lynn, French Mission.	5 00
Monson, Italian Ch.	10 51
Worcester, Finnish Ch.	2 25
Hyde Park S. S.	10 00
Winchester Ch.	17 00
*Belchertown, N. E. Barrett	25 00
Lowell, Worthen St. Ch.	26 50
Fifth St. Ch.	14 00
Gloucester, First Ch.	7 00
Fiskdale Ch.	7 50
Salem, First Ch.	100 00
Cambridge, First Ch.	100 00
Springfield, Park Ave. Memorial Ch.	12 44
Brockton, Warren Ave. Ch.	9 00
Melrose, First Ch.	16 46
Worcester, Dewey St. Ch.	14 06
*Fall River, Mrs. E. M. Boomer	100 00
Newton, First Newton Centre Ch.	221 70
*Rockland, First Ch.	40 00
Massachusetts Baptist Convention	25 00

LEGACY.

Tewksbury, estate of Hannah J. Trull.	1,000 00
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RHODE ISLAND, \$280.80.

Providence, Miss M. E. Mason	5 00
Fourth Ch.	10 61
First Ch.	65 77
Pawtucket, First Ch.	50 00
Block Island Ch.	16 00
State Convention	75 00

LEGACY.

Providence, estate of H. Jackson, D.D.	28 12
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CONNECTICUT, \$188.12.

Bridgeport, Immanuel Ch.	6 00
Plantsville Ch.	12 00
Stonington, First Ch.	54 00
Winsted, First Ch.	9 91
Hartford, Memorial Ch.	14 25
Warrenville Ch.	4 60
Suffield, First Ch.	6 31
Hartford, South Ch.	29 00
Colebrook, North Ch.	1 50
South Ch.	1 50
New Britain, Elim Swedish Ch.	3 05
Stepney, Mrs. R. H. Broderick	10 00
Estate of Polly Browning, per Second Waterford Ch.	6 00

NEW YORK, \$879.08.

Olean, First C. E. S.	5 00
Farmer Ch.	53 00
Lebanon Springs Ch.	2 00
Rose Ch.	23 50
B. Y. P. U.	3 00
Troy, Fifth Ave. Ch.	64 91
Bainbridge, First Ch.	7 23
Corning Ch., Chemung River Association	11 50
Rosehill S. S.	6 00
C. E. S.	2 00
Phelps Ch.	3 75
Millport Ch.	4 00
East Nassau, First Ch.	2 74
Bernhard's Bay, Miss Sophie Crandell	5 00
Cleveland, Maple Flats Ch.	1 06
Bartlett Ch.	7 00
North Hebron, First Ch.	20 65
Trumansburg Ch.	11 25
Skaneateles Ch.	12 90
Waterford, First Ch.	16 50
Stanley, Bethel S. S.	7 50
Sandusky Ch.	7 20
Marion, First Ch.	4 45
Manchester, First Ch. and S. S.	19 50
Locke, Milan Ch.	11 37
Monrovia Ch.	20 00
Lansing and Groton Ch.	12 50
Auburn, First Ch.	4 50
Croton Falls Ch.	81 69
Woodside, First Ch.	32 00
Warwick, Calvary Ch.	14 00
Braman Corners, Duanesburg and Florida Ch.	3 50
N. Y. City, Morning Star Mission	17 88
Brooklyn, Emmanuel B. M. B.	10 00
Greene Ave. Ch.	415 05
For C. E. F., Rochester, W. George Parkes.	5 00

NEW JERSEY, \$88.22.

Newark, Fifth Ch.	14 39
Woodbury, Central Ch.	8 10
Atlantic City, Bethany Ch.	3 00
First Ch.	40 73
Rutherford, A friend	4 00
Moorestown, C. E. S.	15 00

PENNSYLVANIA, \$748.26.

Pittsburgh, Bond No. 513. Maple Ave. Ch.	150 00
North East, First Ch.	12 50
Philadelphia, Trinity Ch.	7 00
Newton Centre Ch.	10 88
West Lennox Ch.	1 00
Bradford, First Ch.	3 00
Danville, First Ch.	22 00
Jones' Lake Ch.	8 51
Slate Run Ch.	4 86
Monongahela, Union B. Y. P. U.	3 50
Pittsburgh, Wylie Ave. Ch.	8 00
Fourth Ave. Ch., to June 1st	6 25
253 65	

Blossburg Ch.	10 00
Ulysses Ch.	28 65
Carnegie Ch.	6 00
S. S.	5 34
B. Y. P. U.	1 00
Hillsville, Zoar Ch.	26 75
Emporium Ch.	14 53
Glenside Ch.	6 00
Jacob's Creek Ch.	2 00
Edwardsville, Immanuel Ch.	4 00
Berlin Ch.	4 00
Waynesburg Ch.	10 60
East Bethlehem Ch.	5 00
Mt. Zion Ch., Ten Mile Association	7 00
Sharon Ch.	34 00
West Salem Ch.	7 29
Williamsport, Erie Ch.	12 03
Picture Rocks Ch.	9 80
Linesville Ch.	3 00
For C. E. F., Pittsburgh, Fourth Ave. Ch.	65 91

DISTRICT OF COLUMBIA, \$13.22.

Washington, First Ch.	13 22
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WEST VIRGINIA, \$429.35.

Center, Macedonia Ch.	5 00
Flint, Liberty Ch.	4 00
Salem, Mt. Olive Ch.	13 00
Murphytown Ch.	2 50
Elkins Ch.	10 00
Webster Springs Ch.	4 68
Harrisville, Indian Creek Ch.	1 50
Gladesville, Ebenezer Ch.	12 13
Lecta, Standing Stone Ch.	3 15
Big Isaac, Victory Ch.	4 00
Mt. Lebanon Ch.	3 00
Tallmansville Ch.	2 00
Holly Grove, Providence Ch.	4 07
Flatwoods Ch.	6 25
Briscoe, Briscoe Run Ch.	2 50
Lone Cedar, Ebenezer Ch.	1 25
Dallison, Pleasant Valley Ch.	1 50
Parkersburg, Union Valley Ch.	4 76
Elizabeth, Central Hill Ch.	1 00
Newark Ch.	3 00
Williamstown Ch.	50
Parish, Middlebridge Ch.	2 55
Slate, Slate Creek Ch.	2 00
Parkersburg, Pleasant View Ch.	1 80
Kanawha Station Ch.	1 25
Windy, Mt. Moriah Ch.	1 30
Philippi, Silent Grove Ch.	2 00
Forest Hill, Fairview Ch.	3 00
Cairo, Union Ch.	8 00
Ridgedale, Goshen Ch.	11 84
Grafton Ch.	40 60
Shultz, Goodhope Ch.	6 00
Middlebourne Ch.	3 00
Tanner, Tanner's Fork Ch.	7 00
Smithville Ch.	5 00
Summers, South Fork Ch.	8 67
Racy, North Fork Ch.	7 50
Petroleum, Goose Creek Ch.	1 36
Tollgate Ch.	1 25
Ellenboro, Adam Hand-schumacher and wife.	2 00
Crisp, Zoar Ch.	3 15
Holbrook, Horn Creek Ch.	5 00
Big Spring, Prosperity Ch.	1 25
Girta, Big Island Run Ch.	5 03
Goffs, Central Ch.	1 00
Revere, Chapel Ch.	1 00
Latonia, Chestnut Grove Ch.	2 00
Calcutta, French Creek Ch.	1 00
Harrisville Ch.	6 11
Cairo, Rev. N. W. Rollins and wife	2 00
Philippi, Mt. Olive Ch.	6 00

Reeses Mill, Mineral Ch.	1 50
Mechanicsburg, Salem Ch.	1 30
Augusta, Zoar Ch.	1 25
Maysville, J. A. Smith.	3 00
Pruntytown, Beulah Ch.	8 00
Enoch, New Antioch Ch.	1 00
Belfont, Beulah Ch.	2 35
Duck Creek Ch.	2 50
Clay, Pleasant Dale Ch.	3 00
Ivydale, Big Otter Ch.	60
Birch River Ch.	50
Morley, Elk River Ch.	10 46
Twistville, Middle Run Ch.	3 65
Wattsville, Big Union Ch.	1 00
Byrne, Long Run Ch.	1 50
Sutton, Salem Ch.	2 50
Ch.	26 67
Harrison, Flat Fork Ch.	75
Cutlips Ch.	2 00
Little Buffalo Ch.	60
Sutton, Triplet Ch.	1 00
Herold, Mt. Olive Ch.	2 00
Zela, Salem Ch.	6 25
Albrights Ch.	2 00
Bruceon Mill, Hopewell Ch.	2 70
Independence Ch.	6 00
Kingswood Ch.	2 00
Valley Point, Mt. Neboh Ch.	2 00
Herring Ch.	2 50
Masontown, Pleasant Valley Ch.	2 00
Salem Ch.	33 61
S. S.	6 50
C. E. S.	8 50
Junior C. E. S.	1 00
Churchville Ch.	7 00
*For C. E. F. Petroleum, Sandy Shaffer	1 00
Ripley, C. L. Hunt & Son	2 00
Newberne, a friend.	4 00
Leading Creek, Rock Grove W. M. C.	5 65
Lubeck, Miss Lizzie Armstrong	25
Salama, J. E. Cochran and others	10 00
Sanoma, Rev. W. S. Monroe	1 00
Rusk, U. P. Jackson	1 00
Olympia, Rev. R. A. McMillion	1 00
Cairo, Mrs. N. W. Rollins	1 00
Herring, Goshen Association	11 41

OHIO, \$223.26.

Kings Mills Ch.	20 00
Mt. Gilead, Franklin Ch.	5 00
Greenville, First Ch., Dayton Association	6 00
Norwalk, Mary B. Kingsbury	5 75
Sherman Ch.	10 00
Moscow Ch.	1 00
Granville Ch.	51 00
South Point Ch.	2 50
Ohio City Ch.	6 30
Harpster Ch.	1 50
Greenville Ch.	21 15
S. S.	2 15
Springdale Ch.	19 10
Linwood Ch.	3 00
Forest Ch.	2 22
Findlay Ch.	5 00
Mercer S. S.	8 00
Mt. Zion Association	5 00
Bellefontaine Ch.	15 00
Welsh Hills Ch.	7 50
Riley Creek Ch.	17 50
Perrysville Ch.	4 45
Cambridge Ch.	7 99
Sidney Ch.	1 15

MICHIGAN, \$358.86.

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Ithaca, B. Y. P. U.	2 50
Detroit, Clinton Ave. Ch.	31 00
Warren Ave. Ch.	25 00

Owasso Ch.	12 91
Mt. Morris Ch.	21 26
S. S.	4 81
Brown City Ch.	2 30
Vermontville, E. H. Kinne	5 00
Plainwell Ch.	25 50
Milan Ch.	8 50
Grand Blanc Ch.	30 00
Cadillac Ch.	16 57
Oxford, Miss M. Beetys	5 00
Saginaw, Michigan Ave. Ch.	44 40
S. S.	13 10
Y. P. S. C. E.	20 00
Escanaba Ch.	3 70
S. S.	6 10
B. Y. P. U.	8 10
Junior B. Y. P. U.	3 78
Manistique Ch.	41 65
S. S.	15 88
B. Y. P. U.	4 30
Junior B. Y. P. U.	57
Calvary Mission	2 43

INDIANA, \$373.69.

Kokomo Ch.	45 00
La Fayette, First Ch.	28 90
B. Y. P. U.	2 33
Elizaville Ch.	5 11
Fort Wayne, First Ch.	119 43
Marion Ch.	16 81
John C. Haswell	5 00
Mrs. Mary R. Petch.	5 00
Michigan City, B. Y. P. U.	4 53
Fulton Ch.	7 15
Mt. Vernon Ch., Logansport Association	2 85
Indianapolis, Bluff Ave. Ch.	2 70
Young America Ch.	8 00
Amity Ch., Johnson Co. Association	1 50
Beech Grove Ch.	6 70
Morgantown Ch.	1 00
Franklin, North Ch.	50
Russville Ch.	3 00
Logansport, Second Ch.	15 60
Miss Carrie De Wolf	5 00
Plainfield Ch.	4 25
Monon Ch.	2 42
Burnett's Creek Ch.	3 00
Friendship Ch., Sand Creek Association	25
Antioch Ch., Sand Creek Association	1 00
Union Ch., Sand Creek Association	9 45
Sand Creek Ch., Flat Rock Association	7 00
Cambridge City Ch.	2 40
Pipe Creek Ch.	1 25
Elkhorn Ch.	2 00
North Vernon Ch.	8 06
Waterman, Zion B. Y. P. U.	5 00
Columbus Ch.	10 00
Mt. Gilead Ch.	5 00
Mt. Pisgah Ch.	4 50
Mt. Pleasant, Second Ch.	6 50
Franklin, John Clark	5 00
Fairland Ch.	8 00
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ILLINOIS, \$379.97.

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Roodhouse, Mrs. C. S. Terry	50
Honey Point Ch.	50
Hull Ch.	2 87
Neboh Ch.	3 07
Pleasant Hill, Bay Creek Association	3 75
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Limestone Ch.	1 00
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Sharon Ch., Clear Creek Association	2 00
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Pierson Ch.	7 50
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Shiloh Ch., Macoupin Association	1 75
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East Alton Ch.	4 57
Chicago, Fourth Ch.	45 01
Belden Ave. Ch.	2 66
Englewood, Swede Ch.	19 30
Calvary Ch.	10 00
Humboldt Park Ch.	5 63
Hyde Park Ch., T. J. Scott	5 00
Aurora, Claim St. Ch.	13 55
Aurora Ch.	5 00
Joliet, Ridgewood Ch.	80
S. S.	1 03
Belvidere, First Ch.	36 50
Morgan Park Ch.	63 14
Freeport Ch.	1 00
Mt. Carroll Ch.	60 00
S. S.	10 00
B. Y. P. U.	10 00
Grant Ch.	12 77

WISCONSIN, \$179.96.

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Wood River, Swedish Ch.	3 00
Madison Ch.	39 55
Darlington Ch.	9 00
Tomah Ch.	6 75
Glen Flora Ch.	2 50
Ladysmith Ch.	2 65
Menomonie Ch.	2 80
Mt. Hope Ch.	10 00
Warrens Ch.	96 47
S. S.	3 24

MINNESOTA, \$61.33.

*Clark's Grove, Danish-Norwegian S. S.	35 25
Lake Crystal S. S.	3 08
Rush City, Swede Ch.	2 50
Lake City, Swede Ch.	7 00
For C. E. F., Bird Island Ch.	5 00
Grove City Ch.	8 50

IOWA, \$458.33.

Shellsburg S. S.	2 30
Ida Grove S. S.	1 00
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Ottumwa, First Ch.	19 98
De Witt Ch.	11 00
Maquoketa Ch.	24 10
Fairfield Ch.	1 25
Mediapolis Ch.	2 25
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*S. S.	50
Highland Ch.	3 35
Wilton Ch.	3 00
*Clinton S. S.	6 66
Cedar Rapids, Immanuel S. S.	3 33
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Pilot Mound Ch.	9 75
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*Exira, Union S. S.	1 02
Burlington, First Ch.	9 00
Osage Ch.	1 00
Ainsworth Ch.	4 60
Hedrick Ch.	4 10
Seymour Ch.	18 00
Keota Ch.	12 20

Spirit Lake Ch.	10 00	Ashland, Immanuel Ch. . .	20 00	For State Convention:	
Westchester Ch.	2 00	First Ch.	2 00	General Convention,	
Promise City, Little Flock		Omaha, Immanuel Ch. . .	7 60	per Jas. H. Har-	
Ch.	7 10	Valparaiso Ch.	5 00	graves 100 00	
South Ottumwa Ch.	7 50	Valley, First Swede Ch. . .	7 70	Willets, Mrs. E. P.	
Mineral Ridge, Mt. Pleas-		Second Swede Ch. . .	3 60	Vining 25 60	
ant Ch.	3 50	*Meade S. S.	5 07	Per P. Petersen	87 50
MISSOURI, \$195.85.		B. Y. P. U.	1 20	Per T. B. Boyd.....	106 50
Board of General Home		Silver Creek Ch.	5 15	Southern Convention,	
and Foreign Missions..	195 85	Lincoln, First Ch.	1 00	per A. M. Petty... 438 96	
INDIAN TERRITORY, \$8.80.		For State Convention:		Southern Convention. 404 91	
Hartshorne Ch.	8 80	Nebraska State Con-	322 04	OREGON, \$18.03.	
OKLAHOMA, \$91.93.		vention 322 04		Elmira Ch.	1 00
Pawnee, First Ch.	50	SOUTH DAKOTA, \$10.10.		For State Convention:	
Stillwater, Second Ch. . .	60	Sioux Falls Ch.	10 10	Collected per Wm. H.	
Newkirk Ch.	3 00	COLORADO, \$746.85.		Johnson 17 03	
Anadarko, L. J. Dyke ..	10 00	Las Animas Ch.	4 20	WASHINGTON, \$264.02.	
Readout, Rose Hill Ch. . .	1 15	Mancos Ch.	8 00	Menlo, Willope Ch.	5 60
Anadarko Ch.	5 80	Dolores Ch.	5 75	Seattle, Market St. Ch. . .	7 75
Geary Ch.	2 20	Grand Junction Ch.	40 50	La Conner, Mrs. G. R.	
Pond Creek Ch.	12 25	Olathe Ch.	3 00	Gaches 10 00	
Erick Ch.	6 25	Durango Ch.	23 69	Pullman Ch. 20 60	
Guthrie Ch.	15 15	Gunnison Ch.	6 00	Stratford Ch. 1 17	
Ch., Lincoln Co. As-		Florida Ch.	2 50	South Bend Ch. 9 00	
sociation 2 65		*For C. E. F., State Con-	153 21	S. S. 2 00	
*For C. E. F., State Con-	32 38	vention 153 21		For State Convention:	
KANSAS, \$161.91.		For State Convention:		East Washington and	
Minneapolis Ch.	25 00	Colorado State Con-	500 00	No. Idaho Conven-	
Brownwell Ch.	4 00	vention 500 00		tion, per A. M.	
Clifton Ch.	15 25	NEW MEXICO, \$33.15.		Allyn 184 00	
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Colby Ch.	3 50	A. Covington 10 60		Roslyn, Second Ch. . . 5 50	
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Auburn Ch.	6 80	Nampa Ch.	10 00	Ritzville, First Ch. . . 3 50	
Highland Station Ch. . .	4 20	CALIFORNIA, \$1,360.17.		MEXICO, \$58.68.	
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Morgan Ch.	2 85	Willets, First Ch.	2 05	Agusalientes Ch.	11 73
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Waverly Ch.	8 75	Oakland, Beth Eden Ch. . .	1 00	\$137.49.	
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Bazine Ch.	62	Lompac Ch.	2 50	Humboldt Park Ger-	
Florence Ch.	2 07	Compton Ch.	9 25	man Ch. 133 06	
S. S. 1 65		Oakland, Mrs. J. Sunder-	25 00	TOTAL, \$10,372.66.	
Preston Ch.	5 00	land 25 00		HOME MISSION MONTHLY. 178 49	
NEBRASKA, \$404.61.		Riverside Ch.	15 00	Annuity Fund:	
Norfolk, First Ch.	14 25	Oakland, Danish-Norwe-	5 00	Plainfield, N. J., a	
Lodi Ch.	10 00	gian Circle 5 00		friend 1,000 00	
				Globe Village, Mass.,	
				a friend 1,000 00	

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METROPOLITAN BUILDING, 23d St. and 4th Ave., New York City.
 Address, 312 Fourth Avenue.

✉ Address Communications relating to the work and general affairs of the Society to the Corresponding Secretary. Those relating to financial matters to the Treasurer, FRANK T. MOULTON.

In the transmission of funds, send Drafts on New York, Post Office or Express Orders, made payable to the order of "THE AMERICAN BAPTIST HOME MISSION SOCIETY." Local checks are subject to a charge for collection.

District Secretaries are authorized to receipt for contributions sent them for the Society.

The regular meetings of the Executive Board are held on the second Monday of every month, August excepted.

Form of Bequest to the Society.—"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of..... for the general purposes of said Society."

✉ Be very careful to comply with the requirements of the law in making your will.

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Promise City, Little Flock Ch.	7 10
South Ottumwa Ch.	7 50
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MISSOURI, \$195.85.

Board of General Home and Foreign Missions.. 195 85

INDIAN TERRITORY, \$8.80.

Hartshorne Ch. 8 80

OKLAHOMA, \$91.93.

Pawnee, First Ch.	50
Stillwater, Second Ch.	60
Newkirk Ch.	3 00
Anadarko, L. J. Dyke.	10 00
Readout, Rose Hill Ch.	1 15
Anadarko Ch.	5 80
Geary Ch.	2 20
Pond Creek Ch.	12 25
Erick Ch.	6 25
Guthrie Ch.	15 15
Ch., Lincoln Co. Association	2 65

*For C. E. F., State Convention

KANSAS, \$161.91.

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Brownwell Ch.	4 00
Clifton Ch.	15 25
Englewood Ch.	3 50
Argentine Ch.	29 25
Colby Ch.	3 50
B. Y. P. U.	3 50
Auburn Ch.	6 30
Highland Station Ch.	4 20
Gypsum City Ch.	2 05
Morgan Ch.	2 25
Salina Ch.	32 55
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Waverly Ch.	3 75
B. Y. P. U.	3 80
Marshall Centre Ch.	12 00
Bazine Ch.	
Florence Ch.	
S. S.	
Preston Ch.	

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Omaha, Immanuel Ch.	7 60
Valparaiso Ch.	5 00
Valley, First Swede Ch. ...	7 70
Second Swede Ch.	3 60
*Meade S. S.	5 07
*B. Y. P. U.	1 20
Silver Creek Ch.	5 15
Lincoln, First Ch.	1 00
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Nebraska State Convention	322 00

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NEW

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Nam	

THE HOME MISSION MONTHLY ADVERTISER
 THE HOME MISSION MONTHLY LINE USING
 Locomotives
 FROM THE OCEAN

ad-
 brethren
 the church
 the afternoon
 children's festi-
 folks of the Sunday
 themselves well, but
 home to many hearts
 on holy living. To Mrs.
 weeks' stay in Barros is due
 of this part of the program. Her
 among the women
 children of Barros has told mightily
 all classes.
 Mr. Riggs, the builder, a young man of
 sterling Christian character, has taken a lively
 interest, during his two months in the town,
 in the spiritual as well as the material work
 of the church, and will long be remembered
 with genuine interest by those who have felt
 the power of his godly life. Bro. Gabriel de
 Santiago, the native worker in charge, may
 well be congratulated on the promising out-
 look for his field.

ASSOCIATION AT CAYEY

But the time for our Association draws

Arriba
 long basis. Its
 Association deserved and
 attention. Its pastor-elect,
 a sturdy Spaniard full of Irish
 genuine grit, told in a most unique
 of the opening and progress of the work
 in his mountain barrios (section).

A TRIO OF EX-PRIESTS

The presence of the three ex-priests, Villa-
 mil, Ortiz and de Mier, awakened no little
 interest in the Cayey public, and brought to
 our meetings many who had never before en-
 tered a Protestant place of worship. On
 Saturday and Sunday evenings our large hall
 was taxed to its utmost capacity, and many
 were turned away without even finding stand-
 ing room.

Many interesting details of these meetings
 clamor for a place in this brief sketch, which
 is already too long. To give them would be
 to crowd it out of the columns of THE
 MONTHLY; to omit them is to give a very
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 Humphrey's tact and foresight made our
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 we trust the meetings may give a mighty up-
 lift to the cause in Cayey.

Ponce, P. R.

restores Eyesight

TACKLES A THING OF THE PAST

Valuable Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

has been made by that Scientist and Inventive Genius, Dr. C. Wilson. He has invented a restorer known as "Actina" through which all afflictions of the eye and ear, such as inflamed lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, operated by a Pocket Battery, and through it the patients enjoy the privacy of their own homes. It not only cures the most stubborn and torturous methods practiced by oculists, but also effects a positive and lasting cure. Dr. Wilson, 100 West 43rd St., New York, N. Y., highly recom-

ends that "Actina" cured him of deafness

and has removed cataracts from both eyes of a man who was fifty-five years old. "I have been blind had I not used

"Actina" which is now known as the New York method so thorough a test that they now positively assure you. Call or send your name and address to Prof. Wilson, 925 B Walnut St., Kansas City, Mo. Book—Prof. Wilson's "Treatise on the Eye and Ear." Be rest assured that your eyesight and hearing will be restored if your doctors have failed.

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A DEDICATION AND AN ASSOCIATION

By Rev. A. B. Rudd

THE dedication of the fourth Baptist Porto Rican chapel took place in the little mountain town of Barros. It was an interesting occasion and marks, I trust, an epoch in the work on this field. Barros, a town of about 1,000 inhabitants, is but a short distance from the geographical centre of the island, and from the beginning of gospel work here has given promise of becoming an important centre for religious truth.

The little church of 31 members is full of life and rejoices in the completion of its new house of worship. For the past two months one of the central lots of the town has been the scene of unusual activity. Carpenters, painters and masons, under the direction of Mr. G. A. Riggs, have been busy building the first evangelical chapel in all that mountain region. The result is a neat \$700 house of worship, with a seating capacity of 250, from which the "Good News" will go forth in the years to come.

DEDICATION SERVICES

The dedication sermon was preached by Mr. Juan Ortiz Leon, a converted priest, who was baptized a year ago into the membership of the Rio Piedras church. It was a strong, tender presentation of God's infinite love for the sinner, and made a deep impression on the audience. During the meetings, which ran through the morning, afternoon and evening of the following day, interesting addresses were delivered by other brethren whose presence was a pleasure to the church and a blessing to the cause. The afternoon meeting took the form of a children's festival, in which the little folks of the Sunday school not only acquitted themselves well, but succeeded in carrying home to many hearts practical lessons on holy living. To Mrs. Duggan's five weeks' stay in Barros is due the success of this part of the program. Her work during these weeks among the women and children of Barros has told mightily among all classes.

Mr. Riggs, the builder, a young man of sterling Christian character, has taken a lively interest, during his two months in the town, in the spiritual as well as the material work of the church, and will long be remembered with genuine interest by those who have felt the power of his godly life. Bro. Gabriel de Santiago, the native worker in charge, may well be congratulated on the promising outlook for his field.

ASSOCIATION AT CAYEY

But the time for our Association draws

nigh, and we must hurry on to Cayey to catch the opening session. By noon of the 19th we are in Cayey, and at two o'clock Bro. McCormick announces the opening of the third annual session of the Baptist Association of Porto Rico.

From the reading of the letters it is seen that of the 19 churches (counting the two organized during the past year) forming the Association, 18 are represented. With 453 baptisms during the year, a total membership of 1,092, and collections running somewhat beyond the \$700 mark, all hearts kindle with a grateful enthusiasm, and we are ready for a study of methods of work for the future. Self-Support, Educated Ministry, Baptist Principles, The Christian Life, The Bible, The Church of Rome and the Bible, and related topics, occupied the attention of the Association from Friday afternoon until Sunday evening.

A SELF-SUPPORTING CHURCH

The most notable event of the year has been the organization of the Guzman Arriba church on a purely self-supporting basis. Its admission into the Association deserved and received marked attention. Its pastor-elect, Bro. Fuster, a sturdy Spaniard full of Irish wit and genuine grit, told in a most unique way of the opening and progress of the work in his mountain barrios (section).

A TRIO OF EX-PRIESTS

The presence of the three ex-priests, Villamil, Ortiz and de Mier, awakened no little interest in the Cayey public, and brought to our meetings many who had never before entered a Protestant place of worship. On Saturday and Sunday evenings our large hall was taxed to its utmost capacity, and many were turned away without even finding standing room.

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Ponce, P. R.

Restores Eyesight

SPECTACLES A THING OF THE PAST

"Actina," a Marvellous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

A marvellous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eye and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists and aurists, but at the same time perfects a positive and lasting cure.



General Alexander Hamilton, Tarrytown-on-the-Hudson, N. Y., highly recommends "Actina."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Beach, Cal., writes: I should have been blind had I not used "Actina."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association 925 B Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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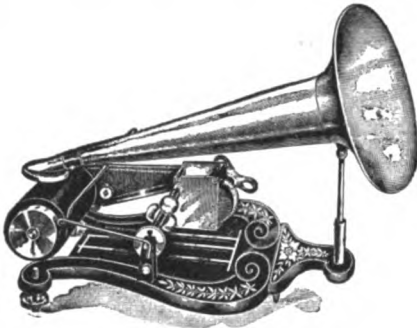
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PUBLISHER'S PAGE

THE MONTHLY is the medium of full information concerning the work of Home Missions carried on by Northern Baptists :: :: :: :: ::
In addition to the features which have made it valuable in the past *The Monthly* for 1904 will devote special attention to *Programs and Methods for Live Missionary Prayer Meetings*. Also to *The Young People in Their Meetings and Work for Missions*. *Items and Brief Sketches for the Information of Press Committees* will be a feature :: :: :: ::

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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

NOVEMBER, 1904

No. 11

HEROES OF THE CROSS IN AMERICA

I cared not where or how I lived,
or what hardships I went through,
so that I could but gain souls to
Christ.—David Brainerd. : :



WE are more and more impressed with the importance of increasing the knowledge of our Baptist people, as a whole, in regard to the subject of missions. Indifference will only yield to interest at the behest of intelligence.

For this reason we urge the systematic study of missions, as in benevolence we urge the method of systematic giving. And there is no more inspiring way to begin this mission study than through missionary biography. Of Home Mission biography in popular and compact form there has been in the past a dearth. Hence, we are especially glad to announce our new book, "Heroes of the Cross in America," by Don O. Shelton.

The purpose of the work is two-fold: to present the leading characteristics and striking experiences of some of the pioneer Home Missionaries in such wise as to stir every reader to missionary zeal and larger service; and to put the work in such form that it may serve as a text-book for Home Mission Study Classes.

The result is most satisfactory. No Christian can read these life stories of five heroic men without receiving strong missionary and patriotic impulse, and being the better for having come into contact with such noble and purposeful characters.

Each character, as the author says, represents a great section and a special but typical work. Brainerd represents missionary heroism in colonial days in New England; Peck, brave pioneer evangelism in Missouri and Illinois; Whitman, dauntless zeal in the service of the Master on the extreme frontier, in the vast Oregon country; Dyer, self-sacrificing itinerant effort in the wild mining camps of Colorado; Ward, early pastoral evangelistic and educational effort in the Dakotas. The aim has been to present the wide scope, the immense value, and the tremendous cost in self-sacrifice and hardship of the evangelization of the nation. And there is a closing chapter which emphasizes the need of the perpetuation of the spirit and zeal of American pioneer missionaries in the lives of all Christian men and women of to-day.

Mr. Shelton has done his work admirably and sympathetically, making the story thrill with the spirit of the noble men who brought great things to pass for God and civilization. The book is intensely interesting; it will appeal to the general reader, young or old; and it will reveal to those who make its subjects a study the secret of service and joy and nobility of character. In the closing chapter Dr. Morehouse tells comprehensively what American Baptists have wrought in Home Missions.

You will make no mistake by sending fifty cents to The Monthly, and thus adding this book to your library.

EDITORIAL

The Best of Good News

SURELY the outlook along the lines of evangelism is most encouraging. The report of baptisms on the Home Mission fields for the quarter ending Oct. 1—the summer quarter—shows the largest number recorded in any quarter. The total is 1,491, without counting any report containing less than five names. The scattering baptisms would make the number largely in excess of 1,500. This is a remarkable showing, and is another indication of the widespread revival and evangelistic spirit. Every church should seek to share in a quickened spiritual life and a greatly enlarged influence this coming winter. Evidently our missionary workers know no season as other than one for soul winning, and have made a record quarter out of the one that is largely devoted to ease in Zion.



Thanksgiving

What have I, as a Christian and American citizen, to be thankful for? The season has rolled around when the President and the Governors of the States will call upon the people to assemble in their accustomed places of worship to thank Almighty God for the mercies, national and individual, which have been liberally bestowed during another year.

It is well, this year, to make the matter individual, and ask, What have I to be especially thankful for?

If the great majority of our readers could have stood beside the writer recently, on a corner of Mott street in Greater New York, and watched the street scenes and the passing crowd in that centre of foreign population, one answer would readily occur. Are you

sufficiently thankful, do you suppose, for a clean, respectable, favoring environment? For educational, social and religious advantages? For Christian parents and home affection and circle of friends? For books and pictures, refining influences, and opportunities for recreation and enjoyment? For an American heritage, in a word?

When we have found our abundant causes for individual thanksgiving, as we shall find them unless we are faithless and churlish and out of harmony with the Divine Will, let us not fail to remember that the religion of Jesus is the basal cause of it all. In so far as our nation is really Christian, in so far there is reason for thanksgiving as a people. In so far as our personal lives are genuinely Christian, in so far we should be profoundly thankful. Without this Christian life and spirit and motive as the basis, all other causes are surface and secondary. We must be good in order to get the good which the Heavenly Father intends us to have, and do the good that will make us a cause of thanksgiving to others and of lasting worth to our country.

Thankful as individuals for the land in which we live and the conditions of civilization we share, there is one further important question to which the spirit of thanksgiving should give rise: What have you done personally to preserve and advance our Christian civilization; to help Americanize and Christianize the foreign elements which must be assimilated if we are to remain a free people; to further, in short, the great work of Home Missions?

The thanksgiving that makes for righteousness is accompanied by, if not expressed directly in, service. And

every Christian in America has some direct personal responsibility for making and keeping America Christian. Let us thank God on Thanksgiving Day and every other day, and then meet more fully the responsibilities of our citizenship.



Horizon

A little girl of fourteen had been away from home on a summer visit to a friend at the seashore. On her return she said to her father, "Papa, I never was so glad to be your daughter as I was on this visit." "I am delighted to hear you say that," said the father, who knew something of his little girl's quaintness of speech, "but why, dear?" "Because, you see," said the youthful philosopher, "their horizon is so small. They just live in the same little circle and talk about the same things, and it seemed so small to me; and I was glad, papa, because it is so different in our house. Our horizon, you know, is as wide as the world."

There was a deal of philosophy in the observation and of meaning in the fact. Horizon signifies large or little life. Multitudes are content with a very limited horizon, that takes in little more than the bread-and-butter, business, dress and shopping, and immediate neighborhood line. If extended to include the church, it means the local church. People with a local horizon live a dwarfed life. This was what the little girl, passing from her own home, to which, indeed, no interest of humanity was foreign, and where she had been accustomed to hear discussions on every sort of subject touching every land, instinctively felt when she came within a narrower horizon line. Her spirit was not that of criticism; it was rather, as she expressed it, gladness in the fact

that she had been brought up in the wider sphere.

If we live a true life, which is ever progressive in knowledge and pursuit, our horizon will constantly broaden. Spiritually it must include the world-wide kingdom of God before the soul can grasp the grandeur of the world in the light of God's thought and purpose. Horizon gave to the ancient prophets their lofty faith and wide influence. Amos, Micah, Isaiah, the Psalmist—theirs was the world horizon, the vision of the universal dominion of Jehovah. Jesus had the same world horizon, which made his teachings universal in application. Peter passed, through the Holy Spirit's guidance and enlightenment, from narrow race horizon to that of all-inclusive missions. Paul's vision swept the world as a field for the gospel truth.

The disciple's horizon should be as broad as that of his Lord. That was expressed graphically in the great commission, "Go ye into all the world." There will be no narrow or limited horizon for him who realizes the significance of the command to "disciple all nations." Among the means of broadening a limited horizon none is more effective than increased knowledge of and interest in the great missionary movements which mark the visible progress of the kingdom. If conscious of a limited horizon, try this means.



The Christmas Number

The December issue of THE MONTHLY will be full of good things, including a Christmas Story for the Juniors. A leading article will be Prof. Albion W. Small's able discussion of "Christianity and National Needs." Our friends can aid us by ordering this number sent to their friends.

NOTE AND COMMENT.



THE Crow Mission comes to the fore again in this number of **THE MONTHLY**. Dr. Chivers has not only given us a most readable account of the dedication exercises, but has brought home a fine lot of pictures, from which a selection has been made that will convey a good idea of the surroundings, the workers, and the material upon which they are working. The banquet shows the genial Field Secretary in his new rôle as chief-elect of the tribe in its new order of civilization. His head-dress becomes his Indian profile very well. The tombstone erected by the Indians to little Cedric, the missionary's child, tells its story of the sacrifice required to be a Home Missionary. Pray for God's blessing upon those engaged in the heroic work of seeking the transformation of this tribe through the gospel's power.

¶ The first number of *Service*, the new magazine which takes the place of the *Baptist Union*, is attractive and readable, and has a wide scope and variety. There is little doubt that the monthly will surpass the weekly publication in value to the young people. We give cordial welcome to our contemporary, and congratulate the editors upon the excellent appearance and make-up. *Service* has a field all its own, and will fill it by living up to its suggestive name. No one can say now that our Baptist publications are not in the front rank of religious literature. The Baptists ought right royally to support our weeklies and monthlies, and on the ground of pure merit.

¶ We are sorry for the delay that has occurred in the publication of our Home Mission Text-book for Study Classes. Circumstances made it unavoidable, and many classes that had planned to take up the Home Mission course first will probably have to postpone that course until after the holidays. The volume is on the press, and we should be able to deliver copies before **THE MONTHLY** reaches our readers. The volume will repay waiting. It is one of the most interesting books of biography that have been issued, thanks to the skill with

which Mr. Shelton has selected his material and put it in readable form. It will be as valuable in the library as in the study class. In cloth the 340-page volume is handsome, and the price of fifty cents is only nominal. The book ranks in print and value with the \$1.25 books. Send for a copy.

¶ "It will be manifest," as Carlyle remarked, "that a true delineation of the smallest man, is capable of interesting the greatest man; that all men are to an unspeakable degree brothers, each man's life a strange emblem of every man's; and that Human Portraits, faithfully drawn, are of all pictures the welcomest on human walls." How far greater the interest and the quickening that come when we consider the life and work of one intrinsically great. Such was Brainerd, the brave, undaunted, self-denying pioneer of the cross in America.— From our new Home Mission book, *Heroes of the Cross in America*.

¶ The Missionary Dialogue this month takes us to the beginning of denominational growth and Home Mission effort in America. This is the first of a series, which will cover the work of the Home Mission Society and other agencies in the home field, and also show the broad work inclusive of all evangelical denominations. We hope to make this series, which will run through the coming year, of great value for missionary meetings, and for purposes of reference as well. Let your subscription begin with the November number, in order to have the entire series.

¶ The Home Mission story, which we print in this number will be found interesting as part of a missionary program, especially for the young people and juniors. If it seems to some to work out too nicely for probability, remember that there is nothing more surprising in the good fortune that befell these Christian workers, who did what they could, than can be matched in actual experience, not only by such men of faith as George Müller, but by many others of less note, who have labored in the spirit and power of implicit trust. No, the story is not improbable to genuine faith.

It is due the World's Fair officials in St. Louis to say that they never entertained the idea of Sunday opening, and that the stories to the contrary published in the newspapers were made up without any foundation in fact. This information comes from the Secretary of the International Committee of the Sunday Rest Congress, and is with authority.

Nation Builders

Among the true builders of our nation a foremost place must be given to the noble company of pioneer home missionaries and their no less noble successors. They toiled for the regeneration of the individual citizen. They sought with their whole strength, as the tide of humanity moved westward, to life men steadily upward in moral and spiritual aspiration and achievement. They labored, with scant praise of men, to the end that moral and spiritual progress might keep pace with material advancement.

As America goes forward into this new century, what is its greatest need? Is it not a largely increased number of Christian men and women, who possess, as their commanding purpose, the purpose that controlled the noble company of pioneer heroes of the cross, namely, the implicit doing of the will of Jesus Christ?—From *Heroes of the Cross in America*, our new Home Mission book.

The October Board Meeting

At the meeting of the Executive Board, Oct. 10th, 83 missionary appointments were made to fields in 20 States, Cuba and Porto Rico. New work was undertaken among the Slovaks and others in Pittsburg and vicinity by the appointment of a missionary who speaks three languages. The Pittsburg Association coöperates in his support. Also an assistant to Rev. Mr. Tooray was appointed for work among the foreign populations in Scranton and the Lackawanna Valley.

In the Church Edifice Department eight grants were made from the Gift Fund amounting to \$9,750, and four loans amounting to \$3,550. The exceptionally large amount from the Gift Fund is due to the special appropriation for chapels at two points in Porto Rico. Chapels for Italian missions also called for special attention;

\$1,000 being appropriated for a chapel at Camden, N. J., for which the Baptist churches and friends of the work in that city expect to raise about \$2,000; while the New Jersey Convention may help with a loan. Also, at Barre, Vt., it was decided to acquire property and erect a chapel at a total estimated cost of about \$3,500, of which it is expected that \$1,000 at least will be raised in Barre, the remainder being provided for by the Gift and Loan funds of the Society.

Dr. Morehouse in Maine and Vermont

The Corresponding Secretary, by invitation, addressed the Vermont Baptist State Convention at Newport, Sept. 28th, on "Wise Evangelism." The convention, though not a large body, is doing most excellent work under the efficient leadership of its Superintendent of Missions, Rev. W. A. Davison. It was a great pleasure to enjoy the hospitality, at Derby, of Edgar O. Silver, Esq., a member of the Board of the Home Mission Society, who, with his family, returns during the summer to the old homestead there.

After the convention the Secretary went with Bro. Davison, and Pastor Kinzie of Barre, to look into the Italian mission there, and at night addressed a good congregation, including about thirty Italians who, under Bro. Bellondi's training, sang several hymns with good effect. It was decided that the time has come for an Italian chapel here, where there are about 1,200 Italians, many of whom are well educated but imbued with anarchistic notions, a paper advocating their teachings being published in Barre.

The Secretary also addressed the Maine Baptist State Convention at Waterville, Oct. 5th, on "A Hundred Years of Baptist Achievement." The one hundredth anniversary of the organization of the convention was appropriately celebrated, Dr. Burrage giving a historical address of much value on this occasion. These Maine Baptists, notwithstanding the large contributions of men for the making of the West, are a vigorous body, and in respect of educational work are unsurpassed by Baptists of any other State.

OUR CHINESE WORK WILL BE
A FEATURE OF THE CHRISTMAS
NUMBER—SEND FOR SAMPLE :

"GOD HELPS THEM THAT HELP

∴ A HOME MISSION STORY ∴

By Lucy G. Whitwell

I



UT, pastor, what can *we* do?" The blue eyes of the speaker had lost their usual light, the brows wore an unbecoming frown, and the voice had a note of despair.

"Why, Marian; what a speech! Where is your faith?" and the pastor glanced anxiously at the speaker seated at his right hand.

That was her acknowledged place—at her pastor's right hand, literally and figuratively. At the time of their first Bible class meeting, two years before, she had seated herself at his right hand, and that had been her place ever since—a place never vacated save for most important reasons. But there were other ways in which she was looked upon as her pastor's right-hand helper. Though one of the youngest of his little flock he had found she could be depended upon as few older ones could be. Her gentleness, her tact, her interest, her hopefulness, had been to him, and to them all, a source of much comfort and help. To-night she seemed different; her faith, usually so strong, had apparently failed her.

"But, pastor, we have so little and we need so much. How can *we* give to missions when our own little mission needs so much?"

"I think Marian is right." It was John Gibson who spoke. "We are only a mission, and you know we only get a hundred and fifty dollars a year from the mission board; the rest we have to hustle for ourselves."

"Yes, and the Chester mission gets two hundred for general expenses and two hundred toward pastor's salary, and they don't need it half as much as we do," added George Brooks.

"And there's rent due for this hall, and coal bills due, and gas bills and what not." chimed in the treasurer.

The Rev. Wallace Powers sighed. What had come over his flock to-night, usually so ready to heed his every suggestion? He was pained at this seeming rebellion. He knew all they said was true, but a letter from his friend, a home missionary in the West, had made his heart long to help another needy one.

"Little children," he said tenderly (like the "beloved disciple" he often used this name in heart to heart talks with his people), "I know all you say is true. We have a work to do here; there are many souls to save; the work is trying and much is against us, but, beloved, 'if God be for us who can be

against us?' There are those poorer and weaker than we. Surely we can help a little, and I firmly believe that 'God helps them that help'—no, not 'themselves,' as the proverb says, but—*one another*. Shall we not prove it?"

The light had returned to the blue eyes, the frown had disappeared, and there was a note of triumph in the voice which answered. "Yes, we'll prove it!"

"Right again, Marian," spoke up John Gibson. "We are only a mission, but *we are* a mission and I guess the whole wide world's our field. We are blessed and we will be a blessing."

"Yes, pastor, we'll stand by you, God helping us," added George Brooks.

"Of course! But what'll we give? I can't make out a check for a hundred dollars." It was Josephine Johnson, the treasurer, who spoke.

"Tell us what we can do, and like good children, we'll do it," pleaded Marian.

"Well, Marian, I believe you and your little people in the primary class could find plenty to do if you set about it. I might tell you, but it'll be better to find out for yourself. Is a word to the wise sufficient?"

"Quite sufficient, sir," and the blue eyes had a merry twinkle.

"And what can we do?" queried Raymond Webb.

"I think we'd better all put on our thinking caps. Don't you, pastor?" asked Janie Davenport.

"Indeed I do, and report next Wednesday evening. God bless you!" was the pastor's hearty response as the meeting broke up.

II

It was a month later when, after the Workers' Bible Class, the pastor of Hope Mission announced that he had an interesting letter to read if they could tarry a little longer. Of course they could; so he read the letter from the missionary friend out West.

BROCKVILLE, N. M., Dec. 10.

Dear old Chum:—God bless you. Those mission workers of yours are great. Give them a vote of thanks from me and from Mrs. Winters, Jack and Mrs. Tremaine, and the whole town of Brockville. Everything they sent was good. Tell the giver of that overcoat it was a godsend. My wife was threatening to do me up in a comforter to keep me from freezing just before that came. It is cold out here and I had no overcoat. I gave my old one to one of

the mine hands in the fall, as I had money to buy another. A special case of destitution came up—I could not see the family in such distress so my overcoat money went there. I've been trusting the Lord for another coat and here it is, very acceptable if it isn't new. We mission preachers can't be too particular.

The books! What can I say of them? I half suspect there are some empty spaces in the bookcase of Rev. Wallace Powers, for the books look strangely familiar and no human being but he could know how I longed for these identical books. The Moody books make a fine Sunday school library, tell the workers.

Mrs. Winters looks as sweet as she did on our wedding day in that new dress she got. I tell you I don't wonder I fell in love with her, she's as pretty and good as—but what's the use of wasting such talk on you—you'll never understand until you're in love, too, old fellow. The babies were delighted with their things; wish I had pictures of them to send you, or better still, could bring them to see you. Do you suppose such a trip will ever be possible for us?

Then there's another thing I must tell you. I suppose you're wondering who Jack and Mrs. Tremaine are. Well I'll try to tell you briefly, with a vote of thanks to your primary class. You know they sent a stack of colored picture-lesson cards. We have never been blessed with them and I hastened to use them the Sunday following their arrival at the children's meeting in the schoolhouse. Just as we were singing the closing hymn Jack Tremaine stepped into the place. After the singing I let my little three-year-old Jeanie distribute the picture cards. She handed one to Jack, too, but before I could reach him he had disappeared. I regretted this very much, for I'd been praying for a chance to reach him.

About twilight that Sunday I was looking over my sermon for the evening when some one rapped at the kitchen door. On the step stood a young man well muffled up. "Is the preacher at home?" he asked. Mrs. Winters invited him in but he refused, saying, "Would you kindly give him this," and handed her an envelope. "Who was it?" I asked. "I don't know, John. He was all muffled up and it was 'most too dark to distinguish anyway."

I opened the envelope which contained a card and a slip of paper. On the latter were the words, "Would you be so kind as to preach about this picture to-night?" The card was one given out at the children's meeting and pictured the prodigal's return.

I had intended preaching another sermon but this seemed like a direct message from God to a needy soul and I prayed for guidance and power to lead that soul to the Saviour.

I don't know when I have preached such a sermon and when I announced an after-meeting almost every one stayed. A number gave their hearts to Christ that night, among them Jack Tremaine. He waited at the church door for me and asked, "Mr. Winters, would you mind if I walked home with you for a little talk?" Of course my heart rejoiced. He told me his story then. His father had died when he was a lad of fifteen, and his mother, a wealthy widow, had sent him to an eastern preparatory school. She was anxious he should become a minister, but he rebelled at what he thought a "goody-goody" existence, and after three years ran away from school and worked his way West. He left no word with his mother as to where he was going, and changed his name to John Deering to hinder his discovery. His mother had advertised in all the leading papers offering \$5,000 reward for information leading to his discovery, but in vain. He grew wild and reckless, led on by evil companions, and when moments of remorse came only fought them down.

He had slipped into the children's meeting and the card given him had been placed in his pocket. While hunting for a match a little later he drew it out and was curious enough to examine it, for it was similar to cards used in his home Sunday school. The picture and text appealed to him and prompted him to send me the message he did—for it was he who sent it.

"I shall write to mother to-night," he finished, "and tell her that her son is found and 'is alive again.' Though her five thousand dollar 'ads' couldn't find me, the love of God did."

A week later Jack Tremaine came to our home with a note for me. It was from his mother, and contained a check for five thousand dollars—"the reward for the finding of my son—to be used as you think best." Our new church is an assured thing now. What do you think of that, you blessed workers who wondered if your "mite would do any good?"

Hastily yours,

John H. Winters.

P.S.—Mrs. Tremaine asks for your name and address. She's interested in your work since you sent the picture card which Jack received.

J. H. W.

"Aren't we glad we tried?" The blue eyes were filled with tears, the voice was strangely broken. "Who ever would suppose those little ones could do so much?"

"A little child shall lead them;" quoted John Gibson.

"I'm glad they've got their new church. Would we were so fortunate," sighed Josephine.

"All things come round to him who will but wait—and work and trust," replied the pastor.

III

"Marian, what do you suppose I've got here?" and Josephine flourished an envelope in her hand. The entrance of a dozen other members of the Workers' Bible Class prevented an answer just then. As soon as they were seated and quiet restored Marian answered: "Nothing very pleasant, judging from your countenance."

"Such is the life of treasurer," remarked George Brooks.

"Come, tell us what it is, I, for one, am anxious to know. Has any one left us a fortune?" and Raymond smiled.

"No danger," answered Josephine, a trifle bitterly. "It's a notice from the landlord of this establishment that our room is preferable to our company. Saloons and dancing halls bring him more money, and we can consider ourselves ejected on January first."

"What's that?" John Gibson was on his feet. "January first we must go?"

"It's Christmas to-day. Only a week of grace—what shall we do?" wailed Janie.

"Not a place in the neighborhood we could rent if we had the money—which we haven't," added George.

"Except the Warren place. Oh, how I wish we could buy that—how longingly we look at it every time we pass. It's a grand place, with its large airy rooms; just what we need."

"But where, oh where, can we get five thousand dollars? The lawyers won't sell it for less and I don't blame them—it's worth ten."

"I wonder what makes the pastor so late," said John, as he glanced anxiously at his watch. "Let's have a little prayer-meeting while we wait."

They knelt, as they had often knelt before, around that little room and poured out their hearts to the Father in heaven; told Him all their needs; all their ambitions for carrying on His work. And all had joined in a hymn of trust as the pastor ascended the stairs. He heard the words ring out clear and triumphant:

At this blessed hour of prayer, trusting Thee, we believe
That the blessing we're needing we'll surely receive,
In the fullness of this trust we shall lose ev'ry care,
What a balm for the weary! O how sweet to be there!

His face was full of joy as he joined the little circle and asked what they had been praying for.

"Five thousand dollars," answered Raymond promptly. Then they told him of the landlord's letter, their despair and their prayer. He listened gravely, but his eyes were twinkling throughout the recital.

"Will some one read Isa. 65:24?"

Marian found the place first and read: "And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear."

"Do you believe it?" he asked.

"Of course!"

"Well, here's the proof," and he drew forth an envelope from his coat pocket. "This came by special delivery just as I was leaving home."

To the Pastor and Workers of Hope Mission:

*I trust this note will reach you on Christmas Day. I have learned from Rev. John H. Winters of Brockville, N. M., all about "your work and labor of love," and since it was through your self-sacrificing gifts to his missionary work that my son, lost to me for two years, was brought back to me, and more than that, brought to the Saviour, I want you to have the five thousand dollars I offered for information leading to his discovery. If I can at any time be of service to you, kindly let me know. With a heart full of thanksgiving and prayer that God may richly bless you in your good work, I am, cordially yours,
Helen J. Tremaine.*

There was another prayer-meeting after the reading of that letter, for their joy could find utterance in no other way.

IV

On New Year's night a crowd gathered at the large double house known as the Warren house for so many years. It bore over the broad porch the sign of Hope Mission, and full of light and hope it seemed to that dreary neighborhood. In one part was being held a revival service, the first of a series in the new mission, and many came to know that night the light and hope of the gospel. When the meeting was over and the crowd had dispersed the workers gathered in the parlor of the other part—now dignified by the name of parsonage—for that had become a necessity.

Rev. John Winters, his wife and babies, were there through the kindness of Mrs. Tremaine, and the simple little service which John Winters conducted before that little company brought joy to his heart. His own wife had been such a help and a comfort to him in his work that it did his heart good to think his friend, Wallace Powers, had discovered that "it is not good that man should be alone," and had that night taken unto himself a "help-meet,"—God-given, he believed.

* * * * *

The friends had all gone, and Rev. Wallace Powers and his "right-hand helper" were left alone. He turned to her and said tenderly, "God helps them that help—one another. Have we proved it, Marian?"

"Indeed we have," she murmured. The blue eyes were full of tenderness, the voice full of love.

"Indeed, we have," he echoed, and kissed the upturned face.



THE AMERICAN INDIAN

RED LETTER DAYS AT THE CROW INDIAN MISSION : : :

By E. E. Chivers, D.D.

DEDICATION OF THE NEW MISSION HOUSE—
UNFURLING THE FLAG—PICTURESQUE SCENES :



AN early September frost had touched the trees, tipping the leaves with tints of yellow and brown, crimson and russet; dull gray clouds obscured the sky, the air was chill and moist and bracing, and there was little that gave promise of a fine morrow for the formal opening of the Crow Indian Mission, at Lodge Grass, Montana, as Dr. Woody and the Field Secretary alighted from the train and rode in the farm wagon to the mission house. Still less promising was the outlook when Dr. Rairden arrived before daylight and paced the lonely platform in cold and mist and rain waiting for the dawn. The Mission house itself was unfinished; chill currents of air swept through the open window-frames and doorways—the breath of the North had come so stealthily that it had fallen upon the Mission workers unawares; shawls and comfortables and strips of canvas were stretched over the openings, stoves were hastily set up and a measure of comfort was secured. A few finishing touches of paint were given to the roof of the Chapel; the long reach of Dr. Woody's arms made short work in bringing down the rude scaffolding of the building. All hands set to work with a will to remove the piles of rubbish. An Estey organ was brought over from the depot and carried into the Chapel, chairs were set in order, window curtains hung, wild flowers and branches of autumn leaves arranged in decoration, and the house put in readiness for the services of the following day.

Meanwhile, tall tepees were being put up near the Mission house by the squaws of visiting Cheyennes, who had been invited to the dedication, and by Crows, who were to be their hosts.

THE SABBATH PREPARATIONS

The Lord's Day morning dawned with cloudless sky; the sun came out in genial warmth, dispelling the traces of mist and cold. The camp was early astir; smoke curled upward from the breakfast fires in front of tepee and tent; fresh contingents of Indians kept arriving on foot, on horseback and in wagons. They came at will into the Mission house, making themselves quite

THE OLD CHIEF IN A NEW SEAT





THE PROCESSION TO THE CHAPEL, HEADED BY DR. CHIVERS AND MR. PROPER

at home; the thought of intrusion upon privacy did not seem to occur to them, nor did the missionary and his good wife resent the intrusion; they welcomed it for Christ's sake, and rejoiced in it as evidence of the favor which they were finding in the eyes and in the hearts of the people.

PATRIOTISM AND PIETY

Shortly after dinner, "Wolf-lies-down," acting as crier, called the Indians together for the services of the day. A procession was formed, headed by the representatives of the Home Mission Society and visitors; then came the school children with their teacher, Miss Simmons, the Government Matron, Mrs. Woodruff, and Missionary Petzoldt and his wife and child; following came the visiting Cheyennes (about 20 in number), a few Sioux, and in the rear the Crows. It was quite an imposing procession, at least 150 strong, and gay with varied color. As the line started, the leaders sang the grand old Doxology. At the Chapel we formed in a semi-circle, and as the American Flag was hauled up to the pole and unfurled we joined in singing, "My Country, 'tis of Thee."

It was a picturesque sight, this grouping of about 150 Indians in their bright blankets and ornaments of bead work, watching with evident interest the unfurling of our flag; we wanted at the outset to teach the lesson

that true patriotism and piety go hand in hand, and that they who worship God are the truest lovers of their country.

THE GATHERING

The company then entered the building, which was packed to its utmost capacity; the platform and organ were decorated with wild flowers and bright autumn foliage. Directly in front of the platform the school children seated themselves on the floor; on one side were the visiting Cheyennes, on the other the Crows—chiefs, young men, squaws, papooses. There were fifty chairs and fully one hundred Indians squatted on the floor.

DEDICATION SERVICE

Two interpreters, one a Crow and the other a Cheyenne, had been secured for the occasion. First came a brief service of song with devotional exercises, then an address by the Field Secretary setting forth the aim and scope of our mission work, with brief remarks by Dr. Woody and Mr. H. A. Coffeen, of Sheridan, Wyo. The prayer of dedication was offered by Dr. Rairden. All the chief men of the tribe were there, and their interest in the service was manifest. The establishment of the Mission school gratifies their long cherished desire to keep their little ones at home, instead of sending them away to the Government schools. They love their children as other parents do.



GATHERING AT THE FLAG-RAISING BEFORE THE DEDICATION OF THE CHAPEL

The service of dedication had for them an added element of interest in the fact that they themselves had helped in the building; they had journeyed to the mountains to cut down logs; their young men had worked under the direction of Mr. Petzoldt, they felt that they were in a measure proprietors of the buildings, and as partners in the con-

cern, they took special interest in all that was said and done.

CROW HOSPITALITY

The remaining hours of the day were devoted to the interchange of calls. Long after night-fall the Indians continued to come to the Mission house. From a large



MR. AND MRS. PETZOLDT AND CHILD

MISS SIMMONS

MRS. WOODRUFF

tent on the edge of the encampment came the sound of the beating of tom-toms, with wild weird snatches of native song. The Crows were entertaining their guests, the Cheyennes. Some of us could not resist the temptation to look in upon the scene. The tent was packed. The air was thick with tobacco smoke. The Indians were seated in rows, facing each other, the players pounding their tom-toms, the singers swaying their bodies in time with their strange music. Now the strains burst forth in dissonance like the clashing of cymbals, and now they fade away into a minor chord like a wail of sorrow. The customary dancing was omitted, perhaps through fear of incurring the Government agent's censure, and perhaps in part through deference to the missionary party. Presently the music ceases and silence reigns in the camp. Four of the visitors, including the Field Secretary, betake themselves to a tepee, and stretching themselves upon a bed of hay and blankets, draw a tarpaulin over them, and compose themselves for sleep. Late in the night, their dusky forms visible in the lingering glow of the embers of the tent-fire, an Indian and his squaw stole noise-

lessly in, and wrapping their blankets about them shared the shelter of the tepee.

THE GOVERNMENT AGENCY

The incidents of the following day surpassed, if possible, in interest those of the dedication day. The morning was given to a visit to the Government agency, twenty miles away, including a drive to the Custer battlefield, and an inspection of the agency schools. Immediately after dinner the camp at Lodge Grass was astir. The Indians had been requested to bring horses for their visitors and to accompany them on an interesting ride. Medicine Crow had asked to provide a mount for the Field Secretary, and had brought a beautiful black horse—evidently the pride of his owner—with three feathers bound to his forelock to indicate that he was the horse of a chief.

LITTLE CEDRIC'S GRAVE

The first halt was made at the grave of little Cedric, the missionary's child. At the head of the grave stands a memorial stone, erected by the Crow Indians as a token of their sympathy with the sorrowing parents. The inscription on the stone is touching in its simplicity, and eloquent in its witness to



THE GRAVE OF LITTLE CEDRIC—TOMBSTONE ERECTED BY THE INDIANS



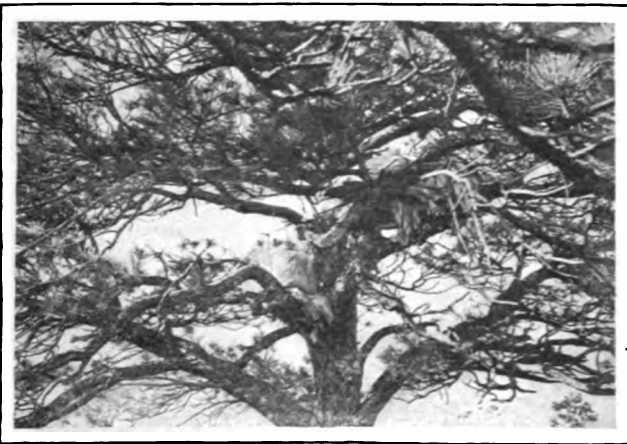
MISSIONARIES AND INDIANS AT THE GRAVE OF WHITE ARM'S MOTHER—
SHE WAS THE FIRST CROW INDIAN EVER BURIED WITH CHRISTIAN RITES

the common instincts, affections, yearnings and sympathy of the human heart. The things in which we are one are far deeper than those in which we differ. Differences of race and class and culture are after all superficial. Go deeper and there will be found "the man that is in all men." Forming a circle around this little grave, seated on our horses and with bared heads, we conducted a brief memorial service, thanking the Indians for their kindness, and telling them in simple form the glad gospel of the Resurrection.

had been inclosed, through the generosity of one of our Baptist young men, Mr. Wm. Lindsley, with a neat picket fence. Here again the riders formed a circle, and a brief memorial service was conducted.

INDIAN GRAVES IN TREES

Away across the prairie the horsemen then rode, and up to the crest of a lofty hill in the distance which commanded a fine view of the surrounding country. The view to be obtained was, however, secondary. The hill is crowned by huge rocks and boulders, amid



INDIAN CEMETERY IN THE TREES

The next halt was made at the grave of White Arm's mother, whose body had been prepared for burial and tenderly laid away by the missionary and his wife. This grave

which rise a few trees, like sentinels keeping watch over outlying hills and plains. In the branches of these trees lie the bodies of several Indians, wrapped in layer after layer of blanket and securely lodged, some of their household utensils and belongings with them. Others are laid away in clefts of the rock covered with branches and stones. We have come upon a sight which comparatively few are taken to see—a native burial place. We think of the baby's grave down in the valley and remember that there the light and joy and hope of the gospel of the

Resurrection transform the scene, so that our thought is less of death than of life. Here on the mountain-top, though our faces are turned skyward, there is little light. It



is only the instinct of immortality, or the yearning for immortality, that here finds dim expression; there is no sure foundation on which to plant the feet. The heart grows sick at the thought of hanging all its hopes upon a "peradventure."

INDIANS PLEADING FOR THEIR CHILDREN

The hours that remain before nightfall are given to visits from Indians who come to plead that their children be included among the fortunate ones who are permitted by the Indian agent to attend the Mission school. The privilege has already been extended to eighteen. The Indians find it difficult to understand why others are debarred. The reasons are many. Some live too far away; others are a little too old to make it safe; others are diseased; or family relations are mixed, and children are living with grandmothers or other relatives when the policy of the Government would send them to their rightful homes. It is hard to convince the Indians that the Secretary is not possessed of some charm or spell or power by which he can overcome difficulties, secure favors from the agent, and grant their petitions. At the end of the day, after turning away many cases, a supplemental list of nine was made out, and an appeal on their behalf sent to the Government agent. Every appeal was granted.



THE FELLOWSHIP SOCIAL

But the most picturesque event of the two days was yet to take place. It had been decided by the missionary and a few of his friends to invite the visiting brethren, the Indian chiefs and other men of special influence in the tribe, to partake of a meal together. What should it be called. "A Banquet?" That sounded too formal. "A Reception?" That was hardly inclusive enough. It was finally decided that the term "Fellowship Social" would most fully fit the case. It was a busy time in the Mission house. There was cooking to be done. The large room, finished in log, extending across the entire front and designed as a place for receiving the Indians, must be set in order and decorated. In place of table-cloths, which would be out of place, two long strips of reddish-colored paper were spread on the floor. Little wax candles were set at regular intervals, and small American flags on standards interspersed. Lamps were fastened on the side-walls. In due time plates of beans, bread, cake, fruit of various kinds, were set in place. Everything was at last in readiness, and the guests were bidden to come to the feast.

THE CHIEF GUESTS

They came—the chiefs of the Crows—four chiefs of the Cheyennes, and two Sioux



THE COMPANY AT THE CHAPEL.—THE WOMEN IN THEIR BRIGHT BLANKETS.—



chiefs, with a given number of influential men who had been selected by the chiefs to share the honor, and the company of visitors. It was an imposing sight, picturesque, splendid, barbaric. The garb of the Crow and Cheyenne chiefs is more gay and brilliant than that of other tribes, and for this occasion they were arrayed in all their glory. In they came, with their war-bonnets of eagle feathers, the trails of feathers reaching to the ground, their coats of buckskin handsomely trimmed with ermine, and decorated with bead-work, reed-work, quills, wisps of hair, elks' teeth, etc., their beaded trousers and moccasins, their braided hair and painted faces. The "ensemble" was a scene of barbaric splendor.

THE SEAT OF HONOR

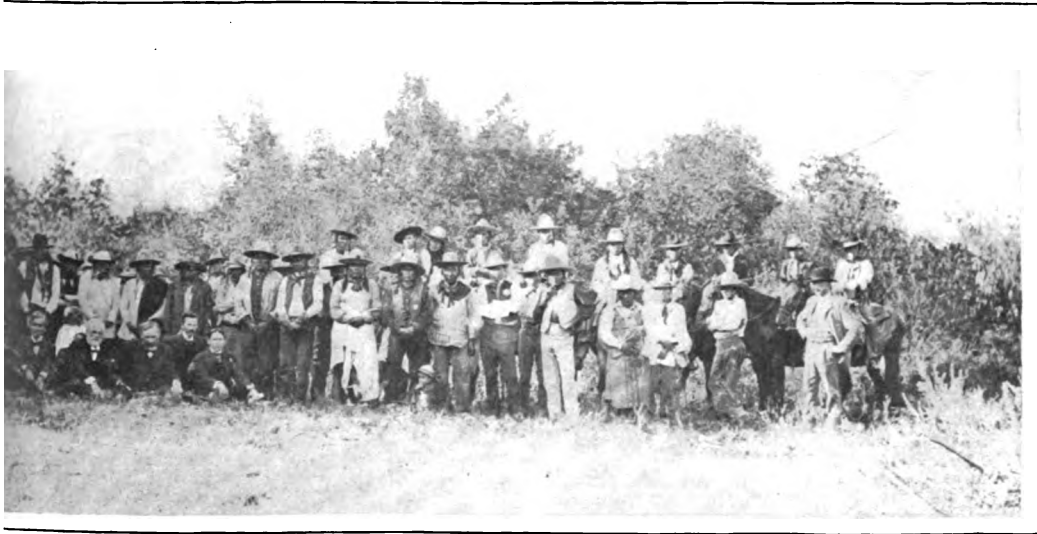
The seat of honor—a cushion on the floor—had been reserved for the Field Secretary, between Medicine Crow, chief of the Lodge Grass district, on the left, and Plenty-Cup, ranking chief of the whole tribe, on the right. Near them sat Grey Bull, Wolf-lies-down, Shows-the-Fish, and other men of rank, while directly opposite sat the gorgeously attired Cheyennes. Before the feast there had been mysterious and secret councils, to which visitors were not invited. The chiefs evidently had business on hand. What that business was became clear as the ceremonies of the evening began.



Mr. H. A. Coffeen, of Sheridan, Wyo., a trusted friend of the Crows, and a hearty supporter of Mr. Petzoldt, was master of ceremonies. He announced that, in accordance with their custom, the Indians wished to make a few presents. Moccasins, beaded belts and other articles were handed around. To Rev. D. D. Proper was given a pair of beaded trousers, and one of the brethren immediately gave him the name "Plenty-Breeches." Presently it was announced that Medicine Crow and Plenty-Cup wished to address the Secretary. As he stood between them, each in turn made an address, expressing deep appreciation of what had been done for them in the founding of the Mission, and announced that in token of appreciation they had decided in council to make him a chief of their tribe.

DR. CHIVERS MADE A CHIEF

Medicine Crow produced a headdress, surmounted with colored fluffy feathers and a pair of buffalo horns, and having a trail of eagle feathers reaching down the back to the ground. This was placed upon the Secretary's head, and he was given the name "Ash-potch-chetch-ish," River or Big-Water Chief, because he came from the big water where all the rivers flow together. Plenty-Cup assigned to him still higher honor by calling him also "Potch-chetch-ish goak-ish-tsoosch," meaning "Head Chief," or the chief



THE INDIAN MEN AS THEY APPEAR IN EVERY-DAY DRESS

who walks at the head of the tribe. His domain extended beyond the Lodge Grass district, and included the whole reservation from the Cheyenne boundary to the Yellowstone region. You smile at the recital of this. The Indians did not. To them it was something real and serious. It was their way of showing utmost appreciation and honor. On the part of the recipient the dominant feeling was one of thankfulness that God had inclined the hearts of this people towards him, and thus opened the way for work among them under favorable conditions.

GREY BULL'S RENOUNCEMENT

Other speeches followed—among them a notable one from Grey Bull, an old warrior of the tribe. He had brought with him that prized treasure of the Indian—his coup-stick. This stick or rod is a badge of valor. For every deed of signal bravery the owner is entitled to fasten thereon an eagle feather. Grey Bull's coup-stick was decorated with four or five feathers. Hanging in front of his tepee, it proclaimed him a brave of the first rank. He was proud of it, as one would be of a medal or star. No money could purchase it. Yet at the close of an impassioned address at this social gathering, he handed his coup-stick to the missionary as a memento to be hung on the walls of the Mission. It was the old chief's way of expressing his sense of changed and changing conditions. The old order was passing away. The coup-stick was no longer to be the sign of greatness. He may not have defined clearly to himself the exact significance, but enough was said and done to indicate the trend of his thought. There was an element of combined pathos and moral heroism in the act. May his heart soon be brought under the blessed power and love of the cross!

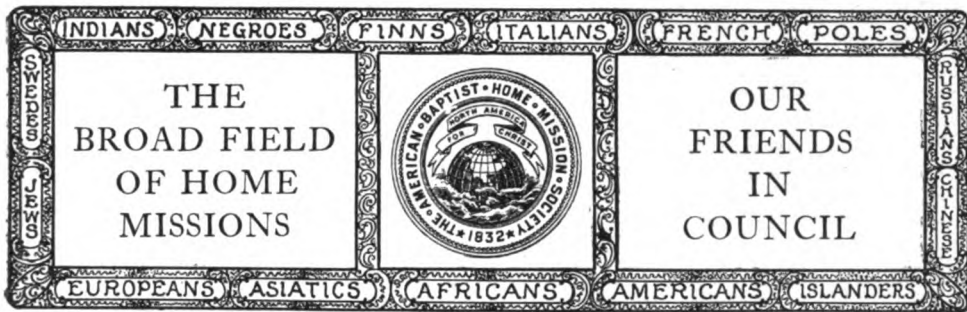
INDIAN SONGS AND STORIES

Other features of interest during the evening were the rendering of songs in the Crow, Cheyenne and Sioux; the telling of a story in the marvelously expressive and facile sign-language by a master in the art; a dialogue between a Crow and a Cheyenne chief in this same language; the recital of incidents in the Custer massacre by the sole survivor of the scene, who himself served as a scout; and brief addresses by Indians and visiting brethren.

Then came the simple feast. While speech-making and eating were in progress, the less favored ones who could not be admitted looked with eager, wistful eyes through the open window frames. A box of apples and some melons were passed out to them. Nearly all the Indian guests partook sparingly, leaving untouched part of the good things that had been put on their plates. At the close they asked whether they might carry what was left to their tents and houses, to be shared with their squaws and their children. Yet some people speak of the Indian as though he were the incarnation of selfishness. Could the white man be much more considerate? Thus ended this all too brief series of "Red Letter Days in the Crow Mission."

GREY BULL WITH
HIS COUP-STICK





Vacation Experiences

AS vacation season is about over it may be of interest to know how some of the missionaries spent their vacations. As the season approached I was considering how I could best honor God with mine, when my faithful helpmeet suggested I could approach men in the harvest field on their own ground who otherwise could not be touched, and she would look after the interests at home. Having been brought up on the farm and enjoying that kind of work I accepted the suggestion as a good one.

I knew I would meet with difficulties and prepared myself for them. The first was to find a "job." While laborers were scarce a white face and tender hands were not in demand. I first went to my best friends and made application. Several of them laughed at me. Finally one in greater strait than the rest said he would take me. As soon as his crew heard I was to join them they went on a strike, said they would quit if a preacher came to the crew. That was an unexpected difficulty, and a warning. Of course I did not go. The next day I went out and pitched hay, came into town in the evening in overalls, colored shirt, dusty and dirty, and had three applications to hire that night. The next day I joined a threshing crew. Now, how would I stand the work. I was "Roustabout" around the machine. One of the "Hoedowns" (feeders) was sick and I had to take his place. The next day the stacker of the heading crew was sick and I was sent to take his place, stack for four pitchers. The thermometer stood 104° in the shade these two days, but God was with me; while several had to quit because of the heat He strengthened me to do my part and I gained the admiration of the entire crew. None knew at first I was a preacher, hence gave me a name appropriate to my position. On

the stack I was known as "Jack." However, they soon learned my calling. I made it a point to talk with each one about his salvation. I found them very accessible, often opening the conversation themselves. Toward evening of the first day my partner on the hoedown, a man about fifty, said, "Preacher, I ain't no Christian but I'm going to be and am going to join the Baptist Church." The man who came for me to stack was a well educated man. As soon as I got into the wagon he said, "Who are you? You don't look like a laborer." I answered, "I am pastor of the Baptist church here in town."

"What are you doing out here?"

"Looking for men who have not accepted Christ's salvation, and urging them to do so while it is called to-day."

"Well, you've struck a hard party now. I'm a doubter."

"Well, I'm glad to meet an honest doubter. Men brought face to face with Christ and who realize their sin often say, 'O, I believe,' but don't accept salvation. I don't believe any one can realize his sin and know of Christ's salvation, believe, and not accept. I'm glad to meet an honest doubter."

"That is what I am, an honest doubter."

"What do you doubt?"

"Anything of which I cannot see a practical demonstration."

"Do you believe there is a Heaven?"

"Yes."

"Why? You have no practical demonstration."

"From the Bible, lives of men, and my own aspirations."

"Do you believe in Hell?"

"No."

"That is strange; you have the same evidence exactly and yet you accept the one as true and reject the other."

"Well, there are so many churches."

"I thought that was it."

I saw my time was almost gone, for we were nearing the stack, so said: "Don't let the church stand in the way; there is something more important. You have admitted you believe the Bible, then you must believe the account of the life and death of Jesus Christ?"

"Yes."

"You believe that was for the sin of the world?"

"Yes."

"You believe, then, it was for you?"

"I do."

"Then you must believe there is no other way of salvation?"

"I believe that is the only way."

"Then I am not concerned about your doubts. Accept Him now, won't you, and His Spirit will guide you into all truth. Won't you accept Him now for your Saviour?" He would not answer me, but I pray it may have been seed fallen into good ground.

I was out fourteen days, never seeing the inside of a house, sleeping on the ground at night; but every experience was a pleasure. I worked with more than fifty men, most of whom had not heard the Gospel for so long it seemed to them a new story. Only one—a professed Christian—and his life was no different from the others. They were all respectful, and the swearing, so general here, was greatly diminished. I cannot say I was used to the salvation of any of them, but most of them had the claims of Jesus Christ presented to them and I pray that I may have been used to bring some to God.

Robert A. Thomas

Pomeroy, Wash.

Seminary Extension—A Query

IN view of the wide-spread and growing interest in broad and personally informing and uplifting Bible study, has not the time come for an enlargement of our seminary or collegiate institutions, so as to extend their influence in studious Biblical directions and in the recognition of Bible training schools at various strategic points in the

vicinity of these larger seats of learning? In a measure some of our more progressive educational plants are doing this, but not to such a degree as in any way to meet the popular demand. Our Bible study schools lead a kind of half-permissive, nondescript life, when they ought to be openly recognized and helped by the centres of larger learning, as supplementary and correlated branches of special study, leading up, like the academies, to higher and fuller research. Ought they not to be soberly considered by our leading minds, as signs of the times, and taken out of a mere sporadic and guerrilla formation into regular and helpful alignment with our total Christian educational outfit?

Large quickening and improvement would go with such recognition. I, for one, am inclined to believe that the period of Bible study growth, especially in our Baptist circles, is not far distant, when every leading city in our land in connection with some one or more of its large downtown churches will require to have a thorough-going Bible training department. This we will demand, not simply for those local requirements which the enlarged evangelism and the fuller culture of our young people lay upon us, but because of the increasing call for lay missionary workers, both at home and abroad, such as feel the need of a simple working equipment in the Word. The imperative summons of the future is for a new and general campaign for souls and the Kingdom, such as will throw into active service not simply the scholarly professional contingent of the higher schools, but a rank and file of Bible-taught men and women, instructed in the Book and able to lead souls into the light. Every Baptist College in the land ought to have its Biblical chair, and soon, I believe, will have; and every Baptist Theological Seminary ought, besides its esoteric cloister work, to cast out its lines of practical sympathy and oversight, as a directive source, over a multitude of lesser but connected schools of Biblical study. This will mean campaigning in earnest for God, every large centre of population with its trained workers a centre of active service and spiritual influence for church and the kingdom. The Lord hasten it in his day.

I. W. WEDDELL

Cincinnati, Ohio.

A SELF-MADE WOMAN

STORY OF MRS. MARY M. BARBEE, MATRON OF DINING HALL, SHAW UNIVERSITY—A REMARKABLE CHARACTER

For this Sketch we are indebted to S. P. Merrill, D.D., and President Meserve



MRS. BARBEE is the colored woman who for so many years has had charge of the kitchen and dining room affairs of Shaw University, where 375 students board in the dining hall. The whole care of the cooking of the food, serving it, and ordering the supplies devolves upon her. In

this work there is not the least friction, and the meals are ready and well served at the sound of the bell, such is her punctuality. To accomplish this work she has the aid of five cooks and thirty waiters. The latter are from the student body, who are thus trained in setting the tables and waiting on them.

But to her story: "I was born in Green Level Plantation, Wake County, North Carolina, about the year 1860. My parents were the slaves of a family by the name of Merrill Oliver, who owned 2,000 acres of land and had fifty slaves. I can just remember the Yankee soldiers with Sherman, for when they went through our place they found a lot of peanuts and gave me some. When the slaves were free, we had to go out wherever we could to get a mouthful of food and a place of shelter. After I got large enough I learned to spin and weave. I had two bolts of cloth when I came here to school. Miss Pettigrew, a sister of ex-Senator Pettigrew, of South Dakota, was the matron at Shaw. It was in 1883. She asked me, "How did you earn your money and clothes and come to school?" I told her I had followed the plough and the mule, planted the cotton seeds, chopped the cotton and picked it. I



MRS. BARBEE'S HOUSE, WITH THE LONG-DESIRED IRON FENCE.

have done everything with cotton except the ginning. I carted and spun and wove all the clothes I wore. I told her of the two bolts of cloth I had and that I was going to save them until I got old. She asked me to send them to her, and the next year she gave me two months' schooling for the cloth she bought from me, and helped me in the school. I was aiming, when I came here to school, to continue until I got a good education. The clothes I wore in school cost only five cents a yard. When Dr. Tupper got acquainted with me, he sent for me to take the work of matron in the dining room and kitchen. He said perhaps I could take some studies also, but I found I could not do so. He depended upon me to stay.

"One day I had a letter from a sister of Miss Pettigrew to whom the matron had spoken of me. She made me an offer to come out to Dakota. Dr. Tupper wished me to stay here and said he would do as well as anybody by me if I would stay. Then, after I could not go to school any more, I wanted to buy me a home. The first money I got Dr. Tupper put into the bank for me. The second money he went with me to see if they treated me all right at the bank and they did. I bought me 95 acres of land and paid for it. I had to make quite a number of sacrifices for it, because I wanted to have something when I got old, so I could be able to help myself. This land is thirteen miles from Raleigh, near Morrisville. It has on it a good dwelling house, barns and stable, all nicely fixed. When I was a little girl my father brought me to Raleigh and I saw at the cemetery an iron fence. I made up my mind when I got large enough, I would have an iron fence; and I have now got the iron fence at the front of my house. It is 63 feet long.

"Besides doing this, I have educated two sisters at Shaw for seven years. When my mother was dying, the only thing that would make her happy was that I promised to see that my sisters were educated, and I have kept them in school every year but one since she died.

"As I was growing up I would hear old people say, if you have saved one cent of money, more money would be added to it. I kept one large cent four years until the cloth had cankered all around it. Then the first money I earned was picking at the cotton, 218 pounds a day, from Monday morning until Saturday night. When I stopped to eat dinner, I stood up to eat because you get stiff when you sit down if you are working hard. The dinner would be baked potato or apple. Sometimes we had peas with a little lard in them. When I cooked for my grandfather and grandmother, I kept a reckoning of everything. That pleased them. If I had to make three biscuits apiece, I knew just how much flour it took. I knew at the end of the week just how many rations of meat I had cooked. Grandfather was delighted that I kept account of everything I cooked.

"When I came here to act as matron, my

clothes were so common that when the President, Dr. Tupper, sent for me at my home and they asked me if I would not pack my trunk, I said there was nothing to pack in it. I was sure that when the Doctor saw me he would think he was mistaken, and it was not me that he wanted. I came down here and met the head lady, then the President, and I told him I guessed he was mistaken in the one to whom he was writing. 'No,' he said, 'I knew what you could do the first day you were in the office.' I said, 'If you think I can do the work, I will stay.' My pay for the first year was \$6 a month. The next two years I received \$8, the next three years \$20 per month, and for the four years past I have received \$25 per month.

"As I said, I early learned to card, spin and weave, and I have some of my cloth laid away. I have enough, in bolt, if my health should fail, to last me all the rest of my life. I also made the counterpanes that I have at home. I did this work after I had finished a hard day's work, staying up till midnight and sometimes until one or two in the morning. I pieced bed-quilts and knit stockings. Mother taught us how to do sewing, spinning and weaving. I have cut new ground, that is, break it up with the plow. I have hauled hard wood and have had to get pine and make a kiln and burn the charcoal and sit up with it burning at night. And after it was burned, had to put it up in heaps, scattering it until it was thoroughly gone out. I have stood, too, in the blacksmith shop and struck the iron. The man kept two of us, one striking and then the other."

Mrs. Barbee is a member of the Baptist church. She was baptized when young. As might be expected from her sterling qualities, she is faithful to her duties there as well as elsewhere.

Her school privileges have been curtailed by reason of the great responsibilities she so early assumed. She was in Shaw four months a year for three years. When she began her work there were not so many students as in these later years, but the duties were new to her and the help she could get was untrained, so that she had to make very long hours. For ten years she was accustomed to be up at three in the morning and in the dining room by four to start the work. She is now up at five, more from force of habit than necessity, and at six is at her task. She has to arrange for the supplies, for the facilities in the way of table furnishings, see that the cooks are at their work, and plan the bill of fare from day to day. There are about 375 seated at one time at the tables. All this business goes on like clockwork, and at no time when the bell rings is there disappointment as to the ready meal.

Mrs. Barbee has a brother, Mr. A. A. Lassiter, a graduate of Hampton, who has charge of the blacksmithing department at the Langston Agricultural College in Oklahoma. One of her sisters, educated at Shaw, is now a seamstress in Boston, and has all the work she can do at remunerative prices.

FIELD SECRETARY'S OUTLOOK

A LONE WORKER

ACCORDING to the census for 1900, Carbon County, Utah, had a population of 5,000. One coal-mining company has upon its payroll in the mines and at the coke-ovens in that county, 2,200 employees. There are in it seven towns, having a population ranging from 500 to 1,200, the majority being non-Mormon. Up to Nov. 1, 1903, there had been no regular evangelical church service of any kind for a year, except a monthly service at one point, Helper, and no Christian services at all during that period except occasional services by our missionary, Rev. Nicholls of Springville. The only Christian minister at work in the entire county to-day is Rev. W. W. Huff, the representative of our Home Mission Society. He occupies some of the "hard places" of the field.

HINDRANCES

Our work on many a Western field finds a special hindrance in the frequent shifting of the population. During the calendar year of 1903 the entire resident membership of our church in Evanston, Wyo., was changed, with one exception. It is no easy task, amid such conditions, to bring a church up to the point of self-support, or to keep it there. It takes courage and patience and breadth of vision to work hopefully on amid such conditions. Take another case. Rev. T. H. Scruggs was commissioned for service in Carbon County, Utah, with a circuit of five towns. Though "Gentiles" were in the majority in these towns, the whole region felt the paralyzing, deadening influence of Mormonism. This was almost equalled in effect by the utter indifference to religious concerns on the part of others. Even among professed Christians, the type and ideals of spiritual life were low. Add to this combination of hindrances the fact that within two or three weeks after the arrival of the missionary there was a strike which affected directly four out of the five towns in his circuit. Three of these were coal-mining towns, and the other a railroad town depending upon the coal mines for its activities. Following this came an epidemic of scarlet fever, diphtheria and smallpox, which led to the prohibition of all public services in

at least two of the towns. The mining towns are still in an unsettled condition. Work has been resumed, yet guards armed with Winchesters can still be seen in the vicinity of the mines, and strikers still occupy a camp on the outskirts of one of the towns. Work has been resumed, too, under altered conditions. The mine owners appealed to the authorities of the Mormon Church. A call was issued by a bishop or an apostle of the church at a public service in the Tabernacle in Salt Lake City, for Mormons to work the mines. To-day, the face of the community in at least one of these mining camps is changed. It is now almost solidly Mormon.

ANOTHER NEEDY COUNTY

Uintah County, Wyoming, has a population of over 12,000. The United States census for 1900 gave it that number. Previous to Sept. 1, 1904, there was only one town in the entire county in which evangelical services of any kind were held on each Lord's day. To-day, there are but two towns which have such services. Within a radius of a mile from a given point, there are three mining towns, Kemmerer, Diamondville and Frontier, with a combined population of about 3,000. Eighteen miles distant is another town, Cumberland. Recently a Methodist minister has been stationed at Kemmerer. Between Kemmerer and Granger, along the route of the Oregon Short Line, there are a number of rural towns, with outlying ranches, for whose people no religious provision is made. There is a rural population of at least 6,000 in the county, to whom no Christian minister of any name proclaims the Gospel.

A DAY IN EAST IDAHO

By dint of forced travel it was found possible to include a visit to the East Idaho Association at Idaho Falls, September 8th. The journey through the Snake River Valley furnished fresh evidence of the transformation that can be wrought on sagebrush plains by means of irrigation. The associational gathering itself gave fresh evidence of the hunger for fellowship which fills the hearts of lone workers on widely

separated fields. Some of the pastors and messengers of the churches traveled two hundred and forty miles in their wagons in order that they might enjoy a few days of glad fellowship with their brethren. Perhaps our appreciation of our privileges would be keener, if they were fewer.

WYOMING BAPTIST CONVENTION

To one accustomed to the large conventions in the populous States of the East and Middle West the gathering of Wyoming Baptists in their third annual convention in Sheridan might seem very small. There are only twelve Baptist churches in the State, and of these only two are as yet self-supporting. The total membership is but 616. There are but ten Baptist pastors, and these are settled at widely separated points. Indeed, most of them can hardly be called "settled." Their preaching stations are so many and their parishes cover so large a territory that they are obliged to spend much of their time in long drives to and fro. Eleven of the representatives in the convention traveled a hundred miles and over in wagons, crossing the lofty, rugged Big Horn Mountains, and sleeping at night beneath the open sky under their tarpaulins. It is not strange that under such conditions there should be a deep and concentrated interest in the meetings of the convention, and a hearty joy in its fellowship, such as are not always found in larger assemblies. It means much to lonely workers at isolated out-posts to meet one another, and to feel the elbow-touch of comradeship. Nowhere do the representatives of our great missionary societies receive a heartier welcome.

The joy of the gathering was increased by the good news from all parts of the field. New workers had come during the year, so that all the established centres were supplied. Two new churches had been organized in the Big Horn Basin, and three houses of worship erected. There had been 112 baptisms, and a net increase of membership from all sources of over 27 per cent. The little band of workers felt that they might well thank God and take courage. The work and claims of the Home Mission Society were presented by District Secretary Proper and the Field Secretary. On the second evening, an address was made by the latter on our "Baptist Young People's Work." An address to the pupils of the Sheridan

High School, with attendance at two Board meetings, filled up the spare hours.

AN ORDINATION SERVICE

At the adjournment of the convention a council was held to consider the ordination of Mr. H. W. Blake, pastor-elect at Gillette, who had for over a year been engaged in the Gospel Wagon Mission work in Utah, and proved most efficient. His statement of Christian experience, call to the ministry, and views of Christian doctrine were highly satisfactory. His views of doctrine were expressed in Biblical phrase, and not in the terms of the schools, but indicated clearness of thought and careful study of the Scriptures. Indeed, it was positively refreshing to listen to his apt and ready quotations from the Scriptures in support of every position and in reply to every question. He is evidently at home on the Book. The sermon at the ordination was preached by the Field Secretary, the prayer of ordination offered by District Secretary Proper, the charge given by Rev. Bruce Kenney, and the hand of fellowship extended by Pastor Tingley of Cheyenne.

NOT OVER-CHURCHED YET!

There are thirty towns in Utah, having each a population of 500 or over, without regular evangelical services of any kind. Home Mission work in Utah is certainly something more than "a scramble" among the denominations to see which shall gain advantage over another.

"NEVER HAD A CHANCE"

One of our missionaries had been conducting a service on a needy, destitute field. At the close of the service, a question was addressed to a little group of women as to their religious antecedents and training. One said, "I am a Presbyterian;" another said, "I belong to the Methodists;" a third replied, "I was a member of the Congregational church." One woman remained silent. Upon being asked, "And to what church do you belong?" she made reply, "I never had a chance to belong to any." She had spent her life at points remote from any church privileges. Do we realize just what that means, or appreciate at full value the abundance of our own privileges?

E. E. Chivers.

OUR FINNISH WORK

By Judson B. Thomas, D.D.

THERE are nearly five hundred thousand people in this country from Finland. Four-fifths of these speak only the Finnish language, the remaining one-fifth speak the Swedish tongue. These Finlanders are largely neglected religiously. Very little work is being done among them, even by their own state church.

In March, 1901, fourteen Baptist Finns met in Chicago and formed "The Finnish Baptist Mission Union of America." This organization has now 200 members. Its third annual meeting has recently been held in Negaunee, Mich. It was one of the most interested and interesting of conferences. The leaders are almost entirely young men. The president is a student in our Scandinavian School at Morgan Park. Another of the leaders is working his way through a medical college. These young men without money and without prestige are heroic in their faith, and untiring in their zeal. They are men of conviction, courage and consecration. The pastor of greatest influence in this country among these people is our missionary, Rev. M. Esselstrom of Worcester, Mass.

The First Finnish Baptist Church in America was organized in Worcester in June, 1900, with 23 members. It now numbers 81. The church at Duluth was organized April, 1903, with 9 members. It now has 26. The first Finnish Church of Chicago was organized March, 1904, with 14 members.

Among our present working force we have

a general missionary in the northern part of the Middle West, with headquarters in Duluth. In this section we have between 75,000 and 100,000 Finns. We have a missionary pastor in Duluth, one in Worcester, and one in Chicago. This latter gives part of his time as Finnish instructor in the Scandinavian Seminary at Morgan Park, where we now have five Finnish students preparing to preach the gospel to their own people in their own tongue.

This work, though so recently begun, is now established and has before it under God a great future. Its influence among the people from this far away northern country is positive and growing. To our little mission in Chicago there was recently added by baptism an educated brother who has been preaching in a Methodist church in Michigan, and very soon we are to have a most valuable accession to an educated ministry for this people, from another denomination in Massachusetts. The Home Mission Society can afford to cooperate generously in this divinely established undertaking.

There should be at once another missionary in the field, whose chief purpose shall be to secure the cooperation of the Swedish-speaking Finns. This class constitutes but one-fifth of the population, but carries three-fourths of the leadership of this people. No one can so readily reach the Finn as a Finn, whether he be a Swedish-speaking Finn or a Finnish-speaking Finn. He is a Finn in either case, and in the end the gospel must be taken to the Finns by their own people.



A. J. LAURIKAINEN

E. FLEMING

H. J. JÄPPINEN

+ New England + + Philadelphia-Lake Wabash-Chicago-Upper

Central

OUR DISTRICT
* * * SECRETARIES
Their Fields and Work * *

+ Pacific Coast-Southwestern-Kanawha +

+ New York +

MISSISSIPPI

THE PACIFIC DISTRICT

GEOGRAPHICAL EXTENSION AND SPIRITUAL
NEED: A FAR TRAVELING SECRETARY : :

One of the large men of the Coast, physically, intellectually, spiritually, is that genial counsellor and friend and fellow-worker, Dr. C. A. Woody, who represents the Home Mission Society in its most western District. Tireless, fearless, inured to long journeys and hard tasks as well as hardships, he belongs to the true family of pioneer missionaries. The fact that he was a good editor partly explains his successful achievement. The Pacific Coast has no more useful or highly appreciated Christian worker.—Ed.

I DO not know how to write in any adequate way of the Pacific District. I have lived and labored in it in public work for twenty years and traveled over it miles by the hundred thousand. It is 1,450 miles to the last station in Montana from Portland. It is 1,400 miles from Portland again to the most Southern church in California, and there is one field I have visited but recently, two hundred miles further on over on the Colorado River. It is 1,300 miles to our first church house in Alaska, and 1,700 miles beyond that to the next one. It is 731 miles almost directly east to Pocatello on the east side of Idaho. To follow the coast line from one extremity of the district to the most remote would probably involve 10,000 miles of travel. These items are mentioned for one reason only: that a vivid impression may be had of the great area of the Pacific District. If all this area were densely settled, or even as thickly settled as Iowa, it would be out of reason for any one man to care for the work. The fact remains that our churches are found in all parts of this field, and to reach each of them now and then involves much travel. Many of these churches are not reached by trains, and hence the slower, more expensive and somewhat more uncomfortable stage coach or private conveyance must be used. This uses time, and the year is soon gone, and to the often wearied Secretary not much seems to have been accomplished. This same physical fact of area adds many another feature of difficulty and perplexity to the work, such as necessarily separated churches giving no possibility for close sympathy, isolated pastors, and hence

lack of intimate acquaintance with the work or workers of the denomination. These and related facts beget other conditions and difficulties that make the work of a Secretary slow and hard on the one hand, but all the more needed on the other hand.

My first report to the Society as District Secretary appears in the annual report for 1896, and covers the work of but nine months, my appointment being dated July 1st, 1895. I was at that time editor and manager of the *Pacific Baptist*, and it was expected that I should give such time to District Secretary work as I could find aside from the ever-pressing duties of editing, managing, and in part supporting a weekly religious paper for the Pacific Coast. Just prior to my appointment and during several years succeeding that date, there was not a little division in Oregon over a form of "Landmarkism" somewhat peculiar to this coast. This division was also felt in two or three other States adjacent. A considerable amount of my time was spent in dealing with these brethren and this issue. Conferences, papers, replies to criticisms of the methods and policies of the Society claimed a great deal of time and thought. The problem was to maintain the justness of our policies, preserve our own self-respect and that of the brethren who withdrew from us and to win them back again to our work and fellowship, and all the time keep the work itself going forward steadily and widely. It is a matter of pleasure now to look back over those years of anxiety and sometimes of sharp controversy, and see how the Lord led and how we have nearly all been brought together again into the

work of the Society and of God's kingdom. I am glad to have had the privilege of serving with other men good and true, and of making my contribution to the settlement of this long controversy. Other denominational matters of more or less importance and yet of a general nature have, from time to time, claimed a large attention, so that with the constant care of the *Pacific Baptist* I had but little time for a systematic cultivation of the resources of the field.

In February, 1899, Dr. H. C. Woods died, and with the first of April of that year I was appointed to succeed him in the work of Superintendent of Missions in the Pacific Division. This work has been carried jointly with the work of District Secretary since that date, and all my time has been given to the Society. There has been so much of constructive work and executive work to be done in this field, and for some years to come must continue to be, that the actual work of a District Secretary can receive but scant attention. Such work as is done must chiefly be done while attending upon conventions, associations, various rallies and such like meetings, where opportunity for public discussion of the claims and opportunities of Home Mission work is afforded. I have made an increasing use of personal correspondence with pastors and leading members of the churches, and the judicious use of the varied literature of the Society. I have had some delightful experiences in making associational tours, visiting each church in an association, using my stereopticon, and speaking night after night for two or three weeks at a time. I thus visited many small churches, was able to confer over the local work, participate in some special service, and gain a detailed knowledge of the missionary needs of a whole associa-

tion, possible only in actual study of the field itself.

During the last year and a half I have spent much time in trying to organize an evangelistic campaign for the vast territory embraced in my field. While this has used much time and strength, I think it has really helped in my gathering of money for the general work of the Society. I have been permitted to preach and to urge the claims of the Christ upon men, and so have sometimes felt that I was more a missionary at large than a Secretary seeking for money. Now and then I have also been permitted to rejoice with some of our mission churches in the dedication of their houses of worship. Indeed, I think that I have probably raised more money on such occasions during the past year than I have secured directly for the treasury of the Society.

Well, what with the Boards of seven missionary conventions with which I must meet several times a year, the problems of our growing and poorly evangelized cities, the boards of half a dozen denominational affairs covering the Coast, some oversight of the Japanese and Chinese work on the Coast, and a spurt now and then to do a little work as District Secretary, in behalf of the greatest Baptist institution in the world, devoted to the welfare of America and its adjacent islands, I manage to keep busy, somewhat cheerful and exceedingly hopeful as to the future. May God bless the great work of the Society, and its workers everywhere, and raise up friends to its work in every community from Maine to California, and from far off San Juan to still farther off Alaska's islands.

C. A. WOODY.

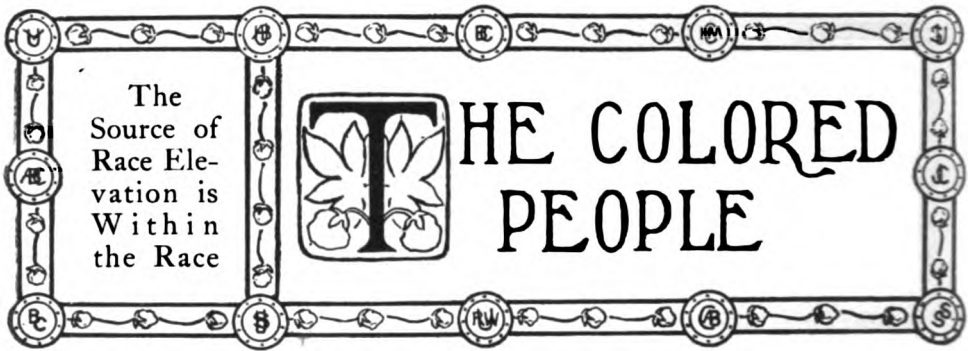
Portland, Oregon.

EFFECTIVE CHURCH WELCOME—A GOOD EXAMPLE

Hearing that meetings were being held at the Baptist church at New Durham, New York, five miles from his home, he decided one Sunday to attend the service. The decision proved momentous. He relates his experience in this delightful sketch: "My wife and I arrived at the place of worship before any of the members who lived nearby made their appearance. As they dropped in, one after another, they greeted us with a hearty welcome, inquiring if we were Baptists. The facts being stated, the welcomes became more cordial than before, and conversation on religious topics occupied the time until the pastor arrived, which, according to usage, was rather late. The brethren introduced us to the pastor before he had

time to take his seat by the rough pulpit behind which he stood to preach the gospel to an attentive congregation." They were made acquainted with nearly all who were present. This mode of reception was not unusual with the plain congregations of that time. A few Sabbaths later, Peck and his wife were baptized in a quiet mountain stream that threaded its way through a picturesque dell.—From *Heroes of the Cross in America*, our Home Mission Text-book for Study Classes and also for general reading.

(That same mode of welcome, practiced to-day, would bring many more members into our Baptist churches. It was a great work accomplished that day in that "plain congregation."—Ed.)



THE NATIONAL BAPTIST CONVENTION

By Rev. M. W. Gilbert, D.D.

THE National Baptist Convention, which represents most of the Negro Baptists of this country, held its annual session in Austin, Texas, Sept. 14-19. Fully 6,000 colored Baptists from all parts of the country attended the great meeting in Austin, and this does not take into account 7,000 or 8,000 who flocked to the meeting from Austin and other towns and cities of Texas. The daily papers of Austin declared that 15,000 people were gathered together at the place of meeting one day, and fully 20,000 on the convention ground on Sunday, which is the great day of the body.

The sessions of the convention were held in a suburb of the city, under a large shelter specially provided. This large gathering of Negroes conclusively proved the fact that the Christian religion is winning a decisive hold on the colored people. It was an object lesson to the most skeptical, and to all who question the value of religion and education for the American Negro. On the first day the Mayor sent a policeman to the grounds to preserve order, for it was held that it was impossible for so large a body of Negroes to come together without some of their number becoming involved in riotous conduct and general violation of law. But after spending two days at the convention, the policeman requested a different assignment, on the ground that he had nothing to do, so that the lawless Negro seems not to have been in evidence among the assembled thousands.

This was all plain; for the Negroes who attended the convention were generally professing Christians. And be it said to the credit of all, that during the six days of the session not a drunken Negro was seen, and there was not a fight nor an attempt at one. Not one violation of the law was reported.

One of the State officials declared to the writer that he visited the convention night and day, elbowed the colored people in all parts of the ground in order, if possible, to

detect some disorder, and he did not observe the slightest tendency toward misbehavior. This white official said, with emphasis, that the convention demonstrated to the most prejudiced white man that all Negroes are not alike, and that it pays to Christianize and educate the colored people. The conduct of the Negroes attending the convention was a revelation to the white people of Texas, and made a decidedly good impression upon them.

On the opening of the convention the body was made welcome to Texas and Austin by several local preachers, and by the Governor of the State and the Mayor of the city. All of the addresses were excellent. The Governor's speech was most timely. He did not forget to glorify "my old black mammy," a gracious old soul who has left an ineffaceable impression upon the hearts of some of the greatest white men in the South, for they never fail to tell a Negro audience about this old lady, whose virtues seem to be peculiar and undying.

The President of the convention, Rev. E. C. Morris, D.D., of Arkansas, is a charming personality and a man of great foresight and executive ability. The convention has been most fortunate in its presiding officer, who has held the position nearly twelve years. Dr. Morris, in every crisis faced by the convention, has evinced marked statesmanship and consecrated level headedness in leading the great assembly over its difficulties.

The sermons delivered this year were without exception good and well prepared. The Negro Baptists, thanks to our schools in the South, are producing some strong and effective preachers. Some of them are surprisingly eloquent. The reports of the Secretaries of the several Boards showed gratifying progress.

There was only one question that foreshadowed a storm in the convention, and that was due to the arrangement made by

the Home Mission Board to enter into co-operation with the southern white Baptists in conducting missionary work among our Negro population. There was no objection whatever to coöperation *per se* with southern white Baptists, but there was a decided and pronounced opposition to the plan, if it precluded coöperation with the white Baptists of the North, who came to our rescue with their schools and teachers when we needed friends most, and who are still bearing the burden of enlightening the Negroes. A large and determined body, perhaps a majority, of the convention, were fixed in their purpose to oppose the scheme, if it tended in any way to misrepresent their attitude of love toward their northern white brethren. In this emergency, Dr. Morris came to the front once more and saved the day by proposing a resolution to the effect that the plan of coöperation entered into with our southern white brethren should be continued throughout the ensuing year, while a special commission consisting of one member from each State will study the whole question of coöperation for a year, and report their findings with recommendations to the next ses-

sion of the convention, to be held next September in Chicago. This satisfied all, and the threatened volcanic eruption did not materialize.

The convention has a regular statistician, and he reported more than 2,200,000 Negro Baptists in this country.

A pleasing feature was the large number of white people at the sessions. It can be truly said that more white people attended the meetings in Austin than at any previous session of the convention. The educated and religious Negro was seen at his best, and the good white people of Texas found in him a profitable study and a good investment.

The writer is pleased to report that the attitude of the white people of Austin toward their Negro visitors was most praiseworthy, and so excellent was the impression made upon them by the black visitors that one of their leading preachers took the convention as his theme for a Sunday discourse to his audience, while the daily papers of Austin in their editorials expressed the hope that the great Negro Baptist Convention would visit Austin again.

THE LOTT CAREY CONVENTION

By Rev. C. S. Brown

THE seventh annual session of the Lott Carey Convention was held in the Antioch Baptist Church, Pittsburg, Penn., Sept. 7-9. The meeting was largely attended by representative Baptists from Virginia, North Carolina, District of Columbia, Maryland, and Pennsylvania, having a constituency of over a quarter of a million. The enrollment was as large as any previous year, and determination to stand firmly by the principles of the Convention was plain. To the delight of all, delegates and messengers were present from New York, Michigan, and Arkansas, and encouraging reports were received from many sections that the Convention is finding its way into the hearts of true Baptists the country over.

In addition to the money reported by the Corresponding Secretary as collected during the year, more than \$1,000 was raised for foreign missions at the sessions. Two new missionaries were chosen, Rev. Mr. Mdoona and wife, to go to the field in South Africa left vacant by the death of Rev. John Tule. Mr. Mdoona is a native African, and was sent over to this country by Mr. Tule to be educated at Selma, Ala.

Fraternal messengers from the Home Mission Society and the Publication Society were cordially received. As stated, the constituency of the Lott Carey Convention is determined to stand by its policy, repeatedly proclaimed—coöperation and fraternal rela-

tions with white Baptists. Because of these principles, the fight for maintenance and existence has been hard and bitter. That the readers of THE MONTHLY may get a clearer conception of the policy of this Convention, we give briefly the principles advocated under the following heads:

1. The Lott Carey Convention stands emphatically for coöperation with any and all Baptist organizations in plans to elevate and better the condition of the colored people, both in this country and in Africa. Along this line the fight has been intense. We coöperate with the Missionary Union in Boston; we sustain friendly relations with the Publication Society in Philadelphia; and we endorse coöperation with the Home Mission Society in its missionary and educational work in the South. Extremists among us charge northern white Baptists with unfair dealings, and demand that the money collected by them for educational and missionary purposes be turned over to the colored people "without a string to it." The Lott Carey Convention takes the position that we have been most generously and fraternally dealt with, and solicits a continuance of friendly help. To our shame a foul effort has been made to misrepresent the intention of northern white friends and to impress upon the colored people that the officers of the northern societies are Negro drivers and

heartless tyrants. Every Negro leader that has dared to contradict this slander has been branded as "a white folks' nigger."

2. The Lott Carey Convention strongly objects to the new scheme of coöperation formulated between the southern Baptists and the Negro Baptists, which plan, if carried out, will practically shut the Home Mission Society out of the southern field, and eventually place the entire missionary and educational work among Negro Baptists in the hands of the southern white Baptists. We want and solicit the help and coöperation of our southern white brethren; but we want no coöperation that will place us in a position of the slightest hostility to our northern friends who have so nobly stood by us in the dark and bitter past.

3. While we rejoice over the progress that we have made and are making towards self-helpfulness as a race, we contend that it is shamefully wrong to undertake to make the Negro Baptists believe that the American Baptist Publication Society is an enemy to the race and is using its power to crush and dwarf Negro manhood.

4. The Lott Carey Convention advocates the honest and economical use of the foreign mission money collected from our churches

as opposed to the reckless use practised before the organization of this body.

5. The Lott Carey Convention condemns the pernicious habit of using our churches and pulpits to excite and perpetuate race prejudice; for many churches have lost sight of Christ and are but little more than "race club-houses." We insist that in Christ there is no "Jew or Greek," but that all are brothers of one common family.

It is difficult for anyone who has not attended the colored conventions and associations throughout the south for the past ten years to conceive the conditions and realize the influences that forced the organization of the Lott Carey Convention. The officers of the northern benevolent societies were maligned, censured and abused, and vengeance was declared against the educational, missionary, and Sunday school work carried on by them. To arrest this unholy warfare, to show to our benefactors that all Negroes are not incapable of gratitude, and to defend the principles that have made the Baptist Church grand and glorious, the Lott Carey Convention came into existence, and its mission will not end until the principles espoused are universally accepted.

Winston, N. C.

THE GREAT WEST

A DISTRICT MISSIONARY IN NORTHERN MINNESOTA

By Rev. Lyman H. Steinhoff

TOURING IT IN THE WILDS—LARGE FIELDS
AND NOBLE WORKERS—A BACKWOODS WEDDING



AM sitting to-day in the shade of a lumber pile in the little village of Mizpah, where the Lord directed my steps last October as I wrote you in the March MONTHLY. Here I returned in January last, bringing a young pastor named Jesse Rickel, who has since labored so faithfully that we now have a church of 16 members, among them two young men who expect to give themselves to the ministry; while we also have a church building under construction.

EXTENDED FIELDS

This brother's field extends over a stretch of 35 miles along the proposed route of the Minnesota and International Railroad, from Mizpah to Ripple on the Big Fork river. The trail lies for several miles through a tangled swamp, and requires the greatest exertion.

Yet our brother covers it regularly, preaching at Dinner Creek, a stopping place on the way. We made a trip together last week to the homestead cabin of brother E. Kingman, thirteen miles away in another direction. He was not at home, but in the free backwoods fashion we entered and made ourselves at home with his salted venison and the provisions of his well-stocked larder. This brother was formerly a missionary in Sierra Leone, Africa, for ten years under the Evangelical Alliance. Returning somewhat broken in health he has spent over three years on a homestead in the solitudes of the Big Fork country regaining his strength and reviving his shattered fortunes, so that now he expects soon to re-enter the work as a settled pastor free from the cares of debts incurred by his African experience. Meantime he has so impressed the people of this whole section with the lofty character of a true Christianity that

he is pointed to on all sides as an example of what a Christian ought to be. His life of energetic faithfulness preaches louder than any sermon he can utter and says to every other Christian who comes to the backwoods to make his home, "You can be true to Christ in the most trying circumstances, and keep alive a glowing love for souls, even though shut out from all the helpful associations of Christian fellowship and church life." How much such a testimony means here, where men are almost universally sceptical or indifferent to the claims of Christ!

FELLOW WORKERS IN THE GOSPEL

These two brothers, Kingman and Rickel, have joined hands in doing mission work on these extended fields, counting not the cost of personal sacrifice, although receiving almost no financial remuneration, and maintaining themselves by the labors of their own hands. Surely the foundations laid under such circumstances must prove deep and solid, and we Baptists ought to be thankful for such noble-hearted men. Not long since I spent some weeks at Warroad, a lovely place on the Lake of the Woods, along the line of the Canadian Northern Railway where it passes through Minnesota. A gracious work is here quietly progressing, and we shall have a strong church in the near future. Connected with this field is the thriving village of Roosevelt, where our mission pastor at Warroad also preaches, and Baudette on the Rainy River, where we built the first church of any denomination along our northern border, as in fact is still the case of our three church buildings at Warroad, Baudette and International Falls.

SELF-SACRIFICING SERVICE

At this latter place our workers are Pastor Jas. Steenson and his devoted wife, a lady tenderly reared in a cultured English home. For the love of Christ she has joined hands and heart with her gifted husband in telling the old story in this coming metropolis. Their home is the vestry of the church, a room 12 x 16, but cosy and comfortable through the deft touch of a woman's fingers. The trials of a frontier settlement are sweetly borne. Singing the gospel message, preaching it on the streets and in the cabins of the settlers, going in their canoe or walking 20 to 30 miles and back to the outstations on the Little Fork and Rat Root rivers, these messengers of Christ are winning souls and bringing the sunshine of sympathy and love to many hearts.

A BACKWOODS WEDDING

Speaking of this field I am reminded of a backwoods wedding at which I was the privileged participant. While caring for the work here last March a young man from the southern part of our State came to me requesting I should marry him. The intended bride lived twenty-five miles away on her

father's homestead, where the ceremony was to take place. Putting on a stout pair of shoes we were off for the home at the stated time. But the snow was getting soft, water filled the swamps, and the ice was very slippery under foot. Night came on while we were trudging on our way. Now and then a wolf howled in the forest, or a deer sprang up in the brush. Being alone and without a gun the stories of the perilous woods came back in full force. But at last the lights gleamed in the forest, and how gladly they were welcomed by the tired and hungry missionary. We were welcomed with border hospitality to the capacious room which served as kitchen, dining-room and drawing-room in one. Such a surprise! One could scarcely think it was in the backwoods. Pictures on the walls, the cosiest of chairs and couches, the daintiest of ornaments, the cleanest of floors with a profusion of rugs and pelts of bear, wolf, fox and wild cat. A room to charm the fancy and rest the most fastidious, while at the same time bearing that homelike atmosphere which would make the roughest cruiser feel comfortable. Magazines and much good reading on the shelves and tables; guns, snow-shoes, trophies of the chase, beautiful flowers, on this side or that; a piano in the corner, with violin, cornet and other musical instruments—truly a home to dream about, and situated more than 200 miles from civilization in the pine forests of our beautiful Minnesota. Next day the neighbors from ten miles around, eight or nine in number, assembled for the wedding. Plainly, but beautifully, the bride was arrayed in a gown of her own making, and when Victor Randall and Sara Lyman joined hands before the preacher, he was fain to confess he had seldom beheld a lovelier sight. But the wedding dinner! Turkey, moose meat, venison, flanked by luscious fruits and vegetables and all those entrees so seldom seen outside a city home! It was the wedding of the oldest daughter, whose mother at her death long since, had left her in charge of the family; and now father and brother and sister and the dear aunt, who had been as a mother to them all, delighted in doing her honor.

One sees so much to make the heart ache by reason of abounding sinfulness here in our northern wilds that a scene such as we have tried to describe stands out with greater distinctness. Happiness, cleanliness, and comfort, can prevail in the backwoods cabin as in the homes of those having greater opportunities, if there be a cheery heart, a resolute soul, a pure conscience and the faith that makes faithful.

May I again thank your readers for donations of good reading matter to various persons whose addresses were sent on application to me. I shall still be glad to furnish these to any who desire to thus help make some lives brighter.

Detroit, Minn.



THAT BIBLE AND MISSIONARY STUDY CLASS

Has your society awakened to the Study Class idea yet? Have you formed definite plans, appointed a special committee, or better, put the work into the hands of a live missionary committee? Now is the time to begin. Arrange for two series: one in Home and the other in Foreign Missions. Japan is the interesting text-book for the Foreign, and "Heroes of the Cross in America" is our Home Mission text-book. Missions opened up by the biographical method will prove absorbing in interest. Send for a sample copy, and place it in the society library. If your society has no library, there is no more readable volume with which to start one. If only two will join, have a class. It will grow in numbers as the results are seen.

YOUNG PEOPLE AND THE SUNDAY EVENING SERVICE

The charge is often made that the young people's meeting, when held on Sunday evening, tends to keep the young people from the preaching service which follows. In our experience the charge has been wide of the facts in general. The *Christian Endeavor World*, which likes to run down charges, has asked 500 pastors to give their verdict as to whether Christian Endeavorers are as faithful in Sunday evening attendance as the older church members. There is no uncertain sound to the answers. Out of 523 replies, 37 did not give definite answers; 11 only declared that the Endeavorers were less faithful; all the other 475 declared them to be as faithful, or more faithful, largely the latter, or 350. And there are many adjectives employed, as "More faithful, conspicuously, continuously, far more, decidedly," and so on. No doubt it is easy to expect too much of the young people. There is no reason why they should have a monopoly of faithfulness and saintship in the churches; every reason why they should not.

ANOTHER QUESTION FOR ANOTHER SYMPOSIUM

Now let Professor Wells, the alert and ingenious editor, ask another question of the young people themselves, and give a symposium reply. This namely: "Are you as faithful to the Sunday evening service as, within reason, you think you ought to be, in the spirit of your covenant; and are you ever seen walking away from the church with your companions just when others are entering it for the evening service?" It will do no harm to shift the question from one of comparison with others to the plane of personal responsibility. We are glad to believe that the answers to such a query would be as satisfactory on the whole as to the other; and that, while there are too many instances where the pastor is grieved at seeing so many of the young people apparently abandon him at the critical hour of his Sunday, these are exceptions to a rule of attendance not only, but to a support that often makes the evening service a respectable possibility. The same question, by the way, equally applies to the older members, as to the first half of it.

A STEREOPTICON WANTED AND A SOCIETY WANTED TO GIVE IT : :

Be sure to read the description of the Crow Mission dedication services in this number. To aid Missionary Petzoldt in his work it is exceedingly desirable that he have an oil lantern, so that he can reach the Indians through the eye with pictures of religious and social sort such as will impart to them impelling ideas. Will not some one of the local societies give \$25 for this good purpose? The stereopticon will be a civilizer and Christianizer. Perhaps five societies will send \$5 each. If there should be more than five, it will take something extra to furnish some slides. The missionary is doing a heroic work, in which it will be a blessing to have a share.

SEND FOR A COPY OF "HEROES OF
THE CROSS IN AMERICA" : :

MISSIONARY DIALOGUES OF THE DAY

DESIGNED ESPECIALLY FOR USE
IN MISSIONARY MEETINGS :

Home Mission Work of American Baptists

I

BAPTIST BEGINNINGS AND GROWTH

Q. Where, when, and by whom was the first Baptist church in the United States organized?

A. By Roger Williams and his associates, in Rhode Island, in 1639. This church is the First Baptist Church of Providence, which has one of the historic meeting houses of the country, "erected for the worship of God and to hold commencements in."

Q. What can you say of the early Baptist growth in numbers?

A. When the Revolution began there were less than 10,000 Baptists in the colonies. By 1800 there were about 100,000; in 1840 the number was 572,000; in 1860 a little over a million; in 1880 two millions; and in 1904 a total membership in the churches of four and a half millions.

Q. What Protestant denomination has a larger membership?

A. The Methodist Episcopal. Baptists rank second. But it must be remembered that about two millions of the whole number are colored Baptists in the South. In the Southern States there are a million and a half white Baptists; and in the Northern and Western States about a million. This million makes up the constituency of our Home Mission Society.

Q. What was the character of the earliest Home Mission work in our country?

A. The true missionary is a man sent of God to preach the gospel to the destitute and needy. Among Baptists for about 160 years before the organization of Home Mission Societies, such men were numerous. Among them were men of eminent ability, who like true gospel troopers went forth into the new settlements on horseback, with scanty apparel in their saddlebags, almost "without purse or scrip," traversing forests by the blazed trees of the trails, floundering through swamps, fording streams, sleeping often under heaven's canopy, sharing the coarse fare of the pioneer settler, suffering frequently from fever and rheumatism brought on by exposure, preaching forty or fifty times in a tour of as many days, rejoicing in the privilege of giving the gospel to hungry souls that received it with eagerness. Prominent pastors were released temporarily by their churches for such missionary service. Heroic souls were they, who endured hardness as good soldiers of the Lord Jesus Christ, not counting their lives dear to themselves in their mission of winning men to Him. To the efficient labors of many of these itinerant preachers was due the remarkable growth of the denomination in the

latter part of the eighteenth and early in the nineteenth century.

Q. When did organized Baptist Home Mission work begin?

A. In 1802, when the Massachusetts Domestic Missionary Society was organized, with this as its stated aim, "to furnish occasional preaching and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper." This was twelve years before the Missionary Union was organized for the work of foreign missions.

Q. What was done before this?

A. The Philadelphia Association, which was organized in 1707, and others in the South and New England, had a strong missionary spirit, and did what they could to spread the gospel. In 1780 the Shaftsbury Association of New England sent a missionary into the Great Western Wilderness, which meant as far as Niagara Falls along the Mohawk Valley. Missionaries of the Massachusetts Society went West as far as Ohio, Illinois, and even Missouri. But in 1833 it gave up its work outside of Massachusetts.

Q. When did the foreign work begin?

A. In 1814, when the General Convention of American Baptists organized a Foreign Mission Society, now known the world over as the American Baptist Missionary Union.

Q. Did this Society do any home work?

A. Yes, at first, it appointed two missionaries to the Mississippi Valley, and endeavored also to reach the Indians with missions.

Q. What was the first great step in home mission effort?

A. The organization of the American Baptist Home Mission Society, in 1832, in New York.

Q. What led to this important movement?

A. Probably the largest influence was that of John M. Peck, a consecrated pioneer, whose life forms one of the fascinating and inspiring studies in the Home Mission Study Course, which it is hoped our young people will take up. He was a pastor at Amenia, New York, when the Great West in its religious destitution appealed to him. He went with his family to St. Louis, making the long journey of 1,200 miles or more in a little one-horse wagon, and enduring all sorts of hardships during the four months spent on the way. His story is stranger than fiction and more interesting. His strong appeals when he came East after years of eminent service stirred the hearts of the people, and with the added influence of Rev. Jonathan Going, a pastor of Worcester, Massachusetts, who had gone West to

inquire into the work, the Baptists were led to meet in New York, where they organized. The Society's aim is "to promote the preaching of the gospel in North America."

II

FIELD AND DEPARTMENTS

Q. What is the extent of the Home Mission Society's field?

A. Every State and Territory of the Union, Mexico, Porto Rico, the Eastern Provinces of Cuba, and some work among the Germans in the Northwestern Provinces of Canada. The work in the Southern States, however, is confined to the colored people.

Q. Into what departments does the Society divide its work?

A. Missionary, Church Edifice, and Educational. Chief stress has always been laid upon the missionary work.

Q. How many missionary workers and teachers are engaged under the Society's direction?

A. Over 1,450. The great majority of these are in the Western fields.

Q. What is the history of the Church Edifice Department?

A. The work of aiding weak and growing churches in important new settlements to secure a church home was begun in a small way before 1860, but did not amount to a great deal before 1870, when a Loan Fund was established. In 1881 a Gift Fund was added, and a considerable fund raised, and the work of church building began in earnest. In 1904 the Department aided 102 churches, which otherwise would have been homeless. The value of such aid to the cause cannot easily be estimated. Altogether the Society has aided 2,305 churches in this way. But there are yet hundreds of churches with no houses of worship, and if the Fund were given an endowment of half a million it could not answer all the appeals for help.

Q. How did the educational work develop?

A. It was providentially thrown upon the Society by the Civil War, which freed the slaves and rendered their education and evangelizing a necessary work for the country. The Baptists were first to respond to the demand, beginning in 1862 in a very simple way. The work was primarily for ministers, to enable them to read and understand the Bible, but others could not be turned away, and step by step schools were established and a magnificent work accomplished, with greater promise ahead. The Missionary and Educational Departments are so large that a special study will be required to appreciate their work for North America.

III

OTHER ORGANIZED AGENCIES

Q. What other organizations are engaged in the Home Mission work among Baptists?

A. The Southern Baptists have a separate organization. In 1845, when the whole country and most of the religious denomina-

tions were rent by the slavery question, the Baptists of the Southern States withdrew and organized the Southern Baptist Convention, with two Boards, one for Home and one for Foreign Missions. Through the former agency they have continued to do their Home Mission work, its field being the Southern States, and, in co-operation with the Home Mission Society, Indian Territory and Oklahoma; also the four western provinces of Cuba.

Q. Has the American Baptist Publication Society a missionary department?

A. Yes, in connection with its Sunday-School work chiefly. The Society was organized in 1826 for the publication of denominational literature. In 1840 it began to appoint missionary colporteurs who sold and gave away Bibles, and in 1855 it added Sunday School missionaries, who established schools. In 1891 it engaged in what is known as the Chapel Car Work, a distinctively evangelistic enterprise.

Q. Have the Baptist women a special Home Mission organization?

A. Yes; two in the North and one in the South. In 1877 The Women's Baptist Home Mission Society was organized in Chicago, and later the same year, The Woman's American Baptist Home Mission Society, in Boston. The former lays emphasis upon work among women, especially as respects home life; the latter, upon educational work chiefly, though not exclusively, for young women in schools among the Negroes, Indians, Mexicans, and the people of Cuba and Porto Rico. The Society at Chicago maintains there an efficient Missionary Training School. The Woman's Missionary Union of Baltimore, auxiliary to the Southern Baptist Convention, has done but little in direct support of laborers on the home field, its principal work consisting in providing household supplies for missionaries' families.

Q. Are there still other organizations besides those already mentioned?

A. Yes. There are two Negro Societies. One is the National Baptist Convention, dating from 1887. This body created a Home Mission Board in 1895, which has established a Publication House at Nashville, Tenn., and appointed a few men who act in part as missionaries. The second body is the Lott Carey Convention, started in 1896 and representing a considerable element of Negro Baptists in some of the Atlantic States. This also has a Home Mission Department. The two bodies differ somewhat in policy concerning their relations to the white Baptists.

Q. Does this complete the list?

A. We must not forget the State Conventions, which are of great importance. These look out especially for the aid of needy churches in the various States. In the Western States these Conventions are in closest cooperation with the Home Mission Society, which is behind them in their work. There is general cooperation in all

the States, and the City Mission societies also work in harmony with the State Conventions and the Home Mission Society, which is entering more largely into co-operation with city mission agencies, recognizing the vital importance of the evangelizing of these vast centres of life and influence. Evangelistic work is increasing through the co-working of the various organizations.

Q. Would you conclude, then, that the Baptists are thoroughly organized for Home Mission effort?

A. Beyond question. There is no lack of organization, nor of consecrated missionary workers. We need no more societies. The one need is that all our people shall become fully acquainted with the Home Mission fields and work and needs. Intelligence will surely develop interest, and when the Baptists are informed and interested, there will be no doubt about their giving what is required to aid in winning "North America for Christ," which is the Home Mission Society's motto and aim.

COMANCHE CAMP MEETING

By Rev. H. H. Clouse

THIS meeting was held Sept. 1-4. The place, West Cush Creek, twenty-five miles southeast of your mission among that tribe.

That part of the reservation has not been largely reached with the gospel. Bro. Deyo and wife opened the field a year and a half ago, and have made a trip once a month, calling, administering medicine and preaching the Word. The hearts of the people have been won, and the way opened for this meeting.

One of the cattlemen said to Mr. Deyo: "I will give you a beef for your meeting, if you can help that people; for our cattle suffer because of them."

Your Kiowa missionary and wife were invited to help in the meeting. It is a long journey, seventy-five miles each way, all to be made in the hack. Our camp is in a beautiful place on Buttermilk Charlie's claim (that is the name the cowboys gave him because he was fond of that product of the churn). In centre of camp, the large Gospel tent, like the Tabernacle in the wilderness. On the north, a large pond of spring water, surface covered with lilies. To the south and west, a forest of large trees.

A moonlight prayer meeting introduces this series of meetings. The subject, "Come Holy Spirit." There is inspiration in the environment. The voices of nature touch the heart. Natural and spiritual religion blend in precious harmony. The first sermon is about the Bible, God's word to us. The sermons are all biblical, earnest, evangelistic. The talks by the Indian Christians show that they have the new life, and their hearts long that others may have the same blessing. In prayer they come near the throne. Their faith is simple and child-like, unmixed with the philosophy of doubt. The Spirit is present in all our meetings. Ten come forward for prayer. But none of

these are ready for baptism. We all desire fruit, but not that which falls by jarring the tree. You cannot hurry an Indian. Try it, and you drive him away. These will come, and will be all the stronger having learned more.

The Comanche Indian is proud, shy and distrustful of anything religious that is introduced by the white man. Influenced by his people, who have their religion, he will for some time be reluctant. Some have come and many will follow. The Lord has raised up a church of fifty members, and the time is not far distant when it will more than double its membership.

We have no missionaries more faithful, more consecrated, more sacrificing than Rev. Deyo and wife. They are giving their lives to the Master for this people. They furnished all the meat for this meeting, and when I remonstrated, Brother Deyo said: "It is souls I am after, and I will give a beef for a soul any time." He did not mean that they could be obtained in that way, but that God uses such means to reach the people with His truth.

It was a good meeting, and much seed was sown for the coming harvest.

HOW ABOUT "THE MONTHLY?"

Has your society, as a society, subscribed for THE BAPTIST HOME MISSION MONTHLY? If not, it isn't our fault. We have written your corresponding secretary and asked that the matter might be considered by the society. We know it will be a good investment. Then you will have it on file, to get items for the Information Committee, and matter for programs such as the missionary committee needs. Of course, we also want a club in every society, but first let us have every society on our list.



FOR THE JUNIOR MEETING FIRST EXPERIENCES IN PORTO RICO

By Rev. L. E. Troyer

MY first missionary trip was made Sept. 28-30, in company with Missionaries A. B. Rudd, Mrs. Janie P. Duggan, and Miss Greenlaw, all of Ponce. We left Ponce on the afternoon of the 28th on the railway train operated by the American Railway Co. The railway was built and first operated by a French company, afterwards purchased by the American company. The engines and cars are all of French make, and look very crude and primitive to one so recently from the States, but one is thankful for even such a luxury. We reached Yauco after about an hour's ride. The railroad is pressed between the sea on one side and the mountains on the other, so that if the traveler tires of the monotony of the sea he has but to turn about and feast his vision on "the everlasting hills," with their endless variety of form and beauty.

We have at Yauco a church organization of 74 members. They worship in a hall fronting on July 25 Street; this is the date of the coming of the American troops into the city under Gen. Miles, and this is the street upon which they entered the city. The fact that the authorities gave this name to the street is a plain commentary upon the open heartedness with which the citizens of Yauco received the American troops.

We stopped at a very good Porto Rican hotel, where we were very comfortable during our stay. Just back of the city, on a hill that skirts the town, one obtains a magnificent view of mountain and valley. A large, well-kept estate lies in the foreground; this is backed by range after range of mountains, some of which are cultivated to the summit. The soil is very productive, and yields large returns for the labor expended upon it. On this hillside that rises just back of the city, there is built row after row of small dwelling houses, owned by the poorer classes. This presents a peculiar appearance as one approaches the city.

In the evening we held a service in the mission hall. It was my privilege to preach, and Mr. Rudd's task to interpret. The room was filled, and many sat or stood outside the doors and windows. And this was on a week day night! About sixty of the seventy-four members were present, and this in spite of the fact that a political rally was on in the city. But the members present did not represent 50 per cent. of the entire congregation. Mr. Rudd administered the Lord's Supper at the close of the service. The work is cared for by an earnest native worker. The Society has secured a very valuable site, where a meeting house will soon be built.

The next day we made a trip to Guánica, over very historic ground. It was at Guánica that the American troops first landed upon the island under Gen. Miles. We left Yauco over July 25 Street, passing field after field of sugar cane in nearly all stages of growth. Much of this land for miles and miles is either owned or controlled by a company with headquarters and a large refinery at Guánica, called the Central. We passed one field of cotton ready for the picker. We saw the place where the Spanish troops made their first stand against the American troops, and the hill that the Americans occupied during the engagement that ended in a complete rout of the Spanish troops. We walked over the camp ground once occupied by the American troops in Guánica, now used as a playground by the school children, who are taught in one of the best school buildings of its size on the island, a monument to American interest in the educational welfare of the children of "Our New Possessions." We took a boat ride on the bay of Guánica, one of the most beautiful to be found anywhere on the island, and the best port on all the coast. The water is deep enough for the large ocean steamers to come a long distance inland, and yet is as smooth as a mirror. We looked with interest at the place where, without any interference from the enemy, the American troops landed, and we feasted our eyes on the landscape presented by the mountains that lie back of the bay. The mountains here resemble the foot-hills of the Rockies more than any that I have seen elsewhere on the island, and made me think of my native land, "Land where my fathers died, land of the pilgrim's pride," and I longed to be used of God to help bring the knowledge of His truth to this land of my adoption, as it has already been taken to my fatherland.

There had been no announcement of an evening service before our arrival, about the middle of the afternoon, but in spite of this fact, and a warm evening, the mission room was full, and many congregated about the windows and doors. It was my privilege to preach again, while Bro. Rudd again interpreted. It is remarkable how interested and attentive the people are. We have no organization at Guánica, only an out-station, with eight candidates awaiting baptism, but the indications are that there will be an early harvest of souls. We returned to Yauco that night, and to Ponce the next morning, thanking God for the privilege and the joys of service on this very needy field.

Ponce, Porto Rico.

BY THE WAY

Sermon Suggestion for November

TEXT: AND THEY WENT FORTH, AND PREACHED EVERYWHERE, THE LORD WORKING WITH THEM, AND CONFIRMING THE WORD BY THE SIGNS THAT FOLLOWED.—*Mark 16:20.*

This was the text of the first sermon preached in St. Louis for the securing of an offering for missions, and John M. Peck was the preacher. We have no knowledge of the theme developed, but he secured a contribution as the result of it. That was Dec. 6, 1818, fifteen years after the Louisiana Purchase. Everywhere preaching was the motto of Peck and his fellow pioneers, and a good motto for to-day.

AROUSE THE INTELLECT
LET US STUDY TOGETHER

The Editor has taken to the study of Spanish, so as to keep more fully informed at first hand concerning our Spanish-speaking peoples and the work among them. He recommends to young people the formation of a class in Spanish, along with the Home Mission study courses, and will be pleased to correspond with any societies that would like to try some home education of this mentally quickening kind. Young people must make the most of themselves in this intellectually alert age, and the service of God demands the best. Every new mission interest makes for righteousness. By the way, for a fifty-cent single subscription we will send postpaid a beginning book in Spanish that will interest you.

An Italian Baptist Mission in Brooklyn

On Sunday night, Oct. 16th, the Brooklyn City Mission Society, an undenominational organization, formally transferred to The American Baptist Home Mission Society its mission to the Italians at 90 Union Avenue, in the Eastern District, between Stagg and Teneyck Streets. For several years the Mission has held its meetings in the Hope Chapel, which is the property of the Brooklyn Baptist Church Extension Society. On this field several years ago the Home Mission Society did some work, the fruits of which have been gathered in this Mission. It is the policy of the Brooklyn City Mission Society to turn over its missions to de-

nominations that are prepared to accept and maintain them. Through the Brooklyn Baptist Church Extension Society and friends of the Mission, the house has been put in excellent condition at a cost of about \$600, and affords a very attractive place of worship. The evening congregation of about 150 was composed chiefly of Italians. Among those who participated in the exercises of the occasion were Dr. LaLecheur, Secretary of the Brooklyn City Mission Society; Dr. H. L. Morehouse, Secretary of the Home Mission Society; Rev. S. Testa, formerly in charge of this Mission; Dr. E. P. Farnham, Superintendent of Baptist Missions for Brooklyn and Long Island; Rev. A. Mangano, General Missionary of the Home Mission Society; Rev. Mr. Rassadi, and Mr. Barbutto. Mention should be made of the valuable services of Miss Adelaide McConville, M.D., who has acted as Superintendent of the Sunday School since the Mission was started about five years ago. Mr. Mangano will have charge of the work here for the present, and it is hoped will have one or more assistants in reaching the people on this important field. This makes the twentieth Italian mission field now cultivated by the Society.

Start of a Great Life

At Litchfield South Farms, on Oct. 31, 1789, in a simple, humble Puritan home, John Mason Peck was born. There he lived for eighteen years struggling against the limitations of poverty and having meagre educational advantage opportunities. In winter he attended the common school. His course of study was limited to spelling, reading, writing and a few simple lessons in arithmetic. Occasionally a geographical or historical work was used as the basis of a reading lesson. Geography had not yet been introduced. Grammar was not taught, the scholars being expected to learn English by imitating their teachers.—From *Heroes of the Cross in America*, our new Home Mission book.

Suggestive Sentences

- ★ Tell another he is good for nothing, and you have done all you can to make him so.
- ★ Life history is written in indelible ink, and God has not trusted man with an eraser.
- ★ It is well to remember that to be young is not a crime, neither is it the only requisite virtue.
- ★ The Christian's business is not to wonder whether he can hold out. but iust to hold on.

FINANCIAL STATEMENT FOR SEPTEMBER, 1904

RECEIPTS		
Contributions for General Purposes.....		\$13,886 31
Legacies, " " ".....		2,510 63
Contributions Specifically Designated.....		5,061 20
" " " " " for Church Edifice Gift Fund.....		1,680 10
		\$23,138 24
Income Accounts for General Fund.....		2,282 69
" " " " Church Edifice Gift Fund.....		746 83
" " " " " Loan Fund.....		137 53
Miscellaneous.....		4,784 32
		\$31,089 61
DISBURSEMENTS		
For General Purposes.....		\$30,613 11
" Special " as Designated.....		3,456 95
From Church Edifice Gift Fund.....		1,948 66
" " " " " Loan Fund.....		2,832 07
Miscellaneous.....		6,622 37
		\$45,473 16

BAPTISMS

NAME.	FIELD.	No. BAP.	NAME.	FIELD.	No. BAP.
P. M. Smock,	Hot Springs and Buffalo Gap, S. D.,	5	D. H. Zink,	Checotah, I. T.,	6
B. F. Farrar,	Shelton, Neb.,	14	L. J. Anderson,	Danes and Norwegians, Ludington, Edmore and Bear Lake, Mich.,	8
C. M. Curb,	Sterling, O. T.,	13	W. M. Carrington,	Colored, Saluda, Va.,	18
J. W. Davault,	Salt Fork Valley Association, O. T.,	5	L. T. Foreman,	Trinity Ch., Chicago, Ill.,	5
M. F. Drury,	Chandler, O. T.,	12	D. S. Cromer,	Spokogee, I. T.,	12
R. C. Farmer,	Granite, O. T.,	42	J. H. Crain,	Antlers and Hugo, I. T.,	26
W. H. Fields,	Jennings, O. T.,	54	J. M. Foster,	Zion Asso., I. T.,	28
H. G. Finley,	Greer County Association, O. T.,	58	D. W. Garvin,	Marlow, I. T.,	14
J. R. Green,	Dead Indian, O. T.,	10	James Gore,	Coalgate, I. T.,	11
E. R. Hosman,	Kiowa Association, O. T.,	7	J. M. Green,	Woodville and Mannsville, I. T.,	11
J. L. H. Hawkins,	Frederick, O. T.,	50	L. T. Hale,	Leader Creek, I. T.,	8
Thos. Jent,	Coyle and Paradise, O. T.,	6	H. P. Haley,	Lindsay, I. T.,	27
E. D. Jeter,	Walter, O. T.,	25	R. F. Hamilton,	Loco, I. T.,	9
E. M. Jones,	Perry, O. T.,	16	E. A. Hardee,	Hickory, I. T.,	17
J. C. Leach,	Mills Co. Asso., O. T.,	18	Pinckney Hawkins,	Wewoka, I. T.,	9
B. F. Lovin,	Antioch Ch., Violet, O. T.,	12	J. J. James,	Choctaw Indians, Rock Creek, I. T.,	5
J. M. Newman,	North Western, O. T.,	18	J. H. Land,	Creek and Seminole Indians, I. T.,	7
Ira Parton,	Erick, O. T.,	38	W. G. Lucas,	Short Mt. Asso., I. T.,	31
W. A. Rowe,	Noble, O. T.,	8	L. F. Patterson,	Sugar Loaf, I. T.,	48
D. P. Sanders,	Comanche Asso., O. T.,	7	J. R. Peden,	Frozen Rock, I. T.,	6
J. A. Scott,	Evangelist, O. T.,	65	J. A. Peters,	Chant City and Hanson, I. T.,	20
J. R. Sharp,	Prague and vicinity, O. T.,	18	Johnson Spade,	Cherokee Indians, I. T.,	12
Wm. Wilber,	Mt. Zion and Pawnee Co. Association, O. T.,	21	L. B. Mathewson,	Hemet, Cal.,	8
S. R. Williams,	Pawnee City and Morrison, O. T.,	12	G. W. Taylor,	Covina, Cal.,	5
J. D. Willis,	Woodward, O. T.,	11	W. D. White,	Rivera, Cal.,	9
H. G. Woodrow,	Wellston, O. T.,	17	W. C. Grant,	Elida, New Mexico,	5
D. A. Wilson,	Puerto Principe, Cuba	22	J. M. Woolam,	Hope, Artesia and Hagerman, New Mexico,	12
H. D. Rollins,	Willis, I. T.,	13	T. M. Coffey,	Beaver Creek and vicinity, Wyoming,	8
J. B. Rounds,	Fort Gibson, I. T.,	25	Frank Dobrowlmy,	Germans, Hebron, N. D.,	5
G. W. Herrington,	Friendship Asso., O. T.,	21	W. A. Pipkin,	District Missionary, North Western, Col.,	7
V. G. Cunningham,	Davidson, O. T.,	55	G. L. Phelps,	Creek and Seminole Indians, I. T.,	10
G. H. Mitchell,	Rusk, O. T.,	5	Marse Hargo,	Creek and Seminole Indians, I. T.,	10
J. A. Coleman,	Colored, Lunenburg, Va.,	22	A. E. Lindberg,	First Swede Ch., Boston, Mass.,	10
J. W. Tension,	Kingston and Cumberland, I. T.,	7	G. P. Williams,	Sanger, Cal.,	8
R. A. Tuell,	Illinois River Asso., I. T.,	16	B. C. Miller,	Harrisburg, Ore.,	10
J. J. Ward,	Mullins Asso., I. T.,	39	J. S. Kneeland,	Cazenovia Park Ch., Buffalo, N. Y.,	6
C. F. Lindberg,	Scandinavian, Mankato, Minn.,	5	C. W. Powell,	Saxville and Wild Rose, Wis.,	6
C. A. Lindahl,	Sun Prairie, S. D.,	40	R. M. Been,	Brush Hill, I. T.,	25
W. B. Crocker,	Paoli, I. T.,	26	H. M. Bennett,	Misco, I. T.,	21
O. W. Triplett,	Prineville, Ore.,	12	John Crain,	Boswell, I. T.,	14
E. S. Sundt,	Valley City, N. D.,	5	J. T. Crenshaw,	Howe and Wister, I. T.,	6
W. H. Deweese,	Bethlehem Ch., Atoka Co., I. T.,	14			
T. F. Coe,	District Missionary, I. T.,	17			
Charlie Henderson,	Canadian, I. T.,	18			
W. A. King,	Mounds, I. T.,	22			
J. M. Wiley,	Stigler, I. T.,	21			

APPOINTMENTS

- CALIFORNIA.**
 Rev. Lee Tsai Leung, Chinese, San Francisco.
- CUBA.**
 Rev. Rafael Delgado, assistant, Manzanillo and Bayamo Districts.
 Louis M. Brava, assistant, Nipa, Gibara District.
- IDAHO.**
 Rev. W. J. Agee, Caldwell.
 E. E. Auxtier, Long Valley Ch., Van Wyck.
 W. H. Bowler, District Missionary.
 F. R. Brown, Hagerman.
 C. L. Custer, Blackfoot.
 T. S. Dulin, Payette.
 F. C. Flowers, Nampa.
 T. A. Leger, Middle Valley and vicinity.
 T. M. Patterson, Shoshone and vicinity.
 W. R. Rickman, Hailey and vicinity.
 E. S. Rogers, Emmett.
 Henry Van Engelen, Pocatello.
- ILLINOIS.**
 Rev. Chow Leung, Chinese, Chicago.
 C. W. Finwall, Norwegians, Logan Square Ch., Chicago.
 W. E. Glanville, West Pullman.
 Henry Grundy, Englewood-on-the-Hill, Chicago.
 C. A. Homan, Fifth Ave. German Ch., Chicago.
 J. H. Jappinen, Finns, Chicago.
 Vaclav Kralicek, Bohemians, Chicago.
 R. E. Manning, Superintendent of Missions, Chicago.
 L. J. Olson, Swedes, Humboldt Park Ch., Chicago.
 Adolph Schulz, Polish Mission of First German Ch., Chicago.
 Eckhard Umbach, Third German Ch., Chicago.
 Henry Wernick, Second German Ch., Chicago.
- IOWA.**
 Rev. C. J. Christianson, Swedes, Council Bluffs.
- KANSAS.**
 Rev. Eric Spong, Swedes, Enterprise.
 J. R. Wright, Columbus.
- MONTANA.**
 Rev. F. A. Agar, Great Falls.
 Carl Berntson, Swedes, Butte and Anaconda.
 A. F. Chapman, Belt.
 L. G. Clark, General Missionary, Montana and South Idaho.
 C. H. Davis, Anaconda.
 W. G. Evans, Flathead Valley.
 L. B. Hardy, Livingston.
 J. A. Hughes, Stevensville.
 L. L. Kneeland, Hamilton and vicinity.
 C. B. Miller, Billings.
 C. C. Rickman, East Gallatin and vicinity.
 F. J. Salsman, Emmanuel Ch., Missoula.
 W. H. V. B. Taylor, Colored, Butte.
- NEBRASKA.**
 Rev. A. R. Steuble, Rushville.
 W. H. Fowle, Middle Branch.

- NORTH CAROLINA.**
 Rev. D. J. Avera, District Missionary, Colored, East.
 G. O. Bullock, District Missionary, Colored, Central.
 J. A. Whitted, General Missionary, Colored.
- OKLAHOMA.**
 Rev. W. A. Wilkin, Wichita Mission, Anadarko.
- PENNSYLVANIA.**
 Rev. L. L. Zboray, Foreigners, Lackawanna Valley.
 Miss Armstrong, Assistant to Rev. L. L. Zboray.
 Rev. V. R. Dillonis, Foreigners, Pittsburg and vicinity.
- PORTO RICO, NORTH.**
 Rev. Cecilio Rivera, Assistant to Rev. H. P. McCormick.
- UTAH.**
 Rev. J. C. Andrews, Murray.
 L. J. Baker, Bear River Valley.
 W. W. Huff, Carbon County.
 Bruce Kinney, General Missionary, Utah and Wyoming.
 T. H. Scruggs, Provo.
- VERMONT.**
 Rev. L. O. F. Cote, French, Evangelist.
- WASHINGTON.**
 Rev. J. S. Hwang, Chinese, Seattle.
- WYOMING.**
 Rev. H. W. Blake, Gillette and vicinity.
 T. M. Coffey, Beaver Creek Ch., Alva.
 W. W. Faux, Sheridan.
 J. M. Jones, Big Horn Basin.
 J. B. McKeehan, Evanston.
 E. W. Mecum, Basin and Shell.
- FINNS.**
 Rev. John Lindgren, in the Northwest.
- GERMANS.**
 Rev. F. I. Reichle, Colfax and Spokane, Wash.
 W. A. Lipphardt, Missouri, Arkansas and Indian Territory.
 Geo. Bornschlegel, Bloomfield, North Dakota.
 Gustave Schunke, San Francisco, Cal.
 F. A. Schenck, Allegheny, Pa.
- TEACHERS APPOINTED.**
 The following teachers were appointed:
 Benedict College, Columbia, S. C.—Mrs. Thoa. P. Kyle, Preceptress.
 Jackson College, Jackson, Miss.—Robt. McAllister, Industrial.
 State University, Louisville, Ky.—Augustus Frazer.
 Indian University, Bacon, I. T.—M. F. Upchurch, Industrial; Rev. J. M. Wiley, Financial Agent.
 Hearne Academy, Hearne, Tex.—W. H. Jernamy.
 Thompson Institute, Lumberton, N. C.—Principal, W. H. Knuckles, Carrie Thornton.
 Jersel Academy, Athens, Ga.—Roberta N. Milner.
 Spelman Seminary, Atlanta, Ga.—Olive Shapleigh.
 Mather School, Beaufort, S. C.—Miss H. M. Sanders, C. A. Rey.
 El Porvenir, Mexico.—Mrs. Maria E. Gomez.
 Coleman Academy, Gibsland, La.—Principal, O. L. Coleman, J. D. Stewart, Anna B. Nelson, Myra Harding.
 Waters Normal Institute, Winton, N. C.—Esther Boone.

CONTRIBUTIONS AND LEGACIES FOR SEPTEMBER

Contributions and legacies not otherwise noted are for general purposes. Items marked thus * are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$343.65.

North Haven Ch.	2 84
Mount Vernon, First Ch.	5 00
Dexter Ch.	3 20
Portland, Swedish Ch. . .	5 00
Central Sq.	5 38
Buckfield Ch.	8 40
Freeport, Y. P. S. C. E.	5 00
Nobleboro, W. C.	10 00
Warren Ch.	11 18
Damariscotta Ch.	122 75
*Hancock Point Ch., Chapel Association	14 50
Monson Ch.	4 84
Hartland Ch.	77

Cambridge Ch.	2 50
Milo Ch.	6 09
Dover and Foxcroft Ch. . .	8 15
Dexter Ch.	2 40
Morrill Ch.	2 48
North Livermore Ch. . . .	2 00
Jay Ch.	1 44
Aroostook Association . .	7 28
Presque Isle Ch.	8 50
Washington Association . .	10 25
Pembroke Ch.	5 00
Saco Ch.	4 20
Biddeford, First Ch. . . .	1 33
Hallowell, First Ch. . . .	9 82
Freeport Ch.	5 00
Manset Ch.	1 50
Brooklynn Ch.	1 75
Lamoine Ch.	2 00
Surry Ch.	75
West Ellsworth Ch.	25
East Bluehill Ch.	70

Oakland Ch.	3 14
Sedgwick Ch.	3 75
Wayne Ch.	3 50
Newcastle and Aina Ch. . .	12 00
Rumford Falls Ch.	4 94
Windsor, J. F. Jones. . . .	1 00
Westbrook Ch.	10 00
Framington Ch.	6 00
West Sidney Ch.	1 25
Bangor, Second Ch.	5 57
Brewer, First Ch.	6 58
S. S.	3 47
East Corinth Ch.	2 25
Millinocket Ch.	4 00

NEW HAMPSHIRE, \$121.95.

Manchester, People's Ch. . .	14 52
Wilton Ch.	1 00
New London, First Ch. . .	25 62
Goshen Ch.	3 00
New Boston Ch.	19 00

Bow Ch.	5 00	NEW YORK, \$6,042.13.		NEW JERSEY, \$614.43.	
East Weare Ch.	2 00	Auburn, Immanuel Ch....	25 00	Paterson, Alex. W. Rog-	120 00
Portsmouth, Y. P. S. C. E.	7 50	S. S.	2 16	ers	9 00
Hampton Falls Ch.	6 75	Rushford Ch.	3 00	Pleasantville Ch.	5 50
Salisbury Heights Ch.	8 55	Kent Cliffs, First B. Y.	3 19	Greenwich Ch.	28 75
Nashua, First Ch.	19 00	P. U.	188 50	Moorestown, First Ch....	5 00
VERMONT, \$44.61.		Buffalo, Prospect Ave. Ch.	44 00	Dividing Creek Ch.	5 00
Plainfield, A. Betsey Taft.	5 00	Lafayette Ave. Ch....	7 10	Newbold and Westville	6 00
Wallingford Ch.	3 30	Holland, First Ch.	6 50	Ch.	22 40
Fairfax Ch.	5 56	Clinton Ch.	1 10	Camden, Grace Ch.	2 00
Ludlow, Jr. Y. P. S. C. E.	75	Farmer S. S.	1 81	Newfield Ch.	27 75
Perkinsville Ch.	15 00	Stephentown, Y. P. S.	2 73	Bridgeton, First Ch.	3 00
East Dover Ch.	10 00	C. E.	4 21	Paulboro, Taylor Memo-	8 00
Whitingham Ch.	5 00	Ithaca, Tabernacle Y. P.	4 00	rials Ch.	10 00
MASSACHUSETTS, \$1,024.38.		S.	2 25	Jersey City, North S. S.,	375 00
Readville, Blue Hill	4 61	Altay Ch.	2 25	*For C. E. F., Bloomfield,	
Evang. Soc.	6 47	Bradford Ch.	75	D. G. Garabrant	
Weymouth, First S. S.	38 33	So. Bradford Ch.	42 40	PENNSYLVANIA, \$1,869.82.	
Worcester, Lincoln Sq.	17 87	Urbana Ch.	5 20	Washington, First Ch. 1/2	16 42
Ch.	23 29	Albany, Memorial Ch.	2 68	Bingham and Spring Mills	9 00
Haverhill, First Ch.	80 00	Mexico Ch.	8 00	Ch.	12 73
West Acton Ch.	9 40	Adams Center Ch.	14 00	Philadelphia, Gethsemane	24 55
Belchertown Ch.	1 55	Rochester, Member of	26 50	Ch., for June	8 47
Hampden Ch.	21 05	Lake Ave. Ch.	21 65	Chestnut Hill Ch.	6 05
Russell Ch.	19 00	Crafts Ch. Union Asso-	18 75	S. S.	20 00
Groton Ch.	46 12	ciation	30 00	Lehigh Ave. Ch., 4/4	3 15
Holyoke, First Ch.	29 56	Syracuse, Olivet Ch.	3 19	Germantown, First	7 80
Chicopee, Central Ch.	1 00	Angelica, First Ch.	1 50	Ch.	5 00
Brookline, Y. P. S. C. E.	100 00	Clifton Springs Ch.	1 00	Chinese, First Ch.	4 20
Dorchester, Blaney Memo-	8 25	Niagara Falls, First Ch.	2 48	Passayunk Ch.	5 00
rial Ch.	100 00	Franklinville Bible School	5 27	Alpha Ch.	5 00
Westfield, Central Ch.	8 25	Indian Lake Ch.	4 00	*Muncy Ch.	19 00
New Bedford, North Ch.	101 30	Newman Ch.	13 06	*Wisahickon S. S.,	25 00
Mashpee Ch.	4 00	Warrensburg Ch.	25 00	Class No. 8	3 00
Fitchburg, First Ch.	7 75	Clymer Ch.	4 00	*Wisahickon S. S.,	2 00
Somerville, Winter Hill	8 00	Portland, First Ch.	5 00	Class No. 19	25 00
Y. P. S. C. E.	89	Sinclairville Ch.	2 60	*Bethlehem, C. E. S.	19 00
Boston, Jesse Tirrell	101 30	C. E.	18 06	*Grace Temple, J.	25 00
North Bellingham, Y. P.	4 00	New Baltimore Ch.	25 00	C. E.	19 00
S. C. E.	7 75	New York City, Morning	4 00	*North Broad C. E.	25 00
Beverly, First Ch.	8 00	Star Mission	4 00	L. Soc.	8 00
Florida Ch.	43 15	Mt. Morris Ch. Add'l.	28 75	Mill Creek Ch.	5 23
Agawam, First Ch.	26 57	Ascension S. S.	30 00	Bethel Ch.	11 25
Wakefield, First Ch.	3 75	Williamsbridge Em-	6 59	Bethel Ch., Indiana Asso-	15 14
Methuen, First Ch.	5 00	manuel Ch.	80 00	ciation	2 00
Y. P. S. C. E.	2 00	North Ch.	11 76	Mount Zion Ch., Beaver	5 00
Lynn, East Ch.	35 00	Calvary Ch.	2 12	Association	2 00
Danvers, First Ch.	25 00	Brooklyn, Williamsburg,	10 00	Berlin Ch., balance	5 00
Manchester, a friend	6 00	Central Y. P. S.	5 00	Sugar Grove Ch.	4 00
*Worcester, Pleasant St.	300 00	Adirondack, Horicon Ch.	24 80	Greensboro Ch.	68 00
S. S.	5 00	Lake George Associa-	2 12	Wilkinsburg Ch., in part.	1 50
Massachusetts Bapt. Con-	10 00	tion	5 00	Everett Ch.	4 25
vention	24 80	Ithaca, First S. S.	24 80	Fleetville, Benton Ch....	1 00
LEGACIES.		Woodhull Ch.	2 25	Damascus Ch.	1 00
Amesbury, Est. Ann E.	300 00	Auburn, Throopville Ch..	9 54	Scot Valley Ch.	1 00
Colby	6 00	Parma, Second Ch.	28 41	Pine Creek Ch., Clarion	5 00
RHODE ISLAND, \$181.17.		Richfield, First Ch.	28 41	Association	2 85
Providence, Branch Ave.	3 23	Exeter, First Ch.	7 50	Salem Ch., Clarion Asso-	5 00
Ch.	4 50	Oxford Ch.	1 59	ciation	2 00
Newport, First Ch.	4 94	S. S.	2 00	Brownsville Ch.	1 00
Allenton, First Ch.	58 91	Poughquag, Pawling Ch.	2 00	Mt. Zion Ch.	2 00
East Greenwich, First Ch.	42 00	Campbell and Erwin Ch.,	2 00	New Geneva Ch.	8 10
Newport, Central Ch.	61 59	Chemung River Asso-	2 00	Oak Hill Ch.	3 75
Providence, Calvary Ch.	1 00	ciation	2 00	Olive Branch Ch.	5 00
Union Ch.	10 00	Stormville, Beekman Ch.	2 00	South Side, Connellville	1 00
CONNECTICUT, \$1,179.41.		Cold Spring Ch.	12 00	Ch.	1 00
Cornwall Hollow Ch.	9 25	Bangall, First Stanford	5 63	Spartansburg Ch.	8 00
Rockville, B. Y. P. U.	5 00	Ch.	8 84	Freeland Ch.	8 01
Waterford Ch.	6 25	Waterville Ch.	1 26	Tyrone Ch., 6 mos.	4 27
Voluntown Ch.	3 00	Fenner, Madison Co. Ch.	3 65	Harrisburg, Tabernacle S.	30 00
Northville, New Milford	5 75	Corning Ch., Chemung	9 91	S.	2 00
Ch.	7 00	River Association	22 81	Milton Ch.	3 00
S. S.	10 00	Orleans Ch.	16 50	Lockport Ch.	9 48
B. Y. P. U.	59 80	Seneca Falls Ch.	103 14	Mara Hill Ch.	3 00
North Lyme Ch.	62 56	Benton Center Ch.	57 69	Antrim Ch.	2 00
Montville, Union Ch.	1 00	South New Berlin Ch.	24 70	Marah Creek Ch.	2 70
Hartford, Olivet Ch.	29 20	East Marion, First Ch.	30 00	Morris Ch.	1 00
Saybrook, First Ch.	12 26	Buffalo, Delaware Ave.	10 40	Bailey Green Ch.	6 00
New London, First Ch.	18 14	Ch.	5 95	Clark's Green Ch.	219 57
A friend	14 00	Randallville Ch.	24 70	Franklin, First Ch.	21 23
Deep River Ch.	12 26	Nyack Ch.	30 00	New Britain Ch.	11 50
Stafford Ch.	6 00	Mariner's Harbor Ch.	6 00	Newberry Memorial Ch.	20 27
Meriden, First Y. P. S.	18 14	Lima, C. E. S.	8 56	Muncy Ch., 6 mos.	4 21
C. E.	14 00	Freston Hollow Ch.	5 25	Saltito Ch.	3 71
Clinton Ch.	6 00	Houseville Ch.	5 000 00	Three Springs Ch.	4 21
Eastford Ch.	16 66	*New York City, John D.	21 20	Loyal Stock Ch.	1 00
LEGACIES.		Rockefeller	15 00	Coudersport Ch.	11 25
Stamford, Est. Nancy	956 04	*Albany, Memorial Ch.	81 20	Deer Lick, Mrs. F. A.	5 00
Smith		*Hamilton, First Ch.	15 00	Ealy	2 00
New Haven, Est. Francis		*For C. E. F., Rochester,	5 00	Egglemere Ch.	1 00
Wayland		R. S. Collier		Orbisonia Ch.	1 00
				Sullivan, State Road Ch.	4 25

Williamsport Ch.	\$3 75
*For C. E. F., Philadelphia, Mrs. Sarah A. Trevor, in memory of Dr. M. R. Trevor.....	1,000 00
DELAWARE, \$7.00.	
Wilmington, Eighth Ch. . .	7 00
DISTRICT OF COLUMBIA, \$77.00.	
Washington, Anacostia Ch. .	17 00
Second Ch.	30 00
Temple Ch.	30 00
WEST VIRGINIA, \$690.99.	
Spencer, Little Creek Ch. . .	4 00
Exray, Bull Gap Ch.	3 00
Milton, Union Ch.	4 00
Fudges Creek, Susanna Ch.	1 00
Portersville Ch.	2 00
Huntington, Spring Hill Ch.	1 00
Barboursville, Olive Ch. . .	1 00
Milton, Zoar Ch.	3 00
Scott Depot Ch., Teays Valley Association	16 65
Phillipi, Silent Grove Ch. .	2 00
Texas, Clover Run Ch. . . .	1 00
Overhill, Sand Run Ch. . . .	2 00
Bridgeport, Simpson's Creek Ch.	8 35
McGee, Harmony Grove Ch.	9 00
Boothsville, Hepzibah Ch. . .	4 05
Shinnston, Coons Run Ch. . .	2 25
Orpha, Valley Bend Ch. . . .	1 85
Volga, Bethany Ch.	7 55
Highland, Bonds Creek Ch.	3 00
Parkersburg, Luckport S. S. Ch.	1 00
Sedalia, Vermont Ch.	5 25
Cross Roads, Union Ch. . . .	1 00
Wallace, Fairview Ch.	5 00
Mannington, Dent's Run Ch.	3 80
Flaggy Meadow Ch.	5 00
Monongalia Ch.	1 00
Marshville, Pleasant Valley Ch.	9 00
Sardis Ch.	1 05
Wilsonburg Ch.	3 00
Wallace, Smith Ch.	2 00
Clarksburg, Bethlehem Ch. . .	5 00
Jimtown, Jones Run Ch. . . .	8 00
Shinnston Ch.	8 32
Howell, Beulah Ann Ch. . . .	1 00
Milton Ch.	3 15
Jimtown, 10 Mile Ch.	1 50
Long Run, Black Lick Ch. . . .	2 25
Adamston, Hepzibah Ch. . . .	11 90
Grace, Gilboa Ch.	6 20
Clarksburg, Center Branch Ch.	4 15
Lansing Ch., Hopewell Association	53 04
Crary Ch., Rock Castle Association	14 17
Craigmoor, Hopewell Association	1 78
Coldwater, Indian Fork Association	6 10
Churchville, Mt. Zion Association	5 95
Weston, Murphy's Creek Association	1 50
Geo. Fisher and wife. St. Clara, Point Pleasant Ch.	6 11
Salem, Enon Ch.	5 00
Freemansburg Ch.	5 15
Mineral, Mt. Carmel Ch. . . .	10 60
Rock Cave, Point Pleasant Ch.	4 33
Leopold, Redemption Ch. . . .	3 00
Troy Ch.	10 00
Vadis Ch.	11 00
West Milford Ch.	1 85
Forest Hill, Role's Chapel. Peterstown Ch.	9 00
Hinton, Mouth of Greenbrier Ch.	4 70
Gates, Oak Grove Ch.	3 00
Sink's Grove Ch.	3 00

Dodrill, Rush Run Ch.	5 65
Cedarville, Cedar Creek Ch.	1 45
Sandfork, Harmony Ch.	2 50
Normantown, Eliam Ch.	2 00
Steer Run Ch.	2 00
Lucere, Union Ch.	3 15
Richardson, Cedar Grove Ch.	2 00
Grantsville, Regular Ch. . . .	5 00
Eden, Ebenezer Ch.	1 50
Glenville Ch.	2 00
Stouts Mills, Enon Ch.	8 51
Alice, Leading Creek Ch. . . .	3 00
Stumptown, Mt. Pisgah Ch.	2 72
Ed Gainer	50
Tariff, Henry's Fork Ch.	3 00
Spencer, Triplett Ch.	3 31
Evelyn, Mt. William Ch.	95
Burning Springs Ch.	85
Churches of Harmony Association	65 22
Central City, Churches of Guyandotte Association	4 42
Huntington, Miss Irena Cooke	18
Backus, Oak Grove Ch.	1 60
Hinton, Churches of Greenbrier Association.	42 70
Indian Mills Ch.	3 70
*For C. E. F., Worthington, Mrs. Thos. Smell. Monongah, Rev. C. A. Gardner and wife	5 00
Brown, Judson Association	3 75
Leading Creek, Mrs. E. Linger and others	1 35
Grafton, B. Y. P. U. Stumptown, Mt. Pisgah Ch.	25 00
Phillipi, Fred O. Blue	6 00
D. J. Taft.	10 00
W. T. Ice, Jr.	5 00
Judge W. T. Ice.	5 00
Elkins, E. D. Talbott.	5 00
M. A. Kendall.	1 00
Mrs. M. A. Kendall	1 00
Rev. A. Robbins.	1 00
Mrs. A. Robbins.	1 00
Belington, Rev. R. F. Dunham	1 00
Mrs. L. S. Wallace	5 00
Fairmount, Rev. W. J. Eddy	5 00
Dr. P. B. Ogden.	5 00
Morgan D. Orr.	1 00
Monongah, C. E. Bartlette	5 00
J. A. Showalter.	5 00
Miss B. Loughry.	1 00
Grantsville, J. W. Pell	1 00
Morgantown, A. J. Hall	2 00
Rev. J. S. Hall.	3 00
A friend	1 00
Bentley Harbor Ch.	10 00
Mason Ch.	2 00
Hartford Ch.	47 59
Elmer Ch.	10 00
Laurel Ch.	2 00
Deckerville Ch.	2 25
Scottville Ch.	1 25
Petosky, Farr Memorial Ch.	3 00
Highland Ch.	20 00
S. S.	11 65
B. Y. P. U.	2 00
Brighton Ch.	3 00
Alden, Good Hope Ch.	75
Marion Ch.	1 30
Springport Ch.	6 50
Fremont Ch.	3 15
Plainfield Ch.	1 13
Kensington Ch.	1 00
Rankin Ch.	4 00
Goodells Ch.	3 00
7 00	

OHIO, \$745.61.

Dayton, First Regular Ch., 1/4	249 30
Kings Mills Ch.	12 00
Sidney, B. Y. P. U.	2 70
Defiance, First Ch.	3 90
Achor, First Ch.	2 50
Columbus, First Ch.	5 00
Madison, Jr. C. E.	1 00
Troy Ch.	40 20
Blanchard Valley Ch.	1 00
Middletown Ch.	12 50
Lima Ch.	27 82
Cincinnati, Columbia Ch. . . .	2 00
Dayton, Central Ch.	3 10
Toledo, First Ch.	33 26
Ripley Creek S. S.	2 00
Dayton, Third Street Ch.	9 00
Madison Ch.	4 91
Salt Creek Ch.	2 80
Canal, Lewisville Ch.	1 50
Pleasant Hill Ch.	2 00
Royalton Ch.	3 00
Harrison Ch.	5 50
Warren Ch.	15 25
Reed Ch.	3 65
Piqua, First Ch.	6 00
Bucyrus, B. Y. P. U.	1 23
Mt. Moriah Ch.	4 90
Haviland Ch.	7 65
Pomeroy Ch.	1 75
Cleveland, East End Ch.	100 00
Perry Ch.	3 25
Auburn Ch.	4 40
Mansfield Ch.	25 00
Union Valley Ch.	1 85
Mt. Moriah Ch., Zoar Association	50
Stillwater Ch.	1 00
Beaver Ch.	1 00
Brownsville Ch.	14 45
Center Valley Ch.	2 00
Little Muskingum Ch.	5 00
Lower Salem Ch.	1 00
New Matamoras Ch.	1 20
Mt. Zion Ch.	1 20
Withamsville Ch.	1 25
Unity Ch.	1 50
McDonald Ch.	16 25
Kenton Ch.	18 68
Urbana Ch.	6 75
Wayland Ch.	3 35
Roscoe Ch.	3 85
Gallia Ch.	5 61
Pleasant Valley Ch.	59 35
Ironton Ch.	2 00
North Dayton, Women's Missionary Society	4 62
MICHIGAN, \$712.55.	
Detroit, Warren Ave. B. Y. P. U.	3 80
Bear Lake, Danish Nor. Ch.	55 00
Oxford Ch.	2 75
Cairo Ch.	8 00
Grand Blanc Ch.	16 95
Imlay City Ch.	1 50
B. Y. P. U.	2 00
Grant Ch.	3 00
Ashland Ch.	3 00
Newaygo Ch.	7 66
Benton Harbor Ch.	47 59
Mason Ch.	10 00
Hartford Ch.	2 00
Elmer Ch.	2 25
Laurel Ch.	1 25
Deckerville Ch.	3 00
Scottville Ch.	2 00
Petosky, Farr Memorial Ch.	20 00
Highland Ch.	11 65
S. S.	2 00
B. Y. P. U.	3 00
Brighton Ch.	75
Alden, Good Hope Ch.	1 30
Marion Ch.	6 50
Springport Ch.	3 15
Fremont Ch.	1 13
Plainfield Ch.	1 00
Kensington Ch.	4 00
Rankin Ch.	3 00
Goodells Ch.	7 00

MISSISSIPPI, \$33.45.

Jackson, Collected by R. B. Morris	33 45
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Reno Ch.	3 70	Thorn Creek Ch.	4 10	Wausau Ch.	7 50
Millersburg Ch.	1 00	Rockport Ch.	5 00	Merrill Ch.	9 25
Curtis, First Ch.	50	Mexico Ch.	50	For State Convention:	
Lake Odessa Ch.	1 00			Wisconsin State Con-	
Detroit, Woodward Ave.		ILLINOIS, \$309.43.		vention	1,338 79
Ch.	470 00	Iola Ch.	1 00	Spooner, Collected	
Hemlock Road, Women's		Providence Ch., Shelby		per M. A. Facker..	19 39
Circle	2 00	Association		LEGACIES.	
		Windsor Ch., Rev. T. M.		Janesville, Estate of Jas.	
INDIANA, \$312.90.		Griffith	5 00	B. Crosby	1,237 93
Springdale Ch.	1 00	Upper Alton, B. Y. P. U.	1 87		
Goodland S. S.	1 84	Bethel Ch., Central Illi-		MINNESOTA, \$70.65.	
Center Ch.	6 00	nois Association		Sauk Centre Ch.	6 00
Wolcottville Ch.	16 80	Upper Alton, Clyde Par-		Duluth, First Ch.	53 50
Prairie Ch.	1 95	ker		St. Paul, Immanuel Ch.	8 65
Windfall Ch.	1 00	Salem, South Association		Minneapolis, Danish-Nor-	
Summitville Ch.	1 10	Collection		wegian Ch.	1 00
Acton Ch.	5 00	West Alton Ch.	1 00	Hubbard Ch.	1 50
East Union Ch.	2 00	Jerseyville Ch.	11 65		
Lawrence Ch.	5 00	Oak Grove Ch., Shelby		IOWA, \$357.94.	
New Bethel Ch.	10 00	Association		Afton, Emmanuel Ch.	2 43
Pleasant View Ch., Indi-		Salem Ch., Shelby Asso-		Competine Ch.	11 00
ana Association	2 00	ciation		S. S.	1 86
West Union Ch., Indiana		Apple Creek Ch.		Beacon Ch.	4 60
Association	2 00	Charity Ch.	1 00	B. Y. P. U.	1 00
Patriot Ch.	1 10	Gilead Ch., Macoupin As-		Juniors	50
Macedonia Ch., Long		so-ciation		Homer S. S.	1 73
Run Association	2 75	Pleasant Point Ch.	1 00	*Mt. Pleasant S. S.	1 33
Brushy Fork Ch.	2 20	Providence Ch., Sandy		Church	22 00
Scottsburg Ch.	4 80	Creek Association	2 00	Beulah Ch.	5 00
B. Y. P. U.	4 15	Bethel Ch., Sandy Creek		Concord Ch.	3 75
Vienna Ch.	2 00	Association		Shenandoah, W. R. Wor-	
Bethany Ch., Coffee		Monacaqua Ch.	8 00	den	10 00
Creek Association	1 10	Mt. Nebo Ch.	1 00	Creco Ch.	22 62
Tea Creek Ch.	4 75	Eanon Ch.	4 55	South Ottumwa S. S.	3 50
Paris Crossing, Chas.		Marshall Ch.	3 00	*Coal Ridge Ch.	3 65
Wright	5 00	Mill Creek Ch., Westfield		Camanche Ch.	19 91
New Providence Ch., Coffee		Association	3 10	S. S.	2 56
Creek Association	2 00	Mill Creek S. S., West-		B. Y. P. U.	2 00
Lexington Ch.	1 00	field Association	1 00	*Greenfield S. S.	4 50
Bethany Ch., Browns-		Bethel Ch., Westfield As-		Farmington Ch.	8 60
town Association	3 05	sociation	1 00	Burlington, Swedish Ch.	19 00
Clear Spring Ch.	75	Harmony Ch., Westfield		Seymour Ch.	5 00
Orleans Ch.	1 50	Association	1 00	Sigourney Ch.	5 00
Coatesville Ch.	2 00	Martinsville Ch.	2 00	*Cedar Falls, A. E. Lunn.	5 00
Corinth Ch.	1 80	Bethany Ch., Centralia		*Indianola S. S.	4 98
Cumberland, Mrs. M. J.		Association	8 40	Keokuk, First Ch.	36 30
Springer	1 00	Highland, Mrs. Adeline		Centerville Ch.	19 00
Larwill Ch.	1 00	Estoppey	5 00	Iowa Colored Baptist As-	
Washington Township Ch.		Iuka Ch.	1 00	sociation	5 00
Poneto Ch.	1 00	Patoka Ch.	2 56	Waterloo, Walnut St. Ch.	
Huntington Ch.	1 00	Marion Ch.	27 00	Burlington, Walnut St.	
Shelbyville Ch.	80 40	S. S.	3 00	Ch.	11 24
Mrs. A. J. Thurston.		Hurricane Ch., William-		Zion Ch.	8 45
Lester Clark	5 00	son Association	1 00	B. Y. P. U.	1 55
Mt. Moriah Ch.	5 20	Cross Roads Ch.	1 00	*Keota S. S.	4 81
Flat Rock Ch.	2 00	Crab Orchard Ch.	1 50	Lyndale, Village Creek	
New Little Flat Rock Ch.		Grassy Creek Ch.	3 00	*Swede Ch.	14 35
St. Louis Crossing Ch.	5 00	Johnston City Ch.	2 00	*Yarmouth S. S.	1 37
Salem Ch., Flat Rock As-		Kane, B. Y. P. U.	1 20	Cumberland Ch.	8 50
sociation	2 85	Westfield Ch.	2 00	Masena Top Ch.	2 25
Homer Ch.	3 00	Chicago, Bohemian Im-		Clearfield, B. Y. P. U.	1 00
Madison Ch., additional.		manuel Ch.	10 00	Mt. Union Ch.	6 60
Peru Ch., additional.	11 00	Pilgrim Temple	16 63	Maquoketa Ch.	10
*Peru Ch.	50	Maplewood S. S.	80		
Tipton Ch.	8 05	Windsor Park Ch.	10 00	MISSOURI, \$325.13.	
Salem, Second Ch.	7 00	Humbolt Park Ch.	8 25	Board of General Home	
Osgood Ch.	3 57	Belden Ave. Ch.	18 00	and Foreign Missions..	325 13
Milan Ch.	5 80	Centennial Ch.	11 67	INDIAN TERRITORY, \$15.88.	
Tanglewood Ch.	5 20	Bethany Ch.	9 00	Canadian Ch.	5 00
Liberty Center Ch.	12 00	Wheaton, B. Y. P. U.	10 00	Red Oak, J. J. James.	2 53
New Maysville Ch.	2 20	Alpha Ch.	6 00	Loco Ch.	3 00
New Market Ch.	3 20	Aurora, First Ch.	22 28	Wilburton, Jackson James	
Auburn Ch.	6 05	Marion Ave. Ch.	5 00	Sallisaw Ch.	3 30
New Prospect Ch.	1 00	Joliet, Eastern Ave. Ch.	30 25	OKLAHOMA TERRITORY, \$43.65.	
Alpha Ch.	1 00	Grant S. S.	1 98	Blackwell, Freedom Ch.	3 50
Kimberlin Ch.	1 50	Minonk, B. Y. P. U.	5 00	Oklahoma City, Capitol	
Newland's Creek Ch.	42	Aurora, Park Place B. Y.		Hill Ch.	2 90
Scaffold Lick Ch.	2 35	P. U.	2 00	*Mountain View, Rainy	
Lick Branch Ch.	90	Mendota Ch.	10 00	Mountain Ch.	30 00
Commissary Ch.	2 66	Litchfield, Ladies' Aid So-		Hobart, Sibony Ch.	4 25
Hopewell Ch., Coffee		ciety	12 60	Sayre Ch.	3 00
Creek Association	2 00	Chicago, Englewood-on-			
Indianapolis, Woodruff		Hill Ladies' Society.	5 00	KANSAS, \$457.12.	
Place Ch.	24 26			Fairview, J. S. Tyler.	100 00
Chalmers Ch.	3 25	WISCONSIN, \$2,754.46.		Yoder, Harmony Ch.	7 40
Morocco Ch.	2 60	Columbus, J. I. Merriam.	10 00	Clyde Ch.	4 50
Dunkirk Ch.	3 23	Stevens Point Ch.	10 00	Paola Ch.	15 00
Indianapolis, North Ch.	4 00	Monticello, Prairie Ch.	6 00	Olathe Ch.	25 00
Butlerville Ch.	2 50	Albany Ch.	4 00	Lebo Ch.	8 70
Graham Ch.	1 26	Hudson, First Ch.	53 30	Reading Ch.	8 20
West Fork Ch.	1 45	Bloomington, First Ch.	1 00	B. Y. P. U.	8 25
*Ryker's Ridge, B. Y.		Clinton Ch.	24 50	Saxeville, B. Y. P. U.	23 06
P. U.	1 50	Saxeville, B. Y. P. U.	2 54	Louisburg, B. Y. P. U.	1 00
Southport Ch.	11 38	Neenah Ch.	29 26		

Kincaid S. S.....	1 00
Armourdale Ch.....	1 85
S. S.....	1 95
B. Y. P. U.....	1 20
Wichita, First Ch.....	8 51
Bellevue Ch.....	15 30
McPherson Ch.....	24 85
S. S.....	11 53
B. Y. P. U.....	3 58
Victory Ch.....	15 00
Benton, Palmyra Ch.....	2 00
Fredonia Ch.....	1 00
New Albany, Mr. and Mrs. W. M. Wagner..	2 75
Pleasant View S. S.....	90
Valley Center Ch.....	1 00
Arkansas City, Pleasant Vale Ch.....	1 45
Galena Ch.....	5 86
Meade Ch.....	5 00
Harmony Ch.....	1 85
Faulkner, Jos. Lee.....	1 00
Columbus, M. L. Westervelt	1 00
Lawrence S. S.....	5 00
La Cygne Ch.....	3 23
Neodesha, Rev. A. H. Bliss.....	5 00
Wamego Ch.....	5 70
Cawker City, Liberty Ch..	5 00
Sabetha, S. J. Miner.....	10 00
*McPherson, Victory S. S.....	2 60
Peabody Ch.....	15 76
McLouth Ch.....	5 00
Ottawa Ch.....	7 00
Asherville Ch.....	40 00
Fairview, Delaware Ch..	32 40
Willsville Ch.....	6 50
Leavenworth, First Ch....	19 15

NEBRASKA, \$317.53.

Emmanuel S. S. in Marietta Precinct, Sanders Co.....	4 00
Blair Ch.....	16 50
Beatrice Ch.....	2 00
Tecumseh Ch.....	3 00
Fremont Ch.....	39 25
Ansley Ch.....	1 00
Good Hope Ch.....	4 25
Reynolds Ch.....	1 00
Bancroft Ch.....	7 50
Wahoo S. S.....	3 28
*Silver Creek S. S.....	2 60
Omaha, First Ch.....	1 00
Grace Ch.....	10 00
Exeter Ch.....	12 75
Loup City Ch.....	3 05
Fairbury Ch.....	3 85
Stromsburg, Eden Ch....	32 00
Mrs. C. O. Johnson.....	25 00
*Cedar Rapids S. S.....	10 00
Antelope Center Ch.....	10 00
*Weston, Swede S. S.....	7 00
Mason City Ch.....	11 50
*For C. E. F. Holdredge, Mrs. S. T. Whitcomb..	10 00
*Lincoln, East Side Ch.....	100 00
*Weston, Swede Ch.....	3 00

NORTH DAKOTA, \$15.85.

Cavalier, First Ch.....	10 73
Bathgate, First Ch.....	5 15

SOUTH DAKOTA, \$16.50.

Sioux Falls, Swedish Ch..	11 50
Centreville, First Ch.....	5 00

MONTANA, \$118.04.

Great Falls, Swedish S. S.	5 64
Livingston Ch.....	20 00
Anaconda, First Swedish Ch.....	14 00
Butte, First Swedish Ch..	10 00
Stevensville Ch.....	2 15
Anaconda Ch.....	11 25
Missoula Ch.....	20 00
Billings Ch. and S. S.....	22 00
Kalispell, Collected per W. G. Evans.....	5 00
Belt Ch.....	3 10
S. S.....	1 90
Victor, Friends.....	3 00

WYOMING, \$21.40.

Cheyenne Ch.....	4 75
Laramie Ch.....	2 50
For State Convention: Basin City, Collected per J. M. Jones....	14 15

COLORADO, \$105.85.

Denver, Capitol Hill Ch..	2 60
Calvary Ch.....	2 00
Golden S. S.....	4 55
Palisades Ch.....	13 10
*Delta, First Ch.....	15 00
B. Y. P. U.....	5 00
Montrose Ch.....	9 75
Denver, First Ch.....	20 00
Judson Memorial Ch..	8 00
Lamar Ch.....	17 00
Loveland, Women's So- ciety.....	8 85

NEW MEXICO, \$10.52.

Collected, per S. P. Be- cerra.....	2 00
*Alamogordo, Jr. B. Y. P. U.....	7 02
Albuquerque, Woman's Circle Mt. Olive Ch....	1 50

ARIZONA, \$17.00.

Prescott Ch.....	17 00
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UTAH, \$323.32.

Salt Lake City, East Side Ch.....	42 00
Provo S. S.....	1 43
Springville, C. W. Nich- ols.....	4 00
For State Convention: Logan, Collected per L. J. Baker.....	40 30
Collected per W. W. Huff.....	45 00
Collected per Bruce Kinney.....	190 59

IDAHO, \$83.85.

Idaho Falls Ch.....	1 00
Blackfoot Ch.....	14 00
Shoshone Ch.....	47 50
Picabo Ch.....	18 85
Mullan Ch.....	2 50

CALIFORNIA, \$387.80.

*Pasadena, First S. S....	25 00
For State Convention: Northern Convention, Sanger Ch.....	32 50
Southern Convention..	300 00

WASHINGTON, \$8.75

Sumas Ch.....	8 75
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CANADA, \$20.00.

Kingston, Ont., Mrs. S. M. McMaster.....	20 00
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WOMEN'S BAPTIST HOME MISSION SOCIETY, \$840.00.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$832.79.

GEN'L MISS. SOC. OF GER. BAPT. CHURCHES, \$2,014.00.

TOTAL, \$23,138.24.

HOME MISSION MONTHLY Permanent Trust Fund: Hampton Falls, N. H., Estate of Mrs. Harriet P. Dodge.....	275 97
Annuity Fund: Phoenixville, Pa., Rev. A. B. Still.....	100 00
Denver, Colo., A. R. Topping.....	600 00
Danielson, Conn., a friend.....	5,000 00
New York City, N. Y., Rev. H. L. Morehouse, D. D., in memory of Seth S. Morehouse.....	1,000 00
In memory of Mrs. Emma B. Morehouse	1,000 00

DONATIONS RECEIVED AT INSTITUTIONS:

For Alabama Baptist Colored University, Alabama:

Allala, Mill's Creek As- sociation.....	25 00
Autauga, First Baptist Ch.....	7 00
Chadwick, East Perry S. S. Convention.....	5 00
Gadsden, Snow Creek S. S. Convention.....	3 00
Selma, H. H. McCants..	3 00
Sunny South, Bethel S. S. Convention.....	10 08
Aldrich, Shelby Springs B. Y. P. U.....	3 00
Burnsville, Shady Grove S. S. Convention.....	4 00
Deatsville, Autauga As- sociation.....	7 92
Eutaw, Bethlehem Wom- en's District Con- vention.....	5 00
Foundsdale, Maggie A. Martin.....	5 00
Orrville, Providence Ch..	10 60
Plantersville, Cross Roads Ch.....	1 25
Selma, H. H. McCants..	2 00
Printing Office.....	10 00
Subscription to <i>The Voice</i>	50
Sunny South, Miss Lola Kennedy.....	5 00
Winslow, Harmony Ch..	1 00
Women's District Convention, Union- town Association...	25 00

For Arkansas Baptist College, Ark.:

Little Rock, Mr. Wyman Mrs. George E. Jones	3 00
Brinkley, Rev. J. D. Humphrey.....	6 00
Hot Springs, Lonoke Bap- tist Ch.....	2 50
Morrilton, Rev. Wm. Strasner.....	20 00
Marianna, State S. S. Convention.....	1 00
Women's State Asso- ciation.....	411 00
Malvern, First Baptist Ch.....	200 00
Ch.....	5 00
Little Rock, G. W. Grove. A. R. Reeves.....	1 00
4 00	
McAlmont, New Dora Baptist Ch.....	1 30
Blick, Jas. Patterson...	1 00
Holly Grove, G. A. Long.	1 00
Humphrey, J. B. Greer..	1 00
Texarkana, Rev. J. J. Jones.....	1 00
Plummerville, Rev. J. W. Ford.....	1 00
Wynne, Mrs. E. G. Fer- guson.....	1 00
Brown.....	2 00
Little Rock, First Baptist Ch.....	6 08
Rev. S. M. Wesley..	6 75
Cecil Brown.....	2 15
Thos. Russell.....	6 00
A. R. Reeves.....	23 86
Ft. Smith, Antioch Asso- ciation.....	50 50
Rev. C. H. Whitting- ton.....	4 00
Clarendon, Mrs. L. S. Bowman.....	1 00
M. Westmoreland...	50

For Bishop College, Tex.:

Fort Worth, State B. Y. P. U.....	2 50
State S. S. Con- vention.....	12 50
Denison, Northwest Asso- ciation (Women's De- partment).....	2 05

Northwest Association	2 10	Association	14 05	Millie Dickerson	1 00
Northwest S. S. Convention	3 00	Women's Missionary Society	"	Grace Gallison	1 00
Northwest Association (Deacons)	2 50	Bethel Baptist Ch.	3 00	Mary Turner	30
Dangerfield S. S.	3 00	Galveston, Macedonia Ch.	1 00	Clara Burton	05
Dangerfield Ch.	1 00	Houston, Lincoln Society	2 00	Marshall, Texas, Logan & Whaley	125 00
Unity S. S. Convention	9 80	Association	2 00	Chas. Cobb, Jr.	10 00
La Grange, La Grange Association	10 00	Antioch S. S.	2 50	Bishop College, Founder's Day Rally	77 00
Northeast Texas S. S. Association	2 45	Paesting, Antioch Ch.	1 75	Rev. Mr. Miller	25 00
Western Star	5 50	Tyler, Bethlehem Ch.	2 15	Texas and Louisiana Association	50 00
Simsboro, La., Colored Chautauqua	6 00	East Texas S. S. Convention	4 00	Arcadia, La., Rev. C. W. White	10 00
La Grange, La Grange Association	10 00	Unity S. S. Convention	5 00	Marshall, Texas, Rev. J. W. Bailey	15 00
Sulphur Springs, S. L. Jones	5 00	Mt. Olive Baptist Ch.	1 90	Union Baptist S. S.	10 00
Atlanta, First Baptist S. S.	2 00	FOR NEW BUILDING FUND.			
Enon Baptist S. S.	2 00	Bishop College, Josephine L. Cressey	10 00	South Bend, Ind., Robert Ogle	5 00
Sherman, Harmony Baptist Ch.	1 25	Arthur B. Chaffee	10 00	Marshall, Texas, Sam. E. Wood	25 00
Bonham, Bethlehem Baptist Ch.	2 05	Jesse McClellan	10 00	South Bend, Ind., George Hastings	1 00
Honey Grove, Eastland S. S.	1 00	Hattie J. Finney	25 00	Marshall, Texas, Mr. E. Key	25 00
Eastland Ch.	1 94	Marshall, Texas, Samuel E. Wood	25 00	For Hartshorn Memorial College, Va.:	
Detroit, Central Ch.	65	W. L. Sloan	100 00	Virginia Baptist State Convention	34 07
Clarksville, Zion Travail S. S.	1 00	S. T. James	10 00	Providence, R. I., Miss Evelyn O. Johnson	2 50
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In addition to the features which have made it valuable in the past **The Monthly** for 1904 will devote special attention to **Programs and Methods for Live Missionary Prayer Meetings**. Also to **The Young People in Their Meetings and Work for Missions**. **Items and Brief Sketches for the Information of Press Committees** will be a feature :: :: :: :

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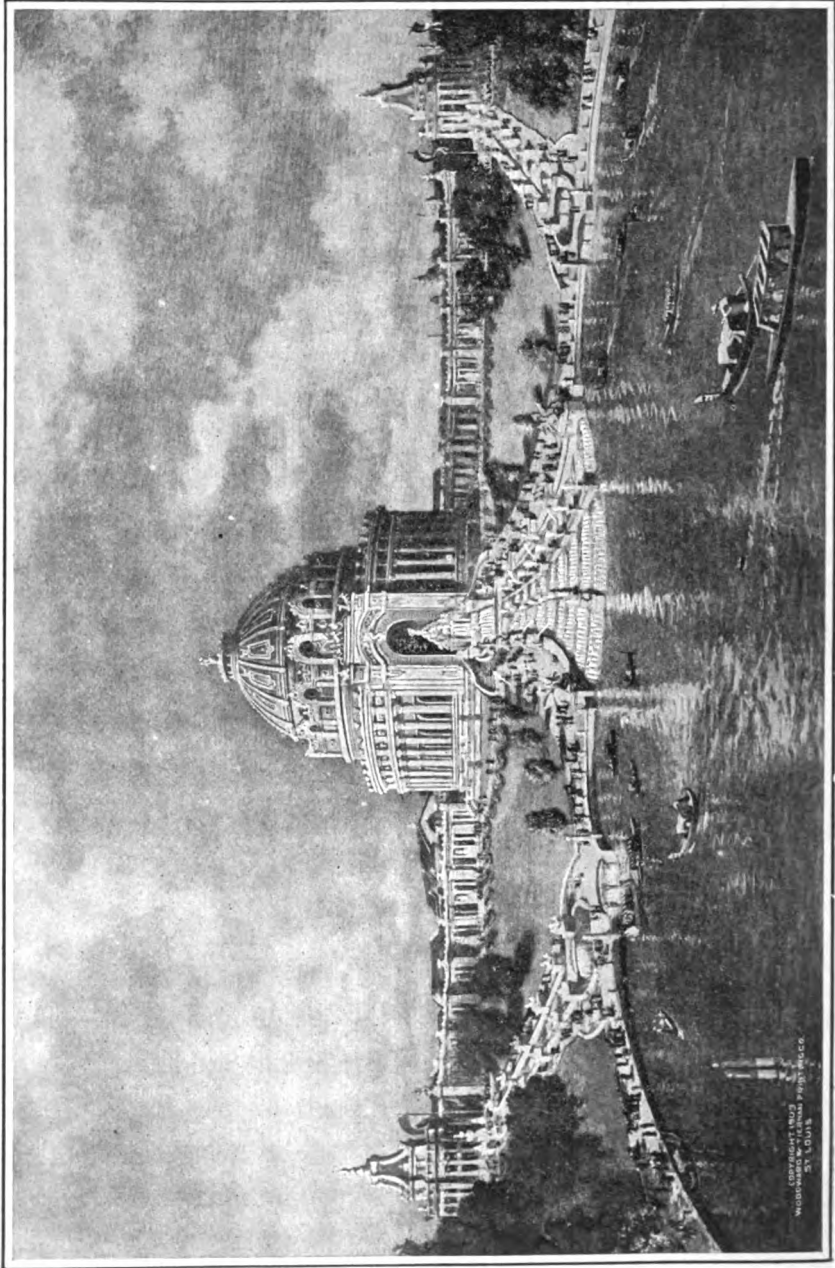
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WORLD'S FAIR AT ST. LOUIS—FESTIVAL HALL AND MAIN CASCADE

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

SEPTEMBER, 1904

No. 9

A BAPTIST PIONEER

It is my desire to live, to labor, to die as a kind of pioneer in advancing the gospel. I feel the most heavenly joy when my heart is engaged in this work.—John M. Peck.



THESE are the words of the Baptist pioneer missionary whose monument should be one of the most conspicuous objects at the St. Louis Exposition. For that Exposition, which celebrates the Louisiana Purchase, also commemorates the names of the men who introduced into the newly acquired territory the leaven of Christian civilization. And first and foremost among these heroic and self-sacrificing men was John M. Peck.

Full of romance far stranger than fiction is his story. A Connecticut boy, made a Baptist, as Adoniram Judson was, by careful study of the Scriptures, he was pastor of the little church at Amenia, New York, when Luther Rice came home from over seas to stir our churches to missionary zeal with the story of Judson and the appeal of Burma. Peck was effectually stirred, and consecrated his life to mission service. At 28 he writes:

"Ever since I have thought upon the subject of missions, I have had my eye upon the people west of the Mississippi, particularly the Indian nations, and have often wondered why no attempts were made to send the gospel to them. I have often thought that if it was my lot to labor among the heathen, the Louisiana Purchase, of all parts of the world, would be my choice."

The way opened. In 1817 behold this pioneer preacher, with his wife and three little ones, setting out on the long 1,200 miles journey, never again expecting to see the loved ones they were leaving. That small one-horse wagon carried westward the gospel seed whence Christian commonwealths were to grow, and also the germ of the American Baptist Home Mission Society that was to be.

St. Louis was then mission ground indeed, heathen enough, full of rampant wickedness and infidelity, going to the lengths of burning the Bible amid ribald songs and blasphemy, and engaging in a mock celebration of the Lord's Supper. "The Sabbath never has crossed and never shall cross the Mississippi," was the common boast. But fearless John M. Peck crossed the yellow waters and took the Sabbath and the sources of Christian institutions over with him. Within a year he had founded the Fee Fee Baptist church, the first Protestant church in the Purchase, got an association under way, and in a year more projected a Home Mission Society, schools, and a system of itinerant missions. Marvelous man this! His monument will be built yet, when his real place is recognized as a pioneer commonwealth builder. Such work as his has made the Louisiana Purchase territory of so much importance to the nation and the world.

EDITORIAL

Providential Hinges

LITTLE hinges, but on them great events turn. Note one of them in the Louisiana Purchase. A critical point had been reached, that meant a vast deal to America, to Protestant Christianity, to the kingdom of God. Livingston and Monroe, the one our Minister, the other a special envoy, had made to Napoleon the offer of \$2,000,000 for New Orleans. Napoleon saw a way to raise money and thwart English plans at the same time by ceding the whole of Louisiana to the United States. He laid his plan before Talleyrand and Barbé Marbois, Minister of the Public Treasury. Talleyrand bitterly opposed the scheme. Marbois warmly approved it, and was intrusted by Napoleon with full power to carry it out. That settled it that the whole western valley of the Mississippi was to be American instead of English, and that the United States should be a world power.

And the hinge? Marbois was the husband of an American wife. A French Marquis, like Lafayette, he had been the friend of the American colonies in their struggle for independence. His influence with Napoleon was an important factor in bringing about the peaceful possession by our country of a territory greater than that of the thirteen original States.

There was a hinge on the American side of the bargain also. Livingston and Monroe were empowered to buy New Orleans and the Floridas for a sum not to exceed \$2,000,000. That seemed a large amount in those days, and Jefferson was running risks. Napoleon offered all Louisiana for \$15,000,000, requesting immediate decision. No cable or swift steamships; to re-

ceive instructions from home meant a month. War between France and England was approaching, and Louisiana would then be in doubt. The faith and courage of two men formed the hinge that swung the Purchase into the United States, although Livingston and Monroe had to pledge the required amount without authority from President or Congress. When it was done, Livingston said to his companions, in signing the treaty, "We have lived long, but this is the noblest work of our lives."

All did not see it so at first, but all see it so now. The acquisition of this territory was of priceless value to the young Republic. Suppose it had fallen into possession of England, as it almost certainly would, had not Napoleon ceded it to the United States. With Canada on the northern boundary, and all west of the Mississippi British, what would have been the position and influence of our country? This country owes much to Napoleon, Jefferson, Livingston and Monroe—and to French Marquis Marbois and his American wife! Intentionally or otherwise, they were providential factors in the promotion of human progress.

**Two Honored Names**

As we are thinking what wonderful results have come from the Home Mission work in the Louisiana Purchase, it is natural to go back to beginnings: and there we come at once upon the work of one of our great leaders. He was a man of remarkable vision, energy and faith—this John M. Peck. See what a scheme he mapped out for his projected organization, "The United Society for the Spread of the Gospel."

It had three funds—Education, Indian, and Mission—the genesis of the departments later adopted by the Home Mission Society. His labors equaled his schemes. He planned and did. In three years he had fifty schools in operation; had a system of itinerant missions established, as the best means of supplying immediately the religious destitution which appealed to and appalled him; he had Sunday Schools and mite societies going; and in addition had projected a college for ministerial education, laying broad foundations for the future. All this time, moreover, he was struggling with the opposition from the anti-mission sentiment of the South. And as to the spirit in which he labored, hear him:

“My mind is often deeply impressed with the thought that I am laboring for future generations, and that the principles inculcated and habits introduced in the Baptist Society in this country will last for ages. Under what high and weighty responsibility should every professor, and particularly every preacher act, who lays the foundations in a new country.”

We are in an elevated atmosphere in this company. He comes east, after nine years of such varied and incessant labor as few men could endure, and his personal appeals were not only powerful, but when his personality touched that of a man not less consecrated and remarkable than himself—Jonathan Going, of Worcester—that day the American Baptist Home Mission Society was really born, though its formal organization did not come till 1832, nearly six years later. The Worcester pastor—raw-boned six-footer Scotch-American—as energetic, zealous, missionary, able, far-sighted as Peck, made a journey of inquiry at the instance of the Massachusetts Society, and for

three months explored the new West with Peck. They separated in Indiana, and Peck wrote in his journal: “Here (at Shelbyville), we agreed upon the plan of the American Baptist Home Mission Society.”

That was in 1831; the next year there was a meeting in New York, and the plan was put into execution, with Dr. Going as secretary and leader. Simple beginnings, but comprehensive plannings for large things. Small receipts at first, but large faith and sound sense in the management. These pioneers of ours have never been recognized and honored as they deserve. Beside Marcus Whitman, pioneer of Oregon, justly famous and remembered, stands John M. Peck, Baptist missionary pioneer of the Mississippi Valley, one of the foundation-layers of Christian commonwealths. Our people, young and old, ought to be more familiar with our Home Mission heroes and their work.

Home Mission Societies have prosecuted the work that made the Louisiana Purchase of inestimable value; and second to none in this service to humanity, this meeting of religious destitution, this planting of churches and schools, this evangelization that has meant so much to Christian civilization, is our own Home Mission Society, which has had in its service a noble host of pioneer preachers and missionary pastors—host a thousand strong to-day—worthy successors in spirit and consecration of the leaders whose names we honor. The spirit of 1832 is the spirit of to-day.



The Missionary Meeting

To churches that are looking forward to a season of spiritual quickening and evangelistic effort we recommend the

regular maintenance of the missionary meeting, Home and Foreign in turn; and such careful preparation of programs as shall not only awaken and hold the close attention of the people but give an intelligent idea of the progress of the kingdom of God through missionary enterprises, and the

need of enlargement in order to meet new conditions. We believe that nothing will create a revival spirit and lead the church forward so surely as the fostering of a genuine missionary enthusiasm. No church can live unto itself alone. The wider its sympathies the deeper its life.

NOTE AND COMMENT

¶ The great majority of those who love the things that make for righteousness in our land and who seek our highest interests as a people will deeply deplore the position and action of Bishop Potter in "dedicating" a saloon, and thus lending, as far as his influence goes, the sanction of religion to the soul-wrecking business. After all the arguments in favor of his position are in, the conclusion of sane and sober people will be that this is social faddism run mad. The saloon cannot be made a safe place by attempts to make it respectable; rather, it is far more dangerous.

¶ Students of the city and the saloon problem recognize that if the saloon curse is to be abolished, Christian philanthropy must establish for the workingmen coffee rooms, with cheap refreshments and not too nice surroundings, where the workmen who have no chance to make themselves presentable in the ordinary restaurant can get a five-cent lunch, such as accompanies the glass of beer in the free-lunch saloon. But such counter-saloon efforts are quite distinct from seeking to run saloons, with all kinds of intoxicating liquors, under the sanction of philanthropy or the church. This is only to increase an evil already appalling.

¶ A peculiarly atrocious case of kidnapping among Italians in New York has not only baffled the police, but aroused the public to the fact that we have allowed numbers of the worst kind of Italian criminals to make a home in this country, and now have to face organized and defiant crime. The police thus far confess their powerlessness in the matter. The press has sounded a note of warning, and there is a growing sentiment that in some way our immigration laws must be made more strict and the surveillance under

them be much more careful. The better class of Italians—and a large class this is, eager for Americanization and evangelization—deplore the stigma put upon them all by these degraded and vicious elements. We are not yet ready to believe that our officials cannot cope with organized gangs of kidnappers and murderers. Such developments indicate how increasingly serious the foreign problem is becoming, and what need there is for more and more effective Home Mission effort.

¶ The proposal of a Pan-Baptist Conference, started in Louisville, Ky., by Dr. Harvey, has been received with much favor in England, and the Council of the Baptist Union will submit to the autumn assembly at Bristol a resolution approving the holding of a Baptist Ecumenical Conference in July, 1905. London is the proper place for the first of such conferences and New York the place for the second. Such a meeting would tend to place the denomination in the right light before the world, and increase its own self-respect. God has greatly blessed it, and never was the call to advance more impressive than now. A pioneer in missionary effort, the visions of the fathers have been far surpassed, yet the present vision shows problems and opportunities greater than any hitherto known. To come together and review past achievement as impulse to present advancement, must result in good to all concerned.

¶ Dr. Moseley forwards to us a petition from nineteen of the best people of Mayori, in Eastern Cuba, asking for the appointment of a missionary to labor among them. Mr. Escondell, who has visited the field once or twice, is their preference, and arrangements were made for him to supply them once in about two weeks, but his removal to Tunas may

leave them as sheep without a shepherd. This is but another instance of the readiness of the Cuban people to receive the gospel.

¶ The first number of the new young people's magazine, "Service," which is to replace the *Baptist Union*, will appear in October. The prospectus is most inviting. The fostering of missionary study among the young people will be one of its purposes.

¶ Are you a reader of THE MONTHLY? If so, and you find good things and helpful in it, will you not "pass it on" to a non-subscribing friend, with a suggestion that the small amount it costs will be one of the large paying investments? We want to double the number of subscribers this year, and it could easily be done, if every subscriber would speak a good word for it.

¶ WOULD IT BE UNREASONABLE TO ASK THAT EVERY BAPTIST CHURCH MEMBER IN THE NORTH AND WEST SHOULD GIVE ONE DOLLAR TO HOME, AND ONE DOLLAR TO FOREIGN, MISSIONS THIS YEAR? HOW MANY OF OUR PEOPLE REALIZE THAT IF THAT AVERAGE WERE REACHED, IT WOULD MAKE POSSIBLE A GREAT ADVANCE IN THE WORK--AN ADVANCE URGENTLY DEMANDED.

¶ When the S. B. C. Mission Literature Department, of Baltimore, Md., republishes in leaflet form our story by Dr. J. K. Wilson, and sells it at two cents a copy, without alluding to the fact that this most helpful sketch was originally secured and published by THE MONTHLY and the American Baptist Home Mission Society, we hardly know what we ought to think of the S. B. C. M. L. Department. Perhaps whoever is responsible for such breach of editorial courtesy will tell us. Even the secular publishers are scrupulous in such matters.

¶ A good many people are glad of the fact that the fearless political reformer, Hon. Joseph W. Folk, who is candidate for governor of Missouri, is a Baptist. It is greatly to the credit of Missouri that the popular sentiment compelled his nomination by the party powers, sorely against their will. If elected, as there is little doubt he will be, the former district attorney who has put upon bribe takers and givers in high places the criminal brand that belongs to them will, as governor, do much to retrieve the reputation of his State.

¶ The Folk family, by the way, is a rather

remarkable one. Joseph W., who is a member of the Second Baptist Church of St. Louis, was born at Brownsville, Tenn., in 1869, the seventh child in a family of ten. One brother, Dr. E. E. Folk, is editor of the *Baptist and Reflector*, of Nashville; another brother, Hon. R. E. Folk, is State Treasurer of Tennessee; a third, Prof. C. A. Folk, is president of Boscobel College, Nashville; and a fourth is Rev. H. B. Folk, pastor at Shelbyville, Tenn. Rarely do five brothers attain such positions and influence; and the character of their parents is established in the children.

¶ It will not be difficult to make up a good missionary program from this number of THE MONTHLY. The Topic might be, "Gleanings from the Field." This will allow many brief selections, which can be grouped, if desired, under headings, such as "The Great West," "Cuba and Porto Rico," "The Indians," etc. The "Story of Ripoll" can be read as a special feature. A dozen young people might take part in this program. Another good subject, for the church missionary meeting, would be "The Louisiana Purchase and Its Religious Significance." Articles and editorials furnish material for this, some of which might advantageously be put in dialogue form. It is far more educative for missionary committees to work up this material than for us to publish entire programs.

Godspeed, Brother

Here is a characteristic letter from our District Secretary in West Virginia, whose work was set forth in the August MONTHLY. Most heartily we commend him in his undertaking to provide the much needed chapel at Ba'ire. We believe West Virginia young people will see him through in this splendid effort.

"I have received a letter from Dr. Moseley concerning the work at Ba'ire and other points in Cuba, and in answer to a suggestion from him I have said, 'WEST VIRGINIA BAPTISTS, ALWAYS READY TO HELP A GOOD CAUSE, WILL TRY TO BUILD A CHAPEL FOR YOU AT BA'IRE, CUBA.' If this meets with your approval, and you will be a little patient with us, we will begin an active effort to get about \$1,000 from our young people's societies and from individuals. Yours fraternally,
JNO. S. STUMP, District Sec."

THE RELIGIOUS SIGNIFICANCE OF THE LOUISIANA PURCHASE

By Rev. Louis S. Bowerman

THE PURCHASE AND PROTESTANT CHRISTIANITY—FOUNDATION
WORK OF JOHN M. PECK—THE FIRST PROTESTANT CHURCH : :

WE are in the very midst of the greatest of all Expositions. A finer exhibit has never before been gathered together, and very likely never will be again. Our main criticism is that it is too large. The ordinary man simply has not the time or the strength to enter into all that in magnificence is spread out before him. It is, however, decidedly well worth his coming and gaining all that he can.

The religious aspect of the Fair is not pronounced, and yet there are many things to call your attention to religious subjects. There is "Jerusalem," the Holy City as it is to-day; "Creation," and "The Hereafter;" the Chapel Car "Messenger of Peace;" and the Woman's Missionary Union of Missouri have rooms and services in the Woman's Anchorage Building. Some of the finest paintings are religious subjects. The Catholics have quite an exhibit. The Disciples have a building, also the Swedenborgians. A work has been and is yet being carried on among the Japanese.

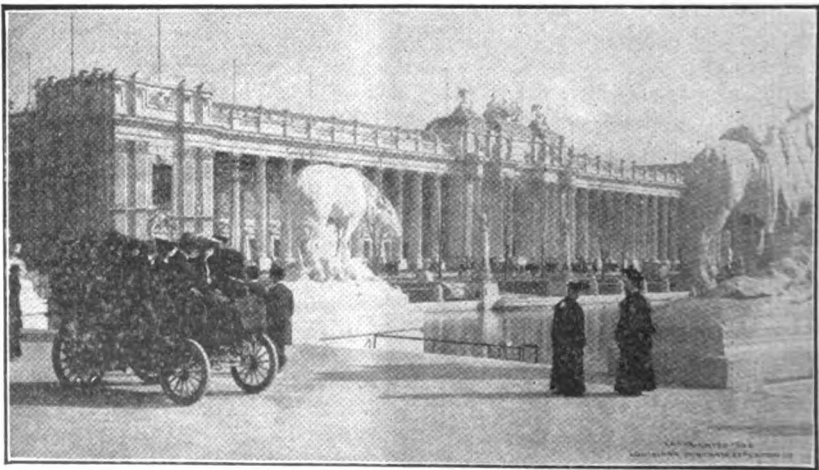
These things are, however, incidental to

the real question, WHAT DID THE LOUISIANA PURCHASE MEAN TO THE CAUSE OF CHRISTIANITY? That is a wonderfully large subject, and would require more than several volumes. This was once French territory and entirely under Roman Catholic dominance, no Protestant missionary allowed, nor Protestant service. It meant the difference between our present great Protestant growth and certain sections of the state of Louisiana to-day, virtually untouched by the onward march of our Christian civilization.

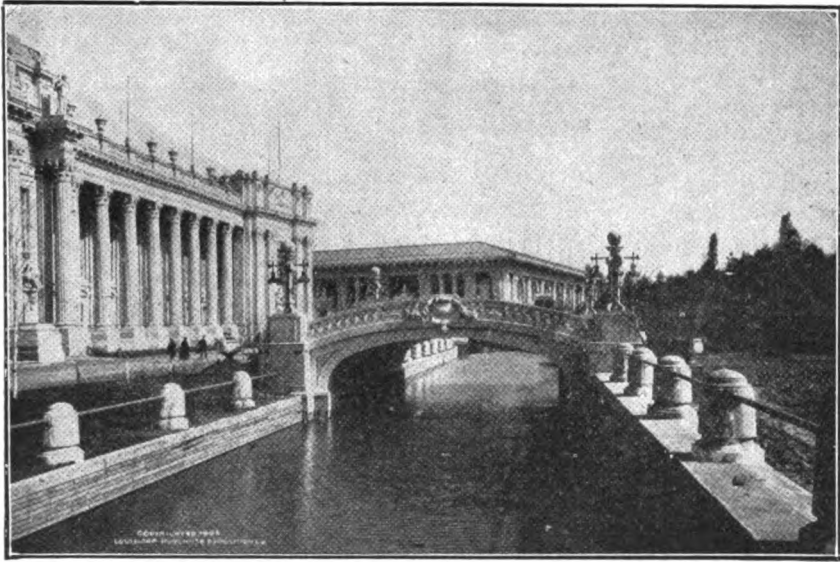
In the States comprising the Purchase Territory there are to-day over 40,000 Protestant churches, of which nearly 14,000 are Baptist. At the time of the Louisiana Purchase there was not a Protestant church between the Mississippi River and the Pacific Ocean. There were many Catholic Missions.

The first Protestant organization was the old Fee Fee Baptist church, near the city of St. Louis, in 1807. The church is still in existence, and is spiritual and aggressive.

Under the French régime, and also under the Spanish, every settler must be a *bona fide* Catholic. Now, of the nearly 17,000,000



EDUCATION BUILDING



LAGOON AND BRIDGE

in this purchased Territory, about 14,500,000 are Protestant in sentiment. It is a misfortune that some of these things could not have been made to appear at the Exposition, for this is far more wonderful than the inventions, the achievements in the arts and sciences.

There ought to have been some way in which fitting tribute could have been paid to John Mason Peck and his helper, James E. Welch. In these two men were the beginnings of this great work. They were the pioneers who led to the formation of the American Baptist Home Mission Society, which in this region has to-day about 850 missionaries at work.

Only a little way from the great buildings of the Exposition rests the dust of this brother and servant of God, this Christian Commonwealth builder—John M. Peck.

Much as the Purchase meant to our country, it meant vastly more to our religion. Those Jesuit fathers were wise men as they mapped out the new world and resolved to take possession for the Pope, from Quebec on the north, up the river, along the Lakes, across via La Salle and Illinois to Mississippi, down to the Gulf. In Maryland at the center, to reach northward, westward and southward to Florida and the Islands of the Gulf. It was a masterly scheme. It meant the hedging and binding and final extinc-

tion, if possible, of Protestantism. Could it have been carried out, the world would be vastly different to-day.

This fact is not being celebrated, yet it is the significant fact back of the Exposition.

The Louisiana Purchase broke the chain, and Quebec alone has fulfilled the dream of the Jesuit fathers, and even there the change is already beginning.

WE THINK IT NOT TOO MUCH TO SAY THAT THE PURCHASE SAVED OUR AMERICAN CHRISTIANITY. It came at a critical time in our religious history, and in rousing the churches to a missionary enthusiasm, saved them, and led them to a real consciousness of their duty to their Lord and the world.

Because of some things thus briefly hinted at, we are glad that there is to be a Home Mission Conference, in October, of all the Home Mission organizations. We are glad that the Southern Baptist Convention meets next year in Kansas City, and the Northern Baptist Societies in St. Louis. It will be a good time to have a fraternal gathering and offer unto God thanksgiving for His moving in the affairs of men. The study of the religious aspects of the Louisiana Purchase and the viewing of what has been wrought will be an inspiration to undertake yet greater things and to look up to the Great Throne and know God rules. "All is under law in His world," and is moving for good.



VARIED INDUSTRIES BUILDING

FACTS CONCERNING THE PURCHASE

HOW THE WORLD'S GRANARY BECAME PART OF THE UNITED STATES—THREE-AND-A-HALF CENTS AN ACRE FOR PRICELESS TERRITORY—STRIKING FACTS : : :

THE great Napoleon needed money and hated and feared England. Hence Jefferson made the Louisiana Purchase and added, at an expense of perhaps three-and-a-half cents an acre, that great territory extending from the Mississippi to the main divide of the Rockies, from the Gulf of Mexico to Canada. Look on the map and see what this purchase included: nearly all of a dozen great States and two Territories; a large part of the granary of the world, which is able not only to feed America but also to supply European needs and ameliorate Asiatic famines. How the thirteen original States shrink territorially in comparison with this great stretch of plain and upland!

How little either Napoleon or Jefferson could foresee the development that was to follow their compact. Robert R. Livingston, American Minister to France, who signed the treaty, had something of the gift of prophecy. Here is the prophecy he made James Monroe, then a special delegate sent by Jefferson to France to help negotiate the sale of New Orleans and West Florida, and Barbé Marbois, France's Finance Minister, who had both just signed the treaty of cession, at Paris, April 30, 1803—the money consideration being fifteen millions of dollars!

"The treaty we have just signed has not been brought about by finesse nor dictated by force. Equally advantageous to both the contracting parties, it will change vast solitudes into a flourishing country. To-day the United States take their place among the powers of the first rank."

This prediction has been realized marvelously. What wonderful results are brought about by incidental causes. Jefferson's desire for New Orleans, which was essential in order to control the mouth of the Mississippi, coincided with Napoleon's needs and plans, and probably the most important land transaction in the history of the world resulted. As Mr. Harvey says, in his article in the *World's Work*, Jefferson, looking for a city, had an empire thrust upon him; and Napoleon's necessities, seconded by his wish to raise up a rival to England on the sea, "worked to the eternal advancement of the United States, of representative institutions, and of the world's progress. April 30, 1808, is a great date-mark in the annals of America, of civilization and of humanity itself."

It is easy to make fun of beginnings. Jefferson did not escape ridicule for the elephant he had purchased, any more than Grant at a much later day for the purchase of Alaska,

but there is only praise now for both, as men who bought better than they knew. Jefferson did buy a wilderness, but it has been made to blossom as the rose. Prosperous and populous cities and towns exist where in 1803 nature and the savage held sway, and the "wilderness" contains nearly one-fifth of the 80,000,000 of our people. There are three times as many people in the Louisiana Purchase now as there were in the whole United States when it was completed, and the center of population as of political and industrial power is fast moving toward the Mississippi. The State of Missouri alone has more people than the thirteen colonies had when they won their independence. St. Louis, a single city, has more inhabitants to-day than New York, Philadelphia, Boston and all other cities of the country put together in 1800. Then think of such centers of wealth, industry and culture as Denver, Omaha, St. Paul and Minneapolis, Sioux City, Kansas City, with the host of smaller but not less progressive cities and towns.

Such has been the field opened up to commerce, industry, and Home Missions. Under the homestead laws a vast number of immigrants swept into this region, as well as the thousands attracted from the eastern section. When we realize that other nations have furnished us with 21,000,000 of their people since 1821, and 16,000,000 of these since 1862, the

year in which President Lincoln signed the significant homestead act, we shall see what a complex population has to be dealt with in the Louisiana Purchase, as well as in the great cities of our land. But fortunately, the assimilation of foreign elements is far easier and quicker on the prairies than in the cities. While it is true that in the Louisiana Purchase there is the greatest number of languages heard anywhere, and that a large percentage of the population in the various States had its nativity in other countries, it is also true that nowhere else could be found such rapid Americanization of all these diverse elements.

How the Christianization has kept pace with the Americanization and the commercial development is shown somewhat in another article in this issue. The Home Mission Day at the Exposition in October will bring to the light more clearly the facts along this line, and we shall not undertake to forestall the able speakers who will tell us of the spiritual fruitage in this great region, which has been peculiarly Home Mission ground. Baptists will not be likely to forget, in this connection, that the first Protestant church organized in the Purchase was a Baptist church, and its organizer that indefatigable pioneer, to whom our Society so largely owes its foundation—John M. Peck. He built some broad and deep foundations for citizenship.



MAP SHOWING THE TERRITORY PURCHASED

METHODS OF BENEVOLENCE

By A. S. Hobart, D.D.

AN ORIGINAL METHOD WHICH SUCCEEDED—RESULTS
ATTAINED—THE PASTOR'S INTEREST NECESSARY : :

IN choosing the method to be followed for securing the funds for our missionary operations the church needs to have a sort of farsightedness. All that may be done has not been done when the money has been given. The full measure has not been reached unless the people have been glad to give, and some contribution has been made toward a sense of privilege and duty to give, and some increment of missionary intelligence been secured. To secure a contribution by pressure on the emotions alone is to lay a foundation of dislike to missions which will appear next time the collection is coming. To secure a gift without leaving some intelligent idea of the cause is to make it necessary for appeals of increasing fervor each year. To get a gift to "please the minister" is to rob the giver of his blessing in giving. For these reasons the method is important.

It was the writer's happy privilege to begin his pastoral life with the church at Morris, N. Y., from 1874 to 1878. It had recently built a new house of worship and received a reinforcement of young business men into its membership, so we were able to make new plans without much hindrance from old habits. We adopted the following plan: Boxes were put in the pews. Then the year was apportioned up into sections for the leading missionary societies and the list of the apportionment was printed on a card in full letters and put up beside every box. Then at each morning service a few words on missionary intelligence were spoken if there was some news from the field, a word of prayer for the work was offered, and all who desired put their offering in the box in their pew. We had no basket collection except once a month to receive the current expense envelopes. This plan was educative, it was systematic,

it reached everybody, and it was a part of the worship.

Mr. E. E. Carpenter, who has been a leading member of the church all the years since then, writes me, March 18, 1904: "The boxes are not now in use. As long as the pastors who came took interest in them they were a success. I CONSIDER THE PLAN THE IDEAL ONE. We have now in place of it the weekly lay-by system. The church is parceled off and given to solicitors who try to induce each one to lay by at home on the first day of the week. We have now divided the year into quarters, one for each of the great societies, and all the money received in each quarter goes to the Society of that quarter. On the last Sunday in the quarter a sermon is preached in the interest of that Society and all are given opportunity to make special offering."

The results of the original and the latter plan as shown by the reports for 28 years are as follows:

The year before the plan was introduced the amount of benevolence from the church was 5 per cent. of current expenses; the next two years during which I remained, the percentage was 9 and 14 per cent. After I left, for the next ten years, during three pastorates, the average (and it ran very evenly) was 11 per cent. Then came a pastor who had no interest in such work, and he put things in such shane that for the next eight years the percentage fell to 4.

The next pastor introduced the lay-by plan with collectors, and for the past seven years the average has been 10½ per cent.; all this exclusive of the women's societies.

The showing of the system, to use the words of Mr. Carpenter, is that "the people will give if missions are intelligently kept before them by the pastor. If he doesn't make that a part of his ministry he misses a big part of his orders."

Highland, Pa.

SUFFERING FOR THE FAITH

By F. T. Hazlewood, D.D.

THE STORY OF RIPOLL, ONE OF OUR CUBAN MISSIONARIES—
 FAMILY PERSECUTION—CHEERFUL SACRIFICE—THE PATHOS OF
 A RETURNED PHOTOGRAPH : : : : : : : :



DURING the few weeks I spent in Cuba, I had many delightful meetings with the members of our Baptist churches; one of the most interesting was in connection with the ordination of Ho-

sea Ripoll as pastor of the Baptist church in Manzanillo. The Council was organized with Rev. H. R. Moseley, D.D., as moderator, and Rev. Teofilo Barocio as clerk. The Council met at the Restaurant Tullerias.

The story told by Mr. Ripoll was of great and tender interest. He was converted in Algiers, Africa, in 1899. He first heard the gospel in Algiers from the lips of an English Baptist missionary. He had himself been studying for the Roman Catholic priesthood, of the Franciscan order, but he knew absolutely nothing of the gospel, though a student

for seven years. He had been sent to Algiers by his family to look after a wayward brother, and there heard the missionary preach. His mind was convinced, but his heart was not touched.

He served in the army of Spain, and on his return to his native land attended Christian service, when his heart was touched. At the end of his military service, he was employed as a teacher in a Baptist school. At this time he lived with his sister, who had married a man of large wealth. When his sister found out that he was teaching in a Baptist school, she told him that he could choose between living with her and having everything he wished, or going out of the house.

Mr. Ripoll said that when he was at school he was impressed by the unwillingness of a schoolmate to do a dishonest act. He had suggested to this classmate that they two go to Ripoll's sister and tell her they needed some money for some books, and that she would give them each a dollar, and with that money they would go and have a good time. The schoolmate said that he could not do it, as it was against his religion. This, Ripoll said, was the first time he ever ran up against a Protestant, and the contrast between the conscientiousness of this classmate and the generally loose morals of the rest of the students greatly impressed him.

After his baptism in Algiers he returned to Madrid, and sent presents to his sister on her birthday, but she returned them, saying that she would have nothing to do with him until he renounced his heresy. He tried to talk with her, and offered to have her bring her confessor, promising that if the priest could convince him of error, he would return to the Roman Catholic church; but the confessor refused to come and talk with him.

During his vacation he went to his home. His folks received him coldly. They allowed him to stay until evening, but when they brought out the rosary for prayers to Mary, and he refused to join them in the act, his



MR. AND MRS. RIPOLL ON THE WEDDING DAY

mother took a stick and drove him to his room, where he shut himself in to avoid a scene.

After he left his mother's, his brother gave him a little of the money left by his father. While waiting to see what he should do, a letter came from Algiers asking him to come to assist in mission work. He returned to Algiers, and while there met Rev. A. S. Coats, of New York, who was traveling in Africa, and was by him commended to Dr. Morgan, then Secretary of our Home Mission Society, for some one of our missions in Cuba. To such a place he was invited, with assignment to Manzanillo.

Mr. Ripoll suffered much because of the bitter persecution of his family, for he loved his mother and sister with intense affection. He constantly hoped for a reconciliation, and often wrote most affectionate letters to his mother and sister, but these letters were returned to him unopened. Soon after his marriage he sent a letter to his mother, containing two photographs of himself and wife, in bridal costume, thinking that the sight would touch his mother's heart, and lead her to reply to his appeal for some touch of the old mother-love.

During the several days of dedication of the church building at Manzanillo, and the ordination of Mr. Ripoll, while Dr. Moseley and myself, with Mr. Wilson of Puerto Principe, were at the post office, we found in the mail a letter from Spain for Mr. Ripoll, which he recognized as from his home. His heart gave a great leap of joy, for he said, "Now is my mother reconciled."

He thought he would not open the letter in the midst of the excitement and diversion of the meeting, and put it aside to read, when

he had a moment by himself. Such a moment came that Sunday night, when we were on the steamer to return to Santiago. The steamer would not sail until towards morning, as the pilots do not care to go out of the harbor until they are sure they will not reach Cape Cruz before daylight, on account of the coral reefs. The large body of Christian Endeavorers went to the steamer with us, took possession of the saloon, and with Mrs. Moseley at the piano, sang for a long time the beautiful songs we sing in our prayer meetings. At that time, when only a few of us were with Mr. Ripoll on the after-deck of the steamer, he took out the letter to read, with heart overflowing with joy at the prospect of reconciliation with his mother. But when he broke the envelope his countenance changed, and he burst into tears, for there were the two photographs he had sent to his mother returned to him; and the letter told him that he was not truly married to the woman with whom he was living, that he could not be received into decent society, and could not expect to be received back to his family until he had renounced his heresy.

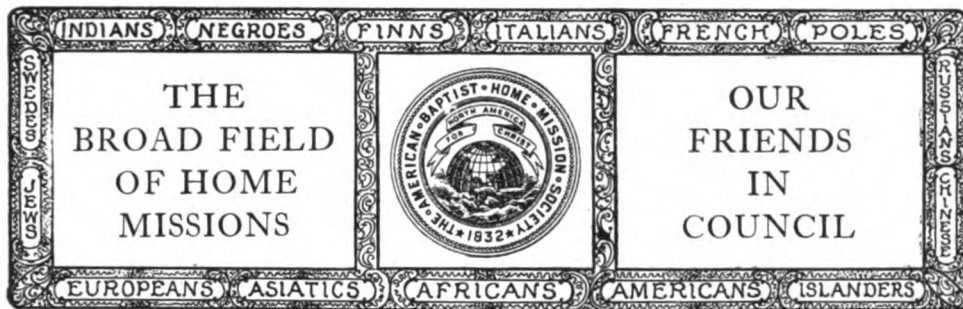
Happily for the poor fellow, there sat at his side the strong-hearted, cheerful and loving wife to share his grief, and to gird him with the exceeding great and precious promises of the gospel.

In return for my sympathetic words, he gave me one of the photographs which had thus been so cruelly returned to him, and which the editor of THE HOME MISSION MONTHLY has had reproduced for the benefit of the readers of this missionary periodical.

Under the lead of this devoted brother the work of the Lord has made marvelous advances in Manzanillo.



MISSIONARY RIPOLL AND HIS SCHOOL



TIMELY THEMES THOUGHTFULLY TREATED—
OPEN PARLIAMENT, CLERICAL AND LAY

Concerning Tools

By stretching definition one might call railroad irons tools, for the reason that by means of them the transportation of persons and of freight is effected. Many years ago when the split or continuous rail, over which the passenger coaches glided with incredible smoothness, was abandoned in the interests of economy, I thought that I had invented a rail which would serve the purpose of the split rail, while costing no more than the ordinary one. I feared to mention it lest my idea should be pirated and patented by another. I finally divulged it in confidence to my parishioner, the inventor of the famous Gatling gun, and was told by him that it was admirable on paper, but that it had been tried and would not work. The value of a tool is not theoretically determined. It is determined by what it accomplishes.

That our theological construction of religion is true or false is determined by our success or failure in the work of saving and exalting the individual and the community. Of what sort is the preaching that really evangelizes men? The answer is that it is of the right sort, that it is gospel preaching. The result that is accomplished determines the quality of the instrument. The true Christian apologetic is transfigured character and life. It is in the spiritual harvest-field of humanity, not in the solitary speculation of the philosophical theologian, that we discover the real gospel. Does what we call the gospel attempt and accomplish evangelization? If it does not attempt it, or if the attempt fails, it is what Paul called "another gospel." If it attempts and accomplishes it, it is the gospel of the Son of God.

The gospel proclaimed by our Home Mission Society, by our Foreign Missionary Society and by successful pastors everywhere, is a sublime and notably successful attempt at evangelization. Under its powerful and benign influence the desert buds and blossoms as the rose. Surely such a gospel would not be called by Paul "another gospel." For it is a gospel by which men are made alive, and by which they live. Among the *Sources of Theology* are prosperous parishes and mission fields, and among trustworthy theologians are successful pastors and missionaries. Dynamic Christianity is orthodox! Static Christianity is heterodox.

Rephas B. Evans
Cambridge, Mass.

Needs of Colorado

The phase of Home Mission work in Colorado which calls for special emphasis grows out of a combination of conditions which needs to be explained. The intellectual rank of our State is very high. The percentage of our college graduates is doubtless larger than in any other State. They come here not only to seek their fortunes but to regain their health. The number of high schools of the first order is very large, and we have five or six colleges well equipped and largely attended. Our entire population is only about 600,000 and is widely scattered over an area of 103,000 square miles.

Then, too, our State is a hot-bed of labor difficulties. Strikes, far reaching, long continued and perilous, follow each other almost constantly. Labor difficulties are in the air. The evils of socialism are felt nowhere more

than here. Two sections of the State are, at this writing, under martial law, and every ism known in every section of the Union abounds here. These conditions must be taken into consideration both in settling pastors and in contributing money for our State work.

The pastor in addition to being a godly man must, in order to command a hearing on the Sabbath and make his church felt as a force in the community, be an educated man of experience, who is level-headed, understands men and the conditions here and knows how to enter into sympathetic and helpful relations with all classes and so get a grip on the community as a whole. Our first need then is men of character who will fit into these conditions and grapple with them. We must meet the problems here, not in books but in boots, for we are on the firing line.

Again, the pastor's salary should be much larger here than on the plains. One thousand dollars in a mountain town is not more than seven hundred dollars in the Mississippi Valley. This would add mightily to the pastor's usefulness and to the length of his pastorate.

Owing to the migratory character of a large percentage of our population, long pastorates are indispensable to the growth of our churches. An old and well-established church in an Eastern State can stand the strain of short pastorates, but here, where the large majority of the people are not bound to the church or city by old and hallowed associations, the personnel of the pastor counts for more. His continuance in the same pastorate gives cohesion and stability to the church, and by understanding the local conditions he can render the community, as well as his church, far better service after a few years' residence in a given place.

Again, the locating of churches and pastors is especially important. We need to be careful about multiplying churches in cities where our church already exists and to avoid organizing new ones in towns already occupied by evangelical churches of other denominations, and above all not to be afraid to plant churches in destitute fields, even though the population is sparse. A churchless community is a perpetual menace to the temporal as well as the ethereal welfare of the State. We ought often to station a minister in mining camps where there is not a single Baptist

to be found. Send him there on the same principle that we send a missionary into Africa. Work of this kind is specially needed in Colorado. Nothing but the spirit of Christ instilled into these needy and often destitute mining camps can calm this mad perturbed sea of strife and save the souls of the individuals. The needs of a State like Colorado can not be comprehended by one who has not been in the field. Our noble State Superintendent of Missions frequently preaches sermons in outlying districts, where young people from 16 to 17 years of age hear a sermon for the first time in their lives.

GEORGE B. VOSBURGH.

Denver, Colo.

Difficulties Which Incite

Home Mission work presents many difficulties. But the very difficulties often constitute the most powerful summons to undertake it. "I will tarry at Ephesus until Pentecost," said Paul, "for a great door and effectual is opened unto me; and there are many adversaries." "And," not "but." There were no "buts" for the apostle. Adversaries did not minimize his opportunity. They helped to make it. Hindrances and obstacles became incentives. The strenuousness of the undertaking becomes a splendid stimulus to the home missionary. Moved by such an impulse Dr. Thomas Guthrie left his pleasant country parish for the neglected districts of Edinburgh. Standing one day surveying the scene of vice and wretchedness upon which he had entered, he was startled and at the same time cheered by the voice of Chalmers, "A beautiful field, sir; a very fine field of operation."

TILESTON F. CHAMBERS.

Saratoga Springs, N. Y.

¶ No intent to do right will answer the divine requirement to do right.

¶ Some people have just enough religion to make them miserable; but God intends them to have enough to make them happy and useful.

¶ A soldier puts on the uniform because he is a soldier, but the uniform doesn't make him a soldier. So a Christian joins the church because he is a Christian, but it is not church-membership that makes him Christian.

WHEN THE NEW ELDER CAME TO TOWN

BEING THE FIRST IMPRESSIONS OF A NEWLY
APPOINTED HOME MISSIONARY : : :

WHEN the new Elder came to town it was Friday evening 8:45. There were at the station the usual lot of loiterers, who sized him up good and hard. He went and did likewise. Since the train was late the good brother who had promised to meet him had taken his departure, so the elder had to wend his solitary way through two miles of western roads to the town. Perhaps the gentle reader would like to know how a road is made. I will tell him. You take a strip of blue grass, 20 rods wide, plough it through, harrow it and run a "sleigh" over it, and call it a road. A sleigh is a "contraption" consisting of four logs chained to each other, which are dragged across the road by horses, and perform the same function for the road that mother's smoothing iron used to perform for her laundry. The only exception is that the iron makes a smooth job of work, whereas the sleigh does sometimes the same, but most of the time it does not.

Like roads like people. Some of them are smooth, and others are contrariwise. The present writer has met many and beautiful members of the "Ancient, Honorable, Amalgamated Order of Ananias" in his somewhat extended sojourns, but he does not hesitate a moment to give the palm to those who accompanied him on his tramp across the country road. It was a beautiful tramp. To the right of us was a large expanse of swamp, with the chirping of frogs, and the harmonious orchestration of little rivulets. To the left was another expanse, of prairie grass, with the sweet odor of new-mown hay. Overhead was the blue expanse, embroidered in appliqué-work, by the hand of the Master Architect, and within was peace, the peace that comes from the consciousness of being in line with God's purpose in one's own life.

And so we tramped along. It was a beautiful tramp, with a dress suit case weighing thirty-five pounds in one hand, and an umbrella and waterproof coat in the other. The gentlemanly (more or less so) Ananias who was showing me the way had his hands very severely in his pocket, and worked at his trade of "Ananiasing" in the moments he had to spare from masticating a "wad" of nicotinous chewing gum.

And thus we came to town, pronounced "teown h." The town consists of six saloons and some other houses. In his travels the writer has seen caravanseries of many types, and with the species "homo inebrius" he has had sad and extended acquaintance. He has seen "soaks" on the Bowery of New York, "drunks" in the slums of Chicago, "persons, surcharged with beverages having toxic properties" in the Hub of the Universe, Bowdoin Square, "bums" on Vine Street in Philadelphia, flaneurs of the Boulevards of Paris, and other varieties in Mile End, London, Rome, Barcelona, Madrid, Stockholm, Cairo and other villages. But the man who reeled toward him, with an oath on his filthy lips, when the Elder came to town, takes the palm of them all. Round about was the cleanness of the summer night, and within was sadness, the sadness of the Nazarene when he cried, "Father forgive them, for they know not what they do."

Of indifference to the welfare of the soul, the writer has seen striking examples in drawing rooms and parlors of the East, in counting houses and offices of every city he has visited, but for stolid, blasé, cynical, nonchalant, egotistical materialism he commends himself to the man with whom he had his first conversation, when the Elder came to town.

Before us were 360 acres of golden grain, God's gift of life, ripening toward an abundant harvest, and within was longing unutterable, the longing of the Man of Sorrows, when on the hill he viewed the city, and cried out of an anguishing heart: "As a hen gathereth her chickens under her wings, so would I have gathered you, and you would not let me."

And yet, as the field is heavy with grain, waiting for the golden harvest, so the West is heavy with the dew of promise. There is work to do, there are men to be sent, there is money to be poured into the coffers of the Home Mission Society, there are prayers to be breathed, and there will hearts be gladdened, if you, gentle reader, do God's will in the premises.

And these are the things that occurred when the new Elder came to town.

S. B. D.



Our Spanish Speaking Neighbors

DEDICATION IN CAMA- GUEY By Rev. D. A. Wilson

STORY OF A GREAT DAY TOLD BY OUR
MISSIONARY ON THE FIELD : : : :

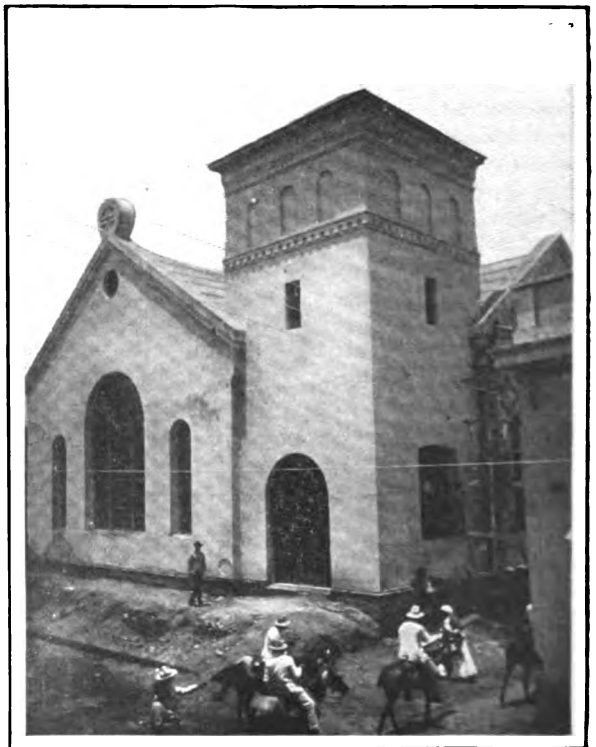
WE have long cherished the hope that the completion of the new house of worship in this city would mark a new era in the progress of gospel work here, and if present appearances do not deceive our hope is not to be disappointed.

The new building was opened on July 17th. The first exercise, beginning at 8:30 in the morning, was devoted to the children. There were perhaps from 350 to 400 persons in attendance, and the songs and recitations by the children were listened to with eager interest. There were nine ministers on the platform: four Americans, three Cubans, one Mexican, and one, Brother Story, whose nationality is uncertain. Born in this city, of an American father and a Cuban mother, educated in the United States, and having lived for twenty-one years in different parts of the Spanish Americas, we do not know exactly where to place him. But God has placed him where he is doing a good work for Christ.

The English service, with Rev. H. R. Moseley presiding, was opened at 10:30. About 100 persons were present, and Brother Sprague's sermon on "The Essential Factors in Missionary Activity," was full of evangelical truth and aglow with spiritual fervor.

At 8 in the evening a throng, estimated at 500, filled the house to listen to the dedication sermon by Bro. J. V. Cova of Matanzas.

He is one of the best known and ablest of our Cuban preachers. After the sermon, Dr. Moseley in a brief address told the people of the great work of the Home Mission So-



ciety, and how they had given them this beautiful house of worship.

It was only natural that great crowds should gather at the opening service, but we were very happy to see that during the week's meetings which followed, the attendance ranged from 200 to 300 every night.

At each of the Sunday morning services since the dedication we have had about 125 present, while the attendance at the mid-week meeting has been four or five times as great as when we were in a rented hall. Already more than 30 have signified their desire to unite with our church. As yet we have baptized none of these, but expect to baptize some very soon.

If those who have contributed to the erection of this house and who feel a living interest in the evangelization of Cuba, COULD

SEE AND KNOW AS WE DO WHAT AN IMPULSE HAS BEEN GIVEN TO THE WORK OF CHRIST IN THIS, THE CHIEF CENTER OF ROMANISM IN THE ISLAND, THEY WOULD REJOICE TO HAVE BORNE A PART IN THE NOBLE WORK, AND OTHERS WOULD BE STIRRED UP TO GIVE FOR BUILDING OTHER CHAPELS IN CUBA.

The house in Camagüey is the best Protestant church property on the island. It is ample in size, solid in construction, and beautiful for its simplicity. It is built of brick, finished in native cedar, and is all that will be needed for generations to come. The Society has done wisely to build thus for the future. The missionary is happy, and takes this opportunity to express thus publicly to the Society and to every individual who has contributed in any way, his sincere and hearty appreciation.

SAN LUIS AND SONGO

By Rev. A. B. Howell

OUR NEW MISSIONARY AT WORK—THE DEDICATION AT SONGO—REVIVAL RESULTS

FOUR more added by baptism to the church at San Luis and 14 at Songo. Thus the work goes on. Truly the fields are ripe for the harvest, but the laborers so few.

I have been trying to get acquainted with my field during the last few days and I am getting some idea of the great work that Dr. Moseley and his faithful workers have been doing. Beginning at Palma Soyoran on the west and going east to San Luis, Dos Caminos, Cristo, Songo, La Maya, Ti-Arriba, we have a string of seven churches and congregations with many more outstations to be cared for by one missionary and assistant. There is enough work in any one of these places to keep a man busy.

DEDICATION AT SONGO

Wednesday, July 6th, we had our first experience with Cuban roads in rainy weather. From Dos Bocas to Cristo we traveled over the government macadamized road, which is fine. Many miles of these roads have already been constructed and more will be finished soon. In a few years all the main thoroughfares will be macadamized. Leaving the government road at Cristo, we traveled through

mud and water, climbed rocky stairs until we finally reached the town of Songo, high on the mountain. Here we met, for the first time, our dear Bro. Escandel. He is a remarkable man in many ways, one whom God has especially fitted to go into new fields.

For several weeks the church at Songo had been preparing for the dedication which was to take place on Sunday, July 10th. On Friday, Mrs. Moseley braved the roads and came to drill the congregation for the singing. On Sunday morning at 9:30, the Sunday school rendered an interesting program, consisting of declamations and songs. It was a pleasing sight to look into the bright faces of the children, dressed in their best.

At 2:30 p.m., the Christian Endeavor Society held its exercises. There are several bright and promising young people in the church from whom the Lord should give us future workers.

In the evening the people began coming early, for the two previous meetings of the day indicated that the church would be taxed to its uttermost in the evening. And so it happened. Before the time announced for the

service the house was filled and admission had to be refused to others. These gathered around the door and windows and listened from the street. The sermon of dedication was preached by Rev. Mr. Ripoll, of the Manzanillo church. His eloquence captured the audience, and he was given the closest attention to the end. Rev. Mr. Story, of Bayamo, offered the dedicatory prayer. After a beautiful solo by Mrs. Moseley, Dr. Moseley, in the name of the Society and the Baptists of the United States, presented the building to the people of Songo for the Lord's work.

AFTER-MEETINGS

Mr. Story remained with Pastor Howell and Escandel at Songo and held meetings Monday and Tuesday evenings. Monday night the church was again filled with people. Mr. Story preached a touching sermon on "Jesus as our best friend." This was followed by some touching farewell remarks by

Bro. Escandel, who would leave on the morrow to begin work on the new field at Tunas. After this, Pastor Howell asked all who were willing to give themselves to the Lord Jesus to rise, and 23 were added to the list of future candidates for baptism.

Tuesday night another meeting was held. Again the church could not hold the people. After the sermon by Mr. Story, Pastor Howell baptized 14 candidates who had been received and awaiting baptism. Again the invitation was given and 12 new names were added. Thus in two meetings, 35 persons had given themselves to the Lord in Songo. These now await to be instructed by the pastor before they can be presented for baptism. Here in this town alone is all the work one man ought to do, but this is only one. Six other fields are calling for similar work. Brethren, pray the Lord of the harvest that He send more laborers, and for us that we may have strength and wisdom for this great work.

WHAT THE GOSPEL DOES

From Rev. H. P. McCormick

On Monday last a brother came all the way, seventeen miles, down from his mountain home to get primers, Testaments, hymn-books, etc., saying that the church up there was determined to appeal to the Department of Education to establish a public school up there this fall. The Gospel has made them feel the absolute need of educating their children. But in the meantime he proposes to open a school in his own house (he is a fairly well-to-do farmer), and has told the parents that he will give free schooling to their boys and girls, though, if after a month or two they are satisfied with results and want to pay something, he will be glad to take it.

Now the point is this: this man was, until six months ago, looked upon as the "*guapo*" (bad man) of that *barrio*. He is strong, determined, *atrevido* (daring), and used to threaten the brethren and the minister himself. He was the greatest chicken fighter up there, too, and though a successful small farmer, was in the centre of the ring when any fighting was around. To see him come down here and talk so earnestly and yet so quietly about the best books for the little children to begin on, touched me very deeply indeed.

Rio Piedras, Porto Rico.

From Rev. A. B. Rudd

Too much emphasis has not been put upon the need of church building in Porto Rico and Cuba. Missionary Rudd writes from Ponce:

"We should, if possible, begin work on the Coamo house by November. Coamo demands stand next to those of Barros. It is impossible to get a hall in this town suitable for our work. The one we have had is bad and unattractive enough, and we have had to give it up, as the owner needed it for other purposes. We have secured another, which we will have to use till our church is ready, but which is very badly located for our work."

But in any and every condition the work goes steadily forward. This follows: "I baptized 12 in Barros last week, and 5 in Coamo. Alvarado writes me there are 18 ready for baptism in Yauco. Others still in Corral Viejo, Adjuntas, Ponce and LaPlaya are awaiting the ordinance. The field is white unto the harvest. . . . The work here grows on me constantly. SURELY GOD HAS OPENED A GREAT FIELD BEFORE US. We appreciate very sincerely the efforts of our Society, and are anxious to show our gratitude to God and the Society by a greater consecration to the work of leading these people to Christ."

THE TRANSFORMING GOSPEL

By Rev. E. L. Humphrey

A LETTER FROM PORTO RICO THAT SHOULD BE READ IN THE HOME MISSION MEETING, OR FROM THE PULPIT BY THE PASTOR—
SEEING THE GOSPEL AS WELL AS HEARING IT : : : : :

YOU will be glad to hear, I know, that the work in Cidra moves on with increased interest. In January I baptized nineteen and in May ten more, making forty-four members in that church. Among those baptized were a father and his two sons. The Lord is putting into the Cidra church some good material, and already there are signs of blessed influences for this whole district from the little band there. The change that has come over several who are now members of the church is a subject of conversation near and far.

NEW HEARTS NEEDED

On my last visit to Cidra I stepped into a store to salute two of my good friends who are somewhat advanced in years, and found them talking of the good old days in Porto Rico when, they say, people had a mind to work, and of the change that had come over the country, resulting in much vagrancy and vice. One of them owns a farm near the town, and said it is impossible to get trusted men to work it. I remarked that what men need in Porto Rico is new hearts; and they laughed and said, "Well, that's so, they need to be converted."

RADICALLY CHANGED LIFE

Then one of them told me of the change that had come to V. R. and his family since they made profession of faith in Christ. Before the gospel found him, he spent much of his time going about the country gambling with fighting cocks. But now all that is a thing of the past, and the man stays at home working hard on his little farm. And the old men rejoiced with me for the blessing that had come to him, although they are not members of the church and do not even attend the meetings.

SEEING THE FRUITS

Then the case of C. O. was mentioned. He is a man I found who, through sickness, lost

one leg above the knee, then the other foot and one arm. They say that before his sickness he was a hard-working man, but drank rum and gambled. For more than two years he has been sick and until the gospel entered his heart a few months ago he was so disagreeable that no one cared to be in the house with him. He had to have his drink of rum every day, even though his wife and two children had nothing to eat. But now he is a new creature, a loving, gentle husband and kind father. He doesn't drink rum now, for the grace of God has entered his heart, teaching him better. And so it is that these Roman Catholics in Porto Rico are not only *hearing* the gospel—they are also *seeing* it.

RUINING THE RUM TRADE

The merchants in Cidra are complaining of us and our work there, for they say that if this thing goes on it will result in breaking up their rum trade. One of them asked brother J. A., a member of the church, "Why do these Americans want to make Protestants out of all these Porto Ricans?" "Tell me," he responded, "why it is that the Roman Catholic Church has not taught us the Bible?" And the merchant shut his mouth.

A CHANCE TO HELP

I sent my folding organ over to Cidra on the shoulders of two men, that we might have it there for the night of the baptizing. The people were greatly delighted with the music. But we have no organ in Cayey while it is over there. A bell on the Cidra house would be a great help to our work. The house is well painted now and if we had an organ and a bell it would be complete.

WHO WILL SUPPLY THESE NEEDS
WHERE SUCH A WORK IS BEING
DONE? YOUNG PEOPLE, HERE IS
YOUR OPPORTUNITY.



THE AMERICAN INDIAN

AN OBJECT LESSON

WHAT ONE CHRISTIAN INDIAN HAS DONE:
AN ILLUSTRATION OF INDIVIDUAL INFLUENCE

WHAT Paw-del-tah, the Kiowa convert, has done and is doing for his people should be an inspiration to some of his white brethren and sisters who think they can do little or nothing to advance the cause of Christ. Paw-del-tah simply saw need and undertook in humble way to meet it. That is the spirit in which all great service is rendered. It would have been easy for him to think nothing could be done without a missionary and church to do a work like that at Rainy Mountain. Let our missionary pastor, Rev. H. H. Clouse, who has led the Kiowas into such consecrated living and giving, tell of the progress of the work, and especially of Paw-del-tah and what he is trying to do. We are sure that church will be built, and that some readers of this story will want to have share in its building.

THE KIOWA ASSOCIATION

Our Association was a great meeting. On Saturday night the Holy Spirit was present in power; 23 came forward for prayer; Christians were low at the feet of the Master pleading for the salvation of their friends; many were in tears. On Sunday 21 followed their Lord in baptism. Almost 400 people marched from the arbor to the new baptistery near the wind-mill, singing in Kiowa as they marched. It was a beautiful picture. As a result of this meeting four of the churches received additions, and all were spiritually helped.

PAW-DEL-TAH, THE CHURCH BUILDER

Six miles west of Anadarko on the Washita River there is a member of my church, by name Paw-del-tah. He is a very earnest Christian. For over two years he has been calling his people together and preaching to them. Last winter he began raising money to build a church. He has \$107 in the bank,

and over \$100 on paper; and most of this is from the Indians. He will receive more when the next payment comes. I shall give \$50. I have thought to build a \$500 house. Could the Society grant them a gift of \$100? I have no doubt the work will grow; and the Society will receive much more than that in a few years. There are now 22 members of these Kiowa churches living in that locality. There are many unsaved. About 150 were present at my last appointment, and some came forward for prayer. The house will be built on this brother's (Paw-del-tah's) land—that which has been allotted to him. We would like to have a woman worker in that field if we had a place in which she could live. Brother Rairden considers the movement a good one.

THINK OF THE EFFORTS OF THIS NOBLE CHRISTIAN INDIAN TO GET A HOUSE OF WORSHIP IN WHICH HE CAN GATHER HIS PEOPLE. WILL YOU NOT HELP MAKE IT POSSIBLE FOR THE SOCIETY TO AID IN THIS WORK, TO WHICH OUT OF HIS SMALL INCOME OUR MISSIONARY FEELS IMPELLED TO GIVE \$50? SUCH FAITH AND DEVOTION AS THIS INDIAN SHOWS MUST NOT GO UNREWARDED.

A Missionary's Experiences

Missionary Petzoldt, of the Crow Mission, writes: "On our return from the East we started to live in the missionary's new home, then only roofed, and the result was a hard and rough time of it. No flooring was laid, no windows or doors were in; a ladder was our stairway. The rattlesnakes, pole cats, and mosquitoes nearly routed us out. It was such an experience as I would hardly care to take a family through again."

INDIAN MINISTERIAL STUDENTS AT INDIAN UNIVERSITY

By Rev. J. B. Rounds

WE have had at Indian University this year four young men, representing three tribes of Indians (Cherokees, Creeks and Choctaws), as students for the ministry. They are young men of promise and will be factors in the development of their people in the years to come. We are hoping to enlarge this class next year and have prospects of realizing our hopes. There will probably be a representative of the Osage Indians in the class. This is one of our new mission fields among the Indians. Our present class, however, is composed of members of the civilized tribes.

Rev. Richard Glory is a Cherokee, about thirty-four years of age. He attended school in Tennessee before coming to Indian University. He has a good command of the English language and has acted as interpreter for Rev. J. G. Brendel, formerly missionary to the Cherokees. He has also interpreted for the Dawes Commission. He has been preaching about eleven years, but recognizing his need of a deeper knowledge of the Bible he came to us last fall. Owing to the illness of his brother he has been called home and has not yet returned. Those who know Mr. Glory best look upon him as one of the most promising young men among his people and prophecy for him a great future.

Rev. Islin S. Wright is a Choctaw preacher of power, aged thirty-four. He attended school at Spencer Academy, one of the government schools for Choctaws, for two years. He is now in his third year at Indian Uni-

ganized four full-blood Indian churches. I know Brother Wright to be one of the most influential preachers among his people. He is universally loved and his advice sought. For the past two years he has been moderator



RICHARD GLORY

of the Choctaw and Chickasaw (Indian) Baptist Association. He is now planning a mission campaign for the summer among his people.

Mr. Benjamin Thompson, also a Choctaw, is another of our students. He is twenty-four, and has attended school about eight years. He is now in his third year at Indian University. He preaches some, though not an ordained minister. He is an excellent interpreter. For the past five years he has been the official interpreter of the full-blood association. He did very efficient work for me last summer as interpreter, while I was missionary to the Choctaw and Chickasaw Indians. He has also interpreted for the Dawes Commission. He is planning to spend the summer in the Chickasaw Nation in evangelistic work. (The Choctaws and Chickasaws speak the same language and are practically the same people.) Mr. Thompson is a leader among the young men.



BENJAMIN THOMPSON PAUL LAND I. S. WRIGHT

versity. He was ordained about nine years ago and has been actively engaged in missionary work ever since, except what time he has spent in school. He has baptized 65 full-blood Indians and 7 negroes, and or-

He has the faculty of enlisting them in the song service. Usually after their regular services are dismissed the young men will crowd around him and have him lead them in singing some English hymns. We are

expecting much from him this summer.

Mr. Paul Land, a Creek (or Muskogee) Indian, has attended Nuyaka Mission and Eufaula High School and is now in his first year here. He is only sixteen, and has already entered actively into the work. He preached his first sermon Oct. 18, 1903, to the Canaan Colored Baptist Church, about two miles from here. He held a meeting of eight days' duration in a railroad camp last January. There were four professions of faith at the meeting. He is preparing to do some work among his own people this summer, and is a promising young man.

We hope that the faces of these young men as they are presented here will increase your interest in and cause you to become better acquainted with the work being done for them.

The mission work among the full-blood Cherokees is now practically in the hands of the Baptists. The Methodists and Presbyterians are withdrawing from the field. We are therefore peculiarly responsible for their salvation. Our work among the other tribes is also enlarging and the training of a native ministry is an imperative necessity.

Indian University, Bacone, J. T.

Work under Special Difficulties

Rev. A. L. Lacie, our District Missionary to the Cherokee Indians, finds as a result of his visits among the churches and out-stations that a good many of the church members have left the church and "gone back in the world," as he expresses it, on account of their opposition to the enforced allotment of their lands. This has created a great difficulty. The missionary is hard at work for the Indians, his own people. He says, with Pauline fervor: "I am so busy; I do not want

one to be lost. Several members have already returned to the church, and are reclaimed to the Christian life. I appeal to the Lord's people to ask God to remove my burden." Not any personal burden, but that of the poor Indians, who find it hard to understand and accept new conditions.

From Far Alaska

At Copper Center, Alaska, a school building and teacher's residence are under way, and the government will establish a school, thus realizing a plan and hope of our missionary, Rev. G. S. Clevenger. Workers being scarce, he has turned his own hand as well as brain and heart to the work. He writes:

"The run of salmon is very early this season, and the Indians have scattered out to catch all they can. They are working night and day, and it looks now as though we shall have a large catch. I received word to clear land preparatory to erection of school building. I gathered up what Indians can be spared from fishing, and we have already cut off about four acres. I work with them, and am very sore and tired. Both Mrs. Clevenger and myself are very busy. Since the Indians are getting some money the women are purchasing material for dresses; Mrs. Clevenger cuts the garments for them and the women make them. She teaches, cooks for four or five hungry men, besides practically running a dress-making establishment."

The truth is that this good missionary and his wife are the pioneers, representatives, and living models of a new and Christian civilization to those Alaskan Indians who are quick to see, learn and imitate. Of course, it is an incessant task, but it will bring forth far-reaching results.

HUNGARIAN MISSION IN PASSAIC

IN addition to the Italian work in Passaic, N. J., the Baptists and their friends have opened a Hungarian mission in the heart of Passaic's mill population. Rev. John Sivak and wife are the missionaries, and so far the work is phenomenal. The mission hall is crowded at every service, and the outdoor meetings on Sunday have risen to 1,500 in attendance. Several recent baptisms in a small lake near the mission hall have created a sensation among the large group of Catholic churches. Twenty nationalities, chiefly Jews, Slavonians, Poles, Greeks and Italians, make up the Dundee district in Passaic, and in the center of the mass is the Hungarian Evangelical Mission.

Recently when the priests were consecrating the new bells on the Polish and Slavonian

Catholic churches, the baser sort celebrated the occasion by stoning the Baptist missionary. Police protection is now assured and the work grows. Outdoor services are held by the lake. Our illustration shows apostolic baptism and one-half the multitude that witnessed it. Rev. John Sivak preaches in Hungarian, and Rev. W. W. Pratt in English. The Christians of all denominations in Passaic so appreciate this good and urgent work as to support it by their offerings. The group of Hungarian Christians also give a tenth of their wages to help the work; and more notable still, a few liberal-minded Roman Catholics give toward this mission, and also aid the Italian mission. Rev. John Sivak also does colporteur work in nearby cities among colonies of Hungarians.

FIELD SECRETARY'S OUTLOOK

IMMIGRATION INTO NORTH DAKOTA

MUCH has been said and written about the exodus of settlers from North Dakota to the great wheat fields of the Canadian Northwest. The exodus assumed such dimensions that a representative of the Canadian Baptist found in it the basis of a plea for missionary funds from the United States. He overlooked the fact that a large contribution had already been made in the persons and purses of the settlers themselves. As a matter of fact, the resources of many of our frontier churches have been largely depleted by this movement, and the call for missionary funds correspondingly increased. The exodus, too, has been met, and more than met by an incoming tide of immigration, which furnishes added material for Home Mission work. The needs of our frontier states were never greater than they are to-day, and their call for help is likely to become more and more urgent.

THE HUNGER FOR LAND

The insatiate hunger of the people for land has found another striking illustration in the rush for homesteads on the Rosebud Reservation in South Dakota. Although there were less than 3,000 allotments to be made, there were over 100,000 entries. Men and women poured in from all parts of the country to the registration offices, submitting to the cost and fatigue of travel and to weeks of discomfort in the hope of drawing a coveted prize. Fully 98,000 were doomed to disappointment. The rush to the Rosebud has been followed by a similar rush to the Devil's Lake Indian Reservation in North Dakota, where 110,000 acres more will be thrown open for settlement under the homestead laws. Each person who files and draws a lucky number will get a tract of 160 acres, and become owner upon compliance with the terms of the homestead laws. This incursion of new settlers gives added emphasis to the call for Home Mission work.

A MORMON OUTFIT

An eastbound train had drawn up at a wayside station in Montana—a junction point for the tri-weekly train to Cody. There alighted from the cars a company that became the observed of all observers. It consisted of two women, in middle life, with seven children, six canaries in two cages, two bundles, two valises, a basket, and a guitar. They seated themselves, women, children, canaries, baggage and guitar, in two seats, apparently regardless of comfort or discomfort. A suspicion dawned upon some minds that they were a Mormon party, and some wondered whether they would be met at their destination by one pa, or two pas. Only one appeared, and it was afterwards learned that he had preceded his spouses, taking with him the four elder children in advance. The Mormon problem is one that affects not the

State of Utah alone, but all of the neighboring States and Territories, where it is becoming an increasing menace and a blight upon moral and spiritual life.

A BUSY TIME

Since the 11th of May the Field Secretary has traveled nearly 13,000 miles on the cars, and about 330 miles by wagon and stage. This long drive of over 300 miles was taken for the most part in the Basin of the Big Horn in Wyoming, visiting the churches which had been organized there, and studying the conditions of this frontier field. During the 10 days which were spent in the Basin, he preached two dedication sermons, took part in two recognition councils, preached at three stations, and assisted in the organization of the first Baptist Association in the State of Wyoming—the Big Horn Baptist Association. The several preaching stations were at points from 25 to 45 miles apart and over. The development of our work in the Basin during the year has been most encouraging. One year ago there were two churches with a membership of 30. To-day there are five churches with a membership of 100. Another house of worship will be ready for occupancy at an early day, and it is hoped that a church will soon be organized there. Our general missionary, Rev. J. M. Jones, is now assisted in his arduous labors by Rev. W. E. Mecum and Rev. Orrin Gould.

A VISIT TO THE CROWS

The visit of the Field Secretary to the Crow Indians, Aug. 2-3, was an evident source of gratification to the Indians, and was greatly enjoyed by the Secretary himself. A little more than a year has passed since the Council was held at which the question of establishing a mission and school was discussed. The promises of co-operation then made by the Indians have been fully redeemed. The mission house and school building are fast approaching completion. The former is already occupied by the missionary and his family; the latter will be open for services early in September. The location chosen is an ideal one. The buildings are commodious and inviting. Much of the work upon them has been done by the Indians themselves, who made journeys to the mountains to cut down logs, and by Indian carpenters trained at the Government Agency. The missionary and his wife have already gained a firm hold upon the confidence and esteem of the people, and are busy in acquiring both the oral and the sign language. A teacher has been engaged to take charge of the school, and it is hoped that at an early day a government matron will be appointed for the district.

A large company of Indians, men, women, and children—about 150 in number—assembled to greet the Secretary. Three were chosen from among the older men and three

from among the younger as spokesmen for the occasion, giving utterance to the wishes of the tribe. The Secretary in his response thanked the Indians for what they had done, set before them the aim and purpose of the Society in establishing the school and mission, and asked their hearty co-operation in making the school a success. Among the representatives of the older men was White Arm. Taking the Secretary by hand, he asked through the interpreter, "Do you know why I gave my land for this school and mission?" Then pointing to the little children who sat by the side of their mothers, he said, "It was for their sakes, that they might learn the white man's ways." He added that his people needed not only instruction for their children, but also for themselves, that they might be taught to know God. The scene was at once full of interest and pathos.

NORTH DAKOTA'S STATE CONVENTION

The twenty-first annual meeting of the North Dakota Baptist Convention was held at Langdon, by no means the most accessible spot in the State. It is situated on a spur of the Great Northern Railway, not far from the border of Manitoba, with one train a day in each direction. Yet there were nearly a hundred delegates and visitors in attendance. The interests of the Home Mission Society were presented by the Field Secretary and O. A. Williams, D.D., of Minneapolis. In the absence of Rev. F. Peterson, who missed train connections, the Missionary Union, too, was represented by the Home Mission Field Secretary, who also preached the closing sermon at a union service held in the Opera House. North Dakota was in her best dress. Her broad plains, stretching away on every side to the far-off horizon line, were covered with wheat and flax—rich promise of coming harvests. Barring untoward conditions, such as early frost, her barns will be filled with plenty.

A FORWARD MOVEMENT

For several years North Dakota Baptists have been able to secure the services of a General Missionary for only a fourth or a third of each year, sharing to that extent in the work of Rev. T. M. Shanafelt, D.D., of

South Dakota. A summary of the work of the past five years, read at the Convention, showed clearly the waymarks of progress. Under Dr. Shanafelt's wise leadership unity has been promoted, debts have been cancelled, resources developed, and new churches established. It was felt, however, that the time had come when the Baptist interests of North Dakota demanded the entire time of a General Missionary, and a committee was appointed to seek the man. Due appreciation was shown of the valuable services of Dr. Shanafelt. He has laid foundations, as a wise master-builder, and the quality and value of his work will be more and more evident as the years pass. Not least valuable among the services rendered by him has been his careful compilation of Baptist history in the Dakotas.

ONE FOLD

The Scandinavian element forms one-third, possibly more, of the population of North Dakota. They show the true American spirit. While the Swedish Baptists and the Norwegian Baptists have their separate Conferences, they do not stand aloof from the general Baptist Convention, but form an integral part of it, and enter heartily into its fellowship and service. Rev. O. Larson, the Scandinavian General Missionary, is doing an excellent work, not only in extending Baptist interests among his countrymen, but in fostering the spirit of unity. His people are foremost in missionary zeal. The Germans also have an association in North Dakota, but their work has little direct relation to that of the Convention.

RUSSIAN BAPTIST CHURCH

The only distinctively Russian Baptist Church in America is in Liberty, N. D. The pastor, Rev. A. Nikolaus, is a man of marked ability and of apostolic zeal. No story of missionary work was listened to with deeper interest at the North Dakota Convention than his. The accessions to the church during the year have been large.

E. E. Chivers.



GERMAN WORK IN THE NORTHWEST

By Rev. G. A. Schulte



It was my privilege during June and July to make a tour among the German churches of the Northwest. After attending the German Baptist Associations of Minnesota and Iowa, I spent some time in the new German settlements of North Dakota, and attended also the German Association of that State.

IN NORTH DAKOTA

Our German work in North Dakota has been very successful. It is only about a decade since the mission work there was really begun. There are now 14 German Baptist churches, with a membership of nearly 1,500. Each church covers a circuit of from 30 to 50 miles, and has from five to ten outstations. New churches can be organized at some of these outstations, which will no doubt in the near future become self-sustaining.

The vast majority of German immigrants who settled in North Dakota are from the eastern part of Germany and from Russia. Those from the latter country are not Russians proper, as they are sometimes called, but Germans who have come from provinces of Russia settled by Germans. Very few of these can understand the Russian language, but they all speak German. Quite a number are "Stundists," or have at least been under the influence of these good people, and are thus prepared for the gospel and Baptist doc-

trine. Never before in our mission work were such opportunities offered as North Dakota now offers. Large numbers of Germans have come in recent years and they are still coming. They have settled all along the "Soo Line," west of Fessenden. Most of the land along this railroad has been taken possession of up to the Canadian boundary.

About six years ago a missionary was appointed by the Society on this field, who soon after organized a church with 18 members. The missionary followed up the new settlers and began preaching services often in the sod houses. One station after another was thus started. Large numbers were converted and baptized. We have now five churches in this section and seven meeting houses. New and inviting fields are constantly opening to us.

A NATURAL BAPTISTERY

The picture represents a baptismal scene, a few miles west of Fessenden. A little river, running through the farm of one of our brethren, forms at this place an oval-shaped basin filled with crystal-clear water. It was indeed a beautiful natural baptistery, around which on that lovely June Sabbath afternoon more than 1,100 people by actual count were gathered to witness the baptism. It was an impressive scene. The large crowd listened attentively to an address by the writer in German, and one by Rev. W. Paul in English. A deep solemnity rested upon



THE GERMAN CONFERENCE OF THE NORTHWEST

the whole audience as one after the other of the 16 candidates, all dressed in white according to the custom of these people, followed their Master in baptism. Nothing occurred to mar the beautiful ordinance, administered among such beautiful surroundings. The administrator, Rev. W. L. Wahl, a graduate of the German Department of the Rochester Theological Seminary, has already had the privilege during the last few months of baptizing over 60 persons.

ALBERTA AN OPEN FIELD

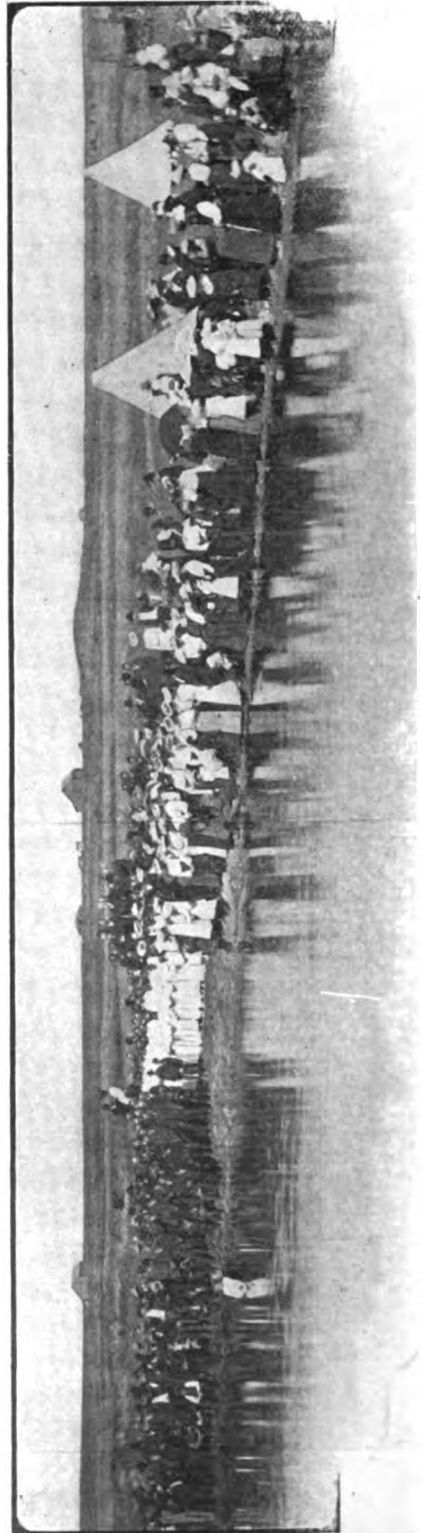
I extended my mission tour into the province of Alberta. The Lord has here set an open door before us. The northern part of Alberta was only a few years ago an almost unknown country. Now one town after another is built and the country is rapidly settled. We can count seven churches as the fruit of our missionary efforts in this district. But this is only the beginning of a much greater work in the near future.

A REMARKABLE INCIDENT

Bro. A. Hager, our missionary at Edmonton, Alta, had recently a somewhat remarkable and significant experience. He was about to baptize a number of candidates on the farm of a Lutheran friend where there was much water. The owner gladly gave his consent. But as soon as the Lutheran minister heard of the contemplated baptism on the farm of one of his members, he sent a prohibitory letter to Bro. Hager forbidding the baptism. This edict was penned in the company of another Lutheran minister, who was visiting his colleague on the occasion of his birthday. After celebrating the day at home, and partaking liberally of refreshments, the two young clergymen concluded to celebrate the remainder of the day by going out hunting. They were not out very long when the gun of one of the hunters was accidentally discharged, the ball hitting his companion and killing him instantly. The telegraph operator, who spread the news broadcast over the country, made the mistake of stating that the terrible accident happened to two German Baptist ministers instead of Lutheran ministers. The interdiction of the Lutheran minister did not prevent the baptism, but the fact that it was the last ecclesiastical act of his life, and so closely connected with the sad event of his death, caused great excitement in the community, and created general interest in the baptism. A large and attentive audience gathered around the water when nine candidates were buried by Bro. Hager with Christ in baptism.

THE NEW PROVINCIAL CONFERENCE

Two years ago the German churches in the Northwest Territories organized a separate conference. The second annual meeting of this body was held at Neudorf, Assa. The conference consists of 17 churches, 7 of them in Alberta, 5 in Manitoba, and 4 in Assiniboia. Two of the churches in the latter province became self-sustaining during the past year. This conference will no doubt become a strong and efficient body for the advancement of our cause among the Germans beyond our borders.



BY THE WAY

Sermon Suggestion for September

TEXT: FOR NONE OF US LIVETH TO HIMSELF, AND NONE DIETH TO HIMSELF.—*Rom. 14:7.*

We are born into relations and cannot escape them rightfully. In the human relations we owe as Christians: 1. Love to neighbor; 2. Righteousness of life; 3. Avoiding a bad example; 4. Exercising a good influence. Each is responsible for his influence as well as acts. You cannot import a bad man into a community without damage to it, nor a good one without benefit. The Christian principle is to do good to all, and so live as to be a benefit and blessing in all the relations of life.

Our Italian Mission in Passaic

BY REV. W. W. PRATT

The new mission work among Italians in Passaic, N. J., was opened April 18th last with Rev. Bruno Bruni and Mrs. Eugenia E. Bruni, of Milan, Italy, as missionaries. They are members of the First Baptist Church, and Rev. W. W. Pratt is in close fellowship in the work. The Home Mission Society is in coöperation with the Baptist Church and pastor in support of the work. The preaching services have been well attended, chiefly by Italian young men. The Sunday school was started the first Sunday in June, and already has enrolled 50 scholars. Missionary Bruni is making a good impression as preacher and in pastoral work.

There are about 5,000 Italians in Passaic and immediate vicinity, and 15,000 in Paterson, and no evangelical mission among them except this. The work is urgently needed and the outlook promising. The possibility of the Italian character is something that the Protestant churches in America have overlooked. The second generation of Italians, educated in our public schools, is already growing into a hardy race of bright, energetic, loyal Americans, loving liberty, home and country. The banks of New York show thirty millions of dollars deposited annually from the sons of Italy—a witness to their industry, economy and thrift. As the years go by the influx of Italians to America becomes

larger and larger. Nine-tenths of the entire number locate in New York and vicinity. They are counted essentially Roman Catholic, but tens of thousands of them repudiate the Pope and priesthood, and Rome. They are sons of Garibaldi and Gambetta in their love for liberty, and like our forefathers seek a country where they have freedom to worship God in a pure conscience. The good Italian patriot Christianized will make the loyal American patriot. It is for the evangelical church and her missionary forces to win this people to Christ. Christian missions should be pushed with the greatest energy.

In order to do this successfully the pastors and churches in towns and cities where there are Italian colonies must coöperate with the Home Mission Society in foreign mission work at home.

Making the Best

The American Baptist Publication Society, always anxious to give Baptist Sunday schools the very best that can be produced on the line of helps for officers, teachers, and scholars, is projecting some new schemes which will not only greatly improve its present issues, but will probably add one or two additional periodicals to the twenty-one it is now offering. Those who want the best helps in all departments of Sunday school work will do well to keep themselves in communication with the Society.

The Mexican Convention

The National Baptist Convention of Mexico will meet at Torreon, Oct. 13-16. This represents the churches both of the Home Mission Society and of the Southern Baptist Convention. The program is an excellent one. Among the topics for discussion are the following: How shall we combat intemperance? What are the best methods for the evangelization of Roman Catholics? How to make our Sunday schools more efficient? The Lord's Day in Mexico. Organization of the Convention of Young People's Societies. Reports of Committees on a Baptist College and on Coöperation.



AN IMPORTANT ADVANCE—MISSION STUDY CLASSES—
THE STIMULUS OF INTELLIGENT EFFORT : : :

THE most important thing our young people's societies can do this coming year is to undertake something like a systematic study of missions. To stimulate the formation of Study Classes we hope to announce next month a Home Mission text-book of great interest, which will provide a biographical course. No matter if these classes should be small at first, their value will be felt, and the new impulse given to the spiritual life of the society and church by those who have through knowledge become zealous and enthusiastic will lead others to join subsequent classes.

INTELLIGENCE INSPIRES INTEREST

The Mission Study Class will train leaders for the Missionary Meeting, and will furnish something to speak about, so that taking part will be both pleasant and profitable. And with the Study Class and the monthly meeting, faithfully maintained, there will come a deepened interest in the church in the extension of the kingdom of God. Life will mean more as the missionary character of Christianity is realized. There will be a truer living and a larger giving. See to it that your society has a Mission Study Class this winter, and a regular missionary meeting.

AT SILVER BAY

We are indebted to Mrs. Hawkins and the courtesy of the genial editor of the *Home Missionary* for most interesting impressions of the Silver Bay Conference. We have our own impressions, too, and they are very delightful. There was a charm about the place and equally about the people. One lady said, "I have never spent a week before with four hundred people and not one discontented looking face or one discourteous word." That is high praise, but deserved. There was no hurry, no sense of striving to get there first, none of that selfish scrambling that mars so much of our American life, especially at summer resorts in general. The arrangement of time, leaving the afternoon measurably free

for recreation, which with some took the form of nature-study, with others tennis or rowing or rambling or mountain climbing, is to be commended. There was plenty of serious and thoughtful work in the study classes and at the lectures and in listening to the addresses, which really compelled thought and attention, so varied and intensely interesting were they. The speakers felt that they had a picked audience, and the auditors knew they had picked speakers with a message.

It should be said that Mrs. Hawkins, who notes the disproportionate emphasis of the program, is an ardent Foreign Mission worker, and was a member of the Foreign Mission Study Class; but she wanted both classes, and realizes, as we think all are coming to realize, that we must study the whole field, and that if we neglect the home field we shall soon lose the power to sustain any mission work at all. The Conference has just the broad simple platform of Missions, and intends neither discrimination nor undue emphasis and proportion. And few will be disposed to deny that the Home Mission address by Dr. Thompson, of the Presbyterian Board, was the most stirring and impressive among many able and effective presentations of great causes.

The Conference could not fail to influence deeply the 438 delegates who spent a week considering great themes. Some were led to consecrate themselves to foreign fields, some to home service, if God should open the way before them. The great majority, whose service lies in the home churches, were fitted to lead Mission Study Classes, and stimulated to enlist others in starting classes. The spiritual impulse was manifest, and good cannot fail to come to many churches this fall and winter because of the quickened evangelistic and missionary spirit in the delegates. The editor rejoiced in the privilege of presence and participation at the spiritual feast. All must have felt that it was good to be there.



IMPRESSIONS OF THE SILVER BAY MISSIONARY CONFERENCE FOR YOUNG PEOPLE

By Mrs. Chauncey J. Hawkins



WHEREVER a large number of people are gathered there one is nearly always sure to find enthusiasm. The kind and amount of enthusiasm, as well as the permanency of its effects, depend largely if not wholly upon the motive that draws the company together. To attract a crowd is a very simple matter. To get their attention and hold it is far more difficult. To be able to move and fill them

with some noble purpose and aim until each one longs to go out in the world to brighten and ennoble other lives is highest achievement; that is Christ like. This is what is being done year after year at Silver Bay on Lake George, the most beautiful lake in America.

We were fortunate in being at Silver Bay the day before the Young People's Missionary Conference opened, July 20th, and very few delegates were there. Some came on the night boat, a few the next morning, but at noon the largest numbers came, threatening to overtax the capacity of the hotel. It was an interesting sight to sit on the broad piazza and watch that large company of young people walk up from the boat; a crowd of happy, bright-faced young people registering at Silver Bay Hotel, and for what purpose? That of having a good time? Yes, but something more, something nobler and more in-

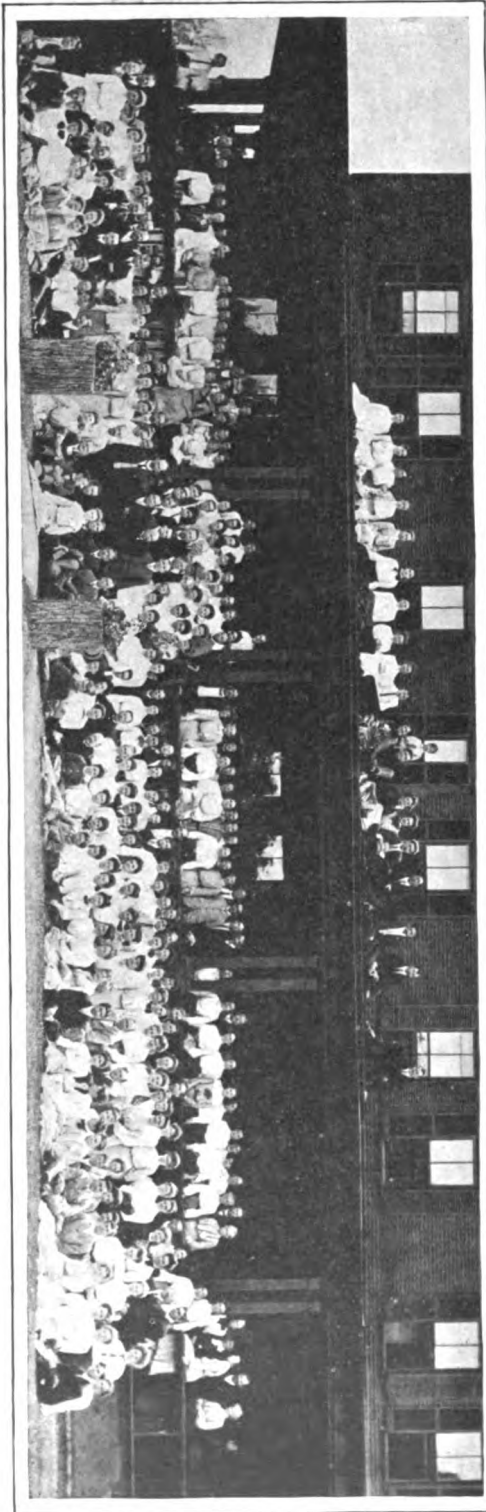
spiring, the purpose of learning more about missions, the best ways of interesting others in that work, and perhaps giving one's self to the cause.

AN AWAKENING INTEREST

My first impression received at Silver Bay was that of great hope for the future of missions because of this awakening interest in missions among the young people of this generation. And this was borne in upon me throughout the Conference as I watched them at the various sessions, eager and alert, note book and pencil in hand jotting down the best methods of interesting some one else, taking helpful thoughts with which to inspire some one not so greatly privileged as they.

CAMPAIGN FOR EQUIPMENT

My second impression was that this movement was a well organized campaign, carefully planned, well officered and ready for great things. Here the young people of all denominations meet; they plan, work, pray, listen to stirring addresses, and then go back to their home churches with new vigor and enthusiasm which cannot fail to interest and arouse others to an interest in this worldwide movement of missions. Our fathers and mothers had no such opportunities as we have along missionary lines. They did the best they could to keep the faint spark of interest in missions alive, but wondered who would rise up and take their places. Now their question is being answered. Young people throughout the country are awakening to the importance of missionary work and the need of cooperation. They are being equipped for this work through missionary conferences,



THE CONFERENCE GROUP ON THE NORTH PLAZZA OF THE HOTEL.

study classes, libraries, and a vast amount of missionary literature. This literature may be obtained at all the missionary headquarters of every denomination, at small cost. Surely when the leaders of our young people are willing to come from distant places, sometimes at great expense, there should be no despair about the missionary cause in the coming years. With such a large number of trained, consecrated workers the Kingdom must go forward.

A RELIGIOUS SPIRIT

Back of all this missionary enthusiasm and interest one felt an intense religious spirit. We were there for a great purpose, but without the Lord's help the Conference, with its purpose and plans and efforts, would be of little value. We were constantly brought face to face with our own lack of strength and of the little we could hope to accomplish without cooperating with God. But we also received constant assurance of the One who would be our help in spite of the weakness and who could accomplish great things through us, if we could but put our lives wholly into His hands.

MISSIONARY EXHIBIT

One feature which I am sure would appeal to every missionary worker was the exhibit of methods and literature. In the exhibit were found not only the leaflets published by every denominational board represented, but charts attractively arranged to show the growth of missionary work, money spent by the churches for missions, the number of people already converted, those still without the gospel, and many other charts of a similar nature. Various mission study classes had charts on which were displayed methods they had found practical and interesting. Suggestions were given for missionary meetings and socials, for map drawing with little expense. In every way the exhibit was made most suggestive and helpful as well as a most attractive feature of the Conference.

WORKING PLANS

The purpose of the whole Conference was to give practical plans that could be worked out in the home churches, not mere theories. For this purpose missionary study classes were taught. One class was conducted in Foreign Missions, the text-book being "Sunrise in the Sunrise Kingdom," by De Forest, taught by Dr. Sailer, Secretary of the Presbyterian Board of Foreign Missions of New York. Another class on Home Missions was conducted by Mr. Don O. Shelton, Young People's Secretary of the Congregational Home Missionary Society of New York. The text-book used was "Heroes of the Cross," and was written by the class leader.

MORE TIME NEEDED FOR HOME MISSIONS

It was unfortunate that these two classes met at the same hour, obliging one to choose which course he would pursue. This was keenly felt by many at the Conference, who had come hoping to take up the study of

both books in order to go back to their own classes better equipped for their winter's work. They were much disappointed because obliged to choose between these two classes, of necessity giving up one.

Then the cause of Home Missions was not given as much time for presentation as was the Foreign. While all would acknowledge the great need of both Home and Foreign Missions, while all agreed that one cannot be truly interested in one without being interested in the other, still it seemed that more time should have been taken for home missionary themes and discussions. Surely with the great problems before us in the home land, the question of the Negro in the South, the problems in the West and the importance of establishing the church and Sunday school in the new towns that spring into being in a night, the question regarding the new Islands that have come into our possession, as well as the perplexing problem of caring for and uplifting the vast throngs that crowd to our shores every year,—these are enough for the Conference to dwell upon with profit for at least one evening, if not more. This I offer not as a criticism, but as a suggestion.

THE STUDY CLASSES

Around the study classes the main object of this Conference centred. That object was to thoroughly interest the young people in missions and so train them in the best methods that each one attending would feel not only willing but able to go home and organize a study class in the local church. Not only were the best methods used in conducting these training classes for leaders, but ample opportunity was given for questions in regard to ways of organizing and conducting mission study classes in the home churches. Two young women, before joining a mission study

class at Silver Bay, said they would never teach a mission study class and had no idea of attempting it. At the end of the session they acknowledged that they felt differently and planned to organize a study class in their home church as soon as they returned and to do all in their power to make it a success. In the past, mission study classes have been problems because of the scarcity of material, especially study books, adapted to young people. But with the books being prepared by this Young People's Missionary movement, with the two so well adapted for the subjects of Home and Foreign Mission study this coming year, the work is comparatively easy. In addition to these books, helpful leaflets bearing upon the same subjects will be issued by each denominational Board at a very small cost. In this way all the young people of the land will be using the same general study-book with additional explanatory notes edited by their own Board.

And last of all, I was impressed by the far-reaching influence of a Conference of this kind. We were on the lake one night, when a steamer from Caldwell stopped at the dock at Silver Bay. We were anchored at the opposite side of the lake in a little bay and little thought that we would feel the slightest motion of the waves which came from the steamer, nor did we for many minutes until we had forgotten all about them. Suddenly our boat was lifted gently and then a little more roughly, and had we not taken some precautions the little boat might have had a hole knocked through its side by being thrown against the rocks. Thus will the waves of influence go from Silver Bay so that even those who have never attended the Conference may be touched and strengthened by some message or suggestion given there.

Spencer, Mass.

WHEN OUR YOUNG PEOPLE COME TO STUDY HOME MISSION BIOGRAPHY, THEY WILL FIND SUCH LIVES AS PECK, GOING, WHITMAN, AND OTHER PIONEERS, OF FASCINATING CHARACTER AND UNFAILING INTEREST : : :



FOR THE JUNIOR MEETING

Kiowa Indian Mission

A LETTER TO THE JUNIORS—HOW INDIAN CHILDREN GIVE
ITEMS FOR THE JUNIOR INFORMATION COMMITTEE

THE greatest road on earth is the Jesus Road. This road has gone round the earth. All are invited to walk in it. Millions of people live in this road and give time and talents that it may grow larger. Even the boys and girls are doing much for Jesus, the King of the Road. The white children help the Indian children and these help some other tribe. And this is what I must tell you about.

We have a large government school at Rainy Mountain. Over this school the writer is pastor. More than a hundred Kiowa children are in attendance. One-half mile from the school there is an Indian trading post or stores. Here they keep chewing gum and candy and many things that children like to feed their sweet tooth with. The Indian parent is very indulgent, and many small sums of money are given during the school year. Many dimes go into the hands of the store-keeper. The thought came, cannot I turn some of this waste of money into the Lord's work? Can I not get these children interested in the children of other tribes? In making known my desire to Mrs. Clouse, she said, "Let us send for one hundred Hopi boxes to the Woman's Society of the West and give one to each child." Have you seen these boxes? They are red and stamped with pictures in black. On one side the front of a safe. On the other sides pictures of Hopi children and tepees.

On Sunday evening at the beginning of the school year I preached about the Hopi children: how they lived up on the high rocks, what poor homes they had, how little they have of the nice things which children enjoy, how they were taught to pray to snakes and they knew no kind, loving Saviour like Jesus, who loves little children. The boxes were given and this good road started.

During the year the work was kept before their minds. On Sunday evening before school closed we had a missionary talk and a box opening. Names on blackboard. Boxes arranged on table in order according to list of names. As I opened boxes and counted the money the amount was written opposite the child's name. The largest amount was four dollars and the smallest one cent. The full amount given, twenty-one dollars and six cents. This has been sent to support missionaries among the Hopi Indians.

My white boys and girls, do not permit these Indian children to go ahead of you in their gifts for Jesus, when you have so much and they so little. Your missionary,

HOWARD H. CLOUSE.

Power of Example

A little Kiowa Indian school girl, when she presented herself for baptism, gave to the church a letter she had written, which read: "My papa and mamma are Christian and all our family are following Jesus but me, and I feel he wants me to give myself to him." She was one of twenty-six converts baptized at the recent annual meeting of the Baptist Indian Association of Oklahoma. One who was present says: "The picture of the baptism will stay in my mind if I live years yet. It was the most beautiful baptism I ever saw. Pray for the Indians that many others may come into the 'Jesus Road.'"



A NEW INDIAN JUNIOR

CHURCH EDIFICE DEPARTMENT

A Glad Church at Granite City

A GOOD ILLUSTRATION OF THE CHURCH EDIFICE
WORK OF THE HOME MISSION SOCIETY : : : :

A correspondent writes that the First Baptist Church of Granite City, Ill., is on the height of rejoicing on account of the completion of its new stone meeting house in that rapidly growing city. "This is one of the great mission fields of this State, where the iron industries are located, just opposite North St. Louis. The house is a model of beauty, built of stone, with a seating capacity of 300. The lecture room will be built later, and when completed the house will have a capacity of 500. At the dedication, Dr. Myron W. Haynes, of Chicago, president of the Illinois Baptist Association, preached the sermon, and subsequently raised a subscription of \$2,190, which brings us to the point where we can secure the loan promised by the Home Mission Society of \$2,000, and the gift of \$500. Much credit is due our State Mission Board for the interest taken in this work. The property is easily worth \$10,000, situated in the heart of this growing city of 9,000 people. After the dedicatory service the pastor, Rev. W. H. Barnes, baptized six converts, four men and two women. We also received by letter five at this service. A great many Baptists who live in the city are expected to join at once. The church feels profoundly thankful to the Home Mission Society for the loan and gift, which has made it possible for the Baptists to prosecute the work on this important field."

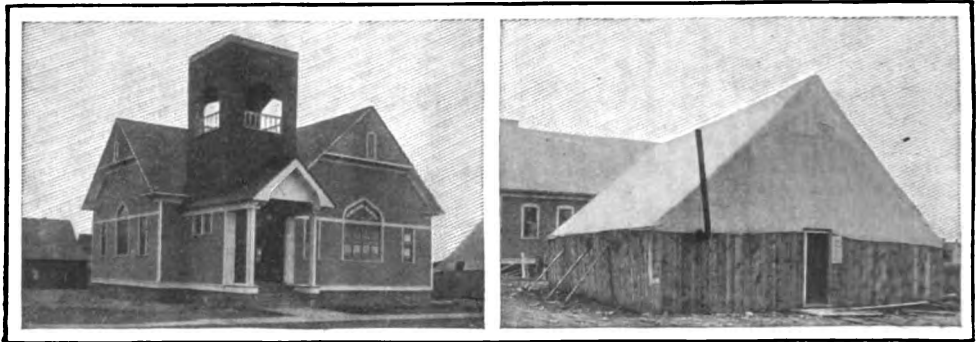
We give herewith a picture of the house of worship, which is worthy of the place it occupies, and will undoubtedly give the church influence and prestige. Granite City is situated on a high plateau, within twenty minutes' railroad ride from the center of the St. Louis business district. It already has six large manufacturing plants, rolling mills and foundries, employing 7,000 persons, and paying three and a half millions in wages annually; while two large additional plants are in process of construction. The United Lead Company will spend three millions, and the Glu-

ose Company one million in buildings, and will call 2,000 more workmen. The city is sure to grow with great rapidity, and it is wise foresight for the Baptists to secure their present vantage ground. The Methodists have two churches, one of them German, and the Catholics and Lutherans have built. Our church was organized in April, 1901, and is rapidly increasing in membership. The new building is the finest as yet in the city. The pastor was a missionary in St. Louis when called to this work. He began at the time of the great flood in the summer of 1903, and is meeting with the hoped-for success.

This instance is one of the effective illustrations of the work that is being done by the Church Edifice Department of the Home Mission Society. The Illinois General Association has fostered the work at Granite City; the church did its part nobly, and came to the point where a suitable home was a necessity; then the Home Mission Society rendered the assistance necessary to make the



undertaking practicable and possible, thus securing not only an adequate equipment for successful church effort, but also the future of the church in what will in time be a great suburb of St. Louis.



Central Church at Spokane, Washington

From tent or tabernacle to a permanent church home. Our illustration above represents the temporary place in which the Central Baptist Church worshiped during the time its new edifice was building. The church has made a good record, and is full of hope and zeal. Dr. Woody, who has charge of the dedication sermon, says: "The work began on this field in the organization of a Sunday school about three years ago under charge of Smith Ely, Esq., of Grace church of Spokane. The church was organized Dec.

13th, 1903, with 19 members. On Feb. 28th, 1904, ground was broken for the new house, now dedicated. There are at present 30 members. The auditorium is 36 x 48 feet, and the addition on the side gives additional room—14 x 28. There are two good rooms in the rear of the audience room. The entire cost of the property is \$6,500, of which the Society furnishes \$2,500. Rev. George W. Griffin has been pastor since last November. All who have seen the house greatly admire it for its commodiousness and simplicity."

FROM THE BROAD FIELD

Turning the Tables

Commonly we have missions among the foreign peoples, but here is an interesting turn about where a foreigner is working among the Americans, and in Pennsylvania at that. Rev. N. N. Morten, a Swedish pastor at Warren, Penn., gives us this glimpse into his busy missionary life:

"This quarter we have paid off \$100 on our church debt, and have subscribed for the balance, \$600, to be paid off next fall. While I am laboring principally among the Swedes, I HAVE STARTED A MISSION AMONG THE AMERICANS in the country ten miles from here, where there is no religious work of any kind and only one Christian among them, though all seem interested. The average attendance is about 75. I visit them two Sunday evenings each month. There is a Swede Congregational church in the place without a pastor, to whom I also preach when out there. Every other Sunday afternoon I preach at North Warren, and one of our members preaches at another Swede mission every other Sunday."

Winning the School Teachers

Rev. A. B. Rudd, of Ponce, Porto Rico, writes: "I was in Barros last week and baptized 17 candidates, who formed at once a new church. Of this number seven were public school teachers. I trust this may mean much for the cause in the years to come."

Openings For Heroic Men

Rev. Carl Jensen, of Minden, Neb., has been reaching out beyond his parish. He says: "Recently I visited a little settlement in Gage County, where there are about 26 Danish families, and some Americans. There is an American Baptist church, but the members have moved away until there are only 6 left. I preached both in Danish and English, and the last Sunday, though very stormy, 60 were present. I hope a good man can soon be found to take care of this field. I secured \$35 in subscriptions for the first four months for a man, a student or any one whom we can get, if he will preach in both languages. A strong church can be built up here. The Danish people have Lutheran service once a month, but not many of them care to attend; but they just streamed to the Baptist church because they felt that the Lord was there. I do believe that the majority of them can be won for the Lord."

Scandinavian Conference

The thirtieth anniversary of the Scandinavian Conference in South Dakota was a remarkable meeting. When our District Secretary, Rev. O. A. Williams, preached on Sunday afternoon, there were between 80 and 100 vehicles, most two-seated covered carriages, around the building. Thirty years ago there were a few over 100 Scandinavian Baptists in the State and not a meeting house. Now

there are about 1,200 Baptists and 13 houses valued at \$32,000. This work has been made possible by the generous and constant help of the Home Mission Society. Secretary Williams says: "It was of great interest to listen to the addresses and notice the mingling of tongues—English, Swedish, Dane and Norwegian." The growth has been steady and the contributions last year were over \$16,000.

A Cheerful Note

This is the way the Swedish pastor of Bethel Baptist Church, Minneapolis, describes a most encouraging situation: "Am glad to say that we have paid our debts and burnt our notes and subscribed \$729 to a new house of worship. We are looking for two good lots and hope to be able to buy them in the near future. Our Sunday school is very prosperous." Every word of that note from Rev. E. S. Lindblad counts for something. And that church will accomplish its aim through the genuine Swedish persistency and thrift.

A Diligent Worker

Rev. Arthur St. James, our French evangelist, writes concerning a recent work: "I am now in New Hampshire for one month. The work here is opening auspiciously. I was in Concord, the capital, last Lord's Day, and spoke in the three Baptist churches, preaching four times on a hot day—but I enjoy that kind of thing. This week I am in smaller towns. There is enthusiasm everywhere. I visited one French family yesterday here, they had never seen a French Baptist minister; they were so happy to see me; they want to join the church. I find many well disposed families everywhere. I am much encouraged in the work, and feel more than ever that a great awakening regarding French work can be brought about among the Americans, and that many French families will be reached."

Progress in Porto Rico

Rev. A. B. Rudd, of Ponce, writing July 1st, reports 14 persons baptized at Yauco, 2 at La Playa the preceding week, and 64 at all the stations in his district during the three months from April 1st.

Rev. H. P. McCormick, of San Juan, reports on his field 85 baptisms for the same period, making a total of 149.

The new chapel at Barros, where several were recently baptized, was expected to be completed about the middle of August; the work being done under the supervision of Mr. G. A. Riggs, who also had charge of the erection of our chapel at La Playa, and prior to that of two chapels in Cuba. Mr. Riggs is an advanced student in Bucknell University at Lewisburg, Pa., and expects to return in the fall to complete his studies. He has greatly endeared himself to the Society's workers in both islands, because of his ability, energy and interest in the work; and they would be glad to see him return as an associate in these mission fields.

ITEMS OF INTEREST

★ At Barros, Porto Rico, our work is progressing under the care of Don Gabriel. On a recent Sunday evening four expressed a desire to follow Christ, and one of the four was the justice of the peace. The gospel is constantly reaching men of influence in the community.

★ C. Pagano, one of our Italian missionaries, has been holding Sunday morning services in the open air at Springfield, Mass., with audiences of a hundred and more. The evening service, indoors, has not been as largely attended. He has started a sewing school, and hopes soon to have a good Sunday school.

★ Eight new churches were organized in North and South Dakota during the associational year ending in June, and nine houses of worship were built. The reports from the churches are generally encouraging.

★ Seventy-three new members have been added to the Baptist church in Merrill, Wis., during the past two years, 52 by baptism; and Rev. J. W. Cabeen, the pastor, says these two years, in this new pastorate, have been among the best in his fifteen years' ministry. There is more work than one pastor can do, however, if the five or six outstations are to be cultivated properly.

★ A neat little church paper in Spanish, called "Boletin Bautista" (Baptist Bulletin), is published by Pastor Jeantet, of Alamosa, in the interest of the Mexican Baptist church there. Through this medium the pastor hopes to reach many of his people.

★ At the last commencement of Jackson College, the first prize for scholarship was won by Robert W. Johnson, of Jackson, with an average of 93; the second by Miss Lillian M. Reid, of Newton, whose average was 92. President L. G. Barrett has completed ten years of service, and as one result of patient, hard, tactful work sees the institution in its new home, with 100 acres of land, over 30 of them devoted to agriculture, new buildings, and chance for development of a school that will combine higher education and industrial training. The 291 student enrolment of the last term was high mark in attendance.

★ Church extension is going on in southwestern Nebraska. Rev. Geo. L. Snyder, of Culbertson, reports that while two years ago there were no Baptist preaching services west of McCook, now we have services in Baptist churches in six different places, besides two outstations.

★ The Swedish mission at Dover, N. J., has 49 members and the Sunday school 52 scholars and 9 teachers. Rev. Karl Arry, the pastor, has resigned.

★ Church building is going on as rapidly as conditions—which are largely in control of a people who make haste slowly when it comes to working—will permit in Barros. While by no means a gem of architectural beauty, the house will show up very well with the other buildings of the town."

THE WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN

President, Mrs. Wm. A. Moore, 1055 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. A. J. Fox, 63 Alfred Street, Detroit; Recording Secretary, Mrs. F. K. Rumsey, Detroit; Treasurer, Miss Clara Vinton, 109 Charlotte Avenue, Detroit.

Miss Esther Karnell, our field secretary, has received instructions from the Board to organize union circles among the Baptist young women of our State, especially instructing them in the Woman's Home Mission work, its object and aims, and encouraging them to work with us for the evangelization of our country. Letters recently received by the Board from Miss Karnell are very encouraging. "There are indications of a bright future for our society." In short, Miss Karnell says that much interest is shown in the woman's work by the ministers, the women themselves, the young people and the children. The great difficulty seems to be in securing leaders who can properly train the children and young people.

Commendation is due the Baptists at Standish for having entirely paid for their property, valued at something over \$1,500.

Miss Dyer writes that all the girls at Harts-horn Memorial College are now professing Christians. Two changes should be noted in Associational Secretaries: Mrs. I. W. Lamb, Perry, Secretary of Shiawassa Association, and Mrs. A. C. Garnett, 413 Webster St., Traverse City, Secretary of Grand Traverse Association. Junior leaders please remember that all offerings for the Mexican kindergarten should be sent to Miss Clara Vinton, 109 Charlotte avenue, Detroit.

This is the busy season for our women. All reports for the past year and plans for the future must be in shape to be presented at the State Convention. Every society in the State is urged to make a greater effort than

in years past to have a large representation at our State Convention at Port Huron. Our usefulness in any definite work depends largely upon our knowledge of that work. Our interest also depends largely upon knowledge. If you are interested in missions, come to the State Convention that you may have a clear conception of the past year's work, and a grasp of the problem for the new year. If you are not interested in missions come to the State Convention, for you have only to know of the successful work of our missionaries at the present time and the ever increasing needs as new fields are opened, to have your spiritual eyes opened.

Miss Ergenzinger reports most favorable work in the German school since the first of the year. During January evangelistic meetings were held each evening, at which time many children united with the church. Average attendance at the German sewing school has been 103, at the Polish, 31. We are glad to note that the Polish school is growing.

Miss Dressel writes from Springville, Utah:

"Our work here is in its beginning. We have but nine resident members. We have a neat little chapel nearly paid for. Springville has a population of 3,000, nine-tenths Mormons, and the other tenth (excepting the few Christians) are not anything. These are harder to reach with the gospel than the Mormons. The indifference out here is appalling. The Sunday school and our industrial classes are among the encouraging features of our work. Our hope lies in the children. Work among the Mormons is peculiarly hard, but we stay our hearts on the fact that it is the Living Word we are giving to these people and God has said it would not return unto him void."

MRS. ROBT. M. FOX.

BAPTISMS

NAME.	FIELD.	No. BAP.
Teofilo Barocio,	Santiago, Cuba,	8
Jose Ripoll,	Manzanilla, Cuba,	11
A. L. Story,	Bayamo, Cuba,	18
G. A. Creekmore,	Pond Creek, O. T.,	11
H. R. Moseley,	Gen. Miss'y, Cuba,	22
H. H. Clouse,	Kiowa Indians, Rainy Mt. Mission, O. T.,	11
W. H. Fields,	Jennings, O. T.,	17
P. F. Harman,	Apache, O. T.,	5
L. O. F. Cote,	French, Evangelist, Vt.,	33
R. A. MacMullen,	Langdon, N. D.,	6
Rasmus Christopherson,	Danes and Norwegians, Oakland, Cal.,	6
M. B. Milne,	Walsenburg, Colo.,	5

NAME.	FIELD.	No. BAP.
G. W. Hicks,	Kiowa Indians, E k Creek Mission, O. T.,	7
Oliva Brouillette,	French, Salem and vi- cinity, Mass.,	7
A. E. Lundeen,	Swedes, Norwood, Mass.,	6
G. W. Griffin,	Central Ch., Spokane, Wash.,	5
G. L. Boroughs,	Monte Vista, Colo.,	5
H. F. Loomis,	Elkins, W. Va.,	5
Robert Hamilton,	Cheyenne Indians, Wa- tong, O. T.,	5
G. W. Disher,	Willits, Cal.,	10
C. E. Dunham,	San Francisco, Cal.,	8
J. L. Matthews,	Del Rey, Cal.,	5

FINANCIAL STATEMENT FOR JULY, 1904

RECEIPTS

Contributions for General Purposes.....	\$13,216 84
Legacies, " " "	4,970 28
Contributions Specifically Designated.....	5,752 06
" " for Church Edifice Gift Fund.....	825 41
	<hr/>
Income Accounts for General Fund.....	\$24,764 59
" " " Church Edifice Gift Fund.....	\$7,176 05
" " " Loan Fund	1,141 37
Miscellaneous.....	1,103 24
	<hr/>
	3,510 53
	<hr/>
	\$37,695 78

DISBURSEMENTS

For General Purposes.....	\$45,510 57
" Special " as Designated	556 30
From Church Edifice Gift Fund.....	6,854 91
" " " Loan Fund	2,960 10
Miscellaneous.....	3,738 82
	<hr/>
	\$59,620 70

CONTRIBUTIONS AND LEGACIES FOR JULY

Contributions and legacies not otherwise noted are for general purposes. Items marked thus *, are designated for specific purposes.

C. E. F. for Church Edifice Fund.

MAINE, \$58.28.

Camden, Chestnut St. Ch.	4 25
Lee, Union C. E. S.	4 00
West Levant Ch.	1 15
Bangor, Second Ch.	12 70
Second S. S.	7 55
Montague Ch.	50
Oldtown, First Ch.	3 39
Cape Neddick Ch.	8 25
West Sidney Ch.	1 00
Biddeford, First Ch.	5 54
East Sumner Ch.	5 00
Oakland Ch.	4 45

NEW HAMPSHIRE, \$198.72.

Twin Mountain, Mrs. A. H. Clement	5 00
Danbury Ch.	5 00
Nashua, First Ch.	15 00
Hampton Falls Ch.	8 72
Newport Ch.	2 30
Manchester, Peoples Ch. ..	24 16
Franklin Falls, First Ch. ..	10 38
LEGACY.	
West Swanzev, estate of Sarah Draper	128 16

VERMONT, \$110.75.

East Poultney Ch.	3 00
Ludlow Ch.	82 75
State Convention	25 00

MASSACHUSETTS, \$5,799 45.

New Bedford, Elim Ch.	10 00
Boston, First Ch.	250 00
Conway Ch.	7 65
Haverhill Ch.	13 25
Glendale Ch.	6 45
Barnardston Ch.	6 00
East Jaffery Ch.	4 25
Foxborough Ch.	4 00
Stryker Ch.	31 08
Salem, Central Ch.	12 51
Worcester, First Ch.	202 39
* Pleasant St. S. S.	25 00
Holyoke, Second Ch.	250 01
* Hyde Park, First Y. P. S. C. E.	5 00

Boston, Bethany Ch.	127 93
Andover, First Ch.	11 00
Roslindale, First Ch.	50 68
Chelsea, First Ch.	94 66
Gloucester, First Ch.	27 27
Chapel St. Ch.	6 42
* Lynn, Mrs. A. M. Pickford	150 00
Brookline Ch.	170 71
East Dedham, Y. P. S. C. E.	5 00
Winchendon, First Ch.	20 00
Newburyport, First Ch.	32 32
Westboro, First Ch.	87 82
Ashfield Ch.	12 25
Florida Ch.	2 50
No. Attleboro, First Ch. ..	7 92
Somerville, Samuel Cutler Cambridge, Old Cambridge Ch.	500 00
Norwell, Lucy Turner	82 16
Clinton, First Ch.	10 00
First Y. P. S. C. E.	4 30
Dighton, First Ch.	5 37
First S. S.	2 85
Massachusetts Baptist Missionary Society	1 65
Hadley, estate of Charles McMaster	25 00
Chicopee Falls, estate of M. R. Lucas	1,000 00
Clinton, estate of Sarah B. Greeley	234 05
estate of Wilson Morse	1,200 00
1,100 00	

RHODE ISLAND, \$526.25.

* Hope Valley, Y. P. S. C. E.	10 00
Providence, Broadway Ch. For C. E. F., Mrs. M. E. T. Tanner	1 25
15 00	
LEGACY.	
Estate of Elisha W. Baker	500 00

CONNECTICUT, \$328.79.

Niantic Ch.	20 12
Waterbury, Swedish Ch.	5 00
Stamford, First Italian Ch.	10 00
First Italian S. S.	10 00
1 50	
Meriden, Swedish Ch.	15 88
Middletown, First Ch.	10 87
Bloomfield Ch.	7 50

Groton Heights Ch.	13 00
Meriden, First Ch.	186 55
Hartford, Olivet Ch.	2 37
West Hartford, First Ch.	6 00

LEGACY.

Putnam, estate of Mrs. A. T. Corey	50 00
--	-------

NEW YORK, \$1,268.19.

Oswego, West Ch.	7 71
A Friend	375 00
Sharon Springs, Leesville Ch.	1 81
Buffalo, Dearborn St. Ch.	10 00
Hunt Ave. B. Y. P. U.	1 22
Lowville Ch.	37 25
Newark Ch.	11 00
Newark Valley, Castle Creek Ch.	6 00
Morris Ch.	13 86
Springfield Ch.	7 50
Warren Ch.	15 70
Oswegatchie Ch.	10 00
Corning Ch.	32 28
Kingston, First B. Y. P. U.	6 00
Tottenville, South Ch.	12 63
Fort Ann, Village Ch.	27 71
Cohoes, First Ch.	50 00
Geneva, Miss Rubie T. Weyburn	15 00
Franklinville Ch.	11 85
C. E. S.	2 15
Cortland, First Ch.	30 79
Sanborn Ch.	4 81
Jamestown, Swedish Ch.	5 25
Ogdensburg, S. S.	4 00
Fort Edward Village, Ch.	49 30
Busti Ch.	9 40
McKENLEW, Ch.	2 00
*Warsaw, First Y. P. S. C. E.	25 00
Middletown Ch.	1 50
Wyoming, First Ch. of Middlebury	27 00
Binghamton, Calvary, Farther Lights	4 50
Syracuse, Tabernacle Ch.	10 00
Clifton Springs Ch.	19 65
S. S.	2 68
N. Y. City, Morning Star Mission	15 00
Fifth Ave. S. S.	20 00
Deposit Ch.	26 25
*Alps, Miss Fannie E. Coon	10 00

*East Marion, Rev. L. A. Rowley	5 00	Davis Mission	2 00	Ovid Ch.	15 40
*Albion, Wm. E. Barker	12 00	Jesse, Pine Grove Ch.	5 12	B. Y. P. U.	1 00
*For C. E. F., Thank offering	1 00	Fairmount, First Ch.	100 20	Harrisville Ch.	2 00
*Rochester, Miss Sarah H. Spinning	10 00	Mannington, First Ch.	19 15	S. S.	2 25
LEGACY.		Monongah Ch.	5 00	Dean Branch S. S.	3 00
Fayetteville, estate of Fidelity D. Eaton	319 41	Shanks, Rev. J. W. Wolford	1 00	Ashley Ch.	1 70
NEW JERSEY, \$470.99.		Morgantown, Zoar Ch.	11 80	Grass Lake Ch.	5 00
Montclair, First S. S.	28 78	Sistersville Ch.	14 53	Norwell Ch.	3 89
West Monmouth Ch.	9 56	Cairo, Rev. N. W. Rollins	1 00	Napoleon Ch.	8 95
Bayonne, First Ch.	5 60	Harrisville Ch.	12 50	Aurelius Ch.	14 75
Newark, Fairmount Ch.	11 42	*Elkins, S. S.	5 00	Ishpeming Ch.	7 50
Brookdale Ch.	22 80	Moundsville, S. S.	4 00	Stockbridge Ch.	7 21
Port Norris Ch.	10 00	Carkin, Mount Olivet Ch.	12 21	Alden Ch.	4 05
Haddonfield Ch.	56 28	Lecta, Standing Stone Ch.	2 60	Bay Springs Ch.	6 65
S. S.	84 35	Oxford Ch.	1 80	Kingsley Ch.	2 40
New Brunswick, Livingston Ave. Ch.	46 14	Lightburn, Broad Run Ch.	5 00	South Boardman Ch.	1 00
Trenton, Grace Ch.	5 80	*For C. E. F., Cairo, Rev. N. W. Rollins	1 00	Grand Rapids, Scribner St. Ch.	15 00
Laurel Springs Ch.	14 10	*Harrisville, Rev. E. J. Woofter	2 00	Laingsburg Ch. Primary Class	8 60
LEGACY.		*Moundsville, Mrs. S. J. Holmes	5 00	Bath Ch.	1 06
Trenton, estate of Evan E. Cook	176 66	TENNESSEE, \$2.00.		North Street Ch.	2 25
PENNSYLVANIA, \$807.36.		Harriman, Rev. and Mrs. J. R. Thompson	2 00	Augusta Ch.	2 50
Warren, Swede Ch.	10 10	SOUTH CAROLINA, \$5,650.06.		Lawton Ch.	11 35
Philadelphia, First Manayunk Ch.	21 08	*Columbia, from Colored Baptists of South Carolina for Benedict College	5,650 06	Charlevoix Ch.	8 00
Chestnut Hill Y. P. S. Richmond Hill, Jr. C. E. S.	5 00	GEORGIA, \$8.74.		Escanaba, Northern Swedish Conference	75 00
Memorial Ch.	2 50	Augusta, collected per G. A. Goodwin	8 74	Indiana, \$450.26.	
Gethsemane Ch.	20 94	OHIO, \$335.38.		Wolcott Ch.	18 50
North Frankfort Ch., one quarter	7 46	*Sidney, B. Y. P. U.	1 37	Mrs. Emma Davisson	5 00
Wayne Ave. S. S.	7 74	Ada, First Ch.	18 00	Oregon Ch.	1 70
Trinity S. S.	3 72	Salem Ch.	9 00	Sugar Creek Ch.	6 00
*Chester Ave. Farther Lights	5 00	Pomeroy Ch.	6 40	Whitestown, S. S.	88
Chester Ave., Mrs. McMullen's Class	5 00	Cleveland, First Ch.	19 00	Marshall Ch.	5 79
Hill Town Ch.	6 00	East End B. Y. P. U.	6 00	Waynetown Ch.	19 25
Zion S. S., Beaver Ass'n.	2 00	Cambridge Ch.	8 75	Goshen Ch., Northern Association	43 63
Picture Rocks, S. S.	7 60	Pleasant View Ch.	7 00	C. J. Garvin	5 00
Bristol, First S. S.	9 00	Gallipolis Ch.	10 50	Metee Ch.	7 00
Altoona, Memorial Ch.	7 30	S. S.	4 00	Amity Ch., White Lick Association	2 60
Mahoney City Ch.	3 21	Fostoria Ch.	5 55	Union Ch., Freedom Association	4 61
Meadville Ch.	5 00	Fredericktown Ch.	10 00	New Providence Ch., White Lick Association	1 30
Smethport Ch.	9 15	Cincinnati, Linwood Ch.	26 10	Owasco Ch.	9 61
Scranton, Hyde Park Welsh Ch.	15 00	Price Hill Ch.	11 00	S. S.	4 40
Taylor, Welsh Ch.	5 00	Duncan's Falls Ch.	89	Carrall, Sharon Ch.	13 00
Lansford, Welsh Ch.	9 00	Cleveland, Homestead Ch.	1 50	Bethel Ch., White Lick Association	1 00
Wilkesbarre, Parish St. Welsh Ch.	4 00	Clark Township Ch.	1 82	Miami Ch.	15 00
Kingsston, Edwardsdale Welsh Ch.	7 24	Washington Township Ch.	8 00	Frankfort Ch.	8 38
Lindsay, Welsh Ch.	4 00	Newman Ch.	2 50	Flora Ch.	19 10
St. Clair, Welsh Ch.	1 00	Toledo, Memorial Ch.	12 73	Freedom Ch., Freedom Association	4 20
Turtle Creek Ch.	5 00	Ashland Ave. Ch.	71 41	Roseville Ch.	4 05
Homestead Ch.	12 25	(Oliver Place Ch.	4 60	Palestine Ch.	2 00
Greensburg Ch.	5 67	Madisonville Ch.	8 50	S. S.	1 30
Narberth, Ch. of Evangel.	30 46	Norwood Ch.	13 85	Thorntown Ch.	13 10
Winfield, C. E. S.	3 00	Amity Ch.	2 00	Little Blue River Ch.	8 00
Monongahela, First Ch.	15 98	Torch Ch.	4 61	Niconza Ch.	4 43
Ridgeway Ch.	5 60	Lisbon Ch.	1 85	Royal Center Ch.	2 10
Harlansburg, Unity Ch.	15 58	Dayton, Memorial Ch.	7 54	S. S.	5 00
Providence Ch.	12 78	Memorial B. Y. P. U.	2 00	Camden Ch.	10 00
Collingdale Ch.	4 81	Norton Ch.	2 00	Mt. Zion Ch., Monticello Association	1 45
Williamsport Ch.	36 78	Martin's Ferry Ch.	6 25	Goshen Ch., Freedom Association	5 00
Homewood Ch.	7 75	Youngstown, Hunrod Ave. Ch.	4 47	Indiana Harbor Ch.	2 25
Huntingdon Ch.	10 00	Granville, Mrs. E. S. Sheppardson	25 00	Sulivan Ch.	7 33
Allegheny, Judson Memorial S. S.	5 36	Springfield, First Ch., Women's Circle	11 19	L. E. Townsley	5 00
Pottstown Ch.	48 00	MICHIGAN, \$400.07.		Walter G. Scott	5 00
McKeesport, First Ch.	29 20	Frankfort, Danish-Norwegian Immanuel Ch.	4 25	Galveston Ch.	17 38
*Philadelphia, Am. Bapt. Pub. Society	75 00	Detroit, Immanuel Ch.	13 52	M. F. of Sugar Creek Ch.	9 75
DELAWARE, \$11.00.		S. S.	1 07	Michigan City Ch.	15 86
North Wilmington Ch.	11 00	B. Y. P. U.	5 00	Mrs. John M. Linden	5 00
DISTRICT OF COLUMBIA, \$283.03.		First Polish and Bohemian Ch.	1 00	Friendswood, S. S.	1 31
Washington, Metropolitan Ch.	25 86	Gratiot Ave. Ch.	7 72	Stilesville Ch.	10 69
First Ch.	7 17	S. S.	1 00	Scircleville Ch.	8 25
Calvary Ch.	250 00	Jr. B. Y. P. U.	5 52	Hammond Ch.	11 40
WEST VIRGINIA, \$216.66.		North Ch.	112 55	Rev. W. H. Jones	5 00
Williamson Ch.	5 66	First Ch.	27 00	Warren Ch.	14 50
Guy Randolph	29	Fourteenth Ave. Ch.	18 20	Sitka Ch.	5 00
		Scotten Ave. Ch.	4 12	Clayton Ch.	16 00
		Berean Ch.	2 10	Indianapolis, South St. B. Y. P. U.	1 62
		S. S.	1 91	Newtown Ch.	5 50
				S. S.	2 65
				Middle Fork Ch.	6 89
				Kewanna Ch.	2 00

Rochester Ch. 12 87
 S. S. 1 12
 B. Y. P. U. 1 01
 Goodland Ch. 10 92
 Mt. Pleasant, First Ch. 14 00

ILLINOIS, \$1,389.04.

Westfield, J. E. Dudley.. 10 00
 Champaign Ch. 15 66
 D. H. Loyde 5 00
 Liler Ch. 3 40
 Alton, First Ch. 16 97
 S. S. 16 87
 Blue Mound, Ch. App'e
 Creek Association .. 1 60
 Olive Branch, S. S., Pal-
 estine Association 6 40
 Chicago, First Ch. 15 00
 Irving Park Ch., A.
 Parme 3 00
 Centennial Ch. 37 34
 Englewood Ch. 145 00
 *Second Swede Ch.,
 Mrs. C. Petersen .. 5 00
 Lexington Ave. Ch. .. 31 98
 Rock Island Ch. 64 20
 B. Y. P. U. 4 00
 Big Rock Ch. 15 00
 *Manlius, S. S. 25 00
 Highland Park Ch. 2 60
 Damascus Ch. 8 60
 Lockport Ch. 1 25
 Morrison Ch. 10 00
 Pavillion Ch. 3 78
 Tampico Ch. 12 35
 Lena Ch. 4 04
 S. S. 4 00
 Gilman Ch. 8 60
 Ottawa Ch. 31 75
 Mrs. Mary C. Merri-
 field 100 00
 Hebron Ch. 14 25
 Savanna Ch. 3 50
 Momence Ch. 40 35
 Rockford, First Ch. 20 00
 Joliet Ch. 51 30
 Macomb Ch. 1 00
 Dundee Ch. 20 35
 B. Y. P. U. 3 00

LEGACIES.

Malden, estate of Emaline
 J. Bass 50 00
 Macomb, estate of J. O.
 Metcalf 577 00
 Dundee, estate of Mrs. J.
 W. Clark 10 00

WISCONSIN, \$251.23.

Antigo Ch. 2 60
 Brannon, Swede Ch. 1 78
 Claim River Valley, Swede
 Ch. 2 87
 Dodgeville Ch. 8 50
 Green Bay, First Ch. 6 00
 Fall River Ch. 6 00
 Portage Ch. 118 75
 Wycocenia Ch. 2 75
 For State Convention:
 Collected per F. O.
 Carlson 75 00
 Collected per M. A.
 Packer 26 98

MINNESOTA, \$1,058.32.

Wheaton, First Ch. 14 00
 Le Roy, First Ch. 24 00
 Duluth, Second Ch. 50 00
 For C. F. F., Minneapolis,
 Tabernacle Ch. 5 00
 Bethel Ch. 4 59
 Clark's Grove Ch. 8 50
 Mankato, Swede Ch. 2 25
 Lincoln Ch. 3 55
 S. S. 1 80
 Le Roy Ch. 3 08
 Eveleth Ch. 2 60
 Soudan Ch. 2 00
 Cloquet Ch. 3 15
 Lakefield Ch. 1 85
 Fish Lake Ch. 3 08
 For State Convention:
 Collected per H. H.
 Allen 8 33

Collected per C. T.
 Hollowell 158 22
 Collected per Arthur
 Hoag 17 00
 Collected per C. C.
 Langlotz 3 00
 Collected per Gustaf
 Nygren 3 70
 Collected per H. A.
 Sothor 75 00
 State Convention 318 66

LEGACIES.

*For C. E. F., St. Paul,
 estate of Mary F.
 McClurg 125 00
 *St. Paul, estate of
 Mary F. McClurg... 250 00

IOWA, \$832.67.

La Porte City, D. Hanchett
 300 00
 Keota Ch. 4 65
 Mason City Ch. 39 10
 Westchester Ch. 6 00
 Rockwell City, S. S. 1 20
 Waterloo, First Ch. 89 60
 Cedar Rapids, Calvary Ch.
 Kiron, Swede Ch. 7 00
 Swede S. S. 31 30
 Louisa Center Ch. 20 00
 Fredricksburg Ch. 6 00
 Cedar Rapids, First S. S. 6 65
 Missouri Valley Ch. 1 00
 Oskaloosa, S. S. 4 60
 Emerson, S. S. 83
 *Osage, S. S. 15 00
 Winfield, Beulah S. S. 1 90
 Rev. M. E. Bentley.. 5 00
 Howard Grove Ch. 3 07
 Cedar Rapids, First Ch. 118 77
 Ashland Ch. 3 11
 Competine Ch. 5 05
 Hedrick Ch. 1 60
 Harrisburg Ch. 11 70
 Iowa City Ch. 30 00
 Marathon, S. S. 1 13
 Webster City Ch. 5 35
 Murray, S. S. 2 65
 *Hiteman, S. S. 1 72
 Lowell Ch. 4 00
 Danville Ch. 8 84
 Fremont Ch. 5 70
 Dubuque, S. S. 5 58
 Fairfield Ch. 15 85
 Sperry Ch. 2 50
 Wilton Ch. 1 00
 Kalona Ch. 1 41
 Prairie Flower Ch. 8 00
 S. S. 6 00
 B. Y. P. U. 2 50
 Vinton Ch. 13 35
 S. S. 3 92
 Eddyville Ch. 6 35
 *S. S. 1 35
 She'lsburg Ch. 1 00
 Parker's Grove Ch. 2 50
 Linden, Freedom S. S. 1 75
 Rippe, Beaver Ch. 8 49
 Spirit Lake, First Ch., La-
 dies' Glad Tidings Circle
 5 00

MISSOURI, \$150.61.

Board of General Home
 and Foreign Missions... 150 61

INDIAN TERRITORY, \$4.30.

Purcell, W. B. Crocker... 2 50
 Ada, High Hill Ch. 65
 Delaware Ch. 1 15

OKLAHOMA, \$21.89.

Elk Creek Ch. 5 00
 Woodward, S. S. 4 10
 Asher, First Ch. 5 64
 First B. Y. P. U. 4 40
 Mangum Ch. 5 75
 Shrewder, Oak Grove Ch.
 1 00

KANSAS, \$800.79.

Le'and, S. S. 3 22
 Norton Ch. 14 00
 Ellis Ch. 4 10
 Caney Ch. 8 00
 Philadelphia Ch. 3 20

Morganville Ch. 2 50
 Clay Center, Swedish Ch..
 Hlul City, First Ch. 9 00
 10 00
 Rosedale Ch. 5 00
 Simpson Ch. 10 20
 Washington Ch. 26 28
 Beloit Ch. 6 25
 For State Convention:
 Caldwell, First Ch. 10 00
 Clifton Ch. 36 66
 Collected per R. L.
 Stratton 10 00
 Collected per C. J.
 Spiers 10 00
 Collected per W. F.
 Raisner 5 00
 Collected per E. B.
 Meredith 514 88
 Collected per J. H.
 Van Leu 112 50

NEBRASKA, \$744.47.

Merna Ch. 3 00
 Long Pine, Pleasant Prai-
 rie Ch. 2 50
 Middle Branch, Ch. and
 S. S. 4 75
 Burnwell Ch. 1 60
 *Oakland, Swedish S. S. 12 65
 Nickerson Ch. 4 75
 Omaha, First Ch. 13 25
 Osco, Danish Ch. 10 60
 Prairie Union, S. S. 2 96
 Bethel Union Ch. 10
 Ashland, Immanuel Ch.,
 John A. Shaw 10 00
 Chadron Ch. 11 29
 Tekamah Ch. 13 85
 Silver Creek Ch. 8 81
 Decatur, Riverside Ch. 2 86
 South Omaha Ch. 67 38
 For State Convention:
 Merna Ch. 12 00
 Arnold Ch. 20 00
 Collected per F. D.
 Kennedy 20 00
 Collected per M.
 Nelson 92
 Collected per T. L.
 Smith 25 09
 Collected per C. Peter-
 sen 19 09
 Collected per E. H.
 Jackson 13 00
 Collected per C. W.
 Brinstad 460 52

NORTH DAKOTA, \$10.00.

For State Convention:
 Collected per James
 Lawson 10 00

SOUTH DAKOTA, \$5.00.

Rapid City Ch. 5 00

WYOMING, \$1.00.

*Sheridan, Mrs. N. R.
 Gallup 1 00

COLORADO, \$111.08.

Ft. Collins, B. Y. P. U. 2 45
 Trinidad, First Ch. 28 50
 Pear Park Ch. 2 00
 Olathe Ch. 5 50
 Denver, Mt. Olivet S. S. 6 00
 Delta Ch. 66 60

NEW MEXICO, \$15.00.

Roswell, First Ch. 15 00

ARIZONA, \$13.15.

Buckeye Ch. 3 75
 Palo Verde Ch. 1 90
 For State Convention:
 Buckeye Ch. 5 00
 Palo Verde Ch. 2 50

IDAHO, \$153.55.

Blackfoot, First Ch. 1 42
 Moscow Ch. 10 00
 For State Convention:
 Southern Convention. 142 13

CALIFORNIA, \$64.00.		DONATIONS RECEIVED AT INSTI- TUTIONS:		For Waters Normal Institute, No. Carolina:	
Middletown Ch.	6 00	For Alabama Baptist Colored Uni- versity:		Murfreesboro, N. C., Bu- ena Vista S. S.	8 15
National City Ch.	25 00	Selma, Ala., H. H. Mc- Cants	2 00	Annetta, N. C., Cedar Grove S. S.	5 00
San Dimas Ch.	15 00	Garden	75	Menola, N. C., Chestnut Grove S. S.	4 25
Fort Bragg Ch.	17 00	Printing office	7 25	Anlander, N. C., Elms Grove S. S.	4 06
Santa Barbara, B. Y. P. U.	1 00	Subscription to The Voice	25	Winton, N. C., Jordan's Grove S. S.	15 00
OREGON, \$832.04.		Printing Department, Selma University... ..	37 50	Bethlehem, N. C., Lin- coln's Grove S. S. ...	5 42
Swedish Conference	10 00	Sale of vegetables....	35	Long Branch S. S. ...	1 50
Ione Ch.	2 50	Thomasville, Ala., First Baptist Ch.	50	Harrell's Chapel S. S. ...	15 00
Heppner Ch.	3 75	For Hartshorn Memorial College, Va.		Lotta, N. C., Mt. Sinai S. S.	54 00
Roseberg Ch.	11 70	Richmond, Va., Ebenezer Baptist Ch.	10 00	Como, N. C., Mill Neck S. S.	19 29
Ontario Ch.	10 00	Manchester, Va., General Association of Virginia .	22 00	Mill Neck Branch S. S.	25 00
Ashland Ch.	10 00	So. Acworth, N. H., C. E. S.	6 00	Menola, N. C., Menola S. S.	11 00
Condon Ch.	2 00	H. M. C., Virginia, Miss Finette Jewett	5 00	Harrellsville, N. C., Mt. Pleasant S. S.	10 00
For State Convention: ..	304 25	For Jeruel Academy, Ga.:		Winton, N. C., Mt. Moriah S. S.	30 03
Lake City Ch.	20 75	Warren, Pa., W. M. So- ciety, First Baptist Ch..	18 40	Mt. Claire S. S.	2 50
Collected per O. L. Hoi- en	28 70	For Roger Williams University, Tenn.:		Mill Branch S. S. ...	5 00
Collected per L. W. Riley	418 89	Nashville, Tenn., State Convention	5 09	Bethlehem, N. C., New Bethany S. S.	13 00
Collected per J. H. Howard	10 00	Stone River S. S. Con- vention	5 00	Harrellsville, N. C., New Hope S. S.	26 00
WASHINGTON, \$1,063.14.		East Fork Association Goodland, Ind., collected by Miss Huston at a meeting for use of library	2 50	Ahoskie, N. C., Newsome's Grove S. S.	5 00
Ballard, First Ch.	10 50	Columbia, Tenn., Richland Creek Association ..	5 00	New Ahoskie S. S. ...	5 00
Snohomish First Ch.	20 00	Duck River S. S. Con- vention	3 55	Menola, N. C., New Haven S. S.	4 00
Walla Walla, Bethel Ch..	20 50	Beverly, Mass., John H. Cross	100 00	Ahoskie, N. C., Newsome- ville S. S.	1 40
Seattle, First Ch.	80 79	Brown's Creek Associa- tion	2 25	Phillippi, N. C., Phillippi S. S.	33 11
*La Conner, Mrs. E. R. Bailey	10 00	Columbia, Tenn., Duck River Association	12 65	Winton, N. C., Pleasant Plains S. S.	42 65
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REV. HOWARD B. GROSE, EDITOR

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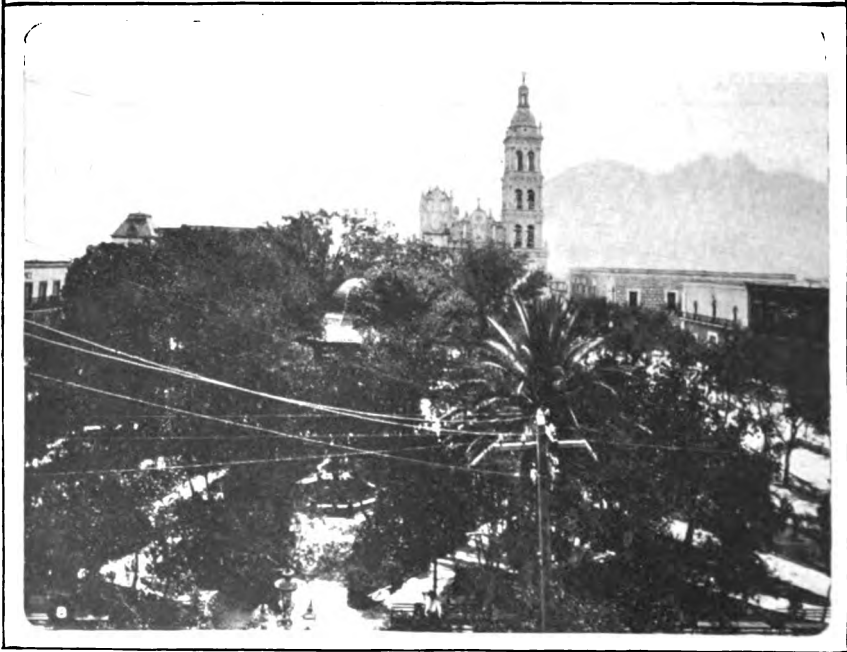
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VOL. XXVI

OCTOBER, 1904

No. 10

OUR NEIGHBOR'S NEED

The word Opportunity is derived from ob-portus—
at the gate. Mexico is at your gate. It is your
opportunity. Now is the time to evangelize the
millions of Spanish-speaking people within your
reach.—W. H. Sloan. : : : : :



MEXICO is our next door neighbor. Not only next neighbor geographically, but as a Republic. The oldest nation on the American continent, possessed of arts and architecture and a civilization wholly different from that of the Indian tribes around it for centuries before the white man came, Mexico has had a pathetic and tragical history. Spanish conquest only fastened upon an oppressed people a religion that had in it no upreach or outreach. Idolatry exchanged form and superstition found new objects. Ignorance grew more dense under subjection that crushed out the spirit of initiative and sought to hold a people in spiritual as well as political bondage. The story is a sad one; full of romance, too, and tender interest.

But the awakening has come. Day has dawned. Liberty is now a Mexican as an American birthright. Protestantism has entered with its light. Education, progress, development—these are the signs everywhere of the new era in Mexico. All this brings our neighbor's need close home to us, American Baptists. Listen to what our missionary, Mr. Sloan, who is at the centre of Mexican life and can feel every pulse-beat, says to us:

Do we realize to any adequate extent the part that American Baptists are to play in the future history of the Spanish-speaking races? Are we preparing ourselves in a proportionate degree for it? It is the Lord's work. He it is who has opened the door for us in the Philippines, Cuba, Porto Rico and Mexico. How wonderfully he has already blessed our efforts in Mexico, not solely in the multiplication of churches, but in the training it has given to men and women who are now doing efficient work in Cuba and Porto Rico. Are you preparing to fill the places once occupied by these men, whose loss is so grievously felt in Mexico? Jesus Christ said, "Ye are to be my witnesses in all Judea and in Samaria." Where is your Samaria? On your southwestern border. Jesus said, "Love your neighbor." Who is your neighbor? The Mexican.

The fact that there is an open door in Mexico itself constitutes an obligation. Not only is freedom of worship now guaranteed by the constitution and laws of the country, but a hospitable welcome on the part of the Mexican people is extended, in most places, to the preacher of the gospel. The authorities, while they themselves do not become Protestants, welcome the introduction of Protestant earnestness and life, they welcome open discussion, the reading of the Scriptures, and the establishment of mission schools. It is ours to evangelize Mexico.

EDITORIAL

The Religious Renaissance

THERE is a general feeling among the churches of America that something needs to be done. Present conditions are recognized by large numbers of Christians in all evangelical denominations as unsatisfactory. Just why, and just what should be done, no one is able to make clear; but there is a longing, a desire, a growing prayer for some kind of spiritual revival that shall increase at once the influence and membership of the Christian churches and fill the hearts of the saints with joy. In this consciousness of the need of something better, there has been a general turning of Christian thought to a zealous evangelism as the most promising source of blessing. Already the good results of the evangelistic movement have been felt in many places, and doubtless increasing effort will be made this coming year in this direction.

History is an enlightening teacher. As the result of a recent restudy of evangelical movements in our own country, we are led to the firm conviction that the Christian evangelical renaissance needed at the beginning of the twentieth century is the rebirth of that spirit of missionary zeal and enthusiasm and self-sacrificing outreach that marked the beginning of the nineteenth century. In recent issues of *THE MONTHLY* we have given concrete illustrations of this spirit. In the home field Hezekiah Smith, John M. Peck, Jonathan Going, John and Stephen Gano were possessed of this spirit; but they were only examples of a class of pastors everywhere to be found. Almost every pastor was a missionary pastor, and almost every church was willing he should be.

There is the same need for this mis-

sionary zeal and enthusiasm to-day. In changed conditions the demands upon local pastors are not the same, and yet there are few of our Associations in which missionary work is not needed and within the province of the modern minister as much as in the case of his pioneer predecessor. How many churches of to-day would be willing to let their pastors go for a month or two each year to labor in destitute parts of the country? How many pastors are on the outlook for missionary outreach? We do not say there are not many, but we do believe that there is not enough missionary spirit of this inquisitive and alert and self-sacrificing sort.

And we go a step further, in the conviction that nothing would so surely bring the desired and needed revival in the local churches as the birth or rebirth of just such a broad and deep and consuming missionary spirit. What the twentieth century churches need is a rekindling of the nineteenth century missionary fire. Let us pray for it, and work for the answer.

**The New Old Mexico**

We devote considerable space in this number to Mexico and our Home Mission work there. There has been a remarkable development in our next-door neighbor, and a new Mexico is emerging. Our missionaries have labored under many discouraging conditions, especially in the capital city, where Roman Catholicism is most strongly entrenched, and where the priests largely dominate, although the government holds to its toleration of all religions. Yet there has been progress, and in some of the States, as in Nuevo Leon, the way of access is open and our cause

is prospering greatly. We are glad to introduce to our readers some of the missionaries who are accomplishing these good results.

It must be remembered that we are seed-sowing in these fields. As Mexico becomes more important commercially, there will be a larger investment of American capital, and larger numbers of people will go thither from the United States to engage in business and establish homes. They will find Baptist churches and the foundations of a Protestant civilization as the outcome of persistent and faithful missionary effort fostered by the Home Mission Society. Laying foundations is hard work, with lots of dirt and drudgery in it, little of the spectacular. All the more honor to the devoted men and women who are willing to sink themselves out of sight in the necessary undertaking. There is no reason to be discouraged because building does not proceed faster. Getting the ground clear for the work is the job that tests the missionary mettle. But just as sure as Mexico is to take her place among the nations, just so sure will it be as a Protestant nation, akin in spirit and enterprise and freedom to our own.



A Leader Summoned

We join in the common feeling of sorrow at the death of Dr. Lorimer, and in the common sense of loss to the world's Christian and evangelical forces. The high estimates placed upon him do not exceed his merit. His reputation as preacher and author was cosmopolitan, like his interest. He was a loyal Baptist, but not sectarian; he was a patriotic American, but not limited in range of vision. He was of the large-minded men who belong to the world, who include the whole kingdom

of God in the sweep of their concern. As he matured his splendid gifts and powers, no human interest was alien to his thought and sympathy. He looked at things in the large, hence was a Christian optimist. He made the pulpit the throne of his power, and of a real power for righteousness, for enlargement of vision, for great conceptions of truth and high ideals of citizenship. He loved the ministry, revered the Bible, held sacred things high. His great oratorical gifts were used always for the good of men.

Dr. Lorimer's gifts were varied. He was not only in the front rank of great preachers, but also a tender pastor and a remarkable executive. He brought great things to pass. No situation but was ever hopeful to his inventive mind and administrative ability. Large enterprises appealed to him, and he conducted them easily. His power of concentration, of adaptation, of execution, was prodigious. A great leader has fallen.

And a friend and brother has been taken. Thousands will miss him. Ministers found in him a brother, all sorts and conditions met in him a brother man with a heart of helpfulness. How he made time for such incessant and varied activities none could explain. He lived under steady tension, and compressed a long life into sixty-six years. But he rested in his faith, and built his own life strongly upon the fundamentals of the gospel which he preached with such effectiveness. As a friend Dr. Lorimer was genial, helpful, delightful. His personal influence was far-reaching and will abide. In his books, too, he has left a perpetuation of his name and inspiring worth. His life task was largely and nobly fulfilled. He leaves a great place unoccupied.

NOTE AND COMMENT

¶ The preliminary program has been issued for the Home Mission celebration of the Louisiana Purchase. Festival Hall at St. Louis has been engaged for Saturday and Monday, Oct. 29 and 31. The general historical address will be made by Dr. A. B. Storms, Principal of Iowa State College. He will be followed by speakers representing the Home Mission societies of the Baptist, Congregational, Disciples, Episcopal, Lutheran, Reformed and Presbyterian churches. Dr. W. M. Lawrence, of Chicago, will speak for the Baptists. Sunday, the 30th, will be given up by the St. Louis churches to the interests of the celebration, and speakers will be furnished for every Protestant pulpit in the city.

¶ The Committee of Arrangements earnestly request that this Sunday be kept as a HOME MISSION DAY by all evangelical churches throughout the country; that appeals be made by the pastors in behalf of the evangelization of our country; that the success of the past be celebrated; and that, so far as possible, thank offerings be made by the people to the various Home Mission Boards. WE TRUST THAT ALL OUR BAPTIST PASTORS WILL JOIN TO MAKE THIS A GREAT DAY FOR THE CAUSE OF HOME MISSIONS. A NATIONAL OBSERVANCE OF OCT. 30, such as is proposed, WOULD MAKE A DEEP IMPRESSION UPON THE COUNTRY FOR RIGHTEOUSNESS. Every pastor will find a fruitful and inspiring theme in "The Religious Significance of the Louisiana Purchase."

¶ That missionary pioneer, John M. Peck, has enough to his credit without adding what does not belong to him. It was an error to make him the organizer of the Fee-Fee church, the First Protestant church in the Louisiana Purchase. That church was organized some years before Peck reached Missouri. We hope to have its history at no distant day, with good pictures of the old house of worship and the new.

¶ Of course the editor of THE MONTHLY knew that it was Dr. Prestridge and not Dr. Harvey, of Louisville, Ky., that has claim to the proposal of a Pan-Baptist Congress, but there will be lapses of some sort, if not of memory. No wonder our Southern news-

paper friends are amused, for if anything could get worse mixed than to connect the ultra-conservative *Western Recorder* with anything so modern and fraternal as a world gathering of Baptists, we are at loss to imagine it. We acquit Dr. Harvey and congratulate Dr. Prestridge, and hope neither will entertain hard feelings over the matter.

¶ Roman Catholic hostility to our public schools is doubtless widespread, but it is not often manifested so openly and harshly as by Archbishop Elder, of Cincinnati, who has commanded the members of his flock to send their children to the parochial schools on pain of extreme discipline if they refuse to obey. News reports state that in consequence of this ecclesiastical decree the attendance upon the public schools was diminished by about 2,000 children. The archbishop admits that many parents have requested exemption from his commands, on various grounds. It is certain that many more will refuse to obey. Such open opposition to a fundamental American institution is to be welcomed. It not only makes everybody cognizant of the un-American and un-democratic spirit of Romanism and the fear of the priests to allow Catholic children to come in contact freely with Protestants, but it serves to open the eyes of parents to ecclesiastical tyranny, alien to the dominant liberty-loving spirit of America. Insisting upon the parochial school will drive away more Catholic parents from obedience to the church than it will hold Catholic children to allegiance.

¶ It is a pity that THE MONTHLY cannot hold all the good material each month that we would like to put into it. But we are sure this number will do good by attracting attention to a remarkable country with which we are too unfamiliar, partly because it is next door to us. Not less interesting and open than Cuba and Porto Rico to mission work is this greater and vastly more important Mexico. Take it for a missionary program. Use the abundant material furnished in this number. Realize that we Baptists are not doing half what we ought, for lack of means in the Home Mission Society's treasury—not for lack of them in the pockets

of American Baptists—and then add to pray-ers for the work a contribution so generous that extension will be possible.

¶ Hard traveling and bright outlook. "I returned last night from the hardest trip I have ever taken," writes Dr. H. R. Moseley, under date of Sept 3; "68 leagues horseback riding, over roads almost knee deep in mud. I visited all the stations in the Bayamo and Manzanillo districts and found things in first-rate order everywhere, in fact the work is moving well all over the field; I arranged for transfer of lots in all places. The lots are excellently located, high and desirable. In all of the places visited on my trip we had large and enthusiastic congregations, in Bayamo, Jiguani, Baire, Cauto, Manzanillo and Jibocoa. I am convinced that our work is in better condition to-day than since it began. The people are more friendly and understand our presence better. I am expecting this winter to be one of great ingathering and development along all lines."

¶ Every worker is cheered by just appreciation. Did it ever occur to you, when you read of a heroic missionary's service, to send a note of Christian recognition and encouragement? Could you spend a brief time and a postage stamp better? Let the missionaries know they are remembered and prayed for, and the rough places will be made to seem smooth, at least.

¶ Suppose you receive this October MONTHLY, are not a subscriber, and wonder why it was sent to you. This is why. That you might discover first how interesting it is. And second, that the editor might suggest to you, as one of fifty thousand Baptists, that if you and the other 49,999 would subscribe, you would not only secure for yourselves a source of inspiration and pleasure, but would also enable THE MONTHLY to obtain advertising that would mean a profit to the Home Mission Society of thousands of dollars annually.

¶ Mission journalism is on the increase. The latest newcomer is the *Academy Visitor*, a bright faced eight-page youngster—Vol. 1, No. 1—from the Cherokee Baptist Academy at Tahlequah, Indian Territory. Illustrated, too, showing the new academy building in good style, together with a group of attractive Indian students, another of two literary

societies named the Bismarck and Gladstone, and a third of the whole school of 1903. We learn from the items that there is a third literary society named the "Chivers," so that our genial Field Secretary is properly in large company, with the greatest statesman of the nineteenth century on one side and the greatest debater on the other. Welcome to the *Visitor*!

¶ We have received the printed report of the "Asociacion de Iglesias Bautistas de Porto Rico," containing "Constitucion, Reglamento y Actas de Sesiones." This Association of Baptist churches of Porto Rico held its second annual meeting Aug. 19-21 at Cayey, with 19 churches represented, reporting 1,092 members, as against 751 the year before. There were 458 baptisms during the year. This indicates the rapid growth of our work in the island.

¶ The Baptists of the Pacific Coast have for years been considering the establishment of a Theological Seminary, and now the movement has taken definite form by the election of Dr. C. M. Hill, of Oakland, as President. The purpose is to locate the institution at Berkeley, the seat of the great State University, which has a Baptist for President in Dr. Benjamin Ide Wheeler. In the address which he made at Cleveland regarding the Religious Significance of the Pacific Coast, Dr. Hill urged the need of a Seminary to train ministers for the 500 churches of the Coast, with their 35,000 members.

Sermon Suggestion for October

THEME: CHURCH AND HOME.
TEXT: *Psalm 132:3-5.*

A permanent capital established, David established in this capital two things—a house for God, and a home for himself. From these two centres of life and influence—domestic circle and spiritual household—must come the nation's character and strength. The home centre is threatened in America to-day. Easy divorce is a scandal and peril. The church must stand for the teaching of Jesus. And the church must bulwark and safeguard both the home and itself. Life must be kept sweet and sacred at these sources. Home tells on the church, and church reacts on the home. The inner citadel of the home can be effectively guarded only in the outer circumvallation of the church. Home and church—joint places of protection and service. Out of these come Christian progress and advancing civilization.

MID-YEAR STATEMENT ON EVANGELISM



At a large and representative meeting of Baptists at Buffalo, in May, 1903, the American Baptist Home Mission Society was charged with the duty of organizing on a broad scale our denominational forces for more pronounced evangelistic effort. Accepting the responsibility, as being in accord with its dominant purpose, the Society applied itself speedily to the task. In the summer of 1903 the Executive Board conferred at length with representatives of about twenty State Conventions and others; and, with their approval, formulated and sent forth in September a communication to churches and State Conventions. It was deemed of primary importance that the well-organized forces of the denomination as represented by thirty-three Conventions in the Northern and Western States should be enlisted and brought into unison with it in this effort. From the conferences referred to until the present, the most cordial relations have existed between the representatives of State Conventions and of the Society; its suggestions being most hospitably received and its inquiries as to specific plans, methods and results of the common work most cheerfully answered. Probably never in the history of the denomination have these relations been more fraternal; so that there is not a mere mechanical union but a genuine spiritual bond of fellowship in this special work.

A year is a very brief period in which to formulate plans, put them into execution, and determine their efficiency. To the furtherance of these objects the Corresponding and the Field Secretaries of the Society, its Superintendents of Missions, District Secretaries and General Missionaries have given much attention, and "The Home Mission Monthly" has devoted space to motives and methods in Evangelism. Recognition is due also to the efficient cooperation of our denominational papers. About six months after the simultaneous inauguration of this movement, partial reports were obtained from all our State Conventions, as well as from the Society itself, which were extremely gratifying and encouraging.

Very widely, in accordance with the recommendations of the Board a year ago, the churches besought the divine blessing upon the meetings of the Conventions, and made special supplication and effort for the salvation of the unconverted. All the State Conventions with scarcely an exception, made the subject of Evangelism prominent, some of the meetings being of great spiritual power. Much consideration was given to the best methods of prosecuting this work; committees were appointed to have direction thereof; recommendations to pastors and churches were adopted; special evangelists were appointed; a larger measure of responsibility for evangelistic effort was laid upon general and district missionaries; so that by these and other measures a mighty impulse was given to this organized effort. It is within bounds to say that more than two hundred persons in some official capacity, at these meetings, were actively enlisted. Numerous associational committees on Evangelism were appointed.

The year therefore has been one of unusual evangelistic activity. That a distinct advance has been made is shown by the fact that, according to reports, 21 evangelists have been engaged most of the time; that about 70 General and District Missionaries have given more than usual attention to this work; that many pastors have gone out as helpers in other fields than their

own; that District Secretaries of the Society have rendered assistance to pastors and churches in periods of religious interest; and that much literature relating to personal evangelistic work has been distributed. The Society has cooperated with several State Conventions in the support of approved evangelists; and has four evangelists among our foreign populations, their labors having been greatly blessed. Additions to our churches, in many States at least, have been larger than usual; how much larger, the coming meetings of Conventions will show. Thus, the fundamental work of organization has been done and gratifying progress made.

Corresponding Secretaries of State Conventions and their Committees on Evangelism are requested as soon as practicable to furnish to the Corresponding Secretary of this Society copies of their reports, with such other data as will be helpful in the preparation of a comprehensive statement of the year's operations and results.

As to the future. There is little that is new to be said about motives and methods in this work. The essential things are, more prayer, more personal effort, more searching preaching to the conscience, and more earnest persuasion to accept Christ; a steady, healthy, strong, continuous evangelistic spirit in all our religious activities. The Board therefore renews its suggestions of last year on these points, and expresses the hope that State Conventions may devote particular attention to the subject at their approaching meetings and may devise wise measures for evangelistic work. The Board stands ready to cooperate with Conventions whenever necessary and acceptable in the financial prosecution of the work, having already made such plans with some Conventions for the coming year.

The Board has refrained from making appeals for specific offerings for these purposes, until the general plan of operations should have been wrought out and put into effect. But churches have been asked for larger annual offerings for this advance, and their response has been encouraging. It is estimated that expenditures by the Society and State Conventions for this special work during the year have been about \$24,000.

Believing that the time is near at hand for the appointment of a general evangelist to render the varied service outlined in the communication of last year, the Executive Board now makes a distinct appeal to all who are in sympathy with these efforts, for liberal offerings for this purpose. For the salaries and expenses of such a man and a musical director, with other necessary outlays, from \$10,000 to \$12,000 is required. With even a large proportion of this pledged for a period of at least three years, the Society will proceed to take this advance step.

Having accepted the responsibility, laid upon it by the denomination, of organizing our forces and maintaining a lively interest in Evangelism, the Society considers that this will be a prominent and permanent feature of its activities; and that each year, in connection with its annual meetings, special attention will be devoted to it; and a mid-year statement will also be made antecedent to the meetings of Conventions. Suggestions from any source concerning measures for the more efficient prosecution of the work will be welcomed by the Society.

Through its Executive Board, the Society sends greetings to every Baptist State Convention in its field, praying that its sessions may be crowned with rich spiritual blessing, and that the coming year may be one of extraordinary activity in evangelistic service.

Adopted by the Board, Sept. 12th, 1904.


E. J. BROCKETT,
Chairman.

H. L. MOREHOUSE,
Corresponding Secretary.





MY SONG AT SEVENTY

By Henry L. Morehouse. D.D





sing a song at seventy years,
O'erflowing with thanksgiving;
My soul its Ebenezer rears,
For life is worth the living;—
A joyful heart, my fellow men,
Beats on, at three score years and ten.





The transient blossoms of the spring
Have now their golden fruitage;
The tree, whose boughs the tempests fling,
Has deep and firmer rootage;—
A ripened joy, my fellow men,
Abides at three score years and ten.

The heat and stress of summer-time
Give place to life more sober,
With clearer skies and views sublime,
In cool and bright October;—
Autumnal cheer, my fellow men,
Is here, at three score years and ten





By wear and waste, through wise design,
The granite gets its lustre;
And pruning of the fruitful vine
Brings grapes in richer cluster;
The gain of loss, O, murmuring men,
Appears at three score years and ten.



These years have widened human thought;
Brought large emancipation,
So wondrously our God hath wrought
Earth seems a new creation;—
High privilege, my fellow-men,
To live these three score years and ten:

With hope triumphant over fear,
And faith's prevision stronger,
And love sincere, I tarry here
To toil a little longer;—
In Christian service, fellow men,
Theres joy at three score years and ten.



And while at work, I watch and wait,
Like pilgrim at the portal,
For gracious entrance, soon or late,
Into the life immortal.
Unspeakable,— O, mortal men;—
The joy and glory, there and then!

October. 2nd 1904

THE AWAKENING OF A NATION

By Howard B. Grose

AN UNEXAMPLED NATIONAL DEVELOPMENT UNDER A PATERNAL GOVERNMENT—MEXICO AND THE MEXICANS FROM THE OLD TO THE NEW—THE OUTLOOK : :



YESTERDAY a land of misrule, of highwaymen as bold as Robin Hood, of continual revolutions, of ecclesiastical tyranny, of illiteracy, of all that was unprogressive and out of date. To-day a land of admirable government, peace and real progress, of schools and safety, of religious liberty, and all that makes a modern State—that is the story in a sentence of Mexico. Among trustworthy works on this subject we know of none more instructive and entertaining than that of Mr. Charles F. Lummis, under the title at the head of this article. It was published, it is true, in 1898, and Mexico has not stood still these six years, but general conditions have not materially changed. He puts things pithily, and knows what he is writing about from long actual residence and wide personal observation. His is not a two-weeks' tourist-trip book, but the result of patient research and accurate knowledge. We borrow freely of its information and from a variety of other sources for the benefit of our readers. It is certain that we know all too little of our important and interesting neighbor Republic. Our people generally should awaken to the new Mexico, and Christians to its splendid missionary possibilities and urgent need of an enlarged work.

AN AMERICAN CINDERELLA

Mr. Lummis holds that Mexico has not yet been given justice as a human quantity, an ambitious marcher in the procession of nations. And that is what she is—this American Cinderella. Mexico is not Utopia, but a very human country, with very human shortcomings, engaged in a development as wonderful as sudden. She has wrought the political and social miracle of the last century. From a state of anarchy tempered by brigandage she has become the most compact and unified nation in the New World. She has acquired a government which not only

governs but knows how to govern well. The change in a single generation is hard to conceive. Then there was no touring, travel was unsafe, robbery and murder common; there were no railroads, no telegraphs, practically no commerce. To-day "Mexico is the safest country in America—even safer than our own." One President for a quarter century, and that President Porfirio Diaz, one of the greatest State builders and leaders of modern times—this has given Mexico stability, prosperity, happiness, progress. Paternalism of rigid sort has worked marvels. In such a country it seemed necessary; and the people have appreciated their great ruler. He wiped out the brigands by swift justice and giving them chance to make a living in



PORFIRIO DIAZ, PRESIDENT OF MEXICO

a better way. He took a dead-weight of population and uplifted and transformed it. Commerce was developed. Mexico had in 1902 forty railroads, with about 10,000 miles of track, and transportation facilities as good as those of our Western States. It is netted with telegraph lines, 40,000 miles of them (with the cheapest rates in America), dotted



MONUMENT TO GUATEMALA, CITY OF MEXICO

with post-offices, schools, costly buildings for public business and public beneficence. It has free schools, free speech, free press. There is progress everywhere—material, intellectual, moral. Progress also spiritual, as the reports from our missionaries prove. The beauty of the buildings and scenery appears in our illustrations. The climate lends itself to charming architecture, and it would be difficult for us to match the Mexican public buildings and churches.

A CLEAN GOVERNMENT

Under the Diaz administration, with its civil and religious liberty, there was a "fever of municipal improvement and a sheer epidemic of public schools." As for the character of the government, Mr. Lummis says there is probably no other country in the New World whose whole public service is today so scrupulously clean. Even the presidency of Mexico used to be a den of robbery; but the Diaz administration never had stain of its own, and kept up its steady pressure until not a State in the Republic is spotted as to its local government. It would be a rash man who would make such a statement concerning our State governments, in the light of recent investigations.

AN ERA OF PROGRESS

In municipal improvements the Mexican cities have shot forward, having modern

sewage to replace the street sinks of centuries, modern lighting, transit, health departments; fine markets, hospitals, asylums, training schools, prisons, public baths, and the best of schools, under charge of the government since 1896. There are fine normal schools, and art, industrial and professional schools in plenty. The teaching of religion in the public schools is absolutely prohibited. "That is for the family to do," said Diaz. "The State must teach only scholarship, industry and patriotism. In the private schools we do not interfere with religious training. Beyond the standard we require of all, they may teach anything they like, so long as it is honorable and useful." There are many private schools, among them our mission schools.

A GIGANTIC TASK

The separation of Church and State was the most difficult of tasks, but it was accomplished thoroughly, and displayed Diaz as a masterly leader. The attitude of Mexico is peculiar. There has been disestablishment throughout Spanish America, but "it is not usual to see a nation so rigidly, even so unmercifully, regulating the Church to which



IN THE ALAMEDA, CITY OF MEXICO

95 per cent. of its population belong. Catholics have far less rope in Catholic Mexico than in the Protestant United States. Church processions are interdicted—even a priest cannot legally walk the streets in his churchly garments." In all this, President Diaz, a dictator of necessity, disclosed his wisdom and statecraft. No one knew so well as he what he had to deal with, and he imperiled no ell by giving an inch. Hence it is that Protestantism has its opportunity; while at the same time Catholicism, though no longer a State-supported religion, is still firmly adhered to by the great bulk of the people, and of course, knows how to evade the law at times, and how to make Protestant work difficult.

PROTESTANTISM'S ALLY

Education, which is now common, will be a chief means probably of lessening the church's hold. Superstition and fanaticism have been fostered by ignorance. They find an uncompromising foe in the public school, which is the ally of the Protestant missionary, although purely secular. The Mexican children are clever. "I have never found brighter children, nor anywhere pupils so alert, as the thousands visited and talked with in Mexico." That is our author's testimony. The schoolhouses are cheerful, commodious, with new American school furniture. In Chihuahua there are free industrial schools, where rich or poor of either sex can have a utilitarian education. The training school for girls has a hundred pupils. They learn book-keeping, telegraphy, type-writing, stenography, tailoring, dress-cutting, machine-knitting, etc., and of course, English. President Diaz, among other things, made English a compulsory study in every school, public or private, above primary

grade. And surely we will rate Mexico higher than ever before when we learn that even in the little mining camps the public school is well housed and furnished, and alert as the next. It is worthy to note, too, that in some States at least, the average annual pay of male teachers is less than that of female by nearly \$100, reversing our estimate of sex value.

The Mexicans set us more than one example. They take good care of orphan children and of the sick. An orphan babe can be placed in a governmental orphanage where it will be tenderly reared till up to six years old; then put in an asylum to be educated and taught a trade and maintained up to twenty-one. That is hardly possible in our country, even for blind children.

MATERIAL DEVELOPMENT

Mill industries have been developed remarkably, and the magnificent Hercules Cotton Mills at Queretaro are said to be the model factory of America in buildings and artistic surroundings. Puebla is one of the industrial centres, and for us a strategic point.

As to its resources, Mexico is rich in minerals and agricultural products. Cotton, coffee and cocoa are increasingly important commercial factors, and tobacco, fruits and precious woods are abundant. Between the extremes of its marvellous climatic range Mexico can produce not only every article the people need, but every crop known to the civilized world. Two-thirds of its lands belong to the temperate zone, only one-third to the tropics. It can well support a population of 75,000,000. "Sitting astride the longest mountain system on earth, its head touches the eternal snows, while its feet dabble in seas of everlasting summer."

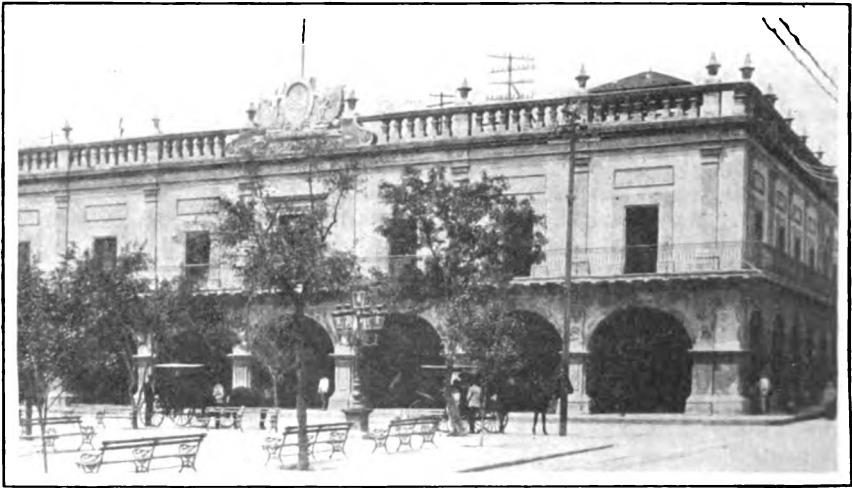


FARMING IT AFTER THE OLD FASHION STILL THE RULE

A POLITE PEOPLE

The courtesy and grace of the people, according to Mr. Lummis, befit the charm of the architecture and scenery. "From beggar to prince, the Spanish-American has the heritage of breeding. His address would grace a court, and it lends a fine distinction to the hovel." Their hospitality is unsurpassed and genuine. The courtesy is strikingly democratic. "No door was ever shut to me by any Spanish-American, nor even by any Indian of Spanish speech." Some find in the courtesy a surface quality like that of the French, but even then it is a delightful quality, certainly far more in harmony with Christianity than boorishness or common in-

education has not touched the masses of the present generation. Among the lower classes there is a moral degradation such as characterizes those countries where the Spanish priesthood has for generations had sway. The Romish Church is responsible for the ignorance and immorality which it is the mission of the new Mexico and the Protestant missionaries to displace. What kind of a religion Rome has given to the Mexicans is shown in another article by our Superintendent of Missions, Mr. Sloan, who has had opportunity to know it at first hand. Superstitious idolatries pretty nearly reach their limit in the Republic. But here again we see opportunity for Protestantism. When



THE CITY HALL IN MONTERREY

civility. The people, of course, vary as in other countries, so that generalizations must be taken with plenty of room for exceptions. The type of the Spanish-American woman as seen in Mexico is distinctly charming, with rich complexion and expressive eyes and ordinarily handsome features. The higher classes in the cities have the luxuries of New York and Paris, with the graces and vices that are found in society in the great centres. Indeed, the same extremes are found in the people and their habits which exist in the climate and products. In spite of the introduction of schools and the hope for the future educationally, it is true that illiteracy as yet prevails widely, and that

the people get their eyes open there will be a spiritual revolution. Education will surely result in revolt against a religion that has held the people back from both intellectual and moral progress.

The more one studies the subject, the stronger will become the conviction that Mexico is destined to be an influential factor on the American continent. Its chances for attaining high rank as a nation depend largely upon its transformation from a predominantly Catholic to a predominantly Protestant country. Protestant Christianity has a splendid service to render in the evangelization of Mexico. The need is not to Americanize but Christianize.

LETTER FROM GOD TO HIS CITIES, PUEBLOS AND RANCHOS

(The letter given below, which was sent out with the direct claim that it was a revelation from God, carrying divine authority, shows to what lengths representatives of Roman Catholicism go in a country where they feel free to impose upon ignorance and credulity. Our missionary who sends it to us says: "The jumbled thought and poor construction of this letter are necessary, unless I were to make an abstract and not a translation of the original." Comment upon the whole performance is unnecessary.—Ed.)

MY CHILDREN: You are redeemed by the sacred cross through the prayers of my most holy mother, and I warn you if it were not for her I would have already destroyed you for your wickedness, and I warn you to honor your fathers and your mother the holy church; if you do not I will send upon you punishments that will tear your hearts. Ye poor without means of obtaining anything! if you do not what I command you to save your lives within a short time you shall die at each others hands. I now charge you that you do penance for your sins and commit no scandals, that you come to the Lord who gave you life: to him I commend you.

Give to your sons the most holy religion: that they venerate the church and images—and recite the most holy rosary of Mary; do penance for your sins as I command, and I recommend it because otherwise I will cause the earth to open and swallow you, upon all I will send fire that shall cause great cities of the world to disappear; thus my most Holy Mother recommends to St. Katherine of Lena, St. Theresa of Jesus, St. Domingo of Gusman, St. Francis of Assisi, and St. John: and if it were not for the prayers of your most Holy Mother I would have laid bare the full arm of my justice upon the world.

If any one believes and says that this letter is originally written by any man and does not hold in estimation the Supreme Being by whom all exists he shall be cursed of heaven



OUR SUNDAY-SCHOOL IN PUEBLA

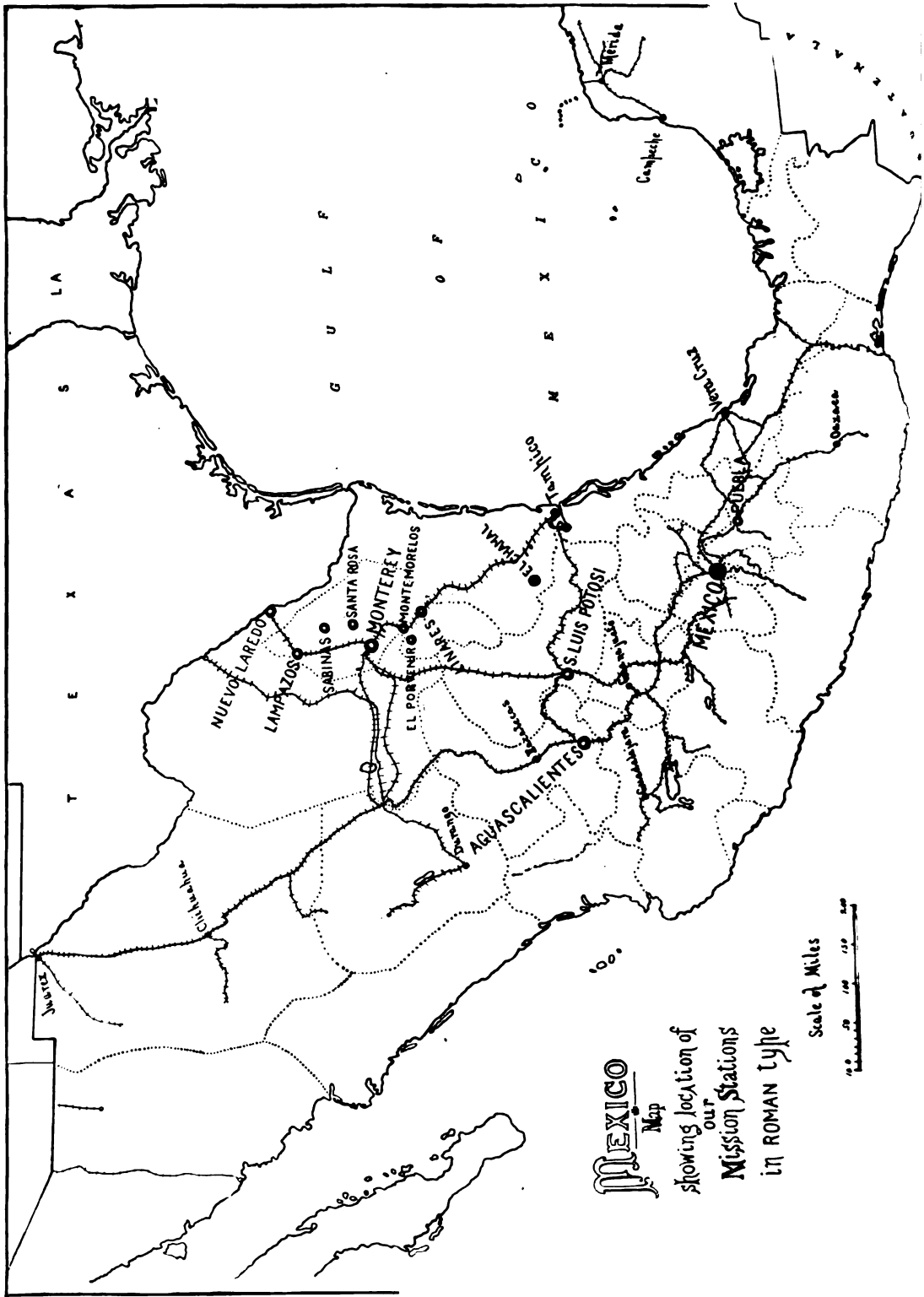
and of earth. He who sends this letter from door to door he and all his family shall be placed at my right hand in the day of judgment and shall be pardoned all their sins, and he that depreciates this letter shall be cursed of heaven and earth and he shall experience the full rigor of my justice. If any one shall aid the poor giving him alms from his goods and does not have a good report he shall receive it from my hand; and he that does not believe, a curse shall be upon

all his goods and I will send pests and plagues unknown; I will cause him to lose his mind and all that is love of the world shall become calamities which those men experience who forget themselves. Therefore let the days of the passion be kept; do penance; repent of your sins. He who shall have this letter without publishing it I will lay it to his charge in the day of judgment, and whosoever is a Christian let him copy this letter and he shall be blessed of heaven and at my hand. This letter was delivered to a woman clothed in blue by a man with a heavy beard that it might be given to St. Pauline. Glory to the Son, Glory to the Holy Spirit!

Amen.



A MISSIONARY COMPANY EN ROUTE



MEXICO
Map

showing location of
our
Mission Stations
in Roman type

Scale of Miles
0 20 40 60 80 100

A PRESENT DAY PICTURE

By Rev. W. H. Sloan



IT has been claimed by many that our occupancy of a papal field is unnecessary; that it is a mission of sectarian proselytism among a people with a Christian creed; a waste of money and misdirection of energy, while we would better look after the people lying in pagan darkness. Let me introduce you, in answer, to the millions of Mexicans, Ro-

man Catholics, and show whether they need the gospel of Christ, churches of the New Testament pattern, and schools where solid instruction shall replace popish veneer and varnish.

The last census of the Mexican republic shows a population of less than 14,000,000 people, and out of these the number that can read and write is about 1,800,000, or say one-seventh. 375 years of papal domination, even when aided by the last quarter-century's well-meant efforts of the government, has not been remarkably successful in enlightening the minds of that people. Room for schools there, is there not?

GOD ROBBED OF HIS PLACE

Then, consider the Papal Church. Where are men bidden to look when burdened on account of their sins? Not to the crucified Saviour on Calvary, but to the bread on the altar, to the so-called bloodless sacrifice of the mass. The Mexican has been taught that the traditions of the fathers and canons of the Council of Trent are better than any Bible, for these are the rule of faith of his church, the infallible revelation of the will of God and the controller of conscience. *Here you have two of the corner-stones of the Christian faith entirely omitted from the structure.*—the priesthood of Christ and his all-sufficient sacrifice, and the Word of God as the infallible guide in the salvation of man. Indeed, the Romanism of Mexico practically denies the existence of all the persons in the Godhead. It has audroitly substituted something else for them. The pope, as the divine vicegerent, is set up as the infallible rule of conscience. No other God is needed. Christ is robbed of his offices. The Holy Spirit is robbed of his honor as the medium through which divine blessings are communicated to the soul, and by which at last it is made per-

fect in holiness, by making the priesthood, and that very often a most corrupt one, the only channel of communication between God and man.

AZTEC PAGANISM IN THIS CHURCH

The very paganism of the Aztecs has passed into the Papal Church in Mexico, the old rites, the old festivals, the flowers, the incensings, the lustral water, the vestments, the very gods,—but with new names. Within a hundred yards of where the ladies of New Haven now sustain a Baptist mission, the ancient Aztec goddess Tonantzin, the "Queen of Heaven," is still worshiped by the Mexican people under the title of the Virgin Mary of Guadalupe. Do that people need no gospel? Popery in Mexico is an effacement of the Christian church. It has set up there a pantheon of idols. It has extinguished the light of revelation, rolled back the world, and placed it once more amid the deities and rites of the most corrupt ages of Greece and Rome.

MORAL DISFIGUREMENT

This distortion of the faith has borne its appropriate fruit in the moral disfigurement of the people it has kept in thrall. To know the Papal Church where it thrives unhindered, you must see it in Mexico, Cuba, Porto Rico, South America. You must feel at short range its cruel, vindictive blood-thirstiness. You must witness its persistent and audacious animosity to the anti-Jesuit education of the people. You must see it at home



CATHEDRAL, CITY OF MEXICO

with its crosses, relics, rosaries, scapularies, images, winking and blinking idols. You must see the throngs present at mass in the forenoon, at the bull-fights in the afternoon, then at the dram-shop; then witness the

brawl, the glittering knife, followed by the hospital or the jail. You must know the lack of reverence for the marriage relation and the indiscriminate living together of the sexes among the lower classes. According to the *Imparcial*, the leading paper in the City of Mexico, more than one-half the children born in that city are illegitimate. The gambling in the church-yards, the licentious



BAPTIST SUNDAY SCHOOL, CITY OF MEXICO

character of the priests, the raffling of souls out of purgatory—you must live amid all this to realize the awful truth.

THE CAPITAL CITY

The City of Mexico, my own field, is where the battle is the hottest, and the forces against us the greatest. The oldest city on the continent, with nearly 400,000 inhabitants, the centre of the wealth, fashion, political influence, and commercial enterprises of the country, it determines and controls the destinies of the nation. The transformation it is undergoing is little less than marvelous. Built originally in the centre of Lake Tezcoco, the earth for its foundations being carried thither in the blankets of Indians, with no outlet through the mountains for its drainage, it would seem one of the most unlikely places to become a great, or at least a beautiful, city. But it is now the best lighted city in North America. A splendid electric car system is taking the place of the antiquated mules which for so many years pulled the cars through those ancient streets. Asphalt paving is going down in all directions, new water-works are already in operation, a

canal 25 miles long, and a tunnel six miles long under the mountains, have been dug, to furnish an outlet for the drainage of the city. A new national capitol building is in process of erection, also courts of justice, a new penitentiary, while a great theatre is projected. Old buildings are being torn down to allow the opening of new streets, and along these the edifices now going up are modern in character and pleasing in design. Property is increasing enormously in value, and the city is adding 10,000 people annually to its inhabitants.

THE BAPTIST MISSION AND THE PRESENT NEED

We have here a good mission property, a church edifice, parsonage, and printing office. The church has about 125 members. In other parts of the city we have two mission stations where services are regularly carried on; and at Guadalupe, four miles distant, a most interesting mission. In all these places we have a goodly number of listeners and frequent conversions. We publish a paper called *La Luz* (The Light), which serves as the organ for all the Baptist churches of the country, northern as well southern. But we are greatly lacking in one respect. The City of Mexico should be the centre of an important educational work. We should have there a series of schools from the kindergarten to a girls' boarding school. The children of our church members and young men who wanted to study for the ministry have gone to the schools of other denominations, and have been lost to us. We have witnessed this constant depletion ever since we began work in Mexico, and to this cause we owe much of our failure to report large church memberships. We cannot hold our youth, for they are possessed with a desire after education, and they go to the churches that offer them the best educational advantages.

The school is our opportunity. When American schools are supplied with educated American teachers, they have been known to become almost self-supporting, from the fees paid by well-to-do Mexicans for the education of their children. Not that they are religiously inclined. Far from it. They regard these things merely as an aid in reaching what they are pleased to call the higher life that is controlled by reason. But they welcome us, and protect us, and that is a great deal. The door is wide open, it is just on our border, the field is an inviting one, the people a needy one, and the command to enter an imperative one.



THE WORK IN NUEVO LEON

By Rev. Alejandro Trevino



STATUE OF HIDALGO

THE Baptists have the honor of having been the first to preach the gospel and of having gathered the converted ones, thus organizing the first Christian churches in Mexico, giving us special interest in the work.

THE PIONEER PREACHER

When the Civil War in the United States broke out, Rev. James Hickey, a Baptist minister who resided in Texas, being an abolitionist and not wishing to take part in the conflict, crossed the Rio Grande and came into this country in 1861 and began to preach to the Mexicans. In this way Providence led him to a land where he had to begin a different kind of war, but of no less importance, the war between truth and error. Having begun his work in Matamoros, he soon heard that there were some believers in Monterrey, the capital of Nuevo Leon, and at once decided to come here, arriving in this city in November, 1862. He found a small group of believers whom he instructed in the Christian doctrines and the Baptist principles; and he organized the first Baptist church with five members Jan. 30th, 1864.

The work of this man of God, not only in Monterrey but in several important places of this State, was the foundation of a glorious achievement whose greatness and importance only time and eternity can reveal. As an agent of the American Bible Society he worked three more years, spreading the Word of God in this way almost all over the State, and having talks with a great many people who afterwards became faithful members of the churches. This servant of God died in 1866 in Brownsville, Texas, leaving a lasting work behind him. He was a most worthy pioneer.

OUR HOME MISSION WORK

The American Baptist Home Mission Society entered the field, naming the first missionary in 1870. The churches already established received a new and needed impulse, for the work in general had passed under several difficulties which had weakened it greatly. The church in Monterrey was reorganized the same year, and in Montemorelos, Santa Rosa, Los Ebanos and other places in the State of Coahuila churches were organized. But a new trial was to come. A civil war in Mexico and other adverse circumstances in 1876 prevented the Society from continuing its work. But that which had been done was not lost by any means. The small congregations kept up their meetings, thus sustaining the work until 1880, when they again asked help from the Society, which was generously given by appointing a missionary and several native preachers in 1881, with the purpose of pushing the work forward vigorously. Since then a method-



A MONTERREY BUSINESS CORNER



PUBLIC BATH IN MONTERREY



REV. ALEJANDRO TREVINO
FIRST CHURCH, MONTERREY

REV. MOISES E. GUAJARDO
OF MONTEMORELOS

PROF. TOBIAS T. TREVINO
OF MONTERREY

ical and regular work has been kept up, and now the gospel is being preached almost all over Mexico, from Lampazos and New Laredo in the North, on the border of the United States, down to Doctor Arroyo in the South.

CHURCHES AND STATIONS

We have a church in Monterrey with more than 200 members, who contribute over \$1,200 a year for missions and other expenses; in Montemorelos one with 80 members; Santa Rosa with 35; Los Ebanos with 60; New Laredo with 30; Sabinas Hidalgo with 40; Linares with 35; and other small churches whose membership adds up to 120. All these

Laredo. Owing to the faithful work of the Woman's American Baptist Home Mission Society we have in Monterrey a mission school with five teachers and over 260 pupils. We also have Young People's, Ladies' and Temperance Societies that work in connection with our churches. We publish a paper in Spanish that has a good circulation in the State and outside of it. Besides the places already held by our preachers, we have all over the State more than 40 out-stations where we hold meetings; and there are many more places to which we are called and cannot go on account of lack of workers. Finally, we have before us the whole State, with 335,000 inhabitants more or less disposed to hear the gospel. The prospects are brilliant and full of hope.

ASSISTANT PASTOR AND TWO DEACONS OF THE MONTERREY CHURCH



A. V. LOZANO

J. R. CASTILLO
ASSISTANT PASTOR

E. E. ZAMBRANO

churches make up the Nuevo Leon Baptist Association, which is nineteen years old and devotes its collections to preaching the gospel in this same State. We have church buildings in Monterrey, Montemorelos, Linares, El Porvenir, Santa Rosa and New

INFLUENCE OF THE GOSPEL

But the triumphs our cause has won can be seen not only in the number of churches, of converts and believers, but in the general transformation that has taken place in the people, where the gospel has had a powerful influence. This transformation can be seen in many things, but especially in these three:

EDUCATION STIMULATED

1. A great interest in education has been awakened. Schools and colleges have been started everywhere and the value of popular education has begun to be appreciated. This

is of a great advantage to us, because it is well known that one of the greatest hindrances against the gospel is the ignorance of the people. The cause of the gospel has stimulated that of education, because it awakens in its believers the desire to find things out for themselves and to read the Word of God. It also stimulates the authorities and even the Roman Catholics to take more interest in education. For instance: A minister of the gospel went to a place where he found there was no school at all, and he started one; the Catholic priest did not want to be outdone by the Christian minister and so he founded one also; and then the authorities of the place, after seeing such a movement, did not like to stay behind, and they also established a public school. Thus there arose three schools in that place which had had none up to the arrival of the minister. This fact, which has been repeated in many places of the Republic, reveals one of the ways in which the gospel has had influence in the education of our people.

PROTESTANTS RESPECTED

2. The way Protestants are treated. At first they were persecuted and abused. They were dismissed from their work without a motive; they could not get houses to rent, and not a few times did they seal with their blood the faith they had adopted. A great change has taken place. The Christians are not persecuted or maltreated. They are considered honorable and worthy, and the name of a Christian is a guarantee which opens their way. It is customary here for the tenants to have some one to be responsible for the rent; but it has happened several times that when the owner knows the one who is going to occupy a house is a Christian he does not ask for this, for it is known that Protestants pay better than Catholics.

THE GOSPEL HEARD GLADLY

3. The disposition of the people to receive the gospel. Up to this time it was very difficult to speak to the people about the gospel, they would close the doors in our faces, would tear the religious tracts and even the Bibles that we distributed, and it was really a heroic act to hold public meetings. But it was done in spite of this, and owing to the influence of this same gospel things have changed entirely. The preacher is at liberty to speak with everybody, a great many homes are opened to receive the good news of salvation, the tracts and papers are read with interest, and you can hold a religious meeting most anywhere. More than this, the people receive the gospel enthusiastically.

Not very long ago we addressed a crowd of more than 100 persons. After preaching the simple gospel of Jesus Christ we invited those who had faith in the Lord and the courage to confess His name to come to the front and give us their hand. We had the pleasure to shake hands with over 25 persons who manifested that they were not ashamed of the gospel. Of course we cannot baptize all these people immediately, but we take their names down and we keep on working and instructing them in their Christian duties.

This shows clearly the disposition of the people to hear the gospel. The opportunity to evangelize these people is at hand. Our brethren in the United States should give us their hand in gaining this country for Christ. If the Baptists do not do this, others will reap what our workers have sowed with tears. **WE NEED MORE SCHOOLS, MORE WORKERS, AND MORE MEETING-HOUSES.** We, like the man of Macedonia, say to our brethren in the North: "Come over into Mexico, and help us."

Monterrey, Mexico.

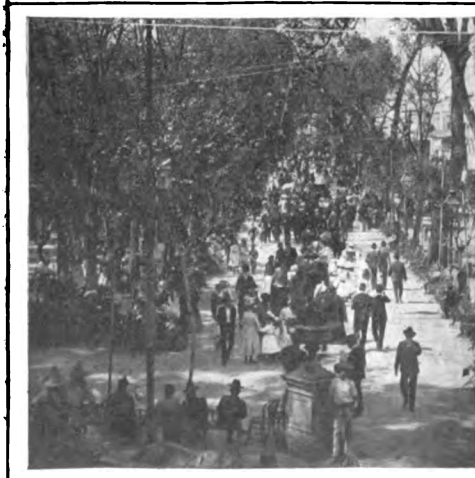
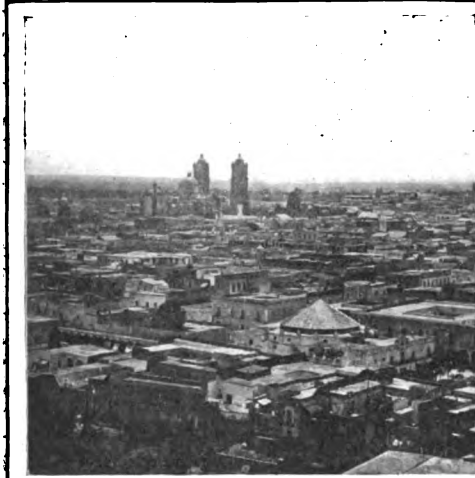


FIRST BAPTIST CHURCH OF MONTERREY



MR. TREVINO'S HOME IN MONTERREY

VIEWS OF PUEBLA



1. MONUMENT TO LIBERTY, BRAVO MARKET
 3. PANORAMA OF PUEBLA
 5. PLAZA DE LA CONSTITUCION

2. STATUE OF GEN. IGNACIO ZARAYOZA
 4. STATUE OF GEN. NICOLAS BRAVO
 6. INDEPENDENCE FEAST, BRAVO MARKET

SOME GLIMPSSES OF OUR WORK IN PUEBLA

By Rev. Fernando Uriegas



REV. FERNANDO URIEGAS
Pastor at Puebla

PUEBLA is one of the most beautiful cities of the Republic, but also one of the most fanatical. With nearly 100,000 inhabitants it is considered the second or third city of importance. Romanism predominates in every social class. Its cathedral is a magnificent one. Tradition says that this was begun by men and in one night finished by angels. There is not a good Catholic who does not believe this thoroughly. There are many other churches (more than in any other Mexican town in relation to population, except Cholula), plenty of Catholic schools and seminaries; and a great number of priests of every kind form the powerful army against which we have to battle. I had forgotten the vice of drunkenness. There are many more saloons and "pulquerias" than churches. This is the battlefield.

VISITING

Perhaps you are interested in our work and how we do it. Twice at least, every week, we go from house to house, calling on the poor, needy people, where we give the message of salvation. Many refuse to hear, some attend with anxious-looking faces. We especially visit the members of our church and some other friends. Generally we are welcome and can read the Bible and speak of its treasures of light, truth, peace and love.

CONVERSIONS

Allow me to introduce you to the home of one of our members. She is an old lady of gentle, attractive brown face contrasted by almost white hair. She is of pure Indian race. The blood of the ancient Aztecs flows through her veins. She has a small store where she sells coal, fruit and some other things. In this way she earns her living. She is the widow of an official who took part in the battle of May 5, 1862, won by Mexicans over Frenchmen on the hills of Loreto and Guadalupe, which stand at the northeast side of Puebla. Though her husband was a "liberal" man who fought against the political principles represented by Catholic clergy, she was a sound Romanist, believing in all their

doctrines. Many times she had heard of the Protestants as "a bad people, sons of the devil, who martyred the Virgin Mary whenever they had services and who worshiped the bad spirit." She refers to her conversion as follows:

"One night we, I and my eldest daughter, were passing by the door of a Protestant church. Though we were afraid, we stopped a while at the front door. They were singing the hymn, 'I will sing for Jesus.' We were attracted by the sweet tune. 'Will they sing to Mary, also?' we thought. Then it is not so bad as they told us. Little by little we went into the room." They had an opportunity to hear a part of the sermon. This as well as the final prayer "for sinners," but especially the songs impressed their minds very much. Some time afterwards they returned, and little by little they were convinced that all the bad things they had heard against Protestants were false.

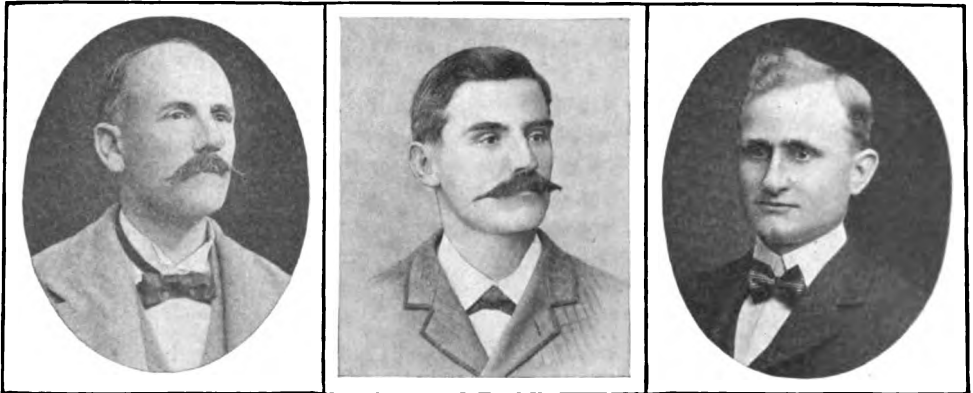
JOY IN THE TRUTH

When I became pastor of the Puebla Baptist Church I used to visit them frequently and talk to them of the blessed Saviour and of their duty to follow His steps and "fulfill all righteousness." Finally, after an earnest profession of their faith, they, mother and daughter, were baptized on March 7, 1897. The name of the mother is Señora Rafaela Gonzales de Delgado, and the name of the daughter, Señorita Rufina Delgado. They were the first two persons I baptized in Puebla.

Before being baptized they had destroyed all the images they had around the walls of their rooms, and to whom they used to pray, especially one image of the "Virgen de Guadalupe," to whom they repeated a "sorsario" (rosary) every night before going to bed, in order to free from Purgatory the soul of the dead husband and father. Since that time they have had peace in their hearts and they ceased to pray to the saints to consecrate their souls and bodies to the Lord. Little by little they worked with the other members of the family to bring them to Christ, so that at present four among them are members of the church. The eldest daughter, who was baptized with the mother, was graduated in 1900, and became a successful teacher, accepting a good position in Los Alamos, Sonora, as Principal of the Mexican Government School there. Many other conversions like this we could mention.

SERVICES

I do not need to say anything about our church edifice, dedicated January 1, 1904, as you know all about it and have a picture already published in THE MONTHLY.



REV. A. E. MARTINEZ
OF LINARES

REV. ANDIES R. CAVAZOS
OF SABINAS HIDALGO

REV. P. H. PIERSON
OF MARIN

We have on the Lord's Day a Bible study from 10 to 11 A.M., and from 11 to 12 a blackboard illustrated sermon by the pastor for the Christian Endeavor Society, which meets at this hour. An interesting discussion of the topic, and prayers by the brethren follow. This morning service is the most interesting and the best attended. I enclose a picture of our Sunday School, taken nearly two years ago. It was taken when we had our services at the rented mission rooms, before we moved to the present mission house, which was not then built. Every Thursday evening we have our prayer meeting, in which all members of the church take part. Generally our meetings are well attended.

THE SOCIETIES

Two Christian Endeavor Societies, one for young and old people, and the other for children, work in connection with the church. We have also a Temperance Society which earnestly works against the terrible vice of drunkenness, that makes so

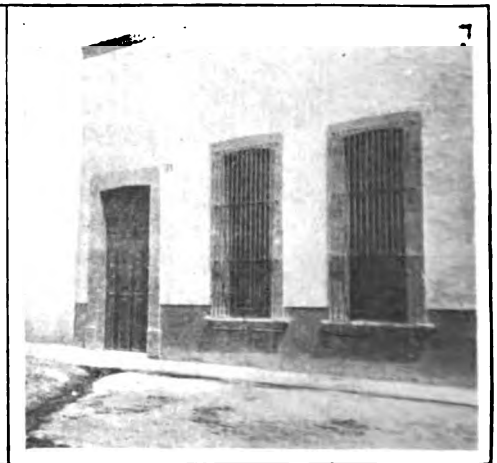
many victims in every social class. Step by step they are winning influence among the people and some of their members belong to the best educated class. From time to time they have special temperance meetings in the church, in which addresses on temperance are given. These meetings are attended by many persons who usually do not attend the religious meetings; some of them are Catholics, who, little by little, are losing all fear of the Protestants and their teachings. On July 31st we had a very interesting temperance program, which was very well attended.

THE MISSIONARIES' WORK

Misses J. G. Bristol and E. Galván, and Mrs. P. B. Fooms, missionaries of the Women's Baptist Home Mission Society of Chicago, are rendering an effective service in the field. Besides visiting from house to house they have women's and industrial schools. Misses Bristol and Galván have an English class in which they give free English lessons. The purpose is to win the pupils' confidence



OUR MISSION PREMISES, SAN LUIS POTOSI



MISSION PREMISES, AGUASCALIENTES

with the hope to bring some of them to Christ. From 60 to 80 persons attend the class twice a week, among them many who are finishing their studies, and some teachers also, in the high grade schools of the city.

Mrs. Fooms has also a private English class given at home with the same purpose. In addition, she has opened a new work at San Felipe, a neighboring small village, where she has an industrial school. The people are very fanatical there; however, if a door is opened to us we shall establish a mission at this point.

Puebla, Mexico.

Alejandro Trevino

(WRITTEN BY REQUEST OF THE EDITOR)

I was born in Santa Rosa, Nuevo Leon, Mexico, November 26th, 1867. I am the youngest in a family of three children. My father died shortly before I was born. My mother, who was a sincere Roman Catholic, was converted and became a member of the Santa Rosa Baptist church in 1869. From that time a new light entered our home. My mother accepted the gospel with all her heart and found a fountain of joy and blessing for herself and her orphans. She endeavored to train us under the religious influence, and since I can remember we attended Sunday school.

The family moved to Monterrey in 1875 in the hopes of finding a good school for us children. We attended regular services in the first Baptist church. I was converted in 1883, and baptized Oct. 4th of the same year. Feeling the call to preach the gospel I took a course of theology for two years with Rev. T. M. Westrup, then the pastor of the church. The church granted me license to preach in November, 1885. Wishing to improve my education and not having

a theological college in the Republic, I entered the State Normal School and studied two years.

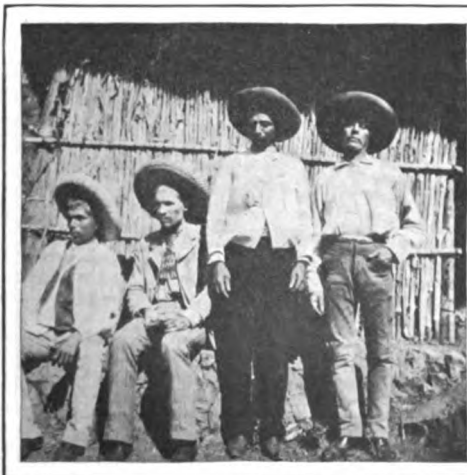
I was invited by the brethren of the Southern Baptist Convention to work as missionary with them in the State of Coahuila, in 1887. The following year I was married to Miss Charlotte Westrup in Monterrey. From this date I continued my work of



DEPOT AT SAN LUIS POTOSI

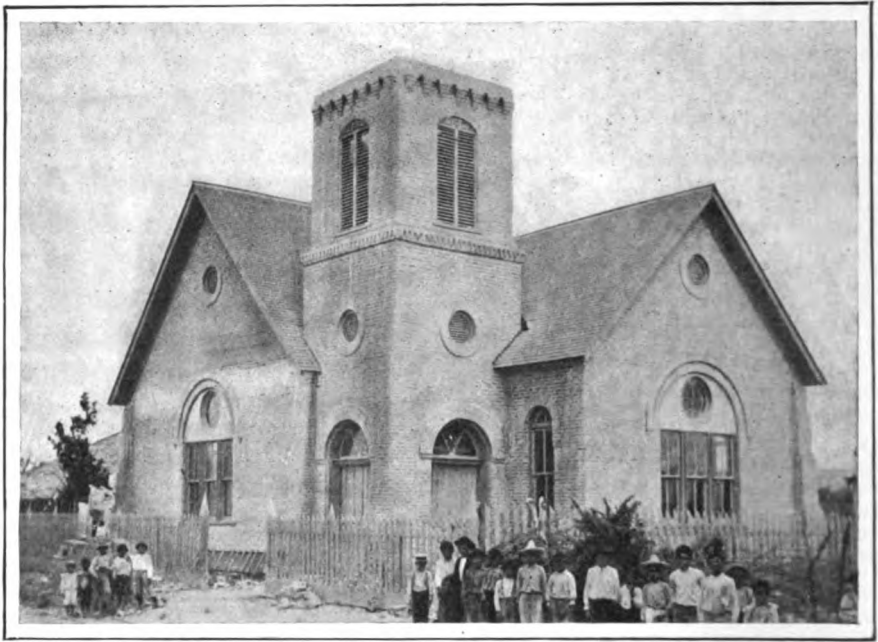
preaching at Progreso, Zacatecas, Aguas Calientes and General Cepeda. In the latter I remained as pastor of the church five years. In 1892 I made a trip to the United States. I became a member of the First Baptist Church in Atlanta, Ga., and was ordained to the full ministry May 25th of the same year, Rev. Henry McDonald, D.D., pastor of the Second Church, being moderator, and Rev. J. Wm. Jones, D.D., clerk of the council. I was called to the pastorate of the First Baptist Church of Monterrey, July 1st, 1895, where I still remain under the appointment of the American Baptist Home Mission Society. This is the tenth year of my pastorate and the Lord mercifully has placed me in the midst of a noble people and a promising field.

ALEJANDRO TREVINO.



FOUR BAPTIST PREACHERS, STATE OF MICHOACAN

A BAPTIST ASSOCIATION IN SOUTHERN MEXICO



FIRST BAPTIST CHURCH OF NEW LAREDO

Work at Nuevo Laredo

BY REV. J. F. KIMBALL

Our work is moving along nicely. The church is thoroughly united and in good working order. Congregations good and growing all the time. More new people are attending our services than ever before in the history of our work here. Our Sunday school numbers 59, and most all attend regularly. Some visitors are generally present and take part in the reading lessons. Our weekly prayer-meetings are among the very best meetings we have. Most all the members—even some of our Sunday school boys and girls not members of the church—come prepared with texts learned by memory, and this seems to have a fine effect on the public.

Our daughter and the young lady received with her were baptized last Sunday night. About 75 persons were present to witness the ordinance, and the Spirit's power was manifest throughout the entire service. I feel sure that we shall have other baptisms to report before the end of the quarter.

Some Ways of the Mexicans

ITEMS FOR THE INFORMATION COMMITTEE

School children study their lessons aloud.

The Mexican meal consists of more kinds of meat than vegetables.

Railways, street cars, and cabs all provide three classes of conveyances.

In the cities real estate is sold by the square meter instead of the front foot.

Fruit and vegetables are not sold by measure, but by the dozen or by weight.

Mexican tailors take the clothes of their customers to the patron's home to try them on.



REV. ZEFERINO GUAJARDO. AGED 74; CONVERTED IN 1868; HAS PREACHED MORE THAN THIRTY YEARS; FATHER OF OUR MISSIONARY AT MONTEMORELOS.

GEORGE CLAUDE LORIMER: AN APPRECIATION

By Prof. George E. Horr, D.D.

DR. LORIMER was so many-sided that different and apparently conflicting estimates of his personality can be made with equal truth. Apart from his religious conviction and his inner spiritual life, the trait

He was a great orator. To use Mr. Gladstone's phrase, he knew how to rule the minds of men by speech; but he was even more eminent in his unique faculty of discovering the points upon which men of diverse temper-



that unified his powers was a controlling desire for efficiency. As a preacher he disciplined his faculties to make his message effective; as an administrator he studied every situation to which he felt called to address himself until he saw clearly its essential elements and the inevitable solution of its problems.

ament, training and opinion could be led to cooperate, and in his power of evolving from a mass of individuals a large unity dominated by his own spirit and ideals. In other words, he was a leader, a general, a statesman.

No man, simply by virtue of oratorical power, could have done what he did in Chi-

cago at Immanuel Church, or in Boston after the Temple was burned in 1893. Those tasks called for superb administration as well as for the best preaching.

As much as any minister of our time he knew how to transform an audience into a congregation, and then to transmute a congregation into a church, filled with love and zeal, enthusiastic to do great things for Christ.

THE SEPTEMBER BOARD MEETING

THE September meeting of the Board is usually a busy one owing to the necessity of dealing with the matters that accumulate during the two summer months. The present one was no exception, a large number of appointments being made and several important matters claiming special attention.

The treasurer's report for the five months from April 1st to Sept. 1st, 1904, shows total receipts for general purposes of \$121,348.18, as against \$102,559.27 for the same period last year. For the same time the disbursements have been \$179,155.28, as against \$155,596.29. This shows a gain in receipts of about \$19,000; and an increase of expenditures of nearly \$24,000. The contributions from churches, individuals, etc., are but little more than last year; the principal increase being in amounts received from legacies. The indebtedness of the Society Sept. 1st was, in round numbers, \$81,000; being very nearly the same as last year at the same time. IT IS EVIDENT THAT VERY LIBERAL OFFERINGS WILL BE NEEDED IN THE COMING MONTHS TO MEET THE ACCRUING OBLIGATIONS.

The Board made 108 missionary appointments in 30 States and Cuba. It was also voted to continue coöperation in Evangelistic work with the conventions of Southern California and Oregon. It was decided to renew our coöperative work in Virginia. The appointment of Rev. S. Delagneau to the French mission at Worcester, Mass., is regarded as a marked addition to the strength and ability of our French missionary force. The prospective return of Rev. Teofilo Barocio to Mexico will mean much to that field, although his loss will undoubtedly be felt in Cuba.

There were about 70 teachers appointed, chiefly in the secondary colored schools and in the mission schools of Mexico and Cuba,

under the auspices of the Woman's Society of Boston. The Board was obliged to decline aid requested for several schools owing to lack of funds.

In the Church Edifice Department, 12 gifts were granted amounting to \$3,975; and 6 loans aggregating \$3,050.

A special report was read by Dr. Morehouse on the work accomplished by the Society since the inauguration of the movement for Evangelism. This will appear on another page.

It was reported that the calls for Dr. Strong's address had been so numerous that another edition of 20,000 would be necessary to meet the demand.

Missionary Boxes

We have on hand a number of requests for missionary boxes that should receive early attention. To make these donations of real service, they should be made by Thanksgiving, or not later than Christmas. Will not churches and Women's Societies interested make early applications for these requests from our worthy missionaries, so that their needs may be met and their hearts gladdened by this gracious ministry?

An Appreciation

A letter of public character, showing the thoughtfulness and gratitude of the Porto Rican Baptists, has been received by Dr. Morehouse from Rev. H. P. McCormick. He writes from Cayey:

I am requested by the Porto Rican Baptist Association, assembled in this city, to express to you the gratitude felt by the churches composing it to you personally for your sympathy and tireless efforts in behalf of Porto Rico's evangelization, and their assurances of personal affection to you and interest in your welfare. They also wish me to thank, through you, all those who have worked for the coming of the Kingdom in this island, praying God to bless you and them in all your ways. You are held in the highest esteem by all the brethren for your own sake, and because of your labors of love. I beg to take advantage of this opportunity to express my own grateful appreciation of your many and many-sided kindnesses to us all here. We remember you, the Society, and the churches in our prayers.

+ New England + + Philadelphia-Lake-Wabash-Chicago-Upper
 + Central
 + Pacific Coast-Southwestern-Karawha +



OUR DISTRICT
 * * * SECRETARIES
 Their Fields and Work * *

+ New York +

THE WABASH DISTRICT

A SURPRISING STATE OF AFFAIRS IN A
 CENTRAL SECTION OF OUR COUNTRY :

The Home Mission Society's Secretary in the Wabash District, Rev. S. C. Fulmer, is one of the most painstaking, accurate and faithful of men. Laboring in a District which presents some unusual difficulties, he has developed the missionary interest to a marked degree, and has worked his field as few could have done. Devotion, patience, persistence have told. Straightforward and clean cut, Secretary Fulmer has pressed his work, yet so tactfully and pleasantly that he has won the confidence and esteem of pastors and laymen, and never wants for welcome. His service is pre-eminently missionary; and like other of our Secretaries, he finds a most efficient helper in his wife.

THIS District includes the whole State of Indiana and something more than the southern half of Illinois. Two years ago I gathered some very interesting facts which should have a much more general reading than they received in the Annual Report, and which are relatively as true now as when they were gathered. I submit some of them here as they will give the readers of THE MONTHLY such an understanding of the Wabash District as they can get in no other way.

There are in the District 59 Associations containing 1,198 churches, 168 of which have all time preaching, 12 have three-fourths time, 204 one-half time, 637 one-fourth time (once a month), while 177 have no regular preaching. Of the whole number 490 are on railroads, and 708 are located in the country, and many of them are very difficult of access, especially in the time of bad roads. There are 115 anti-mission (regular hardshell, not affiliated with us) churches in this District, as best I can learn. The name tells their influence. The above facts are divided between the States as follows: Indiana: 515 churches; 99 all time, 7 three-fourths, 114 one-half, 201 one-fourth, 94 no regular preaching, 238 on the railroad, 277 off the railroad, and 47 of the anti-mission churches. Southern Illinois: 683 churches; 69 all time, 5 three-fourths, 90 one-half, 436 one-fourth, 83 no regular preaching; 252 on the railroad, 431 off the railroad, and 68 anti-mission churches. It will be noted that only 14 per cent. of the churches have preaching each Sunday, and that the number without any

regular preaching is larger; there are also many in the other classes that are pastorless, for longer or shorter periods, when changes of pastor occur. It will be noticed also that 53 per cent. of the churches have preaching only one Sunday in the month, and that about one-sixth of the churches have preaching only two Sundays in the month.

The above facts show largely why the offerings to Home Missions are not as large as some might expect from such a fertile and rich section of our country. They are steadily growing, but will continue to do so only as the District Secretary, pastors and others can spread information among the people regarding the work of the Society. I am planning to push with more vigor than ever, if possible, the securing of subscribers to THE HOME MISSION MONTHLY and the distribution of the very instructive and attractive literature which the Society is now getting out. I have in each Association an Associational Secretary, and in many of the churches a local correspondent. The earnest help of these workers, together with the hearty cooperation of the pastors, is enabling the Secretary to bring about a growing love for the cause of Home Missions.

I am deeply in love with my work, and enjoy the loving attention, sympathy, and help accorded me by the pastors and brethren everywhere in my District. Whether in the home of the rich brother, where I have all the conveniences that heart could wish, or in the home of some poor brother way back among the rocks and hills where there are two or three beds in one room, and where

kitchen, dining-room, sitting-room and parlor are all one, I almost invariably receive the best they have to offer. While there are many days and months of hard and taxing toil connected with this work, and the absence from the family is not pleasant, to be sure, yet the consciousness of helping on such a great cause, together with the delightful fellowship of the brethren, is more than a compensation for any sacrifice that I can make or any service that I may render.

FIGURES OF A BUSY LIFE

As other Secretaries have given different views of the work and duties of a District Secretary, it seemed to me that it might be profitable and interesting to the readers of THE MONTHLY to have some figures on this line. I have taken the past five years of my nearly eight years of service and averaged them, so that the facts given might not be those of any picked year. This is the show-

ing of average annual service, so far as it can be expressed in figures:

Addresses made, 153; sermons preached, 33; prayer meetings attended, 19; other meetings attended, 48; churches visited, 74; associational meetings attended, 27; attended two State Conventions and the May Anniversaries; letters written, 1,428; postals written, 400; printed letters sent out, 1,208; mimeograph letters, 1,251; miles traveled, 16,520; Annual Reports of the Society distributed, 179; copies of THE HOME MISSION MONTHLY given away, 1,001; pages of literature distributed, 285,721; mite boxes sent out, 1,244; personal calls made, 67; personal visits made, 118; new subscribers to THE MONTHLY secured, 140; renewals to THE MONTHLY taken, 127; and many other lines of work which cannot be tabulated, but which have been described in previous issues of this magazine by other Secretaries.

S. C. FULMER.

FIELD SECRETARY'S OUTLOOK

CHAUTAUQUAS VERSUS REST—A SECRETARY'S IDEA OF VACATION—RELIGIOUS DESTITUTION AT HOME

AT A SUMMER ASSEMBLY

THIS is the day of Chautauquas and Summer Assemblies. Their name is legion. Their character and quality are widely varied. In some quarters there is a growing disposition to have distinctively denominational assemblies. Some of these are already firmly established. The Baptists of Michigan have met for several years at Orchard Lake. During the past two summers they have gathered at Lake Orion. The attendance this year was appreciably diminished by the holding of the convention of the Baptist Young People's Union of America in Detroit. The program was carefully prepared, and furnished in admirable balance the elements of devotion, education, inspiration and diversion. To your Field Secretary five appointments had been assigned: a lecture, illustrated with stereopticon views, on "Wales;" an address on "A Problem in American Civilization," and another on "Here and There on the Home Mission Field;" an address in a "Symposium on Evangelism," dealing with evangelism on frontier fields; and the Assembly sermon. By way of good measure there was also assigned to him the conduct of one of the morning hours of devotion.

RESTING IN MANITOU

It seemed to the Field Secretary that by this time he was fairly entitled to a brief vacation, to be spent with his family in that haven of rest and scene of varied delights—beautiful Manitou. The vacation began with a service at the Tabernacle Baptist church,

Colorado Springs, which, under the leadership of Rev. Robert Graham, has already gained a firm foothold, and gives promise of enlargement. This was followed by an address the next day at a Chautauqua Assembly. Two days later there was a conference in Pueblo regarding the proposed location for the new house of the Pilgrim Baptist church. Then came a brief breathing spell, with walks through the beautiful mountain passes and awe-inspiring cañons, tramps up the rugged mountain sides, and burros along steep trails, commanding magnificent stretches of scenery all bathed in glorious sunshine. The guide-books, by the way, are eloquent about the sunshine, but silent about the almost daily rains that lay the dust, and the thunder-storms that echo through the mountains, and the occasional cloud-bursts that send the torrents sweeping through the cañons. Life, even in Colorado, is not all sunshine—except in the guide-books and railroad folders. There is something in the air that leads to exaggeration. Everything is in the superlative degree. The habit of the superlative is so ingrained that even the warning sign-boards read: "Trespassers will be prosecuted to the fullest extent of the law." If penalty were meted out to the full, could the law go further?

THE SUCCESS OF FAILURE

That sounds like a contradiction; it is certainly a paradox; yet it was true in fact. Word was received that at a mining camp in Wyoming, at Atlantic City, there were fully 300 people who had no religious privileges. A prospecting tour was decided on.

Information was received that the way of approach to the mining camp was by way of Rawlins. After the crossing of letters and telegrams, and failure to make railroad connections, the Field Secretary and the General Missionary for Wyoming met in Rawlins only to discover that the journey to Atlantic would involve a stage ride over rough roads of 150 miles each way. Appointments in Utah made it impossible to give the time. Inquiry at another railroad point brought out the fact that the camp was about 90 miles distant, but our train was under way again before we could reach a decision, or take out our baggage. Alighting at the next stopping place, fifteen miles away, we returned on a freight train and essayed to make the trip. Again our way was blocked. The horses were out on the mountain side, and must be brought in. No start could be made until morning, and then the round trip would require five days. We were baffled, and had given up hope, when we learned that the superintendent of the mine whom, above all others, we desired to see, had been for two days in that very town. The information which we needed was furnished. We learned that not one camp only, but two camps, were destitute of religious service, and discussed possible ways of meeting the need. Had we succeeded in making the journey, it would have been futile. Our failure to carry out our plans brought us to an open door. Plans are now being considered for the sending of a "sky-pilot" to these mountain camps.

BUSY DAYS IN UTAH

"Arrange the schedule as you please, and I will honor the appointments made." The General Missionary for Utah took the Field Secretary at his word, and planned generously. On Wednesday, Aug. 31st, a visit was made in the morning to the two missions of the First Church in the outskirts of Salt Lake City—the Burlington and Rio Grande Missions. In the afternoon, the field at Murray, under the pastoral care of Rev. J. C. Andrews, was visited. In the evening a brief address was made at the prayer-meeting of the East Side Church. Thursday, Sept. 1st, was filled with a visit to the towns of Provo, Price and Helper—a railroad journey of 115 miles. Provo is one of the strongholds of Mormonism—the home of would-be Senator Smoot. Our Baptist church, with its little band of fifty members, has a hard struggle to maintain itself amid the paralyzing and deadening influences of Mormonism. Two changes in the pastorate within a year have increased the difficulty, but the new pastor, Rev. T. H. Scruggs is addressing himself hopefully to his task. Price is the county-seat of Carbon Co. Services are conducted here by our missionary, Rev. W. W. Huff, in the court-house. As yet there is not even the nucleus of a church, but the young missionary pastor is gaining in his hold upon the confidence and esteem of many of the towns-people. Helper is a railroad town—a

freight division point on the Denver and Rio Grande Railroad. The company has erected here an attractive chapel open to all denominations. Missionary Huff preaches in it twice a month. A service was held there at night by the Field Secretary.

THE BEAR RIVER VALLEY

On Saturday, Sept. 3, a trip was made to the Bear River Valley. Thousands of acres of land in this valley have been brought under irrigation within the past eight years, and a sage-brush wilderness has been transformed into fertile farm land, yielding richest harvests. In and around the new town of Tremont is a large number of Gentile settlers. Happily, some of them brought their religion with them, and are keeping it bright by use. A little church has been organized. During the past five months eighteen have been baptized, and six more have joined them by letter. Fully fifty people assembled in the schoolhouse on short notice on Saturday evening to hear the Field Secretary preach. They hope to secure the services of Rev. L. J. Baker during the coming year for half time, and have made generous subscriptions with that end in view.

On Sunday morning service was held with the First Church at Ogden, where Rev. H. B. Blood, a recent graduate of the Rochester Theological Seminary, is settled; and in the evening with the First Church in Salt Lake City. By way of good measure another service was held at 9:30 p.m. with the Calvary (negro) church.

HE NEEDED INFORMATION

A missionary, at home on furlough from his foreign field, recently asked one of our General Missionaries, in a semi-confidential way: "Now tell me, are there really in your district any places in which there is religious destitution? Is not the work on your field mainly a scramble among the denominations to see which can obtain the larger slice?" As instance after instance was cited of populous towns and villages, within the district of that General Missionary, in which there was neither house of worship nor evangelical service of any kind, the questioner appeared greatly surprised and almost incredulous. He needed information. His vision, which he thought to be broad and all-comprehending, was in fact defective, and his sympathies were correspondingly limited. He saw afar, but he did not see near, nor did he see truly. Had it ever occurred to him that the maintenance and extension of the work so dear to his heart depended in no small measure upon the labors of men who wrought and sacrificed to plant and nourish and develop churches on the home field? He needed information.

E. E. Chivers.



THE MISSIONARY SPIRIT MEANS A LIVING CHURCH AND A DEAD IN EARNEST YOUNG PEOPLE'S SOCIETY IN THE LIVING CHURCH. THIS SPIRIT IS TO BE FOSTERED BY THE PRESENT MOVEMENT FOR MISSION STUDY THAT MEANS SOMETHING WORTH WHILE. NOTHING COULD BE MORE HOPEFUL FOR CHRISTIAN CITIZENSHIP AND AN AMERICA ADVANCING IN RIGHTEOUSNESS THAN TO HAVE OUR YOUNG CHRISTIANS INSPIRED BY STUDY OF SUCH PIONEERS, EVANGELISTS, EDUCATORS AND COMMONWEALTH AND CIVILIZATION BUILDERS AS ARE DESCRIBED IN OUR NEW HOME MISSION STUDY BOOK, "HEROES OF THE CROSS." DO NOT FAIL TO ENGAGE IN THIS GOOD WORK.

OUR NEW TEXT-BOOK

It is with great pleasure we announce that the Home Mission Society will soon issue its first Home Mission Study Class Text-book. Of course the volume will be of interest to readers in general, as well as those engaged in special study, but it is prepared with distinct reference to the text-book use, with questions, topics, bibliography, etc. The book, "Heroes of the Cross," has been written by Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society. It tells the story of such pioneer missionaries and large-brained and hearted men as David Brainerd, John M. Peck, and Marcus Whitman. In addition to the study of home missions through the channel of biography, there is a chapter on the specific work and accomplishment of our Home Mission Society, written by our Corresponding Secretary, Dr. H. L. Morehouse. The volume will be published in two bindings, one in cloth at fifty cents, another in paper at thirty-five. The type is large and clear, and the book is cheap only in price. Mr. Shelton has done his work admirably, bringing into relief the points of character and service which not only hold the attention but serve to stimulate aspiration and purpose, and form conviction and character.

NOW FOR THE FORMATION OF MISSION STUDY CLASSES :

The course can be taken in six weeks, as there are six of the studies. Longer time can profitably be taken, with work assigned to various members for special research, and

discussion of interesting topics. But there is no reason why even busy people cannot take up the course in both home and foreign missions. This is a self-educating training school of high value, and we hope our young people will give it a thorough trial.

SUMMER PROGRESS

It appears from the report of the General Secretary of Christian Endeavor, Mr. Van Ogden Vogt, that even during the vacation months of July and August there has been some persistent and lively work done in the formation of new Endeavor societies. Since June last over 500 new societies have been organized, and more than 300 of them since July 1. The largest numbers have been reported from the western parts of the field. Cheering reports come from all parts of the world concerning the vitality of the young people's work and its exceeding value in the churches. If the spiritual and educational forces move on together there will be a strong generation of intelligent, consecrated, systematic-giving men and women in our churches, which will thank God renewedly for the young people's movement that started so simply at Portland, Maine, in the last quarter of the last century.

YOUR MISSIONARY PROGRAM

If the Missionary Committee cannot get a fine and telling program out of this number of THE MONTHLY, then there ought to be a new committee or a new spirit in the present one. Try it, and use the Dialogue for one feature.

DIALOGUES OF THE DAY

DESIGNED ESPECIALLY FOR USE
IN MISSIONARY MEETINGS : :

Concerning Mexico

I

HISTORICAL REVIEW

Q. What can you say about beginnings in Mexico?

A. Mexico's history runs back into obscurity. But a thousand years ago the Mayas, the aboriginal Indians, had a civilization there of remarkable character, the remains of which appear in immense and artistic structures in Southern Mexico and Central America. The story of the Toltecs and Aztecs is full of romance. The Montezumas lived in regal splendor; there were courts, a civil code, land laws, a system of taxation, armies, public works, large cities, schools, libraries, and a developed life difficult to explain.

Q. When was this native Mexican civilization and government broken in upon?

A. By the Spanish conquest under Cortez in 1519-21. Spanish viceroys ruled over Mexico for three hundred years. It was a cruel and pitiless rule, in reality not less pagan and superstitious than the Aztec, and far less desirable for the people.

Q. When was this oppressive Spanish government overthrown?

A. The period of revolutions began in 1810. Mexican Independence was declared in 1821. Then there was chaos for many years, revolution following revolution. Brigands made life and property unsafe, everything was unstable. One result was war with the United States in 1846-7. By this we gained the vast region north of the Rio Grande in 1848, the same year that gold was discovered in California.

Q. What unforeseen result came from the gaining of this great territory by the United States?

A. The discovery of gold and other mineral riches, which were hid from the Spanish and Mexican eyes, changed the financial equilibrium of the world, made the United States a financial world power, and thus greatly promoted Anglo-Saxon supremacy and in consequence the cause of Christianity.

Q. When did the Mexican Republic begin what may be called its modern progress?

A. About a half century ago. The Republic entered upon a new career in 1857. This movement for better things did not suit the Roman Catholics, and Napoleon III was led by papal influence to undertake the establishment of a Mexican Empire. The French intervention and invasion took place in 1861. Emperor Maximilian arrived in Mexico, with the Pope's blessing, in 1864. Three years later the unfortunate Catholic Em-

peror had been executed, the French driven out, and the Papal empire brought to an end. The real Republic of to-day began in 1867.

Q. Who was the first great leader of modern Mexico?

A. Benito Juarez (Whah'ress), a full-blood Indian, who rose by ability and character, was governor of a State, judge and general. He was proclaimed President in 1858, and led the country through ten years



BENITO JUAREZ

of bitter struggle with revolution and Romanism, ending in 1867. He was continued as President until his death in 1872. Was a man of high type of character and statesmanship, and is honored as the "Washington of Mexico."

Q. Who is Mexico's great man to-day?

A. Porfirio Diaz, a remarkable man, who became President in 1877, and is serving his sixth term. During his quarter century of service, and largely by his firm but benevolent rule, Mexico has been practically transformed as a nation, and placed in the line of modern progress.

II

GOVERNMENT AND DEVELOPMENT

Q. What is the government of Mexico?

A. Similar to our own in form. The constitution and civil divisions are like ours. There are 27 States and 2 Territories, with a Federal District, like the District of Columbia. The City of Mexico is the capital. The President is elected by the people. There is a Congress, with Senate and House. The government has been, however, what is called "paternal." The President has in reality often acted as a dictator, when circumstances

seemed to require a strong hand to prevent revolution and lawlessness. He put down brigandage by showing no mercy to the brigands, made life and property secure, inaugurated reforms, established schools, insisted upon purity in government, and did whatever was necessary for the good of the people. They appreciate his upright character and patriotic purposes and have loyally supported him. Such a man has been the greatest blessing to Mexico.

Q. What was his hardest work?

A. To separate Church and State, and open Mexico to religious liberty such as our people enjoy. Mexico had for centuries been priest-ridden. Ninety-five per cent. of the population was and still is Catholic. The country was full of convents and monasteries and other church institutions. The Republic when established, in self-defence confiscated papal buildings and estates, banished high ecclesiastics, abolished religious orders, stripped the clergy of civil prerogatives and put into its constitution these good Baptist principles: "The State and the Church are independent of each other. The Congress may not pass laws establishing or prohibiting any religion." The Church was kept out of the public schools, which were made purely secular. This policy was carried out by President Diaz as firmly as that against the brigands; yet he has retained the respect of the people and is recognized as their great leader. Under such a rule Protestantism has been protected and the country opened to religious missionary effort. Only a great statesman and tactful and masterful man could have accomplished this task, and Mexico owes its present conditions and its place among the progressive and advancing nations chiefly to Diaz.

Q. How large is Mexico?

A. Its greatest length is 1,950 miles; greatest width, 750; average width, 400. Its area is 757,006 square miles, or just about that of Great Britain, France, Germany, Austria and Italy combined. Compared with States in our country, it is about as large as all the States east of the Mississippi, omitting Maryland; and as large as the Louisiana Purchase, leaving out Louisiana and Oklahoma and Indian Territories.

Q. What mineral is Mexico rich in?

A. Silver; its mines being world famous. These yield about seventy millions annually, or one-third of the world's product.

Q. Has Mexico been modernized?

A. The developments in the last twenty-five years have not been surpassed by any country. A drainage canal for Mexico City, 37 miles long, with six miles of tunnel, was finished in 1899, one of the great engineering feats, which cost \$20,000,000, and frees the capital from malaria and pestilence. The first railway was finished in 1873, now there are nearly 10,000 miles, besides 40,000 miles of telegraph, 1,800 post-offices, electric lighting, and trolley lines. Indeed, all modern inventions and improvements, and such beauty of

scenery and buildings as cannot be equaled on the continent. Mexico is a constant surprise to the American tourists.

Q. How about education?

A. Under the Church rule there was a vast deal of ignorance. Only about one-seventh of the population could read and write. In the new era there is hunger for education. The government supports public schools, of which there are over 12,300, while there are colleges, professional schools, industrial schools, and libraries, museums, etc. By direction of President Diaz, all children are taught English, so that two languages are spoken, Spanish still being the common speech.

Q. How large is the population of Mexico?

A. By the census of 1900, 13,570,000, a gain of over a million in five years. The country can easily sustain 75,000,000. There are 80 per cent. of mixed blood, Spanish and native. In the remote sections there are perhaps two and a half millions of Indians, descendants of the ancient tribes, who preserve their language and customs. There are about 25,000 Americans in Mexico. The Mexicans dwell mostly in cities and villages. There are about 60 cities of from 10,000 to 50,000. The City of Mexico has 400,000 people, Monterrey 60,000, Puebla 100,000, San Louis Potosi 75,000, Leon 70,000. In these we have a mission work.

Q. What is the general condition of the people?

A. The masses are very poor and ignorant and have been kept so in large part by the ecclesiastical conditions. The well-to-do middle class is small but increasing. There are few very rich. The people at large are exceedingly polite and hospitable, kindly in temper, and excellent material for citizenship.

Q. How about the common morality?

A. The standards are low. Open gambling is prevalent. Sunday is the great amusement and festival day. Bull fights are Sunday occurrences. Pulque, the fermented juice of the maguey plant, is the national drink, as intoxicating as our whiskey. Drunkenness has been common, especially on Sunday.

Q. How about patriotism and public spirit?

A. There has been a steady growth of patriotic feeling. The Mexicans love liberty, and of the American kind. They are good citizens. The cities have beautiful parks, fine public buildings, including bath houses, and charming homes.

III

THE RELIGIOUS CONDITIONS AND MISSIONARY WORK AND NEEDS

Q. What was the earlier religion?

A. Polytheistic idolatry, or the worship of many gods. The aborigines had more than

200 of these deities, with a chief god. Their images are hideously grotesque, like those of India and Africa. They had a supreme pontiff, orders of priests, convents, temples, pyramids with altars for human sacrifices, and many ceremonies resembling those of the Roman Catholics, who supplanted the old religion with that of the Papal Church. Cortez smashed the idols and forced the Indians to adore the images and submit to the Romish ceremonies. It was in a measure an exchange of images. Proselyting priests swarmed everywhere, reporting five and ten thousand baptisms in a day. The result was that "Paganism was baptized, Christianity was paganized."

Q. What is the record of Mexican Romanism?

A. The rule was oppressive. The Inquisition took care of heretics and patriots. The story of the apparition of the Virgin of Guadalupe was invented and she, instead of the pagan goddess, was made spiritual patroness of the Mexicans. Crucifixes with images of a black Christ are seen in the churches. For three hundred years Romanism was regnant. It became rank. The priesthood was notoriously profligate. Abbé Domenech, with the French forces in Mexico, in 1867 wrote: "Mexican faith is a dead faith. The church fills no mission of virtue, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere." This was a Catholic verdict! For fifty years Rome fought against Mexican independence. The same spirit continues, but the power of persecution is gone. Mexico has little to hope for from Romanism.

Q. What has Protestantism done thus far in Mexico?

A. An eminent ex-Minister of this country to Mexico, says: "The Protestant movement has exerted a marked influence on the Catholic Church. The morals and education of its clergy have been raised." In other respects it is put on its good behavior. Past seed sowing is bearing fruit. Bloody persecution is no more. Bigotry is breaking down. Our organized forces are showing missionary aggressiveness. The Liberal Party in power in Mexico welcomes Baptist insistence on separation of Church and State.

Q. What work has the American Baptist Home Mission in Mexico?

A. The first Protestant minister to go into Mexico was Rev. James Hickey, a Baptist, in 1861. He helped organize a Baptist church in Monterrey in 1864. The Home Mission Society appointed Thomas M. Westrup a missionary to Mexico in 1870, and also employed several native missionaries. The work was enlarged in 1882. The next year a station was established in the City of Mexico, where now there is a church, a publishing house, a paper called *La Luz* (the Light), and a school. The City of Mexico is the hardest field, as the influences are nearly all adverse. Perhaps our most prosperous work is in the

State of Nuevo Leon, where the people seem more eager to hear the gospel. We have 9 churches and 10 other mission stations, about 900 church members, and 12 missionaries and expend about \$10,000 annually. There are two schools with six teachers supported by the Woman's Society in Boston, and the Chicago Women's Society sustains four American and five native workers. We have raised some noble native workers, who are now leading the churches.

Q. Is there any other Baptist mission work in Mexico?

A. Yes; the Southern Convention began work in 1880, and has 8 American missionaries, 13 native workers, and about 1,200 members; so that there are more than 2,000 Baptists altogether.

Q. What are the immediate needs of this inviting field?

A. More American missionaries; houses of worship for congregations meeting in uninviting rented premises; a girls' boarding school in the City of Mexico; and a training school for native preachers. For these purposes \$100,000 is required at the outset; annual expense thereafter about \$15,000. The Home Mission Society needs \$30,000 a year for Mexico, to do its work effectively.

Q. What is the outlook for Protestant effort?

A. Most hopeful, if the work can be enlarged so as to meet the needs. The Mexicans must be made to feel that Protestants are in earnest and willing to sustain a large movement.

The civil conditions, the temper of the people, increase of intelligence, liberalizing influences, temperance and moral reform movements, the cordial relations between Mexico and the United States, all encourage us to seek the evangelization of Mexico.

Q. What is the duty of American Baptists?

A. Our needy neighbor has first claim upon us. All Christendom assails oriental paganism; millions of semi-pagans in Mexico are left to us alone. From Mexico we took large territory, paying a paltry sum therefor; shall we not impart spiritual blessings? She had our decisive moral support in the overthrow of the Papal Empire; shall we not help in her religious emancipation? She has our type of government; shall she have our type of Christianity? Mexico must be evangelized, if at all, by Christians of our own favored land.

Here is our neighbor, pass not by,

Like priest and Levite long ago;

Have pity; help; ring out the cry,—

Prayers, means and men for Mexico.

(NOTE.—Each part may be assigned to two different persons, in order to give variety. Between each part, also, it will be well to read a selection bearing on the subject from the articles on Mexico in this number. Another good method is to give answers to many different persons, the leader asking the questions.—Ed.)

MISSIONARY TEACHERS IN THE INTERNATIONAL SCHOOL AT MONTERREY



VIRGINIA LOZANO

AMANDA TREVINO

ZENAIDA GARCIA

DELFINA CAVAZOS

FOR THE JUNIOR MEETING A VISIT TO A CHRISTIAN MEXICAN HOME

By Jennie G. Bristol

ALLOW me to take you with me to a humble Mexican home. The house will, of course, attract your attention, it being built of adobe and stone. A very low building of several rooms built around a square, roughly stone-paved court. Through an immense zāgnan door we enter this court.

Possibly half a dozen bright, black-eyed children will greet us. On beyond the children in that tiny bit of a yard we see a number of chickens clucking away as if they were as happy as chickens could possibly be, entering, at will, the open doors of the several small square rooms surrounding the court. A cat and dog are also to be seen in this, as well as every such house. And the walls are adorned by many willow bird cages, where birds twitter the live-long day in the bright sunshine. Of course, we cannot but notice the pots of thrifty plants standing about.

But now let us go in and get acquainted with the inmates of this particular house. Your missionaries have been visiting for a number of years in this house, so none are afraid of us. All, old and young, will come to give us a cordial handshake, a pat on the shoulder, and a cheery "*Buenos Dias.*" At one door we stop but for a moment to speak to several men, who are sitting on low benches, busily plying shoemaker's tools. The odor of Mexican leather is strongly apparent, but no smell of the vile pulque to be noticed, because almost all of these men have pinned upon their waistcoats a temperance badge, a little soiled from constant wear, but speaking loudly of a determination to battle against Mexico's dreadful vice.

Nearly all of these faces betray traces of

what this vice has done for them. But we thank God as we look at them, because they are striving to copy from the divine model set for them.

"You'll not forget Sunday's services," we say as we leave them, and go on to another room where we are not allowed to enter because of fast flying particles of wool, which darken the room. Here are several children, together with older people, beating wool to fill mattresses for one of the stores in the city. After standing about, talking of common-place things, we enter the best room of the house, where there is a bed made by placing boards across benches, the covering being one of the sewing circle patchwork quilts. A number of straight-backed chairs stand stiffly against the wall, and upon a tiny stand are a Bible and a hymn book. Upon the bare brick floor there stands a clumsy looking sewing machine, which is used to sew the mattresses and such parts of the shoes as need to be sewed. Upon the walls we see no mysterious looking pictures of saints, with oil burning before them. Instead, there are several Bible Sunday School chromos, as well as many photographs of friends. What a change has come over this room since first we saw it! Then there were no chairs, no bed, no machine; only a dirty straw mat upon which we sat as we talked to the gathered family, while weird faces of saints stared down upon us, from behind the flickering lights.

We are glad to-day that our pastor has come with us. All will be glad to listen to the Bible lesson he has to give us. And all the workmen will come with their benches

and sit around the door while we all listen with glad hearts. If we could but listen to the story of the conversion of each of these it would be full of interest. But as we have not time for this, let us hear from one of their number, a woman of about thirty-five years of age, Angela Escamilla by name. She tells us that, from a child, she had been accustomed to count the beads of her rosary, go to mass, confess to the "padre," keep saints' days, keep oil burning, etc., etc. As she grew older she realized that she understood nothing at mass, that repeating the same prayers was very monotonous. At confession she learned that the priests often took advantage of this opportunity to abuse. The feast days which were kept in her home always left in their wake poverty and sorrow. And in vain did she kneel before her images imploring air and peace. And yet the customs and superstitions of her fathers were so wrought within her, she could not but go blindly on seeking after that something which, would fill her soul with real peace and joy.

Years she struggled on, until she finally went to live with a young man of whom she knew little. Soon after she found that he sometimes attended the dreaded Protestant meetings. This filled her with fright and anger. She protested with him in vain. She would not listen to the few explanations he could give her concerning the new and strange doctrine. She finally separated from him, when he insisted upon bringing the Bible into the house and brought his Protestant friends home with him. For a long time she suffered alone with her little ones, until finally she was obliged to return to the father of her children, but with a heart purposed not to listen or to have anything to do with the shameful doctrine.

During all this time the drink habit had

been growing upon her. Although she worked, her earnings went for drink and the family were always needy and destitute.

(We will never forget one morning, years ago, when we were calling in Angela's neighborhood, we learned that one of her little ones had died. Notwithstanding her aversion to us, we went over to see her, hoping by so doing to be able to say some word to melt the bitterness in her heart. The little corpse was laid out upon a table, decorated with bright-colored tissue paper and an abundance of flowers, and several crucifixes were lying about. But upon the dirty floor, lay, in drunken stupor, half-dressed men and women, with bloated, unclean faces and tangled hair,—resting after a night of drunkenness and debauch about the corpse. The mother's eyes were red, but not from weeping. We tried to talk with her of the home to which the little spirit had flown, but her mind was too much muddled by drink to pay much attention to what we were saying. But from that time on we often visited her.)

She says that she began to want to listen to what the missionaries said, but strong fear and prejudice kept her ever distant. Finally she did give way and wept as she listened to the Father's great love to her. She then allowed her children to be taken to Sunday School. Her bright eleven-year-old boy was very much interested, and soon wanted to be baptized. He urged his mother, until she, too, yielded to the Lord's spirit, and one bright Sabbath morning, more than a year ago, mother and son were led down into the baptismal waters. Father and mother had been united in marriage, the drink was abandoned, more interest was taken in her home and children. And peace reigned in her heart. Sometimes she cannot go to church. Then she and her husband



A GOOD TYPE OF THE MEXICAN HOUSEWIFE



THE STREET VENDERS OF MEXICO

gather their little flock about them, while they read from the Word, sing some hymns and offer prayer.

Just a few days since we called again to console the parents, because of the death of another one of their little ones. But, oh! what a different picture presented itself. An abundance of flowers were on the white-draped table beside the little corpse. The room was nicely swept, and father and mother, clad in their right minds, were

quietly sitting awaiting the hour for the funeral. As we entered the room they said: "We were sure you would come. Our little one has gone to the heavenly home where we expect to be some day." Now we know how the spirit of love and grace has worked in the hearts and lives of those of this home. And we came away thanking God for the part we have had in giving the gospel to these dear people.

Puebla, Mexico.

FINANCIAL STATEMENT FOR AUGUST, 1904

RECEIPTS

Contributions for General Purposes.....	\$9,030 23
Legacies, " ".....	1,034 12
Contributions Specifically Designated.....	10 00
" " for Church Edifice Gift Fund.....	308 31
	\$10,382 66
Income Accounts for General Fund.....	1,925 85
" " " Church Edifice Gift Fund.....	329 85
" " " " " Loan Fund.....	229 46
Miscellaneous.....	1,112 94
	\$13,980 76

DISBURSEMENTS

For General Purposes.....	\$31,712 64
" Special " as Designated.....	6,084 06
From Church Edifice Gift Fund.....	2,650 22
" " " " " Loan Fund.....	853 75
Miscellaneous.....	1,936 34
	\$43,237 01

APPOINTMENTS

- ARIZONA.
Rev. E. H. Stover, Naco.
- CALIFORNIA.
Rev. S. B. Chastain, Auburn.
W. H. Harriss, Hanford.
W. H. Sowell, Visalia.
- COLORADO.
Rev. C. R. Betts, Evangelist.
J. F. Hardy, Arvada.
C. M. Kessler, Montrose.
J. F. Riffe, Lamar.
M. B. Milne, Florence.
- CONNECTICUT.
Rev. John Friberg, Swedes, Hartford.
J. E. Klingberg, Elim Swede Ch., New Britain.
Antonio Roca, Italians, Hartford.
- CUBA.
Rev. W. W. Barnes, Assistant to Dr. Moseley.
- GEORGIA.
Rev. A. B. Murden, Gen. Miss'y, Colored.
D. D. Crawford, Dist. Miss'y, Colored.
J. M. Jones, Dist. Miss'y, Colored.
- ILLINOIS.
Rev. Henry Grundy, Englewood-on-the-Hill, Chicago.
H. J. Japinen, Finns, Chicago.
- INDIAN TERRITORY.
Rev. I. C. Atchley, Weleetka.
- KANSAS.
Rev. M. R. Holt, Hays.
- MAINE.
Rev. Nelson Hedeon, Swedes, Portland.
- MASSACHUSETTS.
Rev. Samuel Delagneau, French, Worcester.
- MICHIGAN.
Rev. A. J. Laurikainen, Finns, Hancock.
C. J. Johnson, Swedes, St. Joseph.
Oscar Sjolm, Emmanuel Swede Ch., Sparta.
- MINNESOTA.
Rev. Carl Orest, Second Swede Ch., St. Paul.
W. J. Bell, Westbrook.
John Koskinen, Finns, Duluth.
E. H. Rasmussen, Scandinavians, Kasson.
- MONTANA.
Rev. C. C. Rickman, East Gallatin and vicinity.
- NEBRASKA.
Rev. J. M. F. Heumann, Paxton and vicinity.
- NEVADA.
Rev. F. H. Webster, Emmanuel Ch., Sparks.
- NEW MEXICO.
Rev. Milton Reece, Santa Rosa and Tukumcan.
C. R. Taylor, Alamogordo.
Rafael Gallegos, Mexicans, Carlsbad and Florence.
- NEW YORK.
Rev. P. P. S. deD. Morawski, Poles, Buffalo.
- NORTH DAKOTA.
Rev. Hans Blomgren, Swedes, Rutland and Ku'm.
Olof Breeding, Norwegians, Bethel Ch., White Earth.
A. F. Choate, Shyenenne and New Rockford.
P. J. Collop, Bismarck.
F. I. Drexler, Minot.
Lewis Ekelund, Scandinavians, Kenmare.
Willard Fuller, Jamestown.
C. J. Hill, Norwegians, Vang and Poplar Grove.
S. W. Hover, Ellendale.
Ole Larson, Scandinavians, Gen. Miss'y.
James Lawson, Scandinavians, Donnybrook.
N. J. Lee, Scandinavians, Park River.
F. J. Liljegen, Swedes, Bismarck and Mandan.
H. F. Lydum, Norwegians, Barton.
R. A. MacMullen, Langdon and Stilwell.
Anton Nelson, Swedes, Wilton and Coal Harbor.
A. A. Ohrn, Norwegians, Hillsboro.
- OHIO.
Rev. J. E. Ekstrom, First Swede Ch., Cleveland.
Paul J. Lux, Niles.
- OKLAHOMA.
Rev. J. A. Day, Marshall.
J. W. T. Givens, Washington Ave. Ch., Oklahoma City.
A. W. Ihde, Tyrone.
C. T. Pledger, Temple.
- J. R. Carness, Okeene.
L. W. Marks, Edmond.
M. F. Drury, Chandler.
W. H. Fields, Jennings.
P. F. Harman, Apache.
I. C. Patton, Ames.
- OREGON.
Rev. J. B. Travis, Grants Pass.
E. H. Hicks, Roseburg.
- RHODE ISLAND.
Rev. N. N. Aubin, French, Providence.
Eric Haliden, Swedes, Providence.
- VIRGINIA.
Rev. D. N. Vassar, General Missionary, Colored.
R. G. Adams, Dist. Miss'y, West, Colored.
Wm. Cousins, Dist. Miss'y, East, Colored.
J. D. Ward, Dist. Miss'y, North, Colored.
- WASHINGTON.
Rev. R. J. Barbee, Asotin and Clarkston.
Matthew Bramblet, Camas Prairie Association.
I. S. Leonard, Harrington.
S. A. Abbott, Immanuel Ch., South Tacoma.
J. S. Hwang, Chinese, Seattle.
- WEST VIRGINIA.
Rev. C. H. Pack, Parsons and Hambleton.
R. G. Pierson, Moundsville.
- WISCONSIN.
Rev. Olof Lind, Swedes, Lake Nebagamon.
C. B. Kallman, Swedes, Kenosha.
- WYOMING.
Rev. W. W. Faux, Sheridan.
- FRENCH.
Rev. J. N. Williams, New England States.
- GERMANS.
Rev. Eckhard Umbach, Third Ch., Chicago, Ill.
C. M. Knapp, Ebenezer Ch., Buffalo, N. Y.
J. F. Gasser, First Ch., Cleveland, Ohio.
Fred'k Knorr, First Ch., Newark, N. J.
W. F. Raebel, Gladwin, Mich.
- TEACHERS APPOINTED.
The following teachers were appointed:
Benedict College, Columbia, S. C.—Thos. P. Kyle,
Wakeman Rider, Marjorie J. Hatmaker, Sarah F.
Bagley, Susie A. Diggs.
Bishop College, Marshall, Tex.—J. A. Phillips,
Annie Irvin, Mrs. Margaret Irvin, Matron;
Joseph T. Hill, Clara Bessee, Eleanor Chaffee,
Rev. S. E. J. Watson, Mariet D. Barker.
Jackson College, Jackson, Miss.—Rev. N. H.
Palmer, Mrs. Lillian I. Seaver, Matron; Jennie
D. Hitchens; R. B. Morris, for summer work.
Roger Williams University, Nashville, Tenn.—Ar-
villa Starkweather.
Spelman Seminary, Atlanta, Ga.—Miss Ella Lewis
Jones, Augusta E. Wahlgren, Mary A. Haradon,
Marcia S. Mitchell, Ada M. Raymond, Charlotte
A. Williams.
Indian University, Bacone, I. T.—May Bourn,
Margaret Doolittle, Bertha Osborn, E. D. Carr.
Florida Institute, Live Oak, Fla.—Principal L. C.
Jones; Sarah J. Ward, J. F. Clark.
Friendship Institute, Rock Hill, S. C.—Rev. M. A.
Murray, F. D. Sims, Anna J. Hall, Mrs. A. P.
Cloud.
Houston Academy, Houston, Tex.—Miss Sammie
D. Brown.
Hearne Academy, Hearne, Tex.—Principal, Rev.
O. E. Perpener; J. T. Hill, Mrs. M. E. Yancy,
Joanna D. Wilkins.
Keysville Mission Industrial School, Keysville, Va.
—Principal, Wm. H. Hayes; Mollie L. Clarke.
New Bern Collegiate Industrial Institute, New Bern,
N. C.—Principal, A. L. E. Weeks; J. M. B.
Wooten, Mrs. A. E. Weeks.
Spiller Academy, Hampton, Va.—Principal, Geo. E.
Read; Mary L. Kirby, Lula E. Spiller.
Walker Baptist Institute, Augusta, Ga.—Principal,
N. W. Curtright; Beatrice Curtright, Louie D.
Davis, Lillie A. Lee, Belle B. Lyons, Eula B.
Whitmore.
Cherokee Baptist Academy, Tahlequah, I. T.—Prin-
cipal, Rev. Walter I. Pack; J. T. Rosson, Flora
Murphy, Florence Wynn, Maude Sweeney, Rose
Hunter.
Echo Mission, Velarde, N. Mex.—Nellie Koba.
Mexico City, Mex.—Miss I. T. Bolles.
Santiago, Cuba.—Bessie Mosley.
International School, Monterey, Mex.—Abigail
Martinez.

CONTRIBUTIONS AND LEGACIES FOR AUGUST

Contributions and legacies not otherwise noted are for general purposes. Items marked thus * are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$182.22.

Bath, First Ch.	4 78
Skowhegan, Bethany Ch. .	22 65
South Paris, Y. P. S. C. E.	3 00
Harrington, Y. P. S. C. E.	6 40
North Sedgwick Ch.	3 54
Eastport, Washington St. S. S.	10 00
Woolwich, T. C. Evans..	7 50
Gardiner, Y. P. S. C. E. .	6 00
South Levant Ch.	1 11
West Levant Ch.	2 68
Brooklin Ch.	2 25
Sedgwick Ch.	5 00
Surry Ch.	60
West Ellsworth Ch.	25
Ellsworth, First Ch.	50
Manset Ch.	1 25
East Blue Hill Ch.	1 75
Blue Hill Ch.	6 75
Franklin Ch.	3 00
Kennebunk Ch.	35 00
Kennebunkport Village Ch.	4 21
Pembroke, Y. P. S. C. E.	3 00
Bangor, First Ch.	32 00
Livermore Falls Ch.	20 00

NEW HAMPSHIRE, \$97.79.

New London, Wayside Chapel	5 00
Runney Ch.	8 60
Keene, First Ch.	34 19
State Convention	50 00

VERMONT, \$95.43.

Barre, Italian Mission...	3 58
Manchester Centre Ch. .	12 00
Poultney Ch.	21 85
Chester, First Ch.	5 00
West Halifax Ch.	3 00
*Bangor, friends	50 00

MASSACHUSETTS, \$1,763.42.

Lynn, French Mission....	5 00
Monson, Italian Ch.	10 51
Worcester, Finnish Ch. .	2 25
Hyde Park S. S.	10 00
Winchester Ch.	17 00
*Belchertown, N. E. Barrett	25 00
Lowell, Worthen St. Ch. .	26 50
Fifth St. Ch.	14 00
Gloucester, First Ch.	7 00
Fiskdale Ch.	7 50
Salem, First Ch.	100 00
Cambridge, First Ch.	100 00
Springfield, Park Ave. Memorial Ch.	12 44
Brockton, Warren Ave. Ch.	9 00
Melrose, First Ch.	16 46
Worcester, Dewey St. Ch.	14 06
*Fall River, Mrs. E. M. Boomer	100 00
Newton, First Newton Centre Ch.	221 70
*Rockland, First Ch.	40 00
Massachusetts Baptist Convention	25 00

LEGACY.

Tewksbury, estate of Hannah J. Trull.....	1,000 00
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RHODE ISLAND, \$280.50.

Providence, Miss M. E. Mason	5 00
Fourth Ch.	10 61
First Ch.	65 77
Pawtucket, First Ch.	50 00
Block Island Ch.	16 00
State Convention	75 00

LEGACY.

Providence, estate of H. Jackson, D.D.	28 12
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CONNECTICUT, \$158.12.

Bridgeport, Immanuel Ch.	6 00
Plantsville Ch.	12 00
Stonington, First Ch.	54 00
Winsted, First Ch.	9 91
Hartford, Memorial Ch. .	14 25
Warrenville Ch.	4 60
Suffield, First Ch.	6 31
Hartford, South Ch.	29 00
Colebrook, North Ch.	1 50
South Ch.	1 50
New Britain, Elim Swedish Ch.	3 05
Stepney, Mrs. R. H. Broderick	10 00

LEGACY.

Estate of Polly Browning, per Second Waterford Ch.	6 00
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NEW YORK, \$879.08.

Olean, First C. E. S.	5 00
Farmer Ch.	53 00
Lebanon Springs Ch.	2 00
Rose Ch.	23 50
B. Y. P. U.	3 00
Troy, Fifth Ave. Ch.	64 91
Bainbridge, First Ch.	7 23
Corning Ch., Chemung River Association	11 50
Rosehill S. S.	6 00
C. E. S.	2 00
Phelps Ch.	3 75
Millport Ch.	4 00
East Nassau, First Ch. .	2 74
Bernhard's Bay, Miss Sophie Crandell	5 00
Cleveland, Maple Flats Ch.	1 06
Bartlett Ch.	7 00
North Hebron, First Ch. .	20 65
Trumansburg Ch.	11 25
Skaneateles Ch.	12 90
Waterford, First Ch.	16 50
Stanley, Bethel S. S.	7 50
Sandusky Ch.	7 20
Marion, First Ch.	4 45
Manchester, First Ch. and S. S.	19 50
Locke, Milan Ch.	11 37
Monrovia Ch.	20 00
Lansing and Groton Ch. .	13 50
Auburn, First Ch.	4 50
Croton Falls Ch.	31 69
Woodside, First Ch.	32 00
Warwick, Calvary Ch.	14 00
Braman Corners, Duanesburg and Florida Ch. .	3 50
N. Y. City, Morning Star Mission	17 83
Brooklyn, Emmanuel B. M. B.	10 00
Greene Ave. Ch.	415 05
For C. E. F., Rochester, W. George Parkes.....	5 00

NEW JERSEY, \$85.22.

Newark, Fifth Ch.	14 39
Woodbury, Central Ch. .	8 10
Atlantic City, Bethany Ch. First Ch.	3 00
Rutherford, A friend	40 73
Moorestown, C. E. S.	4 00
Moorestown, C. E. S.	15 00

PENNSYLVANIA, \$748.26.

Pittsburgh, Bond No. 513. Maple Ave. Ch.	150 00
North East, First Ch.	12 50
Philadelphia, Trinity Ch. .	7 00
Newton Centre Ch.	10 38
West Lennox Ch.	1 00
Bradford, First Ch.	3 00
Danville, First Ch.	22 00
Jones' Lake Ch.	8 51
Slate Run Ch.	4 86
Monongahela, Union B. Y. P. U.	3 50
Pittsburgh, Wylie Ave. Ch.	3 00
Fourth Ave. Ch., to June 1st	6 25

Blossburg Ch.	10 00
Ulysses Ch.	28 65
Carnegie Ch.	6 00
S. S.	5 34
B. Y. P. U.	1 00
Hillsville, Zoar Ch.	26 75
Emporium Ch.	14 83
Glenside Ch.	6 00
Jacob's Creek Ch.	2 00
Edwardsville, Immanuel Ch.	4 00
Berlin Ch.	4 00
Waynesburg Ch.	10 60
East Bethlehem Ch.	5 00
Mt. Zion Ch., Ten Mile Association	7 00
Sharon Ch.	34 00
West Salem Ch.	7 20
Williamsport, Erie Ch. .	12 03
Picture Rocks Ch.	9 80
Linesville Ch.	3 00
For C. E. F., Pittsburgh, Fourth Ave. Ch.	65 91

DISTRICT OF COLUMBIA, \$13.22.

Washington, First Ch. ...	13 22
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WEST VIRGINIA, \$429.35.

Center, Macedonia Ch. .	5 00
Flint, Liberty Ch.	4 00
Salem, Mt. Olive Ch.	13 00
Murphytown Ch.	2 50
Elkins Ch.	10 00
Webster Springs Ch.	4 68
Harrisville, Indian Creek Ch.	1 50
Gladesville, Ebenezer Ch.	12 13
Lecta, Standing Stone Ch.	3 15
Big Isaac, Victory Ch. .	4 00
Mt. Lebanon Ch.	3 00
Tallmansville Ch.	2 00
Holly Grove, Providence Ch.	4 07
Flatwoods Ch.	6 25
Briscoe, Briscoe Run Ch.	2 50
Lone Cedar, Ebenezer Ch.	1 25
Dallison, Pleasant Valley Ch.	1 50
Parkersburg, Union Valley Ch.	4 78
Elizabeth, Central Hill Ch.	1 00
Newark Ch.	3 00
Williamstown Ch.	5 50
Parish, Middleridge Ch. .	2 55
Slate, Slate Creek Ch. .	2 00
Parkersburg, Pleasant View Ch.	1 80
Kanawha Station Ch.	1 25
Windy, Mt. Moriah Ch. .	1 30
Philippi, Silent Grove Ch.	2 00
Forest Hill, Fairview Ch.	3 00
Cairo, Union Ch.	8 00
Ridgedale, Goshen Ch. .	11 84
Grafton Ch.	40 00
Shultz, Goodhope Ch.	5 00
Middlebourne Ch.	3 00
Tanner, Tanner's Fork Ch.	7 00
Smithville Ch.	5 00
Summers, South Fork Ch.	8 67
Racy, North Fork Ch. .	7 50
Petroleum, Goose Creek Ch.	1 35
Tollgate Ch.	1 25
Ellenboro, Adam Hand-schumacher and wife...	2 00
Crisp, Zoar Ch.	3 15
Holbrook, Horn Creek Ch.	5 00
Big Spring, Prosperity Ch.	1 25
Girtz, Big Island Run Ch.	5 03
Goffa, Central Ch.	1 00
Revere, Chapel Ch.	1 00
Latonia, Chestnut Grove Ch.	2 00
Calcutta, French Creek Ch.	1 00
Harrisville Ch.	6 11
Cairo, Rev. N. W. Rollins and wife	2 00
Philippi, Mt. Olive Ch. .	6 00

Reeses Mill, Mineral Ch.	1 50	Owasso Ch.	12 01
Mechanicsburg, Salem Ch.	1 30	Mt. Morris Ch.	21 26
Augusta, Zoar Ch.	1 25	S. S.	4 31
Maysville, J. A. Smith	2 00	Brown City Ch.	2 30
Pruntytown, Beulah Ch.	8 00	Vermontville, E. H. Kinne	5 00
Enoch, New Antioch Ch.	1 00	Plainwell Ch.	25 50
Belfont, Beulah Ch.	2 25	Milan Ch.	8 50
Duck Creek Ch.	2 50	Grand Blanc Ch.	30 00
Clay, Pleasant Dale Ch.	3 00	Cadillac Ch.	16 57
Ivydale, Big Otter Ch.	60	Oxford, Miss M. Beetys	5 00
Birch River Ch.	50	Saginaw, Michigan Ave.	44 40
Morley, Elk River Ch.	10 48	Ch.	13 10
Twistville, Middle Run	3 65	S. S.	20 00
Ch.	1 00	Y. P. S. C. E.	3 70
Wattsville, Big Union Ch.	1 50	Escanaba Ch.	6 10
Byrne, Long Run Ch.	2 50	S. S.	3 10
Sutton, Salem Ch.	26 67	B. Y. P. U.	3 78
Ch.	75	Junior B. Y. P. U.	41 65
Harrison, Flat Fork Ch.	2 00	Manistiquie Ch.	15 88
Cutlips Ch.	60	S. S.	4 30
Little Buffalo Ch.	1 00	B. Y. P. U.	57
Sutton, Triplet Ch.	2 00	Junior B. Y. P. U.	2 43
Herold, Mt. Olive Ch.	6 25	Calvary Mission	45 00
Zela, Salem Ch.	2 00		28 90
Albrights Ch.	2 00		5 11
Bruceton Mill, Hopewell	2 70		119 43
Ch.	6 00		5 00
Independence Ch.	2 00		5 00
Kingwood Ch.	2 00		4 53
Valley Point, Mt. Neboh	2 00		7 15
Ch.	2 50		2 85
Herring Ch.	33 81		2 70
Masontown, Pleasant Val-	6 50		8 00
ley Ch.	3 50		1 50
Salem Ch.	8 50		6 70
S. S.	1 00		1 00
C. E. S.	7 00		50
Junior C. E. S.	1 00		3 00
Churchville Ch.	1 00		15 60
*For C. E. F. Petroleum,	1 00		5 00
Sandy Shaffer	2 00		4 22
Ripley, C. L. Hunt	4 00		2 45
& Son	4 00		3 00
Newberne, a friend..	5 65		10 00
Leading Creek, Rock	25		1 00
Grove W. M. C.	25		1 00
Lubeck, Miss Lizzie	10 00		1 00
Armstrong	1 00		9 45
Salama, J. E. Cochran	11 41		7 00
and others	20 00		2 40
Sanoma, Rev. W. S.	5 00		1 25
Monroe	1 00		2 09
Rusk, U. P. Jackson	1 00		8 06
Olympia, Rev. R. A.	1 00		5 00
McMillion	1 00		10 00
Cairo, Mrs. N. W.	11 41		5 00
Rollins	20 00		8 00
Herring, Goshen Asso-	5 00		2 50
ciation	6 00		2 50
	5 75		10 00
	10 00		5 00
	1 00		5 00
	51 00		8 00
	2 50		2 50
	6 30		2 50
	1 50		10 00
	21 15		5 00
	2 15		5 00
	19 10		4 50
	3 00		6 50
	2 22		5 00
	5 00		8 00
	3 00		2 50
	5 00		10 00
	15 00		2 00
	7 50		2 50
	17 50		1 50
	4 45		2 00
	7 99		2 50
	1 15		2 00

Pierson Ch.	7 50
Apple Creek Ch.	1 00
Shiloh Ch., Macoupin As-	1 75
sociation	1 00
Hickory Point Ch.	2 50
Kindershook Ch.	4 57
East Alton Ch.	45 01
Chicago, Fourth Ch.	2 66
Belden Ave. Ch.	19 30
Englewood, Swede Ch.	10 00
Calvary Ch.	5 63
Humboldt Park Ch.	5 00
Hyde Park Ch., T. J.	13 55
Scott	5 00
Aurora, Claim St. Ch.	5 00
Antioch Ch.	80
Joliet, Ridgewood Ch.	1 03
S. S.	36 50
Belvidere, First Ch.	63 14
Morgan Park Ch.	1 00
Freeport Ch.	60 00
Mt. Carroll Ch.	10 00
S. S.	10 00
B. Y. P. U.	10 00
Grant Ch.	12 77

INDIANA, \$373.69.

Kokomo Ch.	45 00
La Fayette, First Ch.	28 90
B. Y. P. U.	2 33
Elizaville Ch.	5 11
Fort Wayne, First Ch.	119 43
Marion Ch.	5 00
John C. Haswell	5 00
Mrs. Mary R. Petch.	5 00
Michigan City, B. Y. P. U.	4 53
Fulton Ch.	7 15
Mt. Vernon Ch., Logans-	2 85
port Association	2 70
Indianapolis, Bluff Ave.	8 00
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A DEDICATION AND AN ASSOCIATION

By Rev. A. B. Rudd

THE dedication of the fourth Baptist Porto Rican chapel took place in the little mountain town of Barros. It was an interesting occasion and marks, I trust, an epoch in the work on this field. Barros, a town of about 1,000 inhabitants, is but a short distance from the geographical centre of the island, and from the beginning of gospel work here has given promise of becoming an important centre for religious truth.

The little church of 31 members is full of life and rejoices in the completion of its new house of worship. For the past two months one of the central lots of the town has been the scene of unusual activity. Carpenters, painters and masons, under the direction of Mr. G. A. Riggs, have been busy building the first evangelical chapel in all that mountain region. The result is a neat \$700 house of worship, with a seating capacity of 250, from which the "Good News" will go forth in the years to come.

DEDICATION SERVICES

The dedication sermon was preached by Mr. Juan Ortiz Leon, a converted priest, who was baptized a year ago into the membership of the Rio Piedras church. It was a strong, tender presentation of God's infinite love for the sinner, and made a deep impression on the audience. During the meetings, which ran through the morning, afternoon and evening of the following day, interesting addresses were delivered by other brethren whose presence was a pleasure to the church and a blessing to the cause. The afternoon meeting took the form of a children's festival, in which the little folks of the Sunday school not only acquitted themselves well, but succeeded in carrying home to many hearts practical lessons on holy living. To Mrs. Duggan's five weeks' stay in Barros is due the success of this part of the program. Her work during these weeks among the women and children of Barros has told mightily among all classes.

Mr. Riggs, the builder, a young man of sterling Christian character, has taken a lively interest, during his two months in the town, in the spiritual as well as the material work of the church, and will long be remembered with genuine interest by those who have felt the power of his godly life. Bro. Gabriel de Santiago, the native worker in charge, may well be congratulated on the promising outlook for his field.

ASSOCIATION AT CAYEY

But the time for our Association draws

nigh, and we must hurry on to Cayey to catch the opening session. By noon of the 19th we are in Cayey, and at two o'clock Bro. McCormick announces the opening of the third annual session of the Baptist Association of Porto Rico.

From the reading of the letters it is seen that of the 19 churches (counting the two organized during the past year) forming the Association, 18 are represented. With 458 baptisms during the year, a total membership of 1,092, and collections running somewhat beyond the \$700 mark, all hearts kindle with a grateful enthusiasm, and we are ready for a study of methods of work for the future. Self-Support, Educated Ministry, Baptist Principles, The Christian Life, The Bible, The Church of Rome and the Bible, and related topics, occupied the attention of the Association from Friday afternoon until Sunday evening.

A SELF-SUPPORTING CHURCH

The most notable event of the year has been the organization of the Guzman Arriba church on a purely self-supporting basis. Its admission into the Association deserved and received marked attention. Its pastor-elect, Bro. Fuster, a sturdy Spaniard full of Irish wit and genuine grit, told in a most unique way of the opening and progress of the work in his mountain barrios (section).

A TRIO OF EX-PRIESTS

The presence of the three ex-priests, Villamil, Ortiz and de Mier, awakened no little interest in the Cayey public, and brought to our meetings many who had never before entered a Protestant place of worship. On Saturday and Sunday evenings our large hall was taxed to its utmost capacity, and many were turned away without even finding standing room.

Many interesting details of these meetings clamor for a place in this brief sketch, which is already too long. To give them would be to crowd it out of the columns of THE MONTHLY; to omit them is to give a very imperfect idea of a most remarkable series of meetings. The highest point of enthusiasm was reached on Sunday evening when Bro. McCormick delivered an address of unusual scope and power on "The Christian Ministry." The spirit of the meetings, from beginning to end, was excellent. Bro. Humphrey's tact and foresight made our stay in his town pleasant in every way, and we trust the meetings may give a mighty uplift to the cause in Cayey.

Ponce, P. R.

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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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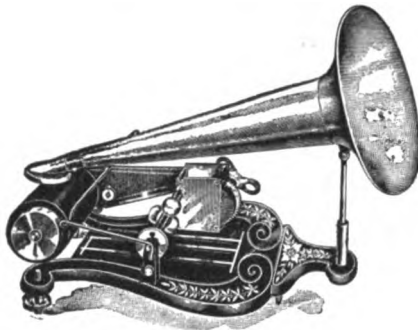
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VOL. XXVI

NOVEMBER, 1904

No. 11

HEROES OF THE CROSS IN AMERICA

I cared not where or how I lived,
or what hardships I went through,
so that I could but gain souls to
Christ.—David Brainerd. : :



WE are more and more impressed with the importance of increasing the knowledge of our Baptist people, as a whole, in regard to the subject of missions. Indifference will only yield to interest at the behest of intelligence.

For this reason we urge the systematic study of missions, as in benevolence we urge the method of systematic giving. And there is no more inspiring way to begin this mission study than through missionary biography. Of Home Mission biography in popular and compact form there has been in the past a dearth. Hence, we are especially glad to announce our new book, "Heroes of the Cross in America," by Don O. Shelton.

The purpose of the work is two-fold: to present the leading characteristics and striking experiences of some of the pioneer Home Missionaries in such wise as to stir every reader to missionary zeal and larger service; and to put the work in such form that it may serve as a text-book for Home Mission Study Classes.

The result is most satisfactory. No Christian can read these life stories of five heroic men without receiving strong missionary and patriotic impulse, and being the better for having come into contact with such noble and purposeful characters.

Each character, as the author says, represents a great section and a special but typical work. Brainerd represents missionary heroism in colonial days in New England; Peck, brave pioneer evangelism in Missouri and Illinois; Whitman, dauntless zeal in the service of the Master on the extreme frontier, in the vast Oregon country; Dyer, self-sacrificing itinerant effort in the wild mining camps of Colorado; Ward, early pastoral evangelistic and educational effort in the Dakotas. The aim has been to present the wide scope, the immense value, and the tremendous cost in self-sacrifice and hardship of the evangelization of the nation. And there is a closing chapter which emphasizes the need of the perpetuation of the spirit and zeal of American pioneer missionaries in the lives of all Christian men and women of to-day.

Mr. Shelton has done his work admirably and sympathetically, making the story thrill with the spirit of the noble men who brought great things to pass for God and civilization. The book is intensely interesting; it will appeal to the general reader, young or old; and it will reveal to those who make its subjects a study the secret of service and joy and nobility of character. In the closing chapter Dr. Morehouse tells comprehensively what American Baptists have wrought in Home Missions.

You will make no mistake by sending fifty cents to The Monthly, and thus adding this book to your library.

EDITORIAL

The Best of Good News

SURELY the outlook along the lines of evangelism is most encouraging. The report of baptisms on the Home Mission fields for the quarter ending Oct. 1—the summer quarter—shows the largest number recorded in any quarter. The total is 1,491, without counting any report containing less than five names. The scattering baptisms would make the number largely in excess of 1,500. This is a remarkable showing, and is another indication of the widespread revival and evangelistic spirit. Every church should seek to share in a quickened spiritual life and a greatly enlarged influence this coming winter. Evidently our missionary workers know no season as other than one for soul winning, and have made a record quarter out of the one that is largely devoted to ease in Zion.



Thanksgiving

What have I, as a Christian and American citizen, to be thankful for? The season has rolled around when the President and the Governors of the States will call upon the people to assemble in their accustomed places of worship to thank Almighty God for the mercies, national and individual, which have been liberally bestowed during another year.

It is well, this year, to make the matter individual, and ask, What have I to be especially thankful for?

If the great majority of our readers could have stood beside the writer recently, on a corner of Mott street in Greater New York, and watched the street scenes and the passing crowd in that centre of foreign population, one answer would readily occur. Are you

sufficiently thankful, do you suppose, for a clean, respectable, favoring environment? For educational, social and religious advantages? For Christian parents and home affection and circle of friends? For books and pictures, refining influences, and opportunities for recreation and enjoyment? For an American heritage, in a word?

When we have found our abundant causes for individual thanksgiving, as we shall find them unless we are faithless and churlish and out of harmony with the Divine Will, let us not fail to remember that the religion of Jesus is the basal cause of it all. In so far as our nation is really Christian, in so far there is reason for thanksgiving as a people. In so far as our personal lives are genuinely Christian, in so far we should be profoundly thankful. Without this Christian life and spirit and motive as the basis, all other causes are surface and secondary. We must be good in order to get the good which the Heavenly Father intends us to have, and do the good that will make us a cause of thanksgiving to others and of lasting worth to our country.

Thankful as individuals for the land in which we live and the conditions of civilization we share, there is one further important question to which the spirit of thanksgiving should give rise: What have you done personally to preserve and advance our Christian civilization; to help Americanize and Christianize the foreign elements which must be assimilated if we are to remain a free people; to further, in short, the great work of Home Missions?

The thanksgiving that makes for righteousness is accompanied by, if not expressed directly in, service. And

every Christian in America has some direct personal responsibility for making and keeping America Christian. Let us thank God on Thanksgiving Day and every other day, and then meet more fully the responsibilities of our citizenship.



Horizon

A little girl of fourteen had been away from home on a summer visit to a friend at the seashore. On her return she said to her father, "Papa, I never was so glad to be your daughter as I was on this visit." "I am delighted to hear you say that," said the father, who knew something of his little girl's quaintness of speech, "but why, dear?" "Because, you see," said the youthful philosopher, "their horizon is so small. They just live in the same little circle and talk about the same things, and it seemed so small to me; and I was glad, papa, because it is so different in our house. Our horizon, you know, is as wide as the world."

There was a deal of philosophy in the observation and of meaning in the fact. Horizon signifies large or little life. Multitudes are content with a very limited horizon, that takes in little more than the bread-and-butter, business, dress and shopping, and immediate neighborhood line. If extended to include the church, it means the local church. People with a local horizon live a dwarfed life. This was what the little girl, passing from her own home, to which, indeed, no interest of humanity was foreign, and where she had been accustomed to hear discussions on every sort of subject touching every land, instinctively felt when she came within a narrower horizon line. Her spirit was not that of criticism; it was rather, as she expressed it, gladness in the fact

that she had been brought up in the wider sphere.

If we live a true life, which is ever progressive in knowledge and pursuit, our horizon will constantly broaden. Spiritually it must include the world-wide kingdom of God before the soul can grasp the grandeur of the world in the light of God's thought and purpose. Horizon gave to the ancient prophets their lofty faith and wide influence. Amos, Micah, Isaiah, the Psalmist—theirs was the world horizon, the vision of the universal dominion of Jehovah. Jesus had the same world horizon, which made his teachings universal in application. Peter passed, through the Holy Spirit's guidance and enlightenment, from narrow race horizon to that of all-inclusive missions. Paul's vision swept the world as a field for the gospel truth.

The disciple's horizon should be as broad as that of his Lord. That was expressed graphically in the great commission, "Go ye into all the world." There will be no narrow or limited horizon for him who realizes the significance of the command to "disciple all nations." Among the means of broadening a limited horizon none is more effective than increased knowledge of and interest in the great missionary movements which mark the visible progress of the kingdom. If conscious of a limited horizon, try this means.



The Christmas Number

The December issue of THE MONTHLY will be full of good things, including a Christmas Story for the Juniors. A leading article will be Prof. Albion W. Small's able discussion of "Christianity and National Needs." Our friends can aid us by ordering this number sent to their friends.

NOTE AND COMMENT.



THE Crow Mission comes to the fore again in this number of **THE MONTHLY**. Dr. Chivers has not only given us a most readable account of the dedication exercises, but has brought home a fine lot of pictures, from which a selection has been made that will convey a good idea of the surroundings, the workers, and the material upon which they are working. The banquet shows the genial Field Secretary in his new rôle as chief-elect of the tribe in its new order of civilization. His head-dress becomes his Indian profile very well. The tombstone erected by the Indians to little Cedric, the missionary's child, tells its story of the sacrifice required to be a Home Missionary. Pray for God's blessing upon those engaged in the heroic work of seeking the transformation of this tribe through the gospel's power.

¶ The first number of *Service*, the new magazine which takes the place of the *Baptist Union*, is attractive and readable, and has a wide scope and variety. There is little doubt that the monthly will surpass the weekly publication in value to the young people. We give cordial welcome to our contemporary, and congratulate the editors upon the excellent appearance and make-up. *Service* has a field all its own, and will fill it by living up to its suggestive name. No one can say now that our Baptist publications are not in the front rank of religious literature. The Baptists ought right royally to support our weeklies and monthlies, and on the ground of pure merit.

¶ We are sorry for the delay that has occurred in the publication of our Home Mission Text-book for Study Classes. Circumstances made it unavoidable, and many classes that had planned to take up the Home Mission course first will probably have to postpone that course until after the holidays. The volume is on the press, and we should be able to deliver copies before **THE MONTHLY** reaches our readers. The volume will repay waiting. It is one of the most interesting books of biography that have been issued, thanks to the skill with

which Mr. Shelton has selected his material and put it in readable form. It will be as valuable in the library as in the study class. In cloth the 340-page volume is handsome, and the price of fifty cents is only nominal. The book ranks in print and value with the \$1.25 books. Send for a copy.

¶ "It will be manifest," as Carlyle remarked, "that a true delineation of the smallest man, is capable of interesting the greatest man; that all men are to an unspeakable degree brothers, each man's life a strange emblem of every man's; and that Human Portraits, faithfully drawn, are of all pictures the welcomest on human walls." How far greater the interest and the quickening that come when we consider the life and work of one intrinsically great. Such was Brainerd, the brave, undaunted, self-denying pioneer of the cross in America.—From our new Home Mission book, *Heroes of the Cross in America*.

¶ The Missionary Dialogue this month takes us to the beginning of denominational growth and Home Mission effort in America. This is the first of a series, which will cover the work of the Home Mission Society and other agencies in the home field, and also show the broad work inclusive of all evangelical denominations. We hope to make this series, which will run through the coming year, of great value for missionary meetings, and for purposes of reference as well. Let your subscription begin with the November number, in order to have the entire series.

¶ The Home Mission story, which we print in this number will be found interesting as part of a missionary program, especially for the young people and juniors. If it seems to some to work out too nicely for probability, remember that there is nothing more surprising in the good fortune that befell these Christian workers, who did what they could, than can be matched in actual experience, not only by such men of faith as George Müller, but by many others of less note, who have labored in the spirit and power of implicit trust. No, the story is not improbable to genuine faith.

It is due the World's Fair officials in St. Louis to say that they never entertained the idea of Sunday opening, and that the stories to the contrary published in the newspapers were made up without any foundation in fact. This information comes from the Secretary of the International Committee of the Sunday Rest Congress, and is with authority.

Nation Builders

Among the true builders of our nation a foremost place must be given to the noble company of pioneer home missionaries and their no less noble successors. They toiled for the regeneration of the individual citizen. They sought with their whole strength, as the tide of humanity moved westward, to life men steadily upward in moral and spiritual aspiration and achievement. They labored, with scant praise of men, to the end that moral and spiritual progress might keep pace with material advancement.

As America goes forward into this new century, what is its greatest need? Is it not a largely increased number of Christian men and women, who possess, as their commanding purpose, the purpose that controlled the noble company of pioneer heroes of the cross, namely, the implicit doing of the will of Jesus Christ?—From *Heroes of the Cross in America*, our new Home Mission book.

The October Board Meeting

At the meeting of the Executive Board, Oct. 10th, 83 missionary appointments were made to fields in 20 States, Cuba and Porto Rico. New work was undertaken among the Slovaks and others in Pittsburg and vicinity by the appointment of a missionary who speaks three languages. The Pittsburg Association coöperates in his support. Also an assistant to Rev. Mr. Tooray was appointed for work among the foreign populations in Scranton and the Lackawanna Valley.

In the Church Edifice Department eight grants were made from the Gift Fund amounting to \$9,750, and four loans amounting to \$3,550. The exceptionally large amount from the Gift Fund is due to the special appropriation for chapels at two points in Porto Rico. Chapels for Italian missions also called for special attention;

\$1,000 being appropriated for a chapel at Camden, N. J., for which the Baptist churches and friends of the work in that city expect to raise about \$2,000; while the New Jersey Convention may help with a loan. Also, at Barre, Vt., it was decided to acquire property and erect a chapel at a total estimated cost of about \$3,500, of which it is expected that \$1,000 at least will be raised in Barre, the remainder being provided for by the Gift and Loan funds of the Society.

Dr. Morehouse in Maine and Vermont

The Corresponding Secretary, by invitation, addressed the Vermont Baptist State Convention at Newport, Sept. 28th, on "Wise Evangelism." The convention, though not a large body, is doing most excellent work under the efficient leadership of its Superintendent of Missions, Rev. W. A. Davison. It was a great pleasure to enjoy the hospitality, at Derby, of Edgar O. Silver, Esq., a member of the Board of the Home Mission Society, who, with his family, returns during the summer to the old homestead there.

After the convention the Secretary went with Bro. Davison, and Pastor Kinzie of Barre, to look into the Italian mission there, and at night addressed a good congregation, including about thirty Italians who, under Bro. Bellondi's training, sang several hymns with good effect. It was decided that the time has come for an Italian chapel here, where there are about 1,200 Italians, many of whom are well educated but imbued with anarchistic notions, a paper advocating their teachings being published in Barre.

The Secretary also addressed the Maine Baptist State Convention at Waterville, Oct. 5th, on "A Hundred Years of Baptist Achievement." The one hundredth anniversary of the organization of the convention was appropriately celebrated, Dr. Burrage giving a historical address of much value on this occasion. These Maine Baptists, notwithstanding the large contributions of men for the making of the West, are a vigorous body, and in respect of educational work are unsurpassed by Baptists of any other State.

OUR CHINESE WORK WILL BE
A FEATURE OF THE CHRISTMAS
NUMBER—SEND FOR SAMPLE :

"GOD HELPS THEM THAT HELP _____"

∴ A HOME MISSION STORY ∴

By Lucy G. Whitwell

I



UT, pastor, what can *we* do?" The blue eyes of the speaker had lost their usual light, the brows wore an unbecoming frown, and the voice had a note of despair.

"Why, Marian; what a speech! Where is your faith?" and the pastor glanced anxiously at the speaker seated at his right hand.

That was her acknowledged place—at her pastor's right hand, literally and figuratively. At the time of their first Bible class meeting, two years before, she had seated herself at his right hand, and that had been her place ever since—a place never vacated save for most important reasons. But there were other ways in which she was looked upon as her pastor's right-hand helper. Though one of the youngest of his little flock he had found she could be depended upon as few older ones could be. Her gentleness, her tact, her interest, her hopefulness, had been to him, and to them all, a source of much comfort and help. To-night she seemed different; her faith, usually so strong, had apparently failed her.

"But, pastor, we have so little and we need so much. How can *we* give to missions when our own little mission needs so much?"

"I think Marian is right." It was John Gibson who spoke. "We are only a mission, and you know we only get a hundred and fifty dollars a year from the mission board; the rest we have to hustle for ourselves."

"Yes, and the Chester mission gets two hundred for general expenses and two hundred toward pastor's salary, and they don't need it half as much as we do," added George Brooks.

"And there's rent due for this hall, and coal bills due, and gas bills and what not." chimed in the treasurer.

The Rev. Wallace Powers sighed. What had come over his flock to-night, usually so ready to heed his every suggestion? He was pained at this seeming rebellion. He knew all they said was true, but a letter from his friend, a home missionary in the West, had made his heart long to help another needy one.

"Little children," he said tenderly (like the "beloved disciple" he often used this name in heart to heart talks with his people), "I know all you say is true. We have a work to do here; there are many souls to save; the work is trying and much is against us, but, beloved, 'if God be for us who can be

against us?' There are those poorer and weaker than we. Surely we can help a little, and I firmly believe that 'God helps them that help'—no, not 'themselves,' as the proverb says, but—*one another*. Shall we not prove it?"

The light had returned to the blue eyes, the frown had disappeared, and there was a note of triumph in the voice which answered, "Yes, we'll prove it!"

"Right again, Marian," spoke up John Gibson. "We are only a mission, but *we are* a mission and I guess the whole wide world's our field. We are blessed and we will be a blessing."

"Yes, pastor, we'll stand by you, God helping us," added George Brooks.

"Of course! But what'll we give? I can't make out a check for a hundred dollars." It was Josephine Johnson, the treasurer, who spoke.

"Tell us what we can do, and like good children, we'll do it," pleaded Marian.

"Well, Marian, I believe you and your little people in the primary class could find plenty to do if you set about it. I might tell you, but it'll be better to find out for yourself. Is a word to the wise sufficient?"

"Quite sufficient, sir," and the blue eyes had a merry twinkle.

"And what can we do?" queried Raymond Webb.

"I think we'd better all put on our thinking caps. Don't you, pastor?" asked Janie Davenport.

"Indeed I do, and report next Wednesday evening. God bless you!" was the pastor's hearty response as the meeting broke up.

II

It was a month later when, after the Workers' Bible Class, the pastor of Hope Mission announced that he had an interesting letter to read if they could tarry a little longer. Of course they could; so he read the letter from the missionary friend out West.

BROCKVILLE, N. M., Dec. 10.

Dear old Chum:—God bless you. Those mission workers of yours are great. Give them a vote of thanks from me and from Mrs. Winters, Jack and Mrs. Tremaine, and the whole town of Brockville. Everything they sent was good. Tell the giver of that overcoat it was a godsend. My wife was threatening to do me up in a comforter to keep me from freezing just before that came. It is cold out here and I had no overcoat. I gave my old one to one of

the mine hands in the fall, as I had money to buy another. A special case of destitution came up—I could not see the family in such distress so my overcoat money went there. I've been trusting the Lord for another coat and here it is, very acceptable if it isn't new. We mission preachers can't be too particular.

The books! What can I say of them? I half suspect there are some empty spaces in the bookcase of Rev. Wallace Powers, for the books look strangely familiar and no human being but he could know how I longed for these identical books. The Moody books make a fine Sunday school library, tell the workers.

Mrs. Winters looks as sweet as she did on our wedding day in that new dress she got. I tell you I don't wonder I fell in love with her, she's as pretty and good as—but what's the use of wasting such talk on you—you'll never understand until you're in love, too, old fellow. The babies were delighted with their things; wish I had pictures of them to send you, or better still, could bring them to see you. Do you suppose such a trip will ever be possible for us?

Then there's another thing I must tell you. I suppose you're wondering who Jack and Mrs. Tremaine are. Well I'll try to tell you briefly, with a vote of thanks to your primary class. You know they sent a stack of colored picture-lesson cards. We have never been blessed with them and I hastened to use them the Sunday following their arrival at the children's meeting in the schoolhouse. Just as we were singing the closing hymn Jack Tremaine stepped into the place. After the singing I let my little three-year-old Jeanie distribute the picture cards. She handed one to Jack, too, but before I could reach him he had disappeared. I regretted this very much, for I'd been praying for a chance to reach him.

About twilight that Sunday I was looking over my sermon for the evening when some one rapped at the kitchen door. On the step stood a young man well muffled up. "Is the preacher at home?" he asked. Mrs. Winters invited him in but he refused, saying, "Would you kindly give him this," and handed her an envelope. "Who was it?" I asked. "I don't know, John. He was all muffled up and it was 'most too dark to distinguish anyway."

I opened the envelope which contained a card and a slip of paper. On the latter were the words, "Would you be so kind as to preach about this picture to-night?" The card was one given out at the children's meeting and pictured the prodigal's return.

I had intended preaching another sermon but this seemed like a direct message from God to a needy soul and I prayed for guidance and power to lead that soul to the Saviour.

I don't know when I have preached such a sermon and when I announced an after-meeting almost every one stayed. A number gave their hearts to Christ that night, among them Jack Tremaine. He waited at the church door for me and asked, "Mr. Winters, would you mind if I walked home with you for a little talk?" Of course my heart rejoiced. He told me his story then. His father had died when he was a lad of fifteen, and his mother, a wealthy widow, had sent him to an eastern preparatory school. She was anxious he should become a minister, but he rebelled at what he thought a "goody-goody" existence, and after three years ran away from school and worked his way West. He left no word with his mother as to where he was going, and changed his name to John Deering to hinder his discovery. His mother had advertised in all the leading papers offering \$5,000 reward for information leading to his discovery, but in vain. He grew wild and reckless, led on by evil companions, and when moments of remorse came only fought them down.

He had slipped into the children's meeting and the card given him had been placed in his pocket. While hunting for a match a little later he drew it out and was curious enough to examine it, for it was similar to cards used in his home Sunday school. The picture and text appealed to him and prompted him to send me the message he did—for it was he who sent it.

"I shall write to mother to-night," he finished, "and tell her that her son is found and 'is alive again.' Though her five thousand dollar 'ads' couldn't find me, the love of God did."

A week later Jack Tremaine came to our home with a note for me. It was from his mother, and contained a check for five thousand dollars—"the reward for the finding of my son—to be used as you think best." Our new church is an assured thing now. What do you think of that, you blessed workers who wondered if your "mite would do any good?"

Hastily yours,

John H. Winters.

P.S.—Mrs. Tremaine asks for your name and address. She's interested in your work since you sent the picture card which Jack received.

J. H. W.

"Aren't we glad we tried?" The blue eyes were filled with tears, the voice was strangely broken. "Who ever would suppose those little ones could do so much?"

"A little child shall lead them," quoted John Gibson.

"I'm glad they've got their new church. Would we were so fortunate," sighed Josephine.

"All things come round to him who will but wait—and work and trust," replied the pastor.

III

"Marian, what do you suppose I've got here?" and Josephine flourished an envelope in her hand. The entrance of a dozen other members of the Workers' Bible Class prevented an answer just then. As soon as they were seated and quiet restored Marian answered: "Nothing very pleasant, judging from your countenance."

"Such is the life of treasurer," remarked George Brooks.

"Come, tell us what it is, I, for one, am anxious to know. Has any one left us a fortune?" and Raymond smiled.

"No danger," answered Josephine, a trifle bitterly. "It's a notice from the landlord of this establishment that our room is preferable to our company. Saloons and dancing halls bring him more money, and we can consider ourselves ejected on January first."

"What's that?" John Gibson was on his feet. "January first we must go?"

"It's Christmas to-day. Only a week of grace—what shall we do?" wailed Janie.

"Not a place in the neighborhood we could rent if we had the money—which we haven't," added George.

"Except the Warren place. Oh, how I wish we could buy that—how longingly we look at it every time we pass. It's a grand place, with its large airy rooms; just what we need."

"But where, oh where, can we get five thousand dollars? The lawyers won't sell it for less and I don't blame them—it's worth ten."

"I wonder what makes the pastor so late," said John, as he glanced anxiously at his watch. "Let's have a little prayer-meeting while we wait."

They knelt, as they had often knelt before, around that little room and poured out their hearts to the Father in heaven; told Him all their needs; all their ambitions for carrying on His work. And all had joined in a hymn of trust as the pastor ascended the stairs. He heard the words ring out clear and triumphant:

At this blessed hour of prayer, trusting Thee, we believe
That the blessing we're needing we'll surely receive,
In the fullness of this trust we shall lose ev'ry care,
What a balm for the weary! O how sweet to be there!

His face was full of joy as he joined the little circle and asked what they had been praying for.

"Five thousand dollars," answered Raymond promptly. Then they told him of the landlord's letter, their despair and their prayer. He listened gravely, but his eyes were twinkling throughout the recital.

"Will some one read Isa. 65:24?"

Marian found the place first and read: "And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear."

"Do you believe it?" he asked.

"Of course!"

"Well, here's the proof," and he drew forth an envelope from his coat pocket. "This came by special delivery just as I was leaving home."

To the Pastor and Workers of Hope Mission:

*I trust this note will reach you on Christmas Day. I have learned from Rev. John H. Winters of Brockville, N. M., all about "your work and labor of love," and since it was through your self-sacrificing gifts to his missionary work that my son, lost to me for two years, was brought back to me, and more than that, brought to the Saviour, I want you to have the five thousand dollars I offered for information leading to his discovery. If I can at any time be of service to you, kindly let me know. With a heart full of thanksgiving and prayer that God may richly bless you in your good work, I am, cordially yours,
Helen J. Tremaine.*

There was another prayer-meeting after the reading of that letter, for their joy could find utterance in no other way.

IV

On New Year's night a crowd gathered at the large double house known as the Warren house for so many years. It bore over the broad porch the sign of Hope Mission, and full of light and hope it seemed to that dreary neighborhood. In one part was being held a revival service, the first of a series in the new mission, and many came to know that night the light and hope of the gospel. When the meeting was over and the crowd had dispersed the workers gathered in the parlor of the other part—now dignified by the name of parsonage—for that had become a necessity.

Rev. John Winters, his wife and babies, were there through the kindness of Mrs. Tremaine, and the simple little service which John Winters conducted before that little company brought joy to his heart. His own wife had been such a help and a comfort to him in his work that it did his heart good to think his friend, Wallace Powers, had discovered that "it is not good that man should be alone," and had that night taken unto himself a "help-meet,"—God-given, he believed.

* * * * *

The friends had all gone, and Rev. Wallace Powers and his "right-hand helper" were left alone. He turned to her and said tenderly, "God helps them that help one another. Have we proved it, Marian?"

"Indeed we have," she murmured. The blue eyes were full of tenderness, the voice full of love.

"Indeed, we have," he echoed, and kissed the upturned face.



THE AMERICAN INDIAN

RED LETTER DAYS AT THE CROW INDIAN MISSION : : :

By E. E. Chivers, D.D.

DEDICATION OF THE NEW MISSION HOUSE—
UNFURLING THE FLAG—PICTURESQUE SCENES :



AN early September frost had touched the trees, tipping the leaves with tints of yellow and brown, crimson and russet; dull gray clouds obscured the sky, the air was chill and moist and bracing, and there was little

that gave promise of a fine morrow for the formal opening of the Crow Indian Mission, at Lodge Grass, Montana, as Dr. Woody and the Field Secretary alighted from the train and rode in the farm wagon to the mission house. Still less promising was the outlook when Dr. Rairden arrived before daylight and paced the lonely platform in cold and mist and rain waiting for the dawn. The Mission house itself was unfinished; chill currents of air swept through the open window-frames and doorways—the breath of the North had come so stealthily that it had fallen upon the Mission workers unawares; shawls and comfortables and strips of canvas were stretched over the openings, stoves were hastily set up and a measure of comfort was secured. A few finishing touches of paint were given to the roof of the Chapel; the long reach of Dr. Woody's arms made short work in bringing down the rude scaffolding of the building. All hands set to work with a will to remove the piles of rubbish. An Estey organ was brought over from the depot and carried into the Chapel, chairs were set in order, window curtains hung, wild flowers and branches of autumn leaves arranged in decoration, and the house put in readiness for the services of the following day.

Meanwhile, tall tepees were being put up near the Mission house by the squaws of visiting Cheyennes, who had been invited to the dedication, and by Crows, who were to be their hosts.

THE SABBATH PREPARATIONS

The Lord's Day morning dawned with cloudless sky; the sun came out in genial warmth, dispelling the traces of mist and cold. The camp was early astir; smoke curled upward from the breakfast fires in front of tepee and tent; fresh contingents of Indians kept arriving on foot, on horseback and in wagons. They came at will into the Mission house, making themselves quite

THE OLD CHIEF IN A NEW SEAT





THE PROCESSION TO THE CHAPEL, HEADED BY DR. CHIVERS AND MR. PROPER

at home; the thought of intrusion upon privacy did not seem to occur to them, nor did the missionary and his good wife resent the intrusion; they welcomed it for Christ's sake, and rejoiced in it as evidence of the favor which they were finding in the eyes and in the hearts of the people.

PATRIOTISM AND PIETY

Shortly after dinner, "Wolf-lies-down," acting as crier, called the Indians together for the services of the day. A procession was formed, headed by the representatives of the Home Mission Society and visitors; then came the school children with their teacher, Miss Simmons, the Government Matron, Mrs. Woodruff, and Missionary Petzoldt and his wife and child; following came the visiting Cheyennes (about 20 in number), a few Sioux, and in the rear the Crows. It was quite an imposing procession, at least 150 strong, and gay with varied color. As the line started, the leaders sang the grand old Doxology. At the Chapel we formed in a semi-circle, and as the American Flag was hauled up to the pole and unfurled we joined in singing, "My Country, 'tis of Thee."

It was a picturesque sight, this grouping of about 150 Indians in their bright blankets and ornaments of bead work, watching with evident interest the unfurling of our flag; we wanted at the outset to teach the lesson

that true patriotism and piety go hand in hand, and that they who worship God are the truest lovers of their country.

THE GATHERING

The company then entered the building, which was packed to its utmost capacity; the platform and organ were decorated with wild flowers and bright autumn foliage. Directly in front of the platform the school children seated themselves on the floor; on one side were the visiting Cheyennes, on the other the Crows—chiefs, young men, squaws, papooses. There were fifty chairs and fully one hundred Indians squatted on the floor.

DEDICATION SERVICE

Two interpreters, one a Crow and the other a Cheyenne, had been secured for the occasion. First came a brief service of song with devotional exercises, then an address by the Field Secretary setting forth the aim and scope of our mission work, with brief remarks by Dr. Woody and Mr. H. A. Coffeen, of Sheridan, Wyo. The prayer of dedication was offered by Dr. Rairden. All the chief men of the tribe were there, and their interest in the service was manifest. The establishment of the Mission school gratifies their long cherished desire to keep their little ones at home, instead of sending them away to the Government schools. They love their children as other parents do.



GATHERING AT THE FLAG-RAISING BEFORE THE DEDICATION OF THE CHAPEL

The service of dedication had for them an added element of interest in the fact that they themselves had helped in the building; they had journeyed to the mountains to cut down logs; their young men had worked under the direction of Mr. Petzoldt, they felt that they were in a measure proprietors of the buildings, and as partners in the con-

cern, they took special interest in all that was said and done.

CROW HOSPITALITY

The remaining hours of the day were devoted to the interchange of calls. Long after night-fall the Indians continued to come to the Mission house. From a large



MR. AND MRS. PETZOLDT AND CHILD

MISS SIMMONS

MRS. WOODRUFF

tent on the edge of the encampment came the sound of the beating of tom-toms, with wild weird snatches of native song. The Crows were entertaining their guests, the Cheyennes. Some of us could not resist the temptation to look in upon the scene. The tent was packed. The air was thick with tobacco smoke. The Indians were seated in rows, facing each other, the players pounding their tom-toms, the singers swaying their bodies in time with their strange music. Now the strains burst forth in dissonance like the clashing of cymbals, and now they fade away into a minor chord like a wail of sorrow. The customary dancing was omitted, perhaps through fear of incurring the Government agent's censure, and perhaps in part through deference to the missionary party. Presently the music ceases and silence reigns in the camp. Four of the visitors, including the Field Secretary, betake themselves to a tepee, and stretching themselves upon a bed of hay and blankets, draw a tarpaulin over them, and compose themselves for sleep. Late in the night, their dusky forms visible in the lingering glow of the embers of the tent-fire, an Indian and his squaw stole noise-

lessly in, and wrapping their blankets about them shared the shelter of the tepee.

THE GOVERNMENT AGENCY

The incidents of the following day surpassed, if possible, in interest those of the dedication day. The morning was given to a visit to the Government agency, twenty miles away, including a drive to the Custer battlefield, and an inspection of the agency schools. Immediately after dinner the camp at Lodge Grass was astir. The Indians had been requested to bring horses for their visitors and to accompany them on an interesting ride. Medicine Crow had asked to provide a mount for the Field Secretary, and had brought a beautiful black horse—evidently the pride of his owner—with three feathers bound to his forelock to indicate that he was the horse of a chief.

LITTLE CEDRIC'S GRAVE

The first halt was made at the grave of little Cedric, the missionary's child. At the head of the grave stands a memorial stone, erected by the Crow Indians as a token of their sympathy with the sorrowing parents. The inscription on the stone is touching in its simplicity, and eloquent in its witness to



THE GRAVE OF LITTLE CEDRIC—TOMBSTONE ERECTED BY THE INDIANS



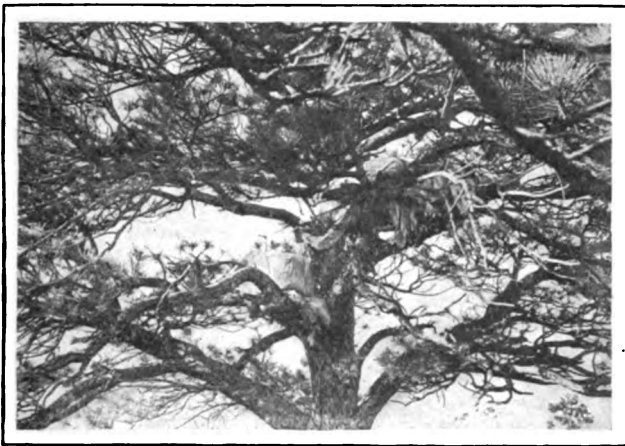
MISSIONARIES AND INDIANS AT THE GRAVE OF WHITE ARM'S MOTHER—
SHE WAS THE FIRST CROW INDIAN EVER BURIED WITH CHRISTIAN RITES

the common instincts, affections, yearnings and sympathy of the human heart. The things in which we are one are far deeper than those in which we differ. Differences of race and class and culture are after all superficial. Go deeper and there will be found "the man that is in all men." Forming a circle around this little grave, seated on our horses and with bared heads, we conducted a brief memorial service, thanking the Indians for their kindness, and telling them in simple form the glad gospel of the Resurrection.

had been inclosed, through the generosity of one of our Baptist young men, Mr. Wm. Lindsley, with a neat picket fence. Here again the riders formed a circle, and a brief memorial service was conducted.

INDIAN GRAVES IN TREES

Away across the prairie the horsemen then rode, and up to the crest of a lofty hill in the distance which commanded a fine view of the surrounding country. The view to be obtained was, however, secondary. The hill is crowned by huge rocks and boulders, amid which rise a few trees, like sentinels keeping watch over outlying hills and plains. In the branches of these trees lie the bodies of several Indians, wrapped in layer after layer of blanket and securely lodged, some of their household utensils and belongings with them. Others are laid away in clefts of the rock covered with branches and stones. We have come upon a sight which comparatively few are taken to see—a native burial place. We think of the baby's grave down in the valley and remember that there the light and joy and hope of the gospel of the Resurrection transform the scene, so that our thought is less of death than of life. Here on the mountain-top, though our faces are turned skyward, there is little light. It



INDIAN CEMETERY IN THE TREES

The next halt was made at the grave of White Arm's mother, whose body had been prepared for burial and tenderly laid away by the missionary and his wife. This grave



is only the instinct of immortality, or the yearning for immortality, that here finds dim expression; there is no sure foundation on which to plant the feet. The heart grows sick at the thought of hanging all its hopes upon a "peradventure."

INDIANS PLEADING FOR THEIR CHILDREN

The hours that remain before nightfall are given to visits from Indians who come to plead that their children be included among the fortunate ones who are permitted by the Indian agent to attend the Mission school. The privilege has already been extended to eighteen. The Indians find it difficult to understand why others are debarred. The reasons are many. Some live too far away; others are a little too old to make it safe; others are diseased; or family relations are mixed, and children are living with grandmothers or other relatives when the policy of the Government would send them to their rightful homes. It is hard to convince the Indians that the Secretary is not possessed of some charm or spell or power by which he can overcome difficulties, secure favors from the agent, and grant their petitions. At the end of the day, after turning away many cases, a supplemental list of nine was made out, and an appeal on their behalf sent to the Government agent. Every appeal was granted.



THE FELLOWSHIP SOCIAL

But the most picturesque event of the two days was yet to take place. It had been decided by the missionary and a few of his friends to invite the visiting brethren, the Indian chiefs and other men of special influence in the tribe, to partake of a meal together. What should it be called. "A Banquet?" That sounded too formal. "A Reception?" That was hardly inclusive enough. It was finally decided that the term "Fellowship Social" would most fully fit the case. It was a busy time in the Mission house. There was cooking to be done. The large room, finished in log, extending across the entire front and designed as a place for receiving the Indians, must be set in order and decorated. In place of table-cloths, which would be out of place, two long strips of reddish-colored paper were spread on the floor. Little wax candles were set at regular intervals, and small American flags on standards interspersed. Lamps were fastened on the side-walls. In due time plates of beans, bread, cake, fruit of various kinds, were set in place. Everything was at last in readiness, and the guests were bidden to come to the feast.

THE CHIEF GUESTS

They came—the chiefs of the Crows—four chiefs of the Cheyennes, and two Sioux



THE COMPANY AT THE CHAPEL.—THE WOMEN IN THEIR BRIGHT BLANKETS —



chiefs, with a given number of influential men who had been selected by the chiefs to share the honor, and the company of visitors. It was an imposing sight, picturesque, splendid, barbaric. The garb of the Crow and Cheyenne chiefs is more gay and brilliant than that of other tribes, and for this occasion they were arrayed in all their glory. In they came, with their war-bonnets of eagle feathers, the trails of feathers reaching to the ground, their coats of buckskin handsomely trimmed with ermine, and decorated with bead-work, reed-work, quills, wisps of hair, elks' teeth, etc., their beaded trousers and moccasins, their braided hair and painted faces. The "ensemble" was a scene of barbaric splendor.

THE SEAT OF HONOR

The seat of honor—a cushion on the floor—had been reserved for the Field Secretary, between Medicine Crow, chief of the Lodge Grass district, on the left, and Plenty-Cup, ranking chief of the whole tribe, on the right. Near them sat Grey Bull, Wolf-lies-down, Shows-the-Fish, and other men of rank, while directly opposite sat the gorgeously attired Cheyennes. Before the feast there had been mysterious and secret councils, to which visitors were not invited. The chiefs evidently had business on hand. What that business was became clear as the ceremonies of the evening began.



Mr. H. A. Coffeen, of Sheridan, Wyo., a trusted friend of the Crows, and a hearty supporter of Mr. Petzoldt, was master of ceremonies. He announced that, in accordance with their custom, the Indians wished to make a few presents. Moccasins, beaded belts and other articles were handed around. To Rev. D. D. Proper was given a pair of beaded trousers, and one of the brethren immediately gave him the name "Plenty-Breeches." Presently it was announced that Medicine Crow and Plenty-Cup wished to address the Secretary. As he stood between them, each in turn made an address, expressing deep appreciation of what had been done for them in the founding of the Mission, and announced that in token of appreciation they had decided in council to make him a chief of their tribe.

DR. CHIVERS MADE A CHIEF

Medicine Crow produced a headdress, surmounted with colored fluffy feathers and a pair of buffalo horns, and having a trail of eagle feathers reaching down the back to the ground. This was placed upon the Secretary's head, and he was given the name "Ash-potch-chetch-ish," River or Big-Water Chief, because he came from the big water where all the rivers flow together. Plenty-Cup assigned to him still higher honor by calling him also "Potch-chetch-ish goak-ish-tsoosch," meaning "Head Chief," or the chief



THE INDIAN MEN AS THEY APPEAR IN EVERY-DAY DRESS

who walks at the head of the tribe. His domain extended beyond the Lodge Grass district, and included the whole reservation from the Cheyenne boundary to the Yellowstone region. You smile at the recital of this. The Indians did not. To them it was something real and serious. It was their way of showing utmost appreciation and honor. On the part of the recipient the dominant feeling was one of thankfulness that God had inclined the hearts of this people towards him, and thus opened the way for work among them under favorable conditions.

GREY BULL'S RENOUNCEMENT

Other speeches followed—among them a notable one from Grey Bull, an old warrior of the tribe. He had brought with him that prized treasure of the Indian—his coup-stick. This stick or rod is a badge of valor. For every deed of signal bravery the owner is entitled to fasten thereon an eagle feather. Grey Bull's coup-stick was decorated with four or five feathers. Hanging in front of his tepee, it proclaimed him a brave of the first rank. He was proud of it, as one would be of a medal or star. No money could purchase it. Yet at the close of an impassioned address at this social gathering, he handed his coup-stick to the missionary as a memento to be hung on the walls of the Mission. It was the old chief's way of expressing his sense of changed and changing conditions. The old order was passing away. The coup-stick was no longer to be the sign of greatness. He may not have defined clearly to himself the exact significance, but enough was said and done to indicate the trend of his thought. There was an element of combined pathos and moral heroism in the act. May his heart soon be brought under the blessed power and love of the cross!

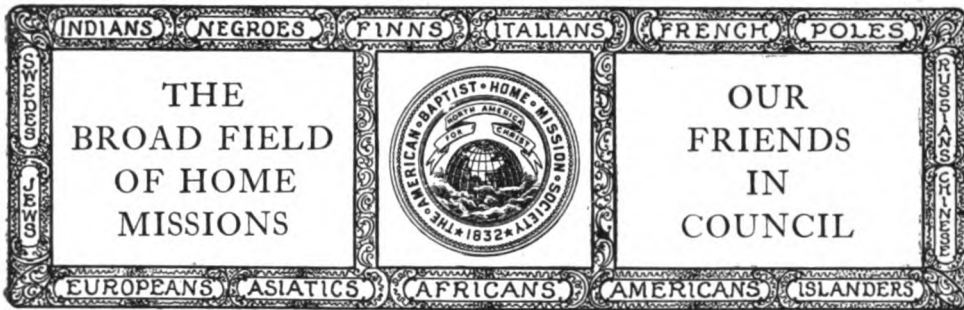
INDIAN SONGS AND STORIES

Other features of interest during the evening were the rendering of songs in the Crow, Cheyenne and Sioux; the telling of a story in the marvelously expressive and facile sign-language by a master in the art; a dialogue between a Crow and a Cheyenne chief in this same language; the recital of incidents in the Custer massacre by the sole survivor of the scene, who himself served as a scout; and brief addresses by Indians and visiting brethren.

Then came the simple feast. While speech-making and eating were in progress, the less favored ones who could not be admitted looked with eager, wistful eyes through the open window frames. A box of apples and some melons were passed out to them. Nearly all the Indian guests partook sparingly, leaving untouched part of the good things that had been put on their plates. At the close they asked whether they might carry what was left to their tents and houses, to be shared with their squaws and their children. Yet some people speak of the Indian as though he were the incarnation of selfishness. Could the white man be much more considerate? Thus ended this all too brief series of "Red Letter Days in the Crow Mission."

GREY BULL WITH
HIS COUP-STICK





Vacation Experiences

AS vacation season is about over it may be of interest to know how some of the missionaries spent their vacations. As the season approached I was considering how I could best honor God with mine, when my faithful helpmeet suggested I could approach men in the harvest field on their own ground who otherwise could not be touched, and she would look after the interests at home. Having been brought up on the farm and enjoying that kind of work I accepted the suggestion as a good one.

I knew I would meet with difficulties and prepared myself for them. The first was to find a "job." While laborers were scarce a white face and tender hands were not in demand. I first went to my best friends and made application. Several of them laughed at me. Finally one in greater strait than the rest said he would take me. As soon as his crew heard I was to join them they went on a strike, said they would quit if a preacher came to the crew. That was an unexpected difficulty, and a warning. Of course I did not go. The next day I went out and pitched hay, came into town in the evening in overalls, colored shirt, dusty and dirty, and had three applications to hire that night. The next day I joined a threshing crew. Now, how would I stand the work. I was "Roust-about" around the machine. One of the "Hoedowns" (feeders) was sick and I had to take his place. The next day the stacker of the heading crew was sick and I was sent to take his place, stack for four pitchers. The thermometer stood 104° in the shade these two days, but God was with me; while several had to quit because of the heat He strengthened me to do my part and I gained the admiration of the entire crew. None knew at first I was a preacher, hence gave me a name appropriate to my position. On

the stack I was known as "Jack." However, they soon learned my calling. I made it a point to talk with each one about his salvation. I found them very accessible, often opening the conversation themselves. Toward evening of the first day my partner on the hoedown, a man about fifty, said, "Preacher, I ain't no Christian but I'm going to be and am going to join the Baptist Church." The man who came for me to stack was a well educated man. As soon as I got into the wagon he said, "Who are you? You don't look like a laborer." I answered, "I am pastor of the Baptist church here in town."

"What are you doing out here?"

"Looking for men who have not accepted Christ's salvation, and urging them to do so while it is called to-day."

"Well, you've struck a hard party now. I'm a doubter."

"Well, I'm glad to meet an honest doubter. Men brought face to face with Christ and who realize their sin often say, 'O, I believe,' but don't accept salvation. I don't believe any one can realize his sin and know of Christ's salvation, believe, and not accept. I'm glad to meet an honest doubter."

"That is what I am, an honest doubter."

"What do you doubt?"

"Anything of which I cannot see a practical demonstration."

"Do you believe there is a Heaven?"

"Yes."

"Why? You have no practical demonstration."

"From the Bible, lives of men, and my own aspirations."

"Do you believe in Hell?"

"No."

"That is strange; you have the same evidence exactly and yet you accept the one as true and reject the other."

"Well, there are so many churches."

"I thought that was it."

I saw my time was almost gone, for we were nearing the stack, so said: "Don't let the church stand in the way; there is something more important. You have admitted you believe the Bible, then you must believe the account of the life and death of Jesus Christ?"

"Yes."

"You believe that was for the sin of the world?"

"Yes."

"You believe, then, it was for you?"

"I do."

"Then you must believe there is no other way of salvation?"

"I believe that is the only way."

"Then I am not concerned about your doubts. Accept Him now, won't you, and His Spirit will guide you into all truth. Won't you accept Him now for your Saviour?" He would not answer me, but I pray it may have been seed fallen into good ground.

I was out fourteen days, never seeing the inside of a house, sleeping on the ground at night; but every experience was a pleasure. I worked with more than fifty men, most of whom had not heard the Gospel for so long it seemed to them a new story. Only one—a professed Christian—and his life was no different from the others. They were all respectful, and the swearing, so general here, was greatly diminished. I cannot say I was used to the salvation of any of them, but most of them had the claims of Jesus Christ presented to them and I pray that I may have been used to bring some to God.

Robert A. Thomson.

Pomeroy, Wash.

Seminary Extension—A Query

IN view of the wide-spread and growing interest in broad and personally informing and uplifting Bible study, has not the time come for an enlargement of our seminary or collegiate institutions, so as to extend their influence in studious Biblical directions and in the recognition of Bible training schools at various strategic points in the

vicinity of these larger seats of learning? In a measure some of our more progressive educational plants are doing this, but not to such a degree as in any way to meet the popular demand. Our Bible study schools lead a kind of half-permissive, nondescript life, when they ought to be openly recognized and helped by the centres of larger learning, as supplementary and correlated branches of special study, leading up, like the academies, to higher and fuller research. Ought they not to be soberly considered by our leading minds, as signs of the times, and taken out of a mere sporadic and guerrilla formation into regular and helpful alignment with our total Christian educational outfit?

Large quickening and improvement would go with such recognition. I, for one, am inclined to believe that the period of Bible study growth, especially in our Baptist circles, is not far distant, when every leading city in our land in connection with some one or more of its large downtown churches will require to have a thorough-going Bible training department. This we will demand, not simply for those local requirements which the enlarged evangelism and the fuller culture of our young people lay upon us, but because of the increasing call for lay missionary workers, both at home and abroad, such as feel the need of a simple working equipment in the Word. The imperative summons of the future is for a new and general campaign for souls and the Kingdom, such as will throw into active service not simply the scholarly professional contingent of the higher schools, but a rank and file of Bible-taught men and women, instructed in the Book and able to lead souls into the light. Every Baptist College in the land ought to have its Biblical chair, and soon, I believe, will have; and every Baptist Theological Seminary ought, besides its esoteric cloister work, to cast out its lines of practical sympathy and oversight, as a directive source, over a multitude of lesser but connected schools of Biblical study. This will mean campaigning in earnest for God, every large centre of population with its trained workers a centre of active service and spiritual influence for church and the kingdom. The Lord hasten it in his day.

I. W. WEDDELL

Cincinnati, Ohio.

A SELF-MADE WOMAN

STORY OF MRS. MARY M. BARBEE, MATRON OF DINING HALL, SHAW UNIVERSITY—A REMARKABLE CHARACTER

For this Sketch we are indebted to S. P. Merrill, D.D., and President Meserve



MRS. BARBEE is the colored woman who for so many years has had charge of the kitchen and dining room affairs of Shaw University, where 375 students board in the dining hall. The whole care of the cooking of the food, serving it, and ordering the supplies devolves upon her. In

this work there is not the least friction, and the meals are ready and well served at the sound of the bell, such is her punctuality. To accomplish this work she has the aid of five cooks and thirty waiters. The latter are from the student body, who are thus trained in setting the tables and waiting on them.

But to her story: "I was born in Green Level Plantation, Wake County, North Carolina, about the year 1860. My parents were the slaves of a family by the name of Merrill Oliver, who owned 2,000 acres of land and had fifty slaves. I can just remember the Yankee soldiers with Sherman, for when they went through our place they found a lot of peanuts and gave me some. When the slaves were free, we had to go out wherever we could to get a mouthful of food and a place of shelter. After I got large enough I learned to spin and weave. I had two bolts of cloth when I came here to school. Miss Pettigrew, a sister of ex-Senator Pettigrew, of South Dakota, was the matron at Shaw. It was in 1883. She asked me, "How did you earn your money and clothes and come to school?" I told her I had followed the plough and the mule, planted the cotton seeds, chopped the cotton and picked it. I



MRS. BARBEE'S HOUSE, WITH THE LONG-DESIRED IRON FENCE.

have done everything with cotton except the ginning. I carted and spun and wove all the clothes I wore. I told her of the two bolts of cloth I had and that I was going to save them until I got old. She asked me to send them to her, and the next year she gave me two months' schooling for the cloth she bought from me, and helped me in the school. I was aiming, when I came here to school, to continue until I got a good education. The clothes I wore in school cost only five cents a yard. When Dr. Tupper got acquainted with me, he sent for me to take the work of matron in the dining room and kitchen. He said perhaps I could take some studies also, but I found I could not do so. He depended upon me to stay.

"One day I had a letter from a sister of Miss Pettigrew to whom the matron had spoken of me. She made me an offer to come out to Dakota. Dr. Tupper wished me to stay here and said he would do as well as anybody by me if I would stay. Then, after I could not go to school any more, I wanted to buy me a home. The first money I got Dr. Tupper put into the bank for me. The second money he went with me to see if they treated me all right at the bank and they did. I bought me 95 acres of land and paid for it. I had to make quite a number of sacrifices for it, because I wanted to have something when I got old, so I could be able to help myself. This land is thirteen miles from Raleigh, near Morrisville. It has on it a good dwelling house, barns and stable, all nicely fixed. When I was a little girl my father brought me to Raleigh and I saw at the cemetery an iron fence. I made up my mind when I got large enough, I would have an iron fence; and I have now got the iron fence at the front of my house. It is 63 feet long.

"Besides doing this, I have educated two sisters at Shaw for seven years. When my mother was dying, the only thing that would make her happy was that I promised to see that my sisters were educated, and I have kept them in school every year but one since she died.

"As I was growing up I would hear old people say, if you have saved one cent of money, more money would be added to it. I kept one large cent four years until the cloth had cankered all around it. Then the first money I earned was picking at the cotton, 218 pounds a day, from Monday morning until Saturday night. When I stopped to eat dinner, I stood up to eat because you get stiff when you sit down if you are working hard. The dinner would be baked potato or apple. Sometimes we had peas with a little lard in them. When I cooked for my grandfather and grandmother, I kept a reckoning of everything. That pleased them. If I had to make three biscuits apiece, I knew just how much flour it took. I knew at the end of the week just how many rations of meat I had cooked. Grandfather was delighted that I kept account of everything I cooked.

"When I came here to act as matron, my

clothes were so common that when the President, Dr. Tupper, sent for me at my home and they asked me if I would not pack my trunk, I said there was nothing to pack in it. I was sure that when the Doctor saw me he would think he was mistaken, and it was not me that he wanted. I came down here and met the head lady, then the President, and I told him I guessed he was mistaken in the one to whom he was writing. 'No,' he said, 'I knew what you could do the first day you were in the office.' I said, 'If you think I can do the work, I will stay.' My pay for the first year was \$6 a month. The next two years I received \$8, the next three years \$20 per month, and for the four years past I have received \$25 per month.

"As I said, I early learned to card, spin and weave, and I have some of my cloth laid away. I have enough, in bolt, if my health should fail, to last me all the rest of my life. I also made the counterpanes that I have at home. I did this work after I had finished a hard day's work, staying up till midnight and sometimes until one or two in the morning. I pieced bed-quilts and knit stockings. Mother taught us how to do sewing, spinning and weaving. I have cut new ground, that is, break it up with the plow. I have hauled hard wood and have had to get pine and make a kiln and burn the charcoal and sit up with it burning at night. And after it was burned, had to put it up in heaps, scattering it until it was thoroughly gone out. I have stood, too, in the blacksmith shop and struck the iron. The man kept two of us, one striking and then the other."

Mrs. Barbee is a member of the Baptist church. She was baptized when young. As might be expected from her sterling qualities, she is faithful to her duties there as well as elsewhere.

Her school privileges have been curtailed by reason of the great responsibilities she so early assumed. She was in Shaw four months a year for three years. When she began her work there were not so many students as in these later years, but the duties were new to her and the help she could get was untrained, so that she had to make very long hours. For ten years she was accustomed to be up at three in the morning and in the dining room by four to start the work. She is now up at five, more from force of habit than necessity, and at six is at her task. She has to arrange for the supplies, for the facilities in the way of table furnishings, see that the cooks are at their work, and plan the bill of fare from day to day. There are about 375 seated at one time at the tables. All this business goes on like clockwork, and at no time when the bell rings is there disappointment as to the ready meal.

Mrs. Barbee has a brother, Mr. A. A. Lasser, a graduate of Hampton, who has charge of the blacksmithing department at the Langston Agricultural College in Oklahoma. One of her sisters, educated at Shaw, is now a seamstress in Boston, and has all the work she can do at remunerative prices.

FIELD SECRETARY'S OUTLOOK

A LONE WORKER

ACCORDING to the census for 1900, Carbon County, Utah, had a population of 5,000. One coal-mining company has upon its payroll in the mines and at the coke-ovens in that county, 2,200 employees. There are in it seven towns, having a population ranging from 500 to 1,200, the majority being non-Mormon. Up to Nov. 1, 1903, there had been no regular evangelical church service of any kind for a year, except a monthly service at one point, Helper, and no Christian services at all during that period except occasional services by our missionary, Rev. Nicholls of Springville. The only Christian minister at work in the entire county to-day is Rev. W. W. Huff, the representative of our Home Mission Society. He occupies some of the "hard places" of the field.

HINDRANCES

Our work on many a Western field finds a special hindrance in the frequent shifting of the population. During the calendar year of 1903 the entire resident membership of our church in Evanston, Wyo., was changed, with one exception. It is no easy task, amid such conditions, to bring a church up to the point of self-support, or to keep it there. It takes courage and patience and breadth of vision to work hopefully on amid such conditions. Take another case. Rev. T. H. Scruggs was commissioned for service in Carbon County, Utah, with a circuit of five towns. Though "Gentiles" were in the majority in these towns, the whole region felt the paralyzing, deadening influence of Mormonism. This was almost equalled in effect by the utter indifference to religious concerns on the part of others. Even among professed Christians, the type and ideals of spiritual life were low. Add to this combination of hindrances the fact that within two or three weeks after the arrival of the missionary there was a strike which affected directly four out of the five towns in his circuit. Three of these were coal-mining towns, and the other a railroad town depending upon the coal mines for its activities. Following this came an epidemic of scarlet fever, diphtheria and smallpox, which led to the prohibition of all public services in

at least two of the towns. The mining towns are still in an unsettled condition. Work has been resumed, yet guards armed with Winchesters can still be seen in the vicinity of the mines, and strikers still occupy a camp on the outskirts of one of the towns. Work has been resumed, too, under altered conditions. The mine owners appealed to the authorities of the Mormon Church. A call was issued by a bishop or an apostle of the church at a public service in the Tabernacle in Salt Lake City, for Mormons to work the mines. To-day, the face of the community in at least one of these mining camps is changed. It is now almost solidly Mormon.

ANOTHER NEEDEY COUNTY

Uintah County, Wyoming, has a population of over 12,000. The United States census for 1900 gave it that number. Previous to Sept. 1, 1904, there was only one town in the entire county in which evangelical services of any kind were held on each Lord's day. To-day, there are but two towns which have such services. Within a radius of a mile from a given point, there are three mining towns, Kemmerer, Diamondville and Frontier, with a combined population of about 3,000. Eighteen miles distant is another town, Cumberland. Recently a Methodist minister has been stationed at Kemmerer. Between Kemmerer and Granger, along the route of the Oregon Short Line, there are a number of rural towns, with outlying ranches, for whose people no religious provision is made. There is a rural population of at least 6,000 in the county, to whom no Christian minister of any name proclaims the Gospel.

A DAY IN EAST IDAHO

By dint of forced travel it was found possible to include a visit to the East Idaho Association at Idaho Falls, September 8th. The journey through the Snake River Valley furnished fresh evidence of the transformation that can be wrought on sagebrush plains by means of irrigation. The associational gathering itself gave fresh evidence of the hunger for fellowship which fills the hearts of lone workers on widely

separated fields. Some of the pastors and messengers of the churches traveled two hundred and forty miles in their wagons in order that they might enjoy a few days of glad fellowship with their brethren. Perhaps our appreciation of our privileges would be keener, if they were fewer.

WYOMING BAPTIST CONVENTION

To one accustomed to the large conventions in the populous States of the East and Middle West the gathering of Wyoming Baptists in their third annual convention in Sheridan might seem very small. There are only twelve Baptist churches in the State, and of these only two are as yet self-supporting. The total membership is but 616. There are but ten Baptist pastors, and these are settled at widely separated points. Indeed, most of them can hardly be called "settled." Their preaching stations are so many and their parishes cover so large a territory that they are obliged to spend much of their time in long drives to and fro. Eleven of the representatives in the convention traveled a hundred miles and over in wagons, crossing the lofty, rugged Big Horn Mountains, and sleeping at night beneath the open sky under their tarpaulins. It is not strange that under such conditions there should be a deep and concentrated interest in the meetings of the convention, and a hearty joy in its fellowship, such as are not always found in larger assemblies. It means much to lonely workers at isolated out-posts, to meet one another, and to feel the elbow-touch of comradeship. Nowhere do the representatives of our great missionary societies receive a heartier welcome.

The joy of the gathering was increased by the good news from all parts of the field. New workers had come during the year, so that all the established centres were supplied. Two new churches had been organized in the Big Horn Basin, and three houses of worship erected. There had been 112 baptisms, and a net increase of membership from all sources of over 27 per cent. The little band of workers felt that they might well thank God and take courage. The work and claims of the Home Mission Society were presented by District Secretary Proper and the Field Secretary. On the second evening, an address was made by the latter on our "Baptist Young People's Work." An address to the pupils of the Sheridan

High School, with attendance at two Board meetings, filled up the spare hours.

AN ORDINATION SERVICE

At the adjournment of the convention a council was held to consider the ordination of Mr. H. W. Blake, pastor-elect at Gillette, who had for over a year been engaged in the Gospel Wagon Mission work in Utah, and proved most efficient. His statement of Christian experience, call to the ministry, and views of Christian doctrine were highly satisfactory. His views of doctrine were expressed in Biblical phrase, and not in the terms of the schools, but indicated clearness of thought and careful study of the Scriptures. Indeed, it was positively refreshing to listen to his apt and ready quotations from the Scriptures in support of every position and in reply to every question. He is evidently at home on the Book. The sermon at the ordination was preached by the Field Secretary, the prayer of ordination offered by District Secretary Proper, the charge given by Rev. Bruce Kenney, and the hand of fellowship extended by Pastor Tingley of Cheyenne.

NOT OVER-CHURCHED YET!

There are thirty towns in Utah, having each a population of 500 or over, without regular evangelical services of any kind. Home Mission work in Utah is certainly something more than "a scramble" among the denominations to see which shall gain advantage over another.

"NEVER HAD A CHANCE"

One of our missionaries had been conducting a service on a needy, destitute field. At the close of the service, a question was addressed to a little group of women as to their religious antecedents and training. One said, "I am a Presbyterian;" another said, "I belong to the Methodists;" a third replied, "I was a member of the Congregational church." One woman remained silent. Upon being asked, "And to what church do you belong?" she made reply, "I never had a chance to belong to any." She had spent her life at points remote from any church privileges. Do we realize just what that means, or appreciate at full value the abundance of our own privileges?

E. E. Chivers.

OUR FINNISH WORK

By Judson B. Thomas, D.D.

THERE are nearly five hundred thousand people in this country from Finland. Four-fifths of these speak only the Finnish language, the remaining one-fifth speak the Swedish tongue. These Finlanders are largely neglected religiously. Very little work is being done among them, even by their own state church.

In March, 1901, fourteen Baptist Finns met in Chicago and formed "The Finnish Baptist Mission Union of America." This organization has now 200 members. Its third annual meeting has recently been held in Negaunee, Mich. It was one of the most interested and interesting of conferences. The leaders are almost entirely young men. The president is a student in our Scandinavian School at Morgan Park. Another of the leaders is working his way through a medical college. These young men without money and without prestige are heroic in their faith, and untiring in their zeal. They are men of conviction, courage and consecration. The pastor of greatest influence in this country among these people is our missionary, Rev. M. Esselstrom of Worcester, Mass.

The First Finnish Baptist Church in America was organized in Worcester in June, 1900, with 23 members. It now numbers 81. The church at Duluth was organized April, 1903, with 9 members. It now has 26. The first Finnish Church of Chicago was organized March, 1904, with 14 members.

Among our present working force we have

a general missionary in the northern part of the Middle West, with headquarters in Duluth. In this section we have between 75,000 and 100,000 Finns. We have a missionary pastor in Duluth, one in Worcester, and one in Chicago. This latter gives part of his time as Finnish instructor in the Scandinavian Seminary at Morgan Park, where we now have five Finnish students preparing to preach the gospel to their own people in their own tongue.

This work, though so recently begun, is now established and has before it under God a great future. Its influence among the people from this far away northern country is positive and growing. To our little mission in Chicago there was recently added by baptism an educated brother who has been preaching in a Methodist church in Michigan, and very soon we are to have a most valuable accession to an educated ministry for this people, from another denomination in Massachusetts. The Home Mission Society can afford to cooperate generously in this divinely established undertaking.

There should be at once another missionary in the field, whose chief purpose shall be to secure the cooperation of the Swedish-speaking Finns. This class constitutes but one-fifth of the population, but carries three-fourths of the leadership of this people. No one can so readily reach the Finn as a Finn, whether he be a Swedish-speaking Finn or a Finnish-speaking Finn. He is a Finn in either case, and in the end the gospel must be taken to the Finns by their own people.



A. J. LAURIKAINEN

E. FLEMING

H. J. JÄPPINEN



+ New England + + Philadelphia-Lake-Wabash-Chicago-Upper
 + Central
 + Pacific Coast-Southwestern-Kanawha +
 + New York +

OUR DISTRICT * * * SECRETARIES Their Fields and Work * *

THE PACIFIC DISTRICT

GEOGRAPHICAL EXTENSION AND SPIRITUAL
 NEED: A FAR TRAVELING SECRETARY : :

One of the large men of the Coast, physically, intellectually, spiritually, is that genial counsellor and friend and fellow-worker, Dr. C. A. Wooddy, who represents the Home Mission Society in its most western District. Tireless, fearless, inured to long journeys and hard tasks as well as hardships, he belongs to the true family of pioneer missionaries. The fact that he was a good editor partly explains his successful achievement. The Pacific Coast has no more useful or highly appreciated Christian worker.—Ed.

I DO not know how to write in any adequate way of the Pacific District. I have lived and labored in it in public work for twenty years and traveled over it miles by the hundred thousand. It is 1,450 miles to the last station in Montana from Portland. It is 1,400 miles from Portland again to the most Southern church in California, and there is one field I have visited but recently, two hundred miles further on over on the Colorado River. It is 1,300 miles to our first church house in Alaska, and 1,700 miles beyond that to the next one. It is 731 miles almost directly east to Pocatello on the east side of Idaho. To follow the coast line from one extremity of the district to the most remote would probably involve 10,000 miles of travel. These items are mentioned for one reason only: that a vivid impression may be had of the great area of the Pacific District. If all this area were densely settled, or even as thickly settled as Iowa, it would be out of reason for any one man to care for the work. The fact remains that our churches are found in all parts of this field, and to reach each of them now and then involves much travel. Many of these churches are not reached by trains, and hence the slower, more expensive and somewhat more uncomfortable stage coach or private conveyance must be used. This uses time, and the year is soon gone, and to the often wearied Secretary not much seems to have been accomplished. This same physical fact of area adds many another feature of difficulty and perplexity to the work, such as necessarily separated churches giving no possibility for close sympathy, isolated pastors, and hence

lack of intimate acquaintance with the work or workers of the denomination. These and related facts beget other conditions and difficulties that make the work of a Secretary slow and hard on the one hand, but all the more needed on the other hand.

My first report to the Society as District Secretary appears in the annual report for 1896, and covers the work of but nine months, my appointment being dated July 1st, 1895. I was at that time editor and manager of the *Pacific Baptist*, and it was expected that I should give such time to District Secretary work as I could find aside from the ever-pressing duties of editing, managing, and in part supporting a weekly religious paper for the Pacific Coast. Just prior to my appointment and during several years succeeding that date, there was not a little division in Oregon over a form of "Landmarkism" somewhat peculiar to this coast. This division was also felt in two or three other States adjacent. A considerable amount of my time was spent in dealing with these brethren and this issue. Conferences, papers, replies to criticisms of the methods and policies of the Society claimed a great deal of time and thought. The problem was to maintain the justness of our policies, preserve our own self-respect and that of the brethren who withdrew from us and to win them back again to our work and fellowship, and all the time keep the work itself going forward steadily and widely. It is a matter of pleasure now to look back over those years of anxiety and sometimes of sharp controversy, and see how the Lord led and how we have nearly all been brought together again into the

work of the Society and of God's kingdom. I am glad to have had the privilege of serving with other men good and true, and of making my contribution to the settlement of this long controversy. Other denominational matters of more or less importance and yet of a general nature have, from time to time, claimed a large attention, so that with the constant care of the *Pacific Baptist* I had but little time for a systematic cultivation of the resources of the field.

In February, 1899, Dr. H. C. Woods died, and with the first of April of that year I was appointed to succeed him in the work of Superintendent of Missions in the Pacific Division. This work has been carried jointly with the work of District Secretary since that date, and all my time has been given to the Society. There has been so much of constructive work and executive work to be done in this field, and for some years to come must continue to be, that the actual work of a District Secretary can receive but scant attention. Such work as is done must chiefly be done while attending upon conventions, associations, various rallies and such like meetings, where opportunity for public discussion of the claims and opportunities of Home Mission work is afforded. I have made an increasing use of personal correspondence with pastors and leading members of the churches, and the judicious use of the varied literature of the Society. I have had some delightful experiences in making associational tours, visiting each church in an association, using my stereopticon, and speaking night after night for two or three weeks at a time. I thus visited many small churches, was able to confer over the local work, participate in some special service, and gain a detailed knowledge of the missionary needs of a whole associa-

tion, possible only in actual study of the field itself.

During the last year and a half I have spent much time in trying to organize an evangelistic campaign for the vast territory embraced in my field. While this has used much time and strength, I think it has really helped in my gathering of money for the general work of the Society. I have been permitted to preach and to urge the claims of the Christ upon men, and so have sometimes felt that I was more a missionary at large than a Secretary seeking for money. Now and then I have also been permitted to rejoice with some of our mission churches in the dedication of their houses of worship. Indeed, I think that I have probably raised more money on such occasions during the past year than I have secured directly for the treasury of the Society.

Well, what with the Boards of seven missionary conventions with which I must meet several times a year, the problems of our growing and poorly evangelized cities, the boards of half a dozen denominational affairs covering the Coast, some oversight of the Japanese and Chinese work on the Coast, and a spurt now and then to do a little work as District Secretary, in behalf of the greatest Baptist institution in the world, devoted to the welfare of America and its adjacent islands, I manage to keep busy, somewhat cheerful and exceedingly hopeful as to the future. May God bless the great work of the Society, and its workers everywhere, and raise up friends to its work in every community from Maine to California, and from far off San Juan to still farther off Alaska's islands.

C. A. WOODY.

Portland, Oregon.

EFFECTIVE CHURCH WELCOME—A GOOD EXAMPLE

Hearing that meetings were being held at the Baptist church at New Durham, New York, five miles from his home, he decided one Sunday to attend the service. The decision proved momentous. He relates his experience in this delightful sketch: "My wife and I arrived at the place of worship before any of the members who lived nearby made their appearance. As they dropped in, one after another, they greeted us with a hearty welcome, inquiring if we were Baptists. The facts being stated, the welcomes became more cordial than before, and conversation on religious topics occupied the time until the pastor arrived, which, according to usage, was rather late. The brethren introduced us to the pastor before he had

time to take his seat by the rough pulpit behind which he stood to preach the gospel to an attentive congregation." They were made acquainted with nearly all who were present. This mode of reception was not unusual with the plain congregations of that time. A few Sabbaths later, Peck and his wife were baptized in a quiet mountain stream that threaded its way through a picturesque dell.—From *Heroes of the Cross in America*, our Home Mission Text-book for Study Classes and also for general reading.

(That same mode of welcome, practiced to-day, would bring many more members into our Baptist churches. It was a great work accomplished that day in that "plain congregation."—Ed.)



THE NATIONAL BAPTIST CONVENTION

By Rev. M. W. Gilbert, D.D.

THE National Baptist Convention, which represents most of the Negro Baptists of this country, held its annual session in Austin, Texas, Sept. 14-19. Fully 6,000 colored Baptists from all parts of the country attended the great meeting in Austin, and this does not take into account 7,000 or 8,000 who flocked to the meeting from Austin and other towns and cities of Texas. The daily papers of Austin declared that 15,000 people were gathered together at the place of meeting one day, and fully 20,000 on the convention ground on Sunday, which is the great day of the body.

The sessions of the convention were held in a suburb of the city, under a large shelter specially provided. This large gathering of Negroes conclusively proved the fact that the Christian religion is winning a decisive hold on the colored people. It was an object lesson to the most skeptical, and to all who question the value of religion and education for the American Negro. On the first day the Mayor sent a policeman to the grounds to preserve order, for it was held that it was impossible for so large a body of Negroes to come together without some of their number becoming involved in riotous conduct and general violation of law. But after spending two days at the convention, the policeman requested a different assignment, on the ground that he had nothing to do, so that the lawless Negro seems not to have been in evidence among the assembled thousands.

This was all plain; for the Negroes who attended the convention were generally professing Christians. And be it said to the credit of all, that during the six days of the session not a drunken Negro was seen, and there was not a fight nor an attempt at one. Not one violation of the law was reported.

One of the State officials declared to the writer that he visited the convention night and day, elbowed the colored people in all parts of the ground in order, if possible, to

detect some disorder, and he did not observe the slightest tendency toward misbehavior. This white official said, with emphasis, that the convention demonstrated to the most prejudiced white man that all Negroes are not alike, and that it pays to Christianize and educate the colored people. The conduct of the Negroes attending the convention was a revelation to the white people of Texas, and made a decidedly good impression upon them.

On the opening of the convention the body was made welcome to Texas and Austin by several local preachers, and by the Governor of the State and the Mayor of the city. All of the addresses were excellent. The Governor's speech was most timely. He did not forget to glorify "my old black mammy," a gracious old soul who has left an ineffaceable impression upon the hearts of some of the greatest white men in the South, for they never fail to tell a Negro audience about this old lady, whose virtues seem to be peculiar and undying.

The President of the convention, Rev. E. C. Morris, D.D., of Arkansas, is a charming personality and a man of great foresight and executive ability. The convention has been most fortunate in its presiding officer, who has held the position nearly twelve years. Dr. Morris, in every crisis faced by the convention, has evinced marked statesmanship and consecrated level headedness in leading the great assembly over its difficulties.

The sermons delivered this year were without exception good and well prepared. The Negro Baptists, thanks to our schools in the South, are producing some strong and effective preachers. Some of them are surprisingly eloquent. The reports of the Secretaries of the several Boards showed gratifying progress.

There was only one question that foreshadowed a storm in the convention, and that was due to the arrangement made by

the Home Mission Board to enter into co-operation with the southern white Baptists in conducting missionary work among our Negro population. There was no objection whatever to coöperation *per se* with southern white Baptists, but there was a decided and pronounced opposition to the plan, if it precluded coöperation with the white Baptists of the North, who came to our rescue with their schools and teachers when we needed friends most, and who are still bearing the burden of enlightening the Negroes. A large and determined body, perhaps a majority, of the convention, were fixed in their purpose to oppose the scheme, if it tended in any way to misrepresent their attitude of love toward their northern white brethren. In this emergency, Dr. Morris came to the front once more and saved the day by proposing a resolution to the effect that the plan of coöperation entered into with our southern white brethren should be continued throughout the ensuing year, while a special commission consisting of one member from each State will study the whole question of coöperation for a year, and report their findings with recommendations to the next ses-

sion of the convention, to be held next September in Chicago. This satisfied all, and the threatened volcanic eruption did not materialize.

The convention has a regular statistician, and he reported more than 2,200,000 Negro Baptists in this country.

A pleasing feature was the large number of white people at the sessions. It can be truly said that more white people attended the meetings in Austin than at any previous session of the convention. The educated and religious Negro was seen at his best, and the good white people of Texas found in him a profitable study and a good investment.

The writer is pleased to report that the attitude of the white people of Austin toward their Negro visitors was most praiseworthy, and so excellent was the impression made upon them by the black visitors that one of their leading preachers took the convention as his theme for a Sunday discourse to his audience, while the daily papers of Austin in their editorials expressed the hope that the great Negro Baptist Convention would visit Austin again.

THE LOTT CAREY CONVENTION

By Rev. C. S. Brown

THE seventh annual session of the Lott Carey Convention was held in the Antioch Baptist Church, Pittsburg, Penn., Sept. 7-9. The meeting was largely attended by representative Baptists from Virginia, North Carolina, District of Columbia, Maryland, and Pennsylvania, having a constituency of over a quarter of a million. The enrollment was as large as any previous year, and determination to stand firmly by the principles of the Convention was plain. To the delight of all, delegates and messengers were present from New York, Michigan, and Arkansas, and encouraging reports were received from many sections that the Convention is finding its way into the hearts of true Baptists the country over.

In addition to the money reported by the Corresponding Secretary as collected during the year, more than \$1,000 was raised for foreign missions at the sessions. Two new missionaries were chosen, Rev. Mr. Mdoona and wife, to go to the field in South Africa left vacant by the death of Rev. John Tule. Mr. Mdoona is a native African, and was sent over to this country by Mr. Tule to be educated at Selma, Ala.

Fraternal messengers from the Home Mission Society and the Publication Society were cordially received. As stated, the constituency of the Lott Carey Convention is determined to stand by its policy, repeatedly proclaimed—coöperation and fraternal rela-

tions with white Baptists. Because of these principles, the fight for maintenance and existence has been hard and bitter. That the readers of THE MONTHLY may get a clearer conception of the policy of this Convention, we give briefly the principles advocated under the following heads:

1. The Lott Carey Convention stands emphatically for coöperation with any and all Baptist organizations in plans to elevate and better the condition of the colored people, both in this country and in Africa. Along this line the fight has been intense. We coöperate with the Missionary Union in Boston; we sustain friendly relations with the Publication Society in Philadelphia; and we endorse coöperation with the Home Mission Society in its missionary and educational work in the South. Extremists among us charge northern white Baptists with unfair dealings, and demand that the money collected by them for educational and missionary purposes be turned over to the colored people "without a string to it." The Lott Carey Convention takes the position that we have been most generously and fraternally dealt with, and solicits a continuance of friendly help. To our shame a foul effort has been made to misrepresent the intention of northern white friends and to impress upon the colored people that the officers of the northern societies are Negro drivers and

heartless tyrants. Every Negro leader that has dared to contradict this slander has been branded as "a white folks' nigger."

2. The Lott Carey Convention strongly objects to the new scheme of coöperation formulated between the southern Baptists and the Negro Baptists, which plan, if carried out, will practically shut the Home Mission Society out of the southern field, and eventually place the entire missionary and educational work among Negro Baptists in the hands of the southern white Baptists. We want and solicit the help and coöperation of our southern white brethren; but we want no coöperation that will place us in a position of the slightest hostility to our northern friends who have so nobly stood by us in the dark and bitter past.

3. While we rejoice over the progress that we have made and are making towards self-helpfulness as a race, we contend that it is shamefully wrong to undertake to make the Negro Baptists believe that the American Baptist Publication Society is an enemy to the race and is using its power to crush and dwarf Negro manhood.

4. The Lott Carey Convention advocates the honest and economical use of the foreign mission money collected from our churches

as opposed to the reckless use practised before the organization of this body.

5. The Lott Carey Convention condemns the pernicious habit of using our churches and pulpits to excite and perpetuate race prejudice; for many churches have lost sight of Christ and are but little more than "race club-houses." We insist that in Christ there is no "Jew or Greek," but that all are brothers of one common family.

It is difficult for anyone who has not attended the colored conventions and associations throughout the south for the past ten years to conceive the conditions and realize the influences that forced the organization of the Lott Carey Convention. The officers of the northern benevolent societies were maligned, censured and abused, and vengeance was declared against the educational, missionary, and Sunday school work carried on by them. To arrest this unholy warfare, to show to our benefactors that all Negroes are not incapable of gratitude, and to defend the principles that have made the Baptist Church grand and glorious, the Lott Carey Convention came into existence, and its mission will not end until the principles espoused are universally accepted.

Winston, N. C.

THE GREAT WEST

A DISTRICT MISSIONARY IN NORTHERN MINNESOTA

By Rev. Lyman H. Steinhoff

TOURING IT IN THE WILDS—LARGE FIELDS
AND NOBLE WORKERS—A BACKWOODS WEDDING



AM sitting to-day in the shade of a lumber pile in the little village of Mizpah, where the Lord directed my steps last October as I wrote you in the March MONTHLY. Here I returned in January last, bringing a young pastor named Jesse Rickel, who has since labored so faithfully that we now have a church of 16 members, among them two young men who expect to give themselves to the ministry; while we also have a church building under construction.

EXTENDED FIELDS

This brother's field extends over a stretch of 35 miles along the proposed route of the Minnesota and International Railroad, from Mizpah to Ripple on the Big Fork river. The trail lies for several miles through a tangled swamp, and requires the greatest exertion.

Yet our brother covers it regularly, preaching at Dinner Creek, a stopping place on the way. We made a trip together last week to the homestead cabin of brother E. Kingman, thirteen miles away in another direction. He was not at home, but in the free backwoods fashion we entered and made ourselves at home with his salted venison and the provisions of his well-stocked larder. This brother was formerly a missionary in Sierra Leone, Africa, for ten years under the Evangelical Alliance. Returning somewhat broken in health he has spent over three years on a homestead in the solitudes of the Big Fork country regaining his strength and reviving his shattered fortunes, so that now he expects soon to re-enter the work as a settled pastor free from the cares of debts incurred by his African experience. Meantime he has so impressed the people of this whole section with the lofty character of a true Christianity that

he is pointed to on all sides as an example of what a Christian ought to be. His life of energetic faithfulness preaches louder than any sermon he can utter and says to every other Christian who comes to the backwoods to make his home, "You can be true to Christ in the most trying circumstances, and keep alive a glowing love for souls, even though shut out from all the helpful associations of Christian fellowship and church life." How much such a testimony means here, where men are almost universally sceptical or indifferent to the claims of Christ!

FELLOW WORKERS IN THE GOSPEL

These two brothers, Kingman and Rickel, have joined hands in doing mission work on these extended fields, counting not the cost of personal sacrifice, although receiving almost no financial remuneration, and maintaining themselves by the labors of their own hands. Surely the foundations laid under such circumstances must prove deep and solid, and we Baptists ought to be thankful for such noble-hearted men. Not long since I spent some weeks at Warroad, a lovely place on the Lake of the Woods, along the line of the Canadian Northern Railway where it passes through Minnesota. A gracious work is here quietly progressing, and we shall have a strong church in the near future. Connected with this field is the thriving village of Roosevelt, where our mission pastor at Warroad also preaches, and Baudette on the Rainy River, where we built the first church of any denomination along our northern border, as in fact is still the case of our three church buildings at Warroad, Baudette and International Falls.

SELF-SACRIFICING SERVICE

At this latter place our workers are Pastor Jas. Steenson and his devoted wife, a lady tenderly reared in a cultured English home. For the love of Christ she has joined hands and heart with her gifted husband in telling the old story in this coming metropolis. Their home is the vestry of the church, a room 12 x 16, but cosy and comfortable through the deft touch of a woman's fingers. The trials of a frontier settlement are sweetly borne. Singing the gospel message, preaching it on the streets and in the cabins of the settlers, going in their canoe or walking 20 to 30 miles and back to the outstations on the Little Fork and Rat Root rivers, these messengers of Christ are winning souls and bringing the sunshine of sympathy and love to many hearts.

A BACKWOODS WEDDING

Speaking of this field I am reminded of a backwoods wedding at which I was the privileged participant. While caring for the work here last March a young man from the southern part of our State came to me requesting I should marry him. The intended bride lived twenty-five miles away on her

father's homestead, where the ceremony was to take place. Putting on a stout pair of shoes we were off for the home at the stated time. But the snow was getting soft, water filled the swamps, and the ice was very slippery under foot. Night came on while we were trudging on our way. Now and then a wolf howled in the forest, or a deer sprang up in the brush. Being alone and without a gun the stories of the perilous woods came back in full force. But at last the lights gleamed in the forest, and how gladly they were welcomed by the tired and hungry missionary. We were welcomed with border hospitality to the capacious room which served as kitchen, dining-room and drawing-room in one. Such a surprise! One could scarcely think it was in the backwoods. Pictures on the walls, the cosiest of chairs and couches, the daintiest of ornaments, the cleanest of floors with a profusion of rugs and pelts of bear, wolf, fox and wild cat. A room to charm the fancy and rest the most fastidious, while at the same time bearing that homelike atmosphere which would make the roughest cruiser feel comfortable. Magazines and much good reading on the shelves and tables; guns, snow-shoes, trophies of the chase, beautiful flowers, on this side or that; a piano in the corner, with violin, cornet and other musical instruments—truly a home to dream about, and situated more than 200 miles from civilization in the pine forests of our beautiful Minnesota. Next day the neighbors from ten miles around, eight or nine in number, assembled for the wedding. Plainly, but beautifully, the bride was arrayed in a gown of her own making, and when Victor Randall and Sara Lyman joined hands before the preacher, he was fain to confess he had seldom beheld a lovelier sight. But the wedding dinner! Turkey, moose meat, venison, flanked by luscious fruits and vegetables and all those entrees so seldom seen outside a city home! It was the wedding of the oldest daughter, whose mother at her death long since, had left her in charge of the family; and now father and brother and sister and the dear aunt, who had been as a mother to them all, delighted in doing her honor.

One sees so much to make the heart ache by reason of abounding sinfulness here in our northern wilds that a scene such as we have tried to describe stands out with greater distinctness. Happiness, cleanliness, and comfort, can prevail in the backwoods cabin as in the homes of those having greater opportunities, if there be a cheery heart, a resolute soul, a pure conscience and the faith that makes faithful.

May I again thank your readers for donations of good reading matter to various persons whose addresses were sent on application to me. I shall still be glad to furnish these to any who desire to thus help make some lives brighter.

Detroit, Minn.



THAT BIBLE AND MISSIONARY STUDY CLASS

Has your society awakened to the Study Class idea yet? Have you formed definite plans, appointed a special committee, or better, put the work into the hands of a live missionary committee? Now is the time to begin. Arrange for two series: one in Home and the other in Foreign Missions. Japan is the interesting text-book for the Foreign, and "Heroes of the Cross in America" is our Home Mission text-book. Missions opened up by the biographical method will prove absorbing in interest. Send for a sample copy, and place it in the society library. If your society has no library, there is no more readable volume with which to start one. If only two will join, have a class. It will grow in numbers as the results are seen.

YOUNG PEOPLE AND THE SUNDAY EVENING SERVICE

The charge is often made that the young people's meeting, when held on Sunday evening, tends to keep the young people from the preaching service which follows. In our experience the charge has been wide of the facts in general. The *Christian Endeavor World*, which likes to run down charges, has asked 500 pastors to give their verdict as to whether Christian Endeavorers are as faithful in Sunday evening attendance as the older church members. There is no uncertain sound to the answers. Out of 523 replies, 37 did not give definite answers; 11 only declared that the Endeavorers were less faithful; all the other 475 declared them to be as faithful, or more faithful, largely the latter, or 350. And there are many adjectives employed, as "More faithful, conspicuously, continuously, far more, decidedly," and so on. No doubt it is easy to expect too much of the young people. There is no reason why they should have a monopoly of faithfulness and saintship in the churches; every reason why they should not.

ANOTHER QUESTION FOR ANOTHER SYMPOSIUM

Now let Professor Wells, the alert and ingenious editor, ask another question of the young people themselves, and give a symposium reply. This namely: "Are you as faithful to the Sunday evening service as, within reason, you think you ought to be, in the spirit of your covenant; and are you ever seen walking away from the church with your companions just when others are entering it for the evening service?" It will do no harm to shift the question from one of comparison with others to the plane of personal responsibility. We are glad to believe that the answers to such a query would be as satisfactory on the whole as to the other; and that, while there are too many instances where the pastor is grieved at seeing so many of the young people apparently abandon him at the critical hour of his Sunday, these are exceptions to a rule of attendance not only, but to a support that often makes the evening service a respectable possibility. The same question, by the way, equally applies to the older members, as to the first half of it.

A STEREOPTICON WANTED AND A SOCIETY WANTED TO GIVE IT : :

Be sure to read the description of the Crow Mission dedication services in this number. To aid Missionary Petzoldt in his work it is exceedingly desirable that he have an oil lantern, so that he can reach the Indians through the eye with pictures of religious and social sort such as will impart to them impelling ideas. Will not some one of the local societies give \$25 for this good purpose? The stereopticon will be a civilizer and Christianizer. Perhaps five societies will send \$5 each. If there should be more than five, it will take something extra to furnish some slides. The missionary is doing a heroic work, in which it will be a blessing to have a share.

SEND FOR A COPY OF "HEROES OF
THE CROSS IN AMERICA" : :

MISSIONARY DIALOGUES OF THE DAY

DESIGNED ESPECIALLY FOR USE
IN MISSIONARY MEETINGS : :

Home Mission Work of American Baptists

I

BAPTIST BEGINNINGS AND GROWTH

Q. Where, when, and by whom was the first Baptist church in the United States organized?

A. By Roger Williams and his associates, in Rhode Island, in 1639. This church is the First Baptist Church of Providence, which has one of the historic meeting houses of the country, "erected for the worship of God and to hold commencements in."

Q. What can you say of the early Baptist growth in numbers?

A. When the Revolution began there were less than 10,000 Baptists in the colonies. By 1800 there were about 100,000; in 1840 the number was 572,000; in 1860 a little over a million; in 1880 two millions; and in 1904 a total membership in the churches of four and a half millions.

Q. What Protestant denomination has a larger membership?

A. The Methodist Episcopal. Baptists rank second. But it must be remembered that about two millions of the whole number are colored Baptists in the South. In the Southern States there are a million and a half white Baptists; and in the Northern and Western States about a million. This million makes up the constituency of our Home Mission Society.

Q. What was the character of the earliest Home Mission work in our country?

A. The true missionary is a man sent of God to preach the gospel to the destitute and needy. Among Baptists for about 160 years before the organization of Home Mission Societies, such men were numerous. Among them were men of eminent ability, who like true gospel troopers went forth into the new settlements on horseback, with scanty apparel in their saddlebags, almost "without purse or scrip," traversing forests by the blazed trees of the trails, floundering through swamps, fording streams, sleeping often under heaven's canopy, sharing the coarse fare of the pioneer settler, suffering frequently from fever and rheumatism brought on by exposure, preaching forty or fifty times in a tour of as many days, rejoicing in the privilege of giving the gospel to hungry souls that received it with eagerness. Prominent pastors were released temporarily by their churches for such missionary service. Heroic souls were they, who endured hardness as good soldiers of the Lord Jesus Christ, not counting their lives dear to themselves in their mission of winning men to Him. To the efficient labors of many of these itinerant preachers was due the remarkable growth of the denomination in the

latter part of the eighteenth and early in the nineteenth century.

Q. When did organized Baptist Home Mission work begin?

A. In 1802, when the Massachusetts Domestic Missionary Society was organized, with this as its stated aim, "to furnish occasional preaching and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper." This was twelve years before the Missionary Union was organized for the work of foreign missions.

Q. What was done before this?

A. The Philadelphia Association, which was organized in 1707, and others in the South and New England, had a strong missionary spirit, and did what they could to spread the gospel. In 1780 the Shaftsbury Association of New England sent a missionary into the Great Western Wilderness, which meant as far as Niagara Falls along the Mohawk Valley. Missionaries of the Massachusetts Society went West as far as Ohio, Illinois, and even Missouri. But in 1833 it gave up its work outside of Massachusetts.

Q. When did the foreign work begin?

A. In 1814, when the General Convention of American Baptists organized a Foreign Mission Society, now known the world over as the American Baptist Missionary Union.

Q. Did this Society do any home work?

A. Yes, at first, it appointed two missionaries to the Mississippi Valley, and endeavored also to reach the Indians with missions.

Q. What was the first great step in home mission effort?

A. The organization of the American Baptist Home Mission Society, in 1832, in New York.

Q. What led to this important movement?

A. Probably the largest influence was that of John M. Peck, a consecrated pioneer, whose life forms one of the fascinating and inspiring studies in the Home Mission Study Course, which it is hoped our young people will take up. He was a pastor at Amenia, New York, when the Great West in its religious destitution appealed to him. He went with his family to St. Louis, making the long journey of 1,200 miles or more in a little one-horse wagon, and enduring all sorts of hardships during the four months spent on the way. His story is stranger than fiction and more interesting. His strong appeals when he came East after years of eminent service stirred the hearts of the people, and with the added influence of Rev. Jonathan Going, a pastor of Worcester, Massachusetts, who had gone West to

inquire into the work, the Baptists were led to meet in New York, where they organized. The Society's aim is "to promote the preaching of the gospel in North America."

II

FIELD AND DEPARTMENTS

Q. What is the extent of the Home Mission Society's field?

A. Every State and Territory of the Union, Mexico, Porto Rico, the Eastern Provinces of Cuba, and some work among the Germans in the Northwestern Provinces of Canada. The work in the Southern States, however, is confined to the colored people.

Q. Into what departments does the Society divide its work?

A. Missionary, Church Edifice, and Educational. Chief stress has always been laid upon the missionary work.

Q. How many missionary workers and teachers are engaged under the Society's direction?

A. Over 1,450. The great majority of these are in the Western fields.

Q. What is the history of the Church Edifice Department?

A. The work of aiding weak and growing churches in important new settlements to secure a church home was begun in a small way before 1860, but did not amount to a great deal before 1870, when a Loan Fund was established. In 1881 a Gift Fund was added, and a considerable fund raised, and the work of church building began in earnest. In 1904 the Department aided 102 churches, which otherwise would have been homeless. The value of such aid to the cause cannot easily be estimated. Altogether the Society has aided 2,305 churches in this way. But there are yet hundreds of churches with no houses of worship, and if the Fund were given an endowment of half a million it could not answer all the appeals for help.

Q. How did the educational work develop?

A. It was providentially thrown upon the Society by the Civil War, which freed the slaves and rendered their education and evangelizing a necessary work for the country. The Baptists were first to respond to the demand, beginning in 1862 in a very simple way. The work was primarily for ministers, to enable them to read and understand the Bible, but others could not be turned away, and step by step schools were established and a magnificent work accomplished, with greater promise ahead. The Missionary and Educational Departments are so large that a special study will be required to appreciate their work for North America.

III

OTHER ORGANIZED AGENCIES

Q. What other organizations are engaged in the Home Mission work among Baptists?

A. The Southern Baptists have a separate organization. In 1845, when the whole country and most of the religious denomina-

tions were rent by the slavery question, the Baptists of the Southern States withdrew and organized the Southern Baptist Convention, with two Boards, one for Home and one for Foreign Missions. Through the former agency they have continued to do their Home Mission work, its field being the Southern States, and, in co-operation with the Home Mission Society, Indian Territory and Oklahoma; also the four western provinces of Cuba.

Q. Has the American Baptist Publication Society a missionary department?

A. Yes, in connection with its Sunday-School work chiefly. The Society was organized in 1826 for the publication of denominational literature. In 1840 it began to appoint missionary colporteurs who sold and gave away Bibles, and in 1855 it added Sunday School missionaries, who established schools. In 1891 it engaged in what is known as the Chapel Car Work, a distinctively evangelistic enterprise.

Q. Have the Baptist women a special Home Mission organization?

A. Yes; two in the North and one in the South. In 1877 The Women's Baptist Home Mission Society was organized in Chicago, and later the same year, The Woman's American Baptist Home Mission Society, in Boston. The former lays emphasis upon work among women, especially as respects home life; the latter, upon educational work chiefly, though not exclusively, for young women in schools among the Negroes, Indians, Mexicans, and the people of Cuba and Porto Rico. The Society at Chicago maintains there an efficient Missionary Training School. The Woman's Missionary Union of Baltimore, auxiliary to the Southern Baptist Convention, has done but little in direct support of laborers on the home field, its principal work consisting in providing household supplies for missionaries' families.

Q. Are there still other organizations besides those already mentioned?

A. Yes. There are two Negro Societies. One is the National Baptist Convention, dating from 1887. This body created a Home Mission Board in 1895, which has established a Publication House at Nashville, Tenn., and appointed a few men who act in part as missionaries. The second body is the Lott Carey Convention, started in 1896 and representing a considerable element of Negro Baptists in some of the Atlantic States. This also has a Home Mission Department. The two bodies differ somewhat in policy concerning their relations to the white Baptists.

Q. Does this complete the list?

A. We must not forget the State Conventions, which are of great importance. These look out especially for the aid of needy churches in the various States. In the Western States these Conventions are in closest coöperation with the Home Mission Society, which is behind them in their work. There is general coöperation in all

the States, and the City Mission societies also work in harmony with the State Conventions and the Home Mission Society, which is entering more largely into coöperation with city mission agencies, recognizing the vital importance of the evangelizing of these vast centres of life and influence. Evangelistic work is increasing through the co-working of the various organizations.

Q. Would you conclude, then, that the Baptists are thoroughly organized for Home Mission effort?

A. Beyond question. There is no lack of organization, nor of consecrated missionary workers. We need no more societies. The one need is that all our people shall become fully acquainted with the Home Mission fields and work and needs. Intelligence will surely develop interest, and when the Baptists are informed and interested, there will be no doubt about their giving what is required to aid in winning "North America for Christ," which is the Home Mission Society's motto and aim.

COMANCHE CAMP MEETING

By Rev. H. H. Clouse

THIS meeting was held Sept. 1-4. The place, West Cush Creek, twenty-five miles southeast of your mission among that tribe.

That part of the reservation has not been largely reached with the gospel. Bro. Deyo and wife opened the field a year and a half ago, and have made a trip once a month, calling, administering medicine and preaching the Word. The hearts of the people have been won, and the way opened for this meeting.

One of the cattlemen said to Mr. Deyo: "I will give you a beef for your meeting, if you can help that people; for our cattle suffer because of them."

Your Kiowa missionary and wife were invited to help in the meeting. It is a long journey, seventy-five miles each way, all to be made in the hack. Our camp is in a beautiful place on Buttermilk Charlie's claim (that is the name the cowboys gave him because he was fond of that product of the churn). In centre of camp, the large Gospel tent, like the Tabernacle in the wilderness. On the north, a large pond of spring water, surface covered with lilies. To the south and west, a forest of large trees.

A moonlight prayer meeting introduces this series of meetings. The subject, "Come Holy Spirit." There is inspiration in the environment. The voices of nature touch the heart. Natural and spiritual religion blend in precious harmony. The first sermon is about the Bible, God's word to us. The sermons are all biblical, earnest, evangelistic. The talks by the Indian Christians show that they have the new life, and their hearts long that others may have the same blessing. In prayer they come near the throne. Their faith is simple and child-like, unmingled with the philosophy of doubt. The Spirit is present in all our meetings. Ten come forward for prayer. But none of

these are ready for baptism. We all desire fruit, but not that which falls by jarring the tree. You cannot hurry an Indian. Try it, and you drive him away. These will come, and will be all the stronger having learned more.

The Comanche Indian is proud, shy and distrustful of anything religious that is introduced by the white man. Influenced by his people, who have their religion, he will for some time be reluctant. Some have come and many will follow. The Lord has raised up a church of fifty members, and the time is not far distant when it will more than double its membership.

We have no missionaries more faithful, more consecrated, more sacrificing than Rev. Deyo and wife. They are giving their lives to the Master for this people. They furnished all the meat for this meeting, and when I remonstrated, Brother Deyo said: "It is souls I am after, and I will give a beef for a soul any time." He did not mean that they could be obtained in that way, but that God uses such means to reach the people with His truth.

It was a good meeting, and much seed was sown for the coming harvest.

HOW ABOUT "THE MONTHLY?"

Has your society, as a society, subscribed for THE BAPTIST HOME MISSION MONTHLY? If not, it isn't our fault. We have written your corresponding secretary and asked that the matter might be considered by the society. We know it will be a good investment. Then you will have it on file, to get items for the Information Committee, and matter for programs such as the missionary committee needs. Of course, we also want a club in every society, but first let us have every society on our list.



FOR THE JUNIOR MEETING

FIRST EXPERIENCES IN PORTO RICO

By Rev. L. E. Troyer

MY first missionary trip was made Sept. 28-30, in company with Missionaries A. B. Rudd, Mrs. Janie P. Duggan, and Miss Greenlaw, all of Ponce. We left Ponce on the afternoon of the 28th on the railway train operated by the American Railway Co. The railway was built and first operated by a French company, afterwards purchased by the American company. The engines and cars are all of French make, and look very crude and primitive to one so recently from the States, but one is thankful for even such a luxury. We reached Yauco after about an hour's ride. The railroad is pressed between the sea on one side and the mountains on the other, so that if the traveler tires of the monotony of the sea he has but to turn about and feast his vision on "the everlasting hills," with their endless variety of form and beauty.

We have at Yauco a church organization of 74 members. They worship in a hall fronting on July 25 Street; this is the date of the coming of the American troops into the city under Gen. Miles, and this is the street upon which they entered the city. The fact that the authorities gave this name to the street is a plain commentary upon the open heartedness with which the citizens of Yauco received the American troops.

We stopped at a very good Porto Rican hotel, where we were very comfortable during our stay. Just back of the city, on a hill that skirts the town, one obtains a magnificent view of mountain and valley. A large, well-kept estate lies in the foreground; this is backed by range after range of mountains, some of which are cultivated to the summit. The soil is very productive, and yields large returns for the labor expended upon it. On this hillside that rises just back of the city, there is built row after row of small dwelling houses, owned by the poorer classes. This presents a peculiar appearance as one approaches the city.

In the evening we held a service in the mission hall. It was my privilege to preach, and Mr. Rudd's task to interpret. The room was filled, and many sat or stood outside the doors and windows. And this was on a week day night! About sixty of the seventy-four members were present, and this in spite of the fact that a political rally was on in the city. But the members present did not represent 50 per cent. of the entire congregation. Mr. Rudd administered the Lord's Supper at the close of the service. The work is cared for by an earnest native worker. The Society has secured a very valuable site, where a meeting house will soon be built.

The next day we made a trip to Guánica, over very historic ground. It was at Guánica that the American troops first landed upon the island under Gen. Miles. We left Yauco over July 25 Street, passing field after field of sugar cane in nearly all stages of growth. Much of this land for miles and miles is either owned or controlled by a company with headquarters and a large refinery at Guánica, called the Central. We passed one field of cotton ready for the picker. We saw the place where the Spanish troops made their first stand against the American troops, and the hill that the Americans occupied during the engagement that ended in a complete rout of the Spanish troops. We walked over the camp ground once occupied by the American troops in Guánica, now used as a playground by the school children, who are taught in one of the best school buildings of its size on the island, a monument to American interest in the educational welfare of the children of "Our New Possessions." We took a boat ride on the bay of Guánica, one of the most beautiful to be found anywhere on the island, and the best port on all the coast. The water is deep enough for the large ocean steamers to come a long distance inland, and yet is as smooth as a mirror. We looked with interest at the place where, without any interference from the enemy, the American troops landed, and we feasted our eyes on the landscape presented by the mountains that lie back of the bay. The mountains here resemble the foot-hills of the Rockies more than any that I have seen elsewhere on the island, and made me think of my native land, "Land where my fathers died, land of the pilgrim's pride," and I longed to be used of God to help bring the knowledge of His truth to this land of my adoption, as it has already been taken to my fatherland.

There had been no announcement of an evening service before our arrival, about the middle of the afternoon, but in spite of this fact, and a warm evening, the mission room was full, and many congregated about the windows and doors. It was my privilege to preach again, while Bro. Rudd again interpreted. It is remarkable how interested and attentive the people are. We have no organization at Guánica, only an out-station, with eight candidates awaiting baptism, but the indications are that there will be an early harvest of souls. We returned to Yauco that night, and to Ponce the next morning, thanking God for the privilege and the joys of service on this very needy field.

Ponce, Porto Rico.

BY THE WAY

Sermon Suggestion for November

TEXT: AND THEY WENT FORTH, AND PREACHED EVERYWHERE, THE LORD WORKING WITH THEM, AND CONFIRMING THE WORD BY THE SIGNS THAT FOLLOWED.—*Mark 16:20.*

This was the text of the first sermon preached in St. Louis for the securing of an offering for missions, and John M. Peck was the preacher. We have no knowledge of the theme developed, but he secured a contribution as the result of it. That was Dec. 6, 1818, fifteen years after the Louisiana Purchase. Everywhere preaching was the motto of Peck and his fellow pioneers, and a good motto for to-day.

AROUSE THE INTELLECT
LET US STUDY TOGETHER

The Editor has taken to the study of Spanish, so as to keep more fully informed at first hand concerning our Spanish-speaking peoples and the work among them. He recommends to young people the formation of a class in Spanish, along with the Home Mission study courses, and will be pleased to correspond with any societies that would like to try some home education of this mentally quickening kind. Young people must make the most of themselves in this intellectually alert age, and the service of God demands the best. Every new mission interest makes for righteousness. By the way, for a fifty-cent single subscription we will send postpaid a beginning book in Spanish that will interest you.

An Italian Baptist Mission in Brooklyn

On Sunday night, Oct. 16th, the Brooklyn City Mission Society, an undenominational organization, formally transferred to The American Baptist Home Mission Society its mission to the Italians at 90 Union Avenue, in the Eastern District, between Stagg and Teneyck Streets. For several years the Mission has held its meetings in the Hope Chapel, which is the property of the Brooklyn Baptist Church Extension Society. On this field several years ago the Home Mission Society did some work, the fruits of which have been gathered in this Mission. It is the policy of the Brooklyn City Mission Society to turn over its missions to de-

nominations that are prepared to accept and maintain them. Through the Brooklyn Baptist Church Extension Society and friends of the Mission, the house has been put in excellent condition at a cost of about \$600, and affords a very attractive place of worship. The evening congregation of about 150 was composed chiefly of Italians. Among those who participated in the exercises of the occasion were Dr. LaLecheur, Secretary of the Brooklyn City Mission Society; Dr. H. L. Morehouse, Secretary of the Home Mission Society; Rev. S. Testa, formerly in charge of this Mission; Dr. E. P. Farnham, Superintendent of Baptist Missions for Brooklyn and Long Island; Rev. A. Mangano, General Missionary of the Home Mission Society; Rev. Mr. Rassadi, and Mr. Barbutto. Mention should be made of the valuable services of Miss Adelaide McConville, M.D., who has acted as Superintendent of the Sunday School since the Mission was started about five years ago. Mr. Mangano will have charge of the work here for the present, and it is hoped will have one or more assistants in reaching the people on this important field. This makes the twentieth Italian mission field now cultivated by the Society.

Start of a Great Life

At Litchfield South Farms, on Oct. 31, 1789, in a simple, humble Puritan home, John Mason Peck was born. There he lived for eighteen years struggling against the limitations of poverty and having meagre educational advantage opportunities. In winter he attended the common school. His course of study was limited to spelling, reading, writing and a few simple lessons in arithmetic. Occasionally a geographical or historical work was used as the basis of a reading lesson. Geography had not yet been introduced. Grammar was not taught, the scholars being expected to learn English by imitating their teachers.—From *Heroes of the Cross in America*, our new Home Mission book.

Suggestive Sentences

- ★ Tell another he is good for nothing, and you have done all you can to make him so.
- ★ Life history is written in indelible ink, and God has not trusted man with an eraser.
- ★ It is well to remember that to be young is not a crime, neither is it the only requisite virtue.
- ★ The Christian's business is not to wonder whether he can hold out, but just to hold on.

APPOINTMENTS

- CALIFORNIA.**
 Rev. Lee Tsai Leung, Chinese, San Francisco.
- CUBA.**
 Rev. Rafael Delgado, assistant, Manzanillo and Bayamo Districts.
 Louis M. Brava, assistant, Nipa, Gibara District.
- IDAHO.**
 Rev. W. J. Agee, Caldwell.
 E. E. Auxtier, Long Valley Ch., Van Wyck.
 W. H. Bowler, District Missionary.
 F. R. Brown, Hagerman.
 C. L. Custer, Blackfoot.
 T. S. Dulin, Payette.
 F. C. Flowers, Nampa.
 T. A. Leger, Middle Valley and vicinity.
 T. M. Patterson, Shoshone and vicinity.
 W. R. Rickman, Hailey and vicinity.
 E. S. Rogers, Emmett.
 Henry Van Engelen, Pocatello.
- ILLINOIS.**
 Rev. Chow Leung, Chinese, Chicago.
 C. W. Finwall, Norwegians, Logan Square Ch., Chicago.
 W. E. Glanville, West Pullman.
 Henry Grundy, Englewood-on-the-Hill, Chicago.
 C. A. Homan, Fifth Ave. German Ch., Chicago.
 J. H. Jappinen, Finns, Chicago.
 Vaclav Kralicek, Bohemians, Chicago.
 R. E. Manning, Superintendent of Missions, Chicago.
 L. J. Olson, Swedes, Humboldt Park Ch., Chicago.
 Adolph Schulz, Polish Mission of First German Ch., Chicago.
 Eckhard Umbach, Third German Ch., Chicago.
 Henry Wernick, Second German Ch., Chicago.
- IOWA.**
 Rev. C. J. Christianson, Swedes, Council Bluffs.
- KANSAS.**
 Rev. Eric Spong, Swedes, Enterprise.
 J. R. Wright, Columbus.
- MONTANA.**
 Rev. F. A. Agar, Great Falls.
 Carl Bernston, Swedes, Butte and Anaconda.
 A. F. Chapman, Belt.
 L. G. Clark, General Missionary, Montana and South Idaho.
 C. H. Davis, Anaconda.
 W. G. Evans, Flathead Valley.
 L. B. Hardy, Livingston.
 J. A. Hughes, Stevensville.
 L. L. Kneeland, Hamilton and vicinity.
 C. B. Miller, Billings.
 C. C. Rickman, East Gallatin and vicinity.
 F. J. Salsman, Emmanuel Ch., Missoula.
 W. H. V. B. Taylor, Colored, Butte.
- NEBRASKA.**
 Rev. A. R. Steuble, Rushville.
 W. H. Fowle, Middle Branch.
- NORTH CAROLINA.**
 Rev. D. J. Avera, District Missionary, Colored, East.
 G. O. Bullock, District Missionary, Colored, Central.
 J. A. Whitted, General Missionary, Colored.
- OKLAHOMA.**
 Rev. W. A. Wilkin, Wichita Mission, Anadarko.
- PENNSYLVANIA.**
 Rev. L. L. Zboray, Foreigners, Lackawanna Valley.
 Miss Armstrong, Assistant to Rev. L. L. Zboray.
 Rev. V. R. Dillonis, Foreigners, Pittsburg and vicinity.
- PORTO RICO, NORTH.**
 Rev. Cecilio Rivera, Assistant to Rev. H. P. McCormick.
- UTAH.**
 Rev. J. C. Andrews, Murray.
 L. J. Baker, Bear River Valley.
 W. W. Huff, Carbon County.
 Bruce Kinney, General Missionary, Utah and Wyoming.
 T. H. Scruggs, Provo.
- VERMONT.**
 Rev. L. O. F. Cote, French, Evangelist.
- WASHINGTON.**
 Rev. J. S. Hwang, Chinese, Seattle.
- WYOMING.**
 Rev. H. W. Blake, Gillette and vicinity.
 T. M. Coffey, Beaver Creek Ch., Alva.
 W. W. Faux, Sheridan.
 J. M. Jones, Big Horn Basin.
 J. B. McKeehan, Evanston.
 E. W. Mecum, Basin and Shell.
- FINNS.**
 Rev. John Lindgren, in the Northwest.
- GERMANS.**
 Rev. F. I. Reichle, Colfax and Spokane, Wash.
 W. A. Lipphardt, Missouri, Arkansas and Indian Territory.
 Geo. Bornschlegel, Bloomfield, North Dakota.
 Gustave Schunke, San Francisco, Cal.
 P. A. Schenck, Allegheny, Pa.

TEACHERS APPOINTED.
 The following teachers were appointed:
 Benedict College, Columbia, S. C.—Mrs. Thoa. P. Kyle, Preceptress.
 Jackson College, Jackson, Miss.—Robt. McAllister, Industrial.
 State University, Louisville, Ky.—Augustus Frazer.
 Indian University, Bacone, I. T.—M. F. Upchurch, Industrial; Rev. J. M. Wiley, Financial Agent.
 Hearne Academy, Hearne, Tex.—W. H. Jermany.
 Thompson Institute, Lumberton, N. C.—Principal, W. H. Knuckles, Carrie Thorton.
 Jeruel Academy, Athens, Ga.—Roberta N. Milner.
 Spelman Seminary, Atlanta, Ga.—Olive Shapleigh.
 Mather School, Beaufort, S. C.—Miss H. M. Sanders, C. A. Key.
 El Forvenir, Mexico.—Mrs. Maria E. Gomez.
 Coleman Academy, Gibsland, La.—Principal, O. L. Coleman, J. D. Stewart, Anna B. Nelson, Myra Harding.
 Waters Normal Institute, Winton, N. C.—Esther Boone.

CONTRIBUTIONS AND LEGACIES FOR SEPTEMBER

Contributions and legacies not otherwise noted are for general purposes. Items marked thus *, are designated for specific purposes.			
C. E. F. for Church Edifice Fund.			
MAINE, \$343.65.			
North Haven Ch.	2 34	Oakland Ch.	2 14
Mount Vernon, First Ch.	5 00	Sedgwick Ch.	2 75
Dexter Ch.	3 20	Wayne Ch.	3 50
Portland, Swedish Ch. ...	5 00	Newcastle and Aina Ch. ...	12 00
Central Sq.	5 38	Rumford Falls Ch.	4 04
Buckfield Ch.	8 40	Windsor, J. F. Jones. ...	1 00
Freeport, Y. P. S. C. E.	5 00	Westbrook Ch.	10 00
Nobleboro, W. C.	10 00	Framington Ch.	6 00
Warren Ch.	11 18	West Sidney Ch.	1 25
Damariscotta Ch.	122 75	Bangor, Second Ch.	6 57
*Hancock Point Ch.,		Brewer, First Ch.	6 52
Chapel Association ...	14 50	S. S.	2 25
Monson Ch.	4 24	East Corinth Ch.	2 25
Hartland Ch.	77	Millinocket Ch.	4 00
Cambridge Ch.	2 50		
Milo Ch.	6 09	NEW HAMPSHIRE, \$121.95.	
Dover and Foxcroft Ch. ...	8 15	Manchester, People's Ch.	14 58
Dexter Ch.	2 40	Wilton Ch.	1 00
Morrill Ch.	2 43	New London, First Ch. ..	25 53
North Livermore Ch. ...	2 00	Goshen Ch.	2 00
Jay Ch.	1 44	New Boston Ch.	19 00
Aroostook Association ..	7 28		
Presque Isle Ch.	3 50		
Washington Association .	10 25		
Pembroke Ch.	5 00		
Saco Ch.	4 20		
Biddeford, First Ch. ...	1 33		
Hallowell, First Ch.	9 82		
Freeport Ch.	5 00		
Manset Ch.	1 50		
Brooklyn Ch.	1 75		
Lamoine Ch.	2 00		
Surry Ch.	75		
West Ellsworth Ch.	25		
East Bluehill Ch.	70		

Bow Ch.	5 00
East Weare Ch.	2 00
Portsmouth, Y. P. S. C. E.	7 50
Hampton Falls Ch.	6 75
Salisbury Heights Ch.	8 55
Nashua, First Ch.	19 00

VERMONT, \$44.61.

Plainfield, A. Betsey Taft.	5 00
Wallingford Ch.	3 30
Fairfax Ch.	5 56
Ludlow, Jr. Y. P. S. C. E.	2 75
Perkinsville Ch.	15 00
East Dover Ch.	10 00
Whitingham Ch.	5 00

MASSACHUSETTS, \$1,024.38.

Readville, Blue Hill	
Evang. Soc.	4 61
Weymouth, First S. S.	6 47
Worcester, Lincoln Sq. Ch.	38 32
Haverhill, First Ch.	17 87
West Acton Ch.	28 29
Belchertown Ch.	2 75
Hampden Ch.	20 00
Russell Ch.	2 60
Groton Ch.	7 90
Holyoke, First Ch.	9 20
Chicopee, Central Ch.	1 55
Brookline, Y. P. S. C. E.	21 05
Dorchester, Blaney Memorial Ch.	12 00
Westfield, Central Ch.	46 12
New Bedford, North Ch.	29 56
Mashpee Ch.	1 00
Fitchburg, First Ch.	100 00
Somerville, Winter Hill Y. P. S. C. E.	8 25
Boston, Jesse Tirrell.	100 00
North Bellingham, Y. P. S. C. E.	82
Beverly, First Ch.	101 80
Florida Ch.	4 00
Agawam, First Ch.	7 75
Y. P. S. C. E.	8 00
Wakefield, First Ch.	43 15
Methuen, First Ch.	26 57
B. Y. P. U.	3 75
Lynn, East Ch.	20 00
Danvers, First Ch.	5 00
Manchester, a friend.	2 00
*Worcester, Pleasant St. S. S.	25 00
Massachusetts Bapt. Convention	25 00

LEGACIES.

Amesbury, Est. Ann E. Colby	300 00
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RHODE ISLAND, \$181.17.

Providence, Branch Ave. Ch.	6 00
Newport, First Ch.	3 23
Allenton, First Ch.	4 50
East Greenwich, First Ch.	4 94
Newport, Central Ch.	58 91
Providence, Calvary Ch.	42 00
Union Ch.	61 59

CONNECTICUT, \$1,179.41.

Cornwall Hollow Ch.	1 00
Rockville, B. Y. P. U.	10 00
Waterford Ch.	9 25
Voluntown Ch.	5 00
Northville, New Milford Ch.	6 25
S. S.	3 00
B. Y. P. U.	5 75
North Lyme Ch.	7 00
Montville, Union Ch.	10 00
Hartford, Olivet Ch.	89
Saybrook, First Ch.	5 50
New London, First Ch.	62 56
A friend	1 00
Deep River Ch.	29 20
Stafford Ch.	12 26
Meriden, First Y. P. S. C. E.	18 14
Clinton Ch.	14 00
Eastford Ch.	6 00

LEGACIES.

Stamford, Est. Nancy Smith	16 66
New Haven, Est. Francis Wayland	956 04

NEW YORK, \$6,042.13.

Auburn, Immanuel Ch.	25 00
S. S.	2 16
Rushford Ch.	3 00
Kent Cliffs, First B. Y. P. U.	3 19
Buffalo, Prospect Ave. Ch.	188 50
Lafayette Ave. Ch.	44 00
Holland, First Ch.	7 10
Clinton Ch.	6 50
Farmer S. S.	1 10
Stephentown, Y. P. S. C. E.	1 81
Ithaca, Tabernacle Y. P. S.	3 72
Altay Ch.	4 21
Bradford Ch.	4 00
So. Bradford Ch.	3 25
Urbana Ch.	75
Albany, Memorial Ch.	42 40
Mexico Ch.	5 20
Adams Center Ch.	3 68
Rochester, Member of Lake Ave. Ch.	8 00
Crafts Ch. Union Association	14 00
Syracuse, Olivet Ch.	26 50
Angelica, First Ch.	21 65
Clifton Springs Ch.	18 75
Niagara Falls, First Ch.	30 00
Franklinville Bible School	3 19
Indian Lake Ch.	1 50
Newman Ch.	1 00
Warrensburg Ch.	8 00
Clymer Ch.	2 48
Portland, First Ch.	6 27
Sinclairville Ch.	4 00
Cherry Creek Ch.	5 00
C. E.	2 60
New Baltimore Ch.	4 60
New York City, Morning Star Mission	18 06
Mt. Morris Ch. Add'l.	25 00
Ascension S. S.	4 00
Williamsbridge Emmanuel Ch.	28 75
North Ch.	6 59
Calvary Ch.	30 00
Brooklyn, Williamsburg, Central Y. P. S.	11 76
Adirondack, Horicon Ch. Lake George Association	3 12
Ithaca, First S. S.	10 00
Woodhull Ch.	5 00
Auburn, Throopville Ch.	5 00
Parma, Second Ch.	24 80
Richfield, First Ch.	3 25
Exeter, First Ch.	9 54
Oxford Ch.	28 41
S. S.	1 59
Poughquag, Pawling Ch.	7 50
Campbell and Erwin Ch., Chemung River Association	3 00
Stormville, Beckman Ch.	22 00
Cold Spring Ch.	2 00
Bangall, First Stanford Ch.	12 00
Waterville Ch.	5 63
Fenner, Madison Co. Ch.	3 84
Corning Ch., Chemung River Association	1 26
Orleans Ch.	3 65
Seneca Falls Ch.	9 91
Benton, Center Ch.	22 81
South New Berlin Ch.	16 50
East Marion, First Ch.	103 14
Buffalo, Delaware Ave. Ch.	57 69
Randallville Ch.	24 70
Nyack Ch.	20 00
Mariner's Harbor Ch.	10 40
Lima, C. E. S.	6 90
Preston Hollow Ch.	8 56
Houseville Ch.	5 25
*New York City, John D. Rockefeller	5,000 00
*Albany, Memorial Ch.	21 20
*Hamilton, First Ch.	15 00
*For C. E. F., Rochester, R. S. Collier.	5 00

NEW JERSEY, \$614.43.

Paterson, Alex. W. Rogers	120 00
Pleasantville Ch.	9 00
Greenwich Ch.	5 50
Moorestown, First Ch.	28 75
Dividing Creek Ch.	5 00
Newbold and Westville Ch.	6 00
Camden, Grace Ch.	32 40
Newfield Ch.	2 90
Bridgeton, First Ch.	37 78
Paulsboro, Taylor Memorial Ch.	3 00
Jersey City, North S. S.	10 00
*For C. E. F., Bloomfield, D. G. Garabrant.	375 00

PENNSYLVANIA, \$1,869.52.

Washington, First Ch., 1/2 Bingham and Spring Mills Ch.	16 42
Philadelphia, Gethsemane Ch., for June.	19 73
Chestnut Hill Ch.	24 55
S. S.	8 47
Lehigh Ave. Ch., 1/4 Germantown, First Ch.	6 05
Chinese, First Ch.	3 15
Passayunk Ch.	7 20
Alpha Ch.	5 00
*Muncy Ch.	4 20
*Wissahickon S. S., Class No. 8.	5 00
*Wissahickon S. S., Class No. 19.	2 00
*Bethlehem, C. E. S.	25 00
*Grace Temple, J. C. E.	10 00
*North Broad C. E. L. Soc.	25 00
Mill Creek Ch.	8 00
Bethel Ch.	5 23
Bethel Ch., Indiana Association	11 35
Mount Zion Ch., Beaver Association	15 14
Berlin Ch., balance.	2 00
Sugar Grove Ch.	5 00
Greensboro Ch.	4 00
Wilkinsburg Ch., in part.	63 00
Everett Ch.	1 50
Fleetville, Benton Ch.	4 25
Damascus Ch.	1 00
Scot Valley Ch.	1 00
Pine Creek Ch., Clarion Association	5 00
Salem Ch., Clarion Association	2 25
Brownsville Ch.	5 00
Mt. Zion Ch.	1 00
New Geneva Ch.	2 00
Oak Hill Ch.	2 10
Olive Branch Ch.	3 75
South Side, Connellsville Ch.	5 00
Spartansburg Ch.	1 00
Freeland Ch.	3 00
Tyrone Ch., 6 mos.	3 61
Harrisburg, Tabernacle S. S.	4 27
Milton Ch.	20 00
Lockport Ch.	3 00
Mars Hill Ch.	9 43
Antrim Ch.	3 00
Marsh Creek Ch.	2 00
Morris Ch.	2 70
Bailey Creek Ch.	1 00
Clark's Green Ch.	6 00
Franklin, First Ch.	319 27
New Britain Ch.	21 25
Newberry, Memorial Ch.	11 52
Muncy Ch., 6 mos.	20 27
Saltito Ch.	4 21
Three Springs Ch.	3 71
Loyal Sock Ch.	1 00
Coudersport Ch.	11 26
Deer Lick, Mrs. F. A. Ealy	5 00
Eaglesmere Ch.	2 00
Orbisonia Ch.	1 00
Sullivan, State Road Ch.	4 25

Williamsport Ch.	\$8 75
*For C. E. F. Philadel-	
phia, Mrs. Sarah A.	
Trevor, in memory of	
Dr. M. R. Trevor.....	1,000 00
DELAWARE, \$7.00.	
Wilmington, Eighth Ch...	7 00
DISTRICT OF COLUMBIA, \$77.00.	
Washington, Anacostia Ch.	17 00
Second Ch.	30 00
Temple Ch.	30 00
WEST VIRGINIA, \$690.99.	
Spencer, Little Creek Ch.	4 00
Exray, Bull Gap Ch.....	8 00
Milton, Union Ch.	4 00
Fudges Creek, Susanna	
Ch.	1 00
Portersville Ch.	2 00
Huntington, Spring Hill	
Ch.	1 00
Barboursville, Olive Ch...	1 00
Milton, Zoar Ch.....	3 00
Scott Depot Ch., Teays	
Valley Association	16 65
Phillipi, Silent Grove Ch.	2 00
Texas, Clover Run Ch...	1 00
Overhill, Sand Run Ch...	2 00
Bridgeport, Simpson's	
Creek Ch.	8 25
McGee, Harmony Grove	
Ch.	9 00
Boothsville, Hepzibah Ch.	4 05
Shinnston, Coons Run Ch.	3 25
Orpha, Valley Bend Ch...	1 85
Volga, Bethany Ch.....	7 55
Highland, Bonds Creek	
Ch.	3 00
Parkersburg, Luckport S.	
S.	1 00
Sedalia, Vermont Ch....	5 25
Cross Roads, Union Ch...	1 00
Wallace, Fairview Ch....	5 00
Mannington, Dent's Run	
Ch.	3 80
Flaggy Meadow Ch....	5 00
Monongalia Ch.	1 00
Marshville, Pleasant Val-	
ley Ch.	9 00
Sardis Ch.	1 05
Wilsonburg Ch.	2 00
Wallace, Smith Ch....	2 00
Clarksburg, Bethlehem Ch.	5 00
Jimtown, Jones Run Ch...	8 00
Shinnston Ch.	8 32
Howell, Beulah Ann Ch...	1 00
Milton Ch.	3 15
Jimtown, 10 Mile Ch...	1 50
Long Run, Black Lick Ch.	2 25
Adamston, Hepzibah Ch.	11 90
Grace, Gilboa Ch.....	6 20
Clarksburg, Center Branch	
Ch.	4 15
Lansing Ch., Hopewell As-	
sociation	53 04
Crary Ch., Rock Castle	
Association	14 17
Craigmoor, Hopewell As-	
sociation	1 78
Coldwater, Indian Fork	
Association	6 10
Churchville, Mt. Zion As-	
sociation	5 95
Weston, Murphy's Creek	
Association	1 50
Geo. Fisher and wife.	5 00
St. Clara, Point Pleasant	
Ch.	6 11
Salem, Enon Ch.....	5 00
Freemansburg Ch.	5 15
Mineral, Mt. Carmel Ch.	10 60
Rock Cave, Point Pleasant	
Ch.	4 33
Leopold, Redemption Ch..	2 00
Troy Ch.	10 00
Vadis Ch.	11 00
West Milford Ch.....	1 35
Forest Hill, Role's Chapel.	5 00
Peterstown Ch.	9 00
Hinton, Mouth of Green-	
brier Ch.	4 70
Gates, Oak Grove Ch....	8 00
Sink's Grove Ch.....	3 00

Dodrill, Rush Run Ch....	5 65
Cedarville, Cedar Creek	
Ch.	1 45
Sandfork, Harmony Ch...	2 50
Normantown, Eliam Ch...	2 00
Steer Run Ch.....	2 00
Lucere, Union Ch.....	3 15
Richardson, Cedar Grove	
Ch.	72
Grantsville, Regular Ch...	5 00
Eden, Ebenezer Ch.....	1 50
Glenville Ch.	2 00
Stouts Mills, Enon Ch...	3 51
Alice, Leading Creek Ch...	3 00
Stumptown, Mt. Pisgah	
Ch.	2 73
Ed Gainor	50
Tariff, Henry's Fork Ch...	3 00
Spencer, Triplett Ch....	2 31
Evelyn, Mt. William Ch..	95
Burning Springs Ch....	85
Churches of Harmony	
Association	65 52
Central City, Churches of	
Guyandotte Association	4 42
Huntington, Miss Irena	
Cooke	18
Backus, Oak Grove Ch....	1 60
Hinton, Churches of	
Greenbrier Association..	42 70
Indian Mills Ch.....	3 70
*For C. E. F., Worthing-	
ton, Mrs. Thos. Smell.	
Monongah, Rev. C.	
A. Gardner and	
wife	5 00
Brown, Judson Asso-	
ciation	3 75
Leading Creek, Mrs.	
E. Linger and	
others	1 35
Grafton, B. Y. P. U.	25 00
Stumptown, Mt. Pis-	
gah Ch.	6 00
Phillipi, Fred O.	
Blue	10 00
D. J. Taft.....	5 00
W. T. Ice, Jr....	5 00
Judge W. T. Ice	
Elkins, E. D. Talbott.	5 00
M. A. Kendall...	1 09
Mrs. M. A. Ken-	
dall	1 00
Rev. A. Robbins.	1 00
Mrs. A. Robbins.	1 00
Belington, Rev. R. F.	
Dunham	1 00
Mrs. L. S. Wal-	
lace	5 00
Fairmount, Rev. W.	
J. Eddy	5 00
Dr. P. B. Ogden.	5 00
Morgan D. Orr.	1 00
Monongah, C. E.	
Bartlette	5 00
J. A. Showalter.	5 00
Miss B. Loughry.	1 00
Grantsville, J. W.	
Pell	2 00
Morgantown, A. J.	
Hall	3 00
Rev. J. S. Hall..	1 00
A friend	10 00
Boothsville, Dr. D. C.	
Coplin	2 00
Grafton, G. M.	
Whitescarver	20 00
Industrial, Collected	
per Rev. J. C. Cox.	25 00
Lester, Rev. W. W.	
West	1 00
Beckley, C. W. With-	
row	1 00
Dr. U. G. Cook.	1 00
Oak Hill, A. B. Dun-	
can	1 00
Redstar, G. W. Jones.	10 00
Alderson, Mrs. Geo.	
Alderson	1 00
J. G. Alderson..	5 00

MISSISSIPPI, \$33.45.

OHIO, \$748.61.	
Dayton, First Regular	249 30
Ch., 1/2	12 00
Kings Mills Ch.....	2 70
Sidney, B. Y. P. U....	8 90
Defiance, First Ch....	2 50
Achor, First Ch.....	5 00
Columbus, First Ch....	1 00
Madison, Jr. C. E....	40 20
Troy Ch.	1 00
Blanchard Valley Ch...	12 50
Middletown Ch.	27 82
Lima Ch.	3 00
Cincinnati, Columbia Ch.	3 10
Dayton, Central Ch....	33 38
Toledo, First Ch.....	3 00
Ripley Creek S. S....	9 00
Dayton, Third Street Ch.	4 91
Madison Ch.	3 80
Salt Creek Ch.....	1 50
Canal, Lewisville Ch..	2 00
Pleasant Hill Ch.....	3 00
Royalton Ch.	5 50
Harrison Ch.	15 25
Warren Ch.	3 65
Reed Ch.	6 00
Piqua, First Ch.....	1 23
Bucyrus, B. Y. P. U....	4 90
Mt. Moriah Ch.....	7 65
Haviland Ch.	1 75
Pomeroy Ch.	100 00
Cleveland, East End Ch...	3 25
Perry Ch.	4 40
Auburn Ch.	25 00
Mansfield Ch.	1 85
Union Valley Ch.....	50
Mt. Moriah Ch., Zoar As-	
sociation	1 00
Stillwater Ch.	1 00
Beaver Ch.	45
Brownsville Ch.....	14 35
Center Valley Ch....	2 00
Little Muskingum Ch...	50
Lower Salem Ch....	1 00
New Matamoras Ch....	1 20
Mt. Zion Ch.	1 00
Withamsville Ch....	1 25
Unity Ch.	1 50
McDonald Ch.	16 25
Kenton Ch.	18 68
Urbana Ch.	6 75
Wayland Ch.	35
Roscoe Ch.	3 85
Gallia Ch.	5 61
Pleasant Valley Ch....	59 35
Ironton Ch.	2 00
North Dayton, Women's	
Missionary Society	
MICHIGAN, \$712.55.	
Detroit, Warren Ave. B.	4 62
Y. P. U.	3 30
Bear Lake, Danish Nor.	55 00
Ch.	2 75
Oxford Ch.	8 00
Cairo Ch.	16 25
Grand Blanc Ch....	1 50
Imlay City Ch.....	2 00
B. Y. P. U....	3 00
Grant Ch.	2 00
Ashland Ch.	2 00
Newaygo Ch.	7 66
Benton Harbor Ch....	47 59
Mason Ch.	10 00
Hartford Ch.	2 00
Elmer Ch.	2 25
Deckerville Ch.	1 25
Scottville Ch.	2 00
Petosky, Parr Memorial	
Ch.	20 00
Highland Ch.	11 65
S. S.	2 00
B. Y. P. U....	2 00
Brighton Ch.	75
Alden, Good Hope Ch...	1 30
Marion Ch.	6 50
Springport Ch.	8 15
Fre蒙特 Ch.	1 13
Plainfield Ch.	1 00
Kensington Ch.	4 00
Rankin Ch.	2 00
Goodells Ch.	7 00

Reno Ch.	3 70	Thorn Creek Ch.	4 10	Wausau Ch.	7 50
Millersburg Ch.	1 00	Rockport Ch.	5 00	Merrill Ch.	9 25
Curtis, First Ch.	50	Mexico Ch.	50	For State Convention:	
Lake Odessa Ch.	1 00			Wisconsin State Con-	
Detroit, Woodward Ave.		ILLINOIS, \$309.43.		vention	1,388 79
Ch.	470 00	Iola Ch.	1 00	Spooer, Collected	
Hemlock Road, Women's		Providence Ch., Shelby		per M. A. Packer..	19 39
Circle	2 00	Association	80	LEGACIES.	
INDIANA, \$312.90.		Windsor Ch., Rev. T. M.		Jancville, Estate of Jas.	
Springdale Ch.	1 00	Griffith	5 00	B. Crosby	1,287 93
Goodland S. S.	1 84	Upper Alton, B. Y. P. U.	1 67	MINNESOTA, \$70.68.	
Center Ch.	6 00	Bethel Ch., Central Illi-		Sauk Centre Ch.	6 00
Wolcottville Ch.	15 80	nois Association	2 00	Duluth, First Ch.	53 60
Prairie Ch.	1 95	Upper Alton, Clyde Par-		St. Paul, Immanuel Ch.	8 65
Windfall Ch.	1 00	ker	2 00	Minneapolis, Danish-Nor-	
Summitville Ch.	1 10	Salem, South Association		wegian Ch.	1 00
Acton Ch.	5 00	Collection	3 60	Hubbard Ch.	1 50
East Union Ch.	2 00	West Alton Ch.	1 00		
Lawrence Ch.	5 00	Jerseyville Ch.	11 65	IOWA, \$387.94.	
New Bethel Ch.	10 00	Oak Grove Ch., Shelby		Afton, Emmanuel Ch.	2 43
Pleasant View Ch., Indi-		Association	1 00	Competine Ch.	11 00
ana Association	2 00	Salem Ch., Shelby Asso-		*S. S.	1 86
West Union Ch., Indiana		ciation	85	Beacon Ch.	4 60
Association	2 00	Apple Creek Ch.	75	B. Y. P. U.	1 00
Patriot Ch.	1 10	Charity Ch.	1 00	Juniors	50
Macedonia Ch., Long		Gilead Ch., Macoupin As-		Homer S. S.	1 73
Run Association	2 75	sociation	74	*Mt. Pleasant S. S.	1 38
Brushy Fork Ch.	2 30	Pleasant Point Ch.	1 00	Church	22 00
Scottsburg Ch.	4 80	Providence Ch., Sandy		Beulah Ch.	5 00
B. Y. P. U.	4 15	Creek Association	2 00	Concord Ch.	2 75
Vienna Ch.	2 00	Bethel Ch., Sandy Creek		Shenandoah, W. R. Wor-	
Bethany Ch., Coffee		Association	60	den	10 00
Creek Association	1 10	Monequa Ch.	8 00	Cresco Ch.	22 62
Tea Creek Ch.	4 75	Mt. Nebo Ch.	1 00	South Ottumwa S. S.	3 50
Paris Crossing, Chas.		Eanon Ch.	4 55	*Coal Ridge Ch.	2 65
Wright	5 00	Marshall Ch.	3 00	Camanche Ch.	19 91
New Providence Ch., Coffee		Mill Creek Ch., Westfield		B. Y. P. U.	2 56
Creek Association	2 00	Association	3 10	S. S.	2 00
Lexington Ch.	1 00	Mill Creek S. S., West-		*Greenfield S. S.	4 50
Bethany Ch., Browns-		field Association	1 00	Farmington Ch.	8 60
town Association	3 05	Bethel Ch., Westfield As-		Burlington, Swedish Ch.	19 00
Clear Spring Ch.	75	sociation	1 00	Seymour Ch.	5 00
Orleans Ch.	1 50	Harmony Ch., Westfield		Sigourney Ch.	5 00
Coatesville Ch.	2 00	Association	1 00	*Cedar Falls, A. E. Lunn.	5 00
Corinth Ch.	1 80	Martinsville Ch.	2 00	*Indiana S. S.	4 98
Cumberland, Mrs. M. J.		Bethany Ch., Centralia		Keokuk, First Ch.	30 30
Springer	1 00	Association	8 40	Centerville Ch.	19 00
Larwill Ch.	1 00	Highland, Mrs. Adeline		Iowa Colored Baptist As-	
Washington Township Ch.		Estoppey	5 00	sociation	5 00
Poneto Ch.	1 00	Iuka Ch.	1 00	Waterloo, Walnut St. Ch.	61 85
Huntington Ch.	2 00	Patoka Ch.	2 58	Burlington, Walnut St.	
Shelbyville Ch.	80 40	Marion Ch.	37 00	Ch.	11 24
Mrs. A. J. Thurston.		S. S.	3 00	Zion Ch.	8 45
Lester Clark	5 00	Hurricane Ch., William-		B. Y. P. U.	1 55
Mt. Moriah Ch.	5 20	son Association	1 00	*Keota S. S.	4 81
Flat Rock Ch.	2 00	Cross Roads Ch.	1 50	Lyndale, Village Creek	
New Little Flat Rock Ch.		Crab Orchard Ch.	1 50	Swede Ch.	14 35
St. Louis Crossing Ch.	2 00	Grassy Creek Ch.	3 00	*Yarmouth S. S.	1 37
Salem Ch., Flat Rock As-		Johnson City Ch.	2 00	Cumberland Ch.	8 50
sociation	2 65	Kane, B. Y. P. U.	1 20	Masena Top Ch.	8 25
Homer Ch.	3 00	Westfield Ch.	2 00	Clarefield, B. Y. P. U.	1 00
Madison Ch., additional.	4 93	Chicago, Bohemian Im-		Mt. Union Ch.	6 60
Peru Ch., additional.	11 00	muel Ch.	10 00	Maquoketa Ch.	3 10
*Peru Ch.	50	Pilgrim Temple	16 63	MISSOURI, \$325.13.	
Tipton Ch.	8 05	Maplewood S. S.	80	Board of General Home	
Salem, Second Ch.	7 00	Windsor Park Ch.	10 00	and Foreign Missions..	325 13
Osgood Ch.	8 57	Humbolt Park Ch.	8 25	INDIAN TERRITORY, \$15.88.	
Milan Ch.	4 50	Belden Ave. Ch.	18 00	Canadian Ch.	5 00
Tanglewood Ch.	5 80	Centennial Ch.	11 67	Red Oak, J. J. James.	2 58
Liberty Center Ch.	13 00	Bethany Ch.	9 00	Loco Ch.	3 00
New Maysville Ch.	2 20	Wheaton, B. Y. P. U.	10 00	Wilburton, Jackson James	
New Market Ch.	2 30	Alpha Ch.	6 00	Sallisaw Ch.	3 30
Auburn Ch.	6 05	Aurora, First Ch.	22 23	OKLAHOMA TERRITORY, \$43.65.	
New Prospect Ch.	75	Marion Ave. Ch.	5 00	Blackwell, Freedom Ch.	3 50
Alpha Ch.	1 00	Joliet, Eastern Ave. Ch.	30 25	Oklahoma City, Capitol	
Kimberlin Ch.	1 50	Grant S. S.	1 98	Hill Ch.	2 90
Newland's Creek Ch.	42	Minonk, B. Y. P. U.	5 00	*Mountain View, Rainy	
Scaffold Lick Ch.	2 35	Aurora, Park Place B. Y.		Mountain Ch.	30 00
Lick Branch Ch.	90	P. U.	2 00	Hobart, Sibony Ch.	4 25
Commskey Ch.	2 66	Mendota Ch.	10 00	Sayre Ch.	3 00
Hopewell Ch., Coffee		Litchfield, Ladies' Aid So-		KANSAS, \$487.12.	
Creek Association	2 00	ciety	12 60	Fairview, J. S. Tyler.	100 00
Indianapolis, Woodruff		Chicago, Englewood-on-		Yoder, Harmony Ch.	7 40
Place Ch.	34 26	Hill Ladies' Society.	5 00	Clyde Ch.	4 50
Chalmers Ch.	3 25	WISCONSIN, \$2,754.46.		Paola Ch.	15 00
Morocco Ch.	2 60	Columbus, J. I. Merriam.	10 00	Olathe Ch.	25 00
Dunkirk Ch.	3 23	Stevens Point Ch.	10 00	Lebo Ch.	3 70
Indianapolis, North Ch.	4 00	Monticello, Prairie Ch.	6 00	Reading Ch.	3 20
Butlerville Ch.	2 50	Albany Ch.	4 00	B. Y. P. U.	25
Graham Ch.	1 28	Hudson, First Ch.	53 30	Osawatimie Ch.	22 05
West Fork Ch.	1 45	Bloomington, First Ch.	1 00	Louisburg, B. Y. P. U.	1 00
*Ryker's Ridge, B. Y.		Clinton Ch.	24 50		
P. U.	1 50	Saxeville, B. Y. P. U.	3 54		
Southport Ch.	11 38	Neenah Ch.	29 26		

Kincaid S. S.	1 00
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S. S.	1 20
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Reynolds Ch.	1 00
Bancroft Ch.	7 50
Wahoo S. S.	3 28
*Silver Creek S. S.	2 60
Omaha, First Ch.	1 00
Grace Ch.	10 00
Exeter Ch.	12 75
Loup City Ch.	5 05
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Anaconda Ch.	11 25
Missoula Ch.	20 00
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S. S.	1 90
Victor, Friends	3 00

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Loveland, Women's Society	8 85

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*Alamogordo, Jr. B. Y. P. U.	7 02
Albuquerque, Woman's Circle Mt. Olive Ch.	1 50

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HOME MISSION MONTHLY	275 97
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Foundsdale, Maggie A. Martin	5 00
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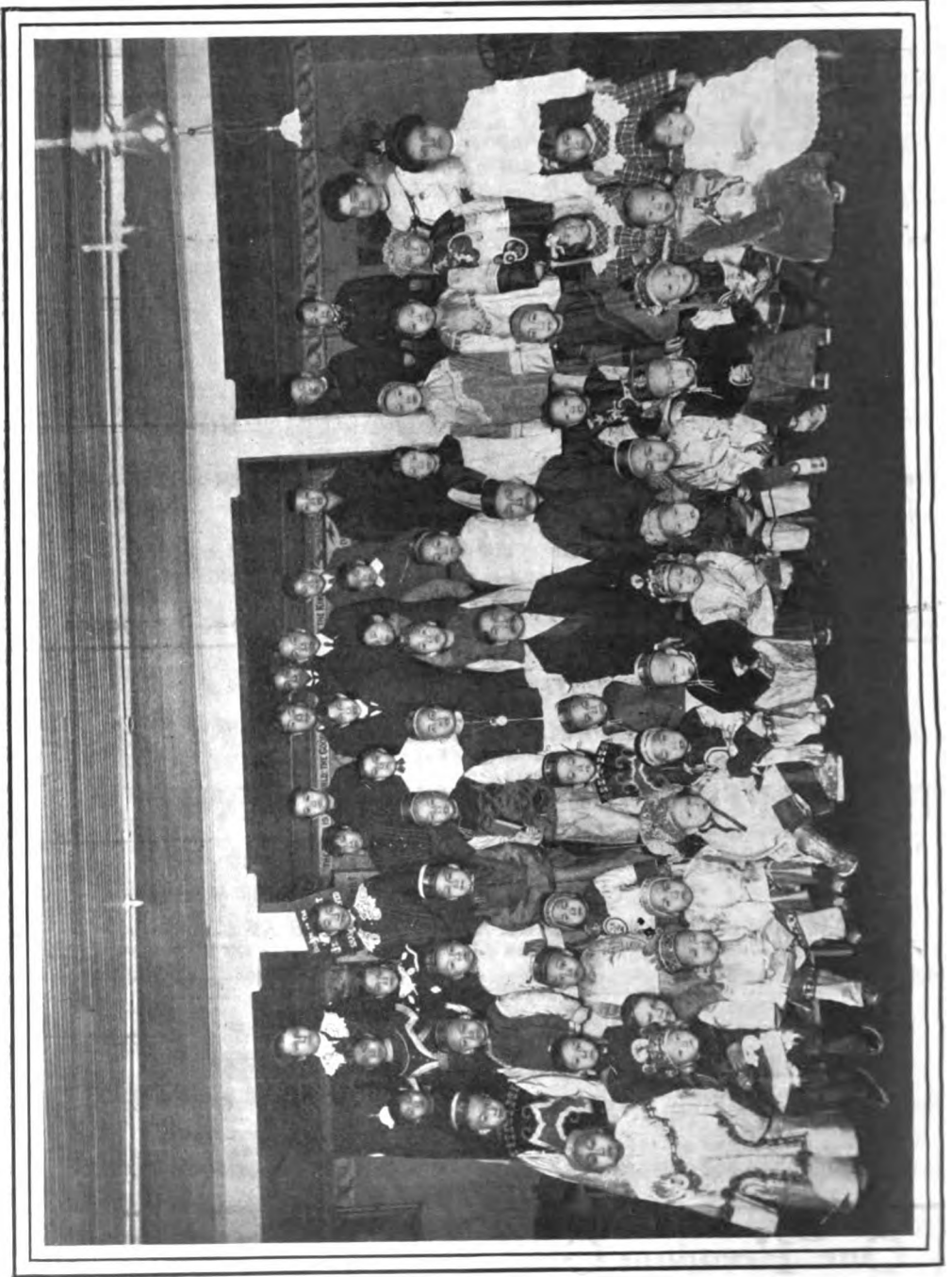
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SUNDAY SCHOOL OF THE MORNING STAR CHINESE MISSION IN NEW YORK

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVI

DECEMBER, 1904

No. 12

A Christmas Carol

By J. G. HOLLAND

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!

And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth!

Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.

Every hearth is aflame, and the Beautiful sing
In the homes of the nations, that Jesus is King!

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.

Ay! we shout to the lovely evangel they bring,
And we greet in his cradle our Saviour and King!

EDITORIAL

Christmas Cheer

THE world needs cheer. Christianity is a synonym for cheerfulness. The real Christian who is working at it is bound to be cheerful. And Christmas is the time when everybody should radiate cheer, born of faith and love.

Of course, things are not all right—not just as you would like to have them. But saying so to yourself or others all the time will only make things worse, and you sour and pessimistic. The question is, What are you personally trying to do to improve them? Pray over that question, deal honestly with yourself and with God, live up instead of talk down, and you will see some change speedily. The change most of us most need is really in ourselves rather than in circumstances. Many things we think wrong would be right if we ourselves were not wrong.

The church needs cheer. Plentiful are the prophets of evil; too scarce are the disciples filled with the enthusiasm of hope. Get cheer in order that you may give it. A cheerful church will always be a convincing and conquering church crowded with converts.

And with cheer let us couple enthusiasm. Cheerfulness and enthusiasm—what elements of attraction and good in the home, school, business, church,

every avocation and avenue of life. Let us cultivate throughout the year the enthusiasm and helpfulness of the Christmas cheer.

“Joy to the world, the Lord is come.”



Home Missionary Celebration

It was fitting that among the many celebrations of the centenary of the Louisiana Purchase, place should be given to at least one that would deal with the religious significance of that Purchase, and with the missionary labors which have contributed so largely to its development. The various exhibits at the Fair tell the tale of material and intellectual development, but there have been spiritual forces at work



which cannot be measured, and whose results cannot be tabulated. Few men appreciate the value of the work of the pioneer preacher in giving character to a new community, or the contribution which missionary societies make to the higher life of a nation. It was fitting that honor be paid to the memory of these pioneers, and that representatives of our great missionary bodies tell, at least in outline, the record of their toil and achievement. Services were held in Festival Hall, on the Fair Grounds, on the afternoons of October 29th and

31st. The attendance was not as large as some had expected. The attractions and diversions of the Fair were not favorable to set services of any kind. As compared with the attendance at scientific and other gatherings, the assemblage was large. The acoustic properties of the hall made hearing exceedingly difficult. The addresses by representatives of denominations or groups of denominations were of a high order. Baptists were brought into the front rank, as well they might be, for their missionary work west of the Mississippi, by Rev. W. M. Lawrence, D.D., of Chicago. It sounded a little strange to hear a noted Presbyterian claim for his denomination the honor of having organized the first Protestant Church west of the Mississippi, while assigning to it a date seven years later than that of the old Fee Fee Baptist Church, near the city of St. Louis, which has maintained a continuous existence since 1807; while there is another Baptist Church in the Purchase antedating that. The pulpits of the various churches in St. Louis were filled on Sunday, October 30th, by representatives of missionary societies. Our Home Mission Society was represented by the Field Secretary and several of our District Secretaries.



President Roosevelt

If anyone questioned the personal popularity of Theodore Roosevelt, the result of the election has removed doubt on that subject for all time. This popularity rose above partisan lines, as it is plain that he received a very large Democratic vote in addition to that of his united party. His popular majority exceeds that of any of his predecessors by a great figure, and rises two millions of votes, while his majority in the electoral college is also overwhelming.

Probably various considerations influenced voters, but it is conceded by his opponents that the controlling factor was the President's personality, which has appealed irresistibly to the American people. They like his style, they believe in the integrity of his character, the purity of his motives and, above all, in his intense Americanism.

Almost the first declaration of the President, after his election was certified to him, was that he accepted as eminently wise the precedent that limited the holding of the Presidential office to two terms, and that under no circumstances would he accept a nomination for re-election. This was characteristic, and also exceedingly gratifying. It leaves him absolutely free during the next four years to give the country the highest and best administration within his power, without any regard whatever to a political future. The country will expect a steady advance by him along the lines of sound and right government, and will wish for him every good. He is fortified to meet the great responsibilities of his office by such an expression of confidence and esteem as few men have received.



“Expectancy”

That was the attitude of the lame man lying at the Gate Beautiful of the Temple in Jerusalem when Peter and John stood by him. He fastened his eyes upon them, “expecting to receive something from them,”—as indeed he did, a thousand times more than he expected, though not money. The attitude of expectancy is a Christian attitude. As a subject for consideration, we may place beside that fine theme, “The Expulsive Power of a New Affection,” this other, “The Impulsive Power of Expectation.” Life needs impulse. Expectancy, cousin of Hope, is one of the impelling forces.

NOTE AND COMMENT



THIS is a good time to emphasize the fact that the Home Mission Society must have a very large increase of receipts from the churches in order to carry forward the great work in which it is engaged and not be hampered by heavy debt. It is true there are many calls upon Christian givers; but **THERE IS NO CALL MORE IMPERATIVE THAN THAT OF HOME EVANGELIZATION.** This call cannot go unheeded by the man who truly loves his home, his country, or his God.

¶ We heartily second the suggestion of the *Examiner* that little prayer-circles of two or three or five be formed in a multitude of churches, as a means of bringing about that religious awakening which is needed. Never mind about the size of the circle. Two or three, with the Master there—and he has promised to be there, if the gathering is truly in His Name—would mean revival and wide outreaching influence.

¶ In this Christmas season, the season of gladness and of gifts, do not lose sight of the cause of missions. This may not be the time of your customary offering, but it is a good time to consider whether your customary offering has been commensurate with God's gifts to you and your sense of gratitude to him. If not, a special gift would help carry the gospel to some destitute soul, and there are multitudes of them in our own land as well as abroad. And if, by any chance, "customary offering" does not apply to you, there will never be a better season to establish the blessed custom.

¶ It is not safe to make promises. We had planned to print Prof. Small's able address this month, but on the ground of timeliness give precedence to the Louisiana Purchase address by Dr. Lawrence. We are glad to welcome him, by the way, to the goodly fellowship of the New York pastors, and congratulate the North Orange church and our denominational interests in this section on his new relations.

¶ The *Pacific Baptist* furnishes us with this suggestive paragraph, which holds the secret

of success in it: A young minister from the Southwest is said to have asked for an opening in St. Louis, and was told that there was none, except "possibilities" in certain neglected parts of the city. "If I can find a house for my family," said the new-comer, "I will begin preaching yonder among that unchurched cluster of working folk." A house was provided, a tent was set up for the young man to preach in, and in six weeks—preaching nights and Sundays, and making house-to-house calls during the day—he gathered a Sunday School of a hundred and a membership of sixty for a new church. There is scarcely a community on the Pacific Coast where such a man could not duplicate his success. But he must be "such a man."

¶ Missions take one out of locality and narrow limits. There is deep significance in the saying of a consecrated Christian woman: "When I give to the missionary cause I feel that I belong, not to the town, or the state, but to the forces that are building up the world."

¶ A remarkable renunciation and denunciation of Roman Catholicism has been made by the Marquise des Monstier, daughter of a Kentuckian, William S. Caldwell, who left her a large fortune, and placed her in Catholic hands for education, he having professed the Catholic faith shortly before his death. She gave \$300,000 to found the Catholic University at Washington, and the Divinity Hall there bears her name. The late Pope conferred highest honors and coveted medals upon her, and she has been a distinguished figure in the Church. At present living in Rome, she has caused an interview to be published by the *Associated Press*, in which she says:

"Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that Church really is, and to its anything but sanctity. But the trouble goes much further back than this. Being naturally religious my imagination was early caught by the idea of doing something to lift the Church from the lowly position which it occupied in America, so I thought of a university or higher school where its clergy could be educated, and, if possible, refined.

Of course in this I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day. When I was twenty-one I turned over to them one-third of my fortune for that purpose.

But for years I have been trying to rid myself of the subtle, yet overwhelming influence of a Church, which pretends not only to the privilege of being "the only true Church," but of being alone able to open the gates of Heaven to a sorrowful, sinful world.

"At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off 'The Yoke of Rome.'"

¶ If the time has come for you to renew your subscription to THE MONTHLY, we believe you will do it cheerfully and willingly, without exhortation. For the next year we will not make promises. We will only say that improvement is the motto ever before the editorial vision, and hope that the performance of the past year may prove the best and sufficient promise for the year to come.

November Meeting of the Board

The Corresponding Secretary brought several important matters to the attention of the Board, including the subject of coöperation with the National Baptist Convention (colored), and a plan for a Triennial Convention of the Baptists of North America, which is specially considered elsewhere.

The Missionary Committee made 289 appointments in 22 States and Porto Rico; special features were: The appointment of Rev. Allan Hoben to the Baptist Guild work connected with the University of Michigan, at Ann Arbor. A new worker was appointed among the numerous Hungarians in Passaic, N. J., and vicinity, and also among the Chinese in Philadelphia. Evangelists were appointed in connection with the State Conventions of Washington and Wisconsin, thus giving fresh impetus to the great movement that has already accomplished so much.

The Board accepted with deep regret the resignation of Rev. H. P. McCormick, Superintendent of Missions for North Porto Rico, who is obliged to leave his field on account of the precarious condition of his wife's health.

The Church Edifice Committee made seven gifts in various parts of the country, amounting to \$9,527. The increasing debt of the Society is causing some anxiety, and it is earnestly hoped, now that the election is over, that our great Home Mission enterprise will receive more attention and that funds will flow freely into the treasury.

A Christmas Opportunity

Missionary Petzoldt had no idea we would print his letter, but we are going to do it, because these young Indians are going at it in the right way, not to ask alms, but to earn their way, and they deserve recognition in the effort to help themselves. More than that, here is a chance to get a novelty for a Christmas gift, and some genuine Indian work, which is in much favor at present. Read the letter:

Dear Brother: The Indian boys and girls in the Mission school are working to earn money to buy a set of dishes to be used in the school room at dinner time, so that they can all eat at one table with the teacher, and incidentally learn table manners. The children all bring their dinners. To earn this money they are making some Indian calendars for the holidays, to be sold at fifty cents and \$1; also they are doing some bead work. They are willing to send the articles on approval, and it has occurred to me that if you would call the attention of the MONTHLY readers to this effort a large number might wish to avail themselves of this opportunity to get an Indian calendar for 1905. This plan would not only encourage the young Indians in their effort to make something for themselves, but would also place a constant reminder of the Crow Indians in the home of the purchaser.

There are many gleaming points of encouragement in our work. The school is already proving itself to be a valuable help, and a strong factor in reaching the older people. Several are getting serious about the "Jesus road." Some have come in Nicodemus fashion, "by night," and asked about the new Way.

Sincerely yours,

W. A. PETZOLDT.

PROPOSED CONFERENCE CONCERNING A GENERAL CONVENTION OF AMERICAN BAPTISTS



THE Executive Board of The American Baptist Home Mission Society hereby invites the Boards of our general missionary organizations at the North and at the South, also the Boards of Baptist State Conventions and educational and philanthropic organizations to appoint messengers to a Conference in New York City, at the Rooms of this Society, Jan. 25, 1905, (unless another place and date shall be designated), to consider the question of having a Triennial Convention or some other general organization of Baptists of North America; that the invitation be extended also to individuals interested in the subject; with the purpose, if favored by a decided majority of the members of the Conference, of formulating a definite plan for such an organization, said plan to be given to the denomination through its papers in April, 1905, preliminary to its formal submission to a general meeting of Baptists at St. Louis, Mo., in connection with the Anniversaries to be held there in May, 1905.

In elucidation of the foregoing action of the Board it may be said that its object is to bring to a focus the somewhat nebulous thoughts and suggestions that for several years have been floating through the minds of many concerning some sort of a general organization of American Baptists. This course has the informal approval of representatives of some other organizations.

The Board is absolutely uncommitted to any plan, but through its representatives will enter the Conference open-minded to the best suggestions that may come from any quarter. It is suggested that the general missionary organizations be represented each by five messengers, so far as practicable, and that Conventions and other organizations be represented by two each.

Inasmuch as Boards of many Conventions quite remote from New York will be unable to be represented, it is also suggested that they communicate their views concerning such an organization, or in case they cannot take formal action on the subject, that the chief executive officer of the Convention or other organization, after conference with his associates, communicate what he understands to be the general consensus of their views on the subject; such communications to be addressed to the Corresponding Secretary of the American Baptist Home Mission Society for the consideration of the Conference. Likewise the views of individuals who are interested in the subject, one way or the other, but who may not be able to attend the Conference, will also be welcomed. Notifications from those expecting to attend should be sent in by the middle of January if possible. The date of the Conference is set for Jan. 25th in order that various Boards meeting in December and in January may have time to act in this matter.

It will be noted that in case a decided majority favor such an organization, the plan for the same is not to be withheld until the meeting for its consideration, but is to be presented to the denomination through the religious press the month before the meeting at St. Louis, so that whatever decision may there be reached, will not be the result of hasty and impulsive action, but will express the matured judgment of the denomination so far as it may be represented there. This has seemed to be the open, free and fair way of reaching a right conclusion in this important matter, and it is believed will receive the approval of the denomination generally.

On behalf of the Board,

Corresponding Secretary.

Nov. 14, 1904.

THE CHINESE IN AMERICA

AN INTERESTING, MISUNDERSTOOD AND MALIGNED PEOPLE:
CHRISTIAN CONVERTS WHO STAY CONVERTED: WHO SET AN
EXAMPLE IN LIVING AND GIVING: ALSO IN PATIENCE : :



SOME TIME the American people will awaken to the wrong committed against the Chinese by singling them out from all other foreigners and putting them under the ban of an exclusion law at the behest of political forces and in defiance of American principles and common justice. Then the Chinaman will be entitled to place the same as any other law-abiding and respectable person who seeks a home in our country, which has freely extended its hospitality to classes far less desirable than the almond-eyed yellow man from over the Pacific. The phantom of the Yellow Peril will pass away, like other phantoms; even as the Slav-world-rule phantom has vanished at the magic touch of Japan in these recent days.

Meanwhile the Chinese are here, in limited numbers—a hundred thousand or so—and are to be dealt with by Christians in Christian fashion, one may hope. Whatever may be thought about them in general, no one who looks at the picture which forms our frontispiece and studies that picturesque row of children will deny that they are interesting. The more one knows of the Chinaman, even though he belong to the “laundryman” class with which Americans are most familiar, the better will be appreciated the real character and the good qualities of this peculiar foreigner. One thing is quite sure, that if the “sand lots” agitators had not succeeded in their un-American movement, the domestic problem would have worn a different face, and multitudes of American housewives would not be in their present plight, which is driving them into apartment hotels and boarding houses.

The Chinese are more than interesting, they possess a good deal of character, when you get at it. The trouble is for the American to get at it. The oriental lives in a different world from the westerner. It is

extremely difficult even for our missionaries, when they have spent years in China, Japan and India, to get the native's point of view, his attitude, his method of approach to life and religion. It is not strange, therefore, that the Chinese should seem entirely and hopelessly alien in America, as compared with other races. The Chinese do not readily assimilate; perhaps never would in a measure. But for all that they may make excellent citizens of the Republic. They possess qualities and aptitudes and capacities for service which America needs. They have plenty of good qualities. They have souls, and souls that can be reached and saved by the gospel, just like other souls.



REV. KO CHOW

And when they become Christian, they are Christian; which is more than can be said of some who pride themselves on being American born. When the Chinaman is

born again, he makes a good man, a serviceable Christian, and a desirable and useful American. That is the testimony of per-



CHINESE CHILDREN IN SACRAMENTO, CALIFORNIA

sonal experience, and of many who have taken the pains to teach the Chinaman, and bring him to the feet of Jesus.

It is not easy to do this. No, that is true. There are many reasons. Confucianism has something to do with it, often a great deal. But confusion has perhaps more to do with it—that is, confusion, on the part of the poor Chinaman, of Christianity with this country, because this country is called Christian. Therefore the Chinaman, like some others, finds it hard to distinguish between a Christian land and the individuals who make up the land; and he attributes everything that is done, and that he sees and hears, to Christians and Christianity. Often he wonders, in consequence, as well he might, why the missionaries want him to be a Christian, and tell him about Jesus and the Golden Rule; since he does not find much of the Golden Rule practice in his neighborhood. We might as well be frank and admit that it is not strange that the Chinaman in America does not readily embrace Christianity. It is strange, on the other hand, that he ever does, when we consider the common treatment he receives, the way he is hooted at and not infrequently stoned in the streets, the frequent molestation to which he is subject, the impossibility of receiving protection or fair treatment from a police which is probably as foreign as he to a true Americanism, yet hates and oppresses him as a yellow interloper. We American Christians need to think of some of these things when we are talking about converting the Chinese, or blaming them for being slow to adopt our customs. If we could only put ourselves in their place, we should be pitiful and courteous and generous, and see to it that so far as missionary effort is concerned they should have every facility for advancement and enlightenment.

Once it was said that the only good Indian was a dead one. Home Mission work among the Indians has developed characters and tribes which make that slander impossible except to the ignorant or malicious. So it is said by many that the Chinese are a vicious and wholly undesirable element in American life, and that they cannot be won from their vices. That is just as much of a slander. Chinatown in San Francisco and in other great cities is held up as a horrible example of what all the Chinese are like and how they live. But even if this were true, as it is not, we should have little difficulty in matching Chinatown with districts not Chinese, in which vice flaunts itself in far

more abhorrent forms. The truth is, of course, that the Chinese have all kinds of character, good and bad, just like the English and Irish and Hungarian and German and Yankee. And as for being hard to reach with the gospel, aside from the difficulties of language, which are not inconsiderable, the Chinese are just as open-minded and persuadable as the average Roman Catholic of any nationality, or the pagan from any other land.

Here are these people, then, by the Providence of God in America. To Christianize them, as has been abundantly proved already, is the surest way not only to Americanize them, but also to Christianize China. Home and foreign missions here blend into one. Christian converts have come from China to America, and Christian Chinese, converted in America, have gone back home to preach the gospel and maintain churches. And this leads to the one further point I want to mention, that the converted Chinaman is one of the most generous and grateful and devoted of converts. He seems to count his possessions, as well as himself, as belonging to the Master. He is so open with what he earns that he puts his white brother to the shame in this respect. It is not at all an extreme statement to say that if every church member in our denomination gave to missions and to the local church support as largely

in proportion to means as the Chinese Baptists have done and do, there would be no need for appeal, no church or mission indebtedness, no lack of funds with which to enlarge our work to meet the demands at home and abroad.

It has been the writer's fortune to know some most lovable personalities and some remarkably effective workers among the Chinese Christians. One of these workers taught him how to salute a Chinaman in his own language, and also how to address him at parting. If you wish to see faces light up, and receive hearty appreciation, learn a few words and then practise them upon the Chinese in their shops. It seems to bring a bit of the far-away home thought to them, and it is so unexpected, coming from an American, that the reward is certain. Moreover, for good and honest work and careful accounting, commend me to the Chinaman. Treat him ill and he will bear it with a patience that is surprising. Treat him well and he will repay it with gratitude and remembrance. Convert him to the truth, and he will instantly become missionary in spirit and purpose, and ask what he can do. Nor does he hesitate when the doing involves giving. It would not be a bad resolve to live like American Christians and give like Chinese Christmas. It would cost something to do it.



SERVICE IN THE MORNING STAR MISSION, NEW YORK



CHINESE MISSION SCHOOL IN SEATTLE

MISSIONS AMONG THE CHINESE

WHAT THE BAPTISTS ARE DOING TO EVANGELIZE
THE CHINESE: MISSIONS IN THE CITIES EAST AND
WEST: WORK IN THE LOCAL CHURCHES:

IT is not easy to tell what our denomination is doing for the Chinese, because so much of the work is done through the Sunday Schools of the local churches. If reports could be secured from every Chinese class and Sunday School, the total of effort would seem much more respectable. Through the Home Mission Society the Baptists are maintaining Chinese Missions in New York, Philadelphia (one just taken up this month), Chicago, Butte City in Montana, Spokane and Seattle in Washington, Portland in Oregon, San Francisco, Oakland, Sacramento, Fresno, Los Angeles and Santa Monica in California—thirteen stations altogether. There are schools in connection with a number of these Missions, the teachers in which are sustained by the Women's Societies in Chicago and Boston. While the progress of the work in general

has not been rapid, there has been progress in the face of many difficulties, not the least of which is the constant shiftability of the Chinese. The procession is with them endless, as it is with the white members of many of the western churches, and not all western either. In some places, as in Seattle, there has been marked advance, and both among the Chinese and Japanese the gospel has made way gloriously.

OUR FIRST CHINESE WORK

The history of the Chinese missionary movement is interesting. The Chinese came to the Pacific Coast not long after the gold fever took so many thousands of other people out there. By 1852 some 22,000 Chinese had made their way into California, and by 1854 a Baptist mission was started for them. This commendable promptitude was due to



FUNG CHAK AND FAMILY—PORTLAND, OREGON

the zeal of Rev. J. M. Shuck, the first American Baptist missionary in China. A seventeen years' work in China enabled him to undertake this work intelligently in America, and as he was obliged to leave China with his motherless children he was glad to continue his work here, and did so until 1861. In his seven years of service he baptized 16 Chinese converts and organized a church. Among the converts was Wong Wui, who afterwards went home to China and became pastor of a church in Canton. Had Mr. Shuck done nothing more, this single convert would have made his service ample. For Wong Wui was an able preacher, and was called the Luther of the Chinese Christians.

In 1870 the Home Mission Society took up the Chinese work, and a Mission was established in San Francisco. Dr. Graves, another American missionary, returned to this country, bringing with him Fung Leung, one of his converts, and a high type of spiritually-minded Christian. Unfortunately for the developing work, he died after little more than a year of service, and in the absence of successful leadership the Mission was finally given up by the Society. But a little band of Chinese Baptists proved their faith and fidelity by continuing to meet for prayer

and worship in a small rented room. A number of their fellows were converted during this period and united with different Baptist churches. The little band held together and prayed for a missionary to be sent to them. Now there came—was it not



REV. FUNG CHAK, PORTLAND

in answer to their prayers?—a third American missionary from China, Dr. J. B. Hart-

well. Twenty years in China, obliged to leave China on account of his wife's illness, in San Francisco he found his field, and wrote his name on some pages of missionary history of deep significance. He became the leader for whom the Home Mission Society had been looking, and in 1884 he was made superintendent of Chinese missions on the Pacific Coast—position now held and most ably by Rev. George Campbell. Under Dr. Hartwell the work grew. In San Francisco the little band became an active church, and has continued to exert a wide influence. It has now an excellent house of worship, which came after many years of hoping and giving, and occupies a recognized position. There is an evening school for men, and two schools are open for the children. Bible classes are held regularly in connection with the schools.

The Chinese population has diminished rather than increased, owing to the Restriction Act of 1882. There were then something over 100,000 Chinese on the Pacific Coast, and perhaps 5,000 in the other sections of the country. The present total is considerably under 100,000. In spite of the outcry against them, they have been an inestimable boon industrially to California, and made possible a railroad and industrial development that has given prosperity to the Coast.

THE PORTLAND MISSION HOW THE CHINESE GIVE

At Portland, Oregon, a Chinese school was started in 1874, in connection with the First Baptist church. Rev. D. B. Pierce raised \$1,100 for the work in the city, and baptized 16 converts the first year, 10 the second year, while in 1884 the number had grown to over 60, and the Chinese worshipped in their own chapel, toward the erection of which they had paid more than \$1,000. Besides that, they supported a Chinese missionary in the province of Canton from which they came, and made large individual gifts for the spread of the gospel. Mr. Pierce says that he saw a letter from a missionary in Canton acknowledging the re-

ceipt of \$50 from one of the Portland converts; and \$100 from another. The one who sent the \$50 was a cook when he was baptized. Presently he had become a merchant and contractor, with hundreds of men at work on a railroad under his control. He gave \$50 unsolicited for a church addition at Seattle. That is a sample of the Chinese converts. While many of them go back to China, they become a source of great blessing to the missionaries there. Thus in a single year three Chinese converts from one of our California missions went to China as missionaries, their support being furnished by their fellow converts in this country. China is leavened by these Christians who have been converted through Home Mission effort in our own land.

THE MORNING STAR MISSION IN NEW YORK

New York has its Chinatown as well as San Francisco and Boston, though not so extensive by any means as the first-named. New York also has its Chinese Mission, with a most interesting work, and an able



MOTT STREET: CHINESE QUARTER IN NEW YORK

pastor in Fung Yuet Mow, who is just returning from a visit to his old home in China. He was, by the way, one of Dr. Hartwell's converts in San Francisco, and after he had studied became a very eloquent preacher and successful worker. We give a

picture of him at his desk, and of his school. The work at this Mission was undertaken by our Society in 1892. There have been zealous and accomplished workers, and much good has been accomplished in the metro-



FUNG MOW IN HIS STUDY

politan Chinatown, which takes in a portion of Mott Street and two short, narrow streets named Pell and Doyer, within short distance from the old Five Points and the Italian quarters of Mulberry Street. Great changes have taken place in this region. The Chinese section is orderly and compares favorably with its neighboring sections. The Mission has exercised a strong influence, and its present pastor has the respect and favor of his people.

The mission methods include house to house visitation, an evangelistic service every night but one, an English school which meets every night, and a medical dispensary. Situated right in the heart of the Chinese section, where about 3,000 dwell regularly, and the number swells to 6,000 or more on Sunday, the Mission is able to reach them directly and indirectly. Tract distribution is found an effective way to reach many and attract them to the services. The chance to learn English draws many. The Sunday school has an average attendance of eighty, and there are not quite so many at the preaching service. The dispensary attends to a large number of cases, and is another efficient means of influence.

The spirit of the members of this Mission is significant and inspiring. Few in number, comparatively poor, they give nobly. In one year, out of fifteen converts four returned to China to engage in missionary service among their people, and a number of missionaries at work in China are supported by the contributions of the Mission members.

Judging from experience, there is no class of foreigners more worthy of our missionary effort, more deserving of kind treatment, or more steadfast and benevolent and consistent, when Christianized, than the "heathen Chinese," who, if he is peculiar, has some peculiarities which his American brother might well cultivate.

CHINESE STUDENTS IN AMERICA

IT may be a surprise to many to learn that there are probably 300 or more young Chinese now being educated in this country. In a recent letter William E. Curtis, special correspondent, says they have an association, of which Chan Chun Seen, a fellow of the University of California and assistant professor of Oriental languages and literature, is the president. The object of the organization is to encourage and inspire its members to do their best, to protect their morals, to see that they do not suffer in mind, body or estate, and to promote good fellowship. The association prints a catalogue of its members, containing their names and addresses and brief information concerning them.

Of the 300 students 173 are registered at

the legation at Washington. Forty-nine are Government students, sent over by the viceroys of the different provinces, and are preparing themselves for official positions, while 124 are private students whose parents have placed them under the supervision of the Chinese Legation. Sir Cheng Tung said the other day:

"It is a pleasure to read the reports from their schools, all being commended for good behavior and for standing well in their classes. The enlightenment, prosperity, good citizenship and strength of a country depend upon the education of its youth. And there is not a more encouraging sign for the modernization of the ancient empire than the sending of bright young boys of good family to other countries for education. I am led

to believe that my Government will not only continue, but increase, the sending of boys to the United States for an education. The necessity of the time demands it, and we need thousands of them."

These students are distributed widely in the colleges and academies. They are found at Yale, Cornell, Columbia, University of California, Massachusetts Institute of Technology, Amherst Agricultural College, Phillips Andover, St. Louis Medical College, the Moody school at Mt. Hermon, and other places. There are four girl students, one in the Missouri Medical College, one in Hartford, Ct., the other two in California.

The presence of these students and the words of the Chinese Minister are full of significance. The Chinese are awakening. The amazing development of Japan has startled China, and the necessity of learning from the western nations some of the lessons which Japan has so aptly learned is recognized by her leading statesmen. With the Japanese dominance in Chinese educational and governmental affairs the Chinese prejudices will fall away, and China will be open to new ideas, including the gospel.

The students who are educated in America will inevitably become Americanized to a degree. They will go home to spread the new ideas of civilization which they have acquired; they will carry back acquired habits and customs. If they shall become Christianized during their stay in this coun-

try, they will leaven their nation with Christianity.

Wonderful things are occurring to favor the spread of the gospel through the whole world.

In this connection it is good to know that the government officials in California favor the admission of students under the privileged classes clause of the exclusion act, and make the

entrance way as easy as possible for them. More than this, under the new policy adopted when Mr. Cortelyou became Secretary of the Bureau of Commerce and Labor, the treatment of the Chinese has been much more just and humane than formerly. Missionary workers among the Chinese in California commend the new methods highly, and Sir Cheng-tung, the Chinese Minister at Washington, says the present administration of the exclusion law is just and liberal, and he has no reason to complain or criticize.



MISS KANG TUNG BAC, STUDENT AND REFORMER, NOW IN AMERICA

THE CHINESE MISSION IN CHICAGO

By Judson B. Thomas, D.D.

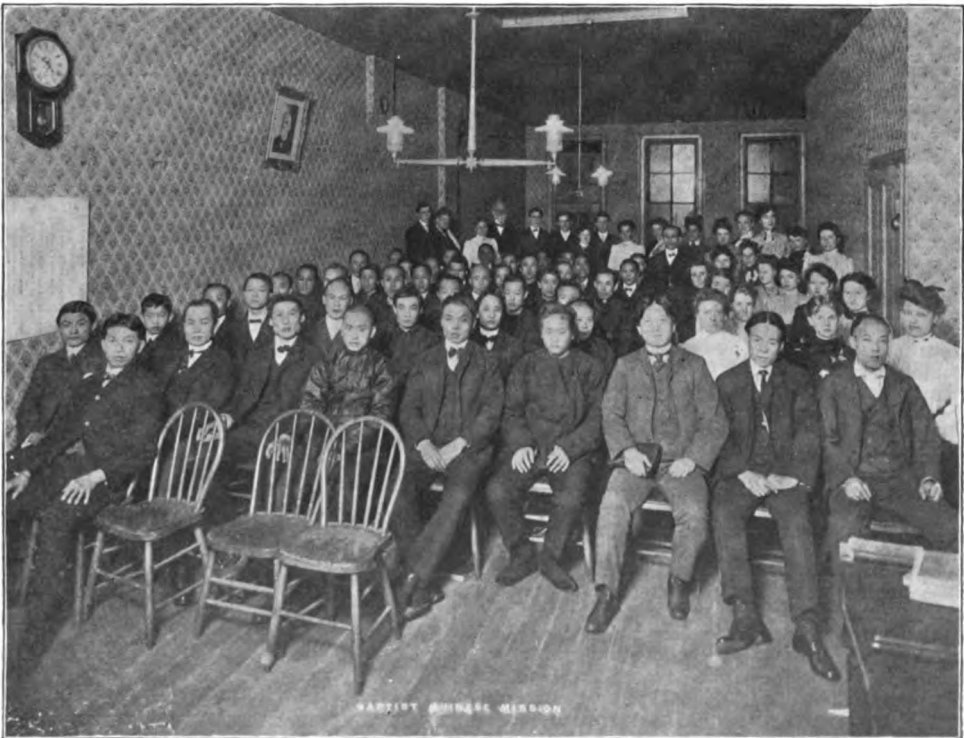
OUR Chinese Mission has flourished since the present pastor, Brother Chow Leong, came to us some four years ago. The preceding missionary had done good solid foundation work, and Brother Chow

has brought into the service those distinctive elements which have led to an ingathering of the fruitage of the work of the years. You will be interested to know that he recently spent a week at the St. Louis Fair.

He secured a permit to preach on Sunday in the Chinese Theatre on the Pike. He had an audience of nearly 200 Chinese, many of whom had never before heard the gospel. On Sunday evening while there, he preached in the rooms of the Reformed Society, and again on Monday morning in the Chinese Theatre. This shows to you the earnestness of the man for the salvation of his countrymen. There are 6 Sunday Schools in St. Louis for the Chinese, but the men who come to the Fair are not allowed to leave the grounds at all. We have sent them from our mission here some tracts, also some New Testaments.

In our Chinese Sunday School here last Sunday, we had an enrolment of 80. Besides this central school, we have now a large school in connection with the Englewood church, and a good school in connection with the Lexington Avenue church, also some work being done in the Fourth church. Miss Clark, who worked for the Chinese women and children in Portland, Oregon, is now helping us here in the same lines. This feature has been taken up and pushed since

the coming of Brother Chow Leong, and has grown to be a most interesting part of our important work for the 2,500 Chinese in the city. Nothing could interest you more than to see the women and children in our services here, and to notice the difference in the faces between the Christian women and those who are not Christians. Many of these poor women are simply slaves, confined almost exclusively in little back rooms in some gambling Chinese den, where the atmosphere is foul with the smoke and with the language of the men. Their lives are sad beyond expression, and their faces show this intense sorrow. The only light and love that are ever shown to these poor creatures are the light and love that our Christian missionary and his helpers take into these foul dens and into these lonely hearts. Never was a greater opportunity more clearly presented to us of the Lord than the opportunity He affords us of thus reaching the foreign heathen world by sending these peoples to our own door. May God help us to be loyal and faithful to this tremendous trust.



THE CHINESE MISSION SCHOOL IN CHICAGO

BAPTIST HOME MISSIONS IN THE LOUISIANA PURCHASE

By William M. Lawrence, D.D.

ADDRESS AT ST. LOUIS ON HOME MISSION DAY: THE WORK OF OUR DENOMINATION IN EDUCATION AND CHURCH BUILDING



IN the first report, 1833, of the American Baptist Home Mission Society are found these words: "In the great valley of the Mississippi there are to be found four millions of immortal spirits; many of them entirely destitute of the knowledge of the Gospel, and others of them having but some distorted heresy or cunningly devised fable which has usurped the name. To supply these, our fellow citizens, with spiritual food, is declared to be the ruling purpose of the society." And also, "There is an immense work devolving upon the American Baptists of the present generation. The time of its accomplishment is short, and it is important that they gird themselves for it, and labor with their might." And still further: "While the Committee disclaim all sectarian feeling, they avow the conviction that it is the duty of the denomination to endeavor to sustain and to propagate those views of doctrinal truth and of order of the house of God which they believe to be taught in the Scriptures."

Here, then, even at the early dawn of the organized work of our Society, we have it clearly stated that conviction and courtesy shall mark all the proceedings of our work. In this spirit, as the representative of the American Baptist Home Mission Society, the speaker is glad to undertake the responsibility of representing the work done by his denomination, and modestly to set before you, in brief, blessings which have crowned our efforts. At the same time, he and the denomination which he represents rejoice in all the prosperity which attends the efforts of other Christian bodies.

THE PIONEER LEADERS

It is, of course, well known that the organized home mission work of our denomination really dates back to the formation of the American Baptist Home Mission Society in 1832. Its birth is due to the efforts of two men—John M. Peck and Jonathan Goings. Before this, however, local attempts were made to meet the religious destitution, and as early as 1802 the Massachusetts Domestic Mission Society was in existence.

Born in Connecticut in 1789, his final resting place in St. Louis, John M. Peck was stirred into missionary sympathy by Luther Rice. Applying himself to study without a teacher, in 1816 he commits himself to Western missions, in a letter saying: "Ever since I have thought upon the subject of missions I have had my eye upon the people west of the Mississippi, particularly the Indian nations, and have often wondered why no attempts were made to send the Gospel to them. I have often thought that if it were my lot to labor among the heathen, the Louisiana purchase of all parts of the world, would be my choice. It is my desire to live, to labor and to die as a kind of pioneer in advancing the Gospel."

After a toilsome journey, on December 1st—and you can imagine what kind of a jour-



WILLIAM M. LAWRENCE, D.D.

ney it would be in those days—he arrives in St. Louis, where the Sabbath has never crossed the Mississippi, and where only those belonging to a certain faith could cross. But a Baptist church is organized in 1818, and they plan to promote the Gospel, both among settlers and Indians, and to erect schools. A motion is presented by him and adopted by the Missouri Association on the 24th of October, that the funds be divided into Educational, Indian and Missouri work. Nine years later he returns East, and passes a night with Jonathan Going, one of the most remarkable men in every way produced by our country.

Jonathan Going was born in Vermont in 1786, was educated at Brown University and united with the First Baptist Church of Providence, under the pastoral care of Stephen Gano. He was trustee of Brown University, and afterwards of Amherst College, one of the original trustees, and was honored by the doctorate from Harvard University; a man over six feet high, and described as a vast, walking, magnetic machine, of great spirituality, impressive as a speaker, and distinguished for his high executive talent. Five years after John M. Peck visited him, he decides to visit the valley of the Mississippi. He describes the population as illiterate but pious. I mean that part of the population which was Baptist. He is impressed with the mixed character of immigration. His fellow travelers are Connecticut peddlers, one English family, one Scotch, one Irish, and one German. The result of this visit is seen in the use of his influence in the formation of the Home Mission Society one year later in New York City.

EARLY BAPTIST IMMIGRATION

But before this organization was brought into existence we find traces of Baptist immigration. Missouri was the name given in 1812 to that territory since divided into Arkansas, Missouri, Iowa and Nebraska. The only form of Christianity permitted prior to the cession was Roman Catholicism, yet a few Protestants had slipped in without the consent of the authorities. Among these were some Baptists. It is impossible to affirm what denomination was the first to enter the territory, but Professor Newman claims that the Baptists were the very first to extend evangelical religion beyond the Mississippi. It is known that Thomas Bull and the Tywappity Church was organized in County in 1796. Three others made their homes near Jackson. Thomas Johnson, of Georgia, preached to small gatherings and baptized a Mrs. Ballou. David Green, in 1805, laid the foundation for Baptist work, and the Tywappity Church was organized in 1805, Bethel Church in 1806. Several of the children of Daniel Boone were Baptists, and they, with other relatives, settled in 1796 in the St. Louis district. John Clark, in 1799, went down the Mississippi alone, and settled in St. Louis county, and found a Baptist layman named Abraham Musick. Asking to

be allowed to have service in his house, he was told by the commandant that he couldn't put a bell on his house and call it a church, and only the parish priest could perform the rite of baptism for the children. In 1803 Thomas R. Musick, a Virginia Baptist preacher, removed with a large party of relatives, and the result was the formation of the Fee Fee Baptist Church, which I am informed is only one hour's ride from the city of St. Louis. In 1812 there were in Missouri seven Baptist churches with a membership of 192. In what is now known as the State of Louisiana, the work appears to have been begun about 1798. A Mr. Chaney is known to have preached at that time, and to have suffered imprisonment therefor. The same experience attended others. In 1813 there were in Louisiana three churches, with a membership of 130.

HEROISM OF HOME MISSIONS

It is impossible to exaggerate the difficulties under which these men labored. Most of them walked, the only relief was on horseback, the only guides were Indian trails or blazed trees. Their coverlet at night was the stars, their companion was malaria. Says one of them: "Every day I travel I have to swim through creeks or swamps, and I am wet from head to feet and some days, from morning till night, I am dripping with water. What I have suffered in body and mind, my pen is unable to communicate, but this I can say, while my body is wet with water and chilled with cold, my soul is filled with heavenly fire, and I can say none of these things move me, neither count I my life dear unto myself." Their temples were the woods, their altars the prairies, their baptisteries the rivers, and their libraries were Bible and Hymn Book. The Indians were hostile, and the country was in an unsettled state on account of the war of 1812. Here we have a striking instance of the Providence of God. God himself had sowed the seed, and it was only necessary for such men as John M. Peck and Jonathan Going to behold and to take hold of the opportunity, and it was only needed that such men as Nathaniel Kendrick, William R. Williams, Spencer H. Cone, appreciate the condition and complete the formation. The United States at that time numbered about thirteen millions. Missouri was the extreme Western State. The financial condition of the country was deplorable, so that it was an indication of the large faith in our forefathers that they could attempt the formation of a new society. Politically, the country was under the influence of the conflict between Hayne and Webster. Religiously, Millerism and Mormonism and Campbellism were asserting themselves. These men felt that the mission of our country to the world could not be realized without the presence of a well trained Christian people. What has been accomplished as the result of the work initiated by the Home Mission Society?

BAPTIST EDUCATIONAL INSTITUTIONS IN THE LOUISIANA PURCHASE

	Students	Property	Endowment
Theological Seminary..	38	\$50,000	\$ 50,000
16 Colleges.....	3,474	\$1,116,000	824,000
4 Colleges for colored.	2,191	725,000	117,000
Total of Colleges and Seminary }	5,703	1,891,000	\$1,011,000
11 Academies.....	1,407	149,000	65,000
2 Academies for colored students }	528	15,000	
2 Academies for Indians }	505	120,000	
Total of Academies	2,440	\$284,000	\$65,000
Grand total.....	8,143	\$2,175,000	\$1,076,000

The colleges include such institutions as Des Moines, Grand Island, Oklahoma, Ottawa, Ouachita and William Jewell, and Lehigh University among the colored people.

CHURCHES AND PROPERTY

The Baptist churches now number 8,844, the membership 657,015; total contributions for 1904, \$2,314,782.43. The total valuation of church property is \$10,937,146; and in the State of Missouri alone, \$3,334,142. In other words, if we add the total valuation of church property, the total amount of property for educational purposes and for endowment we have the sum of \$14,118,146.

The Louisiana Purchase cost the Government \$15,000,000, so that the valuation of the property alone in our denomination to-day is almost equal to what Jefferson paid.

Now, what has the Home Mission Society done to purchase this investment? It has commissioned thousands of missionaries, and has about 700 of them now working in this field. It has paid out for missions \$2,442,016.98; for church building loans, \$281,400.84; for gifts to build churches, \$262,849.29; for education, \$339,766.86; total, \$3,326,033.97. That is to say over \$3,000,000 expended since 1832 is represented to-day by nearly \$15,000,000 of property. Such an investment as that is almost beyond the power of thought, and in presenting so briefly, according to the limit of our time, these figures, we are taking but little if any account of the moral and religious influences represented by these figures.

WHAT THESE FIGURES INDICATE

But what do these statistics indicate? They give to us an idea of moral earnestness. So much of what we call earnestness to-day is merely a passing emotion. It possesses no permanency, it reveals no self-sacrifice, and it effects nothing that is brave or noble. Not only that, but it is oftentimes followed by a reaction, intense, immoral, and destructive.

The next thing is that the work of Home Missions has gone far toward effecting the solution of the race problem. By that I do

not mean simply the colored question, as it is called. Serious as that may be in the South, our new Territories are affected by it in just as grave a way, by the vast floods of immigration which are pouring over our land. National influences are cherished, cultivated, for political reasons, and the same alienations existing in Europe are in danger of reproduction in this country. Home Missions have led to an obliteration of these un-American distinctions. The Christian Swede, the Christian Norwegian, the Christian Dane, the Christian Indian, no longer finds his national preferences of superior obligation. His patriotism is grounded on his religion, and in the sight of his loyalty to Christ all things are being settled. This is the real question.

In the next place, Home Missions afford the solution of the social problem. Those phases which come to us along sociological lines, represented as an inevitable conflict between capital and labor, are after all only phases. Capital and labor, the rich and the poor, the high and the low, can never be brought into relations of peace by appeals of selfishness. In other words, to make the capitalist see what is his monetary interest, and to make the laboring man see what is his monetary interest, viewed from the standpoint of each, will always be a failure, because it will only be a selfish compromise. Men are never bound together in unity, by appeals to their selfish interests, but they are fused together through self-denial. The collection in a church is the greatest unifying agent possible, and the contributions which are being made by our churches, received from rich and poor, bind all classes together as nothing else.

HOME MISSIONS THE SOLUTION

Home Missions therefore stand for the solution of these great problems as related to our national life. May I remind you, as we stand here, of something which I saw in the closing hours of our Exposition at Chicago. I was standing on the railway platform late at night, when the fog was rolling in from the lake, and obscured all the buildings, save only as they were picked up by the searchlight. Suddenly its beams fell upon the flag of the Government Building. Its diamond stars, its field of sapphire, its stripes of ruby and of pearl, seemed to reflect in perfect radiance the rays of the searchlight. So our country's flag can never stand for what is noble and true until the light from the Star of Bethlehem falls upon its folds. Mr. Lincoln once said that a country might be wholly free or wholly slave, but never half free and half slave; and our country might exist for a while as wholly pagan, but it can never exist as half-Christian and half-pagan, and when our flag floats over a Christianized nation, it will wave over a civilized country.

THE HUBBELL CLASS FOR MEN

By James Taylor Dickinson, D.D.

A MODERN MOVEMENT IN EVANGELISM: AN
IMPORTANT FEATURE OF CHURCH WORK : :



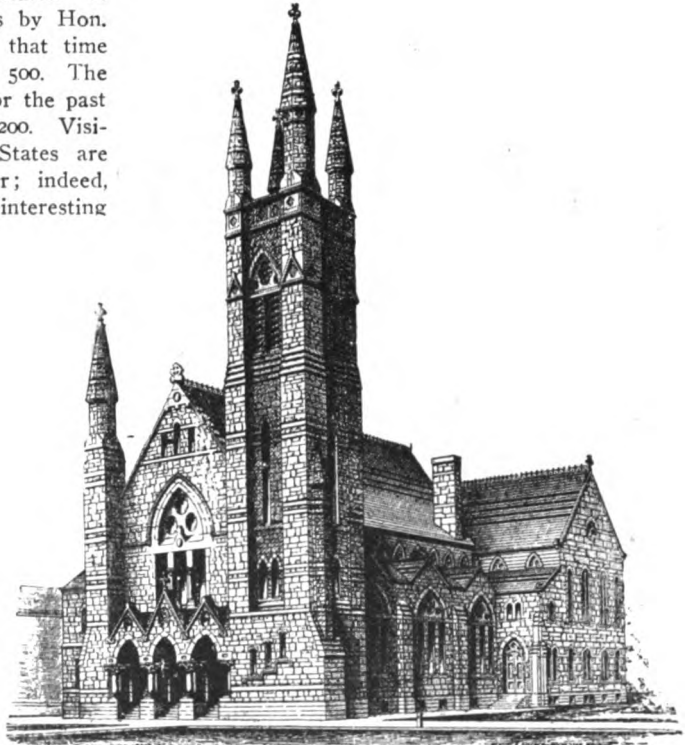
THE First Baptist Church of Rochester was organized in June, 1818, and has had a notable and blessed history, the many other Baptist churches in the city being either the children or the grandchildren of this old "Mother Church." The University of Rochester and the Theological Seminary have also been closely identified with this church.

One of the great sources of the influence of the church to-day in the city is the Hubbell Class for Men. The Men's Classes in Rochester have long been famous. The Hubbell Class, while not the oldest of these, is at present the largest in the city and probably the largest in the United States. It has been taught for twelve years by Hon. Walter S. Hubbell, growing in that time from a membership of 40 to over 500. The average attendance of the class for the past year has been considerably over 200. Visitors from all over the United States are present at sessions during the year; indeed, a visit to this class is one of the interesting experiences in Rochester.

THE LEADER

Inquiring into the reasons for the growth of this organization and the source of its power, one would mention, first: the teacher of the class. Mr. Walter S. Hubbell comes of a well-known Rochester family; being a nephew of the late Edwin O. Sage and William N. Sage. He was educated at the University of Rochester, has represented his county in the legislature at Albany, and is one of the most distinguished members of the legal profession in western New York. His specialty is corporation law, and he has been for a long time the counsel for the Eastman Kodak Company and

other large companies. As a speaker, he has unusual eloquence and practicality, humor, and power to move men. He has great sympathy with young men in their struggles, hopes and aspirations. Humanly speaking, this large class is simply the outgrowth of Mr. Hubbell's personality which has attracted this great company of men together. Each Sunday he makes an address of about twenty minutes to the class upon the regular International lesson of the day, giving always some message which the men can take with them to their homes or places of employment. President Strong of the Theological



FIRST BAPTIST CHURCH OF ROCHESTER

Seminary says that these addresses of Mr. Hubbell are about as good preaching as he has ever heard from any ordained minister.

THE ORGANIZATION

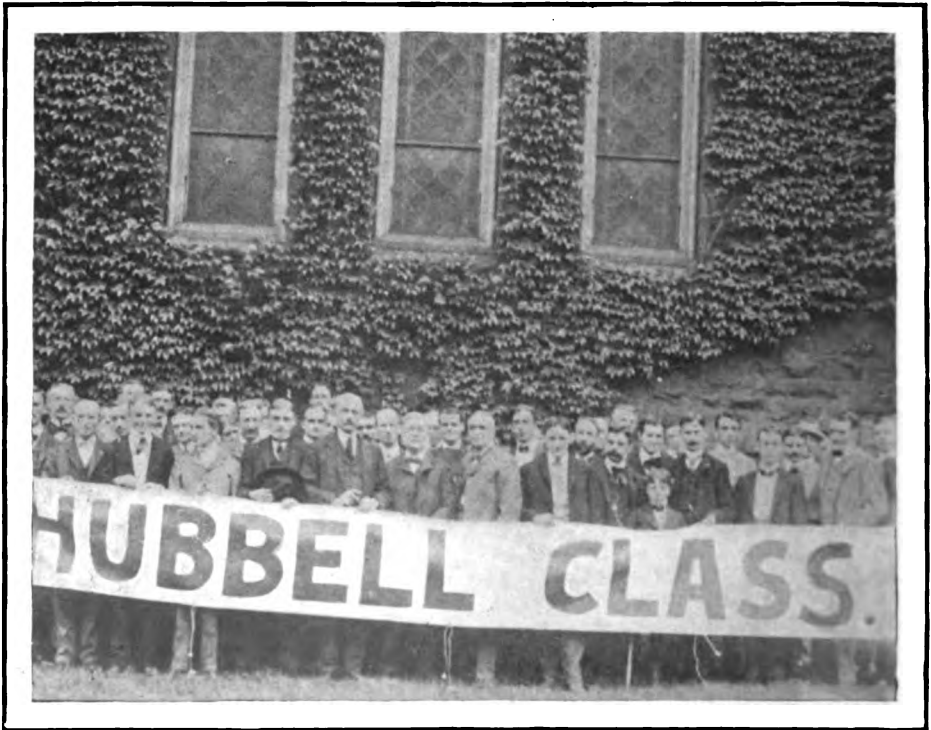
In the second place, the organization of the class is thorough; the members of the class are divided into various committees, the following committees being especially active: Attendance, Social, Employment, Visiting, Devotional, Music, and Athletic. A great deal is done every year in the line of

A MANLY MAN CAN ALWAYS REACH MEN



WALTER HUBBELL, ESQ., FOUNDER AND TEACHER OF THE HUBBELL CLASS FOR MEN

missionary benevolence and philanthropic work in Rochester; considerably more than a thousand dollars being raised each year for various lines of effort. Last year at the suggestion of the pastor, the class presented the church with a large and expensive electric cross which hangs over the entrance to the main auditorium. In connection with the organization of the class, special mention should be made of the music, which is one of its most attractive features.



The male quartet is considered the best in the city and the quartet of the church also frequently sings in the exercises. Various lines of recreation and amusement are also used for the promotion of the interests of the class: in the summer a baseball team and in the winter a bowling team appeal to the men. There is a ready response to every real appeal.

THE ANNUAL BANQUET

A third great source of interest in the class work has been the annual banquet, which is always a very enthusiastic function; distinguished speakers from various parts of the United States have been brought each year to this banquet; large sums have been spent to make it an occasion of great beauty and charm, and messages of inspiration and instruction have come from well-known speakers who have addressed the assembled guests. In addition to the one great annual banquet, there are a number of other special occasions for the cultivation of social fel-

lowship and the promotion of the interests of the class.

COMRADESHIP AND GOOD CHEER

In the fourth place: as to the source of the influence of the class should be mentioned the prevailing spirit in the organization: there has always been a spirit of comradeship, heartiness and good-cheer which has made everybody feel happy and at home. Representatives of every profession and almost every line of business and labor in Rochester may be found in this class; but the all-pervasive spirit of love and good fellowship has brought these different elements together in happy concord.

A large number of the men in the class have been brought to a knowledge of Christ and to union with the church, and it is the great desire of Mr. Hubbell and of his most active workers that the class may be a feeder continually to the church.

The present officers of the class are: President, C. C. Beahan; Secretary, James

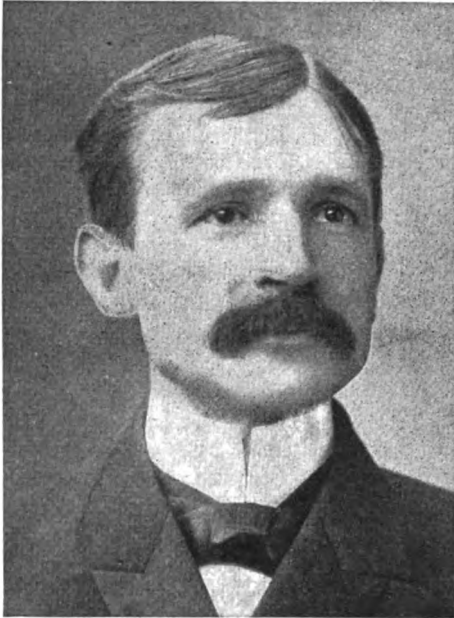


BASEBALL TEAM OF THE HUBBELL CLASS

A. Hart; Treasurer, Wm. H. Foulkes. A small paper or bulletin is published monthly, which contains items of interest and is bright and entertaining. Indeed, everything about the management and work and spirit of the Hubbell class is up-to-date, and belongs to the progressive twentieth century.

THE PASTOR'S RELATION

The present pastor began his ministry in Rochester the last of September, 1903, and his relationships with the class have been



JAMES TAYLOR DICKINSON, D.D.

delightful. Occasionally he makes a brief talk to the men at their regular session, and several times the class has attended the evening service in a body. During his first year in Rochester, the pastor has baptized one or two of the members of the class into the membership of the church nearly every month. The class is to him a constant inspiration and incitement. Its influence for good in the community is incalculable.

Distinguished visitors in Rochester frequently visit the regular sessions of the class, and when called upon make brief addresses. Among those who have recently spoken have been Governor Carter of Hawaii and Charles Wagner, the famous French author. The total class enrolment is 541.

A Story of Faith

BY REV. BRUCE KINNEY

TEN years ago there was nothing in the Bear River Valley in Utah but sage brush and jack-rabbits. About that time some enterprising men from the East turned the water of the Bear River on the land and began to sell farms. Gradually the sage gave way, until to-day you could hardly find any, and that desert blossoms with fields of wheat, oats, beets, potatoes, and orchards of various kinds.

About five years ago a Baptist patriarch settled there with his family. He longed for Baptist fellowship. Under the inspiration of a colporteur a Sunday School was organized, and finally a church, composed almost entirely of the members of this one man's family. A preacher came and settled on a farm and preached every two weeks. Another denomination crowded in and tried to crowd the Baptists out. Although having no more members than they had started with they had won many friends and so were enabled to hold on. The patriarch pleaded for special meetings to gather what he believed to be the ripening grain. The General Missionary went to his help, but after a good start of three days was obliged to give up because of the loss of his voice from a severe cold. The other denomination at once followed with three weeks of meetings with small results. Again the Macedonian cry came and Rev. L. J. Baker of Ohio was sent. It was apparently the worst time of the year. A late spring was just coming in. The farmers had no time for meetings. The faith of the patriarch did not falter. The only result after two weeks of hard work was the baptism of two small grandchildren of the man of faith. Sunday afternoon the Lord's Supper was observed at his home and the farewell meeting was to be held in the schoolhouse that night. But the Lord meant otherwise. That night came the answer to the prayers of years. The break in the pent-up blessings came, until in the few days that followed twenty were added to that little church of ten, fifteen by baptism. Among these latter were five men and three of them were accompanied by their wives. More than that, they are the leading men of that valley. The faith of one man and his family conquered, and now there is a church of thirty there, wide-awake and in earnest for future conquests. Surely we must help them.

FIELD SECRETARY'S OUTLOOK

HAVING AN "EASY" TIME

WHAT a fine, easy time these Secretaries have traveling all over the country, attending religious gatherings and enjoying good fellowship! Beware of half truths. Travel has its pleasures, but the keen edge of enjoyment is sometimes dulled when the journeys extend over thousands of miles, and absence from home stretches through weeks and even months. There are quieter resting places than a sleeping-car, and more toothsome viands than the ham sandwich and coffee served at a railroad lunch counter, and more agreeable ways of spending time than in long waits at wayside stations. Even Conventions may become a weariness to the flesh, and the most eloquent addresses pall upon the sated ear. The demands even of good fellowship may make undue drafts upon vital force. During the season just closing, the Field Secretary has attended thirteen State and Territorial Conventions, in the following order: North Dakota, Utah, East Idaho, Wyoming, Indian Territory, Oklahoma, Wisconsin, Indiana, West Virginia, Pennsylvania, Ohio, Michigan and New Mexico. To make this circuit with a long list of intervening appointments, has involved, within six months, more than 23,000 miles of railroad travel and over 600 miles by wagon or stage. The journeys have brought with them abounding compensations as well as large opportunities for observation and service, yet there have been hours of weariness by the way.

AN INSTANCE OF RAPID DEVELOPMENT

"What is the population of Shawnee?" was the question asked the railroad conductor as we drew near the city of that name in Oklahoma. "About 15,000," he replied, "though they claim 18,000." A few hours before we had heard the enthusiastic pastor of the Baptist Church of Shawnee put the figure at 20,000. Taking the lowest figure, it furnishes a striking illustration of the rapid and phenomenal development going on in Oklahoma. Nine years ago the site of Shawnee was a stretch of sandy, untilled prairie. It is difficult to believe that the city of to-day has sprung up with such magical swiftness. Yet it is only a sample of what is going on throughout the Territory. Shawnee affords an illustration, too, of the wisdom and forethought and enterprise of our Home Mission Society in its methods of work. Scarcely was the town born before a representative of the Society appeared on the scene, selected a site and aided in the erection of a house of worship. The lot has appreciated in value from the purchase price of \$250 to \$2,500. In that house has been gathered a church of sufficient strength and resources to warrant

its entertaining the Oklahoma Baptist Convention. The investment of eight years ago has surely yielded a large return. This is but one instance among many. Occasionally unwise and unprofitable investments are made; yet all over this land to-day may be found signal illustrations of the wise forethought of our Home Mission Society.

FACING THE FACTS

It required some courage on the part of the Secretary of the Wisconsin State Convention, in preparing the program for the annual meeting, to provide for a plain and unvarnished statement of fact, by representatives from every district in his field, as to the condition and needs of the field, and as to Baptist progress and prospects. He did not ask for glittering generalities, but for simple fact. He had faced the facts himself and had pondered their significance. He was desirous that his brethren should do likewise. The effect was for the time depressing. It seemed to indicate that the Baptists of the State were not fully awake to their opportunity and duty. It would have been far more gratifying to denominational complacency to enlarge upon some other theme, and to wax eloquent concerning the glorious principles of the Baptists. It is well now and then to pause in our oratorical flights and to face the facts. Better the truth, however disturbing it may be to our complacency, than a fiction indulged in to our weakness and undoing. Wisconsin Baptists will be the more likely to give themselves for service because they have faced the facts. There is a lesson in this for Baptists in other States.

A NEEDY PLACE IN WEST VIRGINIA

After the meetings of the West Virginia General Association in Wheeling the Field Secretary filled appointments in Grafton and Fairmont. From the last-named point, in company with District Secretary Stump, he took a trolley ride for nine miles through the valley of one of the forks of the Monongahela. This valley is rich in deposits of coal, and mining towns have sprung up at short intervals on either bank. At one point we found four camps in close proximity, having a population of over one thousand, without religious services of any kind. The Fairmont Coal Co. had generously offered to donate a site for a mission chapel. An official of the company went with us on the trip, and selection was made of a suitable lot—the best available in the town. It is hoped that at an early day a building will be erected and a missionary set at work. This is but one of many fields equally needy. We are not straitened as to opportunity, but only as to means.

A BAPTIST STUDENT'S GUILD

This is a new thing under the sun. It has just come into being, or rather is now in the process of making at Ann Arbor, Michigan, and is intended to form a center for the social and religious life of Baptist students in attendance at the State University. State colleges and universities are a fact. They are here to stay. Their growth is assured. State pride, in the absence of any loftier motive, will see to it that their equipment keeps pace with the advance of educational ideas and methods. They will always draw a large number of students from any given religious denomination, even where that denomination has its own institution within the State. As a matter of theory, the importance of conserving to the Christian faith, and to our own denomination, this young life, with its large promise of far-reaching power and influence, is recognized. As matter of fact, little or nothing is done to give practical effect to the obligation. Notes of warning are sounded as to the chilling, deadening influence of State institutions upon Christian faith and life, yet nothing is done to counteract it. The Baptists of Michigan—some of them—have waked up to the gravity of the situation. Other denominations have led the way, and have organized their guilds and fellowships. The Baptists have purchased a spacious old mansion which at comparatively small outlay can be fitted up admirably as headquarters for Baptist students. Unfortunately, the mansion is not yet fully paid for, an indebtedness of about \$6,000 still remaining. But a beginning has been made. A superintendent or director has been secured, who is now on the ground—Rev. Allan Hoben, Ph. D., late of Waupun, Wis. In a movement of this kind almost everything depends upon the man at the head. All who know Dr. Hoben believe him to be eminently qualified for the position. It takes breadth of vision, keenness of sympathy with student life in all its phases, and especially with its intellectual questionings and doubts, genuine manliness and piety, and warmth and attractiveness of personality, to fit a man for such a position. These qualities Dr. Hoben is believed to possess. He will be a students' pastor and friend. He is already planning for a series of Biblical studies. Representative men of the denomination will be asked to meet the students and address them, thus maintaining and strengthening the bond of denominational fellowship. The social side of the student's life will receive due attention. The movement was heartily indorsed at the recent meetings of the Michigan State Convention. Great credit is due to Dr. Young, pastor of the Baptist Church in

Ann Arbor, and to Dr. S. B. Meeser of Detroit for their earnest advocacy of the movement. Our Home Mission Society, recognizing the importance of it, has voted an appropriation towards the salary of the new director. It was the privilege of the Field Secretary to commend the work in a brief address at the Business Men's Banquet of the Michigan Convention.

IN THE INTEREST OF THE CROW MISSION

Some of the good women of the Dayton, Ohio, Association have become deeply interested in our Crow Mission. Their interest is taking a very practical form. They are now trying to secure contributions from the several circles to defray the entire cost of furnishing the mission schoolhouse with organ, bell, desks, kindergarten chairs, and full school equipment. Of course they will succeed. Their interest was further quickened at a recent meeting at which the Field Secretary rehearsed the story of the Mission, and gave in detail an account of the dedication services, with other incidents of late occurrence. The women of the Dayton Association have always maintained the closest relations with our Home Mission Society, having fellowship in its larger work, and regarding that work as their own, to which they cheerfully contribute. We welcome this new pledge of their hearty cooperation. Among the women of the Toledo churches, too, our Crow Mission is awakening interest. One of their numbers recently visited the field and came back with glow of zeal to tell the tale of what her eyes had seen. They were doubly ready, therefore, to welcome a second visit of the Field Secretary and to hear the latest chapter. Their interest, too, is likely to take practical form. The Secretary made bold to set before them one of the pressing needs of the Mission—the need of an ample supply of pure water. The present service of water supply for all purposes is the river—five hundred yards distant from the house. The river at this point is used for bathing by the Indians. Sometimes the carcass of an animal may be found in the stream. The conditions are hardly such as would meet hygienic requirements. What is needed is a good well, with windmill and water tank. It is hoped that the friends of the Crow Mission in the Toledo churches will supply this need. Some of their enterprising women have taken the matter in hand. They are not likely to fail.

E. E. Chivers.



+ New England + Philadelphia-Lake Wabash-Chicago-Upper
 + Central
 + Pacific Coast-Southwestern-Karawha +
 + New York +

OUR DISTRICT
 * * * SECRETARIES
 Their Fields and Work * *

UPPER MISSISSIPPI
 DISTRICT : : :

THE WORK IN VAST FIELDS THAT ARE
 LARGELY AND DISTINCTIVELY MISSIONARY

Rev. O. A. Williams is a native of Wales. He was baptized into the Baptist Church at Garn, in 1850. He left his native land for America in 1857, and on his arrival in New York united with the Stanton Street Church, of which Dr. E. T. Hiscox, so long connected with the Home Mission Board, was pastor. He was licensed to preach by this church in 1859; graduated from Madison University, in 1863, and from the seminary in the same institution in 1865. He accepted a call to the Mount Vernon church, N. Y., where he was ordained, and labored nine years. On account of failing health he moved West in 1875, going to the First Church of Nebraska City, Neb., where he remained six years. In 1881 he became pastor in Galesburg, Ill. After nearly six years there, the First Church of Lincoln for the second time called him to its pastorate, which he accepted. He labored there eight years, until the call came in September, 1894, to the work of Superintendent of Missions and District Secretary for our Society in the Upper Mississippi District. During his pastorate in Lincoln the present commodious house of worship and parsonage were built, the East Lincoln church was organized and its chapel built, and other mission interests in the city were started. Since going West Mr. Williams has been permitted to labor for twenty-nine years and a half with scarcely any interruption. For twenty years before entering upon the general work he had been in close touch with Home Missions as a member of the State Convention Board in Nebraska for fourteen years, and in Illinois for nearly six years. He is a veteran and valued worker, whose influence is widespread.—ED.

WITH the expansion of Home Mission work following up the settlement of the new States and Territories, it became necessary for the prosecution of the work that this extensive section of the country should be divided into districts, each under the superintendency of a representative of the Society. The wisdom of this plan will at once be seen, when it is known that last year 29 more missionaries and missionary pastors were commissioned to labor in this district than were commissioned for the entire West twenty-five years ago. It is imperative that the money appropriated by the Society should be so expended as to further the best interests of the churches and of the denomination in every locality where help is granted. The superintendent being in close touch with pastors and churches, in regular attendance at the Board meetings of the different State Conventions in this district, and in constant consultation with the general missionaries, is in a position to have a clear knowledge of the field and its needs, and therefore in a posi-

tion to give valuable information to those intrusted with the interests and management of the Society at Headquarters.

In conference with the general missionaries many perplexing questions are considered, needing experience, tact and wisdom to settle questions concerning the organization and planting of churches in new communities, respecting troubles and divisions in the churches, in some instances the disbanding of churches—questions respecting the settlement of pastors, the building of new chapels, and occasionally the sale of a chapel, all of which have a direct bearing upon the growth and development of home missions.

It is work that means long and weary journeys and oftentimes anxious thought as to the outcome of the perplexing problem to solve; but it has nevertheless its compensations in the knowledge of its far-reaching influence on the years to come.

Much of it is foundation work, which, if permanent, must be carefully laid. Nothing in the experience of these ten years was more

interesting to the writer than what he saw and heard three years ago at the organization of the First Russian Baptist Church at Balfour, N. D., and later at the organization in Duluth, Minn., of the First Baptist church using the Finnish tongue. The rapid growth of these organizations justifies the outlay of money in undertaking work among these nationalities.

It is also pioneer work. Similar conditions exist to-day in large portions of these states as existed forty years ago in the older parts of Wisconsin and Minnesota, calling for aggressive work and the outlay of much money. The Rainy River country in Minnesota has been settled within the last two or three years. Our missionaries were the first to occupy this important field, and our denomination is the only one that has erected chapels on the American side along this river. Through the generous aid of the Society we have built three in as many towns that gave promise of rapid growth in the near future.

The percentage of Baptists to the population is not as large in the States of this district as in the States south of these. The explanation is doubtless found in the fact that here we have the largest percentage of foreign population of any section of the country. In Wisconsin the percentage of foreign birth and foreign parentage is about 72, in Minnesota 75, and in North Dakota 77. The greater number of these belong to two leading religious bodies, Roman Catholic and Lutheran, and it is no easy matter for them to sever their connections with the mother church; but when they see the truth many of them do. More than a third of the Baptists of Minnesota are in the Scandinavian churches. They are distinguished for their loyalty to the Baptist principles and their devotion to the truth.

The Upper Mississippi District was organized something over ten years ago, first known as the Red River District. Rev. T. R. Peters, D. D., was appointed superintendent; but after a few weeks' service he was suddenly called to the grander service above. The present superintendent began his work in September, 1894. At the death of Wm. M. Haigh, D. D., Wisconsin was added to this district and its name was changed to that which it now bears.

Wisconsin and Minnesota would be regarded, strictly speaking, as belonging to the older West. Our Home Mission Society began its operation in Wisconsin more than sixty years ago, and in Minnesota more than fifty. It was expected that before this these States would have been able to assume the entire responsibility of the work within their borders; but on account of the rapid development of their northern portions, calling for the enlargement of the work, the continued help of the Society was earnestly entreated by the leaders. During these ten years 160 churches have been organized, 193 chapels built, 85 churches have assumed self-support, and there has been an increase in membership of 11,781.

In this district the superintendency of missions is but a part of the duties of the representative of the Society. He is also District Secretary for Minnesota, North and South Dakota, and he is charged with the duty of collecting funds for the Society. It is the aim of the Secretary to secure contributions from individuals and from all of the churches in these States for the general work of the Society. Through correspondence and personal visitation the manifold work of Home Missions is kept before the churches, and its claims for their sympathy and financial support are urged upon them. In these coöperating States, the claims of the Convention are regarded as imperative; but the number of churches that recognize their obligation to the larger work is yearly increasing.

In the discharge of his double duties, as Superintendent and District Secretary, the representative of the Society finds it necessary to be much of the time away from home, traveling an average of nearly 2,000 miles a month.



Minneapolis, Minn.

Southern Baptist Theological Seminary and Alien Immersion

The *Baptist Argus* of Louisville, Ky., of Nov. 10, 1904, contains a communication from President E. Y. Mullins, D.D., of the Southern Baptist Theological Seminary, in which he says:

"In view of the above it may not be amiss to set before your readers the position of the Seminary professors on the subject of alien immersion. In general our faculty holds that the question of receiving or not receiving alien immersion is one to be decided by the local church. We believe that it is a question which can safely be left to the operation of the principle of Baptist liberty and loyalty to the Scriptures, and that it should not be made a test of fellowship or Baptist orthodoxy. The faculty of the Seminary is not and never has been a unit on the subject of alien immersion, though a majority has always favored rebaptism on grounds of uniformity and regularity. In the teaching of the Seminary, when the matter of alien immersion arises, both sides of the question are fairly presented.

"In short, the position of the Seminary has always been that this question is one to be left to the operation of the Baptist principle of liberty. We believe that fraternal discussion is the only wise road to unity of views on the subject. And while respecting all those who differ, the members of our faculty individually claim their rights and liberties as Baptists."



Sermon Suggestion for December

THEME: GIVING FOR CHRIST.
TEXT: WHO LOVED ME AND
 GAVE HIMSELF FOR ME.—*Gal.*
 2:20.

Christianity is in its very nature a giving—from God to us first; from us, then, back to God. A continuous and glad giving, because its spirit is that of love. God so loved the world that he gave his only begotten Son; and that Son it is who, as the text brings the truth so sweetly and personally, “loved me and gave himself for me.” Especially fitting this thought in connection with that giving of self through interest in and contributions for missions which links us to the wide kingdom of our Lord.

FOR THE DEVOTIONAL HOUR

“Give me a great thought, that I may grow upon it.”—*Herder.*

Life is short, and we have never too much time for gladdening the hearts of those who are travelling the same journey with us. Oh, be swift to love, make haste to be kind.—*Amiel.*

On a sun-dial which stands on the pier at Brighton is inscribed this hopeful and suggestive line: “’Tis always morning somewhere in the world.”

“WHAT KIND OF A CHURCH WOULD MY CHURCH BE, IF EVERY CHURCH MEMBER WERE JUST LIKE ME?”

“To hold fast upon God with one hand and open wide the other to your neighbor—that is religion.—*Geo. Macdonald.*”

If the church on earth were full of happiness-makers there would be no need of further argument for religion.

Every memory of good is a bar to evil. Memory is the storehouse of the mind. Take care what you put in it.

The Missionary Spirit

We think it not a violation of confidence to quote a sentence or two from a letter written to an officer of the Home Mission Society by Rev. E. W. Mecum, the missionary pastor at Basin, Wyo., who was burned out. After expressing his deep gratitude to the friends who have come to his aid in trying circumstances which included the death of one of his children, he says: “When in my pastorate at Independence, Iowa, for six years, I worked very hard for the offerings for Home Missions. It was a pleasure. But I greatly prefer to be at the front and would not exchange this for any pastorate in America. My heart yearns to fulfil the purposes and prayers of the many who help to sustain this work, and above all to fulfil the mission of the Heavenly Father who, I most assuredly believe, has led me to this field. We are laying foundations here.”

French Work in New York

A very significant and delightful service was held at the Second German Baptist church in New York City, on Thursday evening, Nov. 3rd. The pastor of the French Baptist church in Paterson, N. J., Rev. Edward Revel, who also preaches every week in New York, had the privilege of baptizing four recent converts into the membership of his church. Through the kindness of the German brethren the audience room and baptistery were placed at his disposal and a company of about 40 persons was present. The hearty singing, earnest prayers, and interesting addresses made the occasion a memorable one. Drs. MacArthur and Hallway, Rev. J. H. Pastoret, of the Immanuel German church, and Rev. Alex Turnbull, Assistant Corresponding Secretary of the Home Mission Society, participated in the exercises and spoke briefly to the congregaton, most of whom understand English. The happy converts were received into the church after baptism, and formed part of the joyful company who partook of the Lord's Supper at the close of the service. Brother Revel is greatly encouraged in his work, and is hopeful that both on his own field and in New York continued progress will mark the Baptist work among the French people.



A Morning Prayer

HELP ME, O LORD, TO PASS
THIS DAY IN GLADNESS AND
IN PEACE, WITHOUT STUMBLING
AND WITHOUT STAIN, AND TO
REACH THE EVENTIDE VICTORIOUS
OVER ALL TEMPTATION, HAVING
HELPED SOME BROTHER BY THE
WAY. AMEN.

MERRY CHRISTMAS!

Can we make any unbelieving heart really believe that Christmas is the symbol of a reality, and that a Heavenly Father did actually give His greatest possible gift—that of His only begotten Son? There is one effective way to do it. Human sympathy and kindness—the Christ spirit—is a potent convincer. Let some one see this spirit in us.

Here is a question full of possibilities of good: Whose life less bright than your own will you help to brighten by some little token of thoughtfulness at this glad Christmas season?

This is the time for brotherliness; for the wiping out of old scores, if there are any; for the renewing of old friendships and forming new acquaintances; the time to make the church bonds stronger; to crowd selfishness under and get the better self on top; to show to the world a sunny face as the mirror of a sunny soul which has been illuminated by the Christ coming, and made responsive to human need and appeal by the Christ spirit.

No Christmas gift received can make us so happy as that which we make to another, especially if that other be less fortunate than ourself, one of the poor and friendless.

TRY THE ACT

There is a deal of wisdom in the saying of Prof. Amos R. Wells that "it is well to talk about giving, to advocate it, and form the right theory regarding it; but a single act of giving will teach you more about it than a century of talk." True. Try it.

A Stirring Missionary Meeting

"THERE are few Young People's Meetings that give the leader more of the proper sense of satisfaction than a missionary meeting at which a deep interest has been stirred." So writes the president of one of the prominent young people's societies in Westchester county, New York. We wish that others would write us from time to time when they have an unusually uplifting meeting, and state the methods which they employed. Our friend continues:

"The subject was 'Cuba,' and I had the program all arranged beforehand. I opened the meeting with prayer and then called upon others to follow, asking for the presence of God's Spirit; for without Him 'we can do nothing.'

"Then I had the story, 'Why I Doubled My Subscription,' read, having arranged previously with six young ladies who were good readers to each read a chapter. This plan brought out their several friends to hear them read. The story was deeply interesting, and I recommend this as an excellent way to use it.

"After this we sang a stirring hymn and another member read from the September MONTHLY the article, 'Suffering for the Faith.' We cannot do without THE HOME MISSION MONTHLY; it is an invaluable aid in arranging a profitable missionary meeting.

"We now had twenty minutes to spare. and after another hymn I read extracts from the account of the wonderful work told by Dr. Morehouse in his pamphlet on 'Cuba.'

"I had prepared on muslin a large outline map of Eastern Cuba, and placed thereon red seals to show the location of the mission fields. Many told me that we had never had such an interesting missionary service. But the secret of its success lay in *preparation*, aided by the Spirit."

NOTE.—The Home Mission Society will furnish on application copies of the story and of the pamphlet on Cuba. It is also a good idea to secure copies of the story and present one to all present. The cost is nominal. We will also furnish sample copies of THE MONTHLY to any Society asking for them.—Ed.

MISSIONARY DIALOGUES OF THE DAY

DESIGNED ESPECIALLY FOR USE
IN MISSIONARY MEETINGS : :

Home Mission Work of American Baptists

SECOND OF A SERIES BEGUN IN THE NOVEMBER MONTHLY

IV

RELIGIOUS DEVELOPMENT IN THE WEST

Q. What has been the great Home Mission field for all the Christian denominations?

A. The teeming West, which in its earlier settlement was dominated largely by a godless element, like that which, at St. Louis, declared that the Sabbath had never crossed the Mississippi and never should; though brave John M. Peck, in face of the threat, took it across with him and soon had a church established.

Q. Through what Society have American Baptists chiefly done their work in this field?

A. Through the American Baptist Home Mission Society. This was the pioneer. In 1832, the year of its organization, 37 workers were appointed to western fields. It must be remembered that Ohio was then "out West," and that Illinois and Michigan were "way out West." Twelve of the missionaries were sent into Ohio that first year. It is interesting to note, by the way, that the first Protestant church in Ohio was organized by Rev. Stephen Gano, pastor of the First Church in Providence for 36 years, and son of Rev. John Gano, founder and pastor for many years of the First Baptist church in New York city. Stephen Gano, who went West to visit his brother, gathered a few Baptists in Columbia, a hamlet now within the city limits of Cincinnati, and formed a church, which is still living as the Columbia church. It was through such spirit that our churches and denomination grew in the early days.

Q. What was the wise policy of the Society?

A. To occupy places that promised to develop into important centres. In this way churches were organized and aided in such strategic points as Detroit, Columbus, Cincinnati, Indianapolis, Chicago, St. Paul, St. Louis, and so on. Indeed, there is hardly a central point or a strong church of to-day which dates back a half century that has not been helped to become self-sustaining or to secure a church home through the Home Mission Society, which is in true sense the mother of churches.

Q. How did the work develop in the period before the Civil War?

A. Of course the Baptists in those days were not possessed of large wealth, and the income of the Society was small as compared with the present. Its work steadily enlarged, however. Fifteen years after its organiza-

tion, or in 1847, there were 113 missionary workers. Among these were itinerant and exploring missionaries for whole States and Territories. State work was not yet organized, nor had the present system of District Secretaries and Superintendents been originated. The pioneer preacher and missionary pastor formed the two classes of workers. The largest number before the War was 153, in the year 1854.

Q. What effect did the War have upon mission work?

A. Naturally it affected the receipts, and absorbed general attention, so that the Society's work was somewhat curtailed. But when the War was over there came a decided enlargement, owing to the opening of public lands under the Homestead Acts and the completion of the transcontinental railway, which drew large masses of people to the West. In answer to the new demands, the Society had 256 workers in the West in 1868; and in 1873, 262, the largest number until the period of great financial depression was over. In 1884, when prosperity had returned to the country, there were over 400 missionary workers. In 1900 the number had risen to 799, and is now 913. Considering how many places are still without any gospel services, it can be seen in part what would result if the 900 Baptist missionary pastors and evangelists and teachers were suddenly to be withdrawn. Then the value of the Home Mission work would be realized vividly.

Q. It would be interesting to know the year in which the different States and Territories were first entered by the Home Mission Society. Can you give these?

A. Yes, they are as follows: Ohio, Indiana, Michigan, Illinois, Missouri, and Arkansas, 1832; Wisconsin and Iowa, 1837; Texas, 1840; Oregon, 1845; Minnesota, New Mexico, and California, 1849; Kansas, 1854; Nebraska, 1856; Nevada, 1863; Colorado, Dakota, and Idaho, 1864; Indian Territory, 1865; Wyoming, 1870; Utah, Montana, and Washington, 1871; Arizona, 1879; Oklahoma, 1890. The work in Oklahoma forms a remarkable record, which we shall consider by itself by and by, when we take up the sections in which Home Mission service has been most conspicuous. Then we shall see, also, what destitution there is religiously in such States as Utah, Montana and Washington, where the demand for churches has been much greater than the resources of the Home Mission societies could meet.

Q. There must have been a good deal of heroism and endurance in the missionary pioneer?

A. They were indeed brave and consecrated men, who met all sorts of deprivation and danger. It is hard to put ourselves back into their days, when there were practically no railways. These pioneer home missionaries were on their fields from four to twenty years before railways were in operation in the several States and Territories. Ezra Fisher and Hezekiah Johnson went overland to Oregon in 1845, the journey requiring seven and a half months. As railways were built, particular attention was given to the growing towns and cities along their route and missionaries were appointed to follow up developments there. In twenty Western States and Territories there are more than 1,500 railway towns and cities to which missionaries have been definitely appointed; and it is safe to say that fully 2,000 places along these railways have received attention.

V

SOME OF THE RESULTS

Q. I certainly never realized before that so many places owed such a debt to Home Missions. How much money has been put into this work of Christian civilization through the Society?

A. The Society has expended in its missionary work about seven millions of dollars in the West, and for church building about \$600,000. And this money has been so expended, in coöperation with the local churches aided and the State Conventions as they have been developed, as to secure the largest results. It is the right help given to a struggling church at the right time that counts.

Q. The church edifice work, then, has been an important feature in the West?

A. An essential feature, since it is difficult for a church to live without a home of its own. Through its Loan and Gift Funds, the Home Mission Society has dotted many a

section with churches. In fact, in most of the 2,300 churches aided in building houses of worship have been in the West. In several States and Territories nearly every church has received aid from missionary and church edifice funds.

Q. Can you state briefly some of the results of our Baptist Home Mission effort?

A. In 1832, when the Home Mission Society was organized, there were in all the western field onward from Ohio 900 feeble Baptist churches, 600 ministers and 32,000 members. West of the Mississippi were but a few hundred members. Taking seventeen of the newer States and Territories, we find that in 1879, twenty-five years ago, there were 83,222 Baptists in a population of 7,072,257; while now there are at least 250,000 in a population estimated at nearly 17,000,000. Then, there was one Baptist to about 84 of the population; now, one to 64. Much of this gain is due directly and indirectly to home mission work. Many strong, liberal churches exist, which were originally dependent upon missionary aid.

Q. Has this development of Home Mission work had any marked effect upon the cause of Foreign Missions?

A. If one wishes to realize that the mission cause is one, and that the success of Foreign Mission work is bound up in the success of the Home Mission work, it is only necessary to know that within the last sixty years the stream of offerings from those western churches for foreign missions has increased from almost nothing to a large annual sum, aggregating for this period nearly or quite \$600,000. Thus the leaves of the trees of home mission planting are for the healing of the nations abroad.

The churches planted and nourished in our own country through the Home Mission Society have been among the most liberal supporters of the great work abroad. Born in the true missionary spirit, they go forward in that spirit. May we all see clearly the truth that thoroughly to Christianize America is most rapidly to Christianize the world.

AN IMMEDIATE RESPONSE

We gratefully acknowledge a gracious note from Rev. T. F. Chambers, of Saratoga Springs, N. Y., in which he says that his Christian Endeavor Society, in response to the appeal in the November MONTHLY for a stereopticon for the Crow Mission, will gladly give \$15 of the \$25 desired. His young people will be pleased to know that a fine lantern is already on the way West, as a result of their generosity; and slides will follow, as other responses come in. This Society has an enviable record for kindly deeds and generous giving.

TITHING, OF COURSE

The banner young people's society in missionary giving in the State of Massachusetts is the First Baptist Christian Endeavor of Worcester, which contributed last year \$1,282.30, or an average of \$13.18 a member. Besides this, the society has pledged \$3,000 towards the new church building. What is the secret, in part? They give by tithing. Steady, not spasmodic; systematic, not sentimental. How bountiful the resources if every church would imitate this society.

Blessed is the man who keeps himself adjusted to divine opportunities.

HELEN'S BRIGHT IDEA

A CHRISTMAS STORY FOR YOUNG PEOPLE
AND JUNIORS

By Howard B. Grose

I

HELEN HARTWELL had a bright idea. She was in the habit of having them, so that it did not surprise her so much as it might some little girls of thirteen who are not accustomed to such things.

Helen's idea came from reading that beautiful Christmas story by Edward Everett Hale, "In His Name," a story that you all ought to know. This is a story of Jean Waldo and his little daughter, Felicie by name, and as happy and sunny a maiden as her name (happiness is what the French means) would imply. The story tells how, when Felicie was sick and her life was despaired of, a certain cure was sought and obtained, after many adventures, by a kind-hearted man belonging to a new band of brothers who had caught the true spirit of Jesus. And the magic password at which barred gates were opened and closed hearts unlocked was this challenge and response: "For the love of Christ," and "In His Name." This was the secret answer that revealed a brother, and this was the beautiful thought that nerved many a soul for difficult duty.

When Helen had finished the touching story, instantly the bright idea flashed into her mind. As she was as quick to act as to think, she started out that very afternoon to see three or four of the girls. They all thought the idea was just splendid, and the result was that on Saturday afternoon there was a meeting at Helen's house. Ten girls were there, and from their solemn airs you would have supposed the weight of settling national affairs was upon their shoulders. Helen was the natural leader, and she had her plans all prepared to carry forward her bright idea. Of course there had to be a good deal of talking, and it wasn't quite the easiest thing to keep all from talking at the same time, but at length everything was gotten into shape, a constitution was adopted, officers were elected, and the "I. H. N." Society—a very secret society, too—was added to the already long list in existence.

This Society was to be different from many others, Helen said, because it wasn't going to have any printed object, but was just going to do things. Instead of pledging it was to practice, and the only resolution in order was the resolution to live up to its password, which was to be known only to the members.

So much for Helen's bright idea.

II

Christmas was about a month away when the "I. H. N." Society was organized, and from that time forward there were ten as busy girls in Pemberton as could be found anywhere. Something was on foot, that their parents knew, while their brothers and friends suspected it, but what?—that was the secret, and the members guarded it well. When two of the girls met, they would say something in a whisper, smile understandingly, and pass on. This was very tantalizing to the boys, but they had to make the best of it; and they were somewhat mollified when told that by and by their services would be required.

One day the Sunday School Superintendent received a call from a committee of three, of which Helen was chairman, and then the Superintendent became so mysterious and silent that his wife asked him if he was coming down with the grip, and dosed him up good and strong with peppermint tea, but without any perceptible loosening of his tongue.

There was another call by another committee on the Pastor, after which he looked happy and wise, and declined to tell his wife what those girls wanted, much to her surprise, for she had always held that man and wife were one, and that she was the one if there was any secret to be kept. This time she had to be content with letting him keep it, since he said he had promised to, and a minister must be truthful.

Besides these two committees, there were ten committees of one, and their work was rather out of the ordinary line. Each committee made appeal to her own father, much to his surprise. And so winning were these committees and so good-natured were the fathers, that in every instance the appeal was successful. What do you suppose the appeal was? Well, it was another bright idea of Helen's, for she continued having them right along. She had to, to keep the new Society going and to make the original bright idea successful.

So three busy weeks passed; and such happy, mysterious weeks for the ten girls. Most wonderful thing of all, not a single person had let out a secret that ought to be kept, in spite of all the teasing and taunting of the boys, who hated to feel that there was something in the air, and not be able to discover what it was. For once the girls were way ahead.

III

The Sunday before Christmas brought the first evidence that something had come out of Helen's bright idea. When the Pastor announced the usual Sunday School Festival and Tree for the holidays, he added that a second Christmas Festival would be held this year, with a second Tree, on the next evening, and this would be managed by the "I. H. N." Society, which had originated the idea. This second Festival was to be for the children who knew little about the glad Christmas time, and the children who did know by experience were requested to give one present each for the poor boys and girls who had no stockings suitable to hang up, or no chimney to hang them by, and who seemed somehow to escape the kind Santa Claus' notice. Fifty Sunday School-less and Christmasless children had been found and invited, and he was sure, said the Pastor, that there would be presents enough for each to have one at least. There would be an entertainment, too, and a bit of something sensible to eat, and he knew the Society would get a blessing from its thoughtful service.

Then everybody wanted to know what the "I. H. N." Society was, who belonged to it, and what it meant. But nobody that knew had anything to say, and while those who didn't know had plenty to say, they said very little that was so, and no one was the wiser for it.

The day before Christmas ten boys were invited to meet at Helen's house, and were then and there initiated as Energetic Allies. They responded readily to the schemes that were disclosed, which involved not a little travelling through the snow on their part, but had so much to attract them that they entered joyously into the Christmas spirit, as who wouldn't under the inspiration of the bright eyes of the ten misses who made up the "I. H. N." Furthermore, they had been invited to a Christmas Night party at Helen's, when the events of the day were to be recounted.

IV

That Christmas Eve brought more surprises to some of the people of Pemberton than any within memory. When Aunt Sally Jones, who was sorely troubled with rheumatism, answered the knock at her cottage door, she saw on the doorstep a large box. And when the poor and lonely old woman, finding the box directed to herself, had opened it, she had to stop to wipe the tears from her eyes. Just such comfortable woollens as she needed, but had not been able to get. A complete outfit, with a supply of yarn for her knitting. And there, when she unfolded the warm knit shawl, pinned upon it was a card, and on the card these words:

"Merry Christmas! For the love of Christ. In His Name."

"Praise His Holy Name!" said Aunt Sally, wiping her eyes again. "And to think

that I was complaining only yesterday, and thinking that everybody had forgotten me. The Lord bless these unknown angels."

Then you ought to have seen the Widow Pentecost,—whose door was always haunted by the wolf in spite of her heroic efforts to drive him away and keep her two little children properly fed and warmly clad,—when she received from the village expressman a big box containing exactly what the children most needed, and a new dress for herself. She, too, found a card with the same words upon it. And when she read "In His Name," it brought such a sense of joy and quickened faith as she had not known for a long time. "The widow and the fatherless He will not forsake," she said.

I cannot follow the Energetic Allies on all their rounds, for they visited more than a dozen places, leaving at each what was peculiarly suitable, showing that somebody had been blessed with remarkably keen vision. This was only another of Helen's bright ideas, however, as you will see later, when you will realize what a great thing it is to have ideas, and will, I trust, at once begin to cultivate them in your mind garden, instead of growing so many weeds.

But there is one more place that must not be passed by, and that was Jerry Oliver's, the cobbler, who was commonly known as "Cranky Jerry," and was more noted for taking to drink than sticking to his last. Like all cranks, Jerry was born to dispute. If you wanted a thin sole he was bound to convince you that a thick one was needed, and when you agreed he would declare that a medium sole was better than either. Jerry not only did not go to church, but had a good deal that was bitter to say against the goody-goody, canting, hypocritical psalm-singers that didn't care a snap about anybody's souls but their own. It was the drink that did it, for Jerry was brought up to go to church and Sunday School, and had a Christian and praying mother, now long since passed away. Years had gone by since he had been seen within church doors, and he was probably the most friendless old man in the village. "Guess even the parson don't think there's any hope for old Jerry," he sometimes said, "an' I guess Jerry and the Devil agree with him."

All the greater Jerry's astonishment that Christmas Eve when a thundering rat-tat-tat beat upon the door of his little shop and bachelor's cabin. "Must be in a tremenjuous hurry," he ejaculated, as he slowly unbent his lumbago back and rose from his bench, where he had been trying to finish a pair of shoes promised for Christmas. But when he opened the door nobody was in sight. He saw a big package, however, and his name in large letters stared up at him: "Mr. Jeremiah Oliver!" "Whew!" said Jerry, "who's that? It's so long since I've heard that name that I wouldn't know myself by it. What's in the wind now?"

Jerry's astonishment increased when he saw what had come to him, dropped from

the skies, as it were, though he remembered the loud rap. There was just what was best calculated to appeal to his manhood, and recall him to his better self of the long ago. Collars and cuffs, a tie, some handkerchiefs, and a pair of warm gloves, were in the list. "Must take me for a dude!" thought Jerry, at first sight of these things, to which he had long been unaccustomed. The overcoat appealed to him strongly, and the soft comforter, with its bright colors, was equally appreciated, for he had suffered not a little from the cold of late. Then he came upon a Bible. He was about to turn away from it with a sniff, as if he thought it all a trick, when he caught sight of the inscription on the cover, in neat gilt letters:

"Jeremiah Oliver, in Memory of his Christian Mother." "I. H. N."

Trembling all over, Cranky Jerry read the words again and again, as though they fascinated him. "Yes," he said, with a suspicious sob in his voice, "she was a Christian mother, and the only friend I had. God forgive me for not being more worthy of her." Which was the most of a prayer Jerry had uttered for many a year.

Then the "I. H. N." attracted his attention. "Who can that be?" he asked himself. "Well, whoever it is, he knows me better than anybody else alive." By and by he came upon a note, and read this:

"Merry Christmas! For the love of Christ. In His Name." Do not think you have no friends. The "In His Name Society" believe in you, and would warmly welcome you to the church of your boyhood. For your Mother's sake and the Master's, come."

It was God's hour in Jerry's life. Kindness and human sympathy had not knocked at that heart-door for many a long year, and now all holy and softening influences worked together, and as he saw what those letters "I. H. N." meant, with a look upon his wrinkled face that almost transformed it, he said, "Forgive me my sins, O Lord, and help me to be a man." And as the vision of good swept across his soul he was lifted out of the old self, and said with a new determination in his voice, "God helping me, I will never drink a drop of liquor again, as I hope to see my mother in heaven!"

The thought kept coming to him, "Old Jerry's worth something yet, worth something yet!" And in that hour he resolved that he would again go to church. He would seek out the members of that "In His Name Society" and tell them what they had done for a lost and lonely and friendless old man. And never more would he think or say that the church didn't care for anybody but the nice folks, for he knew better now.

V

You should know that although the Pastor had been let into one plan of the "I. H. N.'s," they had kept another so secret that

it was a genuine surprise when there came before breakfast a simple home-made remembrance for every member of his family, all "In His Name." His heart was full of hopefulness as he now told his good wife of the beautiful work the girls had planned, and foresaw how helpful they would become to him in the church work. If only all the older members would take hold as heartily, what a church they would make of it, and how God would bless them.

That Christmas night, at Helen's, the Energetic Allies first told of their adventures in delivering the parcels and escaping without observation. Then the girls revealed Helen's bright ideas. One of these, for instance, was to take the Pastor and Dr. Jenkins into council, because they knew what the people needed, and who needed help the most. Cranky Jerry was Helen's suggestion, for even the minister did not think of putting him in the list. But Helen had read somewhere that "there is a hidden gate opening into every heart, if one will but search until it is found," and she had a great pity for poor Jerry because no one else had.

The appeal of each girl to her father (another of Helen's ideas) was to tell her how much he expected to put into presents for her Christmas, and ask him to give her the money instead and let her use it this once for those who had no presents. When the fathers saw that their daughters were in earnest and realized how much of sacrifice it meant to forego the Christmas, they made the amounts as large as they could afford to, in order to encourage so beautiful a spirit. Then they prepared a little Christmas surprise of their own.

The Christmas Festival and Tree for the poor children was a splendid success. The Society and their Allies declared it was a much happier time than the evening preceding—as indeed the happiest time always is not when you are getting presents but when you are giving either presents or pleasure to some one else. The joy of the children became the equal joy of their entertainers. When all the children had been taken care of, then came the turn of the Energetic Allies, who had formed alliance also with the Ten Proud Fathers. With a whoop one of the boys found a package on the Tree, which was supposed emptied of gifts, and called out in triumphant tones, "Helen Hartwell -- a bright idea." Then other packages came from some mysterious source, until every member of the "In His Name" had been remembered, "With love for his daughter, from Papa." Which completed the Christmas in the finest possible manner, as all will agree.

VI

Do not suppose that the work of the "I. H. N." ended with a Christmas festival. On the contrary, Helen had long since evolved bright ideas regarding work as Pastor's Helpers in taking flowers to the sick, reading to invalids, calling on newcomers, and

plenty of other helpful things. More than that, she had been deeply moved as she read in *THE HOME MISSION MONTHLY* of the heroic work the missionaries are doing, and her Society had plans to brighten the lives of some children in missionary families the very next thing it did. That was one of the very best of her bright ideas, as you may know some day. Having found the joy of service, which is the true joy of salvation also, they were not going to lose it again. And they agreed with the Energetic Allies to form a "Prayer-meeting Steadfast Corps," or Pastor's Body Guard.

Imagine their joyous surprise on New Year's Sunday when, just before service began, Cranky Jerry, dressed so fine that he was scarcely recognized, walked into church with head erect, and took the seat given him well toward the front. The Pastor preached with unusual fervor, and closed with an illustration of Christlike service, drawn from the experience of the new Society. Then a strange thing happened. Rising in his pew, Cranky Jerry asked if it would be proper for him to say a word; and when the Pastor said yes, and asked him to step forward, to the amazement of all he did so; and then, simply, but with an earnestness and feeling that touched all hearts, he told his story. When he described his loneliness after his mother's death, and told how he drank to drown his grief, few eyes were dry; and then when he described the Christ-

mas Eve and the results of Christian sympathy and cheer, and prayed God to bless those angels of the "In His Name" Society, pretty nearly everybody was crying for gladness. Old Jerry closed with expression of his desire to become a member of the church, and his purpose to act henceforth "for the love of Christ;" and the Pastor added warm and wise words, and under a sudden inspiration, asked if any others present would like to make a New Year start in this blessed Way. Half a dozen young men arose; and then a miracle happened. Stately Judge Hartwell—Helen's father—one of the best men in the community and a liberal church supporter but not a member—rose and said he would like to unite in company with his friend Jeremiah Oliver.

"I have held out for many years against what I knew to be my duty," said the Judge, impressively, "but when I saw what my little daughter Helen's Christianity was leading her to do, and how ready she was to give up her own pleasure for others, I could not resist that. I know the blessed words are true, 'A little child shall lead them.'"

So now you know how the new Society that was Helen's bright idea began its life in the Christmas spirit of good will to all. In the same spirit, shall we not seek to live and love and serve under the inspiration of that same watchword,

"FOR THE LOVE OF CHRIST—IN HIS NAME"

QUOTABLE SELECTIONS FOR THE MISSIONARY MEETING

(Cut these out, to use on suitable occasions.)

HOW TO GIVE

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if the morrow
Found you where giving was o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand the offering took."

Giving is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His spirit.—*Alexander McLaren, D.D.*

"I am only one, but I am one; I cannot do everything, but I can do something: what I can do, I ought to do: and what I ought to do, by the grace of God I will do."

We have just as much religion as we get into our daily life, and not a whit more.

A CONSECRATED OFFERING

A native teacher of Van, Turkey, who had already given two-ninths of her year's salary toward the new church, brought a beautiful piece of hand embroidery much valued by her; on the package were written these lines in English:

"Laid on Thy altar, O my Lord divine,
Accept my gift this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This, and my will,—a thing that seemeth
small,—

And Thou alone, O Lord, canst understand
How, when I yield Thee these, I yield
Thee all.

Take it, O Father, take."



THE WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN

President, Mrs. Wm. A. Moore, 1055 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. A. J. Fox, 63 Alfred Street, Detroit; Recording Secretary, Mrs. F. K. Rumsey, Detroit; Treasurer, Miss Clara Vinton, 109 Charlotte Avenue, Detroit.

THE thirty-first annual meeting of our society, held in the Congregational church, Port Huron, Oct. 10th, Mrs. J. A. Warren in the chair, was opened by responsive reading, led by Mrs. Robert Van Kirk, Jackson, following which, State Superintendent of Missions, C. H. Irving, offered prayer. The report of executive board gave a clear conception of the past year's work, and of the new work to be put into operation. The Treasurer reports apportionments well met, receipts for the year \$4,027.12.

Esther Karnell, field secretary, in her address, gave our women an excellent idea of the work being accomplished through the Woman's Society, and of the heartfelt interest shown wherever she presents woman's work. The associational reports were good. Marquette association responded with an original poem.

Miss Bare was present and gave a pleasing report of Saddle Mountain. Greetings from the Chicago Society were brought by Miss Van Fleet, who talked briefly of the Training School. It was a pleasure to listen to earnest talks from five of our missionaries, also to Miss Pauline Seen, a graduate of the Training School, who is working among her native women in China. Thursday evening Miss Bare and Miss Seen, dressed in native costume, spoke most entertainingly before the joint meeting of the Home and Foreign societies.

Our efforts last year were so richly blessed that we are encouraged to enlarge our activities. Our appropriations are to be

slightly increased. We already have a missionary working among the French in Detroit, Miss Nicolæ, recently graduated from the Training School. Appropriations have been made to the American Baptist Home Mission Society, of New York, for Miss Dyer's salary; to the Board of State Missions; to the Woman's Baptist Home Mission Society of Chicago, and for work in Alaska and Nebraska.

The missionaries whom we are to help support this year are Miss Ergenzinger, and Miss Nicolæ, Detroit; Miss Ames among the Chinese in San Francisco; Miss Crawford at Saddle Mountain, Oklahoma; Miss Barclay in Cuba, and a missionary to be chosen later among the Hopi Indians. Our missionaries in the State are, Rev. A. K. Scott, Iron Mountain; L. J. Anderson among the Swedes and Norwegians; Mr. Pierson, Onaway; Mr. Forsell, Tuston; Mr. Baldwin, Larium, and a general evangelistic missionary for State work.

Miss Karnell, whose brief term of office has been productive of splendid results, is reappointed field secretary. Mrs. Geo. Huntington, 742 Second Ave., Detroit, is the new Superintendent of Juniors, Baby Bands and Sunday Schools. Miss Alma Kurtz, Mt. Morris, is associational secretary for Flint River Association.

A young ladies' department has been organized, under efficient management, to promote the interest of Home Missions among the young women of our State.

Mrs. ROBERT M. FOX.

VALUE OF SUGGESTIVENESS

One of the most suggestive and stimulating church calendars we know of is that of the Woodward Avenue Church of Detroit, under the supervision of the pastor, Dr. Spenser B. Meeser. He makes it an effective aid to his work. From a recent issue we take this prayer-meeting announcement, as a sample of suggestiveness and of method tending to interest the average member in the midweek service:

On Wednesday the topic is: "Texts and Principles for Life Mottoes." Is there advantage in adopting some definite precept or

ideal? What texts and passages are marked in your Bible as especially helpful for character building and service? Give several of them. What value in adopting, aside from Scripture, such mottoes as "What Would Jesus Do?" or the summary of principles in Dr. Van Dyke's "Footpaths to Peace?" What sayings of Jesus seem to indicate His ruling principles? What of Paul, and others? What texts or Christian policies would serve as mottoes for the life in general? Which are especially appropriate for application in your business life? What special ones would help in the home and in society? Which would just now make us better Christians and Church members?



WITH
THE
NEW
BOOKS

The Modern Crisis in Religion. By George C. Lorimer, D. D. (Fleming H. Revell Co. \$1.) This last volume by the lamented preacher is one of his best and most timely. The subject is of vital importance, and one upon which he had reflected long and deeply. He has treated it broadly and effectively. We commend it strongly to every minister and layman. Recognizing a crisis, Dr. Lorimer looks upon it from the standpoint of the open-eyed Christian optimist. He puts his probe upon the real peril point—doctrine and spirituality. The chapters are not sermons, but sermons elaborated into adequate treatment of the themes, such as On Modernizing Christianity, Religious Problem of the City, Christ and the Country Church, The Church and the Workshop, The Arrest of Ethical Progress, The Position and Peril of Protestantism, The Christianity of Christ, and Recovery of the Lost Revelation. Not much in modern development and life and the tendencies theological, commercial and religious escapes his observation. The reader will realize anew how great is the loss to the world pulpit and the forces of righteousness in the death of this great preacher and man.

Seven Sorts of Successful Services: Suggestive Solutions of the Sunday Evening Problem. By James L. Hill, D. D. (E. B. Treat & Co.) Here is a book for the pastor who feels discouraged at the small attendance Sunday evenings; for the pessimist who talks about giving up the Sunday evening service altogether; and for all who would like to know what can be done and is being done to make Sunday evening the exceptionally favorable opportunity for evangelistic effort and successful reaching of the people at large. Dr. Hill offers no bread-pill treatment for weak-nerved hypochondriacs. His remedies are heroic, and he appeals to strong men who want to do something and are willing to throw themselves into it with heroism and enthusiasm. He has had a peculiar experience which fits him to deal with this subject, and has made wide inquiry to supplement his experience with that of others. The result is an exceedingly valuable handbook, plain, pithy and to the point. If the average Sunday evening sermon were equally so, the problem would solve itself in most places. He

describes the Sunday Evening Club Plan, the Musical Plan, the Lecture-Sermon Plan, the You-and-I Plan, the Many-hands-on-the-Net Plan, the Stirring-of-the-Spiritual-Nature Plan, the Going-out-into-the-Highways-and-Hedges Plan; then gives the testimony of a thousand letters, and takes up the After-Meeting and Methods. One thing Dr. Hill shows concisely, that if the church gives up Sunday evening the world will seize upon it greedily enough. The consensus of pastoral opinions is that the Sunday evening service of some kind is essential to church growth, and that this service must be made a feature and be given the utmost of attention and energy.

Tom Keenan, Locomotive Engineer. Edited by Neason Jones. (Revell; \$1, net.) The railroad Y. M. C. A. work is a notable feature of the times, and this story of a man who has been fifty years on the railroad, told by himself, includes the Association work in a measure, because he was one of the active agents in the organization. But that is not what lends the principal interest to the book. It is intensely interesting because so human, so natural, and thrilling with life. The story of Tom's conversion we shall quote sometime for our readers; but we advise them to get the book and read the whole of it. It will quicken their faith in the reality and power of Christianity. Sermon suggestions are plentiful in these pages.

Those who are familiar with the art publications of Raphael Tuck & Sons Co.—and who is not?—will readily believe that the display of new calendars and cards and books for the Christmas and New Year season is bewildering. A thousand new sets of cards alone—that will give some idea of the quantity, while the reputation of the house has been established by quality. There are many exquisite productions. The calendars show many fine exhibitions of high-grade color work. Among these may be named the Turner's Gems, the Dickens, Scenes from the Bible (oilette), Golden Words from the Bible, and the Flower Calendar. The New Testament series and Animal Land, among the toy books, will instruct as well as please the children. The variety in cards and booklets permits every taste to be suited as well as every purse. By the way, do not fail to ask for "Father Tuck's Annual for 1905." Full of fun of the right sort. Ministers will be interested in the souvenir "Wedding Bells," and mothers in the Baby's Book Album. If in doubt about a Christmas gift, consult the Tuck collection.

Winning His "W." By Everett T. Tomlinson. (Am. Baptist Publication Society; \$1 net.) Dr. Tomlinson has a topic that will never lose charm—the college freshman and his experiences. The story may or may not be a transcript of experience, but it is true to life, and will hold the interest of anyone who knows anything about college days. A capital book for the Sunday School library and the home; stimulating to higher education and better things.

How to Attract and Hold an Audience, by J. Berg Esenwein; and *How to Use the Voice in Reading and Speaking*, by Ed. Amherst Ott. (Hinds & Noble, New York; \$1.25 each.) Two volumes on different phases of a subject of perennial interest, since good speakers are always in demand, and some sort of speaker always in process of making. There is no excuse for slovenly speech any more than for sloppy thought on the part of one who assumes a public place as preacher or teacher. The multitude of helps is bewildering, yet there is room for a good book always. Mr. Esenwein's work is full of

common sense, suggestiveness, and therefore helpfulness. He knows how to attract, and does not neglect the little points that often render unpleasing an otherwise effective speaker. Mr. Ott furnishes a valuable textbook on voice culture; the fact that this is the fifth edition indicating a recognition of the value of the practical treatise. The voice is a wonderful instrument, and it is a pity not to make the most of it. Young people will do well to study both of these volumes, and many a minister would increase his usefulness were he to do the same thing. Poor delivery spoils many good sermons.

BAPTISMS

NAME.	FIELD.	No. BAP.	NAME.	FIELD.	No. BAP.
J. H. Everett,	Snohomish, Wash.,	7	L. O. F. Cote,	French Evangelist, Ver-	21
F. M. D. Hill,	Mancos and vicinity, Col.,	6	Wilhelm Kohler,	New York Swedish Con-	7
J. T. Saito,	Japanese, Tacoma, Wash.,	5	G. L. White,	Harvey, Ill.,	46
Teofilo Barocio,	Santiago, Cuba,	6	R. G. Adams,	Virginia District Mission-	14
A. B. Howell,	San Luis and Dos Cominos,	23	G. L. Boroughs,	Monte Vista, Colo.,	12
Jose Ripoll,	Cuba,	5	A. E. Lundeen,	Swedes, Norwood, Mass.,	6
H. P. McCormick,	Manzanillo, Cuba,	5	A. C. Austin,	Point Richmond, Cal.,	7
G. W. Griffin,	General Missionary, North-	7	G. W. Disher,	Willets, Cal.,	5
J. W. Tanner,	ern Porto Rico,	11	C. W. Taylor,	Covina, Cal.,	11
	Central Ch., Spokane,	5	W. C. Grant,	Elida, New Mexico,	10
	Wash.,				
	Wenatchee, Wash.,	5			

DONATIONS OF CLOTHING, ETC.

Rhode Island—Pawtucket—L. H. M. S. of First Ch., bbl. to Colo.....	\$80 00	New Jersey—East Orange—First Church of the Oranges, 6 bbls. and one bicycle to Wash. and Minn.....	208 44
Connecticut—Bridgeport—W. H. M. S. of First Ch., bbl. and box to Wyo.....	94.96	Ohio—Dayton—W. M. C. of Linden Avenue Ch., two boxes to Mo. and Wash.	220 85
Middletown—Woman's Home Mission Society, bbl. to Wis.....	55 00	Greenville—Ladies' Missionary Society, box to New Mex.....	40 00
Norwich—Ladies of First Ch., bbl. to Okla. Ter.....	53 75	Lima—W. M. S. of First Ch., bbl. to No. Dak.....	30 89
District of Columbia—Washington—Ladies of Temple Ch., bbl. to Wash.....	66 30	Hiawatha Park—Ohio Baptist Assembly, Portable Organ and "Duplicator" to New Mex. and Ariz.....	41 50
New York—Greenwich—L. H. M. C. of Bottskill Ch., box to Neb.....	58 37	Illinois—Springfield—South Seventh Street Ch., bbl. to Neb.....	30 15
Ogdensburg—Ladies of First Ch., bbl. and cash to No. Dak.....	92 00	Total to 17th, 1904... \$1,187.21	
Rochester—Ladies of Second Ch., two bbls. to I. T.....	115 00		

APPOINTMENTS

COLORADO.		ILLINOIS.	
Rev. F. M. D. Hill, Mancos and vicinity.	C. R. Betts, Evangelist.	Rev. Otto J. Nelson, Swedes, Monmouth.	P. E. Sorborn, Swedes, Galesburg.
E. O. Butler, Alamosa.	Chas. J. Coulter, North Side Church, Denver.	KANSAS.	
James A. Haycraft, Mt. Olive Church, Colorado Springs.	John G. Jeantet, Mexicans, Alamosa.	Rev. C. G. Spiers, Lyons.	Thos. J. Elkin, Dodge City.
Chas. M. Kessler, Montrose.	B. S. Knapp, Las Animas.	W. K. Estill, Pratt.	Samuel G. Sloan, Coats.
Wm. B. Pope, General Missionary.	Waldo E. Sawyer, Bethel Church, Denver.	Richard L. Stratton, Sedan.	Hiram D. Allen, Larned.
Carl F. Schneider, Steamboat Springs.	CONNECTICUT.	Wm. L. Andrews, Clugh Valley.	W. P. Bolts, Hollenberg.
Rev. Benj. F. Benoit, French, Putnam and Danielson.	A. F. Baker, Evangelist.	Ira H. Clemons, Ellis and vicinity.	I. D. Fleming, Grenola.
Giovanni Barone, Italians, Waterbury.		Daniel Heitmeyer, Hill City.	Josiah N. Kidd, Caldwell.
		Rev. Chas. L. Lounsbury, Long Island and vicinity.	John Melmaker, Great Bend.
		E. B. Meredith, General Missionary.	Thos. T. Moore, Nickerson.
		Thos. J. Neal, Abbyville.	J. A. H. Rosendahl, District Missionary, Swedes.
		John B. Rairden, District Missionary.	

- A. B. Roberts, Smith Center.
 Eric Spong, Enterprise, Swedes.
 H. Mac D. Thompson, Norton.
 John I. Willis, Woodsdale and vicinity.
 Edw. L. Winfrey, Atwood and vicinity.
 Malcom Wood, Wamego.
- MASSACHUSETTS.
 Rev. Timothee Tetreault, French, New Bedford.
 Gideon Aubin, French, Fall River.
 Joseph Autoszewski, Poles, Chicopee.
 Alfred Barone, Italians, Munson.
 John Bjark, Swedes, Quincy.
 Oliva Brouillette, French, Salem and vicinity.
 C. O. Dahlin, Swedes, Brockton.
 Samuel Delagneau, French, Worcester.
 Matts Esselstrom, Finns, Worcester.
 J. S. Grundmann, Lettish, Boston.
 Daniel Grytzell, Swedes, Milford.
 C. E. Johnson, Swedes, Cambridge.
 Isaac La Fleur, French, Lowell.
 A. O. Lawrence, Swedes, Springfield.
 A. E. Lindberg, Swedes, Boston.
 Herman Litorin, Swedes, Lowell.
 A. E. Lundeen, Swedes, Norwood.
 N. E. Nelson, Swedes, New Bedford.
 J. P. Ockerstrom, Swedes, Gardner.
 Carmino Pagano, Italians, Springfield.
 F. A. Perron, French, Gardner, Fitchburg and
 Leominster.
 Angelo Peruzzi, Italians, Boston.
 Francesco Sannella, Italians, Haverhill.
 F. C. B. Silva, Portuguese, New Bedford.
 J. C. Smith, French, Marlboro.
 I. S. Westberg, Swedes, Lynn.
 J. A. Wicklund, General Missionary, Finns.
- MICHIGAN.
 Rev. Allan Hoben, Director of Ann Arbor Baptist
 Guild, Ann Arbor.
 Ernest C. Murphy, Beulah Church, Detroit.
- MINNESOTA.
 Rev. Andrew S. Anderson, Alden, Danes.
 S. O. Borsheim, Norwegians, Lake Lillian.
 N. L. Christiansen, Danes, District Missionary.
 R. M. Halseth, Norwegians, Fosston.
 Bertinius Jacobson, Norwegians and Danes,
 Richwood and Walworth.
 H. A. Sother, Norwegians, District Missionary.
 J. B. Sundt, Norwegians and Danes, St. Paul.
 M. B. Critchett, Sherburn.
 C. C. Langlotz, Germans, District Missionary.
 Harold Nielson, Swedes, District Missionary.
 James M. Shulene, Swedes, District Missionary.
 Edwin M. Atwood, Little Falls.
 W. J. Bell, Calvary Church, Westbrook.
 Charles D. Blaker, Campbell and Tenney.
 Thos. Broomfield, Bemidji.
 A. J. Dahlstrom, Swedes, St. Anthony Park.
 A. P. Garrett, Faribault.
 Chas. T. Hallowell, District Missionary, South.
 John Hallstrom, Swedes, Brunswick.
 N. J. Hilton, Minnesota.
 Arthur Hoag, West Duluth.
 Eliphalet Kingman, Staples and Philbrook.
 C. E. La Reau, St. James.
 Carl F. Lindberg, Swedes, Mankato.
 Edw. S. Lindblad, Swedes, Bethel Church,
 Minneapolis.
 A. H. Lloyd, Bethel and St. Francis.
 John Lundin, Swedes, Spencer Brook.
 John McFarlane, Sauk Centre.
 H. R. McKee, Parker's Prairie.
 M. M. Nicholson, Hubbard.
 A. A. Nordin, Swedes, Red Wing.
 Gustaf Nygren, Swedes, District Missionary,
 North East.
 Carl Orest, Swedes, Second Church, St. Paul.
 Lars E. Peterson, Swedes, Lake Lida.
 Jesse Rickel, Mizpah.
 E. O. Schugren, Swedes, Wyanett.
 Gustaf Schugren, Swedes, Virginia.
 James Steenson, International Falls.
 L. H. Steinhoff, District Missionary, North.
 Oscar W. Svedberg, Swedes, Armor and Fri-
 berg.
 John G. Wirth, Laporte and Chamberlin.
 John Koskinen, Finns, Duluth.
 E. H. Rasmussen, Kasson.
- NEW HAMPSHIRE.
 Rev. Isaac B. Le Claire, French, Manchester and
 Nashua.
 John D. Nylin, Swedes, Concord.
- MONTANA.
 Rev. Wm. Remington, Dillon.
- NEBRASKA.
 Rev. Frank C. Barrett, Ansley and vicinity.
 U. S. Miller, Wymore.
 Samuel E. Bishop, Ashgrove.
 C. W. Brinstad, General Missionary.
 Thos. Collinson, Lewiston.
 Frank F. De Long, Merna.
 Amos A. Dye, Ponca.
 Benj. F. Farrar, Shelton.
 B. F. Fellman, Grace Church, Omaha.
 Paul Hallin, Swedes, District Missionary.
 Arthur M. Horan, Valparaiso.
 Andrew Jacobson, Swedes, South Omaha.
 Chas. J. Johnson, Swedes, Osceola.
 Christen Petersen, Wahoo.
 Hugo P. J. Selinger, Falls City.
 Thaddeus L. Smith, District Missionary.
 Geo. L. White, District Missionary.
- NEW JERSEY.
 Rev. John Sivak, Hungarians, Passaic and other
 fields.
- NEW YORK.
 Rev. Wilhelm Kohler, Swedish New York Confer-
 ence.
- NORTH DAKOTA.
 Rev. Arthur Tipton, Souris and Westhope.
- PENNSYLVANIA.
 Rev. Lee Hong, Chinese, Philadelphia.
- OKLAHOMA.
 Rev. H. H. Clouse, Kiowa Indians, Rainy Mountain,
 E. C. Deyo, Comanches, Fort Sill.
 Robert Hamilton, Cheyennes, Watonga.
 G. W. Hicks, Kiowas, Elk Creek and near
 Anadarko.
 F. L. King, Arapahoos.
- OREGON.
 Rev. A. L. Black, Calvary Church, Portland.
 E. H. Hicks, Roseburg.
 John F. Day, La Grande.
 John C. Austin, Rogue River Association.
 Ebenezer M. Bliss, Third Ch., Portland.
 Carroll Ghent, Elgin.
 J. M. Green, Dallas and vicinity.
 Dean Hamilton, Weston.
 O. L. Hoen, Danes and Norwegians, District
 Missionary.
 James H. Howard, Silver Lake.
 Gustaf Johnson, Swedes, District Missionary.
 C. R. Lamar, Springfield, Elmira and Olive.
 F. S. Lawrence, Marshfield.
 C. C. X. Laws, Mt. Olivet Church (Colored),
 Portland.
 Geo. A. Learn, Grace Church, Montavilla.
 Chas. H. McKee, Warren and Yankton.
 B. C. Miller, Harrisburg.
 J. W. Mount, Heppner and Ione.
 Mark Noble, Covallis.
 C. A. Nutley, Gresham and Cottrell.
 Leonard W. Riley, General Missionary.
 Thos. Spight, Jr., Ontario.
 James W. Stockton, Oakland.
 Joa. B. Travis, Grant's Pass.
 L. J. Trumbull, Astoria.
- RHODE ISLAND.
 Rev. Edw. C. Ramette, French, Woonsocket and
 vicinity.
- SOUTH DAKOTA.
 Rev. A. J. Allen, Spencer.
 W. E. Adams, Montrose and Clear Lake.
 H. M. Anderson, Norwegians, Bertron.
 Carl Antonson, Scandinavian Conference.
 C. H. Bolvig, Danes and Norwegians, District
 Missionary.
 J. F. Bryant, Dell Rapids.
 W. E. Crouter, Hill City.
 C. G. Flanagan, Armour.
 J. A. Fridell, Danes, Irene and Turkey Valley.
 H. H. Gunderson, Lead.
 W. G. Hoover, Clear Lake.
 J. G. Johnson, Centerville.
 C. A. Lindahl, Swedes, Sun Prairie.
 C. R. McLaird, Egan.
 E. J. Nordlander, Swedes, Sioux Falls.
 F. H. Richardson, Haron.
 L. W. Ross, Arlington.
 J. S. Schroder, Wagner.
 M. J. Sigler, District Missionary.
 P. M. Smock, Buffalo Gap and Hot Springs.
 J. W. C. Swan, Bradley.
 N. P. Wik, Athol, Millard and Orleans.

- TEXAS.**
 Rev. A. R. Griggs, Colored, General Missionary.
WASHINGTON, EAST.
 Rev. David W. Myers, Hartline and vicinity.
 A. M. Allyn, General Missionary.
 Robt. J. Barbee, Asotin and Clarkston.
 J. P. Brown, Second Colored Church, Roslyn.
 Foster A. Hill, Ritzville.
 Wm. S. Lake, Waterville.
 Karl A. Lundin, First Church, Spokane.
 Elwood P. Lyon, Liberty Park Church, Spokane.
 Wm. A. McCall, Davenport.
 Willis E. Pettibone, Ellensburg.
 Wm. E. Powell, Pullman.
 Thos. F. Schlosser, Sunnyside and vicinity.
 John W. Tanner, Wenatchee.
 Robt. A. Thomson, Pomeroy.
WASHINGTON, WEST.
 Rev. Arthur D. Carpenter, Evangelist.
 E. C. Groggaard, Norwegians and Danes, Seattle.
 S. A. Abbott, Tacoma Immanuel Church.
 Chas. Asplund, Swedes, Bellingham.
 Andrew B. Baird, Chehalis.
 Geo. A. Bale, Hoquiam.
 Trueman Bishop, Ballard.
 Wm. Blair, Mt. Hope Church, Salkum.
 B. C. Cook, Camas and Brush Prairie.
 Francis J. Davidson, Olivet Colored Church, Tacoma.
 J. Howard Everett, Snohomish.
 W. T. Fellows, Little Bethel Church, Custer.
 Harry Ferguson, Davis Memorial Church, Mt. Vernon.
 Fung Jim, Chinese, Seattle.
 C. W. Gregory, Blaine.
 Julian Oscar Heath, Sumas.
 A. J. Huguleit, Pe Ell.
 Paul Johnson, Swedes, Ballard.
 M. W. Miller, Sixth Avenue Church, Tacoma.
 Fukumatsu Okazaki, Japanese, Seattle.
 E. O. Olson, Swedes, Badger and Delta.
 P. P. Overgaard, Norwegians and Danes, District Missionary.
 Andrew Swartz, Swedish Conference.
 E. L. Swick, South Bend.
 L. W. Terry, General Missionary.
 J. S. Wallace, South Tacoma.
 J. B. Weber, Second Church, Bellingham.
 Robt. Yeatman, Vancouver.
WEST VIRGINIA.
 Rev. Geo. W. Humphrey, Lazearville.
 Geo. A. Woofter, Gypsy.
WYOMING.
 Rev. J. Orrin Gould, Burlington.
GERMANS.
 Rev. G. C. Engelmann, Kesley, Iowa.
 The following teachers were appointed:
 Shaw University, Raleigh, N. C.—Addie E. Whittier, Miss B. M. Boyd.
 Virginia Union University, Richmond, Va.—Vera Rector, Kate E. Gale, Matron.
 Northern Neck Academy, Ivondale, Va.—Principal, Jas. F. Walker.
 Halifax Institute, Houston, Va.—Mrs. M. B. Scott.
 Western College, Macon, Mo.—Arthur Hill.
 Cherokee Academy, Tahlequah, I. T.—Esther Cobb, Vivian Jones.

FINANCIAL STATEMENT FOR OCTOBER, 1904

RECEIPTS	
Contributions for General Purposes.....	\$21,161 14
Legacies, " " "	7,054 73
Contributions Specifically Designated.....	1,100 50
" for Church Edifice Gift Fund.....	956 57
	\$30,278 94
Income Accounts for General Fund.....	3,783 36
" " " Church Edifice Gift Fund.....	984 01
" " " " " Loan Fund	242 81
Miscellaneous.....	4,469 24
	\$39,758 36
DISBURSEMENTS	
For General Purposes.....	\$47,138 76
" Special " as Designated	2,600 00
From Church Edifice Gift Fund.....	4,633 66
" " " " " Loan Fund	1,585 95
Miscellaneous.....	2,625 70
	\$58,584 07

CONTRIBUTIONS AND LEGACIES FOR OCTOBER

Contributions and legacies not otherwise noted are for general purposes. Items marked thus *, are designated for specific purposes. C. E. F. for Church Edifice Fund.	South Berwick Ch.	66 00	Hopkinton, First Ch.	1 50
	West Harpswell Ch.	4 00	East Weare, First Ch. ...	8 50
	Gardiner, First Ch.	15 00	Nashua, Crown Hill Ch. .	9 09
	East Winthrop Ch.	5 12	Antrim Ch.	16 00
	West Gardiner Ch.	8 00	North Conway Ch.	2 88
	Winter Harbor Ch.	5 88	Hudson Centre Ch.	5 00
	Kennebunk Village Ch. ..	3 84	Keene, First Ch.	7 78
			East Jaffrey, First Ch. ..	10 00
MAINE, \$163.39.				
East Dixfield Ch.	5 00	NEW HAMPSHIRE, \$117.79.		
Camden, Chestnut Street Ch.	4 11	Claremont Ch.	4 10	
Yarmouth Ch.	35 00	Keene Ch.	7 20	
South Waterboro Ch.	4 00	Lakeport Ch.	98	VERMONT, \$24.25.
Harrison Ch.	3 00	Laconia Ch.	8 00	West Brattleboro S. S. .
Oxford Association	4 14	West Derry Ch.	20 00	Burlington, First Ch.
Paris, First Y. P. S. C. E.	1 85	Claremont, First Ch.	21 78	Colchester Ch.
				North Springfield Ch. ...

MASSACHUSETTS, \$1,809.96.			Hartford, Suffield Street C. E. S. 2 50	Belcoda Ch. 50
Hancock C. E. S. 2 50	Gay Head Ch. 13 00	Salem, First Ch. 11 50	New Haven, Italian Mis- sion 10 00	New York City, Ch. of the Epiphany 3 13
Lowell, French Mission... 6 50	North Attleboro, First Ch. S. S. 7 66	Y. P. S. C. E. 6 54	Waterbury, Second Ch. ... 4 25	Morning Star Mission ... 19 88
Shutesbury Ch. 5 00	West Springfield Ch. 5 40	Y. P. S. C. E. 2 38	First Ch. 40 00	*Mt. Morris C. E. S., additional 9 60
Woodville Ch. 4 00	Mendon, First S. S. 4 30	Shutesbury Ch. 5 00	Stamford, Mrs. John Whitmore 5 00	Mt. Morris Ch., addi- tional 30 00
Leominster, First Ch. 53 12	South Hanson Ch. 11 62	Cambridge, First S. S., Primary Department ... 5 00	Danbury, Second Ch. 26 50	*John D. Rockefeller ... 1,000 00
Marblehead, First Ch. 10 60	Worcester, Dewey Street Ch. 7 97	Old Cambridge Ch. ... 66 36	Sterling Ch. 1 67	Brooklyn, Bedford Heights Ch. 27 93
Holyoke, Second Ch., ad- ditional 5 00	Y. P. S. C. E. 9 95	Marblehead, First Ch. ... 10 60	LEGACIES.	Richmond Hill Ch. ... 25 22
Bridgewater Ch. 3 00	First Ch. 164 37	Worcester, Dewey Street Ch. 7 97	Saratoga Springs, First S. S. 10 00	Pilgrim Ch. 13 66
Lawrence, First Ch. 19 26	Holyoke, Second Ch., ad- ditional 5 00	Y. P. S. C. E. 9 95	Shushan Ch. 5 01	Henrietta Ch. 3 25
Gloucester, First Ch. 22 89	Bridgewater Ch. 3 00	Y. P. S. C. E. 9 95	B. Y. P. U. 2 79	Y. P. S. C. E. 2 00
Rochdale Ch. 5 00	Lawrence, First Ch. 19 26	Y. P. S. C. E. 9 95	Sodus, First Ch. 1 50	West Henrietta Ch. 13 80
*Lynn, Mrs. A. M. Pick- ford 150 00	Gloucester, First Ch. 22 89	Y. P. S. C. E. 9 95	Rochester, Park Avenue Ch. 184 99	Ogden S. S. 13 63
Grafton, First Ch. 5 00	Rochdale Ch. 5 00	Y. P. S. C. E. 9 95	Lake Avenue Ch. 300 00	Penfield Ch. 5 00
B. Y. P. U. 2 75	*Lynn, Mrs. A. M. Pick- ford 150 00	Y. P. S. C. E. 9 95	University Avenue Ch. 7 00	Webster Ch. 15 25
Brockton, Warren Avenue Ch. 8 00	Grafton, First Ch. 5 00	Y. P. S. C. E. 9 95	Maine, First Ch. 8 25	Addison Ch. 5 05
Boston, Stoughton Street Y. P. S. C. E. 14 00	B. Y. P. U. 2 75	Y. P. S. C. E. 9 95	Macedon Ch. 2 81	Greene Ch. 29 00
*A friend 1 00	Brockton, Warren Avenue Ch. 8 00	Y. P. S. C. E. 9 95	S. S. 2 75	Clarence Ch. 8 50
Central Square Bible School 2 12	Boston, Stoughton Street Y. P. S. C. E. 14 00	Y. P. S. C. E. 9 95	Woodhull Ch., Camsted River Association ... 10 62	Medina, First Ch. 20 50
Athol Ch. 14 00	*A friend 1 00	Y. P. S. C. E. 9 95	Albany, Tabernacle Bible School 10 00	Albion S. S. 2 47
New Marlboro Ch. 7 50	Central Square Bible School 2 12	Y. P. S. C. E. 9 95	Hamlin Ch. 11 25	*For C. E. F., collected per L. E. Troyer 25 00
Colerain Ch. 7 15	Athol Ch. 14 00	Y. P. S. C. E. 9 95	Manlius, C. E. S. 8 00	LEGACIES.
*Pittsfield, First Bible School 15 00	New Marlboro Ch. 7 50	Y. P. S. C. E. 9 95	Earlville, First Ch. 14 95	Brooklyn, estate of Joseph Wild 4,666 67
First Bible School... 28 18	Colerain Ch. 7 15	Y. P. S. C. E. 9 95	S. S. 1 74	Little Falls, estate of Chas. J. Pepper 400 00
Petersham Ch. 12 00	*Pittsfield, First Bible School 15 00	Y. P. S. C. E. 9 95	Berean Ch., Oneida Asso- ciation 3 45	J. Pepper 400 00
West Boylston Ch. 8 05	First Bible School... 28 18	Y. P. S. C. E. 9 95	Camden Ch., Oneida Asso- ciation 1 00	NEW JERSEY, \$622.39.
Lowell, Worthen Street Ch. 28 24	Petersham Ch. 12 00	Y. P. S. C. E. 9 95	Cassville Ch., Oneida As- sociation 10 25	Bayonne, First Ch. 5 10
Somerset, First Ch. 10 00	West Boylston Ch. 8 05	Y. P. S. C. E. 9 95	Remsen, First Ch., Oneida Association 7 00	Elizabeth, First Ch. 15 00
Taunton, Winthrop Street Ch. 153 09	Lowell, Worthen Street Ch. 28 24	Y. P. S. C. E. 9 95	Second Ch., Oneida Association 1 50	Arlington, Swedish Ch. ... 4 50
North Tewksbury S. S. ... 10 00	Somerset, First Ch. 10 00	Y. P. S. C. E. 9 95	Whitesboro S. S. 7 70	Hackensack, First Ch. ... 100 50
West Acton Ch. 12 96	Taunton, Winthrop Street Ch. 153 09	Y. P. S. C. E. 9 95	Albion, Wm. E. Barker ... 10 00	First S. S. 10 00
Newton Centre, First Newton Ch. 122 82	North Tewksbury S. S. ... 10 00	Y. P. S. C. E. 9 95	Sherburne, Y. P. S. C. E. ... 5 00	Orange, First S. S. 10 00
North Bellingham Ch. ... 3 76	West Acton Ch. 12 96	Y. P. S. C. E. 9 95	Rensselaerville Association ... 17 88	Seaville, Calvary Ch. 9 20
Wenham Ch. 18 00	Newton Centre, First Newton Ch. 122 82	Y. P. S. C. E. 9 95	New Berlin, First Ch. ... 17 40	Newport Ch. 4 50
Conway Ch. 7 25	North Bellingham Ch. ... 3 76	Y. P. S. C. E. 9 95	Buffalo, Michigan St. Ch. ... 2 00	Haddonfield Ch. 44 52
Florida Ch. 4 50	Wenham Ch. 18 00	Y. P. S. C. E. 9 95	Cazenovia Park Ch. ... 11 55	Medford Ch. 6 00
Melrose, First Ch. 145 71	Conway Ch. 7 25	Y. P. S. C. E. 9 95	Hunt Ave. Ch. 1 82	Camden S. S. 2 53
Amesbury, Market Street Ch. 88 40	Florida Ch. 4 50	Y. P. S. C. E. 9 95	B. Y. P. U. 8 00	B. Y. P. U. 8 00
Reading, First Bible School 5 11	Melrose, First Ch. 145 71	Y. P. S. C. E. 9 95	Millville, First Ch. 10 00	Salem, Mt. Zion Ch. ... 1 00
Sharon Ch. 5 56	Amesbury, Market Street Ch. 88 40	Y. P. S. C. E. 9 95	Florence Ch. 8 48	Sandy Ridge Ch. 3 40
Salem, Central Ch. 16 23	Reading, First Bible School 5 11	Y. P. S. C. E. 9 95	Sandy Ridge Ch. 3 40	Vineland Ch. 4 76
*Clinton, Y. P. S. C. E. ... 6 10	Sharon Ch. 5 56	Y. P. S. C. E. 9 95	Vineland Ch. 4 76	*For C. E. F., Bloomfield, D. G. Garabrant 375 00
Massachusetts Baptist Missionary Society ... 25 00	Salem, Central Ch. 16 23	Y. P. S. C. E. 9 95	Association B. Y. P. U., Buffalo Association 2 00	PENNSYLVANIA, \$877.22.
LEGACIES.	*Clinton, Y. P. S. C. E. ... 6 10	Y. P. S. C. E. 9 95	Glenwood Ch., Buffalo As- sociation 14 46	McKeesport, Fifth Ave. Ch. 21 90
Southbridge, Estate of Jonathan Edwards ... 22 00	Massachusetts Baptist Missionary Society ... 25 00	Y. P. S. C. E. 9 95	Strykersville Ch., Buffalo Association 5 50	Wyalusing, Camptown Ch. ... 10 00
Danvers, Estate of Maria Goodhue 448 06	LEGACIES.	Y. P. S. C. E. 9 95	Hedstrom, Memorial Ch., Buffalo Association ... 2 00	Elizabeth Ch. 11 00
RHODE ISLAND, \$179.86.	Southbridge, Estate of Jonathan Edwards ... 22 00	Y. P. S. C. E. 9 95	Sardinia Ch. 5 69	North Wales Ch. 10 00
Woonsocket, French Mis- sion 5 00	Danvers, Estate of Maria Goodhue 448 06	Y. P. S. C. E. 9 95	Java Ch. 9 00	Chester, First Ch. & S. S. ... 37 66
Providence, Central Ch. ... 18 38	RHODE ISLAND, \$179.86.	Y. P. S. C. E. 9 95	Arcade Ch. 5 00	Newtown Square Ch. ... 10 50
Ebenezer Ch. 1 00	Woonsocket, French Mis- sion 5 00	Y. P. S. C. E. 9 95	South Side Ch. 5 00	York, First Ch. 3 77
First Ch. 56 30	Providence, Central Ch. ... 18 38	Y. P. S. C. E. 9 95	Strykersville, from mem- ber of Ch. 1 00	Wycombe, First Ch. 3 00
Fourth Ch. 9 25	Ebenezer Ch. 1 00	Y. P. S. C. E. 9 95	*Strykersville, from mem- ber of Ch. 50	Narberth, Ch. of the Evangel, one quarter ... 25 60
Lonsdale, First Ch. 10 98	First Ch. 56 30	Y. P. S. C. E. 9 95	North Manlius Ch. 10 00	Abington Ch. 30 00
Warwick, Shawomet Ch. ... 5 00	Fourth Ch. 9 25	Y. P. S. C. E. 9 95	North Syracuse Ch. 9 50	Harrisburg, Tabernacle Ch. ... 15 03
Rhode Island Baptist Convention 75 00	Lonsdale, First Ch. 10 98	Y. P. S. C. E. 9 95	Y. P. S. 5 00	Ebensburg Ch. 5 00
CONNECTICUT, \$1,652 87.	Warwick, Shawomet Ch. ... 5 00	Y. P. S. C. E. 9 95	Parkville Ch. 5 00	Stone Creek Ch. 1 00
Waterbury, Italian Mis- sion 2 00	Rhode Island Baptist Convention 75 00	Y. P. S. C. E. 9 95	Sennett Ch. 15 05	Marcus Hook Ch. 40 26
Old Lyme, First Ch. 5 00	CONNECTICUT, \$1,652 87.	Y. P. S. C. E. 9 95	Half Moon Ch. 4 66	Cambridge Springs Ch. ... 33 00
Meriden, Swede Ch. 3 79	Waterbury, Italian Mis- sion 2 00	Y. P. S. C. E. 9 95	Jamestown, Swedish Ch. ... 5 81	Edinboro Ch. 7 75
	Old Lyme, First Ch. 5 00	Y. P. S. C. E. 9 95	Cortland, First Ch. 51 78	Franklin, Second Ch. 8 00
	Meriden, Swede Ch. 3 79	Y. P. S. C. E. 9 95	Deposit S. S. 2 50	McKeesport, First Ch., one quarter 34 72
		Y. P. S. C. E. 9 95	Groton Ch. 25 00	Annis Creek Ch. 3 00
		Y. P. S. C. E. 9 95	Cazenovia Village Ch. ... 22 83	Allgheny River Ass'n ... 2 41
		Y. P. S. C. E. 9 95	Georgetown, Y. P. S. C. E. ... 8 00	B. Simpson and wife ... 10 00
		Y. P. S. C. E. 9 95	Troy, Sixth Ave. Ch. and S. S. 9 73	Gibson and Jackson Ch. ... 6 15
		Y. P. S. C. E. 9 95		New Kensington Ch. 6 89
		Y. P. S. C. E. 9 95		Meadville Ch., one quarter ... 4 73

Bates Fork Ch.	5 48	Oak Hill Ch.	26 43	Rockville Ch.	6 58
Mount Hermon Ch.	5 00	Raleigh Association .	34 29	Ark Spring Ch.	1 00
Bethel Ch.	2 00	Centerville Ch.	12 20	Zanesville, Market St. Ch.	45 77
Goshen Ch.	12 75	Charleston, Chs. of Kana-		Piqua, Calvary Ch.	10 00
New Freeport Ch.	5 00	wha Association	46 47	Fairfield Ch.	3 85
South Ten Mile Ch.	9 18	Echo, Chs. of Twelve Pole		New Lexington Ch.	2 50
Jefferson Ch.	3 00	Association	21 80	Dayton, First Ch.	275 44
Pursley Ch.	1 50	Sago Ch.	5 00	Toledo, Ashland Ave. Ch.	69 81
S. S.	5 45	Beeches Station, Fork		Springfield, First Women's	
B. Y. P. U.	4 00	Ridge Ch.	3 00	Society	9 36
Anita, collected per Petrus		Wheeling Ch.	5 31	Wooster, Mr. and Mrs. H.	
Eljenholm	3 00	Stewartstown, Forks of		B. Schwartz	10 00
Philadelphia, Wissahickon		Cheat Ch.	8 55	Miss Georgie M.	
Ch.	7 02	Smoot, Blue Sulphur Ch.	3 00	Heaton	75
Hohnsburg Ch.	12 10	Homing Falls, Mt. Maine		Dayton, William St. Mis-	
Hebron Ch.	10 09	Ch.	3 50	sionary Circle	10 00
Chester Ave. Ch.	5 20	Hinton, First Ch.	5 61	*Troy, First Mission Circle	13 00
New Tabernacle Ch.	14 72	Ladies' Aid Society. .	6 60		
Roxborough Ch.	26 43	*For C. E. F., Guthrie,		MICHIGAN, \$305.56.	
Tioga Temple Ch.	17 44	T. G. Bonham	1 00	Plainwell Ch.	30 00
Chestnut Hill Ch.	2 10	Barrackville, Miss		Saginaw, First Ch.	41 38
Allegheny Ave. Ch.	7 05	Anna Stern and		Michigan Ave. Ch.	5 00
Manatawna S. S.	3 00	others		Jackson, First Ch.	9 60
North Frankford Ch.,		Alice, Leading Centre,		Grand Rapids, Second Ch.	9 61
one quarter		B. Y. P. U.	10 00	S. S.	6 11
*Eleventh Ch., C.	13 05	*For C. E. F., Bridge-	25 00	B. Y. P. U.	1 00
E. S.		port, O. D. Barnes		Wealthy Ave. Ch.	10 00
*Grace Temple Ch.,		Stumptown, Rev. D.	5 00	Belding Ch.	30 01
Section D		Huffman		S. S.	11 00
*Wissahickon S. S.,		Piedmont, F. T.	4 00	B. Y. P. U.	4 50
Class No. 2		Holden		Lowell Ch.	3 70
Homer City Ch.	5 00	Rupert, Amwell, B. Y.		Enslay Ch.	3 00
Wyalusing, Second Ch.	5 00	P. U.	3 51	Nashville Ch.	2 00
Braintrim Ch.	5 00	Hinton, W. A. Charl-		Rockford Ch.	1 20
Jackson Ch.	1 00	ton		Springlake Ch.	1 00
Northumberland Ch.	2 00	Joseph Hinton		North Moreland Ch.	50
Haneyville Ch.	1 00	Oak Hill, Rev. J. B.		Deckerville Ch.	5 00
Watermill and Jersey		Chambers		Detroit, North Ch.	3 00
Mills Ch.	50	G. W. Huddleston.	1 00	*Pontiac, John Rith.	2 50
Jersey Shore S. S.	4 50	C. P. Cobb	25	Marshall Ch.	14 20
Two Lick Ch.	4 00	A. G. Levy	5 00	Kalkaska Ch.	7 20
Auburn Ch.	2 60	Mrs. M. D. Taylor	1 00	Lansing Ch.	72 87
Dimmock Ch.	2 28	C. T. James	10 00	Vassar Ch.	13 00
Halstead Ch.	10 00	Ronceverte, Mrs. C.		Pontiac Ch.	11 78
New Milford Ch.	4 26	B. Hunt	25	*Detroit, Berean B. Y.	
Rush Ch.	1 69	W. R. Perry	50	P. U.	6 60
South New Milford Ch.	1 50	Geo. W. Gibbs	75		
Georgetown Ch.	5 00	J. D. Link	1 00	INDIANA, \$372.95.	
Kennett Square Ch.	30 50	Hinton, Rev. Mr.		Big Walnut Ch.	50
Homewood Ch.	8 50	Stoneham	1 00	Mt. Eden Ch.	40
Freeport Ch.	1 00			New Winchester Ch.	10 70
California Ch.	13 62	GEORGIA, \$3.35.		Mt. Pisgah Ch., Harmony	
S. S.	2 77	Atlanta, collected per G.		Association	4 45
Cherrytree Ch.	50	A. Goodwin	3 35	Orestes Ch.	5 00
East Mahoning Ch.	16 95	MISSISSIPPI, \$11.40.		Salem, First Ch.	1 00
Fairview Ch.	1 50	Jackson, collected per R.		Mississmewa Valley Ch. .	2 20
Glen Campbell Ch.	9 00	B. Morris	11 40	Lily Creek Ch.	2 00
Homestead Ch.	12 20	OHIO, \$621.54.		Elwood Ch.	24 58
Philadelphia, Mrs. A. T.		*Cleveland, East End B.		Wolcott, Mrs. Alwilda	
Ambler	100 00	Y. P. U.		Jackson	5 00
*American Bapt. Pub.		King's Mills S. S.	6 00	Rochester, J. E. Smith	5 00
Society	100 00	Coalton Ch.	5 00	West La Fayette Ch.	12 00
		Harveysburg, Mrs. Henry	4 00	Indianapolis, River Ave.	
DELAWARE, \$1.00.		Closing	2 00	Ch.	10 00
Dover, Calvary Colored		Caesar's Creek Ch.	2 00	Emmanuel Ch.	10 00
Ch.	1 00	Amanda Ch.	2 65	Garden Ch.	6 00
		Byrn Zion Ch.	1 77	Hurricane, Ladies' Aid So-	
MARYLAND, \$15.00		Guygan Valley Ch.	1 25	ciety	5 00
Hyattsville Ch.	15 00	Footville Ch.	11 15	Fairmount Ch.	13 16
		Gordon Ch.	3 75	S. S.	2 76
DISTRICT OF COLUMBIA, \$30.89.		Clement Association	6 00	B. Y. P. U.	85
Washington, Metropolitan		Bethel Ch.	11 00	Jr. B. Y. P. U.	1 12
Ch.	20 03	Mt. Carmel Ch., Ross		Summitville Ch.	2 32
First Ch.	10 86	Wayne	11 50	Lebanon Ch.	50 00
		Beaver Ch.	70	Rev. Oren A. Cook..	10 00
WEST VIRGINIA, \$329.57.		Old Cambridge Ch.	11 00	Whitestown S. S.	70
Weston, First Ch.	31 50	B. Y. P. U.	4 00	Pleasant Lake Ch.	22 00
Spurlockville, Left Hand		Centre S. S.	5 00	Steuenville, Mrs. J.	
S. S.	2 00	Clear Fork Ch.	3 00	Crampton	5 00
Eden Ch.	4 24	Pleasant View Ch.	2 50	Hope Ch.	18 45
Sand Fork Ch.	2 00	White Eye Plain Ch. .	5 00	Kendallville Ch.	5 45
Cobbs Center Ch.	5 02	Delaware S. S.	5 00	Waldron Ch.	6 11
Birch Grove Ch.	3 00	Mill Fork Ch.	2 06	Decatur Ch.	8 00
New Hope Ch.	1 05	Bucyrus, Women's Circle.	7 35	Concord Ch.	5 00
Elizabeth Ch.	1 71	Kingsville Ch.	20 63	Osgood Ch.	5 35
Rome, Forks of Coal Ch.	2 00	South Lima, Women's		Garrett Ch.	28 70
Dada, West Ch.	2 84	Circle	6 20	Young America Ch.	20 00
Olive Branch Ch.	4 00	Big Darby Ch.	2 60	Muncie, Seventeenth St.	
Sycamore Grove Ch.	42	Bellefontaine, Women's		Ch.	1 19
Danville Ch.	2 82	Circle	1 50	Versailles Ch.	7 00
Bonami, Hopewell Ch. .	2 00	St. Paris Ch.	13 30	New Hope Ch., Friendship	
Olive Ch.	2 60	Women's Circle	6 23	Association	1 00
Peytona Ch.	2 25			New Salem Ch.	1 00
Joe's Creek Ch.	1 15			Bethel Ch.	1 20

Ellettsville Ch.	1 00	La Marsh Ch.	4 00	Reed Ch.	50	
S. S.	11	Sterling Ch.	33 20	Alva, First Ch.	5 00	
Bethlehem Ch.	8 00	Princeton Ch.	16 00	Hinton Ch.	5 00	
Anderson Ch.	8 10	Kankakee, C. E. S.	6 00	Frederick Ch.	15 00	
Haw Creek Ch.	7 84			Hobart, Elk Creek Ch.	50	
Greenwood Ch.	25 01			Geary, Mr. and Mrs. F. L. King	5 00	
Bethel Ch., Tippecanoe Association	2 00	WISCONSIN, \$246.35				
Homer Ch.	6 80	Barron Ch.	11 90			
*For C. E. F., New Winchester, J. A. Osborne	1 00	Ogema, Swedish Conference	14 00	KANSAS, \$1,149 82.		
Danville, O. C. Wright	1 00	Milwaukee, Tabernacle Ch.	19 00	Ellis Ch.	2 00	
ILLINOIS, \$387.01.			Saxville Ch.	16 15	Pratt, First Ch.	10 00
West Pullman Ch.	5 28	Ashland Ch.	6 00	Iola, G. R. Bunnell and family	10 00	
Frankfort, James Biggs	5 00	Fairwater, Josiah Batson	5 00	Kansas City, First Ch.	12 10	
Antioch Ch., Franklin Association	1 45	Juda Ch.	56 00	Third Ch.	22 80	
Union Ch., Franklin Association	3 00	Cassville Ch.	3 30	Edgerton Place Ch.	16 50	
Macedonia Ch., Franklin Association	1 00	Hudson Ch.	5 00	Edgerton Place S. S.	3 08	
Bethel Ch., Franklin Association	1 00	Ripon Ch.	18 00	Argentine Ch.	1 00	
Ten Mile Ch.	2 50	B. Y. P. U.	5 00	Cummings Ch.	1 00	
Thompsonville Ch.	1 00	Omro Ch.	16 00	Lansing Ch.	10 00	
Wisetown Ch.	5 00	For State Convention:		Piper Ch.	10 00	
Alton, First Ch.	24 04	Collected per W. E. Barber	9 00	Pittsburg Ch.	15 00	
S. S.	16 63	Collected per F. O. Carlson	75 00	Newton Ch.	45 50	
Union Association, collection	9 00	MINNESOTA, \$1,848.28.			Y. P. S.	5 00
Pisgah, Union Ch.	11 73	Crookston, First Ch.	21 15	Leavenworth, First Ch.	2 55	
Kilbourne, T. R. Blunt	1 00	St. Paul, First Ch., additional	3 23	Abilene Ch.	5 00	
Tallula, Mrs. J. Q. Spears	5 00	Mizpah, First Ch.	8 31	Council Grove Ch.	10 50	
Pisgah, Miss N. E. Wood	5 00	Minneapolis, Rev. A. D. Williams	10 00	B. Y. P. U.	4 00	
Tamaroa Ch.	2 85	*For C. E. F., Minnesota State Convention:	66 66	Elliott, Dresden Ch.	1 00	
Harrisburg Ch.	10 00	Sherburn, collected per M. B. Critchett	26 00	Anthony Ch.	8 33	
Raleigh Ch.	2 10	Collected per C. T. Hallowell	159 13	Leland Ch.	2 00	
Hartford Ch.	1 80	Collected per N. J. Hilton	10 00	Woodston Ch.	1 00	
Rileyville Ch.	50	Collected per Gustaf Nygren	2 25	Downs Ch.	5 35	
Eldorado Ch.	5 00	Collected per J. B. Sundt	27 27	Hill City Ch.	1 80	
Harrisburg, Mrs. H. E. Wills	5 00	State Convention	1,504 28	Cheyenne Ch.	1 25	
Olive Branch Ch., Palestine Association	1 50	Collected per John Koskinen	15 00	Lucas Ch.	1 30	
Smith Grove Ch.	2 50	IOWA, \$454.35.			Vinton Ch.	3 00
Lake Creek Ch.	1 00	Mason City Ch.	8 00	Atwood Ch.	5 00	
Carmi Ch.	5 00	*Juniors	1 50	Dighton Ch.	18 25	
Broughton Ch.	3 00	Oskaloosa, First Ch.	8 42	S. S.	3 00	
New Salem Ch., Fairfield Association	1 00	Cumberland, Lulu Liston	1 21	State Convention	405 26	
Hopewell Ch., Fairfield Association	2 00	Emerson S. S.	73	Collected per H. McD. Thompson	20 00	
Beaver Creek Ch., Fairfield Association	1 00	Muscatine Ch.	96 10	Collected per E. B. Meredith	447 25	
Walnut Grove Ch., Fairfield Association	50	S. S.	25 00	NEBRASKA, \$659.33.		
New Hope Ch., Fairfield Association	1 53	Cedar Rapids, Danish Ch.	5 50	Ansel, First Ch.	5 25	
Hickory Hill Ch., Fairfield Association	1 00	Ladies' Aid Society	2 50	Merna Ch.	4 00	
East St. Louis, Second Ch.	8 53	Fort Madison Ch.	8 73	Arnold Ch.	5 60	
Bethlehem Ch., Apple Creek Association	2 00	S. S.	1 57	Long Pine, Pleasant Prairie Ch.	2 50	
Hickory Grove Ch., Apple Creek Association	4 00	Ottumwa, First Ch.	7 95	Lincoln, East Ch.	17 29	
Barnhill Ch.	1 00	Atlantic Ch.	5 50	Broken Bow Ch.	6 05	
Elkville Ch.	2 00	Red Oak Ch.	67 00	South Omaha Ch.	7 00	
Ellis Grove Ch.	12 00	S. S.	25 00	Maxwell Ch.	2 00	
Marissa Ch.	14 00	B. Y. P. U.	10 00	Valley, First Swedish Ch.	10 50	
Holts Prairie Ch.	6 00	Moulton Ch.	5 10	Ansel Ch.	3 00	
Daily Ch.	1 00	Humeston Ch.	2 38	Udell, First Ch.	50	
Harmony Ch., Centralia Association	2 00	S. S.	8 52	*Tekamah S. S.	2 15	
Zion Hill Ch., Centralia Association	5 15	B. Y. P. U.	1 40	*Palestine S. S.	5 00	
Olney Ch.	2 00	Ames Ch.	5 60	Wahoo, B. Y. P. U.	2 00	
Dundas Ch.	1 00	Exira, Union Ch.	10 00	Omaha, Immanuel B. Y. P. U.	1 00	
Ingraham Ch.	1 00	Des Moines, First Ch.	52 44	Calvary Ch.	56 55	
Middle Creek Ch.	1 49	First Ch., D. D. Proper	25 00	Grand Island Ch.	7 90	
Horace, B. Y. P. U.	8 55	Shenandoah, First Ch.	10 85	Central City Ch.	7 50	
Chatham, Rev. W. J. Chapin	1 00	Newton, First Ch.	3 85	Bellwood Ch.	5 00	
Chicago, Rogers Park Ch.	28 75	A friend in Iowa	50 00	Merna, Rev. A. W. Yale and wife	11 00	
South Chicago S. S.	6 00	Stromsburg, Bethel Mission Circle	10 00	For C. E. F., Long Pine, Pleasant Prairie Ch.	2 50	
South Chicago Ch.	1 85	MISSOURI, \$77.15.			For State Convention:	
Auburn Park Ch.	21 10	Board of General Home and Foreign Missions	77 15	Wahoo Ch.	30 00	
N. L. Templeton	15 00	INDIAN TERRITORY, \$17.50.			Collected per T. L. Smith	40 00
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Erle Ch.	10 00	South Ardmore Ch.	3 00	SOUTH DAKOTA, \$148.20.		
Waukegan Ch.	24 99	Short Mountain Association	6 50	Armour Ch.	10 00	
		OKLAHOMA TERRITORY, \$39.90			Orleans, collected per N. P. Wik	5 75
		Asher Ch.	1 05	Vermillion, First Ch.	52 45	
		S. S.	25			
		Martha Ch.	7 60			

For State Convention:
 Armour Ch. 30 00
 Collected per J. G. Johnson 50 00

MONTANA, \$20.00.

*Philpsburg, Irwin R. Blaisdell 20 00

COLORADO, \$1,886.62.

Denver, Capitol Hill S. S. 10 52
 Alamosa Ch. 6 00
 Delta Ch. 7 00
 Lake City Ch. 5 50
 *For C. E. F., State Convention 157 60
 For State Convention:
 Colorado Convention. 1,700 00

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Collected per R. B. Wright 23 56

ARIZONA, \$37.60.

Buckeye Ch. 6 00
 Palo Verde Ch. 2 50
 For State Convention:
 Tucson, collected per D. C. Williams 17 80
 Buckeye Ch. 8 00
 Palo Verde Ch. 8 80

IDAHO, \$320.70.

Van Wyck Ch. 1 75
 Hagerman Ch. 10 00
 Boise Valley Ch. 8 00
 First Ch. 42 91
 Payette Ch. 10 00
 East Idaho Association.. 31 00
 First Idaho Association.. 5 50
 For State Convention:
 Southern Convention. 211 54

CALIFORNIA, \$1,754.13.

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 First Ch. 50 00
 Petaluma Ch. 15 00
 Pleyto Ch. 2 68
 Santa Clara Ch. 47 80
 Salinas Ch. 26 00
 S. S. 9 00
 Chino Ch. 16 50
 S. S. 83
 B. Y. P. U. 2 47
 Napa Ch. 11 03
 Gonzales Ch. 10 00
 Los Angeles, Memorial Ch. 50 00
 First Ch. 73 35
 Santa Barbara, B. Y. P. U. 2 00
 Los Angeles, Calvary Ch. 32 75
 Pasadena, First Ch. 119 07
 Pomona, First Ch. 37 00
 Del Rey Ch. 21 85
 S. S. 3 00
 Lakeport Ch. 2 25
 Santa Cruz Ch. 12 50
 Madera Ch. 40 00
 Hanford Ch. 11 60
 For State Convention:
 Southern Convention. 1,150 00

OREGON, \$605.56.

Baker City, First Ch. 30 00
 Second Ch. 1 25
 Burns Ch. 1 50
 Fair Oaks Ch. 2 50
 Mt. Pleasant Ch. 6 50
 Elgin Ch. 13 75
 Springfield Ch. 5 00
 Medford Ch. 12 50
 For State Convention:
 Collected per J. H. Howard 12 00
 Collected per Gustaf Johnson 28 50
 Collected per W. H. Johnson 38 95
 Collected per O. L. Hoiien 40 00
 Collected per L. W. Riley 378 11
 Collected per J. B. Travis 40 00

WASHINGTON, \$2,651.93.

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 Bellingham, Second Ch. .. 2 50
 Charleston S. S. 5 00
 Spokane, First Ch. 186 00
 Tacoma, Sixth Ave. Ch. .. 8 68
 Dryad Ch. 10 50
 Centralia Ch. 3 60
 Blaine Ch. 10 00
 Ritzville Ch. 7 00
 Bellingham, Emmanuel Ch. 5 00
 Dayton S. S. 1 50
 Collection at East Washington Convention ... 7 15
 For State Convention:
 * Northwest Convention 1,867 58
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 Hurricane Byov, Ala., Eastern Shore Association 15 00
 Loundesboro, Ala., District S. S. Convention.. 28 00
 Hazen, Ala., Dallas Co. S. S. Convention..... 35 00
 Fair Point, Ind., Missionary Society 15 00
 Livingston, Ala., Bethlehem Association 78 11
 Marion, Ala., New Cahaba S. S. Convention..... 10 00
 Newberne, Ala., First Baptist Ch. 5 00
 Old Spring Hill, Ala., Rev. F. A. E. Beck 1 00
 Scott's, Ala., Julia Whitehead 1 50
 Selma, Ala., Labor Union Subscription to Voice 2 50
 R. L. Turner 1 50
 H. H. McCants 2 00
 Turnbull, Ala., Harriet McCreary 1 00
 Uniontown, Ala., Uniontown Association... 100 00
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 Milledgeville, Ga., The Middle Georgia S. S. Convention 5 00
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 Providence, R. I., H. D. Sharp, per Prof. Hope. 50 00
 Atlanta, Ga., Shiloh Association, per Rev. D. D. Crawford 14 86
 Thomasville, Ga., Thomasville District Association Georgia, State B. Y. P. U. Convention 1 70
 New Hope Association Middle Georgia Association 5 90
 Friendship Association Middle Georgia Baptist Association 5 35

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 Detroit, Mich., Bible Classes, Mrs. Fox and Mrs. Prince 12 02
 Pine Hill, N. Y., Miss E. H. Smith's Bible Class. 5 00

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 E. Texas Association, collection 14 65
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 La Grange S. S. Convention 8 00
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 Denton, Tex., Northwestern B. Y. P. U. Convention 4 15
 Denison, Tex., Northwestern S. S. Convention.. 10 16
 Fort Worth, Tex., Baptist State S. S. Convention 25 00
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 Glidden, Tex., Olive Branch Baptist Ch. 1 05
 Greenville, Tex., Cypress S. S. Convention.. 15 00
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Neylandville, Tex., Miss Callis Dedman	1 00	Whiteville, Tenn., Cerro Gorda Ch.	1 00	Bethlehem, N. C., New Bethany Ch.	27 00
Paris, Tex., Zion Associa-tion	20 68	Elcanaan Ch.	3 00	Union, N. C., Second Bap-tist Ch.	23 50
Rev. C. N. Hampton ..	1 00	For Jeruel Academy, Ga.:		Aulander, N. C., Second Baptist Ch.	25
Rev. F. H. Graham ..	25	Athens, Ga., General State Baptist Convention ..	30 82	Murfrreesboro, N. C., Sec-ond Baptist Ch.	21 00
Palestine, Tex., Palestine S. S. Convention ..	2 00	Atlanta, Ga., S. S. W. Convention	10 08	St. John, N. C., Second Baptist Ch.	10 00
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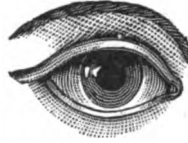
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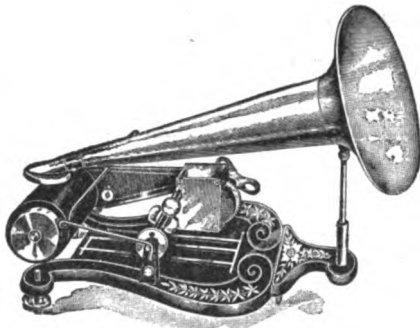
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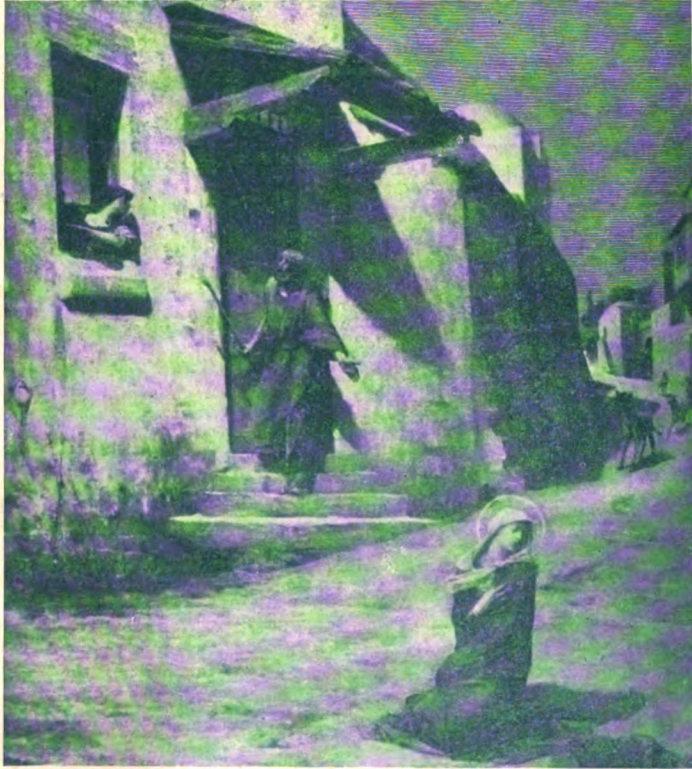
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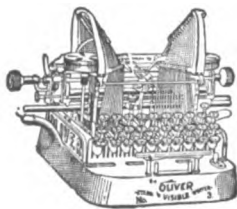
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