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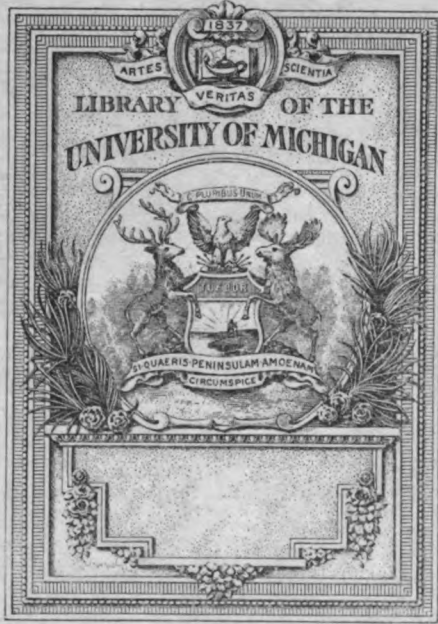
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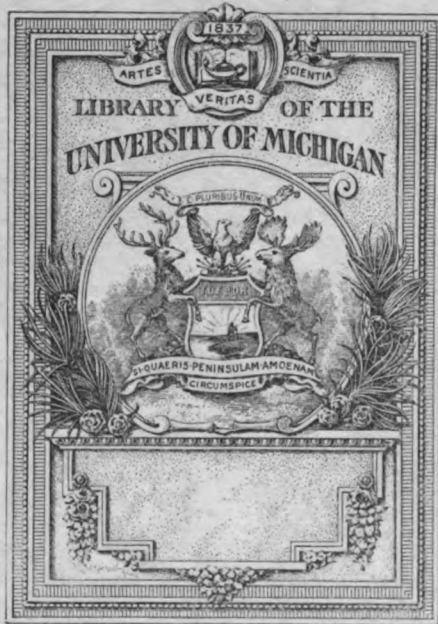
The Baptist home mission monthly

American Baptist
Home Mission
Society



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JANUARY 1905

5320

THE BAPTIST HOME MISSION MONTHLY



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St. Louis, Nov. 30—"The friendly competition" entered into by the world's manufacturers at the Exposition has turned into a regular free-for-all fight, and its fury has centered around the typewriter award, which was finally decided today when the Exposition officially awarded the Oliver Typewriter the gold medal as a mark of its practical superiority. Each exhibitor presented a score of claims why he should get honors as against all comers, and the competition became so keen that each firm felt the entire standing of their business was tied up in the receipt of the prized medal. All the typewriter exhibitors being American, they displayed a spirit of Yankee fight that made decision hard. Some of them even went so far as to anticipate results, and announced several weeks ago that they had won in the contest, though the official award was only made today, and as a result the Oliver Typewriter people are being congratulated on winning a great victory.

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Should have it. It is invaluable as a repository of facts for his annual sermon on Home Missions, and for the Monthly Comm..

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Should have it, in order to know about the great work which should be done by the Home Mission Society within the next ten years.

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Wanted for 1905. Small the list. Need names and money as early as possible. Make Drafts and P. O. Orders payable to THE AMERICAN BAPTIST HOME MISSION SOCIETY.

28 Astor House Office, New York.

Publisher's Page

1880-1905

☞ We give THE MONTHLY prospectus of a quarter century ago. The ground it laid out we seek to cover with some added features fitting the Magazine to new conditions of church activity.

HOW CAN YOU HELP?

By becoming a Subscriber if not one already. By getting someone else to be a Subscriber; perhaps by becoming our representative and forming a club in your Church

☞ THE MONTHLY wants ten thousand New Subscribers for 1905. Will you help us get them? You can at least say a good word for it, can't you?

For 1905

The Baptist Home Mission Monthly

A FEAST OF GOOD THINGS COMING

The Missionary, Educational and Church Edifice Departments of the Society will be kept to the front.

The Young People and Junior Work will continue to be a Departmental Feature.

The Missionary Dialogues will take up important phases of Home Mission Work in a manner suited to Missionary Programs.

Four Home Mission Stories of the best kind are already in hand or assured. One of these is for the Juniors, another gives the "Autobiography of a Meeting House," (a capital Church edifice stimulant,) and a third is a chapter from a Home Missionary's Wife's Experiences.

Special Articles will be given to the Mormons, the Indians, the Immigrants and Whence they Come, City Home Mission Work and Pioneering.

Our Friends in Council will continue to bring our Pastors and Laymen together for the expression of their Views.

Leading Missionary Workers will be recognized, as the District Secretaries have been the past year.

The leading Men's Classes in our Churches throughout the country will be described, as was the Hubbell Class of Rochester in the December Monthly; and other forms of Church development and extension will find place. The Class of the Euclid Avenue Church, of Cleveland, will be the next in order.

THE MONTHLY will spare no effort to make itself Helpful, Instructive, Interesting and Indispensable to its readers, young and old. It represents one of the greatest and most vital causes on earth — Home Missions — Christian Civilization for our Country — the Evangelization of our Land as the essential to the Evangelization of the World — the realization of the American Baptist Home Mission Society's Motto and Purpose:

NORTH AMERICA FOR CHRIST

Are You a Subscriber? If not, send for a Sample Copy

Any Baptist Pastor not now taking THE MONTHLY, may have it for three months on trial by sending name and address to THE MONTHLY, 312 Fourth Avenue, New York.



1ST AARONIC
PRIESTHOOD.
LEFT HAND UP, RIGHT
HAND FORWARD PALM
DOWN



2ND AARONIC PRIESTHOOD
LEFT HAND UP, RIGHT
HAND FORWARD
PALM UP



ENDOWMENT
GARMENT



1ST MELCHISEDEK PRIESTHOOD
RIGHT HAND UNDER LEFT ELBOW
LEFT HAND UP



2ND MELCHISEDEK PRIESTHOOD
BOTH HANDS UP

Endowment House Ceremonies

THE BAPTIST
HOME MISSION MONTHLY

VOL. XXVII

JANUARY, 1905

No. 1

Stronger Men

Odo not pray for
easy lives. Pray to
be stronger men.
Do not pray for
tasks equal to your
powers. Pray for powers
equal to your tasks.
Then the doing of your
work shall be no miracle.
But you shall be a
miracle. Every day you
shall wonder at yourself,
at the richness of life which
has come to you by the
grace of God.

Phillips Brooks

EDITORIAL

Individualism and Fellowship

THE word "individualism" is dear to Baptists. It stands for a fundamental Baptist principle. More fully, perhaps, than any other word it sets forth the Baptist position. It marks the line of cleavage between Baptists and other bodies of Christians. Our distinctive principles and practices are the outgrowth of it. The union of the individual soul to Christ by the purely personal acts of repentance and faith; the profession of this purely personal repentance and faith in the individual act of believer's baptism; the gathering of these individual baptized believers into churches, individual, independent, self-governing, recognizing no law-book but the New Testament and no lawgiver but Christ; the resultant sacredness of individual conviction—a freedom by Christ, a freedom for Christ, and therefore a freedom from every shackle, ecclesiastical, political, intellectual; these are the things for which Baptists stand, or ought to stand, and which are involved in that radical, comprehensive word, individualism, and the principle which it denotes.

We may well glory in that principle. The right to exercise it has been secured at great price. It is the outcome of historical struggle and heroic sacrifice. It has been a source of strength. It has set up a barrier against the encroachments of tyranny, and has been a bulwark of liberty. We do well to conserve it.

It is quite possible, however, to lay stress so largely upon one principle or aspect of truth, as to give it undue proportion and to lose sight and sense of relation. A principle which held in balance is a source of strength, may thus

come to have in it elements of weakness. As Baptists we glory in our independence, but independence needs to be balanced by the sense of interdependence in order to secure the highest achievement. We magnify individualism, but individualism needs to be balanced by fellowship, or it may degenerate into isolation and intolerance. In our recoil from ecclesiasticism with its assertion of authority, which we rightly resent, we may lose the benefits of wise organization which we ought to secure.

There are many in whom the conviction is growing that we have pressed individualism and independence to the utmost limit, if not indeed beyond the limit. They express in various ways the desire for a closer relation, for a more practical working union, for some medium through which the denominational consciousness may find expression. The bare suggestion of this is met in some quarters by the hoisting of the danger signal of centralization, and by a warning against the evils and perils of ecclesiasticism. Is it not possible, however, to secure a larger fellowship and fuller coöperation without infringing in any way upon independence? We already have our Associations and State Conventions which promote fellowship and make possible a measure of united action. Our great Missionary Societies, too, are a bond of union, giving to our scattered units a measure of coherence, and bringing our people into a fellowship of common service. Is there not room and need for something more comprehensive still, in which Baptists can come together for interchange of thought, for discussion of vital problems, for expression of convictions, for formulating of working plans, and for

the quickening of that unity of purpose from which alone our unity of operation can proceed.

Much interest is felt at present in the forthcoming World Baptist Congress to be held in London, July 10-18, 1905. That Congress gives promise of being a memorable gathering. It will promote acquaintance and in so doing will tend to mutual respect and esteem and tolerance. It will emphasize our essential oneness as Baptists, and by the elbow-touch of comradeship will furnish inspiration to fresh achievement. It will give a new sense of "the goodly fellowship" of which each forms a part.

Still more interesting in some respects is the proposal to bring together the Baptists of the United States for mutual conference and inspiration, as indicated in the call issued by the Executive Board of the American Baptist Home Mission Society. This Board has simply taken the initiative. It is committed to no plan; it recognizes a need and invites free conference and mature deliberation. Baptists in the United States constitute the majority of the Baptists in the world. We are one in lineage, in fundamental principles and aims. We are animated by the common purpose of bringing our land in the obedience of faith to the feet of our Master, Christ. In addition to the local problems of each church or association or convention, we have our larger problems which are not sectional but national. We have much to learn from each other. Each contingent of our Baptist host can impart inspiration to the other. If a World Baptist Congress is desirable, equally so, if not more so, is a gathering of American Baptists. Such a gathering will not interfere in the slightest degree with existing organizations. Baptists may be trusted to guard with jealous care their

independence, and Baptist organizations to preserve their autonomy. But fellowship, counsel, coöperation within the lines of independence, these are things devoutly to be desired. And these are the things aimed at.



Happy New Year

Hope is the mainspring of humanity that keeps it going. A hopeless man is as useless as a watch with broken mainspring. This is perhaps a good thought to have in mind when one remembers that another year has passed, and asks himself concerning its accomplishments, its fulfilment of purposes, and its general character. Things have not gone as expected. The unforeseen has happened and disarranged plans, disappointed hopes. Sickness has been a factor. Bereavement perhaps has caused a readjustment of life. Spiritual development has not been satisfactory. There is always so much to cause regret to a sincere, progressive and purposeful soul, that no old year can be reviewed without a sense of sorrow and loss.

Yet the new year is to be entered with hope. God is in His world, and however wrong things are and appear to be, evil is not going to get the upper hand and triumph ultimately, either in North America or in any part of the globe which God keeps swinging through space. The optimist—made an optimist by his Christian faith, and made an observer of all phases of life through the Christian breadth of vision—sees everywhere the upward tendency. He sees it in the church, though when the church is mentioned many give themselves to lamentations instead of activity and inspiration. The church has not lost its power, though it needs more power. To a certain man who declared

that the churches didn't amount to much nowadays and might as well close their doors, the chief of police of one of our greatest cities replied, "Why, my dear sir, if all the churches of this city were to close up, you couldn't get building sites enough for the station houses you would have to build, nor citizens enough to make up the necessary police force. You don't know what you are talking about." And that was true. The church is not on the down grade, and is still the mightiest factor on earth for righteousness. Never were the missionary activities of the church so large or its services to the world so great.

The optimist sees the upward tendency in commerce also. This is contrary to the popular notion, which takes into account the reported rascalities, the money power and oppression, the greed for speculation, and all that marks commerce as corrupt. But there is another side, and a bright one. The standards of honesty and honor have not been lowered but elevated. A man's word was never so good as now, nor accepted for so much. The swift roads to riches are seen to be swift roads to ruin as well. The view beneath the surface reveals much to confirm the Christian optimist in his belief that there is a distinct advance in civilization and especially in the line of ethics. Men are intolerant of professional religion, but they never respected so highly the Christianity that shows its faith by its good works and proves its creed by its character product.

Happy New Year to you, brother worker. Let us make 1905 a better year than any we have lived in influence, in service, in appreciation of opportunity, in generosity, zeal and devotion to the cause of Christ, which is forever the cause of humanity. And in order to do

it, let us live in the spirit of Christian faith, love, and hope.



Missionary Interlinkings

We have spoken of John M. Peck and his pioneer work. We trust that thousands of our young people will, during the coming winter, study his life. They will find his career as interesting as it was remarkable.

It is certainly a striking coincidence that Adoniram Judson, who was to summon American Baptists to Foreign Mission enterprises, and John M. Peck, who was to arouse the same denomination to Home Mission needs, should both have been brought up in the same sister denomination. When the Louisiana Purchase was made, Judson was a Massachusetts boy of fifteen; Peck was a Connecticut boy of fourteen. Both were led by study of the Scriptures to become Baptists. When this change occurred Judson was on the other side of the world from Peck. Yet how strangely, providentially, the one life was to touch the other.

Judson's change of conviction and denomination led to the coming of Luther Rice from India to America to stir up the churches to missionary effort and enthusiasm. Peck, who had become pastor of the little church at Amenia, in the Harlem valley of New York, heard Rice, and instantly responded to the missionary call. He was willing to go wherever God would have him go. It was at Rice's suggestion that he gave himself to mission work in the western section of the home land.

Here is the interlinking of Home and Foreign Missions, which indeed, like the American Union, are one and indivisible. Judson, a foreign missionary, inspired Peck, a home missionary. And as Judson was the inspirer, and so,

in a true sense the founder of the Missionary Union, so Peck was in like manner the inspirer of the Home Mission interest that resulted in the Home Mission Society. And it is from the churches founded and fostered by the Home Mission Society that the Missionary Union receives a very large part of its income.

This is the thought with which to move forward—the cause of missions, one and indivisible, as the means of extending the kingdom of God throughout the world. In study, sympathy, praying, giving, let there be no divided feeling, but an all-inclusive and abounding interest in the great work at home and abroad.

NOTE AND COMMENT



THE condition of the Society's treasury in relation to the work of the year ending March 31st, is cause for considerable anxiety. According to the Treasurer's statement,

on December 1, the amount borrowed was \$120,833.10, being \$27,109.17 more than at the same date last year. Most of this increase has been for enlargement in missionary work proper. Receipts for general purposes for the eight months ending Dec. 1 were \$207,499.15 as against \$207,985.04 for the corresponding period last year. In case receipts for the remaining four months should merely equal those of the same period last year, there would be a deficit of about \$65,000. To meet the Society's present obligations and those maturing on or before April 1st, 1905, \$350,000 are needed. THESE FIGURES IN THEMSELVES CONSTITUTE THE STRONGEST APPEAL THAT CAN BE MADE FOR MOST LIBERAL OFFERINGS BY INDIVIDUALS AND CHURCHES FOR THE SOCIETY'S WORK.

¶ We have had so much trouble through careless wrapping and mailing of THE MONTHLY, in spite of efforts to correct it, that we invite all friends who receive the magazine in unfit condition to report the fact, so that we may send a good copy. After making an attractive number, it is too bad to have it spoiled in mailing, and we shall try to remedy this defect in future.

¶ That was a very stupid printer's mistake—corrected, too, with special instructions—that made the writer on the Chinese in the December number say it would be a good idea “to

live like American Christians and give like Chinese Christmas.” Chinese “Christians,” of course, makes sense and the antithesis, while “Chinese Christmas” creates a mild suspicion of the writer's sanity. It requires patience even to be an editor.

¶ The latest booklet issued by Rev. Gideon Aubin, our French missionary in Fall River, is in many respects the best he has written. It shows in clear and convincing manner the distinction between the gospel doctrines and the man-invented doctrines and ceremonies of the Roman Catholic Church. The spirit of it is excellent. The author wisely lets the facts speak for themselves. “Les Ouvrages de Rome,” or The Works of Rome, is the title.

¶ THE MONTHLY for 1905 will furnish articles of value and interest to every class of readers. Three capital stories are already assured. There will be a full treatment of Mormonism in all its phases and bearings. The Italians and mission work among them will receive special attention, with the aid of our Italian superintendent, Rev. Mr. Mangano. Men's Classes in various large cities will be described, as one of the newer and effective methods of church work. The State Conventions will be studied along the lines of coöperation. The program for the year is alluring.

¶ We have been embarrassed by the unexpected delay in the publication of our new Home Mission book, “Heroes of the Cross in America.” The failure of a printing house to do the work agreed upon in satisfactory manner has caused a long and tedious wait-

ing, with unfilled orders in hand and letters of inquiry coming thick and fast. We hope our friends will exercise some of the patience in which we at the Rooms must possess our souls under such circumstances. The book is worth waiting for, and classes can take up the study course early in the new year.

¶ We call particular attention to the needs of the Church Edifice Gift fund. Unusually large grants have been necessary for the erection of chapels in Cuba and Porto Rico. At the last Board meeting the aggregate gifts were over \$16,000. The outstanding appropriations exceed the amount in the treasury by about \$22,000. It should be remembered that only such offerings as are designated for Church Edifice purposes are thus applied. Remember this important department of the Society's work in your gifts and in your will.

¶ Friends are advised that it is not desirable to send gifts of any kind to the mission fields in Cuba and Porto Rico. The customs duties are so high as to make such gifts unprofitable, and the difficulties owing to the necessity to open and inspect every package, however small, render such donations undesirable. In our own country it is different and donations are always acceptable.

¶ Every church that observes the Week of Prayer should do it in no perfunctory spirit, but enter earnestly into the meetings for spiritual quickening. The Evangelical Alliance has fixed the general topics for the week beginning Sunday, Jan. 1, 1905. The program is: Sunday, Worship; Monday, the Kingdom of God on Earth; Tuesday, the Visible Church of Christ; Wednesday, All Peoples and Nations; Thursday, Missions, Home and Foreign; Friday, the Family and School; Saturday, Our Own Country. Mission day should be made one of the most interesting. The Family is one of the topics of vital concern. There are few meetings on Saturday, so that our Country will receive practically only the attention given to it through Home Missions on Thursday.

¶ The Statehood bill providing for the admission of Oklahoma and Indian Territory into the Union as the State of Oklahoma has been favorably reported by the Senate Committee on Territories. We are glad to see that in the House bill a clause has been inserted prohibiting the liquor traffic for ten

years in that part of the new State comprising Indian Territory. It is sincerely to be hoped that this clause may be retained. This is the only hope the Indians have for protection against this enemy. Write to your Congressman and Senator on this point. Let us try to save the poor Indian from this fatal liquor traffic.

¶ Commander Booth-Tucker, of the Salvation Army, has rendered a service out of the ordinary by coining a new word—"Domicide." As homicide means the killing of a man, so domicile means the killing of a home. The word calls attention to one of the chief perils in American life, and is therefore to be welcomed, if it will aid in emphasizing an evil that is making startling headway, and that, too, under the protection of easy divorce laws, scandalous oftentimes in their administration. An influential body of the Episcopalians, by the way, under lead of Dr. Dix, of New York, have resolved not to marry divorced persons under any circumstances, and will endeavor to make this the rule, even though the extremists were defeated at the Boston convention. There is a right stand which all ministers should unite in taking on this matter, which involves the home life and hence the foundations of our Christian civilization.

¶ According to the official organ of the United Hebrew Charities of New York, the Jewish population is growing rapidly, both by immigration and natural increase. From 1884 to May 1, 1904, the Jewish immigration to the port of New York numbered above 690,000. So great a part of this number remained in New York that the present Jewish population of the metropolis is estimated at 672,776. A yearly increase of 50,000 is regarded as probable, and this would give New York a million Jews by the next census in 1910. If the extent to which they have taken possession of the mercantile business of the great cities could be ascertained, it would be a revelation to many. It would also be most interesting to know how large a proportion of this population holds with anything like strictness to the authority of the Jewish religion, and what inroads the reformed or advanced wing is making upon the ancient faith.

¶ No wellspent to-morrow can atone for a misspent to-day.



A NEW YEAR FOR THE MONTHLY

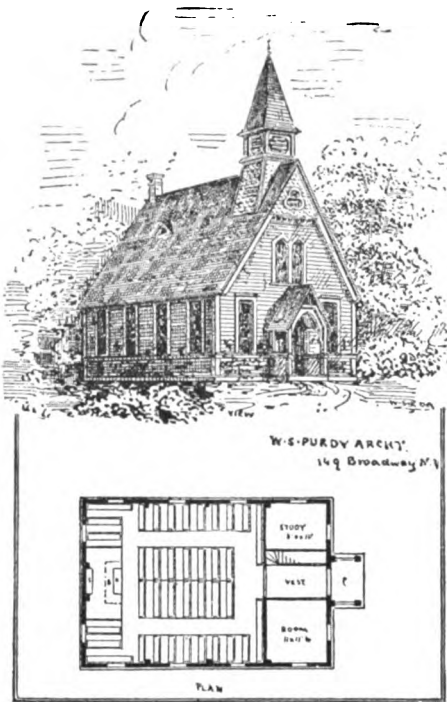
THE EVOLUTION OF A HOME MISSION MAGAZINE: THE TWENTY-SEVENTH VOLUME: COVERS OF THE PAST AND PRESENT: THE OLD WOOD CUT AND MODERN HALF-TONE

WITH this number THE HOME MISSION MONTHLY enters upon its twenty-seventh year. To look back through the volumes is to note the development of the work of the American Baptist Home Mission Society, to gain a good general idea of the religious progress of the quarter century, and to appreciate what a large amount of useful information has been given to the denomination through this periodical. The religious historian, and especially the Baptist historian, will here find a rich mine of facts. That such a magazine could have been edited so well by the busy Corresponding Secretary of the Society, with such office assistance as was available, is a surprise. With the last volume—the twenty-sixth—THE MONTHLY took upon itself the features of the twentieth century magazine, embodying in its general make-up and illustrations the modern ideas that have made the American magazines world famous. Our denomination has rea-

son for congratulation in the fact that its great missionary enterprises at home and abroad are represented to-day by periodicals which hold the first rank and are worthy of the cause they are set to promote. Alive, attractive, instructive, they are no small factor in creating missionary spirit and interest.

To indicate some of the steps in the evolution of THE MONTHLY we give herewith the various changes in the covers that have been made from time to time. The progress in illustration is shown by the wood-cut of the earlier time and the half-tone of to-day. When the first number of THE MONTHLY was issued the modern processes of illustration were unknown. The developments in this line have been wonderful. Very likely the colored plates will be as common and cheap a quarter century hence as half-tones are now. Some genius will perfect the invention of colored photography, and reproduction in print will surely follow. As it is, through the camera and the methods of re-





DESIGN FOR INEXPENSIVE CHURCH
PRINTED IN FIRST NUMBER OF MONTHLY

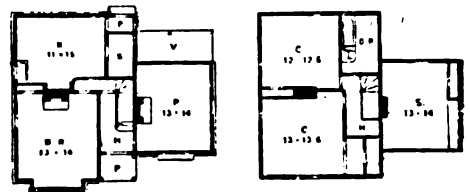
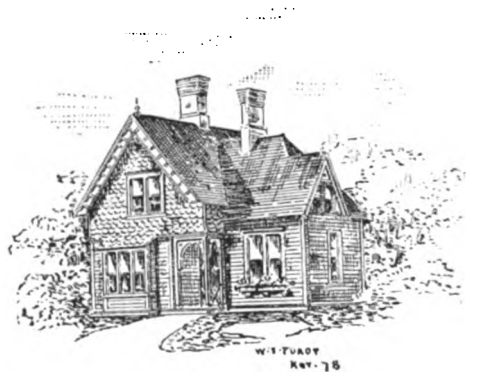
production it is possible to illustrate the important scenes of the world's life for the reader.

Going back to the first number of *THE MONTHLY*, dated May, 1878, we find on the first page the portrait of William Colgate, first treasurer of the Home Mission Society, father of the late Samuel and James B. Colgate. In resigning, he said "one consideration affected him deeply, nor could he mention it without overflowing emotions: the privations of the self-denying missionaries in the West." Our labor, said he, is often much thought of; but it is not worthy to be named in comparison with theirs. They are out in heat and cold, wet and dry, sometimes sleeping on the ground at night." The reader of *THE MONTHLY* during the past year knows that the same trying conditions are met and cheerfully endured by our pioneer missionaries to-day.

Articles followed in that "number one" on "The Rise and Achievements of Home Missions," "The Falling and Rising Again of Romanism," and "Ten Reasons why Home Missions should be Sustained." The reasons are all good, and even more emphatically im-

pressive now. There was a Church Edifice Department, in which, as the opening sentence declared, "it is proposed to present, when opportunity shall favor, plans for church edifices of moderate cost." A design was given, "a model of artistic excellence, utility and cheapness, the total cost being estimated at \$2,700, as building material was then. A \$1,500 design was given the next month, and a \$5,000 design in the November issue, while a design for a neat parsonage followed in December, the expense \$1,560. The parsonage idea deserves more consideration than it has received, by the way. The Congregationalists and Presbyterians have greatly strengthened their work and lengthened their pastorates by having a parsonage as well as church building fund.

The first editorial expressed the need and purpose of the publication as the particular organ of the Home Mission Society, closing with these words: "We ask the prayers of our friends that through the years to come it may be made the instrument of a constant and powerful impulse to the cause of Home Missions." This is the aim now as then, and the same request is in place. The number of missionaries that year, including teachers, was 222, as against 1,460 the past year—this indicating the extension of the work during the quarter century.



1ST STORY. 2ND STORY
PARSONAGE DESIGN, DECEMBER, 1878

Here is an item of interest: "It is possible that the issue of the second number of this magazine may be postponed to await the going into effect of the postage bill, now pending in Congress, and which it is not doubted will become a law before the close of the session." The second number was postponed until the following August. The bill failed to pass, however. In the first number the organization of the women's societies, which occurred the year previous, was announced, and reports from them were received. There



JONATHAN GOING, FIRST SECRETARY, 1832
THE OLD STYLE OF ILLUSTRATION

were notes from the field, and for sixteen pages the variety of matter was unusual. At this time Dr. Cutting was the Corresponding Secretary. In July of the following year, Dr. Morehouse succeeded to that office, and in the autumn his editorial vigor began to show itself. *THE MONTHLY* then had from twelve to fifteen hundred subscribers, and was constantly appealing for more. That habit, probably, will persist, for we are just as anxious now to increase the list, which has gone up by 4,300 since January last, and will have gained nearly 5,000 before the year is out. But we want 10,000 more subscribers the coming year, and expect to have them. In saying this we are more modest in our expectations than was Dr. Morehouse, who said, in the issue for December, 1879: "*THE MONTHLY* should have 50,000 subscribers within a year." To the "should have" we heartily agree; and if enough of the intelligent Baptists come to be of the same mind,

that "should" may be changed to "will." To quote from the issue of February, 1880: "Push forward the subscription lists. Get the people to read *THE MONTHLY*. They never will be greatly interested in Home Missions till they know the facts about the work. Here the facts will be found in an attractive form, and in amount as nowhere else."

Of the various good results brought about through the medium of *THE MONTHLY*, here is one, related in the number for January, 1880:

"A business man in this city told me a few days since that he read the November number of *THE MONTHLY* with such interest that he felt he must do more for the cause of Home Missions than he had ever done, and he resolved to give up smoking cigars—a habit which cost him about fifty cents a day—and give the savings to our Home Mission Society. He requested me to call upon him about the first of January for his first remittance." So writes Dr. Page from Cleveland. Capital! Fifty cents a day—Sundays excepted, or not? Well, for 312 days, that amounts to \$156! That's a handsome thing from one man. Who will go and do likewise? Who else will 'turn over a new leaf' after the same fashion with the beginning of the new year? Think of it! That amount will help three young colored preachers through a full year's course of study in our Freedmen's schools; or will enable a minister, with what his church gives, to preach the gospel for a whole year in a thriving town in the far West. We venture the remark that this Christian brother will have more real happiness and peace of soul in thus using his money that if it were whiffed away into smoke."

From that sixteen-page magazine of 1878 *THE MONTHLY* has advanced to the forty and forty-eight and sometimes sixty-four-page product of to-day, with illustrations of the highest order, and a richness of matter that makes it welcome to old and young alike. The purpose remains the same as at first—to make it the medium of information and inspiration concerning all that affects the interests of the American people and the kingdom of God on our continent. We hope to make the twenty-seventh volume an improvement upon the twenty-sixth, and thus justify the efforts of our friends to put *THE MONTHLY* in every Baptist home.

MYSTERIES, MOCKERIES AND MUM- MERIES OF MORMONISM : : : :

SECRETS OF THE ENDOWMENT HOUSE REVEALED :
OATHS THAT INVOLVE MURDER AND INVALIDATE
CITIZENSHIP: RESULTS OF THE CONGRESSIONAL IN-
VESTIGATION AT WASHINGTON : : : : : :



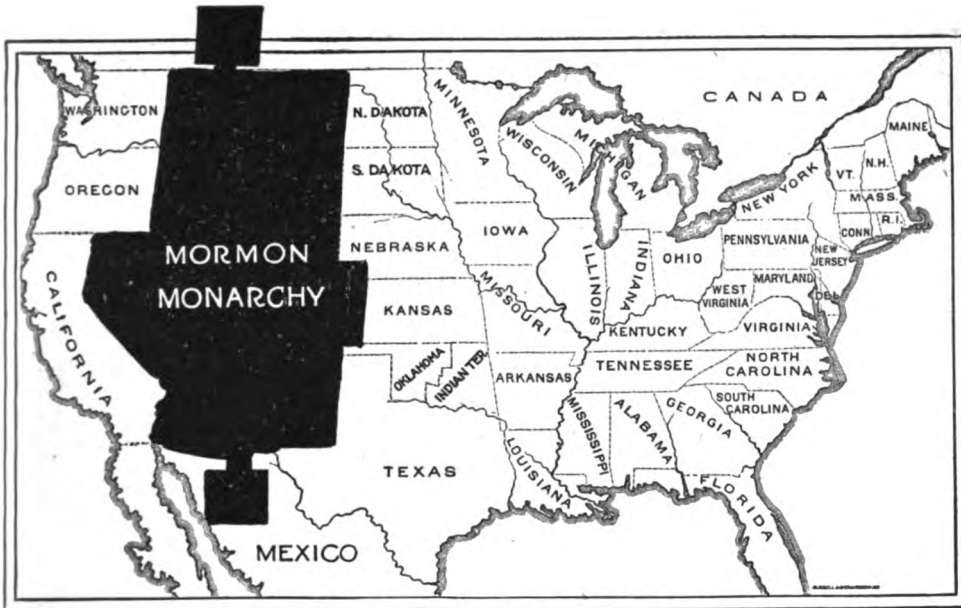
IT is not the purpose of this article to deal with Mormonism as a religion—under which guise it veils one of the most stupendous frauds of the ages. That will come later. Nor shall we here enter into its history, which is more or less familiar. That will be traced before this series of articles is completed. We are concerned now with the latest disclosures of the character and secrets of Mormonism that have been made through the Senate investigation into the fitness of Reed Smoot, as a Mormon apostle, to sit in that body. These disclosures are sufficient to establish the fact, so that no one can doubt it, that under the decree and with the sanction of the Church the Mormons have violated the sacred pledges regarding polygamy that were given when statehood was sought for Utah; have broken the laws of the State and of the United States steadily and unblushingly; have lied and denied and even perjured themselves without hesitation or scruples; and have openly defied the authorities, knowing that the political control was in their own hands. These disclosures prove that plural marriages are still made, and polygamy is still practiced. More than that, they give the American people opportunity to enter the secret portals of the Endowment House, which have been so jealously guarded through the years, and learn what the sealing and other ceremonies are which form the inner mysteries of the remarkable system that has duped so many thousands and fastened itself like a devil-fish upon a great territory of the Far West.

This is to be remembered, at the outset, that these disclosures made under oath and compulsion, verify all the charges that have been preferred in the past by the home missionary workers in the Mormon field. These

charges have been vehemently denied by the Mormon hierarchy, and the missionaries have been denounced as liars and bearers of false witness. They could not produce the proof of their assertions, in many instances, because they had no power to compel witnesses to testify, yet they knew the facts. Many good people have felt that perhaps the missionaries exaggerated somewhat, and made the case worse than it was. It is due the men and women of the various denominations who have given their lives to the preaching and teaching of the gospel in the sections where Mormonism predominates and blights, that their brave and noble work should be recognized and the justification of their statements be known everywhere. The President of the Mormon hierarchy was himself forced, when on the stand in Washington, to admit what had hitherto been denied and attributed to the lies of the gospel workers. The present exposure of Mormonism as a religious, commercial and political system is not from without but from within. Whatever its results may be to the deluded victims, the American people will know what kind of a power they have to do with. From the evidence given, it would appear that such little things as falsehood and perjury are not even venial sins, if done for the Church, and



**THE MORMON DEVIL-FISH STRETCHING ITS
TENTACLES ACROSS COUNTRY TO WASHINGTON**



IN THE BLACK SECTION MORMONISM EITHER DOMINATES ABSOLUTELY IN CHURCH AND STATE, AS IN UTAH, OR HOLDS THE BALANCE OF POWER POLITICALLY, AS IN IDAHO

that murder itself is not a crime, if committed at the behest of the hierarchy. There is nothing that such a religion cannot be made to justify and approve; going so far as to promise eternal rewards for doing that which is illegal and criminal.

ENDOWMENT HOUSE OATHS

Regarding the Endowment House secrets and oaths, we quote from the daily newspaper reports, assured that the facts are correct because they are corroborated by printed testimony taken before the Federal Court in Utah:

Endowment House secrets, including the oaths which Mormons who go through these ceremonies are compelled to take, were revealed at the Smoot hearing by J. H. Wallis, Sr., of Salt Lake City, who, once a Mormon, has now renounced the faith. One of the oaths which he described is pronounced by the opposition to Senator Smoot a direct renunciation of allegiance to the United States in favor of the Church. This oath is never written down, and, as Mr. Wallis remembers it, runs like this:

"I will never cease to importune high heaven to avenge the blood of the prophets upon this nation, and will teach this to the remotest generation."

The witness said he had been through the Endowment House at least twenty times, and could well remember all of the ceremonies. Throughout the two hours required for the ceremony he said those taking it were com-

pelled to take solemn obligations never to reveal anything said or done during the Endowment on penalty of torture and death. The penalties for revealing these ceremonies were:

MORMON PENALTIES FOR REVEALING SECRETS

That the throat be cut from ear to ear and the tongue torn out.

That the breast be cut asunder and the heart and vitals be torn from the body.

That the body be cut asunder at the middle and disembowelled.

That if demanded we will give all we possess to the support of the church.

MARRIAGES FOR THE DEAD

Questioned further, the witness said that he had never, with other Mormons, believed in celestial marriages for the dead, but four times he had stood as proxy for marriages of living women to dead men. He said that he had had three wives altogether, but not more than one at a time.

A WEAK SPOT IN THE WALL

August Lundstrom, of Salt Lake, was sworn. He was born in Sweden and became a Mormon six years before coming to the United States, where he has lived for sixteen years. He has held high places in the Church, both in Sweden and Utah. He was an elder, high priest, and bishop's councillor. He testified that he went through the temples in Salt Lake and Logan. He had heard the endowment obligations taken six times, he said, each ceremony lasting from six to

eight hours, according to the size of the crowd. He said oaths of sacrifice and of retribution were administered. The whole proceeding was a series of obligations, but he could not remember all of them. The first in order was the law of sacrifice, which bound each person to give his entire means and talents to the upbuilding of the Mormon Church. The next obligation was that of the retribution, in which each person covenanted and promised to "ask God to avenge the blood of Joseph Smith upon this nation," and to teach "our children and our children's children to do the same to the end of the earth." The next obligation was that of chastity. Mr. Lundstrom said he remained a Mormon until he found many inconsistencies in the beliefs taught, "I found a weak spot in the wall, and when I touched it a hole was made that was big enough to crawl through. The foundation was not sound," he said.

Apostle Cowley told him he was expected to accept the doctrine as expounded by the "living oracles" of the Church.

The "living oracles," he explained, meant the president of the Church and the twelve apostles. He was told that he was to take the word of the president and the twelve apostles the same as he would a revelation from God. He could not quite stand that, and got out.

Regarding the rites of Endowment House Mr. Lundstrom was asked by Senator Burrows if there were any marks on the robes. He replied:

"No, sir, but there were certain marks on the garments of holy priesthood, the same marks as are on the curtain in the Temple. The marks are compasses on the left breast, a square on the right breast and two button-hole-like openings are at the right knee.

"The marks signified the penalties for revealing the covenants—that our breasts might be torn open and our hearts and vitals removed. The mark at the knee was a reminder that all knees should bow down to the Church.

"The garment in which the endowment is taken is much like a union suit. It is never removed from the body of a good Mormon except for the time that it requires to change it for purposes of cleanliness. It is regarded as a shield against all danger, both temporal and spiritual."

TESTIMONY FROM A LOYAL MORMON

As this testimony may be called that of apostates who are worthy of death, according to the Church rules, we will give some as to polygamy and marriages with dead persons, drawn from a prominent officer of the Church, George Reynolds, first assistant superintendent of the Mormon Church Sunday School and secretary of the Missionary Committee of the apostles. He was an unwilling witness. He testified that he was formerly

clerk or recorder of the Endowment House. In answer to questions by Senator Overman, Mr. Reynolds said marriages were performed with dead persons in the Endowment House.

Mr. Taylor, who is conducting the examination on behalf of the protestants against the seating of Mr. Smoot, asked if divorces were granted in the Endowment House. "The church grants divorces to those who have been married for time and eternity, but does not divorce legal marriages until the



FOUNDER, GREAT LEADER, AND THREE SUCCESSORS IN THE MENACING MORMON HIERARCHY

courts have acted," said Mr. Reynolds. "Plural marriages are not recognized by courts, and therefore the Church does not consult the court in granting divorces in cases of such marriages."

Thus the Church, which defies the law by sanctioning the illegal plural marriages, acts its own pleasure also in the matter of divorce.

Senator Foraker asked if such divorces are granted from dead persons.

"In a few instances only, I should say," said the witness.

"For something done after death or before?" the Senator asked.

"In lifetime."

"Are you a polygamist?" Mr. Taylor asked.

"Yes, sir," answered Mr. Reynolds.

"Have you any children married in polygamy?"

"I believe so; one daughter."

"To whom is she married?"

"If married, it is to Benjamin Clough."

The witness explained that the marriage had taken place in Mexico, but that he had no knowledge of the ceremony, and never had made any inquiries concerning it. It was brought out by Mr. Taylor that the witness had displayed no curiosity on the subject of the marriage because he believed the marriage to be a plural one.

Mr. Reynolds testified that he has twenty-six children. He gave the names of the seven presidents of the Seventy, of which he is the fourth in rank. Three of the seven were polygamists. He (Reynolds) had two wives now. He said he understood that the manifesto of 1890 permitted him to live with his plural wives without violating the law, but that no further wives could be contracted. Witness acknowledged that he has had children by two wives since the manifesto of 1890. Witness had never preached against polygamy, nor had he tried to get others to do so. "I have held my tongue," said Mr. Reynolds.

"Your situation made it necessary for you to do so, did it not?"

"I think it did."

Mr. Reynolds said he did not know of any effort made by any officials of the Church to carry out the provisions of the Woodruff manifesto putting an end to polygamy. The only plural marriage he had heard of since the manifesto was that of his daughter, which took place in Mexico.

Senator Dubois asked:

"Can you give me a single instance where a case has been appealed beyond the President of the Church?"

"I cannot," Mr. Reynolds answered. "Such appeals are rare."

THE CHURCH SUPREME

They are so rare, indeed, that the president of the Mormon Church is to the Mormon disciple an authority to be obeyed before any other. His mandates are above those of constitution, courts, or state or national government. Church is first, country second; and, as the evidence regarding the Endowment House oaths proves, the Mormon children are taught anything but love for and loyalty to the nation which, as they are carefully instructed, has the "blood of the prophets" upon its skirts. The prophets are Joseph and Hyrum Smith, and their blood must be avenged. Efforts will be made, of course, to discount this kind of teaching, and it is apparent from the questions of Smoot's counsel in Washington that the Endowment House oaths will be treated as a sort of scare affair not to be taken too seriously. But the history of Mormonism, the murders and massacres which form part of the terrible record, prove how seriously they have been taken by the dupes of the system. It will not do to teach that murder may be a means of grace and of acquiring heavenly rewards, and then explain that such teaching is only intended to impress people, not to lead them to commit the deeds commended if not commanded. Mormonism is responsible for every outgrowth of its teachings and oath-bound ceremonies. The or-



A MORMON FAMILY

ganization that puts itself above government cannot complain if the charge is laid that a Mormon can only be a loyal American citizen by being less than loyal to the claims of his Church and its teachings.

MORMON WIVES WHO OBJECT

The Mormon officials have always endeavored to make out that the Mormon women did not oppose plural marriages. The testimony now coming out shows to the contrary. A witness who was called to prove the contraction of a second marriage by Apostle Abram Cannon after the manifesto of President Woodruff, which it is claimed was divinely inspired and binding upon the faithful, testified that she had done everything in her power to prevent her husband from taking another wife, even appealing to President Smith. But he persisted in marrying again, although it was against the law and he had three wives then. The Mormon idea of it was that the young woman in question had been engaged to David Cannon, her husband's brother, and that Abram was marrying her on that account. "He told me," said the poor woman, who broke down more than once as she related the painful story, "that he was going to marry her 'for time,' and that she would be David's wife 'for eternity.' I told him if he married her my conscience would not allow me to live with him, as it was contrary to the rule of the Church and the law of the land. He told me to pack his grip; that he was going on the trip and would be married." Two or three weeks later he died, having been ill ever since his illegal marriage; and the wife testified that she believed he died because his conscience troubled him about his illegal act. The fact that President Smith left Salt Lake City in company with her husband and the woman led her to believe that the president had performed the marriage ceremony. She had never been reconciled to it. This testimony not only disclosed how the best women who are slaves to Mormonism feel about the system, but also that the laws were broken with the knowledge of the Mormon leaders, who certainly did not try to stop the practice, if they did not secretly urge and approve it, and who continued to teach that polygamy was the divine order and command.

IN THE ENDOWMENT HOUSE

We give some illustrations showing the kind of mummeries gone through with in the ceremonies of the Endowment House. In

this connection it will be of interest to quote from the sworn testimony of John Bond before the Third Judicial District Court of the Territory of Utah in 1889, Judge Thomas J. Anderson presiding. The case was the application of John Moore, a Mormon, to be admitted to citizenship, objection to this being raised on the ground that as a Mormon who had been through the Endowment House he had taken oaths or entered into secret obligations that would be incompatible with his duties as a citizen of the United States. This was a test case. The following quotation is from the official stenographer's report, and tallies exactly with the testimony of the present witnesses in Washington:

OATHS AND PENALTIES

Being questioned as to oaths and penalties, Mr. Bond said: In its administration, the one going through takes the right hand of the party that officiates there; presses the knuckle of the index finger; that was a token of the lesser priesthood, as I remember, that was binding upon me. As far as I remember I took the obligation; pressed their thumb with the index finger; that is the Aaronic or lesser priesthood; this confined me to believe every doctrine that was taught by the Mormon Church, especially against the government of the United States, as I understood it. The penalty of divulging that, I was to have my throat cut from ear to ear, and my tongue torn out. I was required to hold my hands to high heaven in the presence of those there, that they might see that I granted this act to be done. This is the first as far as I remember.

VENGEANCE AGAINST THE GOVERNMENT

The second one, I was put under, was to avenge the blood of the prophets against the Government of the United States, teach that to my children and my children's children from generation to generation, and everlastingly keep after them. The penalty, I believe, was that the heart, or the bowels, would be torn out,—something to that effect, so far as my memory will carry me.

FRIESTHOOD SUPREME

I consider, from what I was told there, that I was to support the priesthood in all things, religiously, socially, politically, domestically and financially, as far as I understand the question. I should judge there were about fifty men and women with me that day. The oath was administered by Wilford Woodruff, President of the Church to-day (1889). I have been sorry ever since that he put me under such obligations, but the following year I apostatized from the Church. I wouldn't tolerate it.

I was under obligation to sustain and uphold the subject of polygamy. There was an obligation to keep that within ourselves as

a secret. I think there was a penalty, but I don't just remember that. I am conscientious about the matter. I know I have to meet my sayings before my God.

Mr. Bond explained that he would not have gone through the Endowment House had not the Church refused to marry him unless he did. In the Endowment House the women were compelled to say they were willing their husbands should have more wives than one. That was a part of the system.

This must complete the evidence for this number. In the next we shall show how penalties were inflicted, and how apostasy was to be treated. The vital question is also to be considered of the Mormon instruction in the public schools of Utah. The Washington investigation cannot fail to produce good results, no matter what happens to Apostle Smoot. When Mormonism is fully brought into the light of day, the end of some things un-American and un-Christian and unendurable will be in sight.

Meanwhile, there is every reason to agree with the declaration that the Mormon people

are under the rule of a power which denies them a republican form of government, and a power that is openly political. As a political and civil force it is to be dealt with, not as a religious organization. An Apostle of this body owes his first allegiance to it. "He can obey the laws of the country and support the constitution only when they do not conflict with the will of his Quorum—an oligarchy that recognizes no superior on earth." Hence, Apostle Smoot, a member of the second Quorum, is oath bound in a manner that does not leave him free to keep the oath he must take as a Senator of the United States. Whether he is a polygamist or not is beside the question of his sworn allegiance. He is near the head of the most iniquitous and unscrupulous and illegal religious and political organization America has known. And the liberty loving citizens everywhere will join with those of Utah in earnestly praying that this man may be denied a seat in the highest law-making body in our land. He would not be a Senator of the United States but of the Mormon Church.

PIONEER WORK IN THE GREAT WEST

A HOME MISSION PROGRAM FOR USE BY SUPERINTENDENTS OF THE SUNDAY SCHOOL (PERHAPS ON REVIEW SUNDAY): FOR THE CHURCH MONTHLY MISSIONARY MEETING: OR THE YOUNG PEOPLE'S MISSIONARY MEETING

1. Opening Hymn: "God bless our native land" (Italian Hymn).
2. The Lord's Prayer, all uniting.
3. Responsive Reading: Psalm 148.
4. Hymn: "Onward, Christian Soldiers."
5. Scripture Reading: John 1: 35-51. (The Personal Missionary Method.)
6. Prayer.
7. Heroism in Missions: What One Woman Did. (January Monthly.)
Read by Superintendent, Leader, or some one selected.
8. Hymn: "True Hearted, Whole Hearted," or some hymn of service.
9. A Missionary among the Lumbermen. (January Monthly.)
10. Ten New Year Resolutions. (January Monthly.)
11. Some Field Notes from the Frontier. (Selected items from the January Monthly, showing different phases of the work.)
12. Story: "God Helps them that Help—." (November Monthly.)
13. Offering.
14. Closing Hymn: "My country, 'tis of thee."

New Year Resolutions

1905



I Will, with God's help :
Grow in grace and in the knowledge of our Lord
Jesus Christ.

Not be so busy digging in the earth as to lose my soul
capacity for higher things.

Deal honestly with God and my neighbor, and not lie
to either, or to myself.

Strive to say nothing about another that I would not
be willing to see printed over my signature.

Devote a right share of my time to meditation, reading
of the Bible, prayer, and the meetings of the church.

Include within the scope of my interest, prayers and
offerings the world-wide kingdom of God on earth,
as represented in the great work of missions.

Try to do something every day that will be of help to
some one.

Advance in Christian culture, the heart of which is love,
the flower of which is courtesy, the fine expression
of which is kindness.

Endeavor to be such a church member that if every
member were like me, my church would approve itself
as Christian.

Sincerely seek to be a true, faithful, simple hearted,
kindly affectioned, loyal follower of Jesus in this
year of 1905 ; and so long as I live, by example
and precept, commend to others the religion of Jesus
which I profess.

CHRISTIANITY AND NATIONAL NEEDS

By Prof. Albion W. Small

Head of the Department of Sociology in the University of Chicago

WHAT DEMANDS DO OUR PRESENT NATIONAL NEEDS
MAKE UPON RELIGION? CLEAR ANALYSIS FROM THE
CHRISTIAN SOCIOLOGICAL POINT OF VIEW : : :

I



SHALL take the liberty of stating my theme in the form of a question, namely, What demands do our present national needs make upon religion? Or, if I may express it more nearly in the jargon of the sociologist, What func-

tions do national needs require that religion shall discharge?

In the first place, let us have no misunderstanding about what we take for granted. The nation needs religion. The nation needs Jesus Christ as the personal Saviour of every citizen. The nation needs the Bible, next to Jesus himself the chief mediator of God to men. Let us not create any more diversions in favor of the devil by mistrusting and maligning and fighting each other because there are differences of view among us about details of religious belief. There are times and places where the work of refining theological conceptions is strictly in order. When there is something in the line of work to be done beyond the revision of thinking, it is infinitely more important to decide what to do and how to do it than to consume time upon the metaphysics either of the aim or of the means. In our Baptist family we all believe that the Bible contains the truth about God. We all believe that in Jesus Christ that truth was made manifest in the flesh. We all believe that the life of Christ formed in our own lives is the only salvation for men. Believing in Christ as the way, the truth, and the life, facing the real conditions of the real people that make the nation and present its problems, the great question for Christian people always is,

WHAT DOES THE RELIGION OF CHRIST
MEAN FOR NATIONAL LIFE AND WHAT
DOES NATIONAL LIFE MEAN FOR THE
RELIGION OF CHRIST? : : :

Assuming then that national life needs the religion of Christ, what particulars of that need may we specify? It would be naming the last outcome of religion to say that national life needs experimental knowledge of Christian faith in each citizen. Meanwhile,

to approach that ideal, what demands do our present national needs make on all the organizations and agencies of religion? I shall suggest the answer in half a dozen symbolic words that arrange themselves in pairs.

NATIONAL NEEDS DEMAND OF
RELIGION: I. PRESERVATION

First, national needs demand of religion the function of PRESERVATION. Religion is not an accident or a luxury. Religion is a certainty and a necessity. The scriptural figures of the salt and the leaven need not be suggested. We understand much better than any one did when Voltaire said it, that if God did not exist, men would have to invent him. Religion has always been the final version that men have reached of the meaning of the universe so far as it concerns themselves. The best that they have received and learned and thought and felt about life is deposited in their religion. Accordingly religion does all that in the nature of the case can be done to enable each child born to start on the basis of all the experience that previous men have had of the ways of God to men. Religion sums up the lessons of all the blind wanderings, and the sins, and the remorse, and the penances, and the hopes, and fears, and aspirations, and consolations of men either shunning God or seeking God. It puts us face to face with the last verities which human experience has tested. Religion is thus the experience of the race put at the service of the individual. Religion has been justly called the social memory, serving as the wisdom of the individual. Whenever I hear an utterance of public spirit, of patriotism, of philanthropy, I am always impressed with the fact that, whether it is the language of a man who professes religious beliefs or not, the impulses, consciously or unconsciously stimulating these lofty utterances, are in the last analysis Christian. It is said that Andrew Carnegie sneers at the Christian religion. I do not know whether it is true or not. I hope it is not. In any event, if the religion that John Knox preached had not created a moral atmosphere in Scotland, in which sentiments of humanity were carried, there would have been no Andrew Carnegie the philanthropist.

Wherever the Christian religion has done its work, it has been a power preserving the

best in the civilization. Our national government is taking the first steps at the headwaters of the Mississippi to store up the supply of power that has in past ages gone to waste. When the level of the river falls, when farmers need irrigation for the fields, and lumbermen need water to float their timber, and the miller needs power to turn the wheels of his mill, then these resources will be turned to use, and the work of the valley will be performed. *Religion is the reservoir in which a nation stores its reserve of moral power.*

II. PREVENTION

Second, it is the same fact viewed from another angle to say that the nation demands of religion the function of PREVENTION. Thousands of religious workers throughout the United States might testify that it would seem to them like the coming of a new heaven and a new earth if they could look upon their personal religious work as in the line of advance, of progress in any sense. Their desperate struggle is to keep religion holding its own in their communities, or to prevent its going backward toward the point of extinction. I have no doubt that Christ will at last overcome this world, but it is an open question whether the twentieth century in the United States is to be a century of advance or retreat for religion as a whole. Job triumphantly endured the test of adversity. It remains to be seen whether America can sustain the severer test of prosperity.

I know a good old lady who says she doesn't believe any one can live in a city and be a Christian. Many people better informed than that good lady is likely to be, are seriously wondering how long it is going to be possible to live in the country and be a Christian. The traditions handed down in the Puritan elements of our population are sapped and mined in every direction by the conditions of modern life. Even if we retain the beliefs of our childhood about religious standards and duties, we often find our feelings compromising with familiar practices that our beliefs condemn. What can we expect of people with less definite traditions, people who have cut loose from the associations of childhood, who are adopting new institutions, using a new language, adapting themselves to new surroundings.

DISCARDING THE BIBLE

A Bohemian scholar who mingled with his countrymen in Chicago two years ago told me that they are in danger of relapsing into general atheism. He said they seem to have discarded the Bible, and the best substitute they have found is Herbert Spencer. The world means something on the whole to every man. If it does not mean the place where the father of our Lord Jesus Christ has sway, it means something less. By as much less that it means for any man, he is a drag and a danger to the work that Christian civilization must perform. This does not mean that every man who helps to build civilization is a Chris-

tian. It means that every man who is not a Christian makes it so much harder to preserve what is Christian in our civilization.

Entirely aside from the importance of Christian character for the individual, all our work for the spread of religion is of fundamental social importance, in preventing the decay of those conditions which retain what has been accomplished in the past. If this work of prevention is not performed, whither shall we resort for the security of civilization?

IF WE LET RELIGION LAPSE, WHERE SHALL WE STOP IN PRESERVING CIVILIZATION?

Shall we give up all that religion has meant since Luther and Calvin, and surrender with it all that Protestantism has done for civilization? Shall we let go all the religion that came to us in Jesus, and with it give up everything that Christianity has done for civilization? Shall we throw away the religion of the later prophets, and satisfy ourselves with the tribal civilization of those Hebrew clans that knew nothing but a God for war, and war for their God? Shall we discard all but the sensuous elements in paganism, and lose that saving modicum of restraint by which the mythologies of Greece and Rome made a certain refinement of taste do duty in the place of conscience? If the religion of Christ does not prevent reversion toward low civilization, what other security is left? From the farther shores of Lake Superior, across Lake Huron and Lake Erie, processions of enormous freighters are bringing to this clearing house (Cleveland) the material to be fashioned into the implements of our industries and the structures of our civilization. It is an allegory of the meaning of our rural population for the life of the nation. Religion has the function of securing the conditions which will prevent these sources of moral supply from falling into conditions from which no human material qualified to continue the work of civilization can be drawn.

III. INVESTIGATION

Third, the needs of the nation demand of religion the function of INVESTIGATION. I do not mean investigation to find a new Gospel, but investigation that will make plain the precise obstacles which in our day the Gospel must overcome. Sin is the same old sin. Salvation is the same gift of grace, but the form of sin and the channels of grace may vary as the infinite play of light and shadow between sun and cloud. Neither John the Baptist, nor John the Apostle, nor Augustine, nor Zwingli, nor Roger Williams—not even President Wayland nor Martin B. Anderson—without a special course of training in acquaintance with the new conditions, would be competent as a general or district secretary of the Home Mission Society. Any experienced worker among the different types of our population to-day could tell them facts that their philosophy had never dreamed of, about aspects and combinations of opposition to Christ that present religious effort en-

counters. No scientific laboratory in the world has a problem any more distinct than the problem of applied religion. No scientific laboratory has a problem a thousandth part as complicated as this problem. Every efficient religious leader must of necessity be a successful scientific investigator. The make-up of men's ideas, the form and spirit of their occupations, the number and kind of rival interests, are not the same as they were yesterday or last year or last generation. Religious workers can no more count on finding their religious tasks where their predecessors left them, than the Russians at Port Arthur can count on finding the Japanese torpedo boats in the morning where they took leave of them over night. The first rule in spiritual as in carnal strategy is never to be ignorant of the enemy's position. Only investigators of the most skillful type are able to satisfy this condition of successful religious work. As a sample of what I mean by investigation, I wish every religious worker in the land, especially those that are dealing with rural conditions, could read a paper by a rural pastor in Illinois, on "The Rural Problem from the Point of View of the Church," published in the *American Journal of Sociology* for May, 1903.

IV. INVENTION

Fourth, the companion function, the correlate of investigation is INVENTION. I heard President Nicholas Murray Butler of Columbia University say that the science of education is hardly at the close of its stage of infancy, and that its maturity is chiefly a matter of the future. Education is not conversion, but from the social point of view the preliminaries of conversion are essentially educational. There was the same human nature in the Ethiopian Eunuch, or Zaccheus the rich Pharisee, or Paul of Tarsus, or the Corinthian Jailer, that we find in an Arizona cow-boy or in a New York tough. But modern men, whatever their type, are not in the same state of mind which was found in men of similar types in earlier generations. If any individual is to-day in the same state of mind that has been met a million times before, the methods adapted to those million cases ought to reach him also. Allow me to suggest, however, that religious methods do not necessarily satisfy the national demand, even if they reach the primary religious needs of the individual case. The aim of Christ has always been through the individual to the kingdom. This aim corresponds with the national need. The nation as such wants not individual Christians but Christians converted into citizens. I have great hesitation in making the suggestion, for it is very easy to be misunderstood.

DANGER IN EMPHASIZING FIGURES

In order, however, to raise the inquiry, I ask whether there is not a danger in the amount of emphasis we place on the number of baptisms as the measure of success in religious work. I know that we estimate bap-

tism as a sign and testimony of an accomplished work of grace. But are we not in danger of assuming that the whole work is accomplished, at that stage? When we propose the question thus distinctly we are all aware that this is merely the first stage of religious development. The real goal is not burial with Christ in baptism, but rising with Christ to newness of life. The proof that the sign of baptism has been genuine is the measure of the spirit of Christ that the new convert carries into his duties. From the social point of view, religious programs contain far too little in the way of applying generated religious force to the waiting work of the world. Suppose our naval gunners had no thought beyond discharging the gun. Suppose they did not try to hit any target, would they be likely to develop much marksmanship? Religion is not finished with a crisis of the emotions, any more than the work of a locomotive is finished with the generation of a certain temperature in the boiler. Religion, like mechanical action, and like life in general, is adaptation of power to the work in hand. If we asked oftener, how much have converts done toward making the life of the community Christian, instead of merely how many converts have been baptized, we should doubtless progress more rapidly in satisfying the national demand for invention of means to make religion available for national work.

V. CONCENTRATION

The fifth function which national needs demand of religion is CONCENTRATION. Again I venture to use an illustration which I hope will not be misconstrued. I am not criticising I am merely raising a question which has been considered a great many times by all our missionary workers. I may propose it in this form: In the report of the Home Mission Society for the year ending 1903 the number of baptisms by representatives of the Society in Illinois is in round numbers about one to each forty thousand of the population of the State. Of course this total represents but a small fraction of the results accomplished by the religious workers of our own denomination, and a still smaller fraction of the total religious achievements of all the Christian workers in the State. But let me use the figures for the sake of making an extreme illustration. *The demand of national life on religion is that religion shall exert a formative power upon life.* Does religion satisfy this demand to the utmost when its forces scatter so that one man is brought to Christ among many thousand? Would the effects not be multiplied if the forces exerted were concentrated so that their aggregate effects were exhibited within smaller areas? It is a literal fact that in every European country with a State church the influence of the religion of that Church, such as it is, moulds the life of every township more than the active religious forces shape the life of our average Western towns. Our foreign populations come from countries

where religion is a dignified public institution. It is represented not merely by the State clergy, but by the cathedrals which are the most imposing structures that the people know. In this country the immigrant finds that the ministers of religion are sustained by no public authority, and the buildings called churches often compare unfavorably in architecture with the hotels, banks, schools, and theatres, and sometimes even with the saloons. Now I am not pleading for the form of religion taught in any State Church. I am not pleading for a State Church of our own. Baptists are not likely to be tempted in that direction at this late day. I ask, however, whether we Protestants, and we Baptists, Protestants of the Protestants, in emancipating ourselves from officialism in religion, and in freeing ourselves as we believe from superstition and error in religion, have possibly surrendered more than we ought of the prestige and power of religion as a social force? Have we done all that is possible to concentrate religious efficiency? *Is it not feasible to make religion, without political entanglement, more of a public institution, a public power, a visible moulder of national life?*

VI. COÖPERATION

Sixth, partly in answer to this question I name as the last phase of religious function to be mentioned, COÖPERATION. I do not refer to coöperation of the different individual members of local churches with each other; I do not mean the coöperation of the different societies in our denomination, of which we have been saying so much in recent years; I do not refer merely to coöperation between different Christian bodies, but rather coöperation of religious agencies in general with every organization and enterprise that has a right to exist in society, and that in any way is contributing to the welfare of men. I said a moment ago that all life is adaptation of power to work. From another point of view all life is coöperation of agencies for doing different kinds of work. The farmer in raising a surplus bushel of wheat coöperates with the man who

wants to earn his living by work on the railroad. The railroad man coöperates with the farmer and with the miller. All three coöperate with the households in which food is consumed. The professional men of all types coöperate with farmer and transporter and manufacturer and consumer in creating and maintaining social conditions in which consumption and enjoyment are feasible and satisfactory.

THE RICHEST LIFE

That nation leads the richest life in which there is the most systematic and thorough coöperation of each activity with all activities. We are slow to perceive that all the work necessary to build up the kingdom of God in the world is not being done by ostensibly religious effort. We may call it, if we will, mere hewing of wood and drawing of water in the service of the higher life, but the fact remains that school, and newspaper, and trade union, and farmers institute, and grange, and political machine, and social club, and shop, and the thousand and one minor machineries of life, are consciously or unconsciously engaged in completing the sum of human welfare. Religious workers need to learn how to join their efforts with those of men interested in the innumerable minor details of life. Religion ought to be the least isolated activity in human society. It ought to weave itself into every human interest that has a part to perform in producing human welfare. By this coöperation religion and life become one.

We often ask whether religion has a future. RELIGION NOT ONLY HAS A FUTURE, IT IS THE FUTURE. The problems of religious leadership demand the most splendid talent and the most strategic enterprise that human resources can command. The men who shape the policy of such a society as this are the most dignified board of strategy in the world. It is their function so to employ these means that I have named, Preservation, Prevention, Investigation, Invention, Concentration, Coöperation, that they may together promote the consummation, the merging of national life into Christian life.

A Woman's Appeal

A faithful sister in a Wisconsin church, who serves as treasurer and has the cause deeply at heart, thus presents a case:

"If you only knew the need of good work done here! No preaching at all but Catholic. The Methodist church is without a pastor and they do not expect one very soon. A town of over 1,000 people without preaching and nine saloons open every day, Sunday as well as every other day! It does seem as though something ought to be done, but with such a few workers as there are here in Thorpe this little church can never support a pastor alone. There are just about ten

members all told who are working hard to keep the church open. If we could get about \$200, I think with a good pastor, few as we are, we could raise say \$175 or perhaps \$200, if we had the right kind of a man. One who would take with the young people and live right here all the time, who is willing to work hard to gain souls for the Master. Of course this is a hard place and needs a good man, but to think of no church, just a Sunday school, in a town of this size seems dreadful. Now, please can't you help Thorpe? This is my prayer, that God may bless, and open some way that we can do something for his kingdom." There ought to be an answer to this woman's prayer.

FIELD SECRETARY'S OUTLOOK

THERE are few fields of missionary effort in our land which present greater difficulties than those among the Spanish-speaking people of New Mexico. For centuries the Roman Catholic Church held undisputed sway over these people and had a free hand in their intellectual and religious development. The outcome is dense ignorance, gross superstition, and spiritual darkness. Religion among them is a matter of form and is divorced from life. Penance takes the place of piety, and the fierce zeal of the devotee is made to atone for laxity in morals. Where can there be found superstition more dense, or fanaticism more cruel, than that of the Penitentes with their Lenten tortures, their scourgings with cactus whips, their bearing of heavy crosses until they sink in utter exhaustion? Yet these same Penitentes, with their pretensions to piety, will spend their days in drinking, in gambling and carousing.

Even in this dark land, however, the gospel is proving itself to be "the power of God unto salvation." Our Home Mission Society is at work there and has gathered some first fruits of harvest. One of our stations is at Velarde, N. M., where Echo Mission, sustained largely by the Woman's American Baptist Home Mission Society (Boston), is established. Here Rev. W. H. Rishel and wife, with another teacher, are conducting a school. Here, too, a church has been organized. On Nov. 15 it was the privilege of the Field Secretary, assisted by Dr. Rairden, to dedicate a new chapel. The chapel is an adobe structure with metal roof, and is fitted up for combined use as a school-room and house of worship. The time of dedication was hardly the most opportune. It was a week-day evening, and many of the people were engaged, working early and late, hauling lumber from the mountains to the railroad. Yet the house was well filled with interested participants. It was a company of earnest, receptive, responsive faces into which the preacher looked and, unless signs fail, this field is ripe for a series of evangelistic services. Rev. Arthur Sloan, our newly appointed general missionary to the Mexicans, expects at no distant day to conduct such a series. At Alcalde, eight miles distant, there is another Mexican settlement, in which a school is carried on at present by Miss Weems, an appointee of the Woman's Society (Boston). She lives there alone in a one-room adobe hut, carrying on school work single handed, conducting services on the Lord's Day, and holding the fort until reinforcements are sent. With scant pay and under conditions from which any woman might well shrink in the stronghold of the Penitentes, and with drinking and gambling going on all around, she is heroically toiling for Christ.

NEW MEXICO CONVENTION

The fifth annual meeting of the New Mexico Baptist Convention was held with the First Church, Las Vegas, Nov. 17-20, under depressing conditions. For nearly eleven months of the fiscal year the territory suffered from a continuous drought that dried up the land; then came a month of cloudbursts and tornados that carried destruction



NEW CHAPEL AT VELARDE, N. M.

before them, sweeping away property and destroying stock. The Convention was face to face with a heavy deficit; the members of the Board listened with heavy hearts to the annual statement. The face of the brave and hopeful Secretary, Rev. Geo. H. Brewer, who had risen from a sick-bed and a surgical operation to attend the meeting, was a picture of anxiety and almost despair. In their distress the brethren called upon the Lord. Tears came to the eyes of strong men as they laid the matter before Him. At the very nick of time there came to the Field Secretary a letter from the Rooms announcing a special grant of \$300 by the Home Mission Society to meet the emergency. It was as a rift in the cloud through which the glad sunshine streamed. The brethren took heart and decided to make a strenuous effort to raise before Jan. 1, 1905, about \$375 to provide for the balance. The larger part of this was pledged before the Convention adjourned, and the pastors went home bravely determined to do their utmost. They are a noble band, working on in patience and self-sacrifice, laying foundations of a spiritual empire that shall at least keep pace with the material development of the Territory.

E. E. Chivers.

WHAT ONE WOMAN DID



AM writing in a town in Wyoming which, while not large, supplies a large district and boasts of two banks, two newspapers and seven saloons. There were no religious services within thirty miles until we began them here a short time ago. But people die here as well as elsewhere, and sometimes they want Christian burial; so a Christian woman who almost alone has the courage of her convictions has in the last year conducted fourteen funerals. Two of these, of which she told me, are of special interest.

One very cold day a man drove into the village with a large family of children and grandchildren. In one of the wagons was a rough pine box containing the earthly remains of her who had been mother not only to her own children but to several of her motherless grandchildren. The father stated that his wife's dying request was that she might have a Christian burial. So the woman before mentioned was asked to conduct the services, which she did in the presence of the hastily assembled friends. When she had finished, the husband arose, and with his voice choked and his great frame shaken with sobs, said:

"Friends, I want you all to know she wasn't afraid to die, because she was a Christian and lived it. For fifteen years we have lived in this country forty miles from any meetin', but she never forgot Sunday, but allus kept it by singing songs, prayin' and larnin' the children the Bible. No, she wasn't afraid to go."

At another time, a boy met a sudden death, and this same good woman conducted the funeral. It was a rainy day, and as the family was well known there was a large attendance at the hall where the services were held. At the close the mother arose, her face shining with that light that never was "on land or sea," and said:

"At first I thought I could not stand it, but I had taught him to be a Christian, and he was young and pure and prepared to go. I thought maybe God would use this sorrow to bring his father and grandfather (both were present) to Christ. If he only would, I would be entirely reconciled."

And then for thirty minutes she pleaded with those present to live better, nobler lives, and to provide religious privileges for themselves and their children. There were cow-punchers, saloon-keepers, gamblers and frontier men of all classes present, who were hardened in body and soul, and when this woman ceased everyone of these men was bowed in weeping. Shall we not help to realize for this woman her plea and prayer?

Few of our people realize at what a sacrifice of material and spiritual things our frontiers are subdued to civilization and the deserts are made to blossom as the rose.

Bruce Kinney

COMMENDATIONS OF THE CONFERENCE OF JAN. 25

EDITORIAL EXPRESSION OF THE LEADING DENOMINATIONAL PAPERS IN THE NORTH AND SOUTH :

THE action of the Executive Board of the Home Mission Society in arranging for a Conference Jan. 25th, concerning some general organization of American Baptists, has received very general and hearty approval. Most of our leading denominational papers have commended it and several editors from the North and from the South have signified their purpose to be present.

Zion's Advocate says: "The need of such an organization has long been felt." *The Watchman*: "This action is exactly in line with the suggestions repeatedly made in *The Watchman*." *The Examiner*: "We are heartily in favor of a Triennial Conference, and commend the proposition to the favorable consideration of the entire Baptist brotherhood of America." *The Michigan Christian Herald*: "Any movement looking to a closer fellowship should be welcomed." *The Journal and Messenger*: "It is needful that there be a consideration of the desirableness of such a Conference or Convention." *The Standard*: "We most heartily commend the Conference to the Baptists of the United States. Every organization both North and South to which the call is extended ought to appoint delegates and if necessary pay their expenses in order to be represented at a gathering which ought to be the beginning of a new era of fraternity and good fellowship." *The Central Baptist*: "The invitation is so broad and courteous that it can easily be accepted in every section. Every form of opinion ought to be present and receive respectful hearing." *The Pacific Baptist*: "We most heartily welcome and commend the proposal of the Home Mission Society."

The Biblical Recorder, N. C.: "This call pleases us thoroughly. We are ready for the Conference and we are anxious for the

Convention." *The Baptist Courier*, S. C.: "We are glad this Conference has been called. We have long felt that the Baptists of North America might come together in some general meeting and that such meetings might be held every few years, greatly to the advantage of Baptists throughout the country." *The Christian Index*, Ga.: "We are heartily in favor of the Conference in New York, and as the call says 'that the invitation be extended also to individuals interested in the subject' we hope and expect to be present." *The Baptist Argus*, Ky.: "If the idea is in accord with the suggestion that Baptists of the South and North should meet together in a social and inspirational meeting, discussing such questions as interest all, leaving the present organizations and work intact, then we are in favor of the movement." *Baptist & Reflector*, Tenn.: "We believe that there is a field for the Convention, that it has its own work to do which no other body could do."

These brief quotations must suffice to show the trend of public sentiment in this matter. Individuals eminent in the denomination North and South have likewise expressed their approval. Let it be noted that expressions of opinion in writing will be welcomed from those interested in the subject, but who may be unable to attend the Conference. It seems almost needless to state that there is no thought or plan, in any quarter of which we have knowledge, to disturb existing denominational organizations, much less to consolidate them, and that any apprehension of this sort is entirely unwarranted. The supreme concern of all who may participate in the Conference will undoubtedly be to devise and do that which will best promote unity, fraternity, spirituality and general efficiency in the whole denomination.





Sermon Suggestion for January

THEME: THE CHRISTIAN FORWARD MARCH. A NEW YEAR SERMON. TEXT: YE HAVE COMPASSED THIS MOUNTAIN LONG ENOUGH: TURN YOU NORTHWARD.

—Deut. 2:3.

God's command "Forward" to his people. A crisis hour—a turning. See what Israel had suffered for a *wrong turn* forty years before. To souls that have been compassing the same mountain, Divine Voice says, "Northward—Upward." Advance is the law of God's Kingdom. Christian life is not merely going round but going on. Churches and individuals need to hear and obey this command to progress into larger, fuller, richer life. All along the line let the watchword for 1905 be "Advance."

The December Board Meeting

The Corresponding Secretary reported that the proposal for a Conference on the formation of some organization for the Baptists of North America had met with general approval.

The Field Secretary reported his experiences during an extended trip, in which he visited several State Conventions, attended the interdenominational Home Mission meetings at St. Louis, and also visited our missions to the Navajo Indians and Mexicans in New Mexico.

The Missionary Committee made 148 appointments in 18 States. It was also voted to renew our coöperation with the Baptist City Mission Society of St. Louis on an enlarged basis. Much good is expected to result from this advance movement. A new and promising work among the Slavs in Scranton, Pa., was taken up, and the Evangelist to the French of New England, Rev. Arthur St. James, was reappointed, after a fruitful year's work.

The Educational Committee dealt chiefly with routine business; but one important matter was the preparation of a protest to President Roosevelt against appropriations to sectarian schools for the Indians, to be paid out of the interest of tribal funds held in trust by the Government.

The Church Edifice Committee made 15 gift appropriations, amounting to \$16,571, and one loan of \$450.

¶ Every one who employs the services of a stenographer knows that to take dictation and write out a correct copy of it requires not only knowledge of shorthand, but the exercise of brain as well as memory. Intelligence is a requisite of expert work, yet many do not appear to think so, and set up as stenographers after taking the usual shorthand course. Many amusing and trying experiences are the result. We give a recent sample, one of the best in a considerable experience. The stenographer professed ability to report a speech verbatim. Aside from great gaps and unfinished sentences, the parts that seemed to be filled in yielded unconscious humor like this, where the speaker was encouraging his hearers to believe that goodness still existed: "There are husbands with true wives, and mothers whose children are lurching in the chasing and abandonishing of the Lord." This not only illustrates the non-use of brain, but emphasizes what our college presidents are saying about the lamentable ignorance of the English Bible that marks the youth of the day.

¶ "More than all else we need men in Colorado full of the missionary spirit," says Rev. W. B. Pope. "No amount of natural ability or school equipment is sufficient. There must be a holy zeal and a fervent spirit. The love of Christ must constrain us." This need is not limited to Colorado. Make it everywhere and it will be as true.



A MISSIONARY AMONG THE LUMBERMEN

By Rev. E. A. Smith

IN a little backwoods settlement, about five miles from the majestic Columbia, and thirty-five miles from Portland, Oregon, is the little church called The Yankton Baptist church—called Yankton because the staunch supporters of it are from Maine. The first seed of this church came into the settlement about eleven years ago. The first thing they did was to organize a Sunday School opposed by the atheistic element. After four or five years of getting reinforcement they organized a church. This dragged on four or five years more. In August, 1902, five persons came together for the purpose of considering the advisability of building a house of worship. They went ahead with prayer and work and in less than a year a church building was dedicated worth \$750, and not a cent to be raised the day of the dedication. Prime movers of this work were Father Chas. Tarbell, his son, G. L. Tarbell, and son-in-law, Frank Brown.

Father Tarbell, whose story was told in *THE MONTHLY* some months ago, is seventy-six years old, and he did most of the work on the building. This old saint is from rock-ribbed New England and is of the Puritanical stock. The day the building was completed he and his aged wife went to the church, knelt down and thanked God that once more they had a place where they might worship, and prayed that the little church might be the means of uniting the neighborhood into a common bond of brotherhood. This was the real dedication; the public one came a few days later. The prayers of these old people have been answered. The church was publicly dedicated, and Rev. E. A. Smith was sent down to supply them. He found seven or eight earnest true workers, and a great number of young people who had a very little idea of life. A young people's society was organized, which more than doubled itself in a month. Soon he began special meetings, and during their continuance nineteen stood out fair and square for the Lord Jesus.

The loggers, for the community is mostly of that class, have treated the young missionary with great kindness. Calling on one logger, the missionary invited him and his

family to church. Just before leaving the logger said, "Elder, hadn't you better read us a passage; that's generally expected of you, ain't it? Mother, can't you find a Bible about the house somewhere?" Mother could have found one somewhere in the bottom of the trunk, but the Elder told them he had a Bible in his pocket for just such an emergency. The Elder read Romans 8. "Now," he said, "when I read I always pray; let us kneel and tell the Lord about ourselves." The logger had not thought of this; he knelt very awkwardly and his wife with him. He invited the Elder back to dinner saying, "We live on it, you ought to stand one meal."

The Elder went back and the logger told of his early life. He said, "I was left an orphan by my father at a very early age and was knocked about until finally I reached Oregon. I made big money, saved nothing; lots of times I came to Portland with \$500, and in two or three days I would have money enough just to pay my way back to the camp. Finally, I thought I must get married and did. Then the hard times of '92 and '93 caught me and I had to work for \$40 where I used to get \$70, and I had to cut out whiskey altogether. Now," he said, "I have a nice family of five little girls and I am thinking about son-in-laws. This 'er neighborhood has got to be improved or I'll have ter git a shot-gun, and I guess the best thing fer me to do is to git in and help these religious folks git in and fix it up."

"Yes," said the Elder, "your ideas are the correct ones."

"But, I'll tell you," said the logger, as if wishing to square himself, "I'd as soon live among religious folks as anybody else."

"I'd rather," said the Elder, "it's safer and better." "And," continued the logger, "I'd as soon have a Christian man or preacher come to see me as—as—as the devil."

"Yes," said the Elder, "and it's not half so dangerous." This man is now one of the earnest workers. The missionary has gone to the homes and has always been made very welcome; he has been into every home in that neighborhood; about seventy Bibles have been disposed of there. There is no more hopeful field in the State.

Religious Destitution

In Sawyer County, Wisconsin, twelve miles beyond Radisson, is the settlement known as Larson. Larson is the man who keeps a stopping place for travelers through that section. He has lived there twenty-five years; is a logger; has a good farm mostly cleared, and is one of the most prosperous men of the section. He has raised his family in this place. He has five children, the oldest son seventeen. Our district missionary, Rev. M. A. Packer, visited this settlement and held some meetings. The place was a new schoolhouse, which Logger Larson had with much difficulty secured on one side of his farm, the old one being too small. The missionary learned that a daughter of Larson, aged fourteen, who attended one of his services, had never been in a gospel meeting before, and that their ten-year-old boy had never attended a Sunday school. There was none for him to go to. The section has been utterly destitute of religious services. This is the kind of need that oppresses the spirits of the missionaries. Mr. Packer has recently assisted the church at Minacqua in reorganizing. Evangelist Rust was there with his Chapel Car and as a result several were baptized. The church had not held regular services for three or four years, but now expects to settle a pastor. The important field at Mondori has also been cultivated by Mr. Packer. After being closed for two years, the church has now repaired its chapel and rededicated it, and called a pastor. A Sunday school has been organized with encouraging prospects. This is the helpful, essential work in which the Home Mission workers are engaged on the firing line.

Genuine Pioneering

One of our missionaries, Rev. W. H. Bowler, thus gives us vision of what he is doing to plant churches in growing communities:

"Spent one Sunday at Twin Falls last month, and held services in the office and parlor of a rooming-house, which a good Baptist sister is running. The leading business men of the town, also some of the promoters and capitalists of the Twin Falls enterprise, were present; and though there are only about a dozen Baptists in the place both rooms were crowded, and many had to stand in order to get in. There was general delight when it was announced that we were going to take up regular work there. Twin Falls is on the south side of Snake River, about 30 miles directly south of Shoshone, and is the first town located in a great irrigation scheme comprising about 270,000 acres; it has a population of some 300; the Short Line Railroad is building a branch from the town of American Falls, in the east-

ern part of the State, to this new town. Last Sunday Brother Patterson supplied, and I presume will go regularly hereafter; we will probably soon organize. Mrs. Ferrine has about \$700 now and is losing no opportunity of gathering more; she goes east soon and expects to raise considerable among friends. No other denomination seems to think of taking up work at the present time.

"Am enjoying an interesting and encouraging experience here in this new and growing town of Notus. Began meetings in a lumber yard office about two weeks ago; the attendance grew, so we had to tear out a partition and floor an adjoining room, and now we have a comfortable house that will easily seat 100. A week ago we organized a church, and now have 20 members; a young people's society has been organized, and next week we expect to start a Sunday school. AN OLD GERMAN WHO HAD NOT BEEN TO CHURCH FOR 24 YEARS PREVIOUS TO THESE MEETINGS DROPPED \$110 INTO MY HAND ONE DAY LAST WEEK TO START A BUILDING FUND. He also gives a valuable piece of ground joining the town site, which with the two lots given by the Bridges Brothers makes us a very valuable building site, 120 x 300, or half a block. It is on the main street and partly composed of business lots, and is worth to-day \$500. We had ten men at work yesterday hauling rock and fencing, all donating their time; a crew is at work again to-day. We will easily get all the work donated and the only difficulty will be to raise \$400 or \$500 to buy material. I have never seen such a hearty response to an effort to establish our work. The nearest church is a Presbyterian, two miles out of town. Notus is adjacent to the Payette & Boise Rivers irrigation project.

A Sabbath of Service

Missionary Pastor Geo. L. Boroughs, of Monte Vista, Colo., gives account of an interesting day's work. On the morning of the Sunday noted he was in Alamosa, preaching for the little Baptist church of English-speaking people. Then went to the Spanish mission and baptized five Mexican converts for Brother Juan G. Jeantet. Of those baptized one was a sheep-herder who walked about 12 miles against a strong wind, which blew rain, snow and sand, so as to be baptized. Another was a railroad laborer, who was called out on special duty that day, but by his own pleadings got a leave of absence for an hour and a half that he might go and be baptized. The third was a woman of about sixty, and the remaining two were ten-year-old girls. The baptizing was done in the Rio Grande River. Although the water was icy, the wind cold, and the sand and snow flying, yet every convert seemed full of joy. One little girl smiled all the way down into

the river and out again. The old lady, as soon as she was lifted from the water, shouted, "Gloria sea a Dios," which is "Glory be to God." These five are among the constituent members of the first Mexican Baptist Church of Colorado. After the baptismal service Missionary Boroughs drove 18 miles through the storm to be with his own congregation at Monte Vista for the evening hour."

How the Church Edifice Gift Fund Helps a Brave Church

The Billings church is one of the new churches of Montana, yet it has shown remarkable vitality. Rev. C. B. Miller, missionary pastor, says that "about five years ago 17 Baptists were found who desired a church of their own denomination. These, assisted by our General Missionary, Rev. L. G. Clark, were encouraged to attempt the partial support of a pastor, and finally by the generous assistance of the Home Mission Society, were able to locate a man for full time. For three years they worshipped in the court house. During this time they did all they could towards building; lots were bought, centrally located, and finally the basement was begun, and after three years of patient toil the house of worship was opened, but not finished. One year later the basement was finished inside. Thus by persistent effort we have a beautiful brick church, with splendid basement all finished and furnished, except furnace and water connections for baptistery. The total cost of the building was \$6,000, \$500 of which was a gift from your Society. With the modern plant and enthusiastic membership we sincerely believe we are to take rank with the best churches of the State very soon.

"Billings now has a population of 6,000. With the opening of the Crow Indian Reservation, the settlement of 35,000 acres of fertile land now being put under ditch, the advent of a beet sugar plant, the building of other manufacturing industries, we confidently expect Billings to be a city of 20,000 in five years. The burden has been heavy upon our members, our indebtedness is embarrassing, and if we are to keep pace with material developments we realize that we must work. We do not know how we are to meet the demands, but our 'Father is rich in houses and lands,' and we trust Him who 'holdeth the wealth of the world in his hands.' As to our spiritual life, like all churches it could be better. Our membership has grown nearly 300 per cent. in two years; our Sunday School has more than doubled its average attendance; our young people's organization has a membership of 70; our offerings last year to all purposes averaged \$14.77 per capita; our prayer meetings are fairly well attended, and we have never suffered a loss by death since the

church came into existence. DON'T LET ANYONE SAY THAT MONEY SPENT IN HOME MISSION WORK DOES NOT PAY. WE ARE LAYING FOUNDATIONS IN THIS, ONE OF THE PROMISING STATES IN THE UNION. Abundance of water in our streams, thousands upon thousands of acres of arid land that only awaits the irrigation promised by our government; this, with the rich mineral wealth, gold, silver, copper, lead, coal, etc., together with our most excellent climate, the thrift and industry of our people, makes Montana the most inviting field in the West for investments for God.



REV. JUAN G. JEANTET, PASTOR OF THE FIRST BAPTIST CHURCH ESTABLISHED FOR MEXICANS IN COLORADO. THE CHURCH IS IN ALAMOSA, AND THE PASTOR AN ABLE WORKER

A Wyoming Church

Rev. Thomas M. Coffey, missionary pastor at Beaver Creek, Wyo., says a church has been organized at Hulett with eight members, and one awaiting baptism. "While the number is not large it means much in this new country where foundations are being laid, and I think the church will grow and become the centre of a great influence. We have just closed a successful meeting at Beaver Creek, Rev. J. B. MacKeehan assisting. Have baptized 7, one awaits baptism, and the church was quickened and active in personal work. Each of our three Sunday schools use Baptist literature. The schools are seven miles apart. A great work is before us. We are continuing the schools through the winter months, contrary to the custom here."

NEW MEXICAN CONVENTION

By Rev. C. C. Young

THE Baptists met in harmonious session in Las Vegas. Attendance was good and spirit intensely missionary. Work among the Mexicans and Indians received special attention. In New Mexico, whose capital is as aged as Jamestown, we have the Macedonian cry at our doors. For many years they have stretched out their hands in vain in the dark, but now some hold forth their hands in the light. The gain in Territorial missions was marked in the advance over last year, and deep down in our hearts the Baptists of New Mexico have willed to do more for the Home Mission Society and Foreign Missions. The world is our field and we rejoice with our world-wide brotherhood that our possessions are so great and our task so stupendous. The convention caught the fire of world-wide missions. Like all conventions we had to face difficult problems, but these only provoke us to good works. Our problem this time was to make our money appropriations cover a large territory of mission churches and not leave out any of the needy fields. As intimated, these are not new problems in the ever-widening work of our Master, but I wanted the brotherhood all over the country to know that theirs was not the only difficulty. The evangelical spirit in many of the churches is noticeable. The report of money raised is important; this too often is the talk of people in convention or association, but the tidings of souls dead to sin and buried with Christ in baptism is the "shibboleth" of our pilgrimage. In this world we want to go after souls and this is the idea and keynote of our success. So glad to note this spirit among our churches and pastors in New Mexico. They are after souls. Ours was not a convention of speech making, though many great speeches were made. But those who made them were not intent on making big speeches. They spoke out of their hearts. It was the vigor of a healthy soul and religion unfolding itself in informing words. Superintendent of Christian Stewardship C. A. Cook made such a speech. Our beloved Dr. Chivers, in one speech and one sermon, thus spoke, and as our noble chieftain led us as only truth in tender leadership can lead. Dr. Clark likewise opened his heart and took us into the world-wide field; beginning at Jerusalem, he showed us the effects of the gospel all over the earth. From the far West we greet you all over the land.

Roswell, N. M.

Violent Opposition, but Progress

The missionary workers still have to suffer persecution and attack in some places. Rev. T. K. Tyson, of Alva, O. T., writes from Mooreland, in the same Territory, that he

has been aiding Rev. J. M. Newman, the pastor there, in special meetings, and says: "We have met with even violent opposition, such as I have never seen before. Saturday last a burly ruffian attacked Bro. Newman on the streets with a 'black-snake' whip, inflicting painful wounds, because he had fearlessly denounced the saloon and its accompanying evils. But none of these things have moved us from our plain duty in the premises. The past six months NINE CHURCHES HAVE BEEN ORGANIZED within the borders of this Northwestern Association. The cause was never so prosperous as now in this region."

Evangelism in Wyoming

Revival interest and mission spirit go hand in hand. Rev. James B. MacKeehan, missionary evangelist of Wyoming, is having interesting experiences and much success in his work. "Concerning the meetings at Beaver Creek, referred to elsewhere," he says, "they were of great importance. Some of the most prominent citizens of the county were converted and brought into the church. Six strong young and middle-aged men were in the number already received, and also some of the most influential women of the community. People came ten and twelve miles to these meetings. It is certainly a great pleasure to preach the gospel to people like this. We are getting the cream of the country in these little churches. We ought to plant a church in every community all over this State." He sends the first home mission offering. He adds a personal word, which shows how the thoughtfulness of the senders of missionary boxes is appreciated: "We want to thank the ladies of the First Church of Bridgeport, Conn., for a barrel and a box well filled with very valuable things. Nothing could have been better. These good women certainly know how to supply the needs of a missionary and his family who are toiling on the firing line."

A Mormon Field

From Provo, Utah, a Mormon centre, Rev. T. H. Scruggs writes: "During the past quarter I have been taking a sort of religious census of the field and I have been to about 700 homes. I have secured religious literature on about one hundred and fifty subjects and I take that with me, and it is called my medicine case. If I find those who are at all interested I take their names when I give them some subject, and I follow that up by mailing them a series of lessons. I have several persons on my special list who are very considerate and who are reading the lessons with some care. There is a larger interest in the prayer meetings and in the young people's meetings.

Some Mexican Customs

The following glimpses of Mexican customs, given in the *Bible Society Record*, will suggest the frequent difficulties of mission and Bible work there.

A FREE HOSPITALITY

In a good many of the smaller towns, or large ranches, there is a building specially prepared for the traveler. It is usually near the center of the town, and it is given freely to all comers. Sometimes wood is also furnished. It is supposed that the traveler will bring with him food and cooking utensils. If, however, the traveler is of the upper class, he is invited to supper, and probably breakfast, at the house of the chief man of the place. His horse is also cared for, and while he sleeps in the guest's house a cot is furnished, so that he does not lie on the floor with the saddle for a pillow. I once seri-

ously affronted the owner of a ranch by offering him pay for his hospitality. He pardoned me on account of my ignorance, and later we were good friends.

A SOBER GUARDIAN

Before setting out to get drunk the arms are given up to the one chosen to remain sober—a wise provision, for the Indian is quarrelsome in his cups—then all proceed to imbibe according to their several ability. Some fall drunk in the plaza, others with stronger heads or slimmer purses get a mile or two away from town. During Sunday night the white forms are to be seen lying here and there on every road leading out of town. When they have slept off their intoxication they get up and go home, but woe to the man who does not get over his sleep by eight o'clock Monday morning, for he is set to sweeping the streets for the next week. The suspended law wakes up in full vigor.

AN UNUSUAL BAPTISMAL SCENE IN KANSAS

Rev. A. B. Roberts, pastor at Smith Centre, Kansas, who is seen in our illustration as he is about to baptize two sisters at the same time, has been in the service of the Home Mission Society the greater part of the past seven years in northwest Kansas. He has led in the erection of several meeting houses, and was instrumental in repairing and beautifying another. The nature of his service may be gathered from the fact that he has preached to from two to eight points a month. Some of the churches doubled their member-

ship under his ministry, and the present field has quadrupled its membership since he became pastor Jan. 1, 1903. The new members, moreover, are trained to publicly pray and speak, and lead any service. Mr. Roberts and his wife are tireless workers, and are successful in winning and training the young people. He was educated at Western La Grange and William Jewell colleges. It is his due to say that he has taken difficult fields and brought them up to a higher plane. He belongs in the pioneer ranks.





Our Spanish Speaking Neighbors.

CUBA, PORTO RICO AND MEXICO :: ::

The Chapel at Mediania Alta

In an article describing his first trip of any length in Porto Rico, a trip from Rio Piedras to Mediania Alta and Rio Grande, by way of Carolina, Rev. H. W. Vodra says:

"We left Rio Piedras at 7:30 in the morning of a bright, clear day. An hour's hard riding brought us to Carolina, where we drank some cocoa-nut water. At Loiza we stopped for breakfast, which consisted of fried eggs, bread and cheese, ham and water. That ham furnished thirst for a long time after. Another half hour and we were at Mediania Alta. Our purpose in coming here was to purchase a lot upon which to erect a chapel, the money for which was provided by Mr. D. G. Garabrant, of Bloomfield, N. J. A lot belonging to a very old lady was finally chosen and a transfer agreed upon. What is the gospel doing for Porto Rico? This dear old lady wanted to give the land, but was too poor. However, she would set no price on the lot, but said we should give her just what we thought the land was worth.

"After the business had all been arranged we went to the house of one of the church members and held a service. It was in the middle of the afternoon and there had been a service the night before, yet twenty or more people crowded into the little room, and as many more stood outside and listened to the gospel through the doors and windows. Brother Garabrant's heart would have warmed, I am sure, could he have heard the expressions of gratitude and seen the look of joy in the faces of the people over the prospect of a new chapel. Dr. Slathauer—who accompanied us for commercial inspection—generously headed a subscription to be circulated among the members of the church for the purchase of the land. They want to do their part.

"As we mounted and rode away, the people gathered in front of the house and sang a hymn. I shall never forget the impression made upon me as I turned in my saddle and

saw that group of men, women and children, so lately under the bondage of sin, now singing the songs of Zion. This trip reinforced my belief that what Porto Rico needs more than all else is the gospel of Jesus Christ. There must be a new man before there can



REV. H. W. VODRA

be a new nation. No power on earth save the Spirit of Christ can create that new heart. Surely the brethren whom we met on this trip gave evidence of a 'new creation.' Pray that the spirit of Him whom we love may work mightily in Porto Rico.

Thanksgiving in Camaguey

Under the heading of "Camaguey Notes," the *Havana Post* gives the following, which indicates that our mission church is at the front in affairs of general interest:

"In accordance with the proclamation of President Roosevelt, and a time-honored custom of the American people, Thanksgiving was duly observed by religious services in the Baptist church of this city, Thursday the 24th. A large number of Americans, representing various religious denominations, attended and participated in the services. Among the attendants there were many Cubans. Several Thanksgiving hymns were sung by choir and congregation. The President's proclamation was read by Prof. M. E. Brown. The assembled worshipers were led in prayer expressive of grateful praise by Rev. Mr. Harris and Prof. Brown. A Thanksgiving psalm, the 103d, was read, and an excellent discourse was preached by Pastor D. A. Wilson, of the Baptist church. After the sermon, opportunity being given for any wishing to express their own sense of gratitude, numerous hearty responses and earnest tributes of praise were given by numbers of the congregation. The general sentiment, both of sermon and responses, was that the people, both of America and Cuba, have manifold occasions for fervent gratitude and praise to God. Not the least noteworthy of these are the cordial relations existing between these two Republics, and the peace, prosperity and general good-will that prevail through all our borders."

The Work in Eastern Cuba

The December issue of *El Mensajero*, our Baptist paper for Eastern Cuba, contains many items of interest concerning the progress of our work there. The series of evangelistic meetings as arranged by Dr. Moseley has been greatly blessed. In Manzanillo three baptisms are reported. At Campechuela 70 persons gave their names as in sympathy with evangelical views, about 200 attending the meetings nightly. At Niquero there were congregations of 250, and five persons, including the estimable alcalde (mayor), were baptized, while others have presented themselves for baptism. Other meetings at Yara and Ceiba Hueca were largely attended by eager hearers. At Camaguey, Rev. D. A. Wilson baptized seven on Nov. 13th.

The Home Mission Society has made grants for the erection of chapels at Niquero, Bayamo, Baire, Jiguani and Tunas. Dr. Moseley has immediate charge of these matters and has effected a decided saving in the cost, by purchasing the lumber in the South and having it shipped to Santiago and Manzanillo. It is expected that these five chapels

will be completed by March. When done, we shall have thirteen Baptist houses of worship in Eastern Cuba.

Signs of Progress

A large company of Americans in Havana, Cuba, observed Thanksgiving Day, some by attending church, many at a social function at night. It may be that ere long the Cubans will have their own Thanksgiving Day, for American ideas are taking root there.

Advancing civilization in Cuba is indicated by the sentence to fourteen years imprisonment of some members of the Election Board in Santiago, for gross violation of the election laws.

The 27th of November is observed in Havana, in commemoration of the death of eight Cuban youths at the hands of the Spanish authorities. They were shot in a group standing against the wall of the old barracks, where is seen a tablet in their memory. This occurred about thirty years ago. From characteristic acts of tyranny like this Cuba has been delivered. The facts in the case are thus stated: "Some one had befouled the grave of a Spanish editor, who had earned the hatred of patriotic Cubans. It was believed that the act had been committed by some of the medical students of the university. As none of these would confess or accuse their comrades, the whole class, consisting of forty boys of the best families of Havana, was placed in line and every fifth boy taken out for sacrifice."

Notes from Mexico

General Porfirio Diaz was inaugurated on Dec. 1st for the seventh time as president of the Republic of Mexico. The election took place in June last, and the inauguration ceremonies were unusually elaborate. The Republic has been signally blessed by the wise and sagacious leadership of this statesman and lover of liberty, and appreciates its indebtedness to him. Inauguration Day was marked publicly by a general decoration of the buildings in the capital, and a monster procession composed of thousands of federal troops, the reserves, bands, societies, political organizations and prominent political personages, including the governors of the States of the Union. The oath of office was administered in the Hall of Congress, amid great enthusiasm.

Rev. Alejandro Trevino of Monterrey reports six recent baptisms and more to follow.

Rev. W. H. Sloan has been devoting special attention to the erection of a chapel at San Luis Potosi, Rev. Mr. Huse, the missionary there, cooperating efficiently.

A spacious site has been secured at Aguas Calientes and a chapel will soon be erected there also.



A NEW YEAR PROPOSITION FOR THE YOUNG PEOPLE: WHY NOT TRY DURING 1905 THE "TWO CENT STAMP A WEEK" PLAN FOR MISSIONS, AND SEE HOW IT WORKS. IF YOU CAN MAKE IT A STAMP A WEEK FOR HOME AND ANOTHER STAMP A WEEK FOR FOREIGN, DO THAT. IF ONLY ABLE TO LAY ASIDE ONE, THEN DIVIDE THE TOTAL EQUALLY BETWEEN THE TWO DEPARTMENTS OF THE GREAT MISSION WORK. IN ANY CASE, DO NOT FAIL TO DO THIS MUCH THIS YEAR FOR THE KINGDOM.

A HAPPY NEW YEAR!

I know not the way I am going
 But well do I know my guide!
 With a childlike trust I give my hand
 To the mighty Friend at my side.
 The only thing that I say to Him,
 As He takes it, is "Hold it fast.
 Suffer me not to lose my way,
 And bring me home at last."

A GOOD THING TO DO

Whatever in the old year has been unpleasant or unprofitable, let us bury it, asking the forgiving Lord to help us that we may carry no grudge or rancor or unkind or unforgiving thought over with us into the new Year, to soil or spoil its pure pages.

A GOOD QUESTION TO ASK ONESELF

Suppose this were to be the last year of my stay on earth, what can I do to make myself and my church more truly represent Jesus to the world? Ought I not, in any case, to do just that?

THE REAL HAPPINESS

Making others happy where happiness does not exist is the only real happiness this life affords.

FOUR PITHY SENTENCES

See to the days, and the weeks will take care of themselves.

In religion as in business, fickleness is feebleness, steadfastness is strength; fluctuation is failure, sticktoitiveness is success.

Did you ever know a student, when he could not solve a problem, instead of charg-

ing that "it was too hard for him," admit that perhaps he was "too easy for it?"

As the best clock, if it is to keep time, needs to be wound up at stated periods, so the best man, if he is to keep true, needs to be renewed in mind and heart daily by the Spirit of God.

ASSOCIATIONAL ORGANIZATION OF OUR YOUNG PEOPLE : :

BY REV. ARTHUR S. BURROWS

President Young People's Federation of the
 Worcester, Mass., Baptist Association

The pluck, courage, and hope of the present-day churches are our divinely-consecrated young people. Association officers will find a great accentuation of the work by having the young people's societies federated for mutual help and for evangelical effort throughout the Association year. There are B. Y. P. U., and Y. P. S. C. E., and Y. P. S. societies in all of our Associations. Federate them in each Association.

Our Worcester Association young people are federated as above. We are doing regular and profitable work. A monthly united prayer meeting is established for our city societies, meeting on each fourth Tuesday evening monthly: this meeting has attained to large and enthusiastic proportion: some pastor or a capable layman is appointed to conduct. On each mid-Thursday of the month, we have an evangel trolley trip to some outside society, the president conducting this meeting. This is profitable service for Christ. Each servant pays personal expenses of travel. We have invitations now faster than we can respond. Our yearly minutes have been printed in separate sheets, and enough sent throughout our 1,000 young people for each to have a copy, including the Board's annual report. Our work is practical, not spectacular. The joy of the service makes it fascinating. It helps to fulfil Christ's opportunity.

A WOMAN'S VISIT TO LODGE GRASS

By Mrs I. A. Cull

[We are glad to be able to give a laywoman's impressions of our Mission to the Crow Indians, and feel sure we are violating no confidence in printing this letter, written to Secretary Chivers.—Ed.]

I HAVE just returned from a visit in the Great Northwest, and as I know you receive many letters and reports from missionaries and preachers, I thought it might be of interest to receive one from a layman, or rather laywoman.

You will doubtless remember our meeting at Sheridan, Wyo. Your talk that day with Mr. Coffeen and myself increased my desire to visit our new mission at Lodge Grass, so boarding a morning freight at Sheridan I arrived at the little Montana station about 2 P.M. Mr. Petzoldt met me with a team, borrowed for the occasion. We drove across fields and over ditches to the new mission house. The scene was a busy one, with white men and Indians working together on the mission building. The missionary's own house of rough logs was left unfinished, so that the house of the Lord might be made habitable first.

I was introduced to Mrs. Petzoldt and baby Genevieve, and learned that day something of what it meant to hold the fort on a frontier field. Almost everything that makes living comfortable was wanting; even the family supply of water must be brought

from the river, this same river serving many purposes, dumping ground for all sorts of things, bathing place for the Indians, etc. I saw discomfort cheerfully endured, difficulties laughed at, those two young people counting all things well lost, if so they could win the poor darkened lives about them to a knowledge of Jesus Christ.

On my expressing a desire to see something of Indian home life, Mr. and Mrs. Petzoldt took me to an Indian camp.

We were welcomed, or challenged, as one pleases to call it, by six or eight wolfish-looking dogs, whose fierce barking drew a number of the inmates from their tepees. Every face brightened when they saw the young missionary, and at the opening of many a tepee a dirty, unkempt figure appeared, beckoning him to come in, which he did in every instance; and a visit in an Indian tepee is not a pleasant experience, if one's eyes and nose are performing their usual functions. We returned, tired and dirty, to the Mission, having encountered a severe dust storm.

As the evening shades gathered, Indians began to come in from all quarters, each



VIEW TAKEN THROUGH A CHAPEL WINDOW DURING THE DEDICATION SERVICES

with his special need. Squaws carrying sick babies seeking comfort and counsel. All were patiently listened to, comforted, or counselled, according to need.

When was our tired missionary to have rest? Some one built a camp-fire, around it gathered about fifty Indians; the men squatted on the ground close to the blaze, the squaws and papooses in the background. The scene was weird beyond description; the night cries of the coyotes and other wild things from the wooded hills, the murmuring of the near-by river, the fitful lights and shadows from the fire bringing out in sharp relief the strong features of the Indian men,—and a beautiful silver moon shining over all.

Our missionary talked as best he could, with a limited knowledge of the language, showing his heart full of love, and winning love and confidence in return. He was telling the old story of the source of all love. It was a picture of promise, of seed-time, bespeaking a rich harvest in the near future. One of the great needs of the mission is a good interpreter, which would enable Mr. Petzoldt to get command of the language. About 11 o'clock resting time came, and at 4:30 we were astir again. The morning train brought Mr. and Mrs. Coffeen from Sheridan. At 6 we all started in "White Arm's" wagon for a visit to the Crow Agency, about 23 miles away. The beauty of that morning ride reminded me of a line from an old hymn, "Every prospect pleases, and only man is vile."

The Agency was disappointing, and did not seem to me to be of much use in the uplifting of the Crows as a people. True, it educates some of the young people, but

does not reach the home. The young man or woman has changed, the tepee has not. They go back to the old life or worse. I trust the time may soon come when the



WHITE ARM AND HIS DAUGHTER

Indian question will be taken out of the arena of politics; when only such as have a deep interest in the welfare of the Red Man will have charge of his destiny.

I was deeply impressed by the love existing between Indian parents and their children. They will plan and scheme to prevent the little ones being taken from them, just as white parents would. A pathetic incident occurred during my visit. Two little girls, aged about five and seven years, had been recently orphaned. The Indian "White Arm" adopted both. The younger child received permission to attend our school, the oldest was ordered to go to the Agency school. They came to Mr. Petzoldt, pleading to be kept together. The oldest girl's eyes filled again and again, but with Indian stoicism she kept the tears back, and tried to play on a mouth organ; but it was too much, her lips would quiver, she cried as a white child would. I trust our missionary will gain the consent of the Agency to permit the children to remain together in the home and in our school.

I have made this letter too long already,

but cannot close without expressing my thankfulness that our denomination is making this effort for the salvation of the Crow Indians, and that we have such a man on the field as Mr. Petzoldt, consecrated to the work. Holding out no bait in the shape of beef or blankets or anything of that kind,

but by word and deed, precept and example, teaching the Indian to live a cleaner, purer, better life. Not trying to make him over into a white man, but by the grace of God reaching his heart, purifying his life, converting him into a really noble red man.

Toledo, Ohio.

SOME CROW CHILDREN'S NAMES



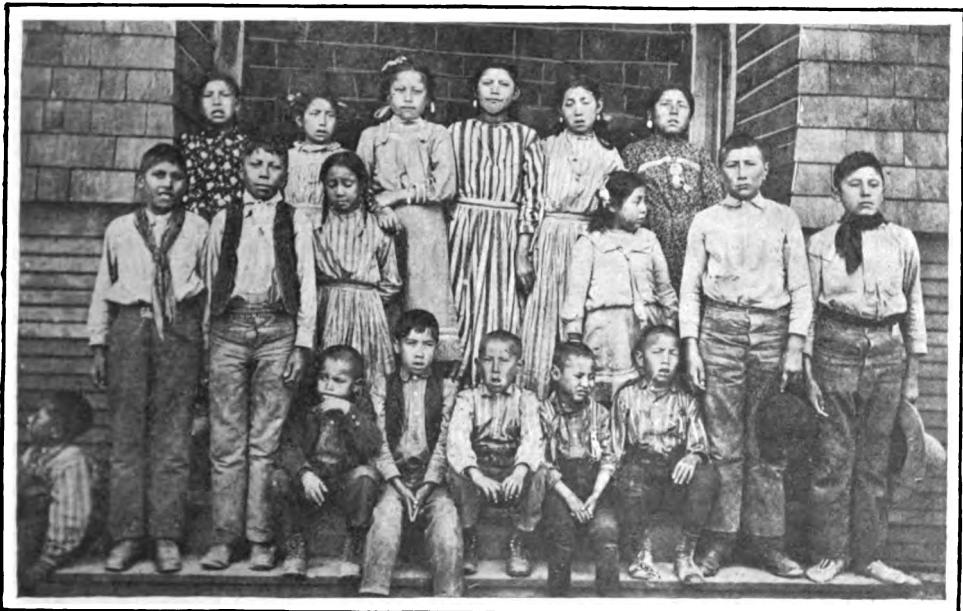
THE Juniors will be especially interested in the names of some of the Crow children. Missionary Petzoldt sends this list of children who have been transferred from the Agency School to our Mission School, to the joy of their parents:

- Irene Wrinkled Face,
 - Clarence Bird, Son of Nellie Shell on the Neck,
 - Pearl Bloodman,
 - Nelga Bloodman,
 - Roy Moccasin Top,
 - Daughter of Knows His Gun,
 - Marjorie Don't Run,
 - Daughter of Spotted Horse, also of Mrs. White Man Runs Him,
 - Red Wolf's little girl,
 - Lizzie Raise Up,
 - Lena Comes From Above, orphan living with Flat Headed Woman.
- Mr. Petzoldt says that "Harry Rides the Whipped Horse," and a boy of Not Afraid are



CRAYON POSTAL MADE BY WHITE ARM FOR THE EDITOR

now in quarantine with chicken-pox, but we have the promise of their release as soon as they are well. This makes the total in our school 29, and when the two additional boys come, 31." We give the picture of the school boys and girls herewith.



SCHOLARS AT OUR NEW SCHOOL, LODGE GRASS

The First Convert Among the Crows

Missionary Petzoldt tells the story of the conversion and death of a little Indian girl, who was the first to openly confess Jesus as her Saviour. He also gives further steps in the Progress of White Arm.

LITTLE Maggie Meat is dead. A pathetic little life has gone out from the camps, no more to return. A short time before she died she accepted Jesus as her Saviour and gave evidence of a change of heart. She openly confessed Christ before her death, and expressed a desire to be buried in a Christian way and on the Mission allotment by the side of White Arm's mother. The last thing she did was to write a touching letter to the Superintendent at the Agency school asking that her little "mee-dee-potch-ugh" or chum girl friend be permitted to come and shake hands with her before she passed away into the next world. She died peacefully, literally falling asleep.

You will remember that when we began our school she pleaded to be enrolled as one of our scholars. Her mother had died about a month before, her father awas about to die, and her only sister was living with White Arm, and attending our school. White Arm brought her over one day and she interpreted for him. I shall never forget the picture, how she sat in the wagon pleading against going back to the Agency school and asking that she be permitted to remain with her sister at White Arm's. As she told the story of her loneliness she broke down and could go no further. Then to hide her sorrow and to keep up courage she tried to play on a mouth organ, but her little lips quivered so that she could not close them on the instrument. Several times she turned her face away and tried, but each time a grief-stricken heart baffled her attempt. Mr. Coffeen, who was with me at the time, said it was the most touching thing he ever saw in his life.

WISE WAYS OF WINNING

In regard to our Christmas celebration we are planning to provide something that will offset the Indian dance and yet do it in a way that will be entirely unobjectionable to the Indians. I have suggested to a few of the older Indians that we let the dance go at Christmas time and all get together with the children and have a good time at the mission. They are falling in heartily with this suggestion and if this end can be attained it will be a great stride ahead for them. Here is an instance where the school is a potent factor. We shall need some money for candy and fruit, and all the little gifts for old and young that we can get. It will be the first time that parents and children will enjoy a Christmas together and we want to spare no pains to make it a success. All these things have their indirect bearing upon our work as a whole.

WHITE ARM'S EXAMPLE

White Arm has won for himself another good credit mark. The biggest Indian dance of the year, in fact of several years, was recently held at Reno crossing (where Reno crossed the Little Horn at the time of the Custer battle), the Indians pouring in from all the tribes on the reservation. White Arm elected to stay at home so that Ella Meat, his adopted daughter, might attend school without interruption. Several other parents did the same. Only those who know the Indian's insatiate love for the dance can appreciate the sacrifice involved. The initiative in the matter was entirely their own. The parents who went left their children with relatives in temporary camps on the mission allotment. No school children were absent because of the dance. That was a great victory for the school.

Among the Comanches

"Four baptized," is the latest from Rev. E. C. Deyo, missionary at Taupa, Oklahoma. "One woman, two girls, and a chief, Paady Eccopt (Red Elk). Baptism is always a beautiful sight, but this was especially so. The place is beautiful, and Blue Beaver a lovely stream. At this point there is an opening in the timber that borders on either side of the creek. Shut out from the world, open only to the blue sky and heaven—this was the place in which the old chief, robed in white, with the calmness born of perfect trust and peace, was 'planted together with Him in the likeness of His death,' and was raised a new man in Christ Jesus. Yesterday, in our afternoon meeting, another prominent man in the tribe came into the pulpit and said he wanted to be a Christian, and to be baptized when the leaves on the trees turn yellow. A little later his wife came up and said, 'My son became a Christian last year and was baptized. Now my husband is coming, and when he is baptized I want to be also.' Last week we were on the southeast part of the field, and there has been a decided change for the better there. This is the section in which we want the new chapel."

Great Meeting at Anadarko

Efforts are occasionally made to poison the minds of the Indians against the Home Mission Society, but the result is generally a failure. In one case of this kind our missionary at Anadarko, Rev. L. T. Dyke, reports that the attempt had been frustrated, and adds: "Yesterday we had a wonderful meeting. The Holy Spirit manifested himself in power. A large number were moved to tears, some sobbing as though their hearts would break while they were being shown their need of a Saviour. One young man long under conviction of sin gives evidence of conversion, and several others responded more freely than ever before to personal appeals."

GATHERED FROM HERE AND THERE

Appreciation from the German Baptists

The following communication explains itself, and its spirit is appreciated by the officers of the Society:

To the Secretary of the American Baptist Home Mission Society, Rev. Henry L. Morehouse, D.D.: Dear Brother—The fourteenth gathering of the Triennial Conference of German Baptist Churches of North America, convened in Chicago, sendeth greeting to you and the Society. On behalf of the whole German Baptist brotherhood I have been requested to convey to you the following unanimously adopted resolution:

Be it resolved, That we extend to the American Baptist Home Mission Society our sincere thanks for cooperating with us in the work among the Germans; that we express our hearty appreciation of the noble work of the Society for our Master; that we assure the Society of our interest, prayers and support to the best of our ability. On behalf of the Conference,

JACOB H. MERKEL, *Clerk.*

Cleveland, Ohio.

Temperance Work in Our Schools

Much work along the lines of temperance is done in the schools of the Home Mission Society in the South. At Jackson College in Mississippi, there is a systematic effort. President L. G. Jackson writes, under date of Dec. 4: "We have to-night had our school temperance pledge meeting. At each session we have monthly temperance meetings, and when the time is opportune present the pledge. We have been having unusual interest in temperance of late, and to-night, after a temperance sermon, the pledge was presented. It was a very powerful meeting, and would have rejoiced your heart to see. Every person present signed—all our boarders and teachers—and intelligently. We organized last session a Young Men's and a Young Women's Temperance League, two societies, and they do good work. We expect our young men will soon hold a public meeting down town in one of the churches. We gave up the whole meeting to-night to the pledge, having two tables, one for the girls and one for the young men. Five girls came in today. Barrett Hall is full, and some girls are rooming out. We could fill a much larger building if we had it. Present number 233; dining-room feeding 127." President Barrett and his faculty are doing an excellent and thorough work at Jackson, and merit the favor they have won in the community. A steady progress is certain, and the equipment will be enlarged to meet the demands.

A Merited Recognition

President A. C. Osborn, of Benedict College, writes: "Last week I was at the South Carolina Baptist State Convention (white) at Chester. They gave me, and our work, a recognition never before given. I was made first vice-president of the Convention, and was called on to preside part of the time. I was chairman of one of the most important committees, and put on the program for a three-quarters of an hour's address on our work at Benedict. This is exceedingly significant, and especially so, as my address was commended by many of the leading men, and I was congratulated on all sides. I have never had more recognition in a State Convention in Massachusetts or New York, or been in pleasanter relations with the brethren, than last week at Chester. I regard this not a recognition of myself, but of our work; and it means much."

Our French Work

The French Canadian Mission at Salem, Mass., has moved from its contracted quarters, and is now domiciled on the borders of the district where reside some 7,000 French people. The new room has a seating capacity of 150. The attendance is good, and an excellent spirit pervades the meetings. A new Sunday evening attraction is the study of Old Testament history, based on the Blakeslee lessons, translated and adapted to the people by the missionary, Rev. O. Brouillette. This study is held a quarter of an hour before the regular service. It does not take the place of the American Sunday School, which the young people and children attend. The influence of the mission is indicated by the fact that of the 14 baptisms reported to the Association recently by three American churches, 9 were French converts from the mission; and of the 21 by letter, 7 were French.

Our French evangelist in New England, Rev. Arthur St. James, in a recent letter says he is holding meetings in Webster, Mass., with Bro. Felmer, and finds everything most encouraging for the French work. Three had been baptized, two of them French. "I never had such a profitable year in this work as the last," he says. "People in large numbers in the American churches have had new light on the subject. Over 30 French have been baptized during this year."

Rev. I. B. LeClaire, missionary to the French Canadians, is rejoicing over six converts who seek baptism at Nashua, N. H.; over three new families who have joined the congregation at Manchester, and over the fact that his son Paul, 21 years old, is to be a preacher. Paul and his two sisters, aged 19 and 17 years, are continuing their education at Grande Ligne, P. Q.

DO YOU WANT A GOOD FOUNTAIN PEN?

YOU CAN HAVE ONE, SATISFACTION GUARANTEED, AND THE BAPTIST HOME MISSION MONTHLY FOR A YEAR, BY SENDING ONE DOLLAR AND YOUR NAME AND ADDRESS TO "THE MONTHLY," 312 FOURTH AVE., NEW YORK :

BAPTISMS

NAME.	FIELD.	No. BAP.	NAME.	FIELD.	No. BAP.
J. M. Woolam,	Hope, Artesia and Hagerman,		W. F. Raebel,	Germans, Gladwin, Mich.,	80
	New Mex.,	8	F. C. Flowers,	Nampa, Idaho,	13
H. E. Adams,	Gospel Wagon Work, Cal.,	5	T. M. Coffey,	Beaver Creek Ch., Alva,	8
Milton Reece,	Santa Rosa and Tucumcan,			Wyo.,	
	New Mex.,	6	T. S. Dulin,	Payette, Idaho,	10
Wilhelm Schunke,	Germans, Winnipeg, Man.,	16	G. J. Cardellicho,	Italians, Albany, N. Y.,	7

DONATIONS OF CLOTHING, ETC.

Maine—Harrington—Y. P. S. C. E., bbl. to Minn.	\$60 00	Jay—Ladies of First Ch., bbl. to Neb. . .	27 17
Massachusetts—Brookline—Ladies' Benevolent and Social Circle, two bbls. to Kan.	100 00	Knowlesville—Woman's Society, box to Minn.	50 00
Cambridge—First Ch., bbl. to Mass.	60 00	Mechanicsville—W. M. U., Memorial Ch., bbl. to O. T.	41 85
Holyoke—Woman's League of Second Ch., box to O. T.	92 78	New Jersey—Bridgeton—W. M. S. of First Ch., box to Kans.	176 80
Holyoke—Woman's League of Second Ch., bbl. to S. C.	11 18	Newton—Ladies of church, box to Ind.	25 00
Connecticut—Hartford—Ladies of First Ch., bbl., box and cash to I. T.	102 25	Ohio—Cleveland—W. B. S. of First Ch., box and cash to Wash.	181 15
Southington—H. M. S. of First Ch., bbl. to Wash.	52 00	East Cleveland—Women's Society, two bbls. to No. Dak.	113 00
District of Columbia—Anacostia—Woman's Missionary Society, bbl. and cash to Ind. Ter.	90 60	Lebanon—Ladies of church, box and bbl. to O. T.	65 00
New York—Buffalo—Ladies of Delaware Ave. Ch., two bbls. to O. T.	160 00	Sidney—Mission Circle, box to Wash. ...	10 00
Fairport—Ladies of First Ch., two bbls. to Ala.	157 00	Toledo—Ladies of Ashland Ave. Ch., bbl. to Ga.	
		Total to Dec. 15, 1904.	\$1,524 68
		Previously reported	1,187 21
			\$2,711 89

APPOINTMENTS

CALIFORNIA.		G. W. Crawford, Salem Association.
Rev. Charles R. Eastman, Oak Park.		Chas. T. Floyd, Dewey.
COLORADO.		A. Foltz, Miami, Calvary Church.
Rev. G. W. F. Dixon, North Fork Ch., Hotchkiss.		J. M. Foster, Guertie, Newberg and Calvin.
C. H. Harper, Leadville.		John B. Gooch, Sallisaw.
John L. Beyl, Beth Eden Ch., Denver.		James Gore, Coalgate.
John T. Jenkins, Holyoke.		Jease M. Green, Mannsville and Ravia.
Edwin Seldon, Broadway Ch., Denver.		J. M. B. Gresham, Kiowa and View Spring.
A. Griffith, Pagosa Springs.		H. P. Haley, Lindsay.
A. Z. Hall, Saguache and Center.		Charlie Henderson, McAlester.
J. F. Hardy, Arvada.		Wallace P. Hill, Nowata.
A. S. Hill, Surface Creek Ch., Eckert.		Adam L. Lacie, Dist. Missionary, Cherokee Indians.
CONNECTICUT.		C. F. Maddox, Ada.
Rev. Emil Friberg, Swedes, New Haven.		R. T. McBroom, Allen.
ILLINOIS.		Henry H. Mouser, New Hope.
Rev. Vaclav Hlad, Bohemian Colporteur, Chicago.		V. C. Neal, Afton.
IOWA.		James A. Ogle, Banner Association.
Rev. C. J. Christianson, Council Bluffs, Swedes.		James P. Peden, Muskogee, East Side Church.
INDIAN TERRITORY.		James A. Peters, Black Gum.
Rev. James T. Bowling, Soda Springs.		G. Lee Phelps, Creek and Seminole Indians.
D. S. Cromer, Spokgeec.		R. C. Roland, Center.
B. F. King, Rush Springs.		W. A. Robberson, Fort Towson.
D. H. Zink, Checotah.		James B. Rounds, Choctaw and Chickasaw Indians.
I. C. Archley, Weleetka.		Wm. G. Shannon, Chickasaw Association.
Thos. J. Ballard, Pryor Creek.		J. C. Staicup, General Missionary.
R. M. Been, Brush Hill.		A. O. Stewart, Tahlequah.
Wm. V. Buckner, Longtown Association.		W. L. A. Stanburg, Eufaula.
W. F. Cantrell, Bradley and Terral.		John W. Tennon, Kingston and Cumberland.
C. H. Carleton, Hartshorne.		John D. West, Mead, Double Spring Church.
P. J. Conkwright, Bristow.		
John H. Crain, Antlers and Hugo.		

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.

MAINE, \$56.48.

Sumner Ch.	3 25
Jefferson, First Ch.	12 00
Norridgewock Ch.	6 50
Sidney, First Ch.	6 06
Skowhegan, Bethany Ch.	9 13
Bath, First Ch.	5 45
Cherryfield Ch.	1 60
Biddeford, First Ch.	4 78
Rumford Falls, First Ch.	7 71

NEW HAMPSHIRE, \$88.72.

Manchester, Swedish Ch.	5 00
Milford, First Ch.	51 50
Goffstown Ch.	6 50
New London, First Ch.	14 72
Lyme Centre Ch.	11 00

VERMONT, \$38.86.

*Pittsfield, Mrs. Mary J. Steele	5 00
Grafton Ch.	29 86
Halifax Ch.	3 00
South Newfane Ch.	1 00

MASSACHUSETTS, \$1,466.30.

Baptist Missionary Convention	25 00
Monson, First Italian Ch.	10 00
Quincy, Swedish Ch.	5 00
Norwood, Swedish Ch.	5 00
Lowell, Swedish Ch.	3 00
Cambridge, Swedish Ch.	15 00
First Ch.	5 00
Marshfield, First Ch.	6 50
Brockton, North Ch.	16 80
Charlestown, First Ch.	64 47
Boston, Clarendon St. Ch.	93 63
North Scituate, First Ch.	7 75
North Hampton, First Ch.	23 25
Middleboro, First Ch.	2 50
Danvers, First Ch.	18 00
*Lynn, Mrs. A. M. Pickford	400 00
Essex St. Ch.	12 66
Hancock Ch.	5 50
West Royalston Ch.	2 50
South Chelmsford Ch.	12 00
Hudson S. S.	10 00
S. S.	6 00
Braintree Ch.	6 00
Chicopee Falls, First Ch.	14 40
Fitchburg, Highland Ch.	2 80
Arlington, First Ch.	4 85
Chester, Harlow Loveland Dedham, Second Ch.	10 00
Falmer, Ch.	6 50
Roxbury, Dudley St. Ch.	85 16
Wakefield, First Ch.	44 54
Andover, First Ch.	25 00
Malden, First Ch.	391 50
*Salem S. S., Mrs. Blackburn's Class	5 00
Framingham, First Ch.	31 30
Fall River, A Friend	10 00
For C. E. F., *Lynn, Mrs. A. M. Pickford..	50 00

LEGACY.

Newburyport, estate of Mary Elwell	21 69
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RHODE ISLAND, \$38.35.

Narragansett Ch.	5 00
Providence, Calvary Ch.	33 35

CONNECTICUT, \$507.55.

New Haven, Olivet Ch.	8 80
Calvary Ch.	147 75
Stamford, O. I. M.	5 00
Hartford, South Ch.	36 00
Memorial Ch.	8 00
First Ch.	300 00
Montwesc, Union Ch.	2 00

NEW YORK, \$9,198.63.

Canandaigua, Gorham Ch. of Reed Corners.	15 70
Alabama Ch., Orleans Association	36 45

Troy, Fifth Ave. Ch.	78 31
Utica, Tabernacle Ch.	32 00
Westville Ch.	9 71
Yonkers, Riverdale Ave. S. S.	8 78
Syracuse, Delaware S. S., Primary Department ...	2 24
New Rochelle, Salem Ch.	189 20
Lancaster Ch.	13 13
S. S.	5 68
Elbridge, First Ch.	60 00
Penn Yan, Lake Keuka Ch.	27 80
Williamson Ch.	11 08
S. S.	5 26

Buffalo, Parkside Ch.	16 75
Stanley, Bethel Ch.	26 95
Angola, Evans Ch.	2 66
Sandy Hill Ch.	66 00
Palmira Ch.	21 71
Freedom, Bethel Ch.	8 68
Manlius Ch.	27 00
Broadalbin, First Ch.	16 04
Albany, Emanuel Ch.	350 00
Binghamton, Mrs. L. A. Curtis	5 00

NEW YORK CITY, LEGACIES.

New York City, Ch. of the Epiphany for October	1 44
Lexington Ave. Ch.	1 50
Fifth Ave. Ch.	145 13
Morning Star Mission *Mary D. Harris.	20 00
Brooklyn, Greene Ave. S. S.	30 00
For C. E. F., Belleville, Mrs. F. Williams.	47 36
New York City, *John D. Rockefeller	20 00
D. Rockefeller	7,500 00

LEGACIES.

Fayetteville, estate of Fidelia D. Eaton	402 62
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NEW JERSEY, \$56.33.

Hoboken, Second Ch.	6 75
Rutherford Ch.	11 50
Newark, Emmanuel S. S.	8 00
Baptisttown Ch.	10 50
Pemberton Ch.	17 58
For C. E. F., Rutherford Ch.	2 00

PENNSYLVANIA, \$1,684.28.

Pittsburgh, Fourth Ave. S. S.	39 98
Mount Washington Ch., one quarter.	4 68
Oakland Ch.	75 00
Philadelphia, Tabernacle S. S.	20 00
Missionary Committee Gethsemane Ch.	14 79
Belmont Ave. Ch.	54 75
Belmont S. S.	33 25
Thirty-fourth S. S.	14 62
Roxborough Ch.	5 00
*New Tabernacle Y. P. S.	21 08
P. S.	15 00
*Grace Temple C. E. S. Section A.	5 00
*Grace Temple C. E. S., Section E.	12 00
*Second Germantown C. E.	25 00
*Immanuel C. E. S.	10 00
*Chester Ave. Ch., Jno. F. Kruse.	10 00
*Wissahickon S. S. Class 10	3 00
*Temple C. E. S.	12 50
*Woodland Ave. Ch., Rev. J. P. Duffy.	5 00

Huntingdon Ch., one quarter S. S.	10 00
Crum Lynn Ch.	10 61
S. S.	3 02
Y. P. S.	2 55
Girardville Ch.	14 00
Monongahela Ch.	2 64
New Britain Ch.	22 72
Norristown, Olivet Ch. ..	10 63

Wilmerdine, Rev. D. F. Firor	5 00
Wayne, Central Ch.	15 71
Harmony Ch.	3 75
Blairsville Ch.	3 00
Allegheny, Immanuel Ch.	5 10
Lewisburg Ch.	81 00
Oil City Ch.	28 80
Logan Valley Ch.	16 40
Pigeon Creek Ch.	8 35
Factoryville Ch.	17 00
Farkertown Ch.	5 50
Mt. Pleasant Ch.	14 73
West Newton Ch.	26 75
North East, Elizabeth Griffin	5 00
Washington, First Ch.	18 22
*For C. E. F., Washington, First, Allison Ave. and Broad St. Churches	900 00
Washington, First Ch.	75 75

DISTRICT OF COLUMBIA, \$815.43

Brookland Ch.	7 43
Kendall Ch.	8 05

LEGACY.

Washington, estate of Annie Wayland	500 00
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VIRGINIA, \$281.00.

*Richmond, Ebenezer Colored Ch.	251 00
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OHIO, \$311.31.

Cleveland, Calvary Ch. ...	17 50
Dayton, Memorial Women's Circle	8 00
Richmond Ch.	4 00
Dorset Ch.	1 40
Huntington Ch.	2 28
Kingsville, Mrs. Lulu K. Brown	20 00
Geneva, Y. P. S.	2 00
*Sidney, B. Y. P. U.	1 60
Haysville, Dr. H. Armstrong	2 00
Ironton, Lorain St. Ch. ...	4 40
Youngstown, Himrod Ave. Ch.	4 73
Fairview Ch.	5 50
Harmony Ch.	1 00
Ice Creek Ch.	1 25
Mt. Pleasant Ch.	2 00
Myrtle Tree Ch.	1 00
Palestine Ch.	8 50
Storms Creek Ch.	5 25
Symmes Creek Ch.	1 00
Zoar Ch.	2 51
Union, Ch.	1 25
Toledo, Riverside Ch.	6 86
Geneva Ch.	10 00
Ferry Ch.	4 40
Lancaster Ch.	2 00
Newark Ch.	28 39
Hubbard Ch.	13 87
Mt. Zion Ch.	4 00
Marion Ch.	1 00
Wooster Ch.	18 75
Millbrook Ch.	1 66
Martins Ferry Ch.	4 14
Granville Ch.	46 78
Warren Ch.	17 47
Lockland Ch.	4 00
Painesville Ch.	17 69
Avon Ch.	4 48
Jonah's Run Ch.	23 82
Van Wert Ch.	3 45
Thompson Ch.	2 40

MICHIGAN, \$213.29.

Muskegon Heights Ch.	3 00
Perry Ch.	8 85
St. Louis Ch.	4 25
Midland Ch.	17 35
Walled Lake S. S.	2 00
Palo Ch.	20 75
Alpena Ch.	25 00
Detroit, Mrs. Bugbee.	10 00
18th St. Ch.	8 00
Williamston Ch.	8 50
North Street Ch.	8 15
Cheboygan Ch.	10 75

Traverse City Ch.	20 00				Western S. S.	9 60
Flushing Ch.	16 03				Emerald Ch.	7 80
Romeo S. S.	2 26				Gibbon Ch.	4 35
Bad Axe Ch.	2 00				For C. E. F. State Con-	
Mt. Vernon Ch.	3 00				vention	275 01
Bay City, Patterson Mem'l					For State Convention:	
Ch.	3 15				Nebraska State Con-	
Ithaca Ch.	20 25				vention	424 64
Battle Creek, Esther E.						
Edwards	25 00					
					NORTH DAKOTA, \$492.02.	
INDIANA, \$186.25.					Hillsboro, Norwegian Ch.	6 50
Lewis Creek Ch.	20 92				For State Convention:	
Stinesville Ch.	1 61				North Dakota Con-	
Hope Ch., additional.	8 55				vention	485 52
Mt. Pleasant Ch., Madison						
Association	1 25				SOUTH DAKOTA, \$83.68.	
Hurricane Ch.	8 21				Big Springs, Swedish Ch.	63 25
Hebron Ch.	10 50				Viborg, Daneville Ch.	13 15
Buffton Ch.	42 09				Orleans, Swedish Ch.	2 28
Jeffersonville Ch.	3 85				Faulkton, Millard Swedish	
Lima Ch.	6 75				Ch.	5 00
Indianapolis, Tuxedo Ch.					MONTANA, \$310.98.	
University Pl. Ch.	10 85				Butte, Bethel Ch.	4 10
College Ave. Ch.	44 90				Bozeman, First S. S.	5 85
College Ave. B. Y.					For State Convention:	
P. U.	5 00				Montana State Con-	
Rev. S. C. Fulmer.	5 00				vention	301 58
Mrs. S. C. Fulmer.	5 00					
Mrs. Maria E. Sohl.	5 00				WYOMING, \$3.00.	
					Cheyenne, Mrs. J. K. Mc-	
ILLINOIS, \$361.18.					Pherson	3 00
Arthur, A. Miller.	25					
Mrs. Mary Jones.	50				COLORADO, \$1,459.46.	
Anna Ch.	2 06				Monte Vista Ch.	5 00
Cobden, Mrs. G. A. Parnly					Denver, North Side Ch.	3 00
Ch.	10 00				Palisades Ch.	16 30
Galum Ch.	3 25				For C. E. F., Colorado	
East Alton S. S.	4 00				State Convention	25 16
B. Y. P. U.	2 50				For State Convention:	
Brushy Grove S. S.	2 00				Colorado Convention.	800 00
East Fork Ch.	3 00				Collected per John	
Nokomis S. S.	2 00				G. Jeantet	35 00
Pickneyville Ch.	9 15				Collected, per T. G.	
Benton Ch.	20 60				Magruder	13 00
Chas. A. Aiken.	5 00				Collected per W. B.	
Mrs. L. B. Aiken.	5 00				Pope	500 00
W. W. Adams.	5 00				Collected per M. B.	
Mrs. J. T. Chenault.	5 00				Milne	27 00
Rev. E. L. James.	5 00				Collected per B. S.	
Springfield, Central Ch.	36 70				Knapp	20 00
Greenville, Edw. Blacet.	4 50				Collected per Asa Z.	
Chicago, Covenant Ch.	10 00				Hall	15 00
West Ave. Ch.	72 60				NEW MEXICO, \$3.14.	
First Chinese Ch.,					*Alamogordo S. S.	3 14
Mrs. Haigh	10 00					
*Englewood S. S.,					UTAH, \$2.50.	
Class 45	15 00				Salt Lake City, First Ch.	2 50
Memorial Ch.	92 38					
Lena Ch.	5 85				IDAHO, \$85.00.	
Oak Park Ch.	15 25				Mohler, Matthew Bram-	
Ottawa S. S.	11 39				blet	10 00
					For East Washington and	
WISCONSIN, \$1,491.29.					No. Idaho Convention:	
Augusta Ch.	12 00				Collected per M.	
Sparta Ch.	32 65				Bramblet	75 00
Fond du Lac Ch.	25 00					
Appleton Ch.	17 00				CALIFORNIA, \$2,165.98.	
Merrill Ch.	23 35				Oceanside Ch.	2 00
Plainfield Ch.	2 00				Hollywood, First Ch.	6 50
Camp Douglas Ch.	5 00				Riverside S. S.	15 00
For State Convention:					East Auburn Ch.	10 00
Wisconsin State Con-					S. S.	6 00
vention	1,374 29				Collected per F. C. R.	
					Jackson	5 00
MINNESOTA, \$3,214.10.					Paso Robles Ch.	2 50
Brooklyn Centre, First					Buckhorn, Olive Branch	
Ch.	9 00				S. S.	5 00
Women's Society	8 50				*Covina S. S.	12 00
Lake Crystal, First Ch.	17 00				Gardena Ch.	15 50
Gibbon, Clear Lake Swe-					Fresno Ch.	56 85
dish Ch.	4 20				Santa Clara S. S.	5 00
Breckenridge, First Ch.	4 00				Del Rey Ch.	1 00
St. Paul, First Ch.	41 15				*Mrs. E. R. Henniston.	5 00
Minneapolis, Fourth Ch.	10 00				Kingsburg, Swede Ch.	5 00
International Falls, First					Oakland, Tenth Ave. Ch.	100 00
Ch.	5 00					
Anoka, First Ch.	12 35				LEGACY.	
Duluth, Ebenezer Ch.	5 00				Summer Hill, estate of	
For C. E. F., Minneapolis,					Aaron Walker	5 00
Trinity Ch.	10 00				For State Convention:	
For State Convention:					Southern Convention.	790 43
Minnesota State Con-					Collected per C. J.	
vention	3,087 90				Banks	50 00
					Collected per F. Y.	
					Blanc	10 00
					Collected per Hy. A.	
					Buell	20 00

Collected per Chas. G. Cressy	25 00	DONATIONS RECEIVED AT INSTITUTIONS:	Students of Shaw University	67 72
Collected per Jas. Mc Dermid	75 00	For Hartshorn Memorial College, Va.:	W. L. Willingham...	1 80
Collected per A. M. Petty	472 00	New York, John F. Slater Fund	Wake Association ...	5 00
Northern Convention, per Thos. P. Boyd.	215 00	Richmond, Va., Finette Jewett	Salisbury, N. C., Frank L. Daniells	5 00
Collected per M. L. Goff	59 70	For Howe Inst., Tenn.:	Wilson, N. C., Dr. F. S. Hargrave	5 00
Collected per Jas. H. Hargreaves	100 00	Osceloa, Ark., Miss. Co. Ark. Bapt. District Association	Winston, N. C., Dr. J. W. Jones	5 00
Collected per G. P. Williams	5 00	For Roger Williams University, Tenn.:	W. A. Jones	5 00
Collected per P. Petersen	87 50	Reading, Pa., Whatsoever Society	Hampton, Va., Dr. W. E. Atkins	10 00
OREGON, \$295.71.		Dalton, N. Y., George White	Dr. J. J. Jones	1 00
Middleton Ch.	1 00	Owego, N. Y., Mrs. Minor Gage	Richmond, Va., Dr. J. A. Lewis	1 00
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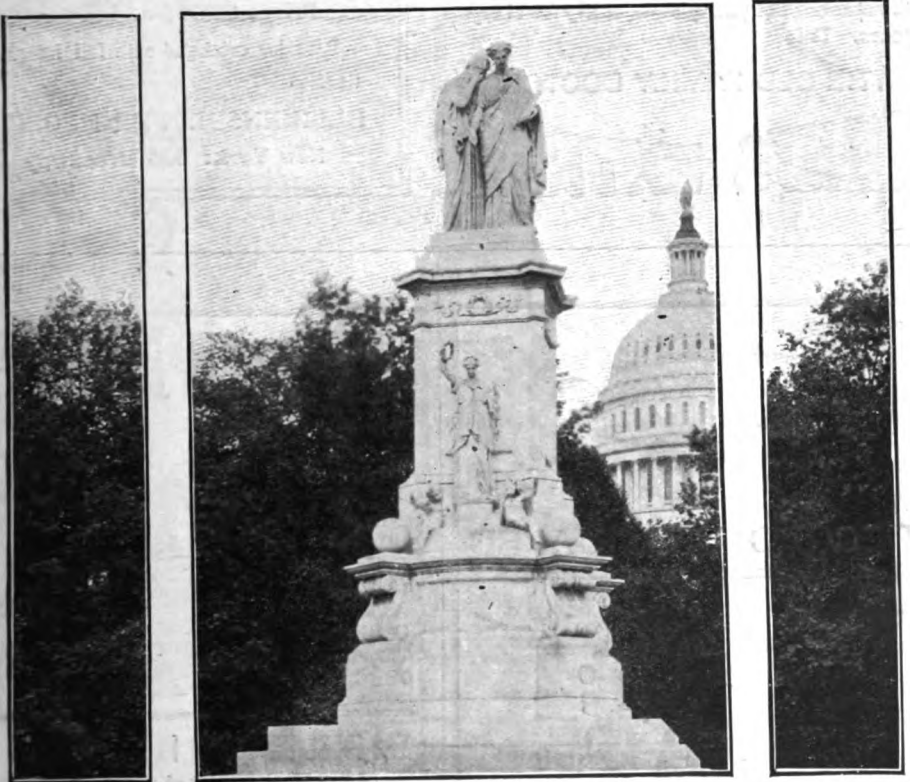
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FEBRUARY, 1905

FEB 4 1905

THE BAPTIST HOME MISSION MONTHLY



PUBLISHED BY THE AMERICAN
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312 FOURTH AVE. NEW YORK CITY

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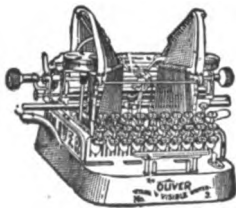
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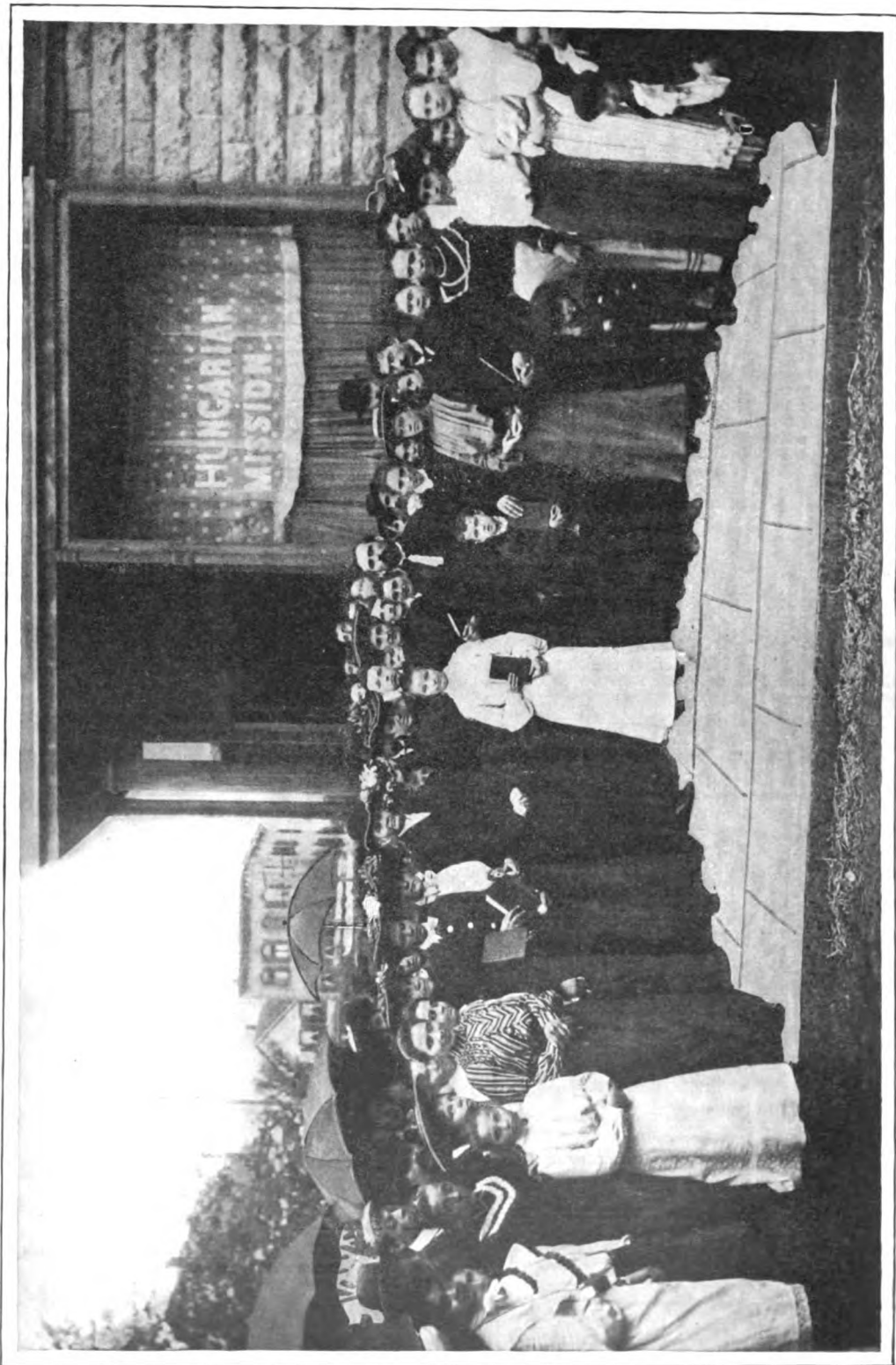
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HUNGARIAN MISSION IN PASSAIC, NEW JERSEY — STARTING FOR THE BAPTISTAL WATERS—SEE PAGE 77

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

FEBRUARY, 1905

No. 2

THE GREAT EMANCIPATOR

I have always thought that all men should be free; but if any should be slaves, it should be first those who desire it for themselves, and secondly those who desire it for others. Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.—*Abraham Lincoln.*



FEBRUARY brings the birthday celebrations of the two greatest of America's God-given leaders—Washington and Lincoln. Washington by his own single personality elevated citizenship, gave new dignity to office, new meaning to manhood. "The value of a truly great man consists in his increasing the value of all mankind." This was true alike of Washington and Lincoln. Both were essential factors, the one in the creation, the other in the salvation, of the nation—with all that means for human liberty.

Lincoln, laid low by an assassin's bullet forty years ago, looms larger with the lapse of years. The negroes can never cancel their debt of gratitude to him, as the emancipator and defender of their race. It was at nineteen, when employed on a flatboat on the Mississippi, that at New Orleans the angular and awkward "Abe," as he was commonly called, saw those terrible sights of the slave pen and auction block which made him an abolitionist. There he made his promise to God that, to quote his words, "If I live, and as I do live, I will use all the strength of my mind to the best advantage for the abolishment of this withering, damnable curse." It was at forty-five, when lawyer and congressman, that the moral crisis of his life came, and over this same question of slavery. "Shall the institution of slavery be extended?" Yes, meant a United States senatorship and political advancement. No, meant probably political oblivion. Silence was easy and sufficient. Lincoln spoke out against slavery, lost the senatorship, but in God's providence gained the presidency and the opportunity to write the Emancipation Proclamation. It is moral greatness which the world reveres in both Washington and Lincoln—this that makes them enduring example and inspiration to the American people.

To quote the fine phrase which some French liberals sent Mrs. Lincoln on a medal, Lincoln "Saved the Republic without veiling the Statue of Liberty." He freed the slaves and saved the Union. His were the homespun virtues of honesty, truthfulness, tender-heartedness, integrity and charity. He was in deep and lasting sense what Lowell calls him :

Our children shall behold his fame.
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

EDITORIAL

Missionary Features of Our Educational Work

IN the minds of some, doubtless, there is a question whether the large educational work of the American Baptist Home Mission Society is, in any proper sense, missionary work. We endeavor, briefly, to answer in the affirmative.

1. These schools, largely, were born of the missionary spirit in Northern Baptists, who had compassion on millions of illiterate people, for whose Christian education there was no proper provision; and in the same spirit they have been maintained with new adjustments to changing conditions. The necessity for them as factors in the elevation of these peoples, was never greater than now.

2. The missionary spirit has been dominant in those who have given themselves to this work. Scores of men and women have gone from Northern homes and separated themselves from the things that are cherished by most of us, to live almost aloof from congenial associations, practically shut up with those for whom they labor; with a zeal, devotion and self-abnegation worthy of missionaries to foreign lands. A vast amount of Christian service has been rendered by many of these teachers apart from their duties in classrooms. When the record of missionary heroes shall be rightly written, some of the most lustrous names will be found among these.

3. As to the Society itself: On no department of its work have more earnest thought, strenuous effort and generous aid been bestowed than on this, in order that the appalling needs of millions for capable Christian leaders should be met. The weight of responsibility and care upon the chief executive officers of the Society can hardly be comprehended by those unfamiliar with the difficulties of the task. The missionary motive and aim pervades the entire educational policy of the Society.

4. The supreme object in these schools is soul culture; not merely intellectual training like that given in high schools, academies and colleges generally, with some incidental formal religious services.

As a rule regular instruction in the Word of God is given daily; Christian students are instructed in the way of the Lord more perfectly; emphasis is put upon the ethics of Christianity; Bible schools and prayer meetings are essential features of institutional life; special efforts are made yearly for the unconverted students, resulting usually in several hundred conversions annually. Thousands of students unaccustomed to such things, dwelling in this warm, vitalizing Christian atmosphere for even two or three years, have been transformed into noble men and women who have become incalculable blessings to their people. The production and cultivation of Christian character is the uppermost idea in this work.

5. Furthermore, constantly and emphatically students are enjoined to consider education not merely as an accomplishment, or to be used for selfish ends, but rather as the means whereby more effective service can be rendered others; and they are charged to consider that they have a mission to their own struggling people, for which they should fit themselves as best they can. This missionary spirit is further fostered by students' missionary societies in most if not all the schools. The result is that thousands have gone forth other than they came, to apply themselves heroically to their providential tasks, often under most painful limitations, and unobtrusively and almost unknown to the bustling world, have wrought superbly for Christ. This is the best kind of missionary work, to kindle in aspiring young souls that true spirit of Christian service that shall make the whole life, in the home, in the social circle, in the church, in the public schools, where so many are teachers, tell strongly for Christ.

6. The volume of this great missionary dynamic during these forty years has been immense. It is sometimes said that the moral and religious condition of the large mass of the negroes is still deplorable. But who can depict what it would have been had these Christian institutions never been founded; had no man or woman in the compassionate spirit of Christ ever

gone to them with words of encouragement, sympathy, and counsel; had The Home Mission Society never expended a dollar, instead of nearly four millions, for the uplift of a race; had they been left to shift for themselves with their limited financial resources in matter of Christian education for their neglected children? Darker, inexpressibly darker would be the picture. Were every one of these and other Christian schools now suddenly to be closed or blotted out forever, American civilization would shudder at the consequences in even the next decade.

Surely, every thoughtful, candid man must admit that such work as this is missionary indeed and that here at least educational and missionary work are not unrelated enterprises, but merge their activities for the production of richer results than would be possible otherwise.

H. L. M.

The Pastor's Responsibility

THE extent to which the development of a church depends upon the personality and leadership of the pastor is often pathetic. If the pastor has the missionary spirit the church will catch it and become missionary. If he has it not, the church will be local and narrow, dwarfed not only in its benevolences, but in its spiritual life. The pastor cannot escape the responsibilities of leadership. The churches would be much stronger if they would learn to place a proper dependence and no more upon the pastor, and assume their own fair share of service and development. But as things are, the dependence is placed almost wholly upon the pastor, and as he leads the people follow.

The pastor of a church in Massachusetts developed the missionary spirit to an amazing degree. The benevolences doubled, quadrupled, enlisted the attention and participation of nearly every member. Systematic giving took the place of spasmodic collections. Result: a church spiritually quickened and active; conversions and baptisms; consecrated giving and consecrated living; home expenses easily raised, and mission work undertaken. How was this done? By an intelligent enthusiastic presentation of the

mission work, by keeping at it, by making the missionary, evangelizing character of Christianity a predominant note of the preaching.

Many pastors fear to press the missionary interests upon their people. This is a fear that makes for weakness. What account can a pastor render of his stewardship if his church makes no offering to home or foreign missions? We should like to hear from such pastors, and gladly offer them our columns for explanation and discussion.

Putting It Right

IN an editorial which will, we believe, be heartily approved by the denomination at large, *The Standard* puts the matter of evangelism so straight and square that we quote it entire.

"The views of THE STANDARD have been in harmony with those of many others in the denomination that it would be unwise to organize another society for the purpose of conducting a Baptist evangelistic campaign. We are glad to notice in the communication from the committee appointed last summer at Northfield, published last week, the statement that the committee now believes that there is no need for another organization provided existing societies will give to evangelism the place in their policy which its importance demands. As originally suggested by the call for a convention at St. Louis next May, a call made by the Baptists present at Northfield last summer, it was evident that a new organization was contemplated. We are sure that the later view of the committee is the wiser one and one which will commend itself to the great majority of the denomination. Existing societies, almost without exception, were formed in order to evangelize those to whom their efforts were specially directed—the Home Mission Society to the people in North America, the Missionary Union to the heathen people, the State Conventions to the people of the several States, and so on down the list. That these organizations have been carrying on the work for which they were formed is proved by the results they have achieved. They have been quick,

too, to adapt their methods to new exigencies. The Home Mission Society has inspired the whole North to new consideration of evangelism. Whole States have been influenced. New effort in behalf of sinful men has been made and that not for a season, but month after month. A sample

of evangelistic seed-sowing is described in our Wisconsin letter this week. What is needed is not so much the inspiration of a new society, but the use of organizations already at work; not more societies, but more men aflame with love for Christ and a compassion for the lost."

NOTE AND COMMENT



THE AMOUNT REQUIRED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY TO MEET ITS OBLIGATIONS FOR THE THREE MONTHS ENDING APRIL 1ST, ACCORDING TO A CAREFUL ESTIMATE, IS \$343,449.50. THIS IS AN UNUSUALLY LARGE SUM, AND UNLESS OFFERINGS EXCEED THOSE OF THE SAME PERIOD LAST YEAR, THERE IS PROSPECT OF A TROUBLESOME DEBT OF ABOUT \$60,000. THIS STATEMENT SURELY CONSTITUTES A SUFFICIENT APPEAL TO AMERICAN BAPTISTS.

¶ This is an educational number of *THE MONTHLY*, with reports from practically all of the Home Mission schools among the Negroes and Indians. Growth is the report all along the line. Never were our schools better managed and manned than now, and they are producing leaders of the right character.

¶ We are glad to announce the publication in a neat booklet of Miss Lucy G. Whitwell's helpful and interesting story, "God Helps them that Help—." We expect more stories from the same gifted and consecrated pen. Prevented by ill health from engaging directly in missionary work, Miss Whitwell contributes in this way to the cause she loves.

¶ An incident in this connection shows how the influence of a story reaches out, and how much a pastor may accomplish by a wise use of missionary literature. It so happened that on a recent Sunday morning, during the service, the pastor of a suburban church, in the course of some remarks on home mission work, quoted a passage from Miss Whitwell's story. In the audience were a gentleman from England and a friend who were spending the Sunday in the suburb. So interested was

the gentleman in the bit from the story, which was quoted as from *THE BAPTIST HOME MISSION MONTHLY*, that when he reached New York next morning, before going to the steamship wharf whence he was that day to sail, he hunted up the Home Mission Rooms, to see if he could get a copy of the story complete, to take home with him. So the home mission sketch goes over the ocean. Moreover, when the pastor heard of the result of his quotation, he at once knew the source of the strange \$20 gold certificate which had occasioned surprise in the home mission collection of that Sunday morning. The moral is obvious.

¶ *The Standard*, of Chicago, is to be credited with a fine piece of journalistic enterprise and doing the denomination a real service by gathering the facts concerning Baptist progress from all parts of the world, and placing them in comprehensive form before the public. By the way, if our people realized more fully the debt they owe to our excellent denominational newspapers, the result would be greatly increased subscription lists and incomes. The cause of missions, like every other good cause, finds its strong allies in these papers, which deserve the best things of Baptists.

¶ For the black and white drawings on other pages in this issue, illustrating Mormonism and its political balance, with the accompanying words, we are indebted to Mr. J. B. Upham, of Boston, who has closely followed the developments in Utah. Referring to the illustration of the octopus—for which also we were indebted to him—showing one of the tentacles reaching to Washington, he says: "Very few of our American people realize the grip the Mormon hierarchy is exerting upon the govern-

THE HOME MISSION MONTHLY

ment at Washington. I fear that unless something very positive is done at this time, the power of the Mormon Church, through its machinery, will grow and extend until it will be almost impossible for a patriotic citizenship to cope with it. It is apparent that the Mormon Church has broken its part of the contract when statehood was given." These are words of wise warning. Easy-going Americanism will not thwart sleepless and determined Mormonism.

¶ We call the special attention of the ladies who are fond of plants and flowers, to our unusual premium offer. It is so remarkable that some may think it cannot be genuine; but we wish to assure all that the *Mayflower Magazine* is considered one of the best periodicals devoted to floriculture and is published by a seed house of unquestionable reliability. The flowering bulbs retail at seventy cents. We are able to give the *Mayflower* and the bulbs, absolutely free, to every subscriber who send fifty cents for THE MONTHLY—our regular single subscription rate. The chance is exceptional, and we trust hundreds will avail themselves of it. We also make a fountain pen offer that is tempting, and when we tell our friends that the guarantee to send a satisfactory pen or refund the money is lived up to, what more can be said? We do not intend to advertise what we have not investigated and cannot commend with confidence.

¶ *Zion's Advocate* has been a valuable paper for the Baptists of Maine under the editorial management of Dr. H. S. Burrage, who comes within one of being the Nestor among our northern Baptist editors, with a thirty years' term of continuous service. We regret the retirement of Dr. Burrage from the paper, but welcome to a goodly fraternity his successor, Dr. J. K. Wilson, who is known to our readers through his writings. We wish him success in his new position, and hope to have from him another Home Mission story as good as "He that Provideth not for his Own," which is in its second edition. Send for it, if you haven't read it.

¶ The Home Mission Society has half a dozen or more applications for boxes of

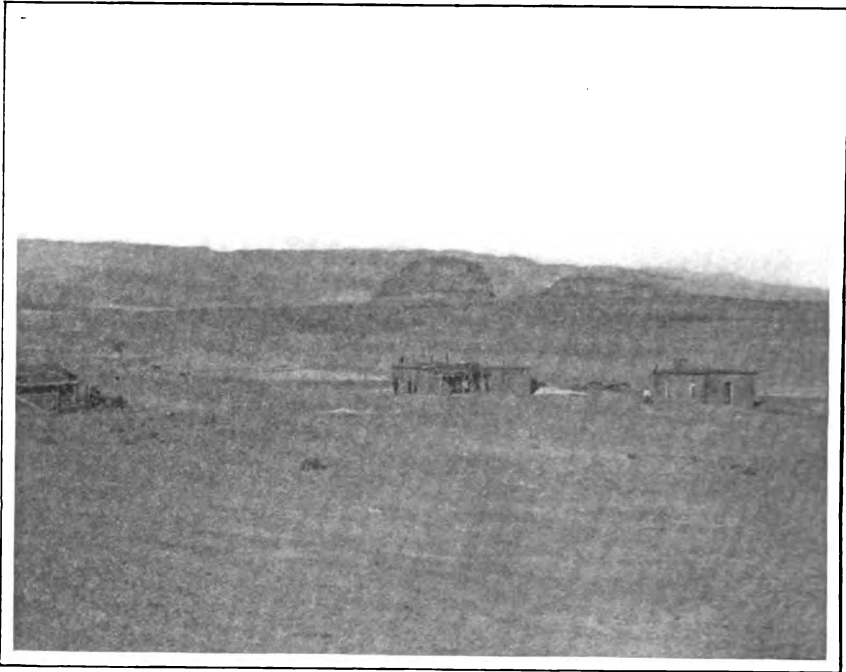
clothing and other articles greatly needed by its missionaries. We are sure that the announcement of this fact will be sufficient to bring response from the good women in our churches. If boxes are in preparation, remember that this is the winter season when the need is greatest, and send the boxes on as soon as possible. Cloaks and overcoats will not be in so much demand in May or June as during these blizzard months.

¶ Our readers will notice a considerable change, and we hope improvement, in the typographical appearance of THE MONTHLY. The Winthrop Press, one of the widely and favorably known printing houses of the metropolis, will now attend to the mechanical part of the magazine. Our aim is to give the most perfect product possible, and no effort will be spared to that end. A good printer is one of the essential factors.

¶ We suggest to Sunday school superintendents the reading of such a sketch as that of Missionary Petzoldt on "Christmas among the Crows" as a feature of a session. It will take only five minutes, but can be made to touch the scholars to new interest and sympathy. A wise superintendent can foster a missionary spirit in his school that will make powerfully for salvation.

¶ Our friends will be glad to know that the subscription list of THE MONTHLY has been enlarged by over 5,000 new names since the January number of 1904. Also that from December 17, 1904, to January 16, 1905, there were 768 new names put on the list. One hundred per cent. increase in twelve months is a gratifying showing. At this rate we shall pass the 20,000 mark long before the year 1905 closes. We rejoice in what this means for the development of true Americanism and the progress of the kingdom of God.

¶ Some copies of the second large edition of Dr. Strong's pamphlet are still on hand, and can be had on application. Probably no address of recent years has had a wider or more appreciative reading than this masterly presentation of our denominational principles and outlook.



THE ARID PLAIN—MISSION HOUSE AND BUILDING—TWO GRAY HILLS IN DISTANCE

IN THE NAVAJO DESERT

By E. E. Chivers, D.D.

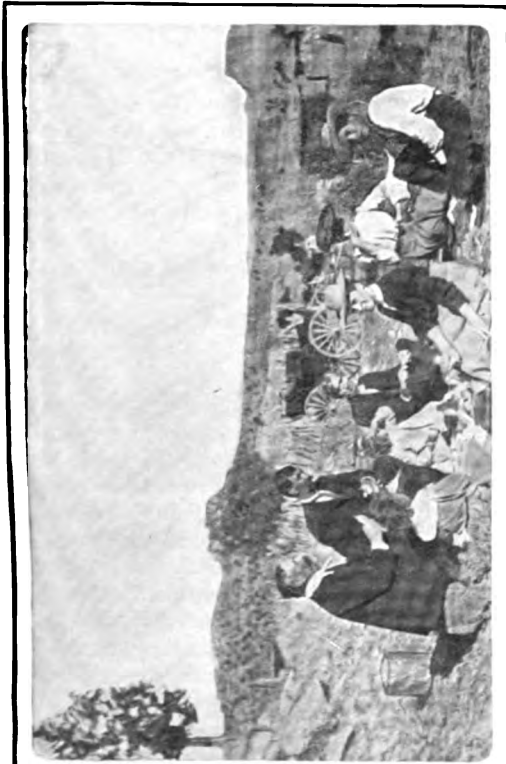


FROM the World's Fair in St. Louis to the Navajo Desert is a far stretch; the one with its myriad marvels of human skill and ingenuity, its jostling crowds and Babel of sounds; the other a desolate waste, given over to barrenness and loneliness, with no sound to break the silence, and no sign of human activity to relieve the weird solitude. Yet the distance is soon traversed. Within thirty-six hours after the lights of the magic city fade from view, you are under the shadows of the Rockies, and look out upon the cloud-wreathed, snow-capped summit of Pike's Peak. Another day, and you have threaded your way on narrow-gauge tracks and seemingly impassable

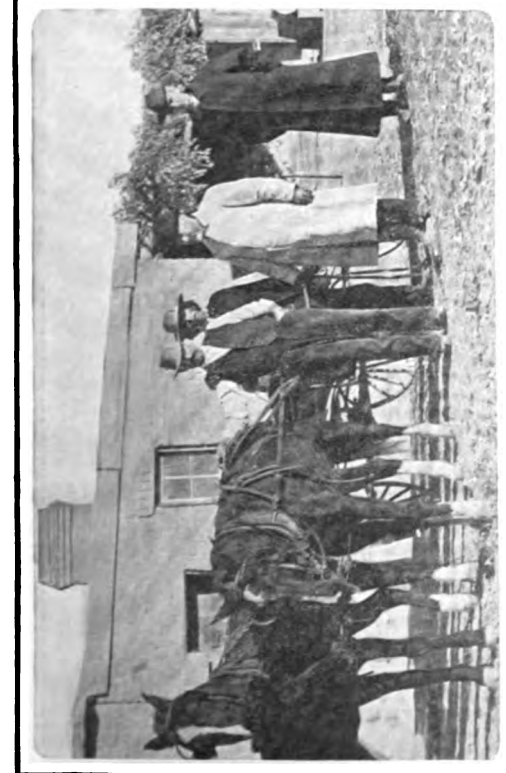
grades across the mountains, and are in southern Colorado.

Our starting point for the desert trip is Durango. The party consists of the Field Secretary, with Rev. N. B. Rairden, D.D., and Rev. O. B. Sarber, pastor of the Baptist Church in Durango, who is familiar with the route and has made all preparation for the journey. The outfit consists of a team of horses—good travelers—and a light but stoutly built two-seated wagon. The ladies of the Durango church had kindly provided a well-filled box of good things to eat. A few added purchases are made. A frying-pan, a coffee-pot, and a few tin cups are put in, and some kindling wood with which to start cooking fires. A bale of hay is securely fastened to the rear of the wagon.

At an early hour—for the first day's drive is to cover about sixty miles—we take our seats, wrap our blankets and comforters about us, as the air is keen and piercing, and start for the desert. Pastor



A PICNIC AT TOH-AHO-LENE



THE START FROM "JOE WILKIN'S RANCH"

Sarber, who is a good judge of horses and an expert driver, handles the reins. The smoke of the Durango smelters is soon left behind us. The signs of human habitation and industry become less and less frequent. The sense of solitude begins to assert itself. We cross a range dotted with cedars, and are soon at the edge of the desert, with its sandy wastes, its scant covering of sage-brush and cactus, its desolation and silence. In the distance are barren ranges and broken spurs of mountains. The sense of solitude grows upon us.

Noon finds us near a Government surveying camp, and a little later we halt in a sheltered bend of a creek, unharness our horses, unpack our belongings, and prepare our noon-day meal. A fire is soon kindled, and fed with dried and gnarled branches of sage-brush and other drift. Coffee-pot and frying-pan are pressed into service, and the air is soon fragrant with the aroma of coffee and the appetizing odor of juicy bacon. Full justice is done to the bounteous provision made by the Durango ladies, and no viands of French *chef* in Delmonico's were ever half so toothsome as our biscuits and bacon, our pressed meat and hard-boiled eggs, jelly and apple turn-overs.

Away we go again, now over rugged ridges strewn with loose pebbles, and now on sandy trails amid blinding dust. Mile after mile we travel over vast and almost trackless stretches of sand and sage-brush and cactus until the dusk gathers on the desert's face. Purple shadows stretch over the plain and reach up to the sky. The light fades out. The whole landscape blurs into unknown distances. The stars shine out in their canopy of blue. A stillness that is almost felt settles upon the desert. The sense of solitude takes full possession of us.

On and on, amid the mystery and silence, we press our way. In the distance we discern the dim profile of a mountain range standing out against the sky. We catch the twinkling of a light, and before night finally settles down we dismount before a group of buildings nestling under the shadows of a rocky "hog-back." We have covered the first stage of our journey, and rest for the night in the hospitable shelter of the Presbyterian Mission at Jewett on the edge of the Navajo Reservation.

The morning finds us astir in good season. We had purposed to ford the San Juan at this point, but are warned against treacherous quicksands which make the passage dangerous, and we follow the



THE CACTUS OF THE PLAINS

course of the river for nearly twelve miles to reach a safe crossing. The bottom lands through which we pass are arable and productive and show signs of cultivation. The living water and the hand of man have partially changed the face of the desert. Here and there are rude adobe huts, the dwellings of Navajoes. Children, shy and timid at the approach of strangers, are following flocks of sheep and goats as they wander in quest of scant pasturage.

With the fording of the river near the Government Agency we leave behind us all signs of human habitation, and are soon out on the desert again—and it is desert indeed! There are stretches from which even sage-brush and cactus disappear, and the dull yellow or grayish soil lies bare and cracked, or is covered with an alkaline crust. We hear no song of bird; we discern no trace of animal life; we see no sign of human dwelling. Desolateness and silence—silence and desolateness! And yet somehow there is a strange fascination about it all.

It is time for our noon-day meal. To-day there is no sheltered bend of creek to invite us—only the open desert. It was a wise precaution we took to borrow a

little keg and fill it with water at the house of a field matron near the Agency, for there is no spring or pool within sight. We handle this supply carefully. It must suffice for man and beast until evening comes. We are surprised, while preparing our simple meal, by the approach of an Indian, who dismounts from his pony and waits for an invitation to lunch. Where did he come from? His coming is so unexpected that it serves but to emphasize the solitude. Yet that solitude is only in seeming. There are doubtless others of these children of the desert who are not far off. Upon expressing that evening to a trader our surprise that we had seen only one Indian during the day, he replied: "That may be; but probably there were a hundred who saw you."

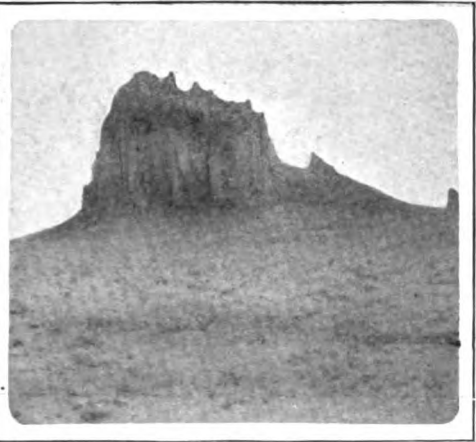
The one object which, above all others, attracted attention during the day, was a huge mass of rock, of reddish hue, standing out alone in the open, like some grim sentinel keeping watch over the waste, its peak rising fully fifteen hundred feet. We caught sight of it early in the day; hour after hour we rode towards it; looking backward, as evening drew nigh, its



DR. FAIRDEN ANNOUNCES, "BACON IS COOKED"



ONE OF THE TWO GRAY HILLS



SHIP ROCK

giant form still stood out in clear relief. From one point of view it bears so striking a resemblance to a ship under full sail that it has been named "Ship Rock."

Once more the evening shadows gather before we complete our day's journey, but before night settles down we have covered the second stage of our trip and reach the shelter of "Joe Wilkin's Ranch," a well-known Indian trading post. The "Ranch" is a long, low, one-story adobe building, with store adjoining, built snugly up against a sheltering bank. The barns and out-buildings are quite spacious and imposing—for the desert—though to the Eastern eye they look like odds and ends of lumber, with poles and thatch, all thrown together. We enter the house. The floors are covered with bright Navajo rugs. Around the walls hang Indian baskets of fine pattern, and in every nook and corner are Indian curios and Mexican relics. Our host is a typical adventurer of the plains, rough and ready, but large-hearted and open-handed. We make ourselves thoroughly at home. He expresses regret at the absence of his wife, but "Joe Wilkin" has been too long on the plains not to know how to cook a meal. He can serve you with mutton done to a turn, or cook bacon to a delicious crisp, and make you cream biscuits, light and white as any one could wish. Supper over, we sit around a blazing wood fire on open hearth, and gather information from our host regarding the Navajo country and its people.

Another day's ride brings us to our destination. There are times when we are far from certain as to our course; there are no "main traveled" roads, sometimes only the bare suggestion of a road. There are no guide-boards to mark the way. We had been told that we must bear to the right when we reached a certain tree. "But how shall we know the tree?" we asked. The answer came, "There is only one." We found the tree, a stunted, gnarled and knotted thing which bore on every part the marks of its struggle for existence.

The Two Gray Hills Mission, which we have now reached, was established by the Women's National Indian Association, and was transferred by them in the fall of 1901 to the care of the New Mexico Baptist Convention. Since that time it has been maintained as a part of the co-operative work of the American Baptist Home Mission Society and the New Mexico Convention, the Woman's American Baptist Home Mission Society (Boston) participating largely in its support. It



HAYING IN THE DESERT LANDS



MISSIONARY WRIGHT AND HIS FAMILY—SACRIFICE FOR SERVICE

is in charge of Rev. R. B. Wright and wife, assisted by Miss Cobb, a young lady of Rosell, N. M. The Mission takes its name from two large masses of gray rock, which stand conspicuously out upon the plain. The property consists of "three acres more or less" of desert land on which the Association erected a mission-house and a chapel. The mission-house is a very modest one-story adobe structure. It just provides a shelter in the desert, with a few scant comforts. There is not a thing about it, or about its surroundings, that is "pretty" or "picturesque." All around it is desert—treeless, verdureless, barren. Under present conditions the whole "three acres more or less" would not produce a hill of beans. The only white neighbors are the Indian trader and his family, whose house and store are a few rods distant. The fact that a trading post had been established here was doubtless the determining factor in the selection of this point for a mission station. The first workers in charge, appointed by the National Indian Association, were women, and it was prudent and fitting that they should be within easy reach of protection. Yet there is no Indian encampment near, and only one solitary "hogan" in sight. The nearest group of Indian dwellings is six or eight miles distant. The mission-house is also the post-office, entered in the U. S. Official Postal Guide as Crozier. It was meant to be "Crozer," in recognition of the generous aid given to the Mission by a member of the Crozer family, but an "i" crept in unawares. Mail comes

once a week, and is brought on "pony express" by an Indian boy from a stage-route station forty miles away. The nearest railroad station is Gallup, eighty miles distant. It requires some courage, devotion, sacrifice, to accept such a life of isolation, and with few comforts and on meagre salary to spend time and strength in toilsome ministry to a band of nomad Indians. Yet our missionary Wright and his brave little wife and associate joyfully make the sacrifice for Christ's sake, impelled by His love, and sustained by the hope of bringing the joy of salvation into desolate and darkened lives. There are heroes and heroines on home mission fields as well as in lands beyond the sea. Their "work of faith" and "labor of love" will not be lost sight of in God's great reckoning day.

Sunday morning comes. Punctuality is not among the cardinal virtues of the Indian, and it is well nigh noon before the congregation assembles. They come straggling in, singly and in groups. Some of them have walked eight or ten miles, or even more, over the sandy, dusty desert. They have been apprised of the coming of their white brothers, and a measure of curiosity is aroused. Each speaker tries in simple thought and simple speech to convey to them through an interpreter some vital gospel message. Pastor Sarber, who is an expert in the use of blackboard and crayon, gives an illustrated talk. They are permitted to ask questions. There is a sense of disappointment that these questions, many of them, indicate

little apprehension of the message, or little interest in it. We wonder how much of the message reached them through the filter of the interpreter's thought and speech. Did he catch the speaker's meaning? Did he make it intelligible to these people? We can only hope that some seed of truth has found its way into mind and heart. After service simple refreshments are served—just crackers and coffee—not enough to make any tempting bait, and yet a sign of hospitality and good fellowship. Ministry to these people is not confined to Sunday services. The home of the missionary is always open; his heart is a highway for the distressed and needy. They turn to him, or to his wife, for a hundred things which in a settled, organized community would be distributed by many agencies. It is a wearying wearing life he leads, but it has its blessed compensations.

This little company, into whose faces we have looked, represents a tribe of more than 21,000, scattered over an immense reservation. They are largely a nomadic

people, following their flocks of sheep and goats in quest of pasturage and water. Even the more settled among them spend part of the year on the plains and part of it among the hills. They are an industrious people, willing to perform any kind of manual labor. Indian traders are not as a rule predisposed to rate Indians too highly, yet their uniform testimony was that a Navajo laborer at a dollar a day and boarding himself, would give better returns than the average white laborer at two dollars a day with board added. Men who without scythe or sickle, but only large knives, will cut bunches of dried grass until they have loads of it for sale are not lazy. Scattered through the reservation, along river bottoms, and where there is irrigation, are patches of land which they have brought under cultivation. Their methods of agriculture, of course, are rude and primitive. There is ample room for the work of Government farmers, and still more need of systems of irrigation. The Navajoes are possessed of much native skill. The work of their

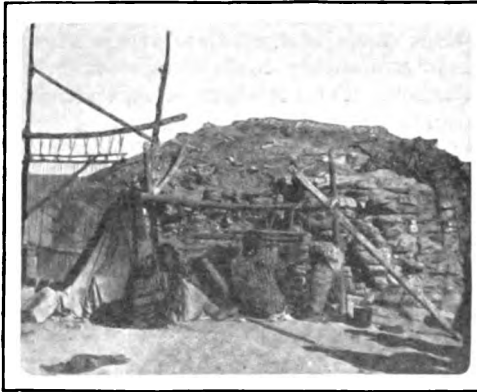


THE MAN WITH A SHOVEL. A NAVAJO TRYING TO IRRIGATE A BIT OF DESERT

weavers is known everywhere, and their blankets and rugs of bright color and beautiful design command a ready market. They have silversmiths among them who are craftsmen of no mean order. These arts they have taken up by themselves, and it would be an easy task to train people of such faculty in other forms of industry.

The Government has established two boarding schools for the training of Navajo children and youth, the Navajo School at Fort Defiance, Ariz., and the Little Water School at Tohatchi, N. M. The Roman Catholics also have a school for them. But these educational facilities are a scant supply for the needs of this

question. Less than eight miles away, under the shadow of a range of hills, is a Navajo settlement — Toh-aho-lene — the home of a clan. It is said that a Government inspector declared the dwellings in this village to be the best group of "hogans" in the Navajo country. As seen in the accompanying picture they are circular buildings, made of adobe, with roofs of poles covered with brush and dirt, and having openings on top which serve as chimney, ventilator and window. Outside almost every one we saw a rude loom at which a Navajo woman or girl sat, with her piles of colored wools beside her, weaving a blanket or rug. With no pat-



A BLANKET WEAVER AT WORK



A NAVAJO "HOGAN"

people. According to the Report of the Commissioner on Indian Affairs there were only 110 of the more than 21,000 Navajos who could read. The Presbyterians and the Reformed Church have missions. The Two Gray Hills Mission represents the work of the Baptists. This is in its beginnings, and though as yet there has been no convert won, save a young interpreter whom the missionary nursed through a long and almost fatal sickness, and who is now in one of the Government schools, there are signs of promise in a kindlier attitude of the people and a greater readiness to hear the Word. At present the field is wholly pagan. There will be reaping by-and-by.

It has been questioned whether the location of the mission is the best available, and whether a change should not be made. A survey of the field leaves little room for

tern before her she wrought out her varied design with skill and dexterity. The interior of the dwelling is bare of furniture. A few cooking utensils, a few sheep-skins and blankets make up the furnishing of the home.

As we traversed this district we were impressed by its advantages as a location for our mission. It might not be wise to plant it at Toh-aho-lene, lest the seeming preference of a clan might interfere with ministry to others. At a little remove the danger might be averted. Planted in this district the mission would be within easy reach of the people whom it seeks to bless. Children could be gathered into a school. The homes on the mountain would be more easily accessible. The influence of the missionary and the witness of the Christian home would be constant instead of intermittent. A good water supply would be



A NAVAJO HORSEMAN



MAKING ADOBES: SUN-DRIED MUD BRICKS

available—pure spring water from the hill-side for drinking purposes instead of the alkaline water of the plain. At small expense, too, water could be carried over the land, and the mission ground made fruitful in place of the present barren waste. The change commends itself to the judgment of the Indian agent and others familiar with the country as being in every way desirable.

The primary object of our journey was now accomplished. Bidding the missionary and his family "Good-bye," we retraced our course stage by stage, stopping again at "Joe Wilkin's Ranch," spending an hour or two at the San Juan agency with the U. S. Indian Agent, and getting his views of the Navajo and his country, and finding another night's shelter at the Presbyterian Mission. We extend the trip so as to include the white settlements

at Farmington, Fruitland and Aztec, and finally shake off the dust of the desert in Durango. A few very definite impressions remain after the dust and fatigue and enjoyment of the trip are over. There is, first, the need of more energetic action on the part of the U. S. Government in devising and carrying out plans of irrigation. Large stretches of irrigable land might be made productive, which now afford only scant subsistence, or are utterly barren. There is also urgent need of added educational and missionary agencies. There are hundreds of children on the Navajo Reservation who have never seen a school, and the missionary agencies at work have touched only the fringe of the people's need. There is scarcely a Christian man in the entire tribe, and thousands have never even heard the story of redemption.



MISSION AND MISSIONARY'S HOME

MORE ABOUT MORMONISM

THE BALANCE OF POWER: A STRIKING ILLUSTRATION OF MORMON METHODS: A RAY OF HOPE: WHAT THE SAINTS BELIEVE: A BEGINNING IN FRAUD: THE SCHOOL ISSUE : : :



N unusual picture this that is given below, but it is an unusual condition of affairs that it vividly illustrates—a church hierarchy controlling the political affairs of a State. Its method is simple, but it is all-powerful in carrying out the will of the Mormon hierarchy. A few years ago Mormons voted solely as Mormons. The time came when the Mormon hierarchy found that this was not policy and that it was more for the interests of the Mormon Church that Mormons should vote for both political tickets. The hierarchy gave its orders to divide the Mormon vote about equally between both political parties. It was done. This made it easy for the hierarchy to cast the weight of its political influence where it would do the most good for the church, sometimes for one party, at other times for the other party.

The cut illustrates the head of the Mormon hierarchy considering the question of expediency and adjusting the weights (votes) of its Political Balance in the interest of the Mormon Church. As long as Utah is ruled by an un-American hierarchy it is an alien star in our flag.

This result of the Mormon system's machiavellian machinations is exactly in accord with the purpose set forth by Bishop Lunt, of the Mormon church, in an address delivered in 1880. He said: "Our church has been organized only fifty years, yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States government. This is our present temporal aim. To-day we hold the *balance of political power in IDAHO*. We rule Utah absolutely,

and in a short time we will hold the balance of political power in Arizona and Wyoming. Our people are obedient. Our vote is solid and will remain so. It will be thrown where it will do the most good for the church. Then, in some political crisis, the *two present political parties will bid for our support*. Utah will then be admitted as a polygamous State, and the other Territories we have peacefully subjugated will be admitted also. We will then hold the balance of power and dictate to the country."

All this was said more than twenty years ago, yet this prophecy has been more than verified. The Mormon Church practically to-day holds the balance of political power



in nearly all the Inter-Mountain States and Territories.

Political control and interference have been shown by competent witnesses during the Senate investigation. One of these



Joe Smith and Sidney Rigdon plotting the Book of Mormon Imposition

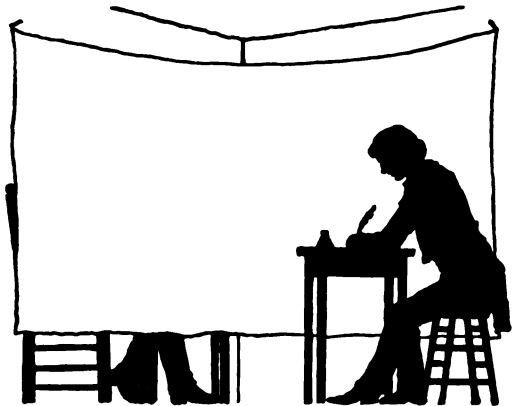
witnesses, Charles H. Jones, of Idaho, chairman of the State committee of one of the great political parties, testified concerning the growing power of the Mormon Church and its interference in State affairs. He said the *apostles* of the church from Utah go into Idaho and direct the people how to vote. These church officials tell their people there have been revelations that they should vote a certain ticket, and also that the Mormon church desires it. He told of the visit of Apostle John Henry Smith for the purpose of *directing legislation*, and said that influence of the church accomplished the passage of the sugar bounty bill. It is estimated that the bounty in 1903 amounted to \$76,000 and in 1904 to \$150,000. There are four refineries in the State and President Joseph Smith of the Mormon Church is president of three of them. The fourth factory was constructed recently and is controlled by Gentiles.

Speaking of the influence of the church in political affairs, he said, "It is impossible for any man or any party to stand against the Mormon Church in Idaho. The delegates elected by Mormon counties are not always Mormon in religion, but they are always Mormon in political action." He had talked with many Mormons who told him that if it were known that they were to vote their party ticket they would be ruined in business.

No one who reads the voluminous testimony taken by the Senate Committee can doubt the active interference of the Mor-

mon Church in political affairs, as well as with the rights and duties of citizenship. The principles or rules of the church as printed are very explicit as to obedience to the laws of the land; but President Smith himself admitted that he was living in open and deliberate defiance both of the laws and of one of the revelations of the church; and many other witnesses swore that if the laws of the land conflicted with those of the church, the latter would have their allegiance.

The witnesses introduced for the defence of Apostle Smoot are led into many admissions which are anything but helpful to him. They unite in praise of his personal character; but that is not called in question. Regarding his position and where his allegiance would probably lie, Judge Whitecotton, of Provo, testified that it was commonly understood that Mr. Smoot had to obtain the consent of the church to his candidacy. "If Smoot had not obtained such consent it was understood that he would get into trouble with the church. This consent was called the 'Seal of Approbation,' which, by the way, could only be given by the President, as one of his high prerogatives. Then this testimony was given, which is straight to the point as to the so-called apostle's in-



Joe Smith and Oliver Cowdry making the pretended translation of the Book of Mormon, from the fictitious gold plates given by the fairy angel "Moroni Moonshine"

dependence as a citizen. Remember that this comes from his own witness:

Q. (By Mr. Taylor) You testified that the Mormon Church was understood to

have the right to give or withhold consent to candidates for office on the ground that the candidates, like Moses Thatcher, were hired men. Do you regard Reed Smoot as a hired man of the church? A. I think so.

Q. Do you understand that he is elected by inspiration? A. I do not understand so.

Q. Is he hired to do the will of the church as a hired man, or is he one of the Apostles and equal to the others? A. I think he is an equal, but probably the majority rules.

Which raises again the question of eligibility: How can the "hired man" of the Mormon law-breaking hierarchy be a loyal American and live up to the oath required of a United States Senator?

WHAT THE SAINTS BELIEVE

The following is from a sermon delivered by Joseph F. Smith in the Mormon Tabernacle, Oct. 29, 1904, and reported in the *Salt Lake Herald*, Oct. 31:

"Latter-day Saints believe in the divine mission of the Lord Jesus Christ. They believe in the testimony of Christ and obey the teachings. They contend that the blood of Christ will not cleanse those who do not believe. *People who wish to be saved must also accept the divine mission of Joseph Smith.* They cannot discard the prophet and continue to believe in Jesus Christ. The work of the prophet grew out of the divine mission of Christ. The two cannot be separated. They cannot be divided, for Joseph Smith was but carrying out the word, the law, the will, the doctrine, the precepts of Jesus Christ. His ministry on earth (Joseph Smith's) was but carrying out the *scheme of redemption.*

"If you believe in the divinity of Jesus Christ you must perforce believe in the divine mission of the Prophet Joseph Smith. You cannot believe in the one and discard the other. A man who professes to believe in Jesus Christ and does not accept Joseph Smith is either a hypocrite or dishonest; he is in darkness and knoweth not the truth."

THE SCHOOL ISSUE

Probably the liveliest issue in Utah at the present time is the school matter. This involves the question of the separation of church and State, a fundamental American

principle. It appears that the Mormon Church has been violating this principle, and using the public schools as a medium for its religious instruction. One of the witnesses at Washington, Arthur Morning, a public school teacher of Utah, testified that he had been called on to conduct religious classes in his school of twenty pupils. He is not himself a Mormon.

Mr. Tayler, counsel for the protestants, offered in evidence passages from the books on Mormonism sent to all grades of the schools. They were largely composed of sketches of the lives of prominent Mormons, among them the President of the Church and the Apostles, including Senator Smoot. Senator Hopkins asked Mr. Tayler what he expected to prove by that.

"We are proving," said Mr. Tayler, "that *the Mormon Church is teaching its religion at public expense* and that the lessons are largely composed of biographies of men who are notoriously polygamists."

WHAT THE CHURCH DOES

This use and abuse of the schools has aroused the people of Salt Lake City as nothing else has done. A special school party last fall presented its candidates for the school board. One of the reformers, Mr. E. B. Critchlow, in an address to a mass meeting of citizens, put the case in this way:

"Once there was a law on the statute books of the State forbidding the use of public school buildings for any kind of religious instruction whatever. It was easy for those in the majority who desired the opposite to secure the repeal of this law. Now, because of long toleration, it is possible for one church and no other to use the public school buildings maintained by the taxpayers of the State, for purposes of religious instruction in the doctrines of that one church. In the past few years we find that this church has organized what are known as religious classes; organized by the Mormon Church to take advantage of the public school system in the interest of sectional aggrandizement. Many persons are complaining now that the school buildings are used each day either before or after school hours by these religious classes. Only one religion is taught in these classes. The other churches do not

hold these meetings, neither are the public schools used for promulgating their doctrines.

"Continued toleration of this abuse has resulted in its steady growth. Two years ago a presidency was appointed to take charge of the school religion classes. Appointed for a purpose, this presidency strengthened its position, and, from merely holding services in the public schools, began to proselyte. Teachers under domination of the church were instructed to inform the parents of their pupils that they would be pleased to have the children attend the religious classes held after school hours. These teachers sent letters to the parents. The first of last year William T. Wooton and Louise Haymond, employed by the public to teach in the schools at Heber City, Utah, sent out the following letter, which speaks for itself:

"HEBER CITY, Jan. 11, 1904.

MR. AND MRS. _____:

DEAR BROTHER AND SISTER:

We hold a short session of the religion class every Wednesday afternoon at 3:30 o'clock in the Central school building. Do you desire your son to remain and take part in this important work of our Lord? If you do, kindly sign this note and return it as soon as convenient.

WILLIAM T. WOOTON,
LOUISE HAYMOND,
Teachers."

FROM PUBLIC TO RELIGIOUS SCHOOL

"Here we have the spectacle of a public school changed by the clock striking 3:30 into a religious school, and of a teacher paid from the public purse using his position, at the direction of his superiors, to advance his own peculiar faith. This is the entering wedge of the effort to secure control of the schools. In a pamphlet of fifteen pages, issued by the general board of religion classes in 1903, I find in the introduction to the work these lines: 'It is the intention, when religious class work shall have passed the experimental stage and the field has been more clearly defined, to publish plans for three years in advance.' As one of the lessons for the primary classes I find the following: 'Third step, "Why Children Should Not Be Vain"; fourth step, "Sketch of Elder B. H. Roberts's Life, Including His Writings."' Think of the children taught moral principles of conduct during the day and, as soon as the clock strikes the hour, being

ushered into a study of the life and manners of B. H. Roberts!

"These methods are prevalent in Salt Lake City. The religion classes are held in the schools and secret proselyting is conducted. I know this from my own personal experience, for my children have asked me to be allowed to attend these religion classes. To show that the religion classes are meant to be an attachment of the public school system, it is only necessary to read from the instructions contained in the 'Religious Class Outlines' for 1904. This work is not to be done in the summer months, during vacation, but only when the schools are in session. The work is to begin and end with the school year. The instructions read:

"Stake and ward superintendents should see to it that, if possible, the organizations are complete some time *before school opens in the fall*, and that copies of this pamphlet are in the hands of all instructors at an early date, in order that there may be no delay in beginning class work. Wherever it can be done, the services of the *district school teachers should be obtained*. Steps should be taken to make the teaching force in this work permanent."

Mr. Critchlow read a circular sent out by the stake presidency of Box Elder county, to teachers in the schools of that district. The circular by mistake was sent to a non-Mormon teacher, and reads as follows:

OFFICE OF THE STAKE BOARD OF RELIGIOUS
CLASS WORK.

BIRMGHAM CITY, UTAH, Sept. 17, 1904.

DEAR BROTHER:

As the Stake Board of Religious Class Work we earnestly request that you take hold of the work in your school that you have been *engaged* to teach, as you know, dear brother, the call to work comes from *the presidency of the church*, and the call comes to every *day-school* teacher of our common faith, for the reason that by education they are the most eminently fitted to take hold of this work. The work, dear brother, is not ours personally; it is the work of the Great Master, who calls his servants for the last time to labor in his vineyard; and your special calling is to sow faith of the gospel seed in the hearts of your pupils, and in after years they will rise up and call you blessed for your efforts. Enclosed find a copy of the outlines of this year. The General board advise us that it is not necessary for the teachers to receive a certificate from the General board, as formerly. Praying the Lord to bless you in your efforts, we remain, your brethren.

STAKE PRESIDENCY OF RELIGIOUS
CLASS WORK.



THE AMERICAN INDIAN

CHRISTMAS AND THE CROWS

By Rev. W. A. Petzoldt

THE FIRST CELEBRATION OF ITS KIND FOR THIS
TRIBE—GREAT ENJOYMENT—THE COLORS OF CAMP
LIFE—THE PROCESS OF TRIBAL ELEVATION : :



THANKS to the generosity of their many friends the Crow Indians had a Christmas that fully justified their expectations of "the big day that was to come." It was the first Christmas they had spent together with their children and this alone would have made them happy, but to have the gathering especially planned for the Lodge Grass Crows in which each family was to have some share was a "new thing under the sun." On the day before Christmas a large Indian village was in full view, in close proximity to the mission compound. One who has never been in a large Indian camp can hardly realize what a merry time the supposed "stoics" of the human race enjoy and the picturesqueness of their surroundings. Here are to be seen, in comprehensive view, the many colors of Indian life. A group of old men around a camp fire are telling stories; the squaws are busy at their usual tasks—carrying water from the nearby stream, chopping wood, cutting meat, doing bead work, tanning a hide or cooking the evening meal; young men are coming and going on horseback; a bunch of children rush by on their ponies leaving the echo of laughter behind them; the tom-tom beater, in a distant teepee, is filling the air with his rhythmic music; the camp-crier is going his rounds; Indians enrobed in blankets, with only the eyes visible, glide by; here and there men and women are in the sweat booths; new arrivals are coming into

camp and additional teepees are being set up. What matter if the air is nipping and crisp and the thermometer down below zero; it simply adds zest to the life, for even in this weather the Crows must have their daily bath in the icy river. One old crippled Indian who crawls about on his hands and knees goes down to the river and after a hole is cut in the ice, scoops the water over his body in evident enjoyment. The Indian is still a child of nature.

It was in this Indian village that the Christmas festivities were held. The big tent of the Indians was used for the gatherings as the chapel could not accommodate the crowds in attendance. The Christmas tree was a large pine felled on the neighboring hills and set up by the Indians themselves. During the hours of the day preceding Christmas the entrance to the tent was barred to all intruders, and the missionary force spent the time in decorating the tree, marking presents and making ready for the evening gathering.

At sundown word was given to the camp-crier that all was in readiness and in came the men, squaws and papooses, boys and girls, eager and expectant. The school children sang a song and then came a short prayer. The missionary gave a talk on the Christ of Bethlehem and the meaning of Christmas, which was followed by another song by the children. White parents could never be prouder of their children than were the Crows that night. They were a happy people indeed.

Then came the tree. "Did we have a Santa Claus?" No, but six little In-

dian boys dressed as brownies came out of a diminutive teepee and created much merriment for the people. The Indians laughed on the instalment plan. First they would take it seriously and then they would see it as "big fun." But the brownies were a success, as each succeeding laugh was bigger than the one before. Then came the presents. The children were all provided with a sizable sack of candy. There was also the usual array of dolls and toys to please the juvenile heart. Clothing for the children, done up in neat packages, was then given out. Every Indian present received something. The old grandmothers, of whom there are many in the camps, came forward by request to each receive a loaf of bread and an apple. They stepped up as briskly as children, as eagerly as women at a bargain counter. Then came the little papooses. As their mothers brought them up they were each given some toy and a sack of sweets. The only blind Indian at Lodge Grass, and one who is deaf and dumb, each received substantial gifts. Chairs, sets of knives and forks, lamps, cups and saucers were given to the older Indians who are trying to furnish their homes and live like the "white man." This was in lieu of the usual issue of beef and blankets and to encourage them in the steps to a cleaner life.

Some of the other presents are worthy of mention. The *Ladies' Home Journal* presented a year's subscription to "Pretty Flower," and the *Woman's Home Companion* to Mrs. "Short Boy," both of whom are leading their red sisters in keeping tidy homes. The makers of the famous "President suspenders" and the Reubens garment people were each in evidence by their gifts. The National Biscuit Company sent a large tin of Nabisco Wafers, and a gentleman from California a box of oranges. Montgomery, Ward & Co. and the *Youths' Companion* had a part in the gifts on the tree. The Wyoming Coal Mining Company, Mr. Coffeen, The Sheridan Baptist Sunday School, and the Sheridan merchants, were liberal contributors. A good Baptist constituency in the East also sent boxes and barrels from which many of the presents on the tree came. It might seem that there was an abundance. There was, but not a superabundance. It takes many

things to make so many Indians happy at Christmas time. It should also be remembered that in the average Indian home there is but little of brightness and comfort throughout the year.

The Christmas exercises proper came on Sunday night. A blizzard was raging without and it was none too warm in the tent, but we got along nicely. The Indian boys and girls were all washed and brushed and combed to exactness, and acted much the same as their pale-face cousins would under similar circumstances. They had been well drilled, and in the songs and recitations revealed the possibilities of Indian education. A Christmas sermon was preached, the Birth of Christ again being the theme. Two interpreters were used. The missionary talked to the interpreter, the interpreter talked to the camp-crier, and the camp-crier shouted it out to the people. No one complained of not hearing all that was said, for the camp-crier has a megaphone voice. Before the close of the service the Indians asked if they might sing their favorite song, "At the Cross." This they sang many times over, and with the benediction the Christmas of 1904 among the Crows came to an end.



Christmas at Rainy Mountain

The world is progressing, so are the Kiowas. In looking over a copy of our Christmas report for 1899 I read: "The pastor talked to them about God's great gift to men, then a collection of \$9.40 was given to help take the Word to some tribe who have never heard 'the glad tidings of peace on earth, good will to men.'" The Wednesday following Christmas, 1904, I forwarded \$218.87 to the Hopi, Navajo and Crow Missions, making a total of \$345.62 of Christmas money given to Jesus during the year. Christmas has assumed immense proportions, a festival of weeks. December 10th three tents are erected near the Kiowa eating house and by Christmas Day the number has increased to 51, and a little village is about us of over 400 inhabitants. The mission house is headquarters. Here they come for medicine, to sew on our machine, to have their gifts labeled, to give



HOME OF OUR MISSIONARIES, MR. AND MRS. CLOUSE, AT RAINY MOUNTAIN

their "Jesus money" and "to see," as some of the little folks said when questioned as to their motives of coming to the house.

These are busy days. Your boxes and barrels are unpacked, contents appor- tioned, and over 500 parcels are tied neatly together, and two pins secure the proper name to the parcel. Even then one name was lost and our good Santeo had to wait till the next morning when, by depleting the pastor's wardrobe, the loss was made good. Very valuable assistance was rendered by Mrs. Smith, of Wisconsin, whom the Lord led to us for a few days before Christmas. Then corn had to be popped and the candy bags filled. In this work the pastor excels. Every night there are Jesus meetings and on Saturday and Sunday three services in the church. Both rooms are filled with attentive listeners. Many come forward for the prayers of God's people. Some are Christians who desire greater nearness to Jesus. Some are seekers for new hearts. On Sunday afternoon we march two by two from Immanuel chapel to Amdayco's baptistery, near the wind-mill, where two happy Christians are buried in the liquid grave and rise to walk, we trust, in newness of life.

That night we have the crowning meet- ing of all; so much of the Spirit's presence, and seven are seeking the divine life. Monday is cold and blustering. In the morning the tree is erected and laden with fruit. At noon the tables in eating house, tents and mission are surrounded by Kiowas with beaming faces and keen appetites for the food provided by loving hearts and willing hands. In the after- noon another Jesus meeting and at night the tree. The house is crowded. The Christmas verses in Kiowa are repeated, prayer, songs, talks and pledges of \$400.55, five beeves, and a tree are made. Then the presents are distributed. At eleven, p. m., we return to the mission, happy in heart, but weary in body. Is Christmas of 1904 over? We trust not. We will not be satisfied till those seven young people and two men find Jesus, God's greatest gift to men. We desire to thank you for your part in our festivities. Without your help we could not have a Christmas tree; without your prayers, these Kiowas would not come in such numbers into the fold. We thank you for your remembrances to the missionaries. Your fellow laborers,

HOWARD AND MARY CLOUSE.





THE HOME MISSION SCHOOLS

EDUCATIONAL WORK OF THE SOCIETY AMONG THE NEGROES
AND INDIANS: TRUE SOLUTION OF THE RACE PROBLEM: COM-
PREHENSIVE FIELD SURVEY



A KINDERGARTNER

SINCE the educational work of the Home Mission Society is regular and not spasmodic, systematic and not sensational, it is easy for the public to lose sight of the size and significance of this department. Indeed, unless one has visited some of our schools for the colored people—as Shaw or Spelman or Benedict or Jackson—it is as difficult to appreciate their value and service and work as it is to get anything like an intelligent view of the race problem without having lived or visited in the South. In an article elsewhere given in this issue, Dr. Morehouse shows conclusively the missionary character of all our work for the colored people—the inseparableness of the educational and evangelistic elements in the character building that is going on. The truth to be impressed deeply upon those who are supporting this work is that the ultimate solution of the race problem in the South lies not in public discussions or political conventions or party platforms, but in giving the negroes chance to develop their own powers of race elevation. If they have no such powers, when afforded fair and equal opportunities for education and occupation, then an inferior race they will remain. Such work as the

Home Mission Society is engaged in is affording the facilities for self-development.

The results have been exceedingly satisfactory. Remarkable progress has been made by the colored people. The reports from the schools—of both college and secondary grade—show an increase of students beyond the accommodations of nearly all the institutions. If there is a predominant note of need, it is because of this pressure from without. The eagerness for thorough education is something surprising even to those engaged in the work. There is a common note of hopefulness and cheer about the reports. Crowding is endured cheerfully; hard conditions are taken as a part of the discipline of life in getting ahead; and as a rule there is little need for harsh discipline. The Baptists have good reason to be proud of this work and of the high character of their institutions. The whites in the South recognize the value of the work and have given it hearty approval in many instances where such a thing could not have been looked for ten years ago. This is because the management is so wise and tactful and the product so effective in leadership and citizenship.

In our illustrations we have sought to bring out where the hope of the colored people and of the race problem's solution can be found. Beginning with the picanninies in the primary grades, we trace



TYPES OF GIRLS IN GRAMMAR GRADES—BISHOP COLLEGE

the development through the grammar and secondary grades, up to the professional graduates, ministers, teachers and nurses. As you look at these faces, and realize that, through no fault of their own and for no other reason than that the color of their skin is not white, these boys and girls, young men and women, are doomed to fight a battle of life quite other than yours, may you find some new sympathy in your heart, and an interest rising in this work that shall make you a contributor in larger measure than ever before to the American Baptist Home Mission Society, which, instead of seeing its way to help enlarge these schools to meet the demands upon them, finds itself facing a probable sixty thousand dollar debt. Why? Because the Baptists at large do not yet sufficiently appreciate the tremendous interests at stake in North America, the absolute need of pushing forward the Home Mission work, and the individual responsibility to give.

Virginia Union University

The enrollment this year has already reached 250, an increase of 20 per cent. over last year. The number of students for the ministry in all grades of work is 102, an increase of a little more than 20 per cent. Our College Department numbers 30, an increase of 50 per cent. The large number of students for the ministry intensifies a difficult problem—that of securing the means of assisting them. A large part of these students feel called to the ministry when they have already become young men, and must hasten their course as much as possible in order to do their work in the world in the vigor of manhood. They have not time to stay out of school for years in order to secure the means of paying for their education. There is very great need, therefore, of some kind of assistance in the way of scholarships or Labor and Loan Fund. Twenty-five dollars in addition to the work that we can give a young man will frequently enable him to continue his study,

while the lack of this sum compels him to leave school.

The students are more mature this year than heretofore and have a better spirit of work. Our prayer meetings are excellent, showing a devout spirit and pointed and edifying exhortation which are encouraging. We believe the outlook is very bright and that our buildings, crowded already, will prove entirely inadequate to accommodate the students who would be glad to attend the University next year and in the immediate future.

The manual training is more popular than in the past, but it does not detract from the work done in the literary departments, much less is it allowed to encroach upon the religious and moral training, which is a prominent part of our school work.

George Rice Hovey.

Richmond, Va.

Benedict College

A recitation building has just been completed at a cost of \$15,786.72; a remarkable fine building, well built, spacious, and admirably adapted to its use. Its erection was first proposed at a public meeting of the negroes. The project was subsequently adopted by the Colored Baptist State Convention, and collections were taken in the colored churches and Sunday schools. For this building the negroes of South Carolina have contributed \$5,750.06. Since the State Convention adopted the project, and through its encouragement the negroes have contributed so liberally, the building has been named Convention Hall. Mr. Andrew Carnegie has given the College \$6,000 for a library building now in process of erection. Our books are now on shelves and piled on the floor of a large former recitation room, and many of them un-serviceable because inaccessible. We shall have ample and elegant accommodations by and by.

The College has now a farm of 76 acres, only a little over a mile away, given to it last year. This is a valuable addition, not only in what it may bring to the College, but in the opportunity it gives for instruction in practical and scientific agriculture. The present enrollment is 377, 161 men and 216 girls; of these 154 are boarders. Moreover, it is yet early in the col-



TYPES OF BOYS IN GRAMMAR GRADES—BISHOP COLLEGE

lege year. A rush of students comes in after Christmas. In the ministerial department there are to-day 39 students—6 ordained ministers, 21 licensed preachers, 12 others—studying for the ministry.

The College is doing a great work, a work not for the present only, but for the years and generations to come. The wants of an educational institution are never met. We greatly need beneficiary aid for ministers who desire better equipment, and for ministerial students, many more of whom would be here if means were at their command or help forthcoming. We need also two more buildings. We have a farm and no barn. A barn on a farm is a necessity. It would be greatly also to the advantage of the work if there were a residence on the campus for the accommodation of the colored teachers, six of whom are now connected with the school.

Columbia, S. C.

Shaw University

There have never been so many in the University as now. If we had twice the space we could have the school full. We keep a "waiting list," so that if any one leaves the place can be filled by some one ready to come in at once. We have also more than 60 enrolled for the session beginning October 1, 1905. The number to date is 490, thus distributed: College Department, 85; Law, 8; Medical, 136; Missionary Training, 9; Normal, 220; Pharmacy, 25; Theological, 46.

The school spirit is good, the work is cheerfully done, and the discipline is not difficult. Teachers and officers love their work and are efficient in it. Improvements are promised. The Home Mission Society has made a proposition to the colored Baptists of North Carolina to raise in two years \$5,000 and the Society will add \$13,000. Thus there will be for a new building for the Industrial Department \$9,000, and for the enlargement of Estey Hall, the dormitory for girls, \$9,000. The enthusiasm of the colored brethren is awakened and Dr. Whitted, one of their best ministers, is at work raising the money toward the first \$2,500, which

they are to get before work is begun on the Industrial Building. It is hoped ground will be broken by the autumn of 1905. At the Baptist State Convention over \$1,800 was subscribed toward the entire sum the colored brethren are to raise. The campus looks well. The buildings are kept in good condition. The health and moral tone of the Institution are good. The president is alert to foster the interests of the school.

Raleigh, N. C.

Jackson College

This twenty-eighth year of Jackson College is by far the largest in numbers and best in efficiency of my eleven years' presidency. Present number enrolled 250, of whom 135 are eating daily in the dining room, against 200 and 100 at same time last year. Barrett Hall, the girls' building, is full, and 10 have to room out. We have many more young men than last year. The character of the students is correspondingly higher socially, intellectually, morally, and even pecuniarily. The *esprit de corps* is the best I have known here. Recently three young men, new students, one only 17, required severe discipline, one for repeated stealing, which had not occurred for years (we do not lock students' rooms), the others for gambling, which had never occurred. After full investigation with my professors, feeling the time had come for co-operation with the students in their government, I called the young men together, laid the whole matter before them, and asked them to tell me freely whether their judgment agreed with ours. The expression was hearty and positive, agreeing with us fully, revealing a moral manliness and high sense of responsibility not possible in my first years, which pleased me much. As to my teachers, I have never had a more hard-working, care-taking and enjoyable corps than now—laborers whose self-sacrifice should receive large sympathy from Northern friends. Our missionary activity is voiced in two representatives in Africa, Harry H. Jones in Liberia, and L. N. Check in Chiradzula, British Central Africa, and a gift to them by the school last year of



PROFESSIONAL GRADUATES OF SPELMAN SEMINARY.

\$75. Of our 100 acres we cultivate about 35, quite a farm, receiving therefrom this year 500 bushels of fine sweet potatoes and 35 of Irish; nearly 6 barrels of molasses, over 15 tons of hay, 25 bushels of pears, 12 of figs, 16 of fine table peas, an acre of turnips and greens, and about the same of cabbages, besides fattening some 35 head of young cattle for beef. We kill our own beef and pork. One of our graduates of 1900 is farmer, but the care of all this rests mainly upon the president. Our new laundry, built last summer, though not yet fully equipped, is a great help. The girls are enjoying a pretty and roomy summer-house, presented to them by the president on his last birthday. Notwithstanding some discouraging things, God is moving in this Southland. Recently a large and intelligent planter up in the Delta, owning over 2,500 acres and employing some 200 families, and supporting several schools among them, wishing to express beyond words his appreciation of our kindness to several girls he had sent to us for higher education, enclosed in a very pretty letter a check of \$60 for our personal use, which, of course, we gave to the school. Owing to our increase in number many students are in sore need of more bed covering. Will our friends try to supply the need at once?

Leuther Bennett

Jackson, Miss.

Atlanta Baptist College

The enrollment to date is 176. Last year it was 152 at the same time. The average attendance for November was 159, the largest in many years. The average number of boarding pupils was 102, which taxes our accommodations almost to the limit. Teachers report that the spirit and discipline in the college are better than in many years. The influence of the College Conference on Moral Training on the student body is excellent, imparting a moral thoughtfulness that makes itself felt throughout the college life. Special attention is being given to music, especially congregational singing. We use "Sursum Corda," and the best hymns in it, such as "A Mighty Fortress," "In the Hour of Trial," "Crossing the Bar," etc. Along with these we sing the best of the plantation melodies, "My Lord, What a Mourn-

ing," "Steal Away," and the like, thus combining in our praise service the old and the new.

George Sale

Atlanta, Ga.

Spelman Seminary

Spelman has a present enrollment of 629. The average attendance in November was 585, the largest on record for any single month. The dormitories are crowded, and day-scholars have been refused in low grades from the first day of school. Millinery has been revived after several years. Mrs. Hope, wife of Prof. Hope, of the Atlanta Baptist College, is the enthusiastic teacher. All departments show earnest, thorough work. A lecture course on Friday nights is a new feature. Through the kindness of friends, both white and colored, the students are able to hear the best in that line free of cost. The religious spirit of the school is good. There have been a dozen conversions and much interest is manifested in all the meetings. Temperance and missionary meetings have been unusually impressive.

Harriet O. Giles

Atlanta, Ga.

Hartshorn Memorial College

The College has an enrollment of 168, 23 more than any previous enrollment for the entire year. The little temporary dormitory built last year enables us to receive this influx of students. Larger accommodations in every way are greatly needed. The Normal class of 1905 will be large and of excellent quality.

Lyman B. Jeff

Richmond, Va.

Bishop College

We have 500 students, and almost every available space is filled. Even with our new building the girls' dormitories are full; the boys' building is full, and about 20 are in Wolverton Hall, over the shop. The building reserved for hospital purposes is in use, and every bed is occupied. The new dining-room



PROFESSIONAL GRADUATES OF SHAW UNIVERSITY

is not a foot too large. What we need very much is a building for boys, and larger accommodations for the Normal department.

A teacher adds: Our large enrollment gives the joy of large opportunity. The ministerial department is training those who are going to carry to countless souls the gospel of truth and purity. The Normal department is preparing an increasing number of earnest-souled men and women who shall not only conduct schools properly but by dress, conversation and life furnish ideals to thousands now in darkness social, mental and spiritual. Never has the College department been so large, and we are proud of the mental calibre of the young men we are sending out. They will go from us to the leadership of this great people. This is a glorious work, but it is cramped and hindered by the lack of sufficient buildings and an inadequate supply of teachers.

Arthur B. Chaffin

Marshall, Texas.

Roger Williams University

Last summer, through the kindly appropriation of the Board, we were enabled to remodel and enlarge our laundry, and now have a very convenient and serviceable arrangement. It is doubtful if the school has ever before had so large an enrollment at this point of the year. The enrollment December 7th was 265, 41 more than at the same time last year.

Our dormitories, class-rooms and dining-room are taxed to their utmost capacity. Rooms formerly used for shoe-shops and store-rooms have been cleared and transformed into sleeping-rooms. Encroachment has been made upon the private sections of Hayward Hall and the president's house. Some of the student body cannot be furnished seats at the daily chapel service.

To add to the perplexity of an over-crowded condition, the cisterns, upon which we depend entirely for our water supply, are all dry and have been dry for weeks. Practically every drop of water we use, including laundry, must be hauled by wagon nearly half a mile. Nevertheless we are cheerful, and the work is moving on steadily. The usual high standard of attainment is demanded and maintained. Self-

help is largely practiced, and an earnest and manly spirit prevails.

P. B. Guernsey

Nashville, Tenn.

Arkansas Baptist College

Our enrollment for the fall term was 389. This is far in excess of our previous fall enrollments. We have a larger number of teachers this year than ever, and hence have come nearer completing our faculty. Every grade and department of our work is in full operation except the Minister's Class, which will open in January; and in this part of the work I have not seen such interest manifested since the days of Rev. Harry Woodsmall, when he gave January, February and March to this work. We have made considerable improvements in our shops, printing department, and sewing classes, having added an electric motor in our printing department, and employed a special teacher in the plain sewing and dress-making department. Our new domestic building has advanced far enough to consider the foundation completed, and when this is finished we shall have a two-story building sufficiently ample and appointed for all household training. Our industrial farm has been endorsed by the Little Rock Board of Trade, and has thus gained the attention of the U. S. Bureau of Agriculture. We shall have a larger graduating class next spring than we have had for several years.

Jos. A. Booker

Little Rock, Ark.

The Western College

We have enrolled the largest number of students for the first term in the history of the institution, having about 140 in the various classes. In all departments the work done has been creditable. Students have been purposeful and deeply interested in their studies. We are in very great need of a building; have found it necessary to rent private houses near the college in order to accommodate our students, as our college buildings are inadequate.

Had we room we could have 200 or more students.

Our Board has had the plan of a \$15,000 building sketched, and as soon as the weather permits, work will begin.

Western College is the oldest Christian in-



TYPES OF THE PRIMARY GRADE, WITH TEACHER—BISHOP COLLEGE

stitution for negroes in the Northwest and the only Baptist school for the colored. Its territory is therefore very large. During this term students have matriculated from ten States, including California, Texas, Colorado, Kansas, Nebraska, Minnesota, Michigan, Illinois, Missouri and Kentucky. With needed equipment, Western College will become a strong factor in the intellectual, moral and spiritual development of the negro throughout the Northwest.

Geo L. Seung.

Macon, Ga.

Waters Normal Institute

We are using our new dining-hall, a valuable addition to the accommodations and great comfort to the students. The main hall is 40 feet square and nicely finished. We greatly need tables, chairs and furniture for this building. The lower floor of Reynolds Hall, our main building, has been converted into recitation rooms, but we need more room for recitations. We have converted our old chapel building into dormitories; completed and furnished, this will give us bed room for 54 young men. We have now 41 young men in school, and expect more. The enrollment in our boarding department exceeds 100; we could easily double this number if we had accommodations.

Our assembly room is too small for the 200 students who crowd into it every morning for prayers. We are proud of our student body. We have a fine class of young men and women striving hard to make something of themselves. Ours is largely pioneer work. The students from the rural districts come to us "in the rough," and it is our pleasant work to stir up a noble ambition, kindle aspirations, and inspire with hope. Our teachers seem to feel this responsibility, and heartily co-operate in the work. The institution is admirably located in Eastern North Carolina, among a dense colored population, and among a people who are thrifty, aspiring and progressive. These people have given thousands of dollars to make this

institution a success. They take pride in the work. But the needs of the school—more buildings, more ground, better facilities, heating and lighting plant, water supplies, and more teachers—are beyond the limited means of the people. A good, first-class, well-equipped institution of secondary grade is absolutely essential in this great section.

C. S. Brown,

Winton, N. C.

Walker Baptist Institute

The progress this year is very gratifying. In May last the trustees established a regular theological course of two years. Not only are the ministerial students availing themselves of this course, but several of the young ministers and pastors in the city have joined the class. Late in the term last year a small class in sewing was started among the boarding girls. This year a regular teacher has been employed who devotes her whole time to this work, so that now all the girls in the school are taught sewing. We have also this year a regular teacher of music and elocution. Our teaching force now numbers ten, besides a business manager and matron.

The enrollment in all departments is 257; the maximum enrollment last school year, 226. We have been compelled to increase our seating capacity, yet are overcrowded. A dormitory for girls is our most immediate need.

N. W. Burtight

Augusta, Ga.

Alabama Colored Baptist University

The work has enlarged beyond the most optimistic expectation. Enrollment first term 566, far in excess of any other year at same date; it will reach 700 before close of year. Increase compelled the board of trustees to

add two teachers, making 16 in all. The financial success corresponds with the numerical. This was necessary, because, besides erecting a four-story brick building at cost of about \$14,000, we have had to furnish rooms for dormitory use and purchase seats for chapel, class-rooms and dining-room purposes. At the recent Baptist State Convention, in Montgomery, nearly \$1,000 was taken in one collection, following the report by our trustees. This increased interest in our work is most gratifying. With all our prosperity we are hampered for lack of money to complete the fourth story of the new building, which is to be used for a boys' dormitory. The boys voluntarily vacated their old dormitory to make room for the girls, and temporarily occupy the old chapel and class-rooms, the hope being that we might finish the new quarters for them by January. To this time no way has opened to us to do this.

R. J. Pollard.

Selma, Ala.

Howe Institute

The fall term has been an inspiration to faculty, trustees, and the Colored Baptists of Tennessee. The 241 students enrolled from seven States point to the largest attendance in our history. We enrolled 443 last year, but this year will doubtless pass the 500 mark. Our Pastors' and Missionary Training Classes begin with the winter term and are largely attended. Ten young ministers and one young woman are taking special Bible studies in advance of the regular work under Miss Sylvia A. Bryan, missionary of the Women's Society of Chicago. Liberal contributions from friends have added much to our equipment and assured substantial improvements in the building. Our most urgent needs are a dormitory and facilities for Manual and Industrial Training. Our

people must work and training that better fits them for honest toil is a blessing.

T. O. Fuller.

Memphis, Tenn.

Florida Baptist Academy

The enrollment, without counting the night school, has reached 355. We have a faculty of fifteen. Our assembly room has seats to accommodate only 200, but we have enrolled already nearly twice that number, and would have over 500 pupils if we had suitable buildings and facilities.

We are almost in despair because of lack of accommodations for male students. With our boys' "shack" and rented quarters, we can provide rooms for only four male teachers and 25 young men, while the vast majority must sleep and board outside, and thus not only lose the healthful, stimulating influence of the school family life, but be subjected to the unwholesome influence of a seaport town. We need \$6,000 for a boys' dormitory. We spend annually for rent almost enough money to pay the interest on a sum sufficiently large to erect a commodious building for this purpose. I cannot think of any way or place in which consecrated money can be invested to do more good and hence pay a larger dividend than in providing a dormitory for the needy and eager boys of Florida.

N. W. Collins

Jacksonville, Fla.

Coleman Academy

Enrollment, 201; largest yet in first term. Boarders, 172; students all adult except 29; from five States and one Territory. We erected



STUDENTS OF JACKSON COLLEGE CUTTING UP LIFELESS TREES FOR FUEL

a laundry building, bought 80 acres of land, and made 24,000 bricks during the last session and summer; are now erecting a three-story brick building to replace the boys' dormitory burned last December, and hope to have it ready in January—a necessity since this year's enrollment will probably reach 400, and we now have accommodations but for 12 girls and 6 boys more, while 6 teachers have to use the chapel, one a private room, and another the laundry for their classes. Our plans for raising money are by subscriptions and the mission work of students and teachers. We must raise \$2,500 soon. The cultivation of a farm of 75 acres, cutting wood, and brick making are our industries. God be praised for the \$500 given by the Home Mission Society, and the \$20 and \$250 given by two ladies through the Woman's Society of Boston. This money was used in making bricks.

O. L. Coleman
Gibbsland, La.

Spiller Academy

The first term enrollment was 82. Neither Hampton nor any of the towns in this part of Virginia has a high school for colored boys and girls, and but few of the grammar schools prepare them to enter upon a normal course. It was the aim of the Baptist General Association of Virginia to establish an institution in the midst of a great constituency where special attention would be given to the moral and religious training of students, and all who might desire could obtain an academic education and prepare for higher courses. How well this school has filled its mission may be seen from the scores of students who have been prepared here to enter the Hampton Normal and Agricultural Institute, Virginia Union University, Howard, Shaw, and Lincoln Universities, and other schools, as well as those trained as teachers and engaged in public school teaching in Virginia. Three years ago the trustees erected a girls' dormitory at a cost of \$3,000, and have paid \$1,000 on it. In its efforts to meet payments on building and pay teachers' salaries the school has undergone a great strain, and had it not been for the aid given it by the Home Mission Society and the Women's Society of Chicago the work could not possibly have been continued.

G. E. Read
Hampton, Va.

Florida Institute

Twenty-fifth annual session opened with unusually large number of students, which has increased to 200, and many more will come after Christmas. Every teacher is at his post and the students are earnest in work. During the last vacation about \$200 worth of improvements were made on the buildings. Our dormitories are already crowded. We are glad to note the increased interest in our work by

the brethren in the State. We also turn our spiritual eyes towards heaven with grateful hearts for the God-sent blessing of our grand Home Mission Society.

L. C. Jones

Live Oak, Fla.

Mather School

Enrollment, 130; boarders, 52. Crops are good. Thirty-two bushels of sweet potatoes banked for winter use. Two sheds filled with cut wood. A large mound of winter fodder for the horse. The boy back of most of the work looks forward to Benedict. Three piazza roofs have been newly covered. Owen Hall is receiving two coats of paint. The sewing department has a new chart of dainty, attractive work by the little tots. Older girls are dress-making. Advanced class does an extra year's work by adding algebra and civil government to the course. The arrival of new students overcrowds the dining-room and dormitories. The Master's presence brightens our labor.

Sarah E. Owen
Beaufort, S. C.

Jeruel Academy

Enrollment for first term, 188; and the school-room is crowded, necessitating seating three at a desk made for two. To realize our difficulties, imagine a room 35x35, with three teachers having large classes trying to train little minds "how to shoot." Young men, for lack of room in boarding department, are forced to find quarters in the city. They should be on the campus to be trained in love, care and loyalty to the school. We are struggling with this condition, by the erection of the dormitory for boys, containing 31 rooms, five for recitations, and a large auditorium. The greatest need is more money with which to complete the work begun. The spirit of determination pervades the school.

J. H. Brown
Athens, Ga.

Hearne Academy

Enrollment for fall term, 72, exceeding entire enrollment of last year. Ground has been broken for the new laundry, and some of the school buildings will be repaired and painted. The literary department is doing admirably. I propose this year to have specimens of blacksmithing and carpentry work at commencement; also a graduate in dressmaking, as results of the industrial department.

O. C. Perkins
Hearne, Texas.

OUR INDIAN SCHOOLS

Indian University

The work has opened most hopefully. The enrollment for this first term is 130. The proportion of full blood Indians is much larger than for 15 years previous. It is a pleasure to note this fact for we believe the day for Indian education is dawning. The Indians themselves are waking up to the necessity for intellectual training. We have now ten students for the ministry, four of these full blood Indians; two Choctaws, one Creek, and one Delaware. The equipment of the school has been considerably increased by the purchase and gifts of books for the library, and by the purchase of considerable amount of equipment for our Physical and Chemical Laboratory. The religious tone is excellent. Already two of our young men have been baptized and we are expecting a large number of our pupils to be led to Christ. During the past seven years revivals have always been held after holidays, resulting in the conversion of nearly all of the unconverted. This, the eighth year of our work, we hope will be as fruitful as any of the past years. The increased room has been all taken and the demand for more is as urgent as at any time in the last ten years. We are looking forward hopefully for still greater enlargement. Never so good a faculty and student body as now.

J. N. Scott.

Bacone, I. T.

Cherokee Academy

The Home Mission Society acted wisely when it decided to plant Christian schools in Indian Territory and engage in character building. Cherokee Academy had a small beginning, but it has this year enrolled 280 pupils, which means that we shall enroll, before the session closes, in May, over 300; 112 of this number are Indians, perhaps the largest number of Indians enrolled in any mission school. The Bible is taught in every grade and regular examinations are held. Fifteen students have volunteered to take special work in the Bible. This is one of the most interesting classes. More advanced students are in attendance than in former years. The moral tone is improving and the students are orderly and sober.

The school must have more dormitory room. By making temporary arrangements about 40 can be accommodated in the boarding department, the others must seek board in town. There are large possibilities for the school. The fullbloods look with great favor upon the school, and now is the time to reach them. We need our library increased. We shall greatly appreciate any book from our friends, even if it be a second-hand book. This is destined to be a great country and if we do our duty now we shall be able to cope with the conditions confronting us. We owe something to our brother Indian, and should give him that which will be of most service to him—Christian character.

Walter J. Pack.

Tahlequah, I. T.



MAIN BUILDING OF INDIAN UNIVERSITY AT BACONE, I. T.



Sermon Suggestion for February

THEME: THE VALUE OF THE CHURCH TO ITS COMMUNITY.

TEXT: AND I WILL MAKE THEM A BLESSING.—*Esck. 34: 26.*

Is your church of any particular value to your community? Common thing to undervalue the church. Even members do it. See values as they are, and church is invaluable, safeguard of home, preserver of the best in life, creator and conservator of character, guardian of good government, teacher of morality, a blessing. Church not perfect, but comprises the best brain and loftiest purpose and holiest aspiration and purest patriotism and noblest manhood and womanhood of the nation. The measure of the Church's spiritual might is the measure of its value. The church blessed of God can alone bless men. A mighty call is upon the church to fulfill its mission of blessing to the world.

The January Board Meeting

A GREAT deal of routine business was transacted. The Corresponding Secretary referred to the preparations that had been made for the approaching Conference on a National Organization, to take place on the 25th inst., and stated that the indications were favorable for a large attendance.

The Field Secretary reported that the last month had been spent chiefly at the Rooms, but several local engagements had been filled in New York and New England.

The Missionary Committee made 104 appointments in 17 States and Canada. Co-operation was renewed in Alabama with the State Convention, and Italian work was taken up in Troy and vicinity.

The Educational Committee had only a few changes to make in the appointments at the schools, and considered, among other matters, a proposition for the establishment of a missionary training school in Porto Rico. Our missionaries are very earnest in their requests for something of

this nature, and the matter will receive careful consideration.

The Church Edifice Department made five loans, amounting to \$2,600, and eight gifts, amounting to \$1,625.

Good News From Cuba

BY REV. A. B. HOWELL

MY field now includes seven stations, with many more to be opened up soon. There seems to be a wave of revival sweeping over this part of the Province. During the last six weeks I have been very busy with the campaign on my field. Brother Story has been a great help. Thus far I have baptized 21, but have not finished. At some of the places candidates are still waiting, and others since the meetings closed have asked for baptism. Last Saturday morning, at Ti Arriba, I baptized 8 out of 15 candidates—all were not quite ready; I expect to go up there to-morrow and baptize again. At Songo and San Luis new candidates are waiting; at Jutro and Eucenada 150 people have asked to be received into the church; I have set January 8th for baptism at those places, but cannot say now just how many will receive the ordinance. Perhaps I may be too careful in this matter, but I am anxious to receive into the church only those who can be depended upon. The people are coming to a better comprehension of our work and it is intensely interesting to labor among them, though I have to go through a great many hardships. I have been for a week at a time without being able to take off my clothes, sleeping in my hammock, and eating food swimming in grease; but the Lord has kept me in good health, and I thank Him that I have the privilege of doing this work.

Cristo, Cuba.



HUNGARIAN MISSION IN PASSAIC: CONVERT BAPTIZED BY MISSIONARY SIVAK

Baptist Awakening in Hungary

BY REV. W. W. PRATT

WITHIN the past twelve years Baptists have made great progress in Hungary. Budapest, the capital city, has about 800,000 population, nearly 500,000 being Roman Catholics. But Calvinistic teaching has held multitudes of Hungarians to Protestantism; and the Protestant Reformed church of Hungary is a strong body. Since 1900 there has been a Baptist awakening. The latest statistics (1908) are as follows: Churches, 100; missions, 220; missionaries, 221; ordained ministers, 26; church members, 9,357; Sunday schools, 142; teachers, 367; scholars, 2,729. Amount of money raised, 80,819 crowns. These figures show the gains of Hungarian Baptists. They are Regular Baptists in belief and practice. The picture of their convention of missionaries and delegates held at Békésen last September represents a Baptist force throbbing with evangelical spirit.

This awakening in Hungary has had its influence on Hungarians in America. Hungarian Baptists are found in many towns and cities of the East and West, but the preachers and missionaries are rare. We know only four in the United States, one in Cleveland, one in Philadelphia, one in Milwaukee, and Rev. John Sivak, of

Passaic, N. J., who has had such encouraging success in the Hungarian mission as shown in the picture. He has preached to out-door crowds numbering from 1,000 to 3,000 people. At a baptism in October fully 3,000 people thronged the lake side as partly shown in the picture. Mr. Sivak also preaches and distributes Bibles and religious literature in New York City and northern towns in New Jersey, and has been greatly blessed in the work. The writer aided him in the Mission in Passaic while pastor of the First Baptist church. Catholics and others have interfered with the work, and Mr. Sivak, being an agent of the American Tract Society, has received instruction from that body to cease preaching in Passaic, or be deprived of his commission and salary. This has forced the issue, and he declined to relinquish preaching as a Baptist and will receive support through the Home Mission Society, in co-operation with the New Jersey Baptist Convention. This leaves him free to preach in many places among Hungarians as evangelist,—a position for which he has special gifts. The Hungarian Christians in the mission at Passaic are contributing one-tenth of their wages for the work. This tithing plan of giving for the Lord's work is a custom among the Baptists of Hungary.



NOW IS THE TIME TO ORGANIZE YOUR HOME MISSION STUDY CLASSES. OUR TEXT BOOK, "HEROES OF THE CROSS IN AMERICA," IS READY FOR DELIVERY, AND MANY HAVE RECEIVED IT. WORDS OF PRAISE ARE COMING IN. SEND FOR A SAMPLE COPY AND DECIDE TO HAVE A CLASS, IF IT NUMBER ONLY TWO.

A Prayer

BY PHILLIPS BROOKS

OLORD, by all Thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to Thee. Let us value no treatment of Thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that Thou sendest us bring us to Thee, that knowing Thy perfectness, we may be sure in every disappointment that Thou art still loving us, in every darkness that Thou art still enlightening us, and in every enforced idleness that Thou art still using us; yea, in every death that Thou art giving us life, as in his death Thou didst give life to thy Son, our Saviour, Jesus Christ. Amen.

A Novel Program

BY N. E. MILLER

NOT long since in one of the monthly missionary meetings held in the Hunt Avenue Baptist church of Buffalo, N. Y., a novel program was rendered. After singing, prayer, and the reading of Scripture, the leader of the meeting, Miss Mabel Driver, opened the program with the following words: "In order that our knowledge of the American Baptist Home Mission Society and our interest in its work may be increased we need to become acquainted with the officers of the society, some of whom we have with us at this time. I shall be pleased to introduce them."

Three of the officers of the society were then impersonated by various members of the congregation. Mr. Eugene Ayers represented Dr. H. L. Morehouse, the Corresponding Secretary, mentioning his duties

and some items of his career. The Field Secretary, Dr. E. E. Chivers, was impersonated by B. C. Wilson, superintendent of the Sunday school. He told of recent travels, the condition of the work, and made an appeal on behalf of the society, as if he were Dr. Chivers. It was the lot of the writer to impersonate the Editor of THE HOME MISSION MONTHLY. I was introduced as Mr. Grose and, with a copy of THE MONTHLY in my hand, began to call attention to its merits. Of course there is no publication of its class which equals THE MONTHLY. One copy is worth the subscription price for a year, and if you would be intelligent on the subject of missions you must read it. I told of my career before filling my present position. My arduous toils and duties in the office were explained, and my occasional travels through the country described. In closing, the subscription price was again mentioned, and as I had to catch a train for New York I closed my remarks, leaving a few copies of THE MONTHLY for distribution.

Our efforts may have been imperfect, but we succeeded in impressing on the people that the officers of the Home Mission Society actually exist; and that they do an important work. One or two papers also were read relative to the work of the society in the South and West. The meeting closed with prayer for the officers of the Home Mission Society and for the work in which we are all so deeply interested.

HAS YOUR SOCIETY SUBSCRIBED FOR
THE MONTHLY? DO YOU KEEP IT
ON FILE? WILL YOU NOT SEE THAT
THIS IS DONE? : : : :

FOR THE JUNIOR MEETING

LOOK OUT FOR A FINE JUNIOR STORY IN THE MARCH OR APRIL NUMBER OF THE MONTHLY. YOUR SOCIETY OUGHT TO SUBSCRIBE, AND KEEP THE MONTHLY ON FILE. READ THIS JUNIOR'S LETTER IN YOUR SOCIETY.

Faith—and Pennies

BY JULIA SANDERS

THE lesson for the morning was the second Psalm; and, as the mother read, two earnest faces looked up into hers with childlike sweetness and beauty. After closing the Bible and before kneeling the mother said, "Now let us repeat the last clause together several times, so that we can keep it safely in our hearts,—'Blessed are all they that put their trust in Him.'"

Turning to the older child, the mother said, "Who, dear, is meant by 'Him'?"

At once came the reply, "God—put their trust in God."

"Yes," eagerly said little four-year-old, "we must put our trust in God and our pennies in the mission-box."

Dear, dear child! What a sermon is contained in that thought! If only we children of older growth put this truth into practice, how quickly would come the time when all nations would know the Lord! We should put our trust in God and our pennies in the mission-box.

—*Christian Endeavor World.*

For Your Missionary Meeting

The Juniors should not fail to have read either at their missionary meeting or at a regular meeting the story of the Christmas celebration among the Indians, as told elsewhere in this number. Remember that among the Crows this was the first time such a thing had ever been known. These are the days of "new things" for them.

Mite Boxes

We have some new mite boxes, attractive and made to hang up on the wall, if desired. The pennies count when brought together in this way, although they are scarcely missed. We wish every junior would take a mite box this year and try the two pennies a week plan. But we do not restrict the boxes to juniors, by any means. Every mite given in love and sincerity counts for the right.



A Junior's Fine Letter

Boxes of useful articles sent out to our missionaries are nearly always received with an appreciation that would delight the givers if they knew of it. Letters of gratitude are not uncommon, but a letter like the following, from a nine-year old boy to the Sunday school at Ossining is well worth printing. Handwriting, spelling and punctuation show careful teaching and quick observation, while the expression speaks for itself. And what a bright face belongs to the lad. There is in him the promise of a preacher, certainly of a good man, according to his expectation; which, by the way, has a vast deal to do with it. Read the letter in your Junior Society:

GUIDE ROCK, NEB., Jan. 26.

DEAR BROTHER BARRETT:

I thank you and Sunday school for the nice sweater, shoes and the other presents that came for me in the barrel. Please thank the Sunday school for me. I know I shall enjoy reading the books. I just needed a pair of shoes. I enjoy playing the game and looking at the pictures. The stationery is a thing we needed, especially the stamps. We have a nice church and Sunday school here. Papa has another church at Red Cloud eleven miles away. Red Cloud is the seat of this county; he preaches there every two Sundays. Our house fronts toward the town and the back is toward the prairie, which is planted to corn in the Summer, and South is a river. This is a pretty country. We have had snow here only once this winter and then only half an inch deep; the weather has been mild and sunshine every day. I like my school very much; I am in grade 4. I got an average of 95 and 100 in deportment. I expect to be a good man and a Baptist, and I hope all your boys will be the same. I have read the New Testament through, and several other books. I am nine years old. Again thanking you all for your kindness to me, I am, your friend,

JOHN H. WILLAHAN.

P. S.—I send you my picture.

FROM THE BROAD FIELD

Dedication of an Italian Church

SUNDAY, December 18th, was a memorable and happy day for Pastor Vincenzo Lomonte, of Camden, N. J., and his Baptist brethren and adherents. It was the day of the dedication of their new house of worship. The building is well located, on a lot 40x97 feet, in a region thickly populated by Italians; it is a neat brick structure, seating about 200 people. With its stained glass windows, carpeted floors, bright wood work and electric lights, it furnishes an attractive as well as commodious meeting place. Through the generosity of friends a set of pulpit furniture and a communion table and service have been supplied, so that the little company starts with a full equipment. After the building lots had been secured, it was decided to purchase, at a cost of \$1,100, the adjoining corner lot, 20x97, upon which stood a cottage. This has been put into thorough repair and fenced, at an expense of \$400, and is now occupied as a parsonage. The entire property represents an equivalent of \$7,500. The securing of all this has been made possible by the generous gifts of brethren in Camden and by our Home Mission Society, which made a grant of \$1,000 to the building fund, and pays half of the expenses of the mission.

The work is under the supervision of the Camden City Mission Society, whose president, Rev. J. W. Lyall, has fostered the Italian work from its inception, and secured from his church large gifts. In the building enterprise he has been ably seconded by Rev. J. Madison Hare, pastor of the Linjen Church, Camden, who has exercised in a most successful way his persuasive gifts in securing contributions of material as well as money, and with Pastor Lyall has both supervised the work and wrought at it with his own hands. The third member of the building committee was Rev. W. J. Cambron, of the Tabernacle Church, with whose people the Italian brethren hold their membership.

Services were held in Italian both morning and evening, and the dedication service, which was very largely in English, interspersed with singing by the Italian children, was conducted in the afternoon. Rev. Antonio Mangano, of Brooklyn, General Superintendent of Italian work, Pastor Roca, of Hartford, Pastor Mazucca, of Newark, participated in these services. The Field Secretary brought the greetings of the Home Mission Society and made a brief address. Subscriptions of between four and five hundred dollars were made at the close of the service. It is expected that there will be no indebtedness on the chapel other than the loan of \$1,700 made by the New Jersey Baptist State Convention. The Mission affords a striking illustration of what can be done when there is an attitude of genuine hospitality and friendship on the part of the American

churches and pastors. The problem of dealing with the foreigner will be near its solution when such a spirit generally obtains. E. E. C.

The Italian Work in New York

It was with deepest interest I listened to the exercises at the Christmas gathering of the First Italian Baptist church in Mariner's Temple. This work is in charge of Rev. Agostino Dassori, pastor, who is assisted by Rev. Alfio Minutilla, Mrs. Dassori, who is superintendent of the children's department, and Miss Eleonora Vaccaneo, general missionary. There is also a Bible Reader, Signora Pezzano. Mrs. Dassori has had the training of the children, who gave exercises which reflected credit upon teacher and taught alike. Indeed, the recitations and dialogues and songs were exceptionally well rendered, in English pronounced with fine inflection and enunciation. Some of the recitations showed positive elocutionary talent. There were perhaps 250 people present, including a goodly number of parents; but the little folks of the primary grade interested me most of all. It was impossible not to think of the homes—or what answers for homes—from which many of these children came, and to rejoice in such spots of brightness as this in their lives. While many showed poverty in their dresses, all were clean, and every face was bright. This is an admirable and effective work which the First Italian church is doing; it is an everyday ministry, with its sewing classes and cooking school and Bible training class; its four five and six Sunday services, at the church and in the park; its mothers' meeting, Christian Culture class, and Little Mothers' Club; and its tenement house visitation. Mrs. Dassori has young women assisting her in Sunday school and choir who came to her as little girls, and she has carefully led them out into beautiful Christian character and activity. She insists on doing her work in English, and thus is making Americans of the rising generation of Italians. The City Mission has no better work than this, and should give it better quarters, instead of keeping it in the basement of the old Temple. H. B. C.

The Work in Arizona

Our District Secretary, Rev. J. H. Franklin, writes: I am now returning from a tour which included nearly all our fields in Arizona. I am glad to report that the work impressed me most favorably. With few exceptions, our missionaries there are capable, cultured, strong young men, and I believe the foundation work is being well done. I do not know a section in the West where, in proportion to numbers, more trained men can be found among the pastors. Secretary Brewer impressed me afresh as a wise and energetic general missionary, one of the best. On the whole, I think there is great reason for encouragement in the Arizona situation, and good results may be anticipated.

I am greatly impressed with the opportunity at Bisbee. There is a town of 10,000 people, with indications that it will be permanent where a Baptist church recently organized has been struggling along without any help from us, and consequently doing very little to touch the town. There is a magnificent opportunity if we can enter this field. Besides this town, there are four others in northeastern Arizona, with population of 5,000 each, where, like Bisbee, the religious influences are few, and where we have never been able as yet to open work. The development of this southeastern section of the Territory is very rapid. I hope we can enter these fields at an early date.

Transforming a Town

Here is a letter quite out of the ordinary. It comes from Rev. Asa Zadel Hall, pastor of the church at Saguache, Colo., and shows what faith and pluck, with God's blessing, can accomplish:

For several years the Home Mission Society has been pouring money into Saguache with little apparent result. This has been regarded as an unfruitful field. When I came here last September I was told I could do nothing with Saguache. "The people are too conservative," "the town is too wicked," "there is too much organized opposition." These were some of the encouraging remarks I heard then. The trustees had arranged to close the church and rent the parsonage. The Lord's plans were different. Rev. C. Richard Betts, the State missionary evangelist, has been with us for a four weeks' meeting. During his stay the town received a great shaking up. Non-church-going people flocked to our services. The meetings became the much talked of affairs of the town. Without sensationalism or the use of any clap-trap method the meetings swept in 60 souls who expressed a desire to live the Christian life. Of this number more than half have definitely decided for Christ and through individual work many others will follow. When the meetings were about half over we built a baptistery in the church; Dr. Betts and I handling the shovel and saw along with the others who assisted the carpenters. I have been holding this appointment with that at Center, a town 25 miles south. Now the Saguache people wish me to give them all my time, and are raising the requisite funds. One week ago we organized a Christian Endeavor Society, and 32 are enrolled. I have a young men's Bible class with ten enrolled at the start. I think the prospects are bright for Saguache freeing herself from outside help during the year.

Bohemian Work in Chicago

Dr. J. B. Thomas, our District Secretary in Chicago, says: When I came here 9 years ago, we had but a single point covered in our Bohemian work; now we have five points and two church organizations, all working in perfect harmony and making real progress. We have now 190 Baptists among the Bohemians in

this city, and I think that our 5 Sunday schools among this people bring together between 500 and 600 children every Sunday.

Our Chapel at Barros, Porto Rico

The location of the chapel is in the very heart of the picturesque mountain town, and was acquired by the Corresponding Secretary and Rev. Mr. Rudd on their visit there about a year ago. The lot and building thereon cost \$500. The material of the building went far toward the erection of the present chapel, which



THE CHAPEL AT BARROS

was built under the supervision of Mr. G. A. Riggs, who had been employed by the Secretary for Church Edifice work in Eastern Cuba and at La Playa, Porto Rico. The house cost \$800, besides material, and the whole property is worth about \$1,800. A small parsonage is on the rear of the lot. The house was dedicated August 16, 1904, and it was a great event. Leading men of the place, including the Superintendent of Schools and several school teachers, are members of the church.

Christmas Among the Kiowas

"Our little church of 38 members had a happy Christmas in the truest sense. We had a lovely Christmas tree, full of presents, candy and nuts and apples for all. Their Christmas offering amounted to \$47.35. Holiday week \$55 more was paid in. The last \$50 was designated to Paudelty's chapel, also \$10 of the remaining \$52. Pledges amounted to \$118, which will be paid during the year."

So writes Mrs. G. W. Hicks, missionary at the Elk Creek Mission of the Kiowa Indians. Mr. Hicks adds the information that of its Christmas offering the church voted to give \$10 to Bro. Wright among the Navajoes, and \$10 to Bro. Petzoldt of the Crow Mission. The church voted to put \$20 of its offering into the "Eat House" which is being constructed in

connection with its mission. This was a pretty generous Christmas offering—nearly \$3 per member—and a generous distribution of it, giving to outside work \$80 and keeping only \$20 at home. It was another indication of the great interest the Indian converts take in the efforts to reach their fellow Indians. As a rule the Indians possess the rare grace of liberality.

The first distinctive Protestant missionary work among the Osages was begun last October by Miss Stump, commissioned by the women of the Southern Baptist Convention, and our missionary, Rev. C. W. Burnett, while Benjamin Strike Axe serves as interpreter. The gospel has been heard gladly, and by many for the first time. A number have openly expressed their belief in the Word and desire to follow it. The first Christmas tree was an occasion of happiness to all; the Indians doing their share of the work and raising \$17.56 for the treat of candy, nuts, popcorn and oranges. The tree was loaded with nice presents.

Progress in Mexico

BY REV. STEPHEN S. HUSE, JR.

The Baptist work in San Luis has had a checkered history. At one time a prosperous mission, it has suffered much from frequent change of pastors and from having had no settled abode till the recent purchase of property by the Home Mission Society. From these and other causes we found a group of only fourteen, including five American workers in the mission, at the first preaching service. Owing to the scarcity of pastors Sr. Cavazos was obliged to go at once to another field, leaving us in a fanatical city with scant knowledge of the language.

Few things looked hopeful at the beginning. We lived in one room and tried not to be cheated beyond reason by some masons who were making necessary repairs; the fleas nearly gave us a fever till we got partially inoculated; and at the services there were even a bit fewer to hear the American's Spanish. But we set our teeth and held on. The lady missionaries from the Woman's Society worked faithfully. Numbers and interest began to grow slowly. As we became better acquainted with the people and language we got hold of one here and another there. A spirit of personal work, which characterized the church in days past, began to show itself. As a result the Mexican part of the congregation has doubled in these first eight months, and better still there is a spirit and determination to go forward. The progress, to be sure, is small. Past times have seen larger numbers than gather at this rebuilding in another part of the city and on almost new foundations. We hope, however, that when again established the church may be free from the vicissitudes which have marked its past.

We have a vigorous Young People's Union, which the Mexicans support heartily. Two of our small number are students for the ministry: Clemente Rodriguez, who went to Torreon for his first term a year ago, and Genaro Ruiz, who is studying with me, preparing to go next year. Both are bright boys. The spirit of the

city is strongly, even fanatically, against the gospel. Progress must be slow and difficult, but progress there will be if the present spirit of the congregation continues. From the interest shown by several of the young people I am hoping that before long we may be rejoiced and strengthened by conversions.

Fresh Items for the Information Committee

Stirring news from Cuba. Dr. Moseley says that thus far in the evangelistic campaign some 400 people have expressed desire to obey Christ and unite with the Baptist churches. "I am much pleased with my new workers." Hard workers they are. There is no chance for rest in the Cuban work at present. The series of evangelistic meetings covers our entire field there.

At Camaguey, Cuba, the company represented by Sir William Van Horne of railroad fame has erected a large hotel, especially designed to attract people from the North during the winter months. It has spacious grounds with handsome gardens and will supply a great need for American tourists there. Let those who go thither look up the Baptist Church and its pastor, Rev. D. A. Wilson.

Sunday, December 25th, was a red letter day for the Italian Mission in New Haven, writes Rev. A. DiDomenica, the pastor. Eight men were baptized in Calvary Church, among them a man of 65 and a young man whose parents had designed him for the priesthood; to escape which he emigrated to America, and made his home in New Haven, where he was led to the mission services and his conversion. The work is exceedingly prosperous under the pastor's able direction.

Rev. A. P. Rossier, in charge of our French work in Michigan, is engaged in a vigorous work, including the making of his work known to the American churches. In Detroit a small but attractive house of worship has been built and dedicated, costing \$4,606, the property, including lots, being worth \$6,706. Over \$2,600 has been raised, and the missionary is sure the balance will be provided for. The members give heartily and outside friends are supporting the movement. "At the last service," he writes, "we could count seven new families, fathers, mothers and their children, also three young men for the first time." The church has two young men at Grand Ligne preparing for the ministry.

Echo Mission at Velarde, New Mexico, asks us to publish four of its wants, namely: One good chapel bell; three good hanging lamps; one \$18 hand printing press; and one small upright piano. Missionary Warren H. Rishel says these are all much needed articles. With the press he could teach the boys to set type and print tracts, programs and other things. With the piano some of the brightest Mexican girls could have some instruction and development for service. There are nearly 60 pupils

in the school now, including some young men. Some of our young people's societies may do good by supplying some of these wants.

The religious life of Kalamazoo College this year is active, and centres around the missionary interests of the kingdom. Special emphasis is laid on Bible study, and eight classes meet during the week for this purpose. In this work the students have the hearty support of the faculty. Dr. H. L. Stetson conducts one of the classes and has half of the 90 young women students under his instruction. Kalamazoo College through students and alumni is linked with every large missionary field. Two of her former students, Miss Clara Bessee and Mr. J. Alwa Phillips, are now teachers in Bishop College in Texas.

Faculty and students of Roger Williams University have been in sorrow by reason of the death on Christmas day of Miss Arvilla H. Starkweather, one of the teachers, daughter of Rev. A. H. Starkweather, of Lyons, Ia., long a home missionary. President Guernsey says: "She took no thought for herself at all, only for the work. She was an earnest, sweet-spirited Christian, and her example must surely tell for good and for God in this place."

At Wilbur, Wash., a nice house of worship has been completed, with the aid of a loan from the Church Edifice Department, and dedication services occurred January 17. The advancement is not simply material as the pastor, Rev. A. B. Baird, has received 19 members since November 1.

The church of Parsons, W. Va., has had a revival resulting in 34 conversions, 15 having united by baptism already. The church has grown from 12 to 48 members and is now planning to build. Rev. A. H. Pack is pastor.

Rev. James Fung, who recently became pastor of the Chinese church in Seattle, says he had the mission school scholars counted the past quarter and they numbered 755, while the attendants on the Bible lesson were 843. He has established an association for the young people, with about 90 members and an average attendance of 18. The little church raised \$43 to send to Canton, China, to build up a new Baptist church there. As he says, quaintly, "I like our darkness people understand the Christianity. I count our church have 93 members, but only have 14 live in Seattle."

Church Organ Wanted

Any church or individual having a second-hand organ which they would like to donate to a little mission church can learn where it would be very acceptable and helpful to one of our frontier churches. The church has only eleven members and is struggling to build a suitable house of worship. Please write me for particulars.

N. B. RAIDEN, Gen. Supt.,
521 N. Y. L., Omaha, Neb.

INFORMATION WANTED

Alex. Jenkins, of 171 School street, Waltham, Mass., is anxious to secure information concerning his brother, a Baptist minister whom he has not seen for twenty years. Any communication will be thankfully received.

BAPTISMS

NAME.	FIELD.	NO. BAP.	NAME.	FIELD.	NO. BAP.
Rev. T. T. Moore,	Nickerson, Kans.,	16	Rev. L. L. Zboray,	Foreigners, Lackawan-	
Rev. J. T. Bowling,	Soda Springs, I. T.,	5		na Valley, Pa.,	8
Rev. Martin Nelson,	Ord, Neb.,	50	Rev. Vaclav Kralicek,	Bohemians, Chicago, Ill.,	6
Rev. J. A. Peters,	Black Gum, I. T.,	6	Rev. H. MacD. Thompson,	Norton, Kans.,	14
Rev. F. F. DeLong,	Merna, Neb.,	5	Rev. J. H. Van Leu,	General Miss'y, Colored,	
Rev. G. L. White,	District Missionary,			Kans.,	18
	Neb.,	10	Rev. L. H. Steinhoff,	Dist. Miss'y, North,	
Rev. I. C. Atchley,	Weleetka, I. T.,	10		Minn.,	9
Rev. T. F. McCourtney,	Douglas, Ariz.,	13	Rev. Axel Kumlin,	Swedes, Montclair, N. J.,	7
Rev. Carl Antonson,	Scandinavian Confer-		Rev. Alfred Lindblom,	First Swede Ch., New-	
	ence, S. D.,	15		ark, N. J.,	5
Rev. John Koskinen,	Finns, Duluth, Minn.,	9	Rev. G. H. Mitchell,	Dover, O. T.,	23
Rev. E. F. Fellman,	Grace Ch., Omaha, Neb.,	5	Rev. H. O. White,	Cheyenne and vicinity,	
Rev. P. M. Smock,	Hot Springs and Buf-			O. T.,	5
	falo Gap, S. D.,	5	Rev. B. C. Miller,	Harrisburg, Ore.,	5
Rev. Carl Orest,	Second Swede Ch., St.		Rev. F. S. A. Jensen,	Lodi and Spirit Mound,	
	Paul, Minn.,	8		S. D.,	5
Rev. W. G. Hoover,	Clear Lake, S. D.,	7	Rev. B. C. Cook,	Camas and Brush	
Rev. C. A. Lindahl,	Swedes, Sun Prairie,			Prairie, Wash.,	8
	S. D.,	12	Rev. Arthur D. Carpenter,	Evangelist, Wash.,	5
Rev. Angelo Di Domenica,	Italians, New Haven,		Rev. Alejandro Trevino,	Monterrey, Mex.,	14
	Conn.,	8	Rev. J. F. Day,	La Grande, Ore.,	5
Rev. J. M. Newman,	Beaver County Asso-		Rev. J. W. Stockton,	Oakland, Ore.,	11
	ciation, O. T.,	7	Rev. J. W. Tennon,	Kingston and Cumber-	
Rev. C. A. Gardner,	Everson, Middleton and			land, I. T.,	6
	vicinity, W. Va.,	5	Rev. D. A. Wilson,	Puerto Principe, Cuba,	7
Rev. C. H. Pack,	Parsons and Hamble-		Rev. Eugene Keene,	First Ch., Yuma Coun-	
	ton, W. Va.,	15		ty, Ariz.,	9
Rev. Guy L. Brown,	Maple Street Chapel,		Rev. Eliphalet Kingman,	Staples and Phil-	
	Buffalo, N. Y.,	5		brook, Minn.,	8
Rev. L. T. Foreman,	Trinity Ch., Chicago,	5	Rev. J. A. Day,	Marshall, O. T.,	12
	Ill.,	5	Rev. Thoa. Spight, Jr.,	Norton, Ore.,	7

DONATIONS OF CLOTHING, Etc.

New York—New York—W. M. S. of West 33d Street Ch., bbl. to Mich.	30 00
Peekskill—Missionary Circle, bbl. to Wis..	47 50
Pennsylvania—Philadelphia—Dorcas Society of Epiphany Ch., box to So. Dak.	125 74
Philadelphia—Ladies of Fifth Ch., bbl. to Colo.	70 00
Germantown—Ladies' Circle of Third Ch., box to O. T.	70 25
Ohio—Cambridge—Women's Missionary Society, bbl. to O. T.	16 82
Cleveland—W. H. M. S. of Cedar Ave. Ch., two bbls. to Kana.	125 00
Illinois—Freeport—Ladies of Church, box to Kans.	40 00
Chicago—Ladies of Calvary Ch., box to Kans.	70 00
Chicago—Ladies of Hyde Park Ch., box to So. Dak.	30 00
Total to January 12, 1905.....	625 31
Previously reported	2,711 89
	<hr/> \$3,337 20

DONATIONS TO SPELMAN SEMINARY, ATLANTA, GA.	
Castile, N. Y.—Woman's Mission Circle, Bapt. Ch., one bbl.	
Terre Haute, Ind.—Miss Leonora Pound, two boxes papers.	
Houlton, Me.—First Bapt. Ch., one box Christmas gifts.	
Framingham, Mass.—Sunshine League, one bbl. clothing.	
Lowell, Mass.—Mission Circle, Fifth Street Ch., one bbl. clothing.	
Watertown, Mass.—W. H. M. Sewing Circle, First Bapt. Ch., one box clothing, bedding, etc.	
Wollaston, Mass.—Ladies of Bapt. Ch., one bbl. bedding, clothing, etc.	
Warsaw, N. Y.—Y. P. S. C. E., Bapt. Ch., two bbls. clothing, Christmas gifts, etc.	
Warren, Pa.—Young Ladies' Society, Bapt. Ch., one bbl. millinery.	
Warren, R. I.—Woman's H. M. S., Bapt. Ch., one bbl. clothing, etc.	

HOME MISSION APPOINTMENTS

MADE IN JANUARY, 1905

CALIFORNIA—NORTH.	
Rev. Henry E. Adams, Gospel Wagon Work. Lee Tsai Leong, Chinese, San Francisco.	G. W. Taylor, Covina. J. B. Thomas, Fallbrook and Oceanside. W. C. Whitaker, Banning. W. D. White, Rivera. Thomas J. Wood, San Diego District.
Miss M. I. Brace, Chinese Mission, San Francisco.	CONNECTICUT.
Mrs. Amanda Egli, Chinese Mission, Oakland.	Rev. Angelo Di Domenico, Italians, New Haven.
Miss J. J. Egli, Chinese Mission, Oakland.	COLORADO.
Miss C. B. Moore, Chinese Mission, San Francisco.	Rev. Hugh G. Bond, Walsenburg.
Rev. James L. Allen, Fowler.	F. L. Blowers, Eaton.
Arthur C. Austin, Point Richmond.	IDAHO.
Geo. W. Ayres, Second Ch., Hanford.	Rev. R. T. Guernsey, Idaho Falls.
A. W. Backlund, Swedes, Kingsburg.	D. L. Parker, Sand Point, Newport and vicinity.
E. R. Bennett, General Missionary.	J. W. Mount, Harrison.
George Campbell, Chinese on the Pacific Coast.	KANSAS.
Rasmus Christoperson, Danes and Norwegians, Oakland.	Rev. J. L. Ayrault, St. John.
John M. Collins, Northern Association.	A. E. Martin, Clyde.
G. W. Disher, Willits.	Matthew Francis, Council Grove.
C. E. Dunham, City Mission Society, San Francisco.	M. E. Grover, Thomas.
Charles R. Eastman, Oak Park.	M. R. Holt, Hays.
Samuel S. Fisk, Tulare.	KENTUCKY.
Matthew L. Goff, Mendocino.	Rev. P. H. Kennedy, General Missionary, Colored.
John Hedeon, Swedes, San José.	R. B. Butler, District Missionary, Colored.
F. C. R. Jackson, Clovis.	MAINE.
Allen Lewis, Colored, Bakersfield.	Rev. Paul N. Cayer, French, Waterville.
Robert N. Lynch, Petaluma.	MINNESOTA.
J. L. Matthews, Del Rey.	Rev. C. F. Bronson, Worthington.
Fred E. Morgan, Penryn.	E. R. Pope, General Missionary.
John Morgan, Second Colored Ch., Fresno.	NEBRASKA.
Peter Peterson, Danes and Norwegians, Dist. Missionary.	Rev. P. H. McDowell, Immanuel Ch., Omaha.
J. T. Porterfield, Sonora.	NEVADA.
L. P. Russell, First Ch., Palo Alto.	Rev. G. W. Black, Fallon and vicinity.
John L. Sproles, Los Gatos.	F. H. Webster, Emmanuel Ch., Sparks.
D. J. Weddie, Vacaville.	NEW JERSEY.
G. P. Williams, Sanger.	Rev. Alfred Lindblom, First Swede Ch., Newark.
CALIFORNIA—SOUTH.	
Rev. W. C. Clatworthy, Immanuel Ch., Los Angeles.	NORTH DAKOTA.
C. W. Iler, Glendale and South Pasadena.	Rev. A. A. Brommen, Scandinavians, Valley City.
Charles T. Hewitt, Oxnard.	W. K. Sherwin, Rolla.
J. F. Jenkins, Santa Monica.	Myron Cooley, General Missionary.
James E. Wolford, Hemet.	OHIO.
P. A. Armenta, Spanish, Santa Barbara.	Rev. S. J. Peterson, Swedes, Youngstown.
C. J. Banks, Paso Robles.	OREGON.
F. L. Blanc, Julian.	Rev. J. B. Spight, Hood River.
W. M. Collins, Bakersfield.	C. W. Holloman, Enterprise and vicinity.
Myron Cooley, San Pedro.	C. H. McKee, Hillsboro.
C. G. Cressy, Lompoc.	PENNSYLVANIA.
V. H. Linsley, Olive Branch Ch., Buckhorn.	Rev. N. N. Morten, Swedes, Warren.
Thomas N. Lord, Alhambra.	SOUTH DAKOTA.
Thomas G. McLean, Carpenteria.	Rev. A. A. Dubois, Bryant.
L. B. Mathewsen, Goleta.	J. M. Hupp, Elk Point and Burbank.
A. M. Petty, General Missionary.	A. C. Keene, Elkton.
A. S. Phelps, Ontario.	T. M. Shanafelt, General Missionary.
E. H. Sweet, Chino.	WASHINGTON—EAST.
	Rev. T. L. Lewis, Creston and Reardon.
	W. M. Jennings, Garfield.
	G. W. Griffin, Central Ch., Spokane.

*Saratoga Springs, Rev. T. F. Chambers 25 00
 Highland, John L. Pratt... 30 00
 Belfast, First Ch. 6 00
 Hoosick, Miss S. G. Crandell 1 00
 New York City, John D. Rockefeller 2,040 00
 Morning Star Mission... 16 00
 Ch. of the Epiphany... 12 20
 First Swedish Ch. 20 00
 Fifth Ave. Ch. 483 30
 Mt. Morris Ch., add'l. 40 00
 *John D. Rockefeller... 1,000 00
 Brooklyn, Hendrix Street First Ch. 21 13
 Washington Ave. Ch. 474 89
 Emmanuel Ch. 500 00
 Pilgrim Ch. 5 58
 Sand Lake Ch. 12 10
 B. Y. P. U. 2 00
 Massena Ch. 7 42
 Clinton Ch. 5 40
 Stephantown, Mrs. Einathan Sweet 30 00
 Cortland, First Ch. 48 65

LEGACIES.
 Boonville, Estate of Cynthia Barnes 475 00
 Pittsford, Estate of John T. Seelye 186 56

Notes: The contribution in the June number reading, Hamilton, S. B. Leary, \$25 00 should read, Randallville Ch., \$25 00. The contribution in the August number, credited to the Mount Morris Ch., New York City, \$38 00, should read \$20 00, and Mount Morris, N. Y. Ch., \$18 00, S. S., \$3 50.

NEW JERSEY, \$1,405.50.

Jersey City, Farmly Memorial Ch. 47 24
 *Elizabeth, Central Ch. 32 90
 Plainfield, First Ch. 615 00
 Rahway, First Ch. 13 61
 Bayonne, Bergenpoint Ch. 15 00
 Millburn, Mrs. C. R. Vincent 2 00
 *Rutherford, W. E. Hastie Newton Ch. 1 00
 Ridgewood, Emmanuel Ch. 31 00
 *Jersey City, North Mission Circle 22 96
 Stelton, Piscataway Ch. 14 00
 S. S. 40 00
 Vinland Ch. 5 00
 New Brunswick, Livingston Ave. Ch. 23 65
 Elmer Ch. 34 45
 Arlington, First Ch. 4 04
 Bloomfield, First Ch. 12 28
 Heightstown, Rev. T. S. Griffiths 346 55
 Mrs. T. S. Griffiths 10 00
 Passaic, Hungarian Mission 5 00
 Hackensack, Calvary Ch. 29 00

LEGACIES.
 Ocean Grove, Estate of Sarah E. Sampson 95 83

PENNSYLVANIA, \$3,534.18.

Pittsburg, Fourth Ave. Ch., Special 1,000 00
 Fourth Ave. Ch. to October 31 376 68
 Ladies' Aid Society 50 00
 Bond No. 575 127 50
 Scranton, Memorial Ch. 3 00
 Bloomsburg, Mrs. Catherine A. Tustin 25 00
 Philadelphia, Lehigh Ave. Ch., 1/4 8 05
 Fourth Ch. 75 81
 Mantua Ch. 30 47
 S. S. 20 75
 *Y. P. S. 10 00
 *Third Germantown B. Y. P. U. 15 00
 *Jenkintown B. Y. P. U. 5 00

*Fifth B. Y. P. U. 5 57
 *Woodland Ave. B. Y. P. U. 10 00
 *Lehigh Ave. B. Y. P. U. 17 50
 *Chester Ave. C. E. *S. S. Class 11 50 00
 *S. S. Class 11 3 00
 *Second B. Y. P. U. 10 00
 Hatboro Ch. 11 90
 Pottsville Ch. 26 55
 Ashland Ch. 4 00
 Mt. Zion Ch., Beaver Assn. 20 00
 Centralia Ch. 2 00
 Scottdale Ch. 5 00
 Ambrose Ch. 6 00
 Upland Ch. 25 46
 Elysburg, A. J. Still 3 00
 Williamsport, First Ch., 1/4 25 96
 Berwick Ch. 13 60
 Rathmel, Rev. J. E. Dean 1 00
 Indiana Ch. 20 00
 Eaton Ch. 13 10
 Clearfield Ch. 20 00
 Middlebury Ch. 1 58
 Minersville Ch. 27 18
 Hillsville, Zoar Ch. 39 00
 New Castle Ch. 46 50
 Harlansburg, Unity Ch. 12 98
 Mt. Carmel, Mrs. W. T. Williams 5 00
 Wilkingsburg Ch. 42 94
 *For C. E. F., Elizabeth, Z. Clark Martin 5 00
 Pittsburg, Fourth Ave. Ch., Special 1,000 00
 Pittsburg, Fourth Ave. Ch. 94 17

LEGACIES.
 York, Estate of Julia Ann Hartmann 200 00

DISTRICT OF COLUMBIA, \$42.27.

Washington, First Ch. 42 27

WEST VIRGINIA, \$293.96.

Monongah, Collected per C. A. Gardner 5 00
 Beckley, Raleigh Ch. 2 83
 Burnsville Ch. 8 75
 Crany Ch. 3 45
 Huntington, Miss Irene Cook 50
 Newfound, Rock Castle Ch. 10 00
 Lookout Ch. 4 82
 Tincher, Little Sewell Ch. & S. S. 2 42
 Burton, Harmony B. Y. P. U. 3 41
 Ronceverte Ch. 3 40
 Alderson, Greenbrier Ch. 45 43
 Rupert, Amwell Ch. 5 25
 Cowen, Mrs. L. J. Huffman 2 00
 Huntington, Fifth Ave. Ch. 40 00
 Parkersburg, Draper Stump Flat Top Ch. 5 00
 *For C. E. F., Beckley, I. C. Prince 6 10
 John Bailey 1 00
 J. A. McKinney 50
 J. E. Burden and sister 03
 T. D. Callaway 50
 Miss Effie Salisbury 01
 Dr. M. A. Ellison 3 00
 Mrs. N. E. Caffee 5 00
 Pratt, Old Kanawha Ch. 10 00
 Wheeling Ch. 10 00
 Farmington, Rev. C. M. Neptune and others 5 18
 Moundsville, B. Y. P. U. 2 00
 Morgantown, Ladies Aid Society 25 00
 Newfound, Rock Castle Ch. 5 50
 Hico, J. A. Sandige 1 00
 Industrial, Rev. J. C. Cox and friends 8 25
 Princeton, H. W. Straley 20 00
 Weston, B. Y. P. U. 5 00
 Elkins, C. E. S. 5 00
 Crany Ch. 1 55

Oak Hill, Mr. and Mrs. John Sanger 1 00
 Mrs. Harvey and daughter 1 00
 Miss Lucy Gentry 1 60
 Miss Beattie Huddleston 1 00
 Miss May Dews 1 00
 Lecta, Standing Stone Ch. 8 25
 Parkersburg, Mrs. E. W. Phiffer 10
 Cowen, Mrs. L. J. Huffman 2 00
 Parkersburg Ch. 10 00
 Ravenswood, C. E. S. 8 50
 Cairo, J. H. Hatfield 1 00
 Mrs. S. J. Phillips 1 00
 Enon, W. T. Standard 1 40

SOUTH CAROLINA, \$350.

*Columbia, Contributed by Citizens for Benedict College 350 00

GEORGIA, \$27.86.

Collected per G. A. Goodwin 27 86

MISSISSIPPI, \$ 75.

Florence, A. C. Morris 75

OHIO, \$609.25.

Chester Ch. 8 25
 Chesterville Ch. 6 00
 *Sinking Creek, Women's Society 7 00
 Denison, University, Y. W. C. A. 12 00
 *Dayton, Women's Circle, Dayton Assn. 75 00
 *Mrs. Helen F. Pritz Memorial Ch. 50 00
 Cleveland, Euclid Ave. Ch. 6 78
 Cincinnati, Norwood Ch. 50 00
 Oberlin, First Ch. 15 45
 B. Y. P. U. 24 65
 Blue Rock Ch. 6 00
 Rockville S. S. 2 25
 Canton Ch. 3 00
 Cambridge Ch. 88 10
 Elyria Ch. 6 18
 Pleasant Valley Ch. 65 00
 *Toledo, Ashland Ave. Woman's Organization 7 00
 175 00

MICHIGAN, \$117.05.

A friend 15 00
 North Flushing Ch. 6 92
 Dexter Ch. 6 58
 B. Y. P. U. 2 50
 St. John's Ch. 6 52
 B. Y. P. U. 5 25
 Bengal & Riley Ch. 2 00
 Port Huron, First Ch. 5 38
 Grand Rapids, Berean Ch. 32 25
 Oakland, First Ch. 19 85
 Second Ch. 7 30
 Evart Ch. 2 85
 11 20

INDIANA, \$177.83.

Indianapolis, South Street B. Y. P. U. 1 78
 Crooked Creek, Ch. Ind. Assn. 10 00
 Mt. Pleasant Ch., Brownstown Assn. 3 00
 Dupont Ch. 9 50
 B. Y. P. U. 2 00
 New Marion Ch. 3 00
 Bear Creek Ch., Sand Creek Assn. 3 00
 Mt. Zion Ch. 5 00
 Dana Ch. 11 25
 Friendly Grove Ch. Freedom Assn. 3 25
 Grant's Creek Ch. 8 97
 La Porte, Rev. H. H. Smith 5 60
 Kent Ch. 7 35
 Aurora Ch. 22 75
 Franklin, First Ch. 42 31
 West Fork Ch. 4 25

Otter Creek Ch.	13 00
Zion Ch., Coffee Creek Assn.	2 00
Bethany Ch., Coffee Creek S. S.	3 75
Albany, Samuel Huffman..	10 00
ILLINOIS, \$823.75.	
Joliet, First B. Y. P. U.	6 30
Mt. Olive Ch., Palestine Assn.	9 00
Prairie Grove Ch., Palestine Assn.	2 85
Big Creek Ch.	3 75
Fillmore Ch.	8 10
Cedar Creek Ch., Union Assn.	1 91
Benton, Wm. P. Asa	5 00
Lawrence E. Chenaault..	5 00
Smith Grove Ch.	6 15
Salem Ch.	3 50
New Berlin, Mrs. P. N. Boynton ..	5 00
Freedom Ch., Olney Assn.	2 40
Decatur Ch.	48 48
Rev. S. H. Bowyer, D.D.	5 00
Mrs. S. H. Bowyer ..	5 00
Du Quoin Ch.	84 40
S. S.	5 00
Mrs. W. P. Throgmorton ..	5 00
Jacksonville Ch.	42 38
Cross Roads Ch.	1 20
Cassey S. S.	2 63
Ingraham Ch.	2 90
Carlyle Ch.	3 00
Providence Ch., Queen Assn.	6 10
Virginia Ch.	3 00
Pleasant Dale Ch., Bay Creek Assn.	55
Hill Crest Ch.	2 00
S. S.	3 10
Carbondale Ch.	15 16
E. Patton ..	5 00
Tower Hill, Miss E. M. Leighty ..	1 50
Mt. Carmel Ch., Rehoboth Assn.	9 16
Harmony Ch., Westfield Assn.	1 25
Mt. Zion Ch., Palestine Assn.	3 00
Benton Ch., Add'l ..	1 25
Chicago Immanuel Ch., Mrs. J. N. Crouse..	25 00
Bethany Ch.	19 85
Memorial Ch.	2 00
Covenant Ch.	31 75
Freeport Ch.	41 75
Griggsville Ch.	5 00
Streator B. Y. P. U.	5 00
Elgin Ch.	100 00
Rockford, State Street Ch.	130 00
Waukegan Ch.	1 10
Peoria, First Ch.	46 53
LEGACIES	
Galesburg, Estate of H. C. Fitch ..	100 00
WISCONSIN, \$108.05.	
Lyndaw Ch.	3 45
Whitehall, Mr. and Mrs. N. L. Sweet ..	25 00
Merrimack, M. T. Martin.	2 00
Pewaukee Ch.	11 00
Waukan, Mrs. A. T. Miller ..	5 00
Lodi S. S.	8 80
Sheboygan Falls Ch.	8 00
Campbellsport Ch.	10 25
B. Y. P. U.	5 00
Grand Rapids Ch.	2 80
Oceola Ch.	6 85
Milwaukee, Bay View Ch.	12 80
Waupaca Ch.	10 00
MINNESOTA, \$64.93.	
McGregor, Mrs. Smith....	3 00
Minneapolis, Fourth Ch.	53 93
Montevideo, First Ch.	9 00
West Concord, S. C. Briggs	10 00

For C. E. F., St. Paul, Woodland Park Ch.	5 00
IOWA, \$796.48.	
Cascade, C. H. Huntington, Sr.	25 00
Carlisle Ch.	7 25
Cuppy's Grove, Danish Ch. S. S.	27 50
Harlan, Danish Ch.	2 64
Hiteman Ch.	4 95
Danish B. Y. P. U.	3 00
*Eldon, Junior Society....	3 52
Des Moines, Swedish Ch.	2 25
Leon Ch.	5 00
*S. S.	1 50
Superior Ch.	57
Summerset Ch.	8 00
Afton, Emmanuel Ch.	4 25
Newton Ch.	5 00
*S. S.	8 25
Kanawa, Lime Ch.	1 31
Fairmount Ch.	2 00
Matlock Ch.	5 00
Pella Ch.	2 00
Chariton Ch.	17 00
Carroll Ch.	33 38
Waterloo, First Ch.	4 00
Villisca Ch.	16 11
Sciola Ch.	10 50
Knoxville Ch.	1 28
Newell, Danish Ch.	1 90
Ft. Madison, B. Y. P. U.	10 21
Winterset Ch.	68
LEGACIES	
Estherville, Estate of Rev. M. D. Bevan.....	55 45
MISSOURI, \$149.26.	
Board of General Home & Foreign Missions	500 00
INDIAN TERRITORY, \$78.65.	
Dewey Ch.	149 26
Muskogee, First Ch.	3 20
OKLAHOMA TERRITORY, \$13.99.	
Rome, Dead Indian Ch.	75 45
Dickson Ch.	3 50
Hunter Ch.	37
Maramec Ch.	8 62
KANSAS, \$88.53.	
Parsons, New Hope Ch.	1 50
Frederick, First Ch.	5 00
Hutchison, First Ch.	3 60
Stafford Ch.	45 00
Great Bend Ch.	18 40
Earleton, Pleasant Valley Ch.	3 50
Noedehsa Ch.	2 28
Ottawa, Elk City Ch.	9 50
NEBRASKA, \$166.83.	
*Bellwood S. S.	1 22
*Exeter S. S.	2 50
*B. Y. P. U.	2 50
Jr. B. Y. P. U.	1 50
Nebraska City, First Ch.	23 75
*Wilsonville, B. Y. P. U.	2 50
Lincoln, First Ch.	82 80
Cairo Ch.	13 00
Decatur City, Riverside Ch.	4 00
*S. S.	3 50
Fairbury Ch.	6 52
Chapman Ch.	3 06
*Liberty S. S.	1 68
Central City Ch.	1 68
York Ch.	6 25
Red Cloud S. S.	7 05
NOTE: The contribution in the December number credited to Ansley, First Ch., \$5 25, should read Eudell, First Ch., \$5 25.	5 00
NORTH DAKOTA, \$37.50.	
Bismarck Ch.	18 50
Kulm, Swedish Ch.	14 00
Park River, Scandinavian Ch.	5 00
SOUTH DAKOTA, \$6.11.	
Big Springs, Swedish Ch.	3 00
For State Convention:	
Collected per M. J. Sigler	4 11

WYOMING, \$180.78.	
Burlington Ch.	3 16
Meeteetse, First Ch.	10 85
S. S.	3 40
Collected per Jas. B. McKeehan ..	25 00
Gillette Ch.	36 00
S. S.	3 55
Laramie Ch.	53
Cheyenne Ch.	28 50
For State Convention:	15 50
Collected per Bruce Kinney ..	73 20
Collected per J. M. Jones ..	5 50
COLORADO, \$5.30.	
Greeley Ch.	5 30
NEW MEXICO, \$141.	
Lincoln Association ..	5 00
For State Convention:	
Collected per R. P. Pope.	15 00
Collected per Milton Reece ..	93 50
Collected per J. M. Woolam ..	7 50
Collected per R. B. Wright ..	20 00
ARIZONA, \$59.26.	
Mesa Ch.	9 70
Phoenix Ch.	33 56
Douglas Ch.	16 00
UTAH, \$294.96.	
For State Convention:	
Collected per L. J. Baker ..	15 00
Collected per Wallace W. Huff ..	46 00
Collected per Bruce Kinney ..	157 01
Salt Lake City, A. J. Orem & Son ..	50 00
Collected per L. J. Baker..	26 95
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MARCH 1905

THE BAPTIST HOME MISSION MONTHLY



PUBLISHED BY THE AMERICAN
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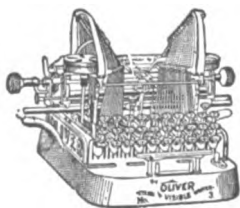
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

MARCH, 1905

No. 8

THE SLAV INVASION

Americanism is not a matter of birthplace, of ancestry, of education, or of creed. But it is a matter of the spirit that is in the man's soul.—Theodore Roosevelt to Hungarians in New York.



COMING by the hundreds of thousands are the Slavs. It is common to look pessimistically upon this new invasion of the Huns, and to forget the hopeful side. The Slavs are good and bad, like other peoples. In closing an article on this subject, Miss Kate Holladay Claghorn presents this optimistic view, which will not injure any of us:

“The writer will risk just one generalization which, it is hoped, the ultimate facts will bear out, that in the case of the new immigration we shall see a repetition of the story of the old immigration we are so familiar with. First comes the ignorant and poor but industrious peasant, the young man, alone, without wife or family. For a few years he works and saves, living according to a ‘standard of life’ which shocks his older established neighbors, and we may guess would often shock his people at home. At first he makes plans for going back, sends his savings home, and perhaps goes back himself. But he usually returns to this country, with a wife. America has now become his home, savings are invested here, land is bought, and a little house built. The growing children are educated in American schools, learn American ways, and forcibly elevate the ‘standard of life’ of the family. The second generation, in the fervor of its enthusiasm for change and progress becomes turbulent, unruly, and is despaired of. Out of the chaos, however, emerges a third generation, of creditable character, from whom much may be expected. Our Austrian, Hungarian and Russian newcomers are still in the first and second stages and there seems no good reason why they should not pull through successfully to the third.

“But in that endeavor we can either help or materially hinder them, according to our treatment of them, as employees, as producers, as fellow citizens. America, for her own sake, owes to the immigrant not only the opportunities for ‘life, liberty and the pursuit of happiness’ that she promises to every man, but a sympathetic appreciation of his humanity, and an intelligent assistance in developing it.”

These are true and weighty words. What should be the attitude of our Protestant Christianity to these peoples? Here is the call to enlarged and efficient home mission effort. Most of them have been born and trained in the Greek or Roman Catholic Church. They now come within the influence of Protestantism, with its totally different ideals and civilization. They cannot escape the effects of the new environment. The children will be open to the Protestant influences, even if the parents are not. The spirit of democracy will deeply penetrate those to whom it comes as a revelation and inspiration. That spirit makes inevitably for religious as well as civil liberty. All that we have to do is to be faithful to our opportunities, and the evangelization of this new immigration will result in a thorough Americanization and a reliable citizenship that will make for the best in our development as a nation.

EDITORIAL

The General Convention

THE results of the Conference of American Baptists called by the Home Mission Society and held in New York January 25, during the blizzard, have been made known so widely through the religious papers that it is not necessary to give the details here. We may say that all was accomplished for which we had looked, except in the matter of a full representation from the South. The attendance was good and representative; the spirit of the sessions was delightful; the discussions were free and frank; the conclusions, reached after thorough debate and consideration, were unanimously reached. And there was a common sentiment that the action taken would mean large things for denominational progress and unity and fraternity if the denomination at large in all sections of the country seconded the action and carried it into effect.

This action, in a word, was that a General Convention of the Baptists of North America should be organized, to meet triennially, with object to promote closer fellowship between American Baptists, increased denominational efficiency, and the spirituality and evangelistic spirit in our churches, and to discuss subjects bearing upon the missionary, educational and philanthropic enterprises of the denomination, and upon the moral and spiritual welfare of society. The organization is to exercise no authority other than that which the weight of its opinion may carry, nor interfere in any way with the churches or the existing missionary, educational and other agencies of the denomination.

Provision was made through a committee of nine for a general meeting at St. Louis next May, between the sessions of the Southern Convention in Kansas City and the anniversaries of the Northern Societies in St. Louis. At St. Louis the organization could be perfected. This tells the story. Words of approval have come from the press and from leading laymen in all sections of the country. There is the least possible machinery about the proposed organization. It need not entail

any considerable expense nor involve paid officers. The representation is thoroughly democratic, beginning with the local church, and including the Associations and State Conventions.

As we said before the gathering was held in New York, we believe the time is ripe for this step of brotherhood and unity. Protestantism has a mighty work to do in America. It must be a body united in spirit if the work is to be accomplished, and a common country be won for righteousness. The first thing is for the Baptist brethren to get together, come to know and appreciate one another, see eye to eye, and move solidly forward. This is the purpose, above every other, of the proposed General Convention. Let no attention to this or that unimportant detail obscure this great feature. And may no untoward circumstances prevent the realization of the best hopes of those who desire for our denomination the strength and effectiveness of unity and fellowship.



Serious Financial Outlook

THE Treasurer's statement for February 1st confirms the estimate made in December of the probable deficit of the Society at the close of the fiscal year, April 1st. Within the last two months of this year \$258,163.35 are required to meet accruing obligations, and to pay the indebtedness already upon the Society. In case receipts should be no more than for the period last year, there would be a deficit of \$59,170.35. It will be remembered that about \$22,000 of indebtedness were brought over from last year, so that the increase for this year is about \$27,000. This represents chiefly the increase for necessary enlargement of our work in Cuba, Porto Rico, also among the immigrant populations, the Indians and some western localities; also special obligations incurred in the appointment of several State Evangelists in co-operation with State Conventions. The equipment of several new school buildings for the negroes has also been an extra expense this year.

While receipts from churches have been somewhat more than last year, yet there has been a falling off in other respects, so that the aggregate increase in offerings has not been equal to the increase in appropriations.

THE SOCIETY MOST EARNESTLY APPEALS TO CHURCHES AND TO INDIVIDUALS FOR LIBERAL OFFERINGS TO AVERT A DEFICIT WHICH MIGHT COMPEL SERIOUS RETRENCHMENT OF ITS WORK.



Sectarian Appropriations

ELSEWHERE in this number we give a plain statement of the facts concerning the appropriation by the government of Indian Trust Funds for Roman Catholic schools. The matter has fortunately found wide publicity. Not a little of scandal has become mixed up with it, and the most unpleasant feature to many will be that the chief executive is involved in a manner greatly to be regretted. All patriotic citizens would like to have the President free from politics of this peculiar and unsavory sort, and from connection with a notorious ecclesiastical lobby that hovers about the halls of Congress and the executive bureaus at Washington.

It is time that public opinion expressed itself unmistakably in regard to these constant efforts of Roman Catholicism to introduce into America the old-world system of church and state which is now everywhere discredited and decaying. When any denomination thrusts itself into politics it should be treated as a political and not a religious organization. When the Roman Catholics, by whatever method, seek to secure public moneys for sectarian uses, they should be taught summarily that the people will not tolerate such a policy. The separation of church and state is a fundamental American principle. Notwithstanding this fact, the Roman Catholics are constantly claiming that a portion of the public school funds belongs to them for parochial schools; are trying to induce school boards to permit priests and sisters to teach religion in the schools; and at Washington for years succeeded in getting public funds for the maintenance of their purely sectarian schools for the Indians.

When the laws were so amended that former appropriations by the government could no longer be made, the Roman Catholics in charge of the matter sought for some other way to get the public funds. They fixed their sharp eyes on the Indian trust funds, and then concocted a scheme whereby the government might hand over these funds for their use. Politics might be relied upon to do the rest. Ex-Indian Commissioner Jones was won over to the plan, and then the President was led to approve the order. The matter is exceedingly discreditable to all concerned. The attitude and explanation of President Roosevelt are anything but satisfactory to his best friends and supporters. The explanations and subterfuges of the Roman Catholic authorities are contemptible but revealing as to their aims and morale. The Indians have been duped, the government has been led to take a false step, treaty provisions have been disregarded, and the tactics of Jesuitism have been employed. But thanks to an alert Americanism, the public has been made acquainted with the underhanded and un-American proceeding, and there is no doubt of the ultimate result. If more laws are necessary, more will be passed. In this country neither ecclesiastical interference in politics nor sectarian appropriations of public moneys will be tolerated, and any party that thinks and acts on a different assumption will learn to its cost that the American people do not propose to surrender an iota of their dearly bought civil and religious liberty.

Our Home Mission Society was among the first to enter its protest with the President, as our denomination is and has always been firmly set for absolute severance of church and state. This is a question of patriotism and rights, and teaches once more the lesson that, where Roman Catholicism exists with its false claims, eternal vigilance is the price of liberty. There will be no safety from this Roman Catholic lobby at Washington, so far as the Indian schools are concerned, until Congress passes a bill such as has been introduced by Representative Stephens of Texas, prohibiting any legislative or executive appropriation of any funds for sectarian uses. To this end every patriot should exert his influence.

Praiseworthy Utterances

HAVING just occasion, as we believe, severely to criticise the President for his action in connection with the Indian trust funds, we are the more rejoiced that we can approve so heartily his brave words, spoken in New York on Lincoln Day, in regard to the paramount duty of North and South alike to assist in uplifting the negro. The President was the guest of the Republican Club on Monday, the 13th, and made the chief address. In large part it was devoted to the race problem in the South, and we should like to give the address entire. His statement of the problem is suggestive—"the problem of so dealing with the man of one color as to secure him the rights that no one would grudge him if he were of another color." We quote these strong and just words:

"The attitude of the North toward the negro is far from what it should be, and there is need that the North also should act in good faith upon the principle of giving to each man what is justly due him, of treating him on his worth

as a man, granting him no special favors, but denying him no proper opportunity for labor and the reward of labor. But the peculiar circumstances of the South render the problem there far greater and far more acute.

"Our effort should be to secure to each man, whatever his color, equality of opportunity, equality of treatment before the law. As a people striving to shape our actions in accordance with the great law of righteousness we cannot afford to take part in or be indifferent to the oppression or maltreatment of any man who, against crushing disadvantages, has by his own industry, self-respect and perseverance struggled upward to a position which would entitle him to the respect of his fellows, if only his skin were of a different hue.

"Every generous impulse in us revolts at the thought of thrusting down instead of helping up such a man. The only safe principle upon which Americans can act is that of 'all men up,' not that of 'some men down.' If in any community the level of intelligence, morality and thrift among the colored men can be raised, it is, humanly speaking, sure that the same level among the whites will be raised to an ever higher degree; and it is no less sure that the debasement of the blacks will in the end carry with it an attendant debasement of the whites.

"The ideal of elemental justice meted out to every man is the ideal we should keep ever before us."

NOTE AND COMMENT



THE Home Mission Society has published a fine program for young people's societies or a church mission meeting, on the subject of "Home Mission Heroes." Any number of copies may be had for the postage, two cents a dozen. This is one of the best devotional programs we have issued. The five minute addresses called for are based upon material in our Home Mission text book, and deal with the life of Peck. Send for a program. We are about to issue a second edition of "Heroes of the Cross in America," the first having been nearly exhausted. It is a good book for any home table, as well as for mission study.

¶ We are indebted to *Charities*, the excellent organ of the New York Charities Society, for some of the half-tones used in the article on the Slav Immigration; indebted to this able magazine also for much information regarding the subject. The

writers it secured were largely of the nationality about which they wrote, so that the information was at first hand.

¶ The Roman Catholic Bishop of Porto Rico characteristically has been courting one of the political parties, hoping, of course, to secure favors in certain legislation. He has also endeavored to create a religious revival in favor of Romanism, in connection with the jubilee celebration of the Feast of the Immaculate Conception. Suddenly, however, a conflict arose between the people and the Bishop over some religious processions, and then many Spaniards were offended because the Bishop removed some Spanish priests. The consequence is that their plans were thrown into general confusion. During the height of the excitement, the members of the Baptist churches were praying that God would overrule these things to the good of His cause. The Baptist paper, *El Evangelista*, edited by Rev. H. P. McCormick, had some cogent articles, which were helpful

in creating a right public sentiment; and conditions generally are as favorable as ever for our cause.

¶ Rev. Alejandro Trevino, of Monterey, Mexico, says, in sending a contribution of \$50 from his church to the Home Mission Society, which organized and helps sustain the church: "There is a sister, member of the church, who, notwithstanding her limited means, SETS APART FIVE CENTS EVERY DAY FOR THE SOCIETY. At the end of the year she turns over about \$18 to the church to be sent to the Society. Many times this faithful offering is the beginning of a good collection in our church." If every Baptist woman in our constituency did that much, to say nothing of the men, there would be no ghost of a deficit in sight and no legitimate missionary appeal would need to be refused.

¶ The education of a native ministry for Porto Rico is one of the problems to which our American missionaries are devoting attention. In the absence of any proper educational facilities for the training of ministers, Rev. A. B. Rudd, of Ponce, has a correspondence school, which numbers 18 pupils, divided into two classes of 13 and 5 respectively; the first class is studying the life of Christ; the second is giving attention to homiletics and pastoral duties. The examination papers of some of these students show that they are doing excellent work. A Missionary Training School, however, is a necessity; and plans for its establishment are under consideration.

¶ A resolution was presented at the Congregational National Council at Des Moines asking Congress, in its enactment of treaties and immigration laws, to place the Chinese on the same basis with other nationalities. The resolution was heartily and loudly applauded, and there was no dissenting word or vote. This is merely a demand for justice and the righting of a flagrant wrong.

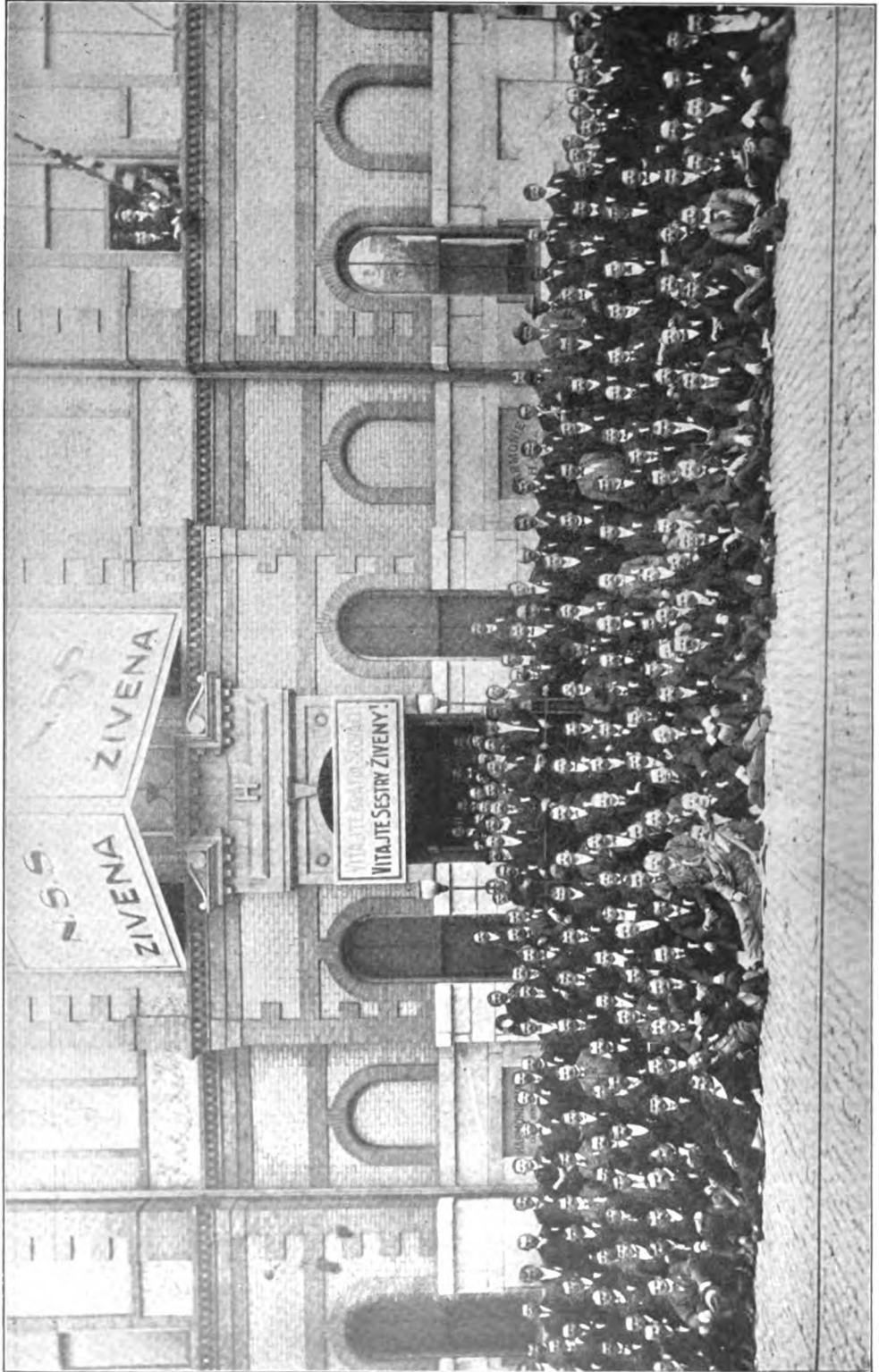
¶ We think the *Pacific Baptist* makes a good point when it says that the standards of judgment which pass unchallenged in Europe and America are the great condemnation of our civilization. A Japanese traveler recently said: "To-day we Japan-

ese have battleships, torpedoes, cannon. The China Sea reddens with the blood of our killed and those we kill. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter, and we die and are the cause of death. And you Occidentals say to us, 'You have won your rank; you have civilized yourselves.' Centuries upon centuries we have had artists, painters, sculptors, philosophers. In the sixteenth century we had published in Japanese the fables of Aesop. Were we then barbarians?" Would that some literary genius could make the Occident see itself through the eyes of the Orient. Perhaps we should be more willing to admit that much of our boasting is in our shame."

¶ The good things left over from this number will ensure a fine April magazine. Look out for it, and tell your friends to do the same. Also read what our advertisers have to say.

¶ Business men recognize the value of religious influences. For example, the El Paso and Southwestern Railroad Company has offered \$5,000 toward a Y. M. C. A. building in the mining town of Douglas, Arizona, which doubled its population last year and has 6,000 inhabitants, mostly men. A \$20,000 building is proposed, and one of the smelter companies has equaled the railroad gift, while the business men and miners propose to raise the balance. The Association Hall, as contrasted with the saloon, finds ready appreciation.

¶ The very latest data collected by the Berlin Society of Statistics show that there are now 10,597,000 Jews in the world. According to the various countries, the Jews are divided as follows: European Russia, 5,082,000; including Siberia and the Caucasian district, 5,174,000; Austria-Hungary, 1,994,000; United States of America, 1,136,000; Germany, 590,000; Roumania, 296,000; Afghanistan, 184,000; England, 170,059; Morocco, 150,000; Holland, 104,000; France, 86,000; Turkey, 82,000; Palestine, 78,000; Algiers, 57,000; Abyssinia, 50,000; Italy, 47,000; Tunis, 45,000; Persia, 35,000; North Africa, 30,000; Bulgaria, 28,000; Egypt, 25,000; India, 22,000; Arabia, 20,000; Canada, 15,000; Switzerland, 13,000; Berlin, 12,000; Greece, 8,400.



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POLE

OUR FOREIGN POPULATIONS

THE SLAV IMMIGRATION

By Rev. Howard B. Grose

A VARIED ELEMENT : MANY AND PECULIAR PEOPLE TO ASSIMILATE : SOME NEEDED DIFFERENTIATIONS : THE TASK OF AMERICANIZATION AND EVANGELIZATION :



EVERYBODY who keeps track of immigration statistics or reads the newspapers knows that during recent years the character of immigration has greatly changed. Where in former periods the great bulk of it came from western and northern Europe, latterly the great majority has come from eastern and southern Europe. In 1882, for example, there came to America from Germany, England, Norway, Sweden and Denmark, France, Switzerland, Holland and Belgium a total of 563,170 people;

while from Italy, Austria-Hungary, Russia, Spain and Portugal there came only 83,320. But in 1903 there came from the northern and western countries first named 208,689 immigrants; while from the second list the number rose to 610,813, or three times as many. In

1903 Italy and Austria-Hungary each sent us more people than all of northern and western Europe. This fact has introduced new features into our country and new problems into our work of race assimilation. This new immigration has been regarded as distinctly less desirable than that from the north and west of Europe. Whether this be true time only will determine. Generalizations are not safe at present, and are apt to put whole classes under suspicion without good reason. We do well to study these peoples and find out what they are like, what they do in America, and what the promise is, provided Christians do their duty in the line of Americanization and Christianization. The problem of immigration always resolves itself to this at last. **GOD HAS SET FOR AMERICA THE TASK OF THE AGES—THE GIGANTIC HOME-FOREIGN-MISSION TASK.**

WHO ARE THE SLAVS?

To designate this new immigration inflow, apart from the Italians, the word Slav has been commonly used, very likely with anything but clear idea on the part of ordinary readers as to what it meant.

First, then, who are the Slavs? When the question is discussed as to the possible future Slav domination in world affairs, as opposed to the Mongol, or Yellow Peril, on the one hand, and Anglo-Saxon domination, on the other, Russia generally stands for the Slav power. Take from Russia her Finnish and Scandinavian element, and add the peoples from Austria-Hungary, and we have the Slav immigration with which this article deals. Mr. McLanahan, in his excellent handbook on "Our People of Foreign Speech," says: "Strictly speaking, the Slavic constitutes one of the eight great branches into which the Indo-European or Indo-Germanic family of languages is divided. The Slavs number about 125,000,000, over one-twelfth of the total population of our globe. They have been concentrated until recently in the eastern and larger part of Europe. They make up the bulk of Russia (the one great Slav power), and of the Balkan States, and they form nearly half the population of Austria-Hungary. They are divided geographically into two great groups by the Magyars and Roumanians who lie between them. The northern group consists of the Russians, Czechs, Poles and Slovaks. The southern group of Slovenes, Croatians, Servians, Dalmatians, Herzegovinians, Bosnians, Montenegrins, Bulgarians. The Slavs were converted to Christianity chiefly by missionaries from Thessalonica, led by the brothers Cyril and Methodius in the ninth century. In physical strength and endurance the Slav is the equal of any. Thus far, at least, he seems slower intellectually. He has been described as a few centuries behind the rest of the civilized world. But he is brave, eager, daring, persistent, and knows how to make good use of his knowledge when he gets it."

A REMARKABLE INFLOW

Slavic immigration is practically a new phenomenon, to which the Americans are hardly yet adjusted. A few Slavs, especially Bohemians and Poles, were here before 1880, but not enough to notice. Immigration from Austria-Hungary rose steadily from less than 6,000 to 1879 to nearly 77,000 in 1892, then dropped back

for five years; but since then has increased more rapidly than ever, until in 1900 the census gave about a million and a quarter of foreign born Slavs. The proportions to which this immigration has grown are shown by these detailed figures for 1903: Russians, 3,565; Poles, 39,548; Lithuanians, 14,420; making 57,533 altogether from Russia. From Austria-Hungary: Bohemian and Moravian, 9,577; Bulgarian, Servian and Montenegrin, 4,227; Croatian and Slovenian, 32,892; Dalmatian, Bosnian and Herzegovinian, 1,723; Magyar, 27,113; Polish, 37,499; Roumanian, 4,173; Ruthenian, 9,819; Slovak, 43,412.

It may be noted that there were from Russia, in addition to the above, 47,689 Hebrews, and from Austria-Hungary 18,759 Hebrews, who count indirectly among the Slavs. Not including the Hebrews, there came to America in 1903 more than 221,000 of these mixed peoples who speak languages of the general type known as Slavonic. The Slavs of Russia are estimated at about one-half the population of that empire, and number about 70,000,000. These include the Muscovites, or typical Russians, comparatively few of whom emigrate, our list above showing only 3,565 in 1903. The great majority of the immigrants from Russia are Poles.

The excellent maps which we give, by the courtesy of *Charities*, whose December issue was a special number of great interest on the Slavs, show the sections from which these people come, and how they disperse in this country. The best class of Russians are agricultural, and settle in the West, where their communities are prosperous, thrifty, and characteristic. From acquaintance with some of these colonies in the Dakotas, the writer knows that the men are not only good farmers but also progressive politicians, exceedingly jealous of their rights when they have acquired citizenship, and shrewd and determined in getting their due proportion of offices to which they believe themselves entitled.

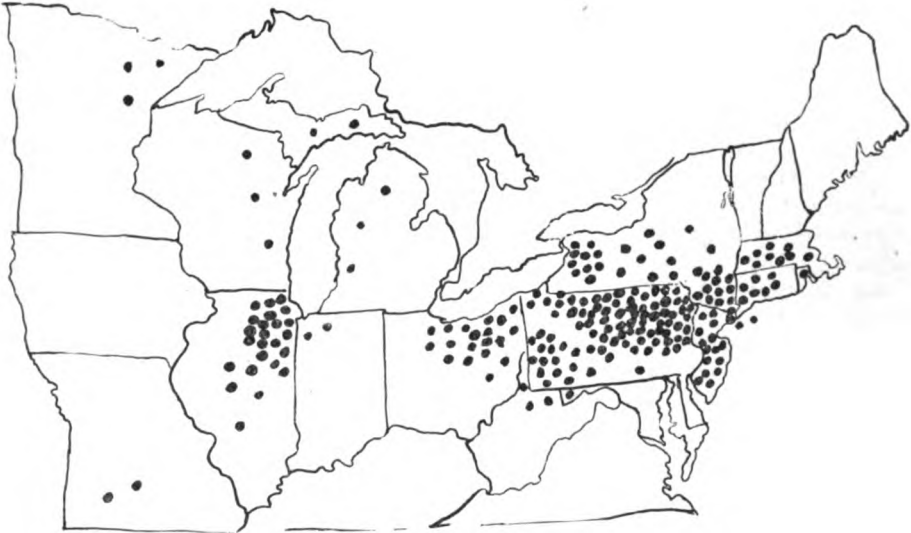
Taking them in general, Miss Kate Holladay Claghorn, Acting Registrar of the New York Tenement House Department, shows by analysis of the 1903 sta-



Sources of Slav, Magyar and Lithuanian emigration from Austria-Hungary and Russia. One dot represents 1,000 emigrants to the United States for the year ending June 30, 1903.

tistics that, with the exception of the Bohemians, these newer immigrants are mainly unskilled, illiterate peasants from country districts, and with little money in their pockets when they land. Of the Bohemians and Moravians 44 per cent. are skilled laborers, and only 1.50 per cent. over 14 are unable to read and write; but of the Poles 85 per cent. are unskilled, and 30 per cent. can neither read nor write; and this represents the average. We are getting in an illiterate mass, therefore, and the amount of money they bring per capita averages about \$10. But on this point Miss Claghorn says, speaking from a wide observation:

"This does not necessarily mean that they are undesirable immigrants. The illiterate, unskilled immigrant may be, in fact, a more desirable immigrant than the better educated skilled laborer, or the still better educated professional or business man. There may be a great demand here for unskilled labor. Again, the moral qualities of the untaught but industrious, simple-minded, unspoiled countryman may be far more wholesome for the communities to which he comes than those of the educated, town-bred, unsuccessful business or professional man, the misfit skilled laborer, or the actual loafer and sharper of the cities, who comes over here when



Distribution of Slav, Magyar and Lithuanian immigration from Austria-Hungary and Russia in the United States, as shown by the destinations given in the report of the Commissioner of Immigration. One dot represents 1,000 immigrants for the year ending June 30, 1903.

home gets too hot for him. As to illiteracy, moreover, the peasant is improving.

"The mass of this great, unskilled labor force pushes directly through the great gateway of New York, where unfortunately so many other races stop, to congest further an already congested population. They go to the eastern, middle and northern States, mainly into our coal and iron mines, and our steel mills, but also to the farming regions, where they work patiently and thriftily, first as farm laborers, then as owners of abandoned farming lands or cut-over timber lands, reclaiming and making them fertile to the great advantage of the markets they supply."

Let us now look at this conglomerate immigration a little more in detail, and differentiate these peoples, so that hereafter we shall not class them all indiscriminately and objectionably as barbarian Huns.

THE BOHEMIANS

We may well begin with the Bohemians, who are among the most skilled, least illiterate, and to Protestants most interesting of the Slav peoples. In studying any group of "strangers within our gates," as Nan Mashek, himself a Bohemian, says in *Charities*, writing on the Bohemian farmers of Wisconsin, it is necessary to know intimately its pre-emigration history.

These people, who call themselves Czechs, are a principal branch of the Slav family and one of the large constituents of the Austro-Hungarian empire, numbering 6,318,697 in 1901. At home they are chiefly agriculturists. In 1900 there were in this country 325,000 persons of Bohemian parentage, of whom 156,991 were born in Bohemia. Since 1900 above 20,000 more have come. Three-fourths of them all are in the north central States of the Mississippi Valley, with Chicago as their great centre. Cleveland has about 15,000, New York about the same number; while in agriculture there are in round numbers 16,000 in Nebraska, 14,000 in Wisconsin, 11,000 in Iowa, and 9,000 in Texas.

As to their history in the old world, the Bohemians have had such a stormy national struggle, and the bitterness of it has so entered into their lives, that it is impossible rightly to judge them apart from it. These are the conditions as Mr. Mashek states them. For 250 years they have been oppressed by a pitilessly despotic rule. In the days of their independence, before 1620, they were Protestants, and the most glorious and memorable events of their history are connected with their struggle for the faith. The history of their church is the history of their nation, for on the one hand was



MILE POSTS
IN THE
HISTORY OF
BOHEMIAN
FARMERS
IN THE
NORTHWEST

- I. THE ORIGINAL LOG CABIN WITH MUD PLASTERING AND BOARD ROOF
 II. THE MIDDLE PERIOD OF LIME PLASTERING, SMOOTHLY HEWN LOGS AND SHINGLED ROOFS
 III. THE MODERN FARM HOUSE

Protestantism and independence; on the other, Catholicism and political subjection. For two centuries Bohemia was a bloody battleground of Protestant reform. Under the spiritual and military leadership of such men as Jerome of Prague, John Huss, and Ziska, the Bohemians fought their good fight and lost. After the battle of White Mountain, in 1620, national independence was completely lost, and Catholicism was forcibly imposed upon the country. All Protestant Bibles, books and songs were burnt, thus depriving the nation of a large and rich literature. Those who still clung to their faith publicly were banished, their property becoming forfeited to the state. After 150 years, when Emperor Joseph II., of Austria gave back to the Protestants some measure of their former freedom, many of the churches were re-established; but Protestantism had lost much of its strength. The political

revolution of 1848 led to new subjugation, and emigration was the result. Large numbers left the country in quest of freedom, and some of these found their way to America. Thus the first Bohemian settlers were of the most intelligent and more prosperous classes. They went West, chiefly to Wisconsin, where their farms are among the finest in the State. In Kewaunee county they constitute over one-third of the population, or 6,000 out of 17,000. They have developed into an excellent type of American citizenship, have looked well after the education of their children, many of whom have gone to college, and are in every way progressive. In the country, says Mr. Mashek, "the assimilation of Bohemians is not a problem which offers difficulties. The public school is everywhere so potent an Americanizer that it alone is adequate. There is, however, one other influence which if

brought to bear, especially in the large communities, would be helpful. I REFER TO THE PROTESTANT FAITH. For the most part Bohemians conversant with their history as a people are naturally hostile to the Catholic church, and when the restraints which held them in their own country are removed by emigration, many of the more enlightened quietly drop their allegiance and, through lack of desire or opportunity, fail to ally themselves with any other. So strong is this non-religious tendency among Bohemians—especially in the cities—that it has resulted in active unbelief and hostility to church influence. This spiritual isolation, with its resultant social separation, is doing great harm in retarding assimilation. Aside from this matter of religion, the Bohemian falls into American customs with surprising readiness."

Thus a member of this race points out to Protestants their opportunity. Here is a people with inherited Protestant tendencies. They have been driven by an enforced Catholicism into antagonism to the church as they know it. In Chicago, where 100,000 of them make of that city the third largest Bohemian centre in the world, they have a strongly organized Freethinkers' society, with 300 branches, which issues the atheistic catechism, and has it taught in its numerous Sunday schools as they are called. But there are thousands who do not belong to this cult, and who are open to the gospel. The same is true of the Bohemians in New York, Cleveland and elsewhere who have not advanced to the Chicago infidel standpoint. Their character has not been well understood. They have too often been ranked indiscriminately among the undesirable and dangerous immigrants, whereas they possess excellent qualities for the making of good Americans. Christianity in pure and true form is all they need.

The Bohemians are a home people. They are social, and fond of organizations. Music is their passion, and their clubs and mutual benefit societies and loan associations, successfully run, show large capacity for management. They have 42 papers, seven of them religious, two Protestant. Their free-thinking is not all of it by any means of the dogmatic sort

which has its catechism. Much of it is revolt against priestcraft, as expressed "by an old woman with a broad brow over which the silvery hair is smoothly parted, who says, 'I have my God in my heart, I shall deal with Him. I do not want any priest to step between us.'" That is the class which the gospel can reach and ought to reach speedily.

Seventy-five per cent. of the Bohemians live in the northwest. In Cleveland they have entered into various industries. In New York they are largely employed in cigar making, at which the women and girls work under conditions not calculated to inspire them with regard for God or man. The home life cannot be what it should when the mothers are compelled to work in the factories, besides having all the home cares and work. The testimony of the tenement inspectors is that the Bohemians are perhaps the cleanest of the poor people in the city, and struggling manfully against the pitiful conditions of the tenement houses which are a standing disgrace to our civilization, a reproach to Christianity, a monument to human greed.

THE POLES

The Poles form one of the oldest and largest elements of the Slav immigration. In 1900 the census gave 668,514 persons whose parents were born in Poland, and of these 389,510 were themselves born there. Nearly a quarter of a million of the latter came to this country between 1890 and 1900, and in the three immigration years since about 200,000 more arrived. A third of a million Poles now in America do not understand English. The recent immigrants come in about equal numbers from Austrian and Russian Poland. The Polish strength is indicated by the Polish National Alliance, with 50,000 members, and by a list of fifty newspapers published in the Polish tongue, four of them dailies, printed in Chicago, Buffalo and Milwaukee, the largest centres.

The higher classes of Poland, says McLanahan, were touched by the Pre-Reformation movement of Huss at Prague, where they were generally educated. Reformation ideas did not gain as great



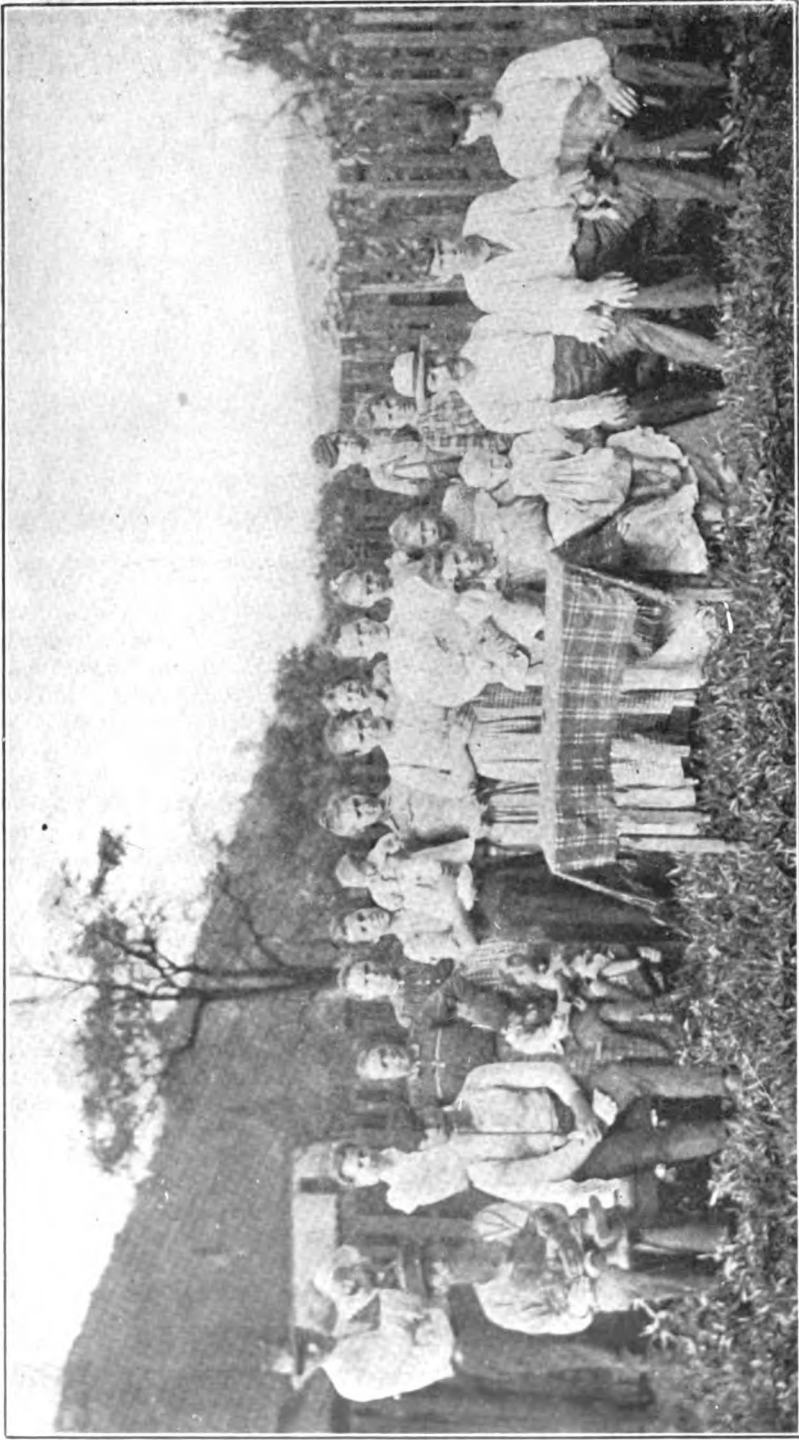
A GROUP OF SLAVS IN THE ANTHRACITE BELT AND THE DWELLING IN WHICH THEY LIVE

currency as in Bohemia, but both Calvin and Luther were interested in their progress in Poland. A Jesuit authority complained that 2,000 Romanist churches had become Protestant. A Union Synod was formed and consensus of doctrine adopted. Poland is described as the most tolerant country of Europe in the sixteenth century. It became an asylum for the persecuted Protestants of other lands, notably the Bohemian brethren. Later on, under the influence of Protestantism, literature and education were stimulated. But under succeeding Swedish and Saxon dynasties, and through Jesuit instrumentality, religious liberty and national independence were lost, and Poland disappeared from the map of Europe. As a race the Poles boast such names as Copernicus the astronomer, Kosciusko the patriot warrior, and Chopin the composer.

Their distribution in America is as follows: Illinois, 123,887, of whom 107,669 are in the vicinity of the Chicago stockyards; Pennsylvania, 118,203, mainly in the anthracite coal regions and about Pittsburg, with 11,000 in Philadelphia; New York, 115,048, 50,000 of them in New York city and 35,000 in Buffalo; Wisconsin, 70,000, 36,000 in Milwaukee; Michigan, 59,075, 26,869 in Detroit; Ohio, 31,136, 15,000 in Cleveland and

9,000 in Toledo. In Massachusetts, Minnesota and New Jersey between 20,000 and 30,000 each; in Connecticut and Indiana over 10,000 each; and in smaller numbers widely distributed. Their preference for the larger cities is shown by the figures above. Recent immigrants are going more into the New England States. Already there is a second generation of them in the cities and farming country of the Middle West, and they have their own teachers and doctors. In New England they are spreading in the factory towns, and Chicopee has 6,000 of them; while in the tobacco belt of Connecticut they furnish a majority of the farm hands. Ten years ago Hartford had only three or four hundred Polish families; to-day there is a parish of a thousand people, and they have built a church and given \$20,000 toward a school.

Like most of the Slavs, the Poles who come here are commonly poor and of the peasant class; about one-third of them are illiterate. They are clannish, and clash with the Lithuanians and other races. Lovers of liberty, they clash also with the Catholic authorities, going so far even as organized rebellion to obtain control of their church properties and freedom in the choice of priests. They have a superstitious dread of Protestantism, which has



SLOVAK WORKMEN IN THE ADOPTED COUNTRY

been misrepresented to them by their priests, and Protestant access to them is extremely difficult. "Polish priests about Pittsburg are said to boast of the number of Bibles distributed by Protestants, which they gather from the people and burn." If once Protestantism gets a good hold upon them, rapid defection from the ecclesiastical tyranny of Rome would follow. Dr. Carroll figures that the Polish Catholics, as distinct from Roman Catholics, have 43 churches and 42,859 communicants, with 33 priests—this representing the extent of revolt against the Romish church. Among Protestants the Congregationalists have Polish churches in Cleveland and Detroit, missions in Toledo, Bay City, Mich., in the vicinity of Pittsburg, and in New England. They employ principally Bohemian women trained at the Bethlehem school in Cleveland, who have studied Polish for this purpose. Our own Home Mission Society sustains Polish missions in Chicago, Detroit, Buffalo and Chicopee, Mass. But it must be granted that comparatively little has been done to reach this people, and it is not strange that as yet the number of Protestant Poles is small. It takes a larger and more imposing movement to make a definite impression upon those accustomed to the size and strength of the Catholic organizations.

THE SLOVAKS

The Slovaks of northern Hungary number about two millions, and are close akin to the Bohemians and Moravians. According to Mr. Rovnianek, editor of the Pittsburg Slovak Daily, they constitute the trunk of the great Slavonic national tree, from which have branched so many of the Slav nations, at the head of whom now stands the powerful Russian empire. From prehistoric times they were celebrated as a peaceful, industrious people, fond of agricultural and pastoral life. The Mongul-Huns reduced them to a state of social and political degradation from which they have never recovered, but

out of which they are destined to be lifted, in this editor's opinion, by the patriotism and energy of those now settled in our land and others who shall come. He says they are a permanent as well as large and increasingly important part of our American citizenship. The immigration has been from the agricultural class, and at



THE BEGINNING OF CULTURAL AGENCIES—A TYPICAL SCHOOL-HOUSE

first settlement was made in the mining regions of Pennsylvania. Farming had its inherited attractions, however, and there are hundreds of Slovak farmers in Pennsylvania, Connecticut and Ohio; while in Minnesota, Arkansas, Virginia and Wisconsin there are colonies of them, where for many miles on every side the land is entirely in their possession. Kosuth was a Slovak, to their lasting pride. Over 100,000 of them have come to America since 1900, one-fourth of them illiterates. They had little opportunity to be otherwise at home, but since coming here their advancement educationally has been marked. "This is due," says Mr. Rovnianek, "largely to the intensely religious spirit which prevails among the Slavic people, and to the fact that here they have been able to combine schools with their churches." The total number now in the country is estimated at 250,000, of whom 150,000 are in Pennsylvania. Two-thirds of the immigrants are men. They live usually in very crowded quarters, one family having sometimes from 15 to 20

boarders, and under conditions far from cleanly or sanitary. They are extremely economical, unusually honest in the payment of debts, commonly work in gangs, and are quiet, persistent and industrious. On festive occasions, such as weddings, they are given to excess, and have obtained therefrom a name for quarrelsomeness, rioting and intemperance. Their editor-representative explains this, and says although the public has been misled, it is gradually coming to know that so far from being peace disturbers and criminally disposed people, none of the immigrants are more law abiding.

There are nearly as many newspapers in the United States in the Slovak language as in Hungary, with a much larger total circulation. They owe much to a good press, which has been instrumental largely in causing the establishment of a variety of industrial and business enterprises in the Slovak communities. There are numerous small mercantile establishments. In Philadelphia, New York and Chicago, wire and tinware factories established with Slovak capital and conducted with Slovak labor are securing the cream of this trade in the country. For centuries the tinware of Europe was made largely by the Slovaks. They have a high position also for electrical designs and other skilled work.

They are great for organization. The National Slavonic Society was organized in Pittsburg in 1890, with 250 members; it now has 20,000 active members and 512 lodges. It is primarily a beneficial organization, but has done a valuable work in educating its members and inducing them to become American citizens. The society requires its members, after a reasonable time, to obtain naturalization papers. It has paid out nearly a million dollars in death benefits, and much more in sick benefits. It has kept alive the Slav spirit; helped hundreds of students in this country and Hungary, and aided national literary and patriotic workers, besides coming to the rescue of Slavs in Hungary persecuted by the government. Many other societies have sprung from this parent organization, including a Presbyterian Calvinistic Union, and hundreds of literary, benevolent and political clubs, so

that there are between 100,000 and 125,000 organized Slovaks in the United States. Counterparts of their organizations have been formed among the Slavs of other nationalities, and cordial relations exist between them.

THE MAGYARS, OR HUNGARIANS

Mr. McLanahan puts the Magyars with the Finns in a class by themselves. The Magyars, or Hungarians proper, do not class strictly with the Germans and Slavs of Hungary. They drove out their Slavic predecessors or subjugated them in the ninth century, and became masters of the Danubian plains. Christianity as represented by the Roman Catholic Church became the state religion about the year 1000, but during the Reformation period the Lutheran and Reformed types of Protestantism gained a large following and were granted liberty. This was afterwards denied them, and bloody struggles followed, as in Bohemia. Protestants were again placed on equal footing with Roman Catholics in 1791. The Magyars number over eight millions and comprise a little more than one-half the population of Hungary. They are the dominant class. Statistics of 1902 give the Catholic population of Hungary, including all nationalities, at ten millions, the Reformed at two and a half millions, and Lutherans at a million and a quarter. There are about 150,000 Hungarians in America. They have a fair degree of education, are generally reputed to be honest, and as compared with the Slav (with whom they are commonly confused) more intelligent and less industrious, "more agile in limb and temper." Many are addicted to drink and are quarrelsome. It is noticeable that the Protestants are morally and intellectually superior to the Catholics. The bulk of them (86 per cent.) are in the Pennsylvania mining regions, in New York, New Jersey and Ohio. At home chiefly agriculturists, here they work mostly in mines, mills and factories. The Catholic Hungarians are said to lapse easily from the church, going into indifferentism and nothingism. This gives opening for Protestant mission work. The principal Protestant work among them has been carried on by the Reformed Church (German),



THREE RUSSIAN BOYS

which began in 1890, and has 15 or more missions equipped with ministers brought from Hungary. These people strongly resent being called Slavs, and manifest a decided racial antagonism, as they hold themselves in every way superior. Many of them welcome the gospel when brought to them in their own tongue, and contribute generously to church support.

A writer in *Charities*, Louis H. Pink, says that 80 per cent. of the Magyars arriving in New York go at once to the farms and mines. The New York colony numbers 50,000 to 60,000, including the Hungarian Jews, who are scarcely distinguishable from the gentiles. Few Hungarians of the higher classes come here; the mass of immigrants are laborers. They come in search of larger opportunities. The life of their quarter is one continuous whirl of excitement. Pleasure seems the chief end. The café is their club room. Intensely social, fond of conviviality and gaiety, bright, polished, graceful, the Magyar soon learns English, and adapts himself to his new surroundings. Institutions have slight hold upon him. The newspaper, literary society, and charitable organization are the only institutions he cares to support. Pride, independence, fertility or resource, lack of

perseverance, love of ease rather than of a strenuous life—these are qualities ascribed to the Magyar by Mr. Pink, who has made a special study of this class of our population. Tailoring is the chief occupation in New York, though Hungarians are also furriers, workers in hotels and restaurants and various kinds of light factories, and some are shop-keepers and merchants. Those who speak from close knowledge call them excellent "citizen-material." In one of these typical East Side Hungarian cafes, as a guest of the Hungarian Republican Club, President Roosevelt spent the evening and made a noteworthy address on February 14.

THE LITHUANIANS AND LETTS

The Lithuanians in Russia number about two millions. They began to emigrate to this country in 1868, driven out by famine at home, and the first comers went to northern Pennsylvania, where they found work in the mines. At present there are about 200,000 in America; 50,000 of them in the anthracite coal fields of Pennsylvania, 25,000 in the soft coal mines of western Pennsylvania and West Virginia; 10,000 in Philadelphia and Baltimore; 15,000 in New York; 25,000 in New England, mainly in Boston, Wor-

cester, Brockton, Hartford and Bridgeport; 10,000 in Ohio and Michigan; 50,000 in Illinois and Wisconsin; while several thousand are scattered over the western States. Though nearly all raised on farms, they do not take to farming here, nor do they like open air work, preferring the mines, factories, foundries and closed shops. In the cities many of them are tailors, and many are found in packing houses, steel plants, hat and shoe factories and mills. Their chief curse is intemperance, and they are not of strong character, having little of the quality of leadership. Generally they are devout Roman Catholics; when not they are apt to become freethinkers, and a Freethinkers' Alliance has been formed among them. They are described as commonly peaceable, well dressed, and goodnatured. Their children are mostly in public schools. Little Protestant work has been done among them.

The Lettish people, like the Lithuanians, their neighbors and kinsmen, are among the oldest races of Europe. They are clearly distinguished from the southern Slavs, being tall and fair, like the Swede in complexion. The Letts at home number about a million and a half. Since 1900 nearly 35,000 of them have come to America, settling mostly in the anthracite coal regions. They are also found in New York, Massachusetts, Illinois, Connecticut and New Jersey. About one-half are illiterate. Their standards of living are low, and in the coal fields both races have a poor reputation.

THE RUTHENIANS

The Ruthenians, or Ukrainians, called also the Little Russians, at home occupy the southern part of Russia, eastern and southwestern Galicia and part of Bukovina in Austria-Hungary. Their number in Europe is computed at over 30,000,000. They are darker and smaller than the typical Slav. Roman Catholic in religion, they are generally poor, illiterate, backward in civilization, and oppressed. Immigration began perhaps thirty years ago, but not in appreciable numbers until recent years. In the four years ending in June, 1903, there were 26,496 arrivals, two-thirds men, nearly all unskilled laborers, and one-half unable to read or write. Pennsylvania is their common destination.

Estimates as to their present numbers in the country vary from 160,000, taken by Mr. McLenahan as too high, to 350,000, the figures given by Ivan Ardan, editor of their paper, *Svoboda*, at Scranton. He says there are 60,000 more in Canada, and as many in Brazil and other South American Republics, or about half a million altogether in the new world. Probably there are 90,000 of them in Pennsylvania. They are said to be accessible to missionary influences, but their ignorance and crowded conditions of living make work difficult. Their European standard of life is low, and in Galicia, whence our immigrants come, the peasants live almost exclusively on potatoes and cabbage. Fifty per cent. eat no bread through six months of the year, according to Mr. Ardan, who makes a strong plea for a people who have had no schools provided for them, no rights respected by government, and no opportunities whatever for advancement. In America they have progressed rapidly, in consideration of such previous conditions. The first church was organized for them in Shenandoah, Penn., in 1885, by a Galician priest, who also organized schools and societies and co-operative stores.

About nine-tenths of the Ruthenians here are laborers, chiefly in the mining and allied industries. About one-tenth are farmers. The young women work in shops and factories, but prefer domestic service, and are efficient. The people are very saving, and scarcely one but has from \$50 to \$200 at least saved and put away in some hidden corner or in a bank. They buy lots and build houses, or take up farming. They have beneficial societies for sickness, injury and death, including wife and mother as well as husband and father. Mr. Ardan says Ruthenian men and women drink, "farmers and Protestants being exceptions." What a notable exception and testimony that is. Superstitious, devout, attached to their churches, the majority are Greek Catholics, with a few Protestants from Russian Ukraine, where Protestants are bitterly persecuted. There are 108 Ruthenian churches, composed of 80 Greek Catholic, 26 Greek Orthodox (Russian State Church), and 2 Protestant, besides several Protestant mis-



RUTHENIAN FARM, SPRINGFIELD, MANITOBA, CANADA

The Ruthenian immigration into Canada has increased rapidly since 1895. For the most part homesteads of 160 acres have been taken up. Occasional Ruthenians own grain mills and expensive agricultural machinery. There are few schools, the district being sparsely settled, but several Ruthenian boys are being educated in Manitoba College.

sions. The people are eager to learn both their native and the English language. They have their adult schools for this purpose. Their children go to the public schools. There are four Ruthenian weeklies and one monthly published in this country, and some books. Education is promoted by reading circles, lectures, and societies for self-improvement. The race has a fine physique, with great physical endurance. Individuality is more marked in it than in many Slavonic races, and assimilation is comparatively rapid. In this country they rapidly wake up to a new life, and promise to make a worthy addition to our citizenship.

OTHER NATIONALITIES

We can only mention the remaining nationalities of the Slavic group. The Croats and Dalmatians, unable to make a living at home, are fleeing from "starvation and mismanagement," and seeking work in America. Croatia is a kingdom of Austria-Hungary, Dalmatia the sea-coast province of Austria. The Slovenians come from the provinces northwest of Croatia. The three nationalities have probably sent between 200,000 and 300,000 persons to America. Dalmatians are oyster fishermen at New Orleans, make

staves in Mississippi, are wine dealers in San Francisco, and vine growers and miners in other parts of California. The Slovenians are chiefly found in the Pennsylvania mines and other mining regions. The Croats are mostly in the same regions and work, although in New York there are about 15,000 of them engaged as longshoremen and mechanics, and a small number are farmers out West. There is no specific missionary work done for them by Protestants. They are Roman Catholic, largely illiterate and unskilled. The Catholics do little for them.

The Bosnians, Herzegovinians, Bulgarians, Servians and Montenegrians are just beginning to come in appreciable numbers. They represent much the same home conditions as the nationalities mentioned more in detail. Catholicism, Greek or Roman, has cast them pretty much into the same mold. Ignorant, semi-civilized many of them, they have everything to get and learn in their new home, and afford still larger opportunity for Protestant Christianity in its mighty work of making America the land of the free and the home of righteousness and progress. No specific missionary work for them has been noted among any denomination.

THE STUPENDOUS TASK

WHAT IS BEING DONE

This survey of the Slav peoples at home and in this country cannot fail to impress the thoughtful reader with the immensity of the work to be done through Home Mission agencies. In comparison with the multitudes to be reached and uplifted into Christian citizenship, for their own sake and America's, the Protestant undertakings seem pitifully small and inadequate. Yet it must be remembered that this vast immigration is largely recent, and creates new conditions. A beginning has been made, in which the Baptists have a share, though a much smaller one than we hope they will take in future.

The Congregationalists began work of a definite kind for the Bohemians in 1883 in Cleveland. Their Home Mission Society had the good fortune to secure for superintendent of Slav missions Dr. H. A. Schaufler, of missionary stock and practical experience as a missionary in Bohemia, so that he knew the people and their language and how to approach them. From that beginning the work has grown until it is now carried on in 28 places in 9 States (Virginia to Minnesota and Nebraska), and 24 missionaries are engaged in it. There are 16 churches with 772 members, 21 Sunday schools with about 2,000 members, and an average attendance upon preaching services of 1,204. In Cleveland, where the first Bohemian house of worship was built in 1884, there is a training school, and there is also a Slovak department in Oberlin College, so that young men and women are trained for pastoral and missionary service. There are distinct missions to the Bohemians, Poles, Slovaks, and Magyars, and general work is done among all the Slavic races. The number of workers, including the wives of pastors and students, is about 60. Prior to 1882, when this work was proposed by a Cleveland pastor, practically nothing had been done for the Slavs, who were then represented chiefly by the Bohemians. Every form of opposition has been encountered, from the priests on the one side and the freethinkers on the other, but the results have proved that many are receptive to the gospel. Dr. Schaufler says: "Never anywhere have I

seen the gospel produce more admirable results. Souls 'soundly converted,' as I once heard a colored brother say, lives wholly changed, character transformed, family altars erected, the saloon and dance-hall abandoned." One of the first Slovak converts in Braddock, Pa., was a bartender, now a Congregational missionary to the Slovaks in Minnesota.

The Presbyterian Home Mission Board has also prosecuted work among the Slavs with vigor. It reports 28 Bohemian churches and missions, with a membership of 1,733. It has 10 congregations among the Hungarians, located in northern New Jersey, the Pennsylvania coal regions, western New York and Ohio, with 1,935 members reported in 1904. Besides this, it has 10 churches and stations among the Slovaks in Pennsylvania, with 293 members. Thus at 48 points altogether this denomination is touching the new immigration. A training school work has recently been started at Wooster University.

The Methodist Episcopal Church, in 1904, appropriated \$13,300 for its home mission work among the Bohemians and Hungarians. It has missions in Baltimore, Ohio, Nebraska, Kansas, Iowa, and Pennsylvania. Pittsburg, Cleveland and Chicago are its chief points. It reports 315 members and probationers, so that the results as yet are very small.

If other Protestant denominations are doing any appreciable work among these peoples, the figures are not at hand. The American Bible and Tract Society is engaged in colportage work, and many copies of the Bible and of tracts in the various languages are put into circulation. This is valuable seed-sowing, and the colporteurs do a general missionary work.

OUR BAPTIST WORK

The American Baptist Home Mission Society began its work among the Slavs in 1887, with a Bohemian mission in Chicago, and the next year established one to the Poles in Detroit. A mission to the Lettish was added in 1898, one to the Hungarians in 1902, and one to the Russians; and in 1903 one among the Slovaks. The work is comparatively small, and mostly of recent origin. There are now ten missions, nearly all of them organized into churches. The growth is slight, but in the main

steady and encouraging. The difficulties are very great, the greatest being the impossibility of securing competent leaders, trained men and women. Our Hungarian mission in Cleveland is now without a pastor, and one cannot be found at present.

Our oldest Slav mission, that to the Bohemians in Chicago, is in charge of Rev. Vaclav Kralicek. It is the strongest in membership, with a total of 185, and maintains four Sunday schools, with an attendance of 532. It will be seen that the free-thinkers are not able to monopolize the Sunday schools. The mission in Detroit is to the Poles and Bohemians conjointly, and is in charge of Rev. Charles V. Strellec. The church has 17 members, and a Sunday school with 100 scholars.

Among the Poles we have also a mission in Buffalo, in charge of Rev. P. P. S. Morawsky, with 45 members, and a Sunday school of about the same size. Nine members were added to the church in 1904, and the pastor carries on a very large tract distribution, as do nearly all of our mis-

sionaries among the Slavs. A new Polish mission has been established in Chicopee, Mass., where there are about 6,000 of these people already. The work is conducted by Rev. Joseph Antoszewski, who was formerly in Buffalo, and the outlook is most hopeful.

Among the Hungarians we have two missions. That in Cleveland centres in a church with 16 members, and at present leaderless. A new and most promising work is the mission at Passaic, concerning which we had an article in the last issue of *THE MONTHLY*. This work was organized and well started through the missionary enterprise of Rev. W. W. Pratt, then pastor of the Baptist church, who saw the large number of uncared for Hungarian workers in the mills. Rev. John Sivak gave himself to the work, which has now been taken up by the Home Mission Society and the State Convention. A prosperous and self-sustaining church is looked for, as the Hungarians give systematically and nobly.

There is a Lettish mission in Boston, the first among this people, with a capable pastor in Rev. A. S. Grundman. This has been fostered by Ruggles Street church, which gave it rooms for services. Among the Lithuanians, who do not regard themselves as Slavs, we have established a mission at Pittsburg, under direction of Rev. V. R. Dillonis. He has had to begin without a supporter and without local habitation, and try to make headway among a people who have no Bible and no knowledge of the Word. The only Bible printed in Lithuanian is in the gothic letters, and the great bulk of the people cannot read a letter of it.

We have a Slovak church at Creighton, Pa., in the vicinity of Pittsburg. Rev. Matthias Steucsek is the missionary pastor, and the people are rejoicing in a neat house of worship recently dedicated, of which we give a picture. The property is valued at \$2,000, and gives the church recognized standing in the community. In our Protestant mission work we too often overlook the necessity of having a suitable and attractive meeting house if we expect to win those who are accustomed to imposing services and large church edifices.



FIRST SLOVAK CHURCH IN NORTH AMERICA, AT CREIGHTON, PA.

In addition to the regular stations, the Society sustains a general Slav missionary, Rev. L. L. Zboray, who labors among the Lithuanians and Poles, Slovaks and Hungarians in the mining regions, going from place to place in house visitation, distributing tracts and Bibles, and holding services whenever possible. In the last quarter of 1904 he traveled 1200 miles, and he does a useful and important work among a class largely unsheltered and uncared for.

A CALL TO LARGER THINGS

Putting the work all together, it will be seen that we have made only a fair start, and that the Protestant work for the Slavs, all in all, is but touching the fringes of a vast home mission work that is an imperative obligation. It is hoped that this review may serve to stimulate our people to a deeper interest in and great enlargement of our work for the new immigration, which constitutes a genuinely American problem.

STORY OF A RUSSIAN CONVERT

Told by Himself



DURING a visit to North Dakota, Dr. Chivers, our Field Secretary, found there a Russian Baptist church, the only one we know of in the country,

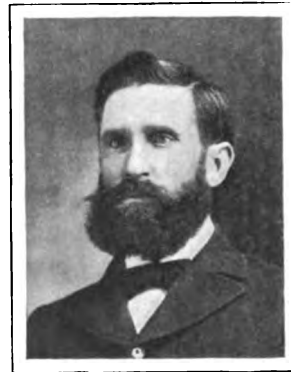
blessed with a devoted pastor in whose history he became deeply interested. At his urgent request, this pastor, Rev. A. H. Nikolaus, wrote a brief sketch of his life and work, which we here give. The writer is thoroughly versed in many languages, and is a scholarly man, though modest and retiring in unusual degree. To express himself in English is perhaps the most difficult task for him. We change his wording only where it is necessary to make his meaning clear. He represents a type of the Slavs who are most valuable accessions to our population. We are glad to be able to give his likeness.

MR. NIKOLAUS' STORY

My birth was in Turkey, South Europe, in Tuleea City, near the Black Sea. Born in 1862, March 29th, I was brought up in the Greek Catholic Church. Went to school at seven years of age. When I left school I was eighteen. I had no church, but I was very interested to visit the churches of every denomination. I visited Greek, Armenian, Bulgarian, Roumanian—all these orthodox churches (Western Catholic). Then I visited all Protestant churches, then Mahomedan and Jewish. I used to talk mostly all these languages. But I did not find to satisfy

me, and so I did that way about five years.

In the year 1885 I left the old country. Thank the Lord He got me out from Sodom and Gomorrah. And so I came to Northwest Canada in 1885, and May 3d to Assiniboia. When I got to Canada I located among the German Baptists. I visited the church. Rev. C. Pöhlman was the preacher that time. When I got home



REV. A. H. NIKOLAUS

I took my Bible and examined the text which was read in the church. I did that for a couple of weeks until Jesus Christ met me. I pray all that night, and Jesus opened my eyes and my heart. After this fact I love Jesus so much!

From that time I studied the Bible steadily. Sometimes I sat by the table and took dinner with the Bible in my hand. I used to live in the woods, and

while chopping cord wood and reading the Bible, during my hard work I would stand up and preach to the timber standing about me.

In 1896 I left Canada for Virginia, to get a warmer climate, and lived there four months. Then I came from Virginia to North Dakota. In 1898 there came about fifteen Russian families at once. All was strange to them. I made the first step to do mission work among them, because nobody was able to talk to them in the Russian language. There was open prairie at that time, so I took a few families to my home, and the rest of them scattered around in my neighborhood; and a couple of weeks after they located near Balfour, N. D. In this flock some were Greek Catholic, some were nothing, and three families were Baptist. I visited them every Sunday and preached to them. They are about 20 miles from my home. From 1898 to 1900 we had over 100 families who came from Russia to North Dakota. In 1900 we had a very dry year and poor crops, and this class of people was very poor and hungry, with nothing to eat and nothing to wear. I believed that was the time to bring them to Christ. I

was full of sorrow for them, and not only preached to them but tried to help them in every way. I thank the Lord this matter was attended to very finely by Dr. O. A. Williams of Minneapolis (our District Secretary), Rev. T. M. Shanafelt, of Huron, South Dakota, and Rev. J. Jager, of St. Paul. They sent special aid to the Russian brethren, flour and cloth; and more than that, Drs. Williams and Shanafelt came up here and had with them \$1,000, which amount was distributed April 3, 1901. April 4 we organized the church—the First Baptist Church of Liberty.

The greatest mission work, I found, was in visiting from one house to another and talking to the people. One day I visited one family, Russian Polanders, Roman Catholics. There were five persons in the family. I came a little after noon, and I talked to them nearly all night, reading and singing. In the morning after breakfast I knelt down, and they all knelt with me and followed me in my praying; and I prayed to my Lord to give them new hearts. And next day they asked me to baptize them, thank the Lord!

Martin, N. D.

NOTES FROM THE FIELD

Our Leaders Appreciated

THE following letter from one of our pastors in Indian Territory, where the development is so amazing, shows how our leaders are appreciated, and how deeply interested the people are in the Home Mission work. It will do good to all concerned to print it. The writer is Rev. W. T. Cantrell, of Bradley:

"Having read Dr. Chivers' account of his trip to the Navajo Desert, I was very much impressed with the great work of the Home Mission Society. I am determined more and more to stand by the work. We have been looking for Bro. Franklin for some time to make our offering for Home Missions. With such men as Chivers, Rairden and Franklin in this part of the territory the work of Home Missions will be a success. My people feel very grateful to the Society for its noble help in our section. We are planning for a meeting house at Bradley, and by the help of the Lord we will succeed. THE MONTHLY is a welcome visitor. I am glad to get it, and closely examine its pages. My work at Terrell is moving forward. We recently held a successful meeting, in which the membership was greatly strengthened and became more energetic. We are praying for a

sweeping revival to spread over Indian Territory this year. We are looking for Chapel Car 'Evangel' at any time, to be at Bradley for eight or ten days, J. B. Thomas to do the preaching. Success to the Society in its noble work."

A Word from the Cheyennes

Rev. Robert Hamilton, missionary at Watonga, says that during the first month of the quarter the attendance at the chapel services was somewhat interrupted by the Indians going away in bands to pick cotton, making it necessary to hold a few of the meetings in their camps, they being too far from the church to attend. Then followed the quarterly payment, part of them going to Darlington, 40 miles southeast, and part to Cantonment, 30 miles northwest. I spent a few days in camp with them at Darlington, but as even a missionary cannot be in two places at the same time, when I arrived at Cantonment I found the camps deserted, the Indians had gone home.

Most of them also left their homes to spend the holidays with their children near the Government schools. Now that they are settled again the attendance has greatly improved, notwithstanding the cold and stormy weather.

ROMAN CATHOLICS AND INDIAN TRUST FUNDS

A CASE WHICH EVERY PATRIOTIC PROTESTANT
SHOULD CONSIDER: INSIDIOUS ATTACK ON A
FUNDAMENTAL PRINCIPLE OF LIBERTY : : :



We desire to place before our readers the facts concerning the misappropriation by the government of Indian trust funds for the support of Roman Catholic Indian schools. In such cases as this the only safety is in wide publicity and the awakening of a public sentiment that will prove effective to remedy such abuses of political influence and executive power. We do not know of a better or more comprehensive statement of the case than that made on January 31 last before the subcommittee of the Senate Committee on Indian Affairs by S. M. Brosius, special agent of the Indian Rights Association. It is as follows:

GENTLEMEN OF THE COMMITTEE: We desire to enlist your interest in the need of legislation to prohibit the further use of Indian trust funds for sectarian contract schools.

In a letter from the Honorable Secretary of the Interior, dated 21st inst., in response to a resolution of the House of Representatives, it is shown that for the fiscal year ending June 30, 1904, contracts aggregating \$11,563.50 were executed by the Department of the Interior, providing for the support of sectarian contract schools; and for the present fiscal year contracts of a like nature have been entered into amounting to \$102,780.

These contracts provide for schools among several tribes, but for the presentation of this phase of the case I will refer to those providing for schools among the Sioux bands of Indians for the present fiscal year. The latter amount to \$55,620.00 for the three bands of the Sioux tribe, the Rosebud, Crow Creek and Pine Ridge.

Since the law forbids the use of public funds, the Secretary of the Interior was apparently obliged to secure other funds to meet this expenditure. The total amount of \$55,620.00 for the Sioux schools was contracted for support of Roman Catholic schools. A petition from each band of the Sioux mentioned was forwarded to the Indian Office, signed by persons alleged to have rights as members of these tribes.

The petitions are not in compliance with Section 269, Regulations of the Indian Office (1904), since no council was called by the agent for the purpose of ascertaining the desire of the tribe; a small percentage of the tribe, only, have signed the so-called petitions, and such petitions are not properly authenticated, and are

therefore totally without legal force and effect.

We must conclude, therefore, that these contracts were executed by the arbitrary authority of the Executive Department. The Honorable Secretary of the Interior fails to answer the inquiry contained in the House Resolutions, wherein he was requested to show his authority for entering into these contracts.

The intelligent members of the Rosebud band of Sioux, engaged in business at the Agency proper, protest against this usurpation of their rights, and state that they are not Roman Catholics and are opposed to use of their funds. One hundred and six members of the Crow Creek band of Sioux protest, each writing his name, while 53 petitioned for such use of their funds, 42 of these signing by mark. One hundred and sixty-five names appear upon a petition from Pine Ridge Agency favorable to the contracts, and 641 members of the tribes have, so far, protested against expending their funds for contract sectarian schools.

All these Indians entering their protest assert that they are not Roman Catholics and vigorously oppose the use of their funds for the schools of that religious faith. Large numbers of the Indians are communicants in the various Protestant churches and this arbitrary diversion of their funds is most objectionable to them.

It is shown that the contract price of \$108 per pupil is largely in excess of the proportionate share due each child of school age, among the Sioux, for school purposes, \$15 being about the per capita allowance. The excess expenditure under these contracts is being deducted from the shares due those members who have not asked for such use of their funds, but are now urgently protesting against the same.

Those who have studied the Indian question from the standpoint of his better welfare have largely united in the belief that the trust funds of the Indians should be segregated and individually credited upon the books of the Treasury, and until this is done it is difficult to see how the shares of individual Indians can be diverted for any purpose. If the present plan of expending tribal trust funds for sectarian contract schools is continued arbitrarily by the Department, it must inevitably result in strife and dissension among the Indians. Dr. Lyman Abbott, in the *Outlook* for Jan. 28, states the situation concisely when he says:

"For the Government, which is the guardian of the Indians, to expend their trust funds for sectarian purposes is to apply to the Indians a policy which would not be applied in dealing with any other people; a policy which is un-American, which is in direct contravention of the constitutional provisions of many of our States, which violates the spirit of the Constitution of the United States, and introduces sec-

tarian strife among the Indians by setting Protestant and Roman Catholic Indians signing antagonistic petitions. This is but to transfer the ecclesiastical lobby from Washington to the reservation; to jump from the frying-pan into the fire."

We trust that proper legislation may be provided by your Committee to *prohibit* the further use of Indian trust funds for sectarian contract schools. If not deemed wise to make so far-reaching a provision there should at least be inserted in the Indian Appropriation Act a clause providing that no portion of the funds appropriated by such act shall be expended for support of contract schools other than Government schools.

Dr. Abbott's reference to the ecclesiastical lobby at the capital is pertinent. A statement has been made to me by an honorable Senator, which will be amplified before the Committee on Indian Affairs, if requested, to the effect that a Mr. Scharf, a representative Catholic, submitted a table of twenty close Congressional districts with the alleged Catholic vote in each, and a written proposal to deliver the necessary votes to carry these districts that might be selected by the Republicans if the appropriations for Catholic Indian schools to the amount of \$200,000 were continued for two years longer. Even threats were made by this Mr. Scharf that the defeat of certain Congressmen would be brought about unless opposition to sectarian appropriations was withdrawn.

I will state further that a member of the House of Representatives who was opposing legislation which provided for support of Indian contract schools from Government funds, was approached by the same Mr. Scharf and threatened that if he did not withdraw his opposition to the legislation he (Mr. Scharf) would see to it that the Catholic Church organization would defeat him at the next election. I am authorized to make this statement to this committee. The member referred to is Hon. John H. Stephens, of Texas.

Senator Bard, of California, declared himself the Senator referred to in Mr. Brosius' statement, and corroborated the charges. He was assured by Dr. Scharf that he had authority to make his proposition, and in proof Dr. Scharf showed the Senator a pro forma letter such as was to be sent to Catholic priests in various parishes located in doubtful Congressional territory. This letter purported to be written by the Secretary of the Catholic Club in Washington, and is excellent reading for Americans who are disposed to doubt whether there is a watchful and active Catholic lobby in Washington. It tells how President McKinley appointed four additional Catholic army chaplains, although a great number had already been selected; and says President Roosevelt en-

tertained Archbishop Corrigan at a dinner and offered him ten more chaplaincies, part of which he was compelled to refuse for want of a sufficient number of priests. Then it comes to the proposed extension of the Catholic Indian School appropriation, amounting to about \$200,000 a year, and mentions the efforts of Dr. Scharf in the matter.

This goes well by the side of the repudiation of Dr. Scharf by the Catholic authorities in Baltimore and Washington. That is an easy way to dispose of him, but the public will decide whether to believe him and the Senator and Representative he approached, or those who find themselves in a tight place and are accustomed to the ethical maxims of the Jesuits. Senator Teller said if the statement of Dr. Scharf was made in earnest, there was more cause to complain of the interference of the Catholic Church than of the Mormon Church in the political affairs of the country.

When the matter reached the proportions of a public scandal, the President sent a letter to Secretary Hitchcock, in which he says that he submitted the question of the payment of these trust funds to the department of justice, which decided that "moneys belonging to the Indians might be applied in accordance with the desire of the Indians for the support of the schools to which they were sending their children." He adds:

There was in my judgment no question that, inasmuch as the legal authority existed to grant the request of the Indians, they were entitled as a matter of moral right to have the moneys coming to them used for the education of their children at the schools of their choice. *Care must be taken, of course, to see that any petition by the Indians is genuine*, and that the money appropriated for any given school represents only the pro rata proportion to which the Indians making the petition are entitled. But if these two conditions are fulfilled, it is in my opinion just and right that the Indians themselves should have their wishes respected when they request that their own money—not the money of the public—be applied to the support of certain schools to which they desire to send their children. The practice will be continued by the Department unless Congress should decree to the contrary, or, of course, unless the courts should decide that the decision of the Department of Justice is erroneous.

These two conditions, it is shown, were neither of them fulfilled in case of the

contracts authorized by the President. Section 269 says: "Treaty funds cannot be diverted from the objects for which appropriated without the consent of the tribe, expressed in general council." No such general council was held, and the testimony given by Mr. Brosius and others shows that the great majority of the Indians protest against any such appropriations; while it is extremely doubtful, on so good authority as that of Episcopal Bishop Hare, whether the Indians whose signatures were on the petitions knew what they were signing. The petition matter is too suspicious to stand the light of day.

Certainly the transaction is directly at variance with the act of Congress, approved June 7, 1897, which says: "And it is hereby declared to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school." The whole matter is characteristic of the Catholic Indian Education Bureau. Had General Morgan been Commissioner instead of Mr. Jones, these contracts would not have been made even if the President himself had ordered them.

When this matter first came to light, the Board of the Home Mission Society authorized Secretary Morehouse to send a protest to the President, which was done and a courteous reply received. The Board subsequently authorized the following, sent to Representative John H. Stephens, who has sought earnestly to have such contracts prohibited, and who for his opposition to the Catholic schemes was threatened with defeat at the polls. This will explain the Society's position, and that, we believe, of all true Americans who believe in Protestant civilization and liberties.

MY DEAR SIR: On behalf of the Society which I have the honor to represent, the American Baptist Home Mission Society, with a constituency of about a million in the Northern and Western States, I write to express our gratification that you have taken the initiative in the endeavor to have incorporated in the new Indian Appropriation bill a clause prohibiting the application of either the principal or the interest of trust funds held by the Government for the Indians toward the support of sectarian or denominational schools. We hope that the wisdom of this measure will commend itself to the

members of your committee and of the House of Representatives, inasmuch as it is the only way to prevent gross abuses in the administration of such funds.

In a recent communication to President Roosevelt on this subject, the Executive Board of this Society adduced the following reasons against such use of the funds held in trust by the Government:

(1.) The United States Government having discontinued aid from its own funds for the maintenance of Indian schools under sectarian control should not consent to such appropriation from trust funds held by it for the Indians.

(2.) If this new method of promoting the work of sectarian schools were to become the settled policy of the Government, it would open the door to an unseemly scramble on the part of religious bodies, with possible lobbyists at Washington for as large a share as possible of these trust funds.

(3.) Such a course would also tend to division and strife among the Indians themselves where two or more denominations are represented, as sectarian efforts might be made to secure for one or the other the largest possible appropriation. Indeed, the clear indications are that the requests from these tribes for the appropriation of their money have been secretly worked up by representatives of the body in whose interests chiefly the appropriations have been made, no formal action by a majority of the Indians properly convened having been taken, in some instances apparently a minority surreptitiously securing the grant for their benefit.

(4.) To apply trust funds held either for the individual members of a tribe or for the general good of the whole tribe to such sectarian purposes upon the request of certain members thereof is to divert them from their proper use and to work an injustice to the remainder of the tribe by impairing the amount available for the tribe as a whole.

I assure you that favorable action by your committee upon this subject would be hailed with the greatest satisfaction by all who believe that the Government should not either directly or indirectly have entangling alliance at variance with its settled policy in the administration of these Indian trust funds. Hoping soon to learn of favorable action by your committee, I remain, respectfully yours,

H. L. MOREHOUSE,
Corresponding Secretary.

The Strenuous Life

Rev. D. D. Proper, District Secretary for the Central District, including Iowa, writes that during the first fifteen days of January he visited 11 different churches, reaching into Nebraska; including one church twelve miles from a railway, to which he drove on a bitter cold night, and which rewarded him with a generous offering for the Society's work. Such abounding personal work is most effective and productive.



THE COLORED PEOPLE

The Fire at Roger Williams' University

ON the night of January 24th the main building of Roger Williams University was destroyed by fire, which seems to have caught in the roof timbers in the garret over the mansard roof, probably from a defective or over-heated flue. Starting in this obscure place, it made considerable progress before it was discovered. The location, moreover, made it impossible of access with the fire buckets and other smaller fire apparatus. The fire department was unable to render much service except with a chemical engine which prevented the spread of the fire to the girls' building. Most of the students were at services in the chapel when the fire originated, and we are glad to report that no loss of life occurred.

The burned building, however, is a total loss. This structure of 160 x 49 feet, three stories and basement, with mansard roof, was erected in 1876 at a cost of about \$45,000. The insurance on building and equipments was about \$33,000. President Guernsey writes that not a scrap of wood or a stick of timber can be seen except at the point where the fire was prevented from entering the other building. The

bare and shattered walls held upright partly by transverse walls, are useless for reconstruction, and the foundation of limestone is badly shattered and crumbled by the heat. The contents also are almost a total loss. The safe with the books and accounts for the current year, and some of the furniture in the dining room and kitchen, were saved. The loss that is most keenly felt perhaps is that of the physical and chemical laboratories, with all the apparatus, geological specimens, etc. The teachers and students lost heavily in the way of books and personal effects. The library, which was in the girls' building, was saved, though somewhat damaged.

Some of the lower departments of the school have been discontinued. But the upper classes mostly remain, availing themselves of the limited accommodations in what is known as the girls' building; some of the students boarding at private residences. The president's residence and the teachers' residence, both of which are entirely separate from the main building, afford accommodations for the faculty, most of whom will continue the remainder of the year.

It is expected that a decision will soon be reached in regard to plans for the accommodation of the school at the fall opening in 1905. Friends of this work will here find an opportunity to make their offerings for the equipment of the buildings when re-erected, for the insurance

falls considerably below the total loss. It may be added that this is the only large school building of the Society that has been destroyed by fire during the last forty years, save the old hospital building which was used for school purposes at Spelman Seminary several years ago.

THE STORY OF A BELL

By President George Sale

THE old bell hardly knows itself, its situation is so changed. Fifty years ago it was the town bell of a South Georgia town. It occupied a position of prominence and dignity on the Public Square. Its voice was then a voice of authority. It rang to call the town fathers together; it rang out the alarm of fire; when a citizen was in need of protection he had but to go to the town bell and ring it and the Marshal would come to his aid. Sometimes the Marshal was needed to punish an offending slave. The master would take the culprit to the Square, and in answer to the tones of the bell the Marshal would come, punish the slave, and send him away with his master. At nine o'clock each night the old bell rang its curfew, and any negro found abroad after that hour without a "pass" was whipped. So that to the negro it told of bondage.

Now it is the bell of a Negro Academy. It occupies again a place of prominence, but not on the public square. It has a new message to the negroes. It calls the youth to school and tells of deliverance, freedom, opportunity. Few in the town, now a flourishing city, recognize it as the old bell; few now pay heed to it as it rings. Some old negroes still live in the town who remember the days of bondage, but the bell has no terror for them now. It tells of the happier days that have followed the old.

And this is how it came to pass. Somehow the bell lost its occupation. New methods superseded the old and the bell was deposed and lay silent and neglected in the public square. The principal of one of our academies saw it there and the thought occurred to him that he might secure it for his school. He was successful

and so the old bell was put into commission again, to

Ring out false pride in place and blood,
The civic slander and the strife;
Ring in the love of truth and right,
Ring in the common love of good.

Atlanta Baptist College.



NOTE.—The academy mentioned by President Sale is situated in the heart of the "black belt," and is one of the excellent schools maintained by the Home Mission Society. Its principal and teachers are all negroes, and prove what kind of educational work can be done by their race, against many difficult conditions. To harbor this interesting old bell, whose story has been so well told above, a belfry is needed. It can be built for only about \$40. It would be a fine thing for some of our young people's or junior societies to take this as their work.



Sermon Suggestion for March

THEME: THE MOULDING POWER OF THE AFFECTIONS. TEXT: SET YOUR AFFECTIONS ON THINGS ABOVE.—Col. 3:2.

In a day when intellect is exalted and sentiment decried, it is well to emphasize truth that the heart, not the head, chiefly controls conduct and shapes character. Inclination is a mightier motive power than conviction. Education is often put forth as a panacea for all moral ills, but only the heart-touching and transforming gospel can save. Balaam an illustration of intellectual vision and moral obliquity; high ideas but low desires, and desires won the day, as commonly. Christianity triumphs because it reaches intellect, emotion and will, and controls the entire being through love.

How One Pastor Organized a Joint Club By a Combination Offer—A Good Example

THIS letter is so suggestive that we take the liberty of printing it as a kind of gentle hint of one way to do it. The letter is from Rev. William F. Wilson, pastor of the Market Street Baptist Church in Amesbury, Mass.:

"Please find enclosed names of 41 subscribers, all of which are new except two. I formed the club by announcing twice (in one day), at two prayer meetings, one Y. P. S. C. E., and the Men's Bible Class, that a club of 30 could obtain THE HOME MISSION MONTHLY and the *Missionary Magazine* for 65 cents. Without any canvassing at all we received 40 subscriptions for the two magazines, and several single subscriptions for THE HOME MISSION MONTHLY. The advantage was that we got two magazines in many homes where with two clubs we would have but one. Usually many people will subscribe for the one magazine and not for the other, whereas they will take two if a combination offer is made. Why don't you at headquarters make a combination offer and help us out?"

In answer to the closing question, we will say that such a combination offer is under consideration. Meanwhile, any pastor can do as Mr. Wilson did, put the club rates of the two

magazines together and present the subject as one, with the total price. It is an easy matter to send the proper amount of money to each Society, with names and addresses of subscribers. We heartily agree with his idea that by this method large numbers of our Baptist families would have both magazines, and thus be informed as to the whole field of missions. And we are sure that these magazines will be found among the most interesting reading matter that comes into the home circle, for parents and children alike.

A Library for Songo

The need of Christian literature in the newly organized churches in Cuba and Porto Rico is very great. The people generally have but few books, while many are curious and eager to learn more about the true Christian religion and our denominational views. A monthly Baptist paper is published in Porto Rico, and another in Cuba. These are valuable adjuncts to the work. The American Baptist Publication Society assists in the expense of the publication; but evangelical books in Spanish generally have to be procured elsewhere, and money is needed for this purpose. Rev. A. B. Howell has conceived the idea of having a church library at Songo, where a remarkable work has been wrought. The members of the church have contributed for the library cases, but do not feel able to procure the literature required. Fifty dollars would undoubtedly provide them with a very good selection of books that would circulate in the community for a long time and accomplish much good. If we could have similar libraries at other points they would be admirable adjuncts to our work. We are aiming to build up an intelligent church membership, which will be able to give a reason for the faith which they have accepted. The Society will be glad to receive donations for this purpose.

Mite Boxes

Our new mite-boxes are made on an entirely new plan, so that each box can be hung to the wall by a tack if desired. We have a plentiful supply free for all who wish to contribute their pennies toward the work of the Society. When sending for a supply please enclose stamps for postage at the rate of four cents on every dozen boxes required.

THE GERMAN BAPTISTS

By Rev. J. P. Brunner



THE fourteenth triennial session of the General Conference of German-American Baptist churches was held at Chicago with the First German church.

These triennial gatherings hold about the same relation to the German churches as the annual May meetings to the English-speaking body of Baptists.

The work among the Germans has grown to such dimensions that only our strongest churches can think of entertaining this conference. However, the First Church of Chicago, of which our honored brother, Rev. J. Meier, is the energetic pastor, assisted by the six "daughter" churches of the city and their pastors, was equal to the occasion. Five hundred delegates and visitors from all parts of the country had hurried together for fellowship and discussion of ways and means for the better spreading of the gospel among our kinsfolk. Prof. Louis Kaiser, of Rochester, the moderator of the last general conference, was unanimously re-elected, and Pastor Meier was made assistant moderator.

The Conference was remarkable for the amount of important business transacted and the spirit of unanimity which prevailed throughout the sessions. Rev. Mr. Petzer was unanimously re-elected as editor of the *Sendbote*, and F. W. C. Meyer, of Milwaukee, as editor of the *Jugend-Herold*. In place of Rev. P. Ritter, who declined to serve longer as manager, Mr. C. Bickel, of Germany, was elected. It was resolved to improve the facilities of our publishing house by an addition to the building and purchasing of new and modern equipment. Several colporters in different parts of the country have been engaged, in co-operation with the General Missionary Committee, to sell and distribute Bibles and denominational literature.

Ministerial education was presented by

a report of the Committee of Education, and an address by Prof. A. J. Ramaker.



REV. JACOB MEIER

Here also progress was recorded, in that a larger class of young men has entered the seminary this year than for several years past. A considerable sum of money has been applied in the renovation of the dormitory and classrooms. The need of an educated ministry is felt in the German work as keenly as among our English churches, and the call for more men is becoming louder and more urgent, especially since the ranks have been thinned out in the past year, many of the veteran workers having passed to their reward.

Considerable time was devoted to the cause of missions, and especially home missions. Rev. G. A. Schulte, our General Superintendent, submitted an elaborate and interesting report. As a basis of this report he reviewed the condition of the German work of the past twenty years, and showed the progress since 1888, the year in which the German-American Missionary Society was organized and a plan of co-operation with the American Baptist Home Mission Society formed, which has been in unbroken operation since.

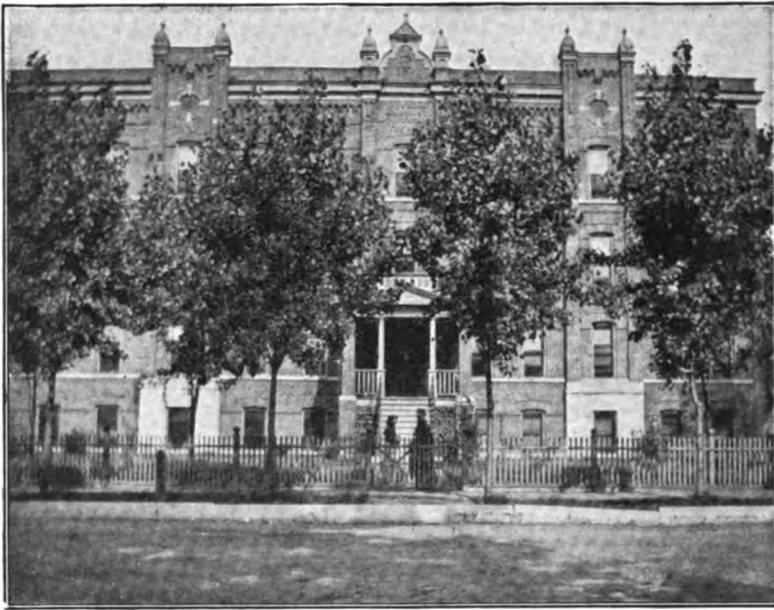
In 1883 there were 183 German Baptist churches, with a membership of 10,809; 18 of these churches have dissolved, the members mainly joining English bodies, while four of them still retain their organization as English churches. In spite of this apparent loss, there are now 269 German Baptist churches, with 25,058 members. The additions by baptism last year were 1,385—300 more than the year preceding; 1,207 were received by letter and experience, a net increase of 735. There are 24,040 scholars in the Sunday schools and 2,895 teachers, an increase from 11,662 in 1883. Then there was one German church in the Dakotas, one on the Pacific coast, while Oklahoma was not thought of. Now there are 30 churches

in North and South Dakota with 2,500 members, 16 churches in California, Oregon and Washington, comprising the Pacific Conference, 5 churches in Oklahoma, and an open door in Indian Territory. Then there was no German Baptist church in the Northwest Territory, now there are 17 with a membership of 1,133. These latter churches have recently been organized as the Northern Conference.

Financially also the progress has been gratifying, showing not only an aggregate increase but also a higher percentage per member. The amount contributed last year for missionary and benevolent objects was \$46,727. The total amount raised for all purposes was \$342,269, or about \$13.70 per member, while the average in



FIRST GERMAN BAPTIST CHURCH OF CHICAGO



THE GERMAN BAPTIST HOME, CHICAGO

1883 was \$9.09. The value of church properties in 1883 was \$445,792; now it is \$1,511,085.

During the past three years about 90 missionaries were constantly at work in 21 States and 5 provinces, supplying 80 churches and 182 stations. Ten missions have been organized during the last three years into churches, 51 new meeting houses were dedicated, and 21 new fields taken up.

In addition to these missionaries the need of an evangelist at large became apparent and Rev. H. Schwendener was intrusted with this special work. The signal success of his labors and the numerous demands that have been made upon him from all parts of the country have made it necessary to consider the sending out of one or several more evangelists. Besides the work in our own country, a number of missionaries in Europe have received aid from our treasury. The work among Germans in Brazil and Argentine has been taken up and will be further pushed by sending another to assist Rev. K. Roth, who is doing a noble pioneer work in the tropics. A closer connection has also been desired by our sister churches in Australia and a method of

co-operation will be sought in the near future.

Among other resolutions one was passed expressing our appreciation of the interest manifested by the American Baptist Home Mission Society in the German cause and extending our hearty thanks for the financial aid received. Another resolution assured our beloved General Superintendent, Bro. Schulte, that we appreciate his faithful services and the wisdom with which he has discharged his duties during the past twelve years. This resolution was further solidly backed up by a unanimous re-election by acclamation to serve another period of three years.

Sunday afternoon a mass meeting was held (in fact all the services were mass meetings), in which Prof. W. Rauschenbusch delivered a masterly lecture on "The Problems of Christianity in the Twentieth Century." He was followed by Dr. J. B. Thomas, District Secretary of the Home Mission Society, with an inspiring review of the extensive field of Home Missions in general and that of our own Society and the work of the Germans among their countrymen in particular, widening our scope and deepening our sense of responsibility as Christians and co-workers with God.

The cause of missions, both home and foreign, was further discussed by numerous able papers and inspiring addresses by pastors from all parts of the field. The Women's Baptist Home Mission Society, and The Women's Foreign Mission Society of the West, were also represented.

The papers and sermons were of a high

order and well received. Altogether this was, according to the testimony of those who know, the largest and the best in the history of general conferences of German-American Baptist churches. Three years hence we hope to meet with the churches in Buffalo.

Trenton, Ill.

THE GERMANS IN RACINE

By Rev. G. A. Schulte

IN 1854 a few members of the First German Baptist church of New York left their home in the East to go to Wisconsin, which was at that time the extreme point for many German immigrants to settle. In order to care spiritually for this people the Home Mission Society sent the pastor of the New York church to do missionary work among the Germans in Wisconsin. He organized a German church at Racine with 17 members. The church received aid from the Society for a number of years, but soon became self-supporting.

The fiftieth anniversary was recently celebrated, and at the same time the dedication of the new, attractive and convenient house of worship took place. This, the third house built in the history of the church, cost—including the spacious and convenient parsonage—a little over \$19,000, which is nearly all paid for; while the first house of worship, in 1856, was erected for the small sum of \$600, and the second, in 1874, for \$4,000. The church has had nine pastors, including the present one, Rev. O. R. Schroeder, who has served for a little over a year and a half. The church has about 215 members and is in excellent condition. It has given many members to other German churches and has also furnished to English-speaking churches. An English-speaking pastor, at one of the meetings, expressed in a very pleasant manner his appreciation of this fact. Thus financially and in the shape of living members the church has paid back to the denomination the small amount of aid received in the beginning of the work.

The dedicatory and anniversary services

had Rev. J. H. Moehlmann, of Detroit, Rev. J. Meier, of Chicago, and the writer as the main speakers. The church, with a seating capacity, when the lecture room is open, of more than 500, was tastefully decorated and taxed to the utmost. Many were unable to enter the building for the services on Sunday evening, and a large number had to be satisfied with standing room. It was a remarkable coincidence that the three main speakers on this occasion were somewhat related to the mother church in New York. Brethren Moehl-



THE FINE NEW HOUSE IN RACINE

mann and Meier were both as young men converted in New York and baptized by the same pastor who organized the Racine church, and the writer was for twenty-one years pastor of the New York church of which he is still a member.

THE CHURCH EDIFICE WORK

Providential Interference

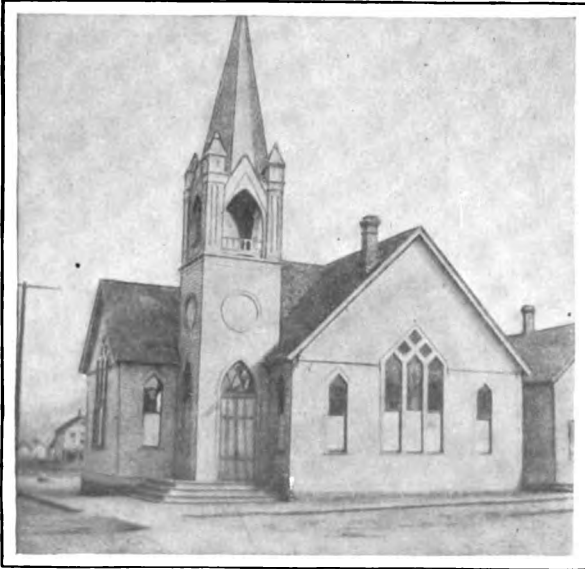
A New Mexican town of strategic importance with 28 saloons and no church or decent assembly place until our church was established and by the aid of the Church Edifice Department enabled to get a meeting house. That tells the conditions our missionaries are meeting, and the need of the home mission work. Here is what Missionary Secretary Brewer says:

On the day set for the dedication there was a counter attraction in the nature of a bull fight. But the Lord sent a snow storm (a very unusual thing for that country), and the bull fight was declared off. The church was dedicated, and sufficient money was raised to furnish the house and meet all outstanding obligations. This is the town where I found, less than one year ago, 28 saloons, and no church of any kind. Our church is the only decent place where respectable people can meet. Our Sunday school has about 100 children in constant attendance. The lack of meeting houses has been our greatest hindrance, and now that so many of our struggling churches are seeing their hopes realized the work is moving grandly forward.

Fruits of the Church Edifice Aid

The statement which follows, by Rev. Wm. Schunke, missionary pastor of the German church at Winnipeg, Manitoba, shows the growth and prosperity resulting from church building, with the Home Mission Society's aid. The spirit of the writer is admirable.

"We have closed a most successful year; 67 were added to the church, 24 of the number by baptism. Not quite three years ago, aided by the Society, we completed our present chapel. All our people were immigrants, fresh from the old country, and very poor. Often the question was raised whether we were right in spending the money, especially when we had to depend so largely on outside help to accomplish the undertaking. Yet it was the only way to gather a congregation which might develop into a self-sustaining church. Since we have been worshipping in the new chapel we have received 157 into the church, and though our losses are unusually heavy we are now looking for the time when we can present the last application for help from the Society. A number of newly converted, mostly young people, who asked for the privilege of following Christ by baptism, give reason for the hope that this year will be blessed alike by our dear Lord."



BAPTIST SWEDISH CHURCH, ANACONDA, MONTANA

**A chapel has been built and dedicated by the church at San Pedro, Cal., Rev. Myron Cooley, missionary pastor. On the day of dedication two young women were baptized. Congregation and Sunday school are growing, and the church at Redlands purpose to build a primary class room, which will add much to the facilities for work. The outlook is exceedingly bright.

Making Success Possible

A letter from Dr. Wooddy, our general superintendent on the Pacific Coast, brings this appreciation of the work done through the Church Edifice Department of the Home Mission Society. We are happy to show what kind of a house of worship the Swedish brethren have built.

"I enclose a photograph of the Swedish church in Anaconda, Montana, which the recent aid from the Church Edifice Fund helped that church acquire. They feel very happy over their success, and grateful for the help that made success possible.

There is a vast deal in that last clause, "The help that made success possible." That is exactly the kind of help this department of our Home Mission work gives. In your giving, do not forget the homeless churches, for there are hundreds of them yet; and make a special contribution to the Church Edifice Fund.

HAS YOUR SOCIETY SUBSCRIBED FOR
THE MONTHLY? DO YOU KEEP IT
ON FILE? WILL YOU NOT SEE THAT
THIS IS DONE? : : : :

E V A N G E L I S M

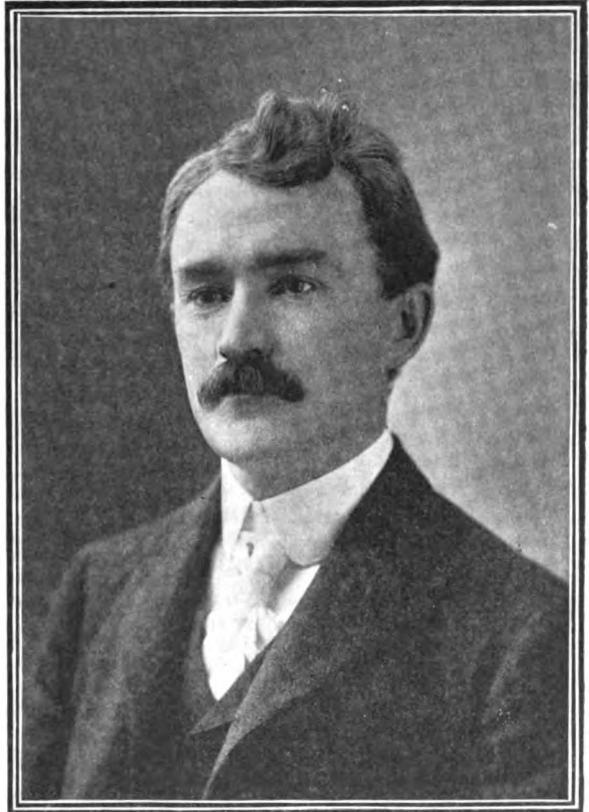
THE new forward move in evangelism is so clearly set forth by the following editorial in *The Examiner*, that we quote it entire for the information of our wide constituency. It is hoped that many other States which have not as yet engaged definitely in this work will be led to do so, in like co-operation with the Home Mission Society. This will give the evangelistic work standing and stability, and must result in great good. It was most fortunate that the services of such a man as Mr. Francis could be secured.

In pursuance of the action taken by the American Baptist Home Mission Society and by the Missionary Convention of the State of New York at its anniversary at Amsterdam, arrangements have been completed for the employment of a State Evangelist for New York, to serve under the joint commission of the two societies, which will share alike in the expenditures. This is a forward movement for the Home Mission Society in the interests of evangelism for the State of New York, and an anticipated advantage for the State that will be highly appreciated. This movement accords with the deepening conviction that wise, wide and effective evangelism is the fundamental necessity and the prime duty of all the churches. The hope and purpose are not simply to add another worker to the evangelistic forces of the State, but by means of his services to deepen and extend the spirit of evangelism both among churches and pastors.

Rev. James A. Francis, who has held two pastorates in New York City, and later was pastor of the Clarendon street church, Boston, Mass., where Dr. A. J. Gordon served so long and efficiently, has, after very careful consideration, been heartily and unanimously called to this service and will commence his work March 4, with the Marcy avenue church, Borough of Brooklyn, Rev. W. C. P. Rhoades, D.D., pastor.

The desire and purpose is to locate his work at strategic points, where transportation facilities, a considerable population and a cluster of churches, may make it easy for people to gather and work in special meetings. As opportunity may offer, he will also meet the representatives of one or more associations in a two or three days' conference, as the beginning of a series of evangelistic meetings in the state fully and heartily in providing for these

different sections of the State. The conference feature of his work may prove of such significance and value as to be made the predominating feature. It is desired and expected that pastors and missionary committees will co-operate in meetings, and in conference with Mr. Francis



REV. JAMES A. FRANCIS

and the joint committee of the two societies in preparing and arranging for meetings.

Because the secretary of the Convention is so well acquainted with the State and in touch with all parts of it, he has been made the secretary of correspondence for the joint committee of the two societies in all matters connected with arrangements of the work. All communications, therefore, should be addressed to Rev. H. W. Barnes, D.D., Binghamton, N. Y. It is especially desired that this new step and the work anticipated under it may, in the good pleasure of God, prove a great source of strength to the churches and issue in the turning to Christ of a great multitude of souls. May it from the first have a large place in the thought and in the prayers of God's people!

Evangelism in Connecticut

BY REV. F. N. DIVINE

EVANGELISM is of necessity the basis for all missionary work. The Connecticut Baptist Convention is exerting itself in this direction so far as possible. During the Convention year ending last October more than one fourth of the baptisms in the State were traceable to the work of the Convention. Rev. A. F. Baker is devoting his full time to evangelistic work with excellent results. His humble personality, sweet spirit, tactful methods, and dependence upon God are sources of power. His engagements extend months in advance. The Secretary devotes from twelve to fourteen weeks each year to aiding pastors in evangelistic meetings. Soon it is expected that the Convention and the Publication Society will have a Colportage Wagon and missionary in the field. It is proposed to make this work largely evangelistic.

The most promising and productive portion of our mission work is that among the foreigners, especially the Swedes. They are making constant gains in numbers and other achievements. Our five faithful Italian missionaries in their nine different stations are doing splendid work and report frequent baptisms. At New Haven as fine a body of young men is being gathered and trained in the truth and work of the Kingdom as one can often find. Progress is also making in the work among the German and French people. The weakest spot in our work of soul winning is in the aided churches of our own American people. The present indifference and commercialism have seriously impaired religious activity. There are some signs of needed improvement. Connecticut Baptists are seeking the salvation of souls, and, in proportion to their faith and efforts, are succeeding. Our aim, *more and better*.

Revival Meetings

District Secretary McBride, of the New York District, assists pastors in special meetings occasionally, when time and strength will permit. He loves this work and is greatly blessed in it. He has recently held meetings at the Memorial Church in Newburgh, where Rev. F. P. Stod-

dard is pastor. Thus far there have been more than 50 professed conversions, and 20 have been baptized. The pastor writes that there are great congregations Sunday evenings, with every available place taken. "Last night not less than 20, perhaps 30, grown people stood up. I then baptized three adults." The work is going on steadily.

At the Central Church in Brooklyn, Rev. Byron U. Hatfield, pastor, there is a widespread revival. The church paper, published by the young people, says: "On Jan. 22 Rev. Samuel McBride, D.D., came to assist the pastor. God's blessings have been upon the meetings and many have confessed Christ. Of Brother McBride's work we must speak in the highest terms. His years of experience as a pastor have made him a wise helper to pastors and churches. He has added many more to the already large number of friends in our church."

Good News from Ogden, Utah

Our missionary superintendent in Utah, Rev. Bruce Kinney, has been engaged in special meetings at Ogden in association with Pastor Blood, who is said to be socially and spiritually a power in the community. Mr. Kinney reports:

God has been pleased to give us some souls for our labors. At this time after one week of meetings an even dozen strong, mature men and women have definitely promised to come into the church. With two exceptions they are over 35 years of age. They are splendid material in every way. Several of them were raised Mormons. About half of them formerly lived in Thistle where we got a strong grip on them. So our work there has not been in vain. There are a number of others on the way whom we hope will come all the way. In addition there are about a dozen bright boys and girls who are ready to come into the church. The meetings will continue this week at least and longer if conditions seem to justify it. Pray with us that He whose right it is may rule in all our hearts here.

There are many places in Utah and Wyoming where our mission work is seriously hindered by the lack of some place where we can hold services regularly. I could name dozens of towns where there is no place which we can secure for our meetings, especially when we wish to have evangelistic meetings every night. If we had a tent that would seat not less than one hundred we could enter several towns and secure a foothold and after a series of meetings start an organization and a building project, and thus establish a permanent work with its own home. Most of these places are now totally neglected and the work would be strictly pioneer work. We really need two tents, one for Utah and one for Wyoming. Is there not some brother who would like to do some real pioneer work by furnishing the means to secure at least one of these much needed tents and its equipment? There is no place in my territory where a comparatively small sum will go so far toward ushering in the kingdom as right here.



THE YOUNG PEOPLE

NOW IS THE TIME TO ORGANIZE YOUR HOME MISSION STUDY CLASSES. OUR TEXT BOOK "HEROES OF THE CROSS IN AMERICA," IS READY FOR DELIVERY, AND MANY HAVE RECEIVED IT. WORDS OF PRAISE ARE COMING IN. SEND FOR A SAMPLE COPY AND DECIDE TO HAVE A CLASS, IF IT NUMBER ONLY TWO.

The Making of a Map

BY P. C. PALMER

A GOOD map always adds an unusual degree of interest to a missionary meeting. It is to the remarks of the leader or to those who take part what illustrations are to a book. It helps the minds of those who listen to locate relative points of importance in a country under consideration, and stimulates an interest in the places indicated where missionary effort is being carried on.

Many young people would be glad to have for their church or young people's society a map of one or more of the prominent mission fields, such as Cuba or Porto Rico, but do not feel justified in purchasing one, as it would be apt to be rather expensive, if it could be obtained at all. But if our young people knew how simple is the process by which a good map can be produced, each society would soon be provided with these splendid adjuncts to their missionary work. I shall try to explain clearly how easily this may be done at a cost of about one dollar.

Suppose we want a map of eastern Cuba, where the Home Mission Society is doing such a wonderful work. The first thing is to secure an ordinary map of Cuba such as is found in any atlas or geography, and if the lines of latitude and longitude do not happen to be given thereon, draw them on with a ruler and pencil in half inch squares. Now get some bleached sheeting about two yards in width and from three to four yards in length. The unsized muslin is the best. Find the nearest ratio between the small map and the sheet; in other words, how many times the small map will have to be enlarged to be brought to the proper proportion on the sheet. As an illustration, presuming that the map you find in your geography is 6 x 9 inches, in order to make the required map have the due proportions on a sheet 72 x 108 inches it must be enlarged to twelve times the number of inches in the small map.

When you have secured the ratio lay the sheet out flat on the floor and proceed to compute and mark on it, with an ordinary soft pencil and ruler, lines to correspond with the lines or squares on your small map. After this is finished take each square separately and reproduce on the sheet, in the same ratio, the general details of the coast line contained in them. Use a pencil for this purpose, preferably a blue

one, taking all measurements from one side of each square. This will require some free hand drawing, but a little practice in this line on paper will prove how simple it is to do.

After the outline of the land is finished ascertain the locations of prominent centres and mission fields by the same method as has been employed hitherto, and print on the sheet the names of each in lead pencil. The letters used for the names of provinces or states should be at least two and one-half inches in height and half an inch in thickness to be in proportion to a 2 x 3 yard screen. Most of these can be done by a ruler, the only letter at all difficult being the letter S. Even this can be made mechanically with a little study if one has a pair of compasses.

The names of prominent cities, like Santiago, should be about two inches in height and half an inch thick, and the names of towns of lesser missionary importance should be, of course, proportionately smaller. In THE MONTHLY of last June, on page 216, you will find a map answering this description.

Now for the coloring. I have found from experience that the water colors like those of Winsor & Newton are the best adapted for this purpose. With a pan of lamp-black, of vermilion and of new-blue, and a small camel's-hair brush and some water, you are ready to embellish your map.

For the outline and letters use lamp-black, making the line from three-eighths to one-half an inch in thickness. Be careful that the paint is not too thin or it will run in the muslin. On the other hand if it is too thick it becomes sticky and is used too rapidly. For cross-country boundary lines make heavy dots of new-blue. For railroads use vermilion. Around the entire coast line you may fill in solidly with new-blue for about three inches in depth, or run three separate broad blue lines near together around the entire coast, following the conformations. I have used both methods and each produces a pretty effect.

Now finally, get some bright red paper seals, both large and medium sized, and place the large ones where the prominent stations are located, like Santiago and Camaguey, and the smaller seals at the others. Then your bright and pretty map is complete except that the rough edges, if any, should be doubled over and pasted down.

Try a map as an experiment. It will be easier than you imagine.

FOR THE INFORMATION COMMITTEE

***"The quarter is full of encouragement," says Rev. A. Griffith, at Pagosa Springs, Colo. "One man came twelve miles to church; said he had not heard a Baptist preach for thirty years. His beard is seven feet long—a real patriarch in appearance. He lives on the mountain summit, and is an old Baptist. We are expecting a revival. Oh, the need of more ministers in this benighted country, with so many unsaved people!" This need presses upon the faithful missionaries, as they see the destitute places.

**Here is a missionary pace rapid enough to suit the most strenuous: "Last Sunday I taught a Sunday school class, preached three times, drove twenty miles and organized a Sunday school up the Grey Bull Valley." That was a day's work for Missionary Superintendent Bruce Kinney.

**The pastor of the church at Denhoff, N. D., writes that the brethren had decided to make house to house calls among themselves and friends with special purpose to deepen the religious life. He adds: "I almost had forgotten to thank you for securing a mission box or barrel for us. You hardly know what a help they are to us. One has arrived, and we thanked the Lord for it. On Thanksgiving day my two little boys were sitting together and had a service of their own. Their prayer was, "Lord, give us a new heart," and their song, "God is love," or rather in our German, "Gott ist Liebe." It was all they knew of this little hymn, but they repeated it over and over again, and all our hearts felt, "God is love."

**The International Jury at the World's Fair at St. Louis has awarded a gold medal to the Lincoln Park Church, of Cincinnati, Ohio, Dr. G. R. Robbins, pastor, for merit, based on the character of the work done and the beauty and utility of the church edifice. Only fourteen other churches were so distinguished. Dr. Robbins is carrying forward a great movement, with constant outreach for souls.

**The attention of our missionaries is called to the fact that their quarterly reports for the

present quarter should reach the Rooms by the 15th of March. Delay in this matter makes it impossible to complete the matter for the Annual Report. Be prompt, brethren.

**Shaw University has entered into the magazine arena with a publication called "The Workers." President Meserve is editor, and the twenty-page magazine will appear six times a year. It is designed to be not merely an organ of Shaw, but to help the entire colored race, tell what the workers are doing, and thus encourage to greater effort. The first number has an excellent likeness of Dr. Morehouse on the cover, and prints his poem, "My Song at Seventy," which has brought so much favorable comment. We welcome "The Workers." It is well printed and well edited, and gives promise of large usefulness.

**During the year 1904 the Calvary church of Los Angeles increased in membership from 130 to 190, raised for home expenses \$1,200, and for benevolence, \$350; secured \$7,000 pledges for the new main auditorium, built a chapel for the church mission at cost of \$475, and not only adopted a working financial system, but attained self-support as a church. That is a record of which the pastor, Rev. W. H. Walker, Jr., and his people may justly be proud. This is the kind of progressive church the Home Mission Society loves to aid in its developing days.

**At Palo Alta, Cal., the seat of Leland Stanford University, the pastor of the Baptist church, Rev. L. Parker Russell, is reaching out after the students. A Men's Bible Class and Social Union has enrolled 26 members. The pastor conducts a Bible class on Friday afternoon in Old Testament Character Study. This is under the auspices of the Young Men's Christian Association of the University and draws women students. He has also organized a class of young women students for the study of Home Missions in all of its general work, movements, organization, etc. These are excellent features of a growing church work at an important centre.

BAPTISMS

Rev. W. F. Harris,	Waurika, O. T.,	20	Rev. A. C. Keene,	Elkton, S. Dak.,	13
Rev. E. F. Curle,	Morrison, O. T.,	15	Rev. J. L. H. Hawkins,	Evangelist, O. T.,	24
Rev. T. J. Davis,	Texmo and vicinity,	8	Rev. I. B. Le Claire,	French, Manchester and	
Rev. J. N. Standerfer,	Concord Association, O.			Nashua, N. H.,	7
	T.,	5	Rev. Edouard Revel,	French, Paterson, N. J.,	7
Rev. H. R. Moseley,	General Missionary, East-		Rev. M. B. Milne,	Florence, Colo.,	12
	ern Cuba,	51	Rev. John L. Beyl,	Beth Eden Church, Den-	
Rev. M. E. Grover,	Thomas, Kans.,	15		ver, Colo.,	7
Rev. Nels N. Morten,	Swedes, Warren, Pa.,	7	Rev. Emil Friborg,	Swedes, New Haven,	
Rev. A. B. Rudd,	General Missionary,			Conn.,	9
	Southern Porto Rico,	11	Rev. Herman Litorin,	Swedes, Lowell, Mass.,	5
Rev. Carmelo Diaz,	Cagua, Porto Rico,	16	Rev. E. O. Butler,	Alamosa, Colo.,	8
Rev. Jenaro Marchan,	Coamo, Porto Rico,	8	Rev. G. W. Griffin,	Central Church, Spokane,	
Rev. Jose Ripoll,	Manzanillo, Cuba,	12		Wash.,	8
Rev. A. Z. Hall,	Saguache and Center,		Rev. A. W. Backlund,	Swedes, Kingsburg, Cal.,	5
	Colo.,	10	Rev. C. E. Johnson,	Swedes, Cambridge, Mass.,	10
Rev. A. A. Layton,	Pilgrim Church, Pueblo,	6			
	Colo.,				

DONATIONS OF CLOTHING, Etc.

Maine—Bangor—H. M. C. of First Bangor Ch., bbl. to I. T.	\$74 00	Port Chester—No. Bap. Ch., bbl. to I. T.	\$35 00
Bangor—H. M. C. of First Bangor Ch., bbl. to N. C.	72 50	Rochester—W. H. M. S. of First Bap. Ch., box to I. T.	110 74
Massachusetts—Boston—Beaman Club of Ruggles St. Ch., box to Idaho.	40 00	Ohio—Seville—Mission Circle, box and cash to Ind. Ter. and Pa.	63 78
Brookline—Ladies' Benevolent and Social Cir- cle, box to N. C.	44 00		
Medfield—Benevolent Circle, box to Neb.	81 00		
Sharon—Ladies of First Baptist Ch., bbl. to Minn.	60 00		
Rhode Island—Providence—Ladies' Aid Society, 2 bbls. to Wis.	73 72		
New York—Malone—Farnham Miss'y Society of First Bap. Ch., bbl. to O. T.	90 00		
New York—Woman's Missionary Society, bbl. to Mont.	18 00		
Ossining—Sunday School First Bap. Ch., box to N. J.	50 00		
		DONATIONS TO SPELMAN SEMINARY, ATLANTA, GA.	
		Whitman, Mass.—Home Mission Circle Baptist Ch., one bbl.	
		Warren, Pa.—Young Ladies' Society, Bapt. Ch., two bbls.	
		Total to February 15, 1905.	\$812 74
		Previously reported.	3,387 20
			<u>\$4,149 94</u>

HOME MISSION APPOINTMENTS

MADE IN JANUARY, 1905

- CALIFORNIA—NORTH.
Rev. E. B. Reed, Antioch Church, Colored, San José.
- CALIFORNIA—SOUTH.
Rev. C. W. Petty, Huntington Park Mission, Los Angeles.
J. O. Burroughs, Whittier.
- COLORADO.
Rev. C. R. Brookins, Hastings and vicinity.
Theodore Hanson, Evangelist.
W. A. Whittier, Berthoud.
- IDAHO—SOUTH.
Rev. N. S. Hollcroft, Nampa.
R. C. Thompson, Boise Valley.
- INDIAN TERRITORY.
Rev. Wm. M. Ramsey, Henryetta.
J. T. Arrington, South Ardmore.
Charles Bronson, Wetumka.
S. M. Brownlee, Tishomingo.
Tyre F. Coe, Fort Gibson and Webbers Falls.
W. H. Conwill, Elm Grove Ch., Grantham.
John Crain, Boswell, Albany and Kemp.
Wm. Crawford, District Missionary.
J. T. Crenshaw, Wister.
Addison L. Duncan, Haileyville.
James M. Freeman, Sapulpa.
J. J. Gibson, Poteau.
Chas. W. Hampton, Roff.
Lewis Hancock, Choctaw and Chicasaw Nation, Indian.
- E. A. Hardee, Midland.
C. H. Holland, Tishomingo.
B. F. King, Tuttle Ch., Pontotock.
Wm. M. Marlin, Masedana.
A. C. Miller, Atoka.
J. A. Ogle, Banner Association.
L. F. Patterson, Sugar Loaf.
Chas. M. Powell, Stilwell.
James B. Reaves, Byars.
Wm. D. Rogers, Bennington, Pleasant Hill and Armstrong.
R. Shirley, Francis.
Wm. A. Turnage, Addington and Suydam.
John P. Upton, Savanna.
J. J. Ward, Loco.
A. J. Wharton, Modill.
L. W. Wright, Mill Creek, Pilgrim Rest.
- KANSAS.
Rev. Claude J. Spiers, Lyons.
- MEXICO.
Rev. Teofilo Barocio, Mexicans, Mexico City.
- MICHIGAN.
Rev. W. P. Behan, Ph.D., Director of Ann Arbor Baptist Guild.
- MINNESOTA.
Rev. H. A. Sother, Norwegian, District Missionary.
J. B. Sundt, Nor-Danes, St. Paul.
Gustaf Schugren, Eveleth.
Alex. McG. Stewart, Breckenridge.
- MISSOURI.
Rev. J. C. Armstrong, Supt. of Missions, St. Louis.
J. F. Smith, Fee Fee Church, St. Louis.
W. L. Nash, Maplewood Ch., St. Louis.
J. P. Stuart, Camton Heights, St. Louis.
S. E. Ewing, Euclid Ave. Ch., St. Louis.
- John Sievers, Jefferson Ave. German Ch., St. Louis.
C. V. Cook, West Park, St. Louis.
Miss L. D. Zonacker, St. Louis.
M. S. Koeseman, St. Louis.
- NEBRASKA.
Rev. Alfred E. Chandler, Holdrege.
R. R. Coon, Peru.
- NEW MEXICO.
Y. F. Barnett, Avis Mayhill, Lower Penasco and Weed.
James A. Armstrong, Deming and Silver City.
S. S. Arrieta, Mexican, Alamogordo.
George H. Brewer, New Mexico and Arizona.
Blas Chavez, Albuquerque, Mexicans.
Myron F. Fifield, Aztec and vicinity.
Rafael Gallegos, Carlsbad and Florence, Mexicans.
Wm. C. Grant, Elida, Roosevelt, Lemuel and Floyd.
Richard P. Pope, Lincoln Association.
Alexander E. Reynolds, Albuquerque, Mt. Olive Ch., Colored.
Milton Reece, Tucumcari and Santa Rosa.
J. G. Sanchez, Las Vegas, Mexicans.
Henry H. Treat, Las Vegas.
Samuel R. Wood, Carlsbad.
James M. Woolam, Hagerman and Hope.
Robert B. Wright, Navajo Indian Mission, Two Gray Hills.
- NEW JERSEY.
Rev. Marco Mazzuca, Italians, Newark and Orange.
- NEW YORK.
Rev. James A. Francis, General Evangelist, New York State.
Leopold Cohn, Brooklyn, Jews.
Francesco Di Tommaso, Troy and vicinity, Italians.
Guy L. Brown, Maple St. Ch., Buffalo.
J. W. Griffith, Dearborn St. Ch., Buffalo.
I. S. Kneeland, Cazenovia Park Ch., Buffalo.
N. E. Miller, Hunt Ave. Ch., Buffalo.
P. P. S. de Morawski, Buffalo, Poles.
J. Edward Nash, Michigan St. Ch., Buffalo.
Lewis Scelfo, First Ch., Buffalo, Italians.
Mary Norton Talmadge, Trenton Ave. Mission, Buffalo.
Frank H. Young, Kensington Ave. Ch., Buffalo.
- OKLAHOMA TERRITORY.
Rev. Wm. C. Shepherd, New Kirk.
Sam Bristow, Lincoln County Association.
August F. Brockman, Brule.
Wm. H. Driver, Maramec.
Robert A. Rushing, Faxon.
Joseph S. White, Prairie View.
Alonzo Finch, Capitol Hill Ch., Oklahoma City.
Geo. W. Tubbs, Comanche.
Horace M. Bennett, Altus.
E. F. Curle, Morrison.
Thos. J. Davis, Texmo and vicinity.
W. F. Farrar, Meeker.
Wm. H. Fields, New Hope.
J. R. Green, Red Moon.
Wm. F. Harris, Waurika.

J. L. H. Hawkins, Evangelist.
 David Hitson, Arlington.
 W. M. Hoover, Wakita.
 E. R. Hosman, Lawrence, Unity Ch.
 William D. James, Pawhuska.
 John W. Jennings, Frederick.
 E. D. Jeter, Hastings.
 Curtis V. Lawrence, Hunter.
 Wm. G. Lewis, Salem Ch., Rocky.
 Ira Patron, Erick.
 Wm. W. Patterson, Western Association.
 John G. Schliemann, Hennessey.
 T. H. Southall, Maud.
 J. N. Standerfer, Concord Association.
 Geo. E. Stretch, Kingfisher.
 Thos. H. Teel, Deep Red and vicinity.

OREGON.

Rev. Reynear L. Ludlam, Jr., Clakamas County.

PORTO RICO.
 Rev. Francisco Davila, Assistant to H. P. McCormick.
 UTAH.
 Rev. L. A. Brown, Salt Lake City, Calvary Ch., Colored.
 VERMONT.
 Rev. Andrew Kallgren, Barre and Montpelier, Swedes.
 WASHINGTON—EAST.
 Rev. Reid Hale, Elmira.
 Carroll Ghent, Cle Elum.
 WASHINGTON—WEST.
 Rev. O. M. Kihl, Seattle, Nors-Danea.
 WEST VIRGINIA.
 Rev. Quirof Harlan, Williamson and vicinity.
 WISCONSIN.
 Rev. A. W. Runyan, State Evangelist.
 The following teachers were appointed:
 Echo Mission, Velarde, N. M.—Mary Lake, Lona Esmay.

FINANCIAL STATEMENT FOR JANUARY, 1905

RECEIPTS

Contributions for General Purposes.....	\$27,044	66
Legacies, " " " " " " " " " "	33,628	50
Contributions Specifically Designated.....	301	00
" " " " " " " " " " " " " " " "	15,788	97
	\$77,663	13
Income Accounts for General Fund.....	\$9,033	56
" " " " " Church Edifice Gift Fund.....	1,553	81
" " " " " " " " " " " " " " " "	1,438	86
Miscellaneous	2,762	81

\$92,452 17

DISBURSEMENTS

For General Purposes.....	\$54,962	43
" Special " as Designated.....	85	00
From Church Edifice Gift Fund.....	1,432	95
" " " " " " " " " " " " " " " "	1,547	05
Miscellaneous	3,089	92

\$61,117 35

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.

Belfast, Y. P. S. C. E.....	5 00	Brockton, Warren Ave. Ch.	13 00
Portland, First Ch.....	16 67	Glendale, Everett B. Y. P. U.....	2 70
Harrington Ch.....	3 00	Winthrop, First Ch.....	14 48
Oakland Ch.....	4 88	Webster, First Ch.....	20 00
Bangor, First S. S.....	11 03	North Attleboro, First Ch.....	6 82
Oldtown, First Ch.....	23 12	Gloucester, Chapel St. Ch.....	15 30
West Enfield Ch.....	81	First Ch.....	24 71
Bangor, First Ch.....	44 04	Cambridge, First Ch.....	245 00
Eastport, Washington St. Ch.....	16 00	S. S.....	61 24
Rockland, First Ch., Geo. M. Brainerd.....	100 00	*Lynn, Mrs. A. M. Pickford.....	150 00
Castine, Mrs. Wm. Sargent.....	5 00	*Eliza A. B. Heath.....	15 00
Hallowell, First Ch.....	5 00	Worcester, Pleasant St. Ch.....	71 81
Sedgwick, First Ch.....	11 00	*S. S.....	25 00
Fairfield, First S. S.....	2 67	First St. Ch.....	182 50
Kennebunk Valley Ch.....	2 05	Dewey St. Ch.....	8 94
Damariscotta, Y. P. S. C. E.....	10 00	West Newton, First Ch.....	87 80
		Jamaica Plain, First Ch.....	16 99
		Reading, First Ch.....	15 81
		Arlington, Y. P. S. C. E.....	25 00
		East Somerville Ch.....	10 40
		Russell, H. E. Buffum.....	5 00
		Melrose, First Ch.....	10 86
		Malden, S. W.....	10 00
		East Boston, Central Sq. S. S.....	4 35
		Winchester, First Ch.....	26 67
		Brookline Ch.....	88 45
		Fitchburg, Beth Eden Ch.....	6 69
		Taunton, Winthrop St. Ch.....	139 78
		Clinton Ch.....	18 34
		Y. P. S. C. E.....	11 26
		Winchendon, First Ch.....	10 00
		Medfield, First B. Y. P. U.....	15 64

VERMONT, \$364.13.

North Bennington Ch.....	15 00
Barre, First Ch.....	3 22
Coll. per Rev. Sam'l McBride.....	11 93
Halifax Ch.....	3 00
State Convention.....	25 00
Essex Junction Ch.....	11 00
St. Johnsbury Ch.....	4 76
Bennington, First S. S.....	3 10
First Ch.....	196 21
So. Londonderry Ch.....	3 65
S. S.....	1 28

LEGACIES.

Fairfax, Estate of J. M. Hotchkiss.....	16 00
Brandon, Estate of Sarah A. Powers.....	70 00

MASSACHUSETTS, \$27,311.77.

Dudley St. Ch.....	97 07
Tabernacle Ch.....	18 36
First Ch.....	122 00
Clarendon St. Ch.....	86 75
Salem, Central Ch.....	13 68
Groton Ch.....	3 75
*Granville, B. Y. P. U.....	1 60
North Abington, First Ch.....	9 75
Natick, First Ch.....	37 07

NEW HAMPSHIRE, \$218.06.

Baptist State Convention.....	50 00
Concord, First Ch.....	25 00
Nashua, First Ch.....	18 00
Hampton Falls Ch.....	9 53
Exeter, First Ch.....	30 00
Manchester, People's Ch.....	27 46
Keene, First Ch.....	9 05
East Jaffrey Ch.....	3 15

Salem, First Ch.	100 00	*Yonkers, Warburton Ave.		North Frankford Ch. ¼.	6 27
Chelmsford, Y. P. S. C. E.	5 00	Woman's Circle	207 00	Calvary Ch.	8 85
Newton Centre, First New-		Stephentown, Mrs. Elna-		Bethlehem Ch.	70 26
ton Ch.	408 09	than Sweet	20 00	S. S.	18 08
West Acton Ch.	10 69	Fulton, First S. S.	2 99	Immanuel Ch.	28 71
Agawam, First Ch.	48 50	Troy, First Ch.	100 00	S. S.	14 95
Winthrop, Miss Spear's S.		Chittanooga, Rev. C. O.		Wayne Ave. Ch.	16 25
S. Class	2 80	Wright & C. S. But-		*South Broad St. Y. P. S.	10 00
Springfield, State St. Ch.	83 68	ton	2 50	*Eleventh S. S.	10 00
*Somerville, Chas. N. Mil-		Oneonta Ch.	5 40	*Eleventh Ch. Rev. Chas.	
ler	30 00	S. S.	1 95	Colman	1 95
*Needham, First S. S.	25 00	Mannville Ch.	4 15	*Chester Ave. O. C.	5 00
LEGACIES.		Akron, Y. P. S. C. E.	9 00	*Fifth B. Y. P. U.	22 00
Boston, Estate of Daniel		Montour Falls Ch.	5 00	*Tioga Jr. C. E. S.	2 50
Sharp Ford	23,500 00	Geneva, First Ch.	46 75	*Memorial C. E. S.	20 00
Agawam, Estate of Mary		Yonkers, Warburton Ave.		*East C. E. S.	10 00
Ann Smith	280 01	Ch.	1,341 92	*Fourth S. S. True Love	
Cambridge, Estate of		*Batavia, Miss F. E. Hunt-		Band	2 00
Luther Goodnow	1,000 00	ley	100 00	*First Germantown C.	
Gardner, Estate of Susan-		New York City, Fifth Ave.		E. S.	14 25
nah Stone	64 00	Ch.	13 54	*Allegheny Ave. C. E. S.	10 00
RHODE ISLAND, \$364.54.		Second Ave. Ch.	87 15	*Tioga Temple C. E. S. ...	6 25
Bapt. State Convention...	75 00	First Italian S. S.	5 00	*Oil City, Y. P. S.	12 00
Phenix Ch.	5 45	Contributed N. Y.	400 00	Indiana, S. S.	3 50
Providence, Broadway Ch. ..	54 27	Ch. of the Epiphany ...	2 19	Picture Rocks, S. S.	1 81
Jefferson St. Ch.	20 00	Morning Star Mission...	19 83	Flatwoods Ch.	21 80
First Ch.	109 82	Calvary Ch.	500 00	Scranton, Green Ridge Ch.	35 77
Mary L. Welch	100 00	Mt. Morris Ch., Add'l. ...	25 00	Allentown Ch.	23 70
CONNECTICUT, \$383.14.		Rev. Sam'l McBride	50 00	Meadville	5 06
New Haven, First Ch.	78 26	*Miss S. F. Lincoln	1 00	Reading, First Ch.	49 84
Olivet Ch.	8 33	*For C. E. F., John D.		S. S.	5 75
Stamford, First Ch.	77 81	Rockefeller	15,000 00	Berean Ch.	11 00
Hartford, Swedish Ch.	19 75	*Brooklyn, Sixth Ave. S.S.	2 38	Eric, First Ch.	25 34
Olivet Ch.	1 92	Williamsburg Central Ch.	75 00	Coatesville Ch.	24 50
*First S. S.	15 00	Adelphi St. Central Ch. ...	6 68	Phoenixville Ch.	40 54
Groton Heights S. S.	7 83	Fourth Ave. Ch.	22 00	Greensburg Ch. ¼	7 17
New London, Italian Mis-		Brooklyn:		Newberry, Memorial Ch. ...	16 04
sion	8 00	LEGACIES.		Easton, First Ch.	7 12
Collected per Vincenzo Di		Estate of Joseph Wild... 3,333 84		Great Valley Ch.	19 00
Domenica	5 25	Estate of Geo. P. Comey 4,750 00		Lock Haven Ch.	10 58
Cheshire Ch.	7 42	NEW JERSEY, \$1,238.87.		Huntingdon, First Ch. ¼ ..	10 00
Bozrah Ch.	3 33	Orange, Washington St. Ch	51 85	Roulette Ch.	1 40
Plantville Ch.	7 34	New Monmouth, W. V. ...	10 00	Bellevue S. S.	2 14
Meriden, Olive Branch Ch.	5 00	Wilson	10 00	Mosiertown, Carmel Ch. ...	10 00
Tariffville Ch.	3 00	Bayonne, First Ch.	6 58	Bleakleyville Ch.	4 06
Naugatuck Ch.	3 00	Stelton, Piscataway Ch. ...	4 00	Pittsburg Union Ch.	60 00
Wallingford, First Ch.	89 87	Jersey City, North C. E. S.	4 06	Homestead Ch. ¼	10 60
Winsted, First Ch.	8 66	Elizabeth, Central Ch. ...	465 48	MCKeepert, First Ch. ¼ ..	23 34
Packerville Ch.	10 00	Arlington, First S. S. ...	2 50	Ridley Park Ch.	36 68
Williamantic, First Ch.	22 38	Camden, Italian S. S. ...	5 57	Armore Ch.	20 00
Danielson, Mrs. H. N.		Newark, South Ch.	150 00	Goshen, Ch. Ten Mile As-	
Clemons	1 00	Somerville Ch.	31 85	sociation	6 00
*Waterbury, Y. P. S. C. E.	10 00	Haddonfield Ch.	47 80	Hollidaysburg Ch.	68 00
NEW YORK, \$26,828.83.		S. S.	38 33	Franklindale, L. Ellis ...	5 00
Millport Ch.	4 00	Salem, First Ch.	33 63	Pine Flat Ch.	4 00
Koryng, First Ch.	50 00	Old Bridge, B. Y. P. U. ...	4 30	Smithfield, Mt. Moriah Ch.	20 00
Dansville Ch.	2 00	Florence Ch.	15 00	Berwick, Rev. N. C. Naylor	5 00
Meredith Ch.	3 03	Phillipsburg Ch.	13 33	Corry, First Ch.	3 00
Bath Ch.	1 00	Cherryville Ch.	42 57	Cherryflats Ch.	6 00
Albion S. S.	2 25	Hammonton Ch.	1 35	Pittston, Luzerne Ave. S.S.	4 37
Amsterdam, First Ch.	67 16	Mansfield, Port Murray Ch	5 00	Sewickley Ch.	11 00
Waverly, First Ch.	41 00	Princeton Ch.	10 00	Towanda, First Ch.	2 20
Geneva, Rev. D. Moore,		North Millville Ch.	9 05	S. S.	1 70
D.D.	25 00	New Brunswick, First Ch.	179 98	Union, Ch. Clarion Assoc-	
Cuba Ch.	37 85	Mt. Olive Ch.	9 90	iation	6 00
Fredonia Ch.	80 70	Holmdel Ch.	48 00	Kittanning, First Ch.	3 53
Port Jervis Ch.	4 92	LEGACIES.		Scranton, Penna. Ave. Ch.	116 00
Syracuse, Tabernacle Ch. ...	20 00	Ocean Grove, Estate of		Pittsburg, Johnson Ave.	
Norwich, Calvary Ch.	13 08	Sarah E. Sampson	48 79	Ch. ¼	4 16
Elbridge, First Ch.	40 00	PENNSYLVANIA, \$4,682.14.		Berwyndale Ch.	50
East Marion Ch.	4 40	Upland, Samuel A. Crozer	2,000 00	Bangor, Mackey Memorial	
West Plattsburgh Ch.	5 91	North East Ch.	7 00	Ch.	3 80
Hamilton, First Ch.	140 30	McKeepert, First Swedish	15 47	Allens Mills, Gethsemane	
Lima S. S.	6 00	S. S.	15 47	Ch.	9 00
Rushford, B. Y. P. U.	4 13	Philadelphia, Falls of	7 75	Wilkesbarre, First Ch. ...	23 08
Albany, Tabernacle Ch.	66 90	Schuykill Ch.	15 00	Narberth, Ch. of Evangeli.	29 18
Vernon Ch.	12 66	S. S.	122 13	*Marlton, Y. P. S.	20 00
Franklinville, First S. S. ...	3 69	Gethsemane Ch.	29 49	*Pittsburg, A friend	100 00
Tulley, First Ch.	3 00	S. S.	170 73	LEGACIES.	
Camillus S. S.	6 84	Second Germantown Ch. ...		Butler, Estate of Shepler	
Gloversville Ch.	25 01	Mrs. Sarah A. Trevor, in		Boston	241 88
S. S.	2 23	memory of Dr. M. R.		Peters Creek Ch., Benson	
Watertown Ch.	10 00	Trevor	500 00	Estate	44 50
Buffalo, Kensington S. S. ...	2 00	Chester Ave. Ch. ¼	6 00	DELAWARE, \$5.00.	
Delaware Ave. Ch.	36 75	New Tabernacle Ch.	41 12	New Castle, First Ch.	5 00
Jamestown, Swedish Ch. ...	5 78	Tioga Ch.	32 87	DISTRICT OF COLUMBIA, \$525.30	
*Gloversville, First Jr. B.		S. S.	13 18	Washington, Metropolitan	
Y. P. U.	10 00	Y. P. S.	10 00	Ch.	12 04
South Livonia, Y. M. B. C.	1 50	Mrs. B. Griffith	200 00	Calvary Ch.	500 00
		North West Ch.	3 34	First Ch.	13 26

WEST VIRGINIA, \$139.56.		Berlin Ch.	3 12	New Burnside Ch.	3 15	
Moundsville Ch.	6 00	B. Y. P. U.	65	Clark's Chapel Ch.	5 33	
Huntington, 20th St. S. S.	4 08	Marquette Ch.	23 32	Quincy, Vermont St. S. S.	4 00	
Mannington, Stella M.		Alma Ch.	54 30	Fosterburg Ch.	5 70	
Stewart	5 00	Jackson, Memorial Ch.	8 16	Centralia Ch.	50 63	
North Spring, Little Huff		S. S.	2 23	Jacksonville Ch., Add'l.	29 51	
Creek Ch.	1 15	B. Y. P. U.	5 75	Chicago, First Ch.	142 13	
Spencer, H. B. Hughes...	5 00	Paris Ch.	9 00	Hyde Park Ch.	64 06	
Rupert, Amwell Ch.	3 88	Eastport Ch.	1 35	Tabernacle Ch.	21 33	
Stewartstown, Forks of		Evert Ch.	7 76	Roseland Ch.	5 10	
Cheat S. S.	7 26	Schoolcraft Ch.	1 35	Second German Ch.	14 00	
Alderson, J. G. Alderson...	5 00	Plainwell Ch.	20 00	West Ave. Ch.	4 00	
Fonda, F. M. Gifford....	5 00			Immanuel Ch.	4 00	
West Hamlin Ch.	2 00	INDIANA, \$412.68.			Memorial Ch.	91 50
Milton Ch.	3 66	Veray, B. Y. P. U.	25 00	Oak Park, S. S.	5 00	
Bridgeport, O. D. Barnes..	25 00	Elizabeth Ch.	2 00	Centennial Ch.	39 66	
*For C. E. F., Parkersburg		Olive Branch, Ch. Long	11 50	First Swedish Ch.	9 10	
B. Y. P. U.	6 06	Run Association		*Marengo, B. Y. P. U.	7 50	
Morgantown, A. friend..	15 00	Macedonia, Ch. Long Run	2 25	S. S.	23 90	
Logan, H. C. Ragland...	5 00	Association	2 30	Harvey Ch.	13 60	
Ruth L. Alderson....	1 00	Center Square Ch.	2 30	Elvaston Ch.	3 70	
Mrs. A. H. McDonald.	50	Mt. Pleasant, Ch. Sand	2 25	Toulon Ch.	12 45	
J. C. Alderson....	20 00	Creek Association		Pawpaw Ch.	21 00	
J. B. Wilkinson....	50	Ebenezer, Ch. Brownstown	12 66	Amboy Ch.	5 00	
Barboursville, Mrs. C. A.		Association	25 28	Evanston Ch.	50 00	
Love	1 00	Connorsville Ch.	13 08	*Joliet, Swedish Ladies'		
Milton, L. B. Bowles....	5 00	S. S.	2 24	Aid	8 00	
Huntington, L. J. Ash-		B. Y. P. U.	40			
worth	2 50	Juniors	8 50	WISCONSIN, \$316.23.		
Clarksburg, Y. P. S. C.E.	5 00	Butlerville Ch.	30 00	Fifield Ch.	2 50	
Morgantown, Pres. D. B.		Seymour Ch.	8 48	Columbus, J. I. Merriam		
Purinton	5 00	S. S.	1 40	and wife	10 00	
		Mill Creek Ch.	1 00	Wauwatosa Ch.	23 90	
		Crothersville Ch.	21 16	La Crosse, First Ch.	33 33	
		Mt. Aerie Ch.	5 00	Green Bay, First Ch.	10 00	
		Long Run Ch.	14 65	Wausau Ch.	22 50	
		Elkhart Ch.	95 26	Evansville Ch.	4 25	
		Muncie Ch.	10 00	Eau Claire, B. Y. P. U.	1 45	
		What I Can's	10 00	For State Convention:		
		Mrs. C. M. Carter....	3 00	Collected per F. O. Carl-		
		Rock Creek Ch.	3 00	son	75 00	
		Rising Sun Ch.	8 75	Collected per N. F. Clark	133 30	
		Lawrenceburg Ch.	1 87			
		S. S.	78	MINNESOTA, \$618.47.		
		B. Y. P. U.	10 00	Minneapolis, Trinity Ch.	125 00	
		Richmond Ch.	2 85	Olivet Ch.	7 00	
		South Whitley Ch.	6 25	Owatonna, First Ch.	60 50	
		Commisskey Ch.	9 88	Brooklyn Centre, First Ch.	1 50	
		Wirt Ch.	7 11	St. Cloud, First Ch.	2 50	
		Tied Creek Ch.	1 00	St. Paul, Woodland Park		
		Patriot Ch.	2 75	Ch.	10 00	
		Jeffersonville Ch.	5 85	Wassioja, First Ch.	5 00	
		Coffee Creek Ch.	2 30	Soudan, Swedish Circle...	5 00	
		Columbia City Ch.	7 80	Maynard, Leenthrop Swed-		
		Sparta Ch.	17 26	ish Ch.	5 50	
		Hopewell, Ch. Sand Creek	6 00	For C. E. F., Kasota Ch.	1 50	
		Association	8 00	Tenney Ch.	66	
		Denver Ch.	3 85	Brook Park Ch.	1 05	
		Rykera Ridge Ch.		Luverne Ch.	5 00	
		Enon Ch.		Hubbard Ch.	1 00	
				St. James Ch.	1 20	
		ILLINOIS, \$668.67.			Lakefield Ch.	1 01
		Alton Ch.	21 17	Faribault Ch.	2 00	
		S. S.	17 45	For State Convention:		
		Richland Ch., Mattoon As-	4 40	Collected per C. T. Hal-		
		sociation	3 40	lowell	81 59	
		Mt. Zion Ch., Green Co..	2 50	Collected per C. C. Lang-		
		West Alton Ch.		lotz	5 57	
		Hopewell Ch., Rehoboth	12 89	Collected per Carl F.		
		Association	3 26	Lindberg	5 00	
		Liberty Ch., Palestine As-	10 50	Collected per Gustaf Ny-		
		sociation	2 28	gren	3 00	
		Effingham Ch.	7 00	Collected per H. A.		
		Pleasant Dale Ch., Green	7 00	Sother	150 00	
		Co. Association	4 00	Collected per L. H.		
		Mattoon, Central Ch.	5 50	Steinhoff	337 59	
		S. S.	42 50			
		Independence Ch.	5 00	IOWA, \$881.16.		
		Pana Ch.	5 00	Mason City, B. Y. P. U.	5 00	
		Shelbyville Ch.	5 00	May Ch.	9 38	
		Rev. P. S. Heald....	5 00	S. S.	80	
		Benj. Harves	50	Winfield, Beulah S. S.	2 07	
		Horace, S. S.	2 55	Hawarden Ch.	7 00	
		New Hope Ch., Central	2 90	Climbing Hill Ch.	2 41	
		Ill. Association	25 00	Indianola Ch.	1 75	
		Rehoboth Association	6 01	Grand Junction Ch.	3 50	
		Alton, Wm. M. Pierson...	5 00	Rippey Ch.	13 00	
		Assumption Ch.	8 35	Beaver Ch.	3 25	
		Wames Ridge	5 05	*Bradgate, B. Y. P. U.	1 65	
		Wiseton Ch.	60	Council Bluffs, Danish Ch.	20 75	
		Oreana Ch.		New Market Ch.	7 80	
		B. Y. P. U.				

Des Moines, Forest Ave. Ch.	29 94
*Hedrick S. S.	2 00
Mt. Olive Ch.	18 00
Council Bluffs, 22d St. Mission	3 00
*Oskaloosa S. S.	1 75
Tabor, Bessie Glynn	50 00
Des Moines, Calvary Ch.	28 00
Bowman's Grove Ch.	3 00
Corning Ch.	4 10
Ida Grove Ch.	9 00
S. S.	2 24
*Chariton, B. Y. P. U.	9 00
Algona Ch.	9 00
Emerson S. S.	2 37
Ottumwa, First Ch.	8 12
Des Moines, First Ch.	17 00
Storm Lake Ch.	4 35
Marathon S. S.	2 20
Logan Ch.	3 20
Bradgate Ch.	23 14
Sibley S. S.	4 75
Rockwell City S. S.	2 00
Perry Ch.	2 85
People's Ch.	4 45
Forest City, Swedish Ch.	9 30
S. S.	5 00
Mitchell S. S.	2 60
West Union S. S.	2 59
Winterset S. S.	7 25
Malvern Ch.	37 40
Homer Ch.	37 35
Bloomfield, E. Kinman	20 00
Doon Ch.	25 00
Atlantic Ch.	8 50
S. S.	4 12
Shellsburg Ch.	1 57
Elon, Village Creek Woman's Society	10 00
Eagle Grove Ch.	23 15
Creston Ch.	23 00
Ayrshire Ch.	4 00
Jefferson Ch.	35 00

LEOACIES.

New Hampton, Estate of Esther E. Martin	300 00
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KANSAS, \$994.

Collected per H. D. Allen	25 00
Kincaid Ch.	4 15
Emporia Ch.	40 93
*Coffeeville S. S.	2 76
Iola Ch.	26 20
B. Y. P. U.	1 75
Howard Ch.	23 32
S. S.	1 24
Pittsburg Ch.	25 10
Bush City Ch.	4 20
B. Y. P. U.	50
Conway Springs, Minnes-cob Ch.	7 50
Concordia, Swedish Ch.	30 00
Caldwell, T. E. Neal	25 00
Putnam Ch.	1 72
Hutchinson Ch.	24 50
Topeka, Swedish Ch.	10 70
Chanute, Swedish S. S.	7 50
Goddard Ch.	6 50
Fairport, Edwin Potter	10 00
Ada, Scottsville Ch.	2 00
Sterling Ch.	7 50
Abbyville Ch.	3 61
Lyons Ch.	12 09
Bowman Grove Ch.	10 25
Buxton Ch.	2 65
Cato Ch.	3 90
Topeka, First Ch.	76 88
Mound Valley Ch.	7 06
S. S.	3 94

For State Convention:	
Collected per W. L. Andrews	1 75
Collected per J. R. Rair-dera	25 99
Collected per J. H. Van Leu	123 00
Collected per Daniel Heit-meyer	5 25
Collected per E. B. Meredith	430 05

NEBRASKA, \$1,011.38.

Collected per W. G. Shan-non	50
Collected per Frank C. Barrett	5 50
A friend	14 50
Alma Ch.	2 75
Wahoo, Swedish Ch.	7 80
Valley, Second Swedish Ch.	3 60
Beatrice Ch.	19 88
*Peru S. S.	2 25
Oakland, King's Daughters	10 00
Wilsonville Ch.	10 00
Weston S. S.	6 57
Wahoo S. S.	4 64
Bethesda, Surprise Mission Band	5 00
Valley, First Swedish Ch.	4 50
Lincoln S. S.	12 78
Fremont S. S.	1 30
Holdridge Ch.	8 30
For C. E. F., Nebraska State Convention	200 00
For State Convention:	
Collected per C. W. Brinstad	465 30
Collected per Paul Hallin	26 88
Collected per T. L. Smith	15 33
Collected per Geo. L. White	184 04

NORTH DAKOTA, \$27.38.

Shenney Ch.	6 00
Bismarck, Swedish Ch.	4 31
Wilton, Swedish Ch.	3 50
Coal Harbor, Swedish Ch.	3 75
Rolla Ch.	4 82
Collected per C. J. Hill	5 00

SOUTH DAKOTA, \$3,028.35.

Collected per F. S. A. Jen-sen	7 00
Orleans, Scand. Ladies' So-ciety	6 00
Y. P. S.	11 35
Dell Rapids, First Ch.	11 35
For State Convention:	
South Dakota State Con-vention	2,000 00

MONTANA, \$27.11.

Great Falls, First Ch.	5 00
Collected per W. A. Pet-zoldt	14 06
Great Falls Ch.	8 05

WYOMING, \$13.34.

Sheridan Ch.	12 34
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COLORADO, \$406.26.

Rocky Ford Ch.	47 85
B. Y. P. U.	10 00
Salida Ch.	36 00
J. A. Shaw	10 00
Boulder Ch.	4 80
Center C. E. S.	8 38
La Junta Ch.	70 00
Pueblo, Pilgrim Ch.	9 45
S. S.	1 00
B. Y. P. U.	1 00
Mesa Ch.	34 00
Trinidad Ch.	26 80
Cannon City Ch.	121 00
Boulder, Y. P. S. C. E.	25 00
Hooper, Mrs. C. F. Chap-man	1 00

NEW MEXICO, \$675.91.

Elk, Mrs. A. Cleve	1 00
For State Convention:	
Collected per Geo. H. Brewer	674 91

ARIZONA, \$48.60.

Tucson, First Ch.	15 65
Tempe Ch.	10 00
Collected per Lee I. Thayer	10 55
For State Convention:	
Collected per Lee I. Thayer	12 40

UTAH, \$10.00.

Salt Lake City East Side Ch.	10 00
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IDAHO, \$69.

For C. E. F., Grangeville, First Ch.	9 00
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CALIFORNIA, \$263.13.

Pasadena, Edith C. Shep-ard	4 00
E. C. Shepard	2 00
Redlands, Miss M. E. Har-ris	25 00
San Francisco, Hamilton Sq. Ch.	75 00
Santa Rosa Ch.	20 00
Berkeley, Evangel Ch.	41 63
Corona Ch.	56 00
S. S.	2 00
For State Convention:	
Northern Convention, per Peter A. Hjelm	37 50

OREGON, \$782.10.

Alsea, W. R. Barclay	1 00
Portland, Calvary Ch.	24 00
Collected per C. A. Nutley	10 95
McMinnville Ch.	32 69
Albany Ch.	12 00
Portland, Second German Ch.	2 00
Immanuel Ch.	7 61
First Ch.	178 80
Corvallis Ch.	5 00
Silver Lake Ch.	10 00
Independence Ch.	9 50
For State Convention:	
Collected per J. C. Austin	80 04
Collected per O. L. Hoejn	5 50
Collected per Gustaf Johnson	15 00
Collected per L. W. Riley	338 01

WASHINGTON, \$717.87.

Collected per Arthur D. Carpenter	52 91
Collected per B. C. Cook	1 75
Collected per W. C. King	5 70
Spokane, Union Park Ch.	1 20
Liberty Park Ch.	6 00
Central Ch.	4 50
Grace Ch.	36 48
Bellingham, Swedish Ch.	8 55
S. S.	2 50
Chehalis Ch.	1 24
Tacoma, Sixth Ave. Ch.	7 49
Puyallup Ch.	12 46
Burton Ch.	5 79
S. S.	3 00
Waterville Ch.	7 70
For State Convention:	
North West Convention, per Geo. Campbell	50 00
per Arthur D. Car-penter	52 92
per P. P. Overgaard	40 00
per Andrew Swartz	30 25
per L. W. Terry	395 83

MEXICO, \$17.37.

Aguascalientes, First Ch.	12 37
Marin, P. H. Pierson	5 00

PORTO RICO, \$7.

Ponce, Collected per L. E. Troyer	5 00
*For C. E. F., Ponce, Mrs. L. E. Troyer	2 00

CUBA, \$2.30.

Songo Ch.	2 30
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WOMEN'S BAPTIST HOME MIS-SION SOCIETY, \$270.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$2,673.30.

TOTAL, \$77,545.13.	
HOME MISSION MONTHLY	592 44
Annuity Fund:	
Phoenixville, Pa., A. B. Still	24 38
Littleton, Mass., Laban E. Narren and wife	1,000 00
Permanent Trust Fund:	
Springfield, Mass., Estate of Orick H. Greenleaf	4,783 90

DONATIONS RECEIVED AT IN-STITUTIONS:		Plumerville, Ark., Dr. J. H. Moore	1 00	For Hearne Academy, Tex.:	
For Spelman Seminary, Ga.:		Union District Association	800 00	Houston, Antioch Bapt. Ch.	2 50
Atlanta, Ga., W. W. Anderson & Son.....	1 07	Middle Arkansas Association	70 00	Hearne, Jas. Boyd	50
Spelman Teachers	53 00	L. J. Arnold	1 00	Wellborn, Pleasant Grove Ch.	3 00
Augusta, Ga., Miss C. T. White	2 00	Holly Grove, Ark., G. P. Williams	10 00	La Grange, M. & E. Convention	41 00
Whitman, Mass., Home Mis. Circle, Bapt. Ch. Anderson, S. C., County S. & Ed. Convention	5 00	Little Rock, Ark., W. S. Holt	5 00	Hearne, Hopewell Ch.	4 00
	32 00	State Convention	4,500 00	Friends	13 70
For Arkansas Baptist College, Ark.:		Portland, Ark., F. W. Almon	2 50	For Houston Academy, Tex.:	
Watson Association	20 00	Wynne, Ark., E. G. Ferguson	1 00	Hempstead, Tex., Mt. Corinth Bapt. Ch.	5 00
Council, Ark., Valley District Association	10 00	Little Rock, Ark., Bracy Bros. Hardware Co.	7 25	S. S.	2 01
Almyra, Ark., White River Association	20 00	Laura Oliver	5 00	Ladonio, Tex., Rev. J. L. Gilmore	1 00
Alexander, Ark., J. H. Tyson	1 00	For Atlanta Baptist College, Ga.:		Palestine, Tex., Zion Hill S. S. Convention....	2 00
Clarendon, Ark., Hattie Stokes	2 10	Chipley, Ga., Western U. S. S. Convention....	3 72	Sulphur Spring, First Bapt. Ch.	5 00
Little Rock, Ark., Frank A. Young	10 00	Anderson, S. C., Anderson Convention	16 00	For Howe Bible and Normal Institute, Tenn.:	
Scott, Ark., A. L. Alexander	5 00	Culverton, Ga., Second Shiloh Association	8 00	Brownsville, Tenn., Rev. T. J. Townsend....	2 50
Gurdon, Ark., Mrs. T. S. Sandefur	1 00	Moreland, Ga., Western U. S. S. Convention....	3 72	Memphis, Tenn., Rev. C. W. Guy	4 01
Camden, Ark., D. J. Crawford	1 00	Pendleton, S. C., Union No. 3 Rocky River Association	11 04	For Mather School, S. C.:	
Little Rock, Ark., R. J. Meadough	1 06	Culverton, Ga., Second Shiloh Association	1 00	Boston, Mass., Helen M. Crosby Fund	17 64
Gethsemane, Ark., Gethsemane Sunday School... Union District Association	5 00	Marianna, Ark., M. V. Russell	1 00	Holyoke, Mass., Mrs. Van Wagener, S. S. class.	5 00
S. Watley	1 00	For Benedict College, S. C.:		For Roger Williams University, Tenn.:	
Cypress Creek Association	5 00	Ridge Spring, S. C., Ebenezer Union	9 32	Columbia, Tenn., Duck River S. S. Convention	4 45
Cottonplant, Ark., C. W. R. Association	25 00	Anderson, S. C., Anderson Co. S. S. Convention.	56 90	For Shaw University, N. C.:	
Ozark Association	50 00	Pendleton, S. C., Rocky River Association,	61 20	Phoenix, Ariz., C. W. Goodman	16 00
E. L. Mazique	1 25	Union No. 3	14 88	Rockland, Mass., First Ch.	40 00
Jordan Moreland	1 25	Honea Path, S. C., Singing School Convention	88 00	Houlton, Me., Bapt. Ch.	12 00
Julia Little	1 00	Florence, S. C., Pee Dee Association	44 50	Ivanhoe, N. C., Mary Brown	50
Landmark Association ..	30 50	Society Hill, S. C., Pee Dee Association	20 00	Raleigh, N. C., A friend... Dr. A. W. Knox.....	6 71
S. Smith	1 00	Union, S. C., Pacolet River Association	25 00	Anderson, S. C., S. S. Convention	5 00
Corner Stone Ch.	3 00	For Hartshorn Memorial College, Va.:			
Middle Arkansas Association	70 00	H. M. C., Miss Mary A. Tefft	250 00		
Middle Arkansas Association	30 00	Miss Leola B. Warburton	75		
Northeast Association ..	25 00				
N. E. Women's Association	10 00				
North Arkansas Association	50 00				

HEADQUARTERS OF THE SOCIETY :

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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.

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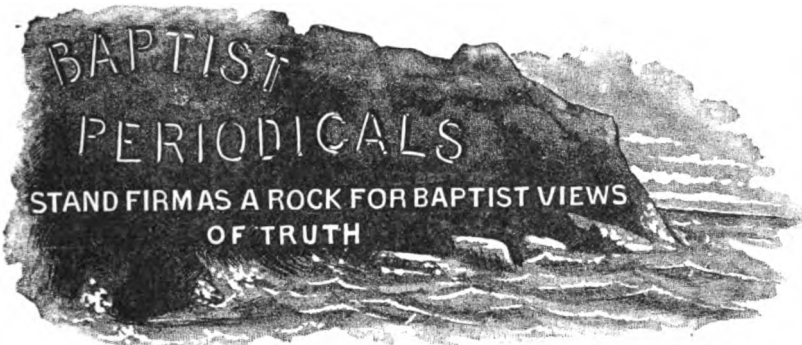
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1898 1904

The Examiner

The 20th Century Religious Journal

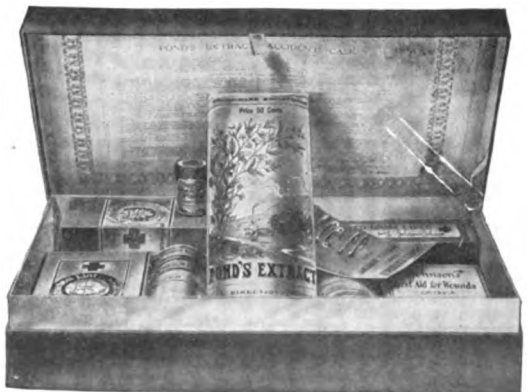
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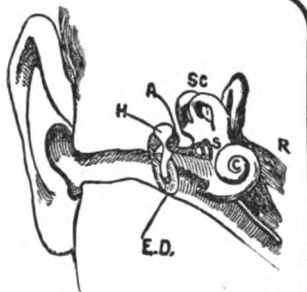
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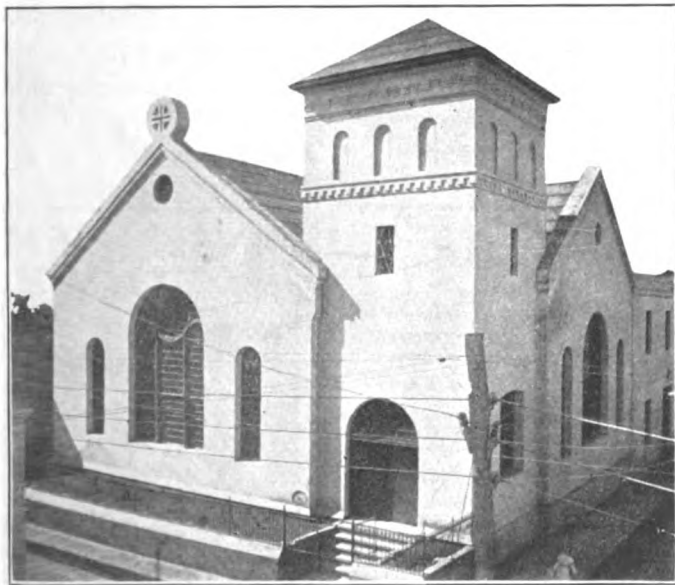
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APRIL 1905

THE BAPTIST HOME MISSION MONTHLY



BAPTIST CHURCH IN CAMAGUEY, CUBA

PUBLISHED BY THE AMERICAN
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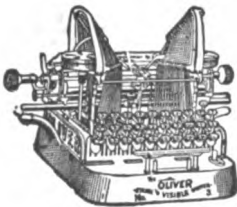
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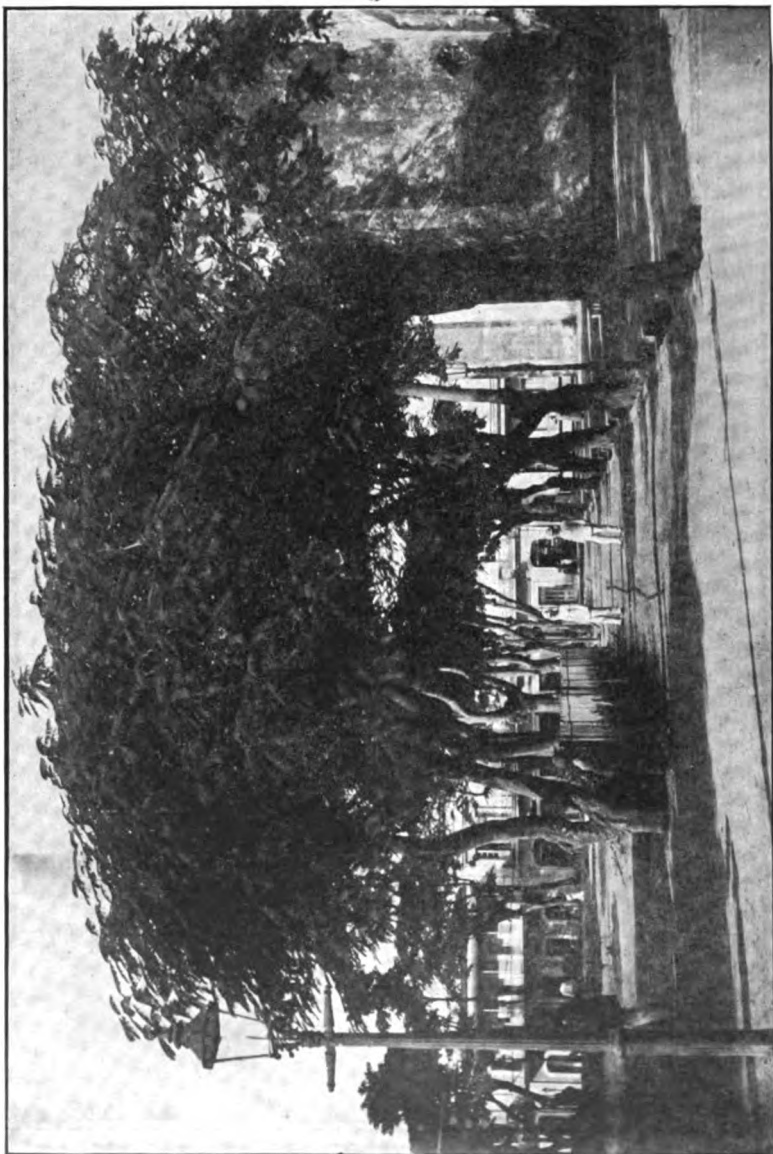
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| Slavs, Magyars, and Some Others in the New Immigration—Kate Holladay Claghorn. | Notes on the Poles in Baltimore—Laura B. Garret. |
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THE PLAZA, PONCE, PORTO RICO

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

APRIL, 1905

No. 4

THE RESURRECTION AS A MOTIVE POWER

Jesus said unto her, I am the
Resurrection and the Life.

John 11:25.



On that first Easter Morning, forth from an empty tomb issued Christianity's conquering power. Had the gospel closed at Calvary, even that stupendous sacrifice would not have sufficed to establish and extend a kingdom of God on earth. On the foundation rock of the Resurrection that kingdom has been built. It is the risen Christ—the Resurrection and the Life—who has raised humanity, inspired faith, hope and love in His disciples, and endued them with power.

In the empty tomb the sorrowing disciples found the explanation of the cross, the interpretation of the life and teachings of the Master, the revelation of His deity, and the exultation of victory. Armed with this revelation of immortality they could confront the world. In this truth lay the mightiest motive force to consecrated life. In the light of immortality, clothed with the restless power of a risen Christ, the Christian church went forth conquering and to conquer.

This is practical motive power. Note its immediate and transforming effect upon Peter and James and John—yesterday without courage enough even to own their discipleship; to-day, in Easter light, preaching Christ without fear of man or his threatened penalties of prison, torture, death. What has wrought the change? Heed their words: "This Jesus, whom ye murdered, hath God raised up." There is the secret. The resurrection light has irradiated their darkness. Their relations are readjusted. They work now for immortality. They are the preachers not of a dead, but of a living Christ. The resurrection vision has made them dauntless and mighty men of God.

So it was with Paul. It was a living Christ that spoke to him out of heaven. On the fact of the Resurrection he rests his faith, and in this sublime faith goes forth as missionary to preach to the ends of the earth the gospel of the crucified and risen Christ.

So it has always been. Martyrdom could be borne, for Christ's sake, through this glad hope in immortality. Persecution, suffering, toils, privations—all that is involved in the missionary extension of the gospel—could not deter the noble men and women who were inspired and impelled by their love for and faith in the risen Christ. They had a gospel of hope to give to the world—the only gospel that assures the soul of salvation in this life and the life to come.

Let us be careful not to lose this motive power. Not until possessed by the controlling conviction of a personal resurrection and immortal life can the Christian exercise the fullness of his possible power or enjoy the fullness of redeeming grace. The more we live with this thought as a reality, the stronger and purer our lives will be. Wise is he who learns to adjust the affairs of daily life to the high level of immortality, and to read the duties of time in the larger letters of eternity.

EDITORIAL

The President to the Mothers

PRESIDENT ROOSEVELT is a ready and steady speechmaker. His tone is not infrequently that of a preacher; and the preaching is, for the most part, sound and straight. The recent meeting of the National Congress of Mothers in Washington gave him a chance to talk on a favorite topic—that of the home and motherhood. He was at his best, and it would be well for the people if his words could be read by every American woman. He scored unmercifully the modern type of woman who thinks only of her own selfish ease and for that is ready to forego all duties and obligations. We quote one or two passages:

The Nation is in a bad way if there is no real home; if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish; if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duty done, of effort made, and self-sacrifice undergone.

In the last analysis the welfare of the State depends absolutely upon whether or not the average family, the average man and woman, and their children, represent the kind of citizenship fit for the foundation of a great nation, and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilization is based.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense, and decency; unless he works hard and is willing at need to fight hard, and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase, and not decrease.

There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the homemaker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife, and mother.

Above all, our sympathy and regard are due to the struggling wives among those whom

Abraham Lincoln called the plain people, and whom he so loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.

Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice.



The Anniversaries at St. Louis

NOW is the time for pastors and laymen to plan for attendance upon the May meetings in St. Louis. We ought to have a large and enthusiastic gathering of Baptists from all parts of the country; for, in addition to the regular anniversaries of our national societies, there will be held, at the very beginning of the week's sessions, the initial General Convention of the Baptists of North America, as provided for at the conference in New York. As the Southern Baptist Convention meets in Kansas City the week preceding the anniversaries at St. Louis, the Southern delegates will be able to attend without inconvenience, and it is expected that a large number of them will do so. Our Northern constituency should be widely represented. While it is too early as yet to give details of the programs of the different societies, it is certain that there will be features of unusual interest.

St. Louis is centrally situated and easily accessible from all sections. Every facility for pleasant traveling will be afforded the eastern delegates, with the usual reductions in rates by the railroads. In St. Louis the Home Mission Society will come close to the practical beginnings of its work, since it was there that John M. Peck found his starting point and began the evangelization of the Louisiana Purchase. His grave will not be the least interesting place of pilgrimage for the Baptist visitors. In the next issue of THE MONTHLY we shall show what our Baptist interests in the city represent. But

this is none too early for churches to plan a pleasant surprise for their pastors by requesting them to go for the church, with expenses paid. This would further the interests of the local church and the wider kingdom alike.

Fix the date—Anniversaries at St. Louis, May 16-22.

A Critical Situation

ACCORDING to the U. S. Census for 1900, there were in the Indian Territory 52,500 Indians, full-bloods and mixed. They compose what are commonly known as "the five civilized tribes," the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles. The present is a critical period in their history. Their old tribal relations are on the verge of dissolution. Their tenure of land in commonalty, or by virtue of "squatter" occupancy, is about to give place to the allotment of land in severalty, and by just apportionment. The old system of dependence in which they have been trained is to give way to independence, in which the individual must care for himself in the struggle for existence. Large numbers of them are but ill fitted for the contest and will fall by the way. Around them, watching them as with the keen eye of an eagle, and with an eagle's readiness to pounce upon its prey, is a host of white adventurers. They have become expert by long practice in taking advantage. Some of them are past masters in the "grafter's" art. Their occupation is "skinning the Indian." They are now devising plans to get possession of the Indian's land, and to break through every safeguard which the government has beneficently designed for the protection of the Indian. They are inducing the Indian to make leases for a term of years, and for a "nominal" consideration. They are seized with a sudden and "charitable" desire to be made guardians of Indian orphans, that they may get control of the orphans' estates. The situation is a critical one, and appeals strongly to every one who loves justice and righteousness, and whose heart can be touched with compassion for the weak and defenceless. The appeal comes with special force to Baptists. Fully 4,000 of these people are in

the membership of our Baptist churches. They are our brethren. They look to us for help and guidance. We owe it to them, to ourselves, and to Him who is their Saviour and Lord as well as ours, to come to their relief.

A Ray of Hope for Utah

LIGHT is breaking on the Mormon question, when such a man as ex-Senator Frank J. Cannon (Mormon) dares to raise his voice in opposition to Mormon Church control over the affairs of the State.

The Salt Lake *Herald*, of Nov. 4, 1904, contains an address of Senator Cannon, from which we make a few extracts. Referring to the pledges made by the Mormon Church in consideration of statehood, Senator Cannon said, "Have we kept these pledges? Who dares say we have? The church *does* dominate the affairs of the State of Utah. The pledges have been broken and every man in the State knows they have been broken. Not one act has been passed by the State Legislature that has not first been approved by the Mormon Church. Since 1896 not one United States Senator has been elected in Utah, who has not been selected by the Mormon Church officers. I am in this fight because the liberties of the Mormon people are in jeopardy, because the majesty of this great government will not let this people defy the laws."

Referring to the attitude of the Mormon Church at the time of the election of Senator Rollins, he propounded the query, "If that is not interference, what do you call interference?" A voice from the audience replied, "I call it interference when you take from a man his citizenship because of his religious beliefs." "So do I," was the quick reply, "and that is what I seek to prevent." Then in a most dramatic manner, Senator Cannon pointed to the great flag that hung on the wall and said, "Who gave you citizenship? The first presidency of the Mormon Church or the government which that flag represents?" Mr. Cannon, in concluding his address, said, "What shall the next generation of Utah be, freemen or slaves?"

NOTE AND COMMENT



THE Corresponding Secretary of the American Home Baptist Mission Society in his recent Southern trip came in contact with a goodly number of leading brethren in six Southern cities, and found them generally very strongly in favor of the proposed General Convention of Baptists of North America. One of the younger men, who is recognized as a very forceful factor in denominational affairs in the South, while saying that he is a Southerner by birth and training, nevertheless says he is, above all, an American and desires to participate in the larger denominational activities of the continent. He represents a very large element of the younger and progressive men in the denomination at the South. The reception of the proposition for the organization of the convention has been most gratifying. The Committee of Nine have perfected their arrangements, and it is expected will soon make an announcement of speakers. The first meeting will be held on Tuesday night, May 16th, and two subsequent sessions on Wednesday, the 17th. The first session of the meeting of the Home Mission Society will occur on the night of the 17th.

¶ One mission church in the State of Washington pays \$26 per capita and another \$25 per capita towards the salary of its pastor. These are small bodies, but with fine prospects. The society delights to aid those who thus do their best for themselves.

¶ Requests have been coming in with regard to publishing the article on the Slav immigration in pamphlet form for wide distribution. It is the intention of the Home Mission Society to do this, giving also added information about our own work, which is developing rapidly in some sections. In the course of the year we hope to cover in similar broad way the leading races of immigrants who are to be Americanized. A thorough study of the Italians is under way and will soon be ready for publication.

¶ To our workers in Cuba that first Cuban association was an event of historical significance. Missionary Sprague gives a good account of it on another page. The illustrations are the best that could be gotten from very poor photographs. We are just as grateful to Miss Gowen for the photographs, by the way, as though they were better, for she could not control the atmospheric conditions.

¶ The total amount given to benevolent objects in the United States during 1904, so far as reported, was \$61,950,556, this showing a falling off of something over \$200,000 from the year 1903. Educational institutions received \$9,054,884 less, while the churches had \$3,228,500 more, and hospitals and general charities \$4,251,784 more. A single American, Andrew Carnegie, is credited with \$21,000,000 of the total, or more than a third. This speaks well for him, but points a moral for other multi-millionaires.

¶ Forty dollars for home missions, contributed by a church in Arizona with only twenty male members, and half of them very poor! That is giving. The same kind, universal throughout our churches, would easily carry forward the great mission causes. Two dollars a member—it seems small, but Baptists would be astounded if they knew how many thousands of well-to-do members in our churches do not contribute that amount to home and foreign missions put together.

¶ The church at Camaguey, eastern Cuba, which we illustrate on our cover, represents the best type of our church architecture in the island. It is not expensive, but is churchly and beautiful in its simplicity. This is the kind of church home that will give us proper standing among a people accustomed to the stately edifices of Roman Catholicism.

¶ A correspondent says he is making up a program from the March number of THE MONTHLY, using the article on the Slavs as the basis. We suggest that others will find this excellent material for such use.

¶ There are some good people whose attitude towards actual missionary work reminds one of a church in a certain Canadian town which had in large letters over the entrance, "Welcome to the House of the Lord," and on the lawn, just in front, the equally plain injunction, "Keep off the grass." Theoretically these good people put up the "welcome" sign; but when it comes to having the foreigners in the pews, the sentiment that prevails is the conservative one, "Keep off the grass." It is doubtless more agreeable to have mission work done in a chapel by itself than in one's own church, as it is easier to do Christian work by proxy.

¶ In an address in the interest of the American Tract Society, President Roosevelt said: "The immigrant comes here almost unprotected; he does not, as a rule, know our language; he is wholly unfamiliar with our institutions, our customs, our habits of life and ways of thought, and there are, I am sorry to say, great numbers of evil and wicked persons who hope to make their livelihood by preying on him. No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the man and the woman who come here to this country to become citizens and the parents of citizens, and therefore to do their part in making up, for weal or for woe, the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty." To take care of and uplift these newcomers by the only effective means, giving them the gospel, is the work in which our home mission societies are engaged.

¶ A Montana pastor appreciates his helpmate. He says: "Were it not for my wife I could not do the work. She is organizer at every meeting, teacher, superintendent of Home Department, visitor, president Mission Circle, trainer of children for all programs, State Secretary W. B. F. M. S. of W., besides having much company and three little ones to care for; and it is impossible to get help in this town to do washing, etc." We bow to the mis-

sionary pastor's wife, congratulate the missionary pastor, and wish she did not have half so much to do. Even a pastor's wife has limits.

¶ If every Baptist could be made to realize what the withdrawal of a single missionary pastor or teacher means to the special interest involved, the result would be an individual contribution, with the total of such contributions easily sufficient to wipe out any possible debt and leave a generous sum for advance. That staggering "if!" To read *THE MONTHLY* is one way to remove it from the path of progress.

¶ Talk about ingenuity and grit! Read on another page the short story of the Italian converts at Monson; and how one of them, when they had no meeting place, built a room on the roof of his house. Then, when this room was too small, he enlarged a downstairs room for a chapel and sent part of his family upstairs. How many of us would have thought of doing such a thing as that, or would have done it if we had thought of it? And yet some people ask if foreigners can be converted, and if Italians who come to this country are worth saving!

¶ Sometimes it is not easy to determine whether the church is in the world or the world in the church.

¶ Contest precedes conquest.

The May Meetings

ST. LOUIS, MO., MAY 16TH—22ND, 1905

St. Louis extends most cordial greeting to all who are looking forward to the annual gathering of Baptists in May. Our doors and hearts are already open to you. The Entertainment Committee will soon have a full list of hotels and homes and will publish same. We shall be glad to furnish full information to all who will indicate their wishes as to entertainment while in the city. Rates will range from \$1 per day up, for room, breakfast and evening dinner. Missionaries who expect to be present will confer a favor by writing to the undersigned at once, giving particulars as to the time of arrival and length of stay in the city. Free entertainment will be provided for all the missionaries who are at home for rest. Very cordially,

SAMUEL E. EWING,

CHAIRMAN ENTERTAINMENT COMMITTEE.

No. 5071 PAGE AVE., ST. LOUIS, MO.

March 9, 1905.

Over Against the Treasury

OVER against the treasury this day
 The Master silent sits, whilst, unaware
 Of that celestial Presence still and fair,
 The people pass or pause upon their way.

And some go laden with His treasures sweet,
 And dressed in costly robes of His device,
 To cover hearts of stone and souls of ice,
 Which bear no token to the Master's feet.

And some pass, gayly singing, to and fro,
 And cast a careless gift before His face
 Amongst the treasures of the holy place,
 But kneel to crave no blessing ere they go.

And some are travel-worn; their eyes are dim;
 They touch His shining vesture as they pass,
 But see not—even darkly through a glass—
 How sweet might be their trembling gifts to
 Him.

And still the hours roll on; serene and fair
 The Master keeps His watch, but who can tell
 The thoughts that in His tender spirit swell
 As one by one we pass Him unaware?

For this is He who on an awful day
 Cast down for us a price so vast and dread
 That He was left for our sakes bare and
 dead,
 Having given Himself our mighty debt to pay.

Oh, shall unworthy gifts once more be thrown
 Into His treasury by whose death we live?
 Or shall we now embrace His cross, and give
 Ourselves and all we have to Him alone?

THE NEW NEW ENGLAND

By Rev. Orville Coats

THE PASSING OF THE PILGRIMS AND PURITANS—THE
INCOMING OF NEW PEOPLES—PROTESTANT PROBLEMS

THE old New England is largely a tradition and a memory. It abides mostly in historic sites, endowed institutions, inefaceable principles and a few old families. The present, the new New England, is polyglot, polytheistic and "polly-wants-a-dollar," and wants it right away. The ends of the earth have taken possession of the land of the Puritans and Pilgrims and are sending home for their relatives to follow. The religious import of the situation is sufficiently evident to impress any thinking person who will take one good, earnest look at it. In one aspect the conditions at Jerusalem on the day of Pentecost are repeated here on a large scale. The cosmopolitan multitude is present. Alas! that we cannot say as promptly that the other aspect of that ancient occasion is also duplicated in the presence of enough Spirit-filled apostles to proclaim the Word of life with power to all present. Much indeed is being done to meet the changed religious conditions of this portion of our country, but it is sadly evident that pentecostal results are not being attained and that we are not making appreciable progress in solving the great problem of evangelizing the new New England.

The conditions in a single great manufacturing city will serve to suggest, on a limited scale, what is becoming increasingly true throughout the Eastern States. The city of Lowell, Massachusetts, with over 100,000 inhabitants, is a typical illustration of the new era. It is not many years ago that the great mills which line the Merrimack were filled with native New England operatives. The sons and daughters of Maine, New Hampshire, Vermont and Massachusetts tended the looms and watched the spindles. There is

a tradition here that there was a time when an Irish woman would not have been permitted to scrub the floors of one of the mills because she was a foreigner. Now, the Irish woman owns stock in the mills and will not offend her patrician nostrils with so much as the oily odor of the weave room. The young ladies who read the best literature, cultivated high ideals, published the "Lowell Offering," and wrote good poetry, have long since graduated, and the places that knew them have been taken by the Pole and the Greek, the Syrian and the Russian, the French and the German, the Portuguese and the Italian, the—but space forbids a full enumeration. It is enough to state that twenty-six different languages and dialects are spoken in our city. Police trials are often suspended owing to the impossibility of finding an interpreter for the law-breaker from some strange land.

A conservative estimate gives the French 25,000, the Greek 5,000, the Portuguese 1,500. The number of other nationalities is difficult to ascertain with any degree of accuracy. The important consideration is that this whole foreign element, comprising probably 75 per cent. of our population, is anti-Protestant in sentiment and training. The finest buildings in the city are Catholic churches, which are not surpassed even by either the City or Memorial Halls. The Irish Catholics, the French, the Poles and the Greeks each have fine buildings and large congregations. In one section of the city having a population of 30,000 there are two large Catholic churches, strong and prosperous, one of which has been recently organized for the French; and two half-starved, struggling Protestant churches with a small French mission.

Chinese Sunday schools are in existence in several churches, many of the Chinese going from one church to another on the same day. Some little effort has been

made to reach the Syrians and Greeks but no organized or planned attempt has, I think, ever been made to fulfil the Pauline commission to these people, "To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

Work among the French has been more systematic and successful. There is a French Congregational church with about 65 members and 150 converts connected with the English church. The French Methodist Mission has a smaller constituency, perhaps 50 to 75, including children. The French Baptist Mission is in a comparatively prosperous condition, having an average morning and evening congregation of about 50, some of whom are usually Romanists, also a good Sunday school and an interesting prayer meeting. The Pastor, Rev. Isaac LaFleur, is a wise and earnest worker, highly esteemed for his Christian character and good works. Converts in this Mission are baptized into the First Baptist Church, which now enrolls over a hundred such members. The younger French converts gravitate to the English churches and leave the work of the Mission largely to the older members. This would seem to involve much loss of power and influence among the French people. The French Protestant element in the city numbers about 1,000. The French Baptist Mission is located in the heart of the French Catholic population, with not more than one Protestant family in its immediate vicinity. Close by is the French Catholic church recently organized.

Protestantism seems to be making comparatively small impression upon the solid front of Romanism. The power of the priests, the influence of inherited superstitions, the ignorance of the Scriptures, and the congenital hatred of Protestants, render the work of evangelization exceedingly difficult. The most effective work is done in house to house visitation, distribution of the Scriptures, friendly family conferences over the Bible when such can be secured. The second generation of French, educated in our public schools, are more accessible to the truth

and also more open to rationalistic error. What these people need is the Word of God, in their own tongue for the older people, in English for the younger and better educated. Catholics are not encouraged to read the Bible,—this is the testimony of the people, not of the priests,—and, as a rule, they do not possess copies of the Scriptures. Often a prayer book is brought out when they are asked if they have a copy of the Scriptures, and they really think it is the Bible.

Persecution, social ostracism and commercial boycott still await the Romanist who dares to break away from the Church and accept Christ in place of Mary and the saints. Broken Mission windows and threats of burning the edifice are not uncommon. Romanism is dominant, imperious, defiant. Even the little children are taught to despise and hate Protestant places of worship. This is true of all nationalities embracing that faith.

Protestant churches, generally, seem to have about all they can do to make ends meet and maintain a respectable appearance. A few strong and many weak churches is the condition we must acknowledge. And Protestantism is not making conquests worthy of its resources among these people.

This is a single city. But the conditions here described are neither accidental nor exceptional. They are paralleled in other great manufacturing centres and are spreading throughout New England. Seven Catholic churches have been erected in this city within the last decade. Catholic churches are being built in country villages where hitherto a Romanist was a rarity. Protestantism in smaller towns and country districts is finding it increasingly difficult to sustain worship owing to changing population. Shall New England repeat the history of Asia Minor where so many of the apostolic churches were planted?

It would be unfair to ignore the efforts which are being put forth to meet this problem. The churches of Christ in New England are not entirely unmindful of their responsibilities to the foreigner and they are doing something. We praise God for the results achieved among these people whom God has sent to our midst

for evangelization. But we are not doing what the occasion and our commission demands. The new New England will not be won to Christ without a profound revival of biblical faith and practice. The

occasion demands a deeper faith in the teachings of Jesus as to sin and its consequences, salvation and its methods, the divinity of Christ and the inspiration of the Bible.



ITALIAN MISSION AT MONSON, MASS.

The above represents a scene and condition which until recent years it would have been impossible to find in the old Bay State. The site is a quarry where over three hundred Italians are employed. Among the workmen is one man who found Christ in Italy, under the labors of a missionary of the Southern Baptist Convention. Coming to his present employ, his heart burned within him as he saw the spiritual condition of his countrymen, and he labored so effectively for their salvation that in a few months seventeen converts had been gathered as the fruits of his labor, and a message was sent, signed by all of them, to the State Convention committee, "In God's name, send us a

missionary." A man was taken from another field, and sent there to baptize them. One of the converts built the structure which appears upon the roof of his dwelling, for a chapel. The growth of the congregation made the room inadequate, and the story below has been extended for several feet in the rear giving them a comfortable chapel in which preaching services, a Sunday school, and a sewing class—five services in all—are held each week. They have a baptistery, and it is in frequent use. The expenditure for enlargement of the chapel, amounting to about \$800, was chiefly met by the men themselves. The mission has grown into a duly recognized Baptist church, of which Rev. Alfred Barrone is pastor.



Our Spanish Speaking Neighbors

THE FIRST BAPTIST ASSO- CIATION IN CUBA

By Rev. Thomas H. Sprague

ONE of the most successful associations that I have ever attended has just come to a close in the town of Cristo, which nestles in the midst of the luxurious tropical foliage and beautiful mountains of Eastern Cuba. In Cuba, remember, not in one of the advanced and prospering States of our great Union, where Baptists are to be numbered by the hundreds, but in Cuba, a land for centuries given over to the control of Catholicism and where even to-day it exerts such a powerful influence. Surely this is a fact worthy of prominent place in our religious and denominational annals.

Notwithstanding the prestige and influence of Catholicism on the island, notwithstanding its terrible effect on the lives of the people, as revealed in myriads of superstitious and vague ideas of religion and religious practices, we have been able to come together, a band of men and women representing sixteen churches and numbering forty, and organize ourselves into the First Baptist Association of Eastern Cuba. And this is after only six years of work upon the island. Surely we may ask what hath God wrought. Of course you want to know all about it.

It is needless to say that the idea originated in the fertile brain of our untiring, ever-vigorous and far-seeing general superintendent, H. R. Moseley. Announcement concerning a proposed association had been made in our island church newspaper, *El Mensajero* (The Messenger),

followed by letters to the different fields of labor, inviting the attendance of the missionaries and delegates from the churches upon the first associational meeting of our churches in the eastern part of the island.

Had the language been different, a stranger entering one of the sessions could well have imagined that he was in the midst of some home association. The program covered subjects lying at the basis of our work, and these were received with much interest and accompanied by much lively and worth-while discussion.

The first part of the opening session was given up to organization, and the following brethren were selected as officers: President, Dr. H. R. Moseley; vice-president, Rev. D. A. Wilson; secretary, Rev. J. Ripoll; treasurer, Rev. A. B. Howell; statistical secretary, Rev. T. H. Sprague. Committees on resolutions and missions were appointed, the chairmen being Rev. D. A. Wilson and Rev. A. B. Howell. The president gave an address on the ends and aims of the associational organization and the meetings were well launched on the way.

The various sessions included many addresses. Imagine the food for thought afforded by the following: Preparation of a Domestic Ministry, by Rev. D. A. Wilson; Our Attitude Toward the Roman Church, by Rev. A. B. Howell; Temperance, by F. Llopis and Miss E. Gowen; Proper Support and the Best Method of Securing It, by Dr. H. R. Moseley; The

Importance of the Bible School in all the Churches, by Rev. F. Gonzales; El Mensajero and Our Religious Literature, by Rev. D. A. Wilson; The Method of Securing Spirituality in Our Churches, by Rev. A. L. Story; Home Missions, by the president; Precaution in the Reception of Members, by Rev. A. B. Howell; Message from the Societies of Young People, by Rev. J. Ripoll; Personal Work, by Rev. J. Ripoll and Rev. T. H. Sprague.

It would be impossible to give in detail a résumé of the addresses. It will be perhaps more to the purpose to refer to the practical issues of the gathering, results which can well be an example to many churches in the homeland, which have had for many more years than Cuba the gospel of Jesus Christ.

But first let me refer to the decided growth of our work. Our year closes April 1; nevertheless, for the year up to January 1 we had on the field 328 baptisms and have about 600 candidates for baptism. The membership in our churches is 858 and by the close of the year will

probably approximate 1,000. We have 13 houses of worship, including those now building, and besides our main centres of work, 32 preaching points. Thus, so far as numerical results are concerned, the Lord has abundantly blessed us.

One of the most promising and encouraging signs revealed by the association was the manifest interest in self-support. This is, of course, the end we have in view. As Dr. Moseley, in his remarks on how to secure proper support in our churches, impressed upon us, we cannot expect it in a day or a year, or ten years, yet we should have before us the coming of the day when the Cuban churches shall be independent of outside help.

It is worthy of record that some of the churches are making good beginnings in this direction. The Santiago church is giving \$150 a year toward the support of the pastor, outside of their benevolences. In the San Luis church is a strong desire to be the first church in the association to be independent. But the climax of interest in self-support was reached when over



FIRST BAPTIST ASSOCIATION IN CUBA, AT CRISTO



STREET IN SONGO, CUBA, SHOWING BAPTIST CHURCH ON RIGHT

\$800 was raised for the support of a native worker upon the field. The one chosen for this year is a young brother, Señor Luis Urguia, of the San Luis church, who gives promise of being a worthy worker in the Master's vineyard.

The association also came out squarely for an educated ministry; and looking in this direction two courses of action were decided upon. One was a correspondence school for the native ministry and workers covering the larger part of the year and culminating in a summer school lasting one month, at which the various workers will come together in some selected place and spend the time in study under the guidance of our missionaries and others that may be selected for the purpose.

Both of these educational plans have been placed in charge of the writer of this article. It is believed that the courses will be an invaluable help in increasing the ability and usefulness of the native ministry.

But we must not take more space. Suf-

fice it to say that great is the cause for thankfulness by all lovers of the advance of Christ's Kingdom for the grace which is being poured out upon our Cuban work.

Five chapels are in process of erection, or about to be erected. Three different native Cubans have offered lots and half of the cost of construction of three new churches, and therefore the work is becoming more and more permanently established and the outlook promising and bright.

An evangelistic campaign is at present being held, several workers meeting in our various fields at appointed intervals and continuing for a week in special effort to win souls for Christ.

Let all these signs of blessing encourage the friends of the Lord's Kingdom at home and everywhere to pray as never before for the complete redemption of this island from the shackles of sin and superstition into the righteousness and the liberty which Jesus Christ came to bring.

Cristo, Cuba.



GARABRANT CHAPEL, MEDIANIA ALTA, P. R.



CUBAN BRETHREN AT THE DEDICATION

DEDICATION OF THE CHAPEL AT MEDIANIA ALTA .

By Rev. Herbert W. Vodra

ANOTHER trip to Mediana Alta to dedicate the chapel built by the Home Mission Society with the funds furnished by Mr. D. G. Garabrant. This time our party consisted of Mr. McCormick, Miss Hayes, Mrs. Vodra and the writer. We went by train to Carolina, thence by coach to Rio Grande, where we spent Saturday night. Early Sunday morning we set out by coach for Mediana Alta. A service had been announced for 10 o'clock, but as the people were not accustomed to meeting so early, it was 11 before we were really ready for service, and by 12 the people began coming from far and near.

The first service was given up to Scripture reading, prayer and a short address by Mr. McCormick on "Christ as the Revelation of the Father." At 2 there was a preliminary service of prayer and testi-

mony, and prayer for God's blessing upon the new building and upon the work in the island. Others gave stirring testimony to their peace and joy in Christ. One brother told a very affecting story of the conversion of his youngest sister on her death-bed, "slipping away" with a prayer on her lips.

At 3 o'clock the regular dedicatory service was held. After singing and prayer brother Henario Marchan, pastor of the churches at Rio Grande and Carolina, preached a strong sermon on the duties of the church to the pastor. Mr. McCormick drew a graphic picture of the distinction between the true church of Christ and its early prototype. The writer spoke a few words as the representative of the Home Mission Society and the great fraternity of brethren in the United States, emphasizing the duty of the church to care for the building and use it for the spread of the gospel. The evening session opened

with a preliminary Scripture service. It was a delight to witness the promptness and facility with which the people responded. Sharp and quick, like shots from a gun came the passages from God's word, passages expressive of the thought uppermost in the mind of each. It was remarkable that nearly all referred to the Lord and his saving grace. After this service Brother Marchan spoke again and ended his address with a stirring appeal to those present to give themselves to Christ. The appeal was not in vain. An old lady, a young girl, and a stalwart man in middle life came to the front and gave the hand to the pastor in token of their desire to follow the Lord. Following this Mr. McCormick spoke some touching words in explanation of the Lord's Supper and then administered the ordinance with the aid of Pastors Berón and Marchan. This was a touching service. Nowhere in the most cultured society would there have been more decorum. The people seemed to realize the significance of the occasion. The Spirit of our Lord seemed to be present in all His power. After singing softly two or three sweet hymns we passed quietly out into the moonlight, feeling rested and comforted.

Without doubt this service will be of great use to the work. There were gathered people from a considerable distance. Rio Piedras, Rio Grande, Ausubal, Carolina were represented. Every opportunity for spreading the truth was seized. Between services Miss Hayes taught the children to sing, and visited the sick to strengthen and comfort. The brethren gathered little groups of natives under the

trees and sought to impress them with the claims of the gospel. To these people the day was one feast of good things, not the least part of which was the opportunity to tell some starving soul that the table was spread for him also. How their eyes sparkled as they looked at the pretty little chapel! How many were the expressions of joy and gratitude! Said one brother, with tears in his eyes, "The Lord has been very good to us." Miss Hayes found one dear old sister sick in bed, shedding tears because she could not be present. The Spirit is certainly moving in Porto Rico.

I sometimes think that we who have received so much at the hands of the Lord have had our sense of appreciation dulled. We have lost the sense of sin and the realization of the greatness of our salvation. While we debate over fine points of doctrine and ethical principles and social reform, shall we not let this people, so lately snatched from the life of sin and sorrow, teach us the real cure for the world's open sore? Ever in their hearts is the joy of a new-found Saviour. Ever from their eyes sparkles the light of a new life. Ever on their lips are songs of praise. Ever before them stand two great facts: their sin and their Saviour. To the first they trace all their past misery and sorrow; to the second they ascribe all their new-found joy and power.

"Jesus paid it all, All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Do they not teach us that "neither is there any other name under heaven, that is given among men, wherein we must be saved"?



RAILWAY STATION: SONGO IN THE DISTANCE



SUNDAY SCHOOL OF THE SONGO CHURCH

FIELD SECRETARY'S OUTLOOK

THE Pittsburgh Baptist Association has an enviable and inspiring record of missionary activity. The association is composed of sixty-eight churches and is well organized for service. The mid-winter report of its Board of Directors shows that twelve churches are receiving aid in support of pastors; that there are seven mission stations at which work is carried on by common funds, and that four other stations are fostered by single churches. The report of the superintendent shows tireless activity in visitation of fields and in the holding of meetings.

In addition to all this there is work among foreigners, under the supervision of a special committee. Rev. M. Steuczsek, supported in part by the Home Mission Society, conducts Slovak services at Creighton and Monaca, at Wilmerding, and also at Rankin. Mr. Simon Tordovicka conducts services in Croatian, while Mr. M. Dulitz, who supports himself by his trade as painter, preaches at Rankin in Hungarian. Their work is supplemented at both these places by Miss Jenkins and Mrs. Paulony (a Hungarian), who are under appointment by the Woman's Baptist Home Mission Society (Chicago). For several months Mr. V. R. Dillonis worked among the Lithuanians in Pittsburgh, while Mr. Rade Pesut does most successful work as colporteur among peoples of several nationalities throughout a large district.

DEDICATION AT MONACA

Following closely upon the purchase and improvement of a chapel at Creighton, Pa., for the uses of the First Slovak Baptist Church, come the erection and dedication of another Slovak chapel at Monaca, Pa. A member of the church at Creighton had moved to Monaca and opened his house for religious services for his countrymen. He besought the committee of the Pittsburgh Association on Work among Foreigners to erect a house of worship. Eligible lots were donated by a resident employee, Mr. J. H. Welch. The people agreed to do the building if the material could be furnished. The first survey of the field was made in November

last, and on Sunday, February 26, the new building, representing, in lots, material and labor, about \$1,800, was dedicated. It was a happy day for Pastor Steuczsek and his Slovak brethren, and for Rev. H. C. Gleiss, chairman of committee on work among foreigners, and his associates. The Field Secretary of the Home Mission Society made the dedication address and agreed to recommend an appropriation of \$150 from the church edifice gift fund of the society, in order that the building might be free from debt. There are already fourteen members who live upon that field and the outlook is full of promise.

A MISSIONARY CONFERENCE

A missionary conference of exceptional interest and power was held with the First Church, Washington, Pa., on February 20-21. The visitors, many of whom were pastors, numbered nearly 150 and there was a large local attendance, the church and Sunday-school room being crowded at the evening services. In the arrangement of the program there was a happy combination of the devotional, the educational and the inspirational. Missions—foreign, home and State—and Christian education and Christian stewardship received special consideration. The keynote of the meetings was sounded by Pastor Maxwell, of McKeesport, in his ennobling conception of the office and work of a Christian minister as that of a man who wrought, however lowly and seemingly limited his field, for world-wide aims and ends. Messages were read from workers on far-off fields. Dr. Mabie, Home Secretary, and Rev. J. E. Cummings, of Henzada, Burma, represented the Missionary Union in person, while President Mullins of the Southern Baptist Theological Seminary gave a comprehensive and inspiring address on "The Triumphs of Modern Missions." It was a masterly treatment of a noble theme by one who is thoroughly at home in his subject. To many it gave a broader horizon; in all it quickened sympathy and kindled interest. At the session on Christian education Dr. Mullins gave an interesting recital of "What One Seminary is Doing for

Missions." If Louisville men leave the seminary halls without intelligent and sympathetic relations to world-wide missions, the fault must lie in themselves.

Dr. R. G. Seymour, Secretary of the Bible and Missionary Department of the Publication Society, delivered a thoughtful and forceful address on "Personality in Missions." The claims of State work were presented by Secretary Soars, who is putting forth his utmost endeavor to incite the Baptists of Pennsylvania to cultivate the waste places and to face the religious problems of their commonwealth. Rev. H. C. Gleiss made an earnest plea for "The Brother Within Our Gates"—a happy phrasing of a topic which is commonly stated, "The Stranger Within Our Gates." For often he is treated as a stranger and too seldom recognized as a brother. The Field Secretary of the American Baptist Home Mission Society presented some aspects of home mission work and delivered the address on the closing evening on "The Unity of Missions"—a unity growing out of the universality of missions, a unity as to ultimate basis, as to conditions of universal

need, as to essentials of message and method, and as to transforming and beneficent results.

In connection with this conference the Field Secretary filled two appointments in Washington on Sunday, one in Waynesburgh, one in Wilkinsburgh, one in Lorenz Avenue, Pittsburgh, one in Shady Avenue Church, one in Monaca and one in McKeesport—a total of ten in eight days. In addition to these he made a visit under the escort of Brother Gleiss to the Slav stations at Wilmerding, Rankin, Creighton and other points. The tour lasted from 9 a. m. to 6 p. m. Brother Gleiss has the frame of a Texan, the endurance of a German, and the missionary enthusiasm of a man baptized into the spirit of Christ. The early training of the Field Secretary in climbing the Welsh hills, sometimes walking twenty miles and preaching three times on Sunday, came into good play and enabled him to keep pace with his pace-maker.

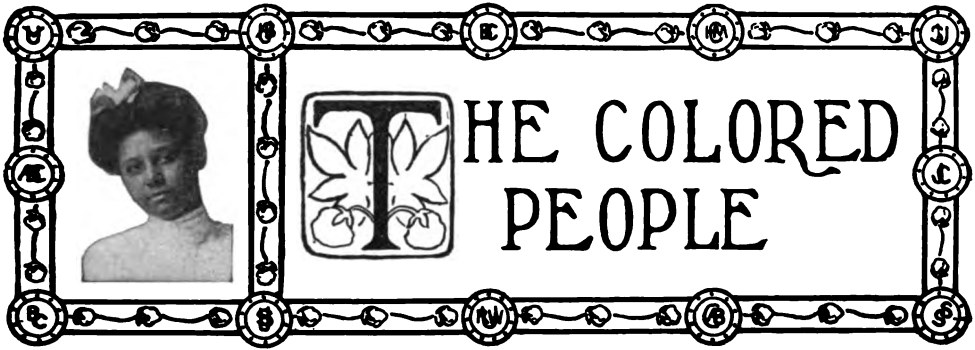
E. E. Chivers.



CHURCH AT LOYALTON, SIERRA, CAL. BUILT AND PAID FOR BY CHURCH OF 20 MEMBERS. ORGANIZED BY GENERAL MISSIONARY OF HOME MISSIONARY SOCIETY IN 1903. PASTOR'S SALARY, \$1,200. COST OF HOUSE, \$7,000. REV. H. B. NEVILLE, PASTOR.



CHURCH IN PORTALES, N. M., WHICH THE HOME MISSION SOCIETY HELPED BUILD. REV. D. E. BAKER, PASTOR, SAYS THE CAUSE IS PROGRESSING, AND THE SOCIETY'S WORK IS DEEPLY APPRECIATED. REVIVAL IN PROGRESS.



NOTES OF A SOUTHERN TRIP

By the Corresponding Secretary



ANNUALLY in the months of February and March meetings of boards of trustees of a number of the schools for the colored people established and maintained by the Home Mission Society are held in quick succession in order to facilitate the attendance of the Corresponding Secretary of the Society, who by virtue of his office, or otherwise, is a member of a number of these boards. Leaving New York February 16 and returning March 3 he attended meetings of this character at Roger Williams University, Atlanta Baptist College, Spelman Seminary, Benedict College and Virginia Union University; visiting also Jeruel Academy at Athens, Ga., Shaw University, and Harts-horn Memorial College.

ROGER WILLIAMS UNIVERSITY

The visit to Nashville was of unusual interest and importance because of the recent loss by fire of the main building of Roger Williams University. The charred walls present a melancholy spectacle. Many of the students, of course, had to leave, inasmuch as the dormitory accommodations were largely destroyed by the fire. The upper classes, however, mostly remain and President Guernsey and his efficient helpers are still doing good work under very great disadvantages. The new laundry building erected last year has been utilized for dining-room purposes. At the meeting of the Board of Trustees the question was raised whether to rebuild

on the present site or to sell at a sum which might be realized sufficient to procure another site and much better buildings than the present. No location equally good in the immediate suburbs of the city can be had at any reasonable figures. The question of rebuilding and of re-locating is still under consideration by the trustees and the Board of the Home Mission Society. It is the emphatic judgment of the board and of the friends of the institution that it should not be removed from Nashville, which is not only one of the greatest educational centres in the South, but is so accessible by railways running in many directions that its students are drawn from a large area. It is hoped that the insurance will enable the Society to erect a dormitory for boys. At least \$30,000 more is needed for the erection of a recitation building and chapel and for a heating plant for all the buildings.

While at Nashville, through the kindness of Mr. and Mrs. A. B. Hill it was our privilege to meet at their beautiful home most of the white Baptist ministers of the city and several others prominent in Baptist circles. It was very gratifying to hear their expressions of appreciation of the work of the Society, and to note their fraternal regard for President Guernsey as the head of the institution.

ATLANTA BAPTIST COLLEGE

The annual report of President Sale to the Board of Trustees of Atlanta Baptist College was of special interest, showing that the college is making steady and sub-

stantial progress and is ranking among the best institutions of its kind in the South. The enrollment for this year is 201, the largest in fourteen years, and exceeded only once in the past; the limit of accommodation for boarders has been strained to receive all who have come. Of seventeen who have graduated from the collegiate department since 1897 two are now medical students, three are ordained ministers, of whom two are principals of growing academies, and one a teacher in a negro college. Eight are instructors in important negro colleges, three in Atlanta Baptist College, one in Arkansas Baptist College, one in Tuskegee Institute, one in the Florida State School at Tallahassee, one in the normal school at Brunswick, and one in Jeruel Academy. Of the remaining four, one is secretary of the Colored Young Men's Christian Association of Columbus, one is principal of the Fort Gaines Academy, one is principal of a public school, and one is clerk of the Isthmian Canal Commission in Panama. Besides these who have graduated from the collegiate department and who occupy such important and useful positions are many others, who, though unable to take a full course of study, are doing excellent work for their people and the world. President Sale enjoys the confidence and esteem of the brethren, white and colored, in an unusual degree. Another building is greatly needed for the best work at the institution.

SPELMAN SEMINARY

Spelman Seminary, as is well known, stands in the very front rank of institutions for the education of colored young women; indeed, it probably has no superior. Its large campus and fine buildings are conspicuous features of the western section of the city. Located on an eminence, the institution overlooks a very large section of the city at the east. It is a great attraction to young women aspiring to get the best education, and this education is both of an intellectual and practical character, as is shown by the report of the president, which states that last year twenty-two diplomas were given; five in the teachers' professional department, three in the college preparatory, ten in the academic, two in the Christian

workers, and two to nurses. Certificates were also given to fourteen, on completion of a three years' course in cooking, and to six in the printing course. A similar report will be made of the work for the present year.

Inquiries have been made concerning the temporal circumstances of graduates from the seminary. Replies from eighty-three, about half of whom are married, show that 88 per cent. have property owned in the family; 38 per cent. have real estate in their own names of the average value of \$910; 83 per cent. have personal property averaging \$314; 49 per cent. have cash savings averaging \$204; 37 per cent. own their own homes; 22 per cent. are buying homes, and 71 per cent. mention teaching as their employment. These figures ought to be an ample refutation of the oft-repeated charge that colored girls are spoiled by higher education.

The enrollment for the year is 660, being 27 more than last year. The whole institution runs with the accuracy and precision of clockwork, with Miss Giles as president and Miss Upton as dean, and their capable associates in the various departments. At the meeting of the Board of Trustees it was voted that the institution should have another dormitory as soon as practicable, that the twenty-fifth anniversary of the school should be appropriately celebrated next year, and that a partial endowment at least of the institution is indispensable to its stability and its efficiency.

JERUEL ACADEMY

Jeruel Academy, about three hours' ride by rail northeast from Atlanta, was next visited. This is in the flourishing city of Athens, with its State university and normal school. Here for years Prof. J. H. Brown has struggled heroically to maintain an institution for the colored people. The frame buildings have proved very inadequate to the needs of the school. The Jeruel Association of Colored Baptists has recently raised about \$1,400 toward the erection of an addition to the principal school building, this addition being 36 x 81 feet and three stories high; they need at least \$2,000 more to complete and equip it. Whoever may feel disposed to help those who are nobly endeavoring to

help themselves will here find a good opportunity for investment. They ought to have also \$500 for an inexpensive laundry building, inasmuch as the girls have to do their laundry work in all sorts of weather out of doors. Professor Brown is a former student of Atlanta Baptist College and three or four of the teachers were formerly students at Spelman Seminary, so that this school is, in some respects, a reproduction in miniature of the spirit and the methods of the schools in Atlanta, with which it is affiliated.

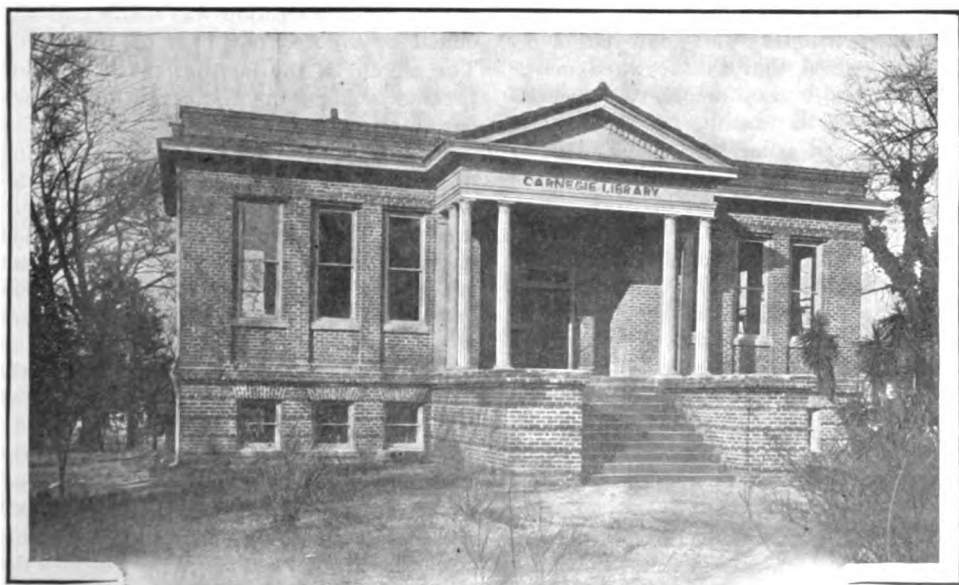
BENEDICT COLLEGE

Benedict College was the next school to be visited. The first things to attract attention on the beautiful campus were the new building for recitation purposes and the new Carnegie Library Building. The first is admirably adapted to its purposes and is known as Convention Hall; about \$6,000 having been contributed by the colored Baptists of South Carolina, counting in this amount some accrued interest during the years in which they were engaged in raising this money. The other \$6,000 was the gift of Mr. John D. Rockefeller, through the Home Mission Society. The Library Building is a gem and must prove of great benefit to the colored people. Dr. Osborn is entitled to great credit for his

patience, perseverance and tact in securing the \$6,000 required for this purpose. Both buildings are covered with tile instead of slate. Good steam-heating apparatus has been provided, so that the equipment of the institution now is excellent. The attendance is large. The trustee meeting here was well attended. Special interest is being taken in the agricultural work carried on under the direct supervision of Mr. Ralph Osborn, the president's son. Improved methods of raising crops are being introduced; one of these consisting of the inoculation of the soil with bacteria obtained from the Bureau of Agriculture at Washington, whereby the needed nitrogen is furnished for growing crops. A number of needy students, with insufficient resources to complete their studies, gladly work half a day on the farm, in order to remain at the institution.

SHAW UNIVERSITY

Our visit to Shaw University was necessarily brief. Indeed, admission to the grounds was prohibited because of a quarantine established by the authorities in consequence of a mild form of smallpox among the students. No fatal cases have occurred and the work in the school has not been seriously interrupted. Students giving indications of having the disease





CONVENTION HALL, BENEDICT COLLEGE

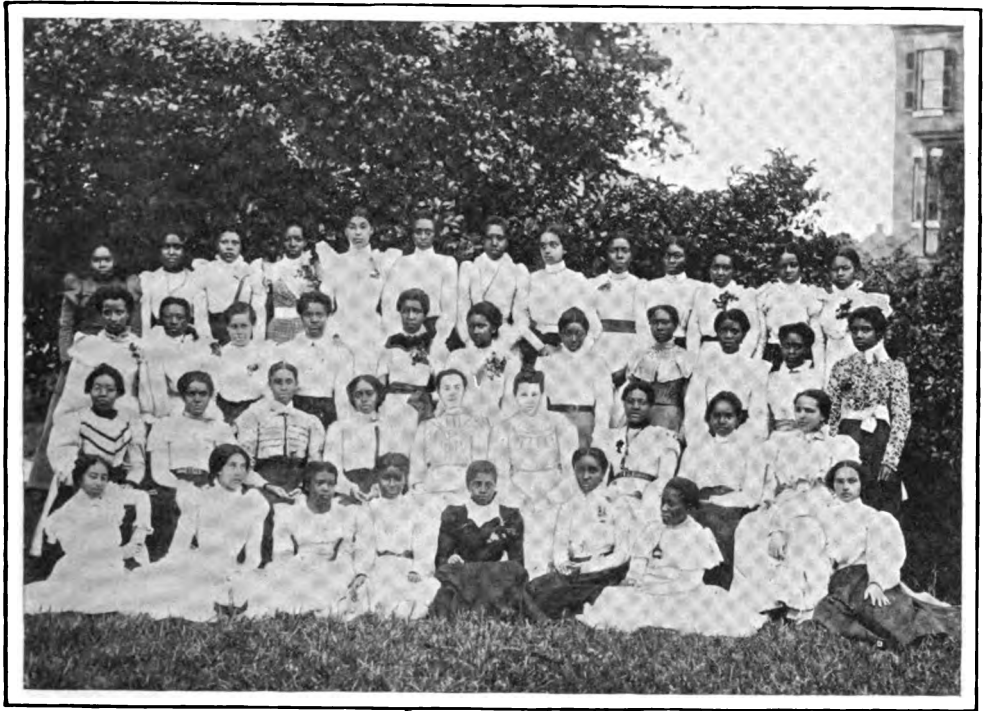
are speedily removed and nothing like a panic has occurred in the school. President Meserve has handled the whole situation with great ability and good judgment.

It is expected that the forward movement now under way among the colored Baptists of North Carolina to raise \$5,000, as a condition of securing \$13,000 pledged by the General Education Board for the erection of an addition to the Estey Building for girls and for an Industrial Building, will be crowned with success. Rev. J. A. Whitted, D.D., who is in charge of the movement, makes a very encouraging report. It is likely that one of these buildings will be erected the present year. Additional dormitory accommodations are also required for the students in the medical school, which is making for itself an excellent reputation.

IN RICHMOND

At Virginia Union University the Board of Trustees unanimously and heartily elected Rev. George Rice Hovey, D.D., as president, it being understood that the

Home Mission Society will concur in this action. It was gratifying to note that the motion for his election was made and seconded by colored members of the board. The alumni of the institution had also expressed a hope that he might be chosen for this position. Since the death of Dr. MacVicar, Dr. Hovey has been acting president, and in this capacity has commended himself very highly to all concerned. The attendance at the institution has been larger than ever and of a better quality. The outlook is therefore very bright. The trustees voted that another dormitory should be provided as soon as practicable; that an endowment is greatly needed; and that about thirty-six acres of land adjacent to the institution should be acquired, at a cost of about \$15,000, for an industrial agricultural department. These votes, however, in themselves will not accomplish the desired ends. Friends of the institution are urged to consider the opportunity here for enlarging the sphere of usefulness of the university. President



SHAW UNIVERSITY TEMPERANCE AND MISSIONARY SOCIETIES

King, who was so long at the head of Wayland Seminary, still continues his efficient service in connection with the university. The years set lightly upon him; indeed, he seems as youthful and buoyant in spirit as ever.

At Hartshorn College, President Tefft is doing the same thorough work which has given the institution its favorable reputation. A new building is greatly needed, and it is hoped may be erected in the near future.

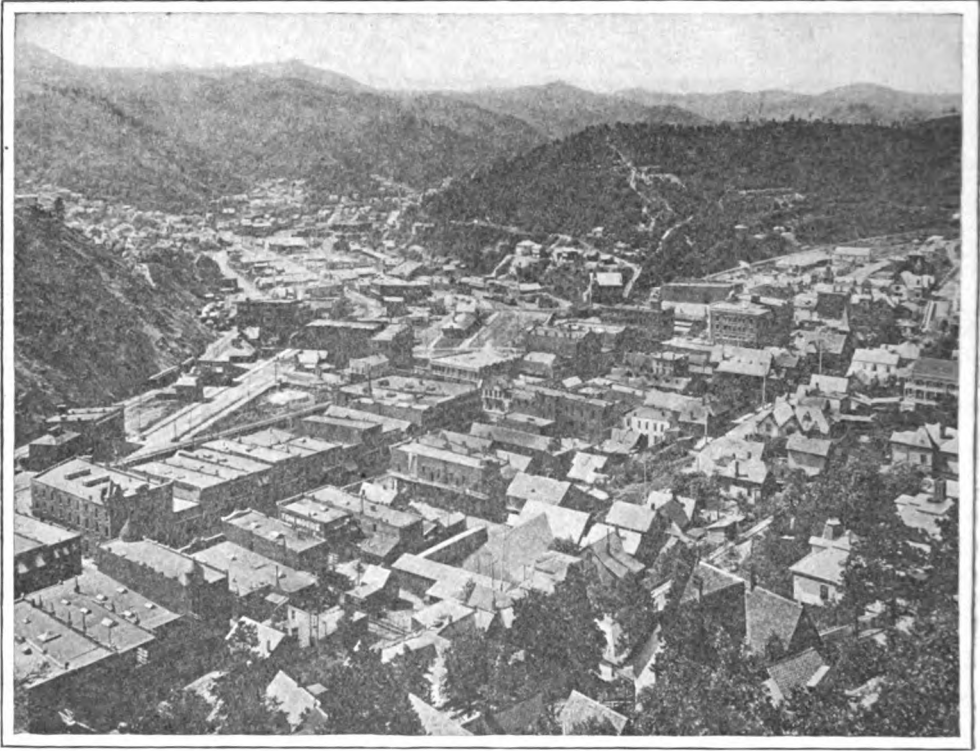
GRATIFYING CO-OPERATION

One or two general observations may be in place. It is very gratifying to note the warm interest taken by leading white brethren in the several cities where these schools are located, as trustees serving with their brethren from the North and with leading colored brethren from the South. On all of these boards are prominent Southern white ministers and others, and some of the foremost colored ministers; the most fraternal relations exist between all. The Society gladly records its appreciation of the services of these

brethren in their advisory relations as trustees of these institutions.

It is gratifying also to note the eagerness and the self-denial and self-sacrifice of many students in acquiring an education. At Roger Williams University about twenty-five earned their way in part by labor in the morning or in the evening at various occupations in the city. We learned of one student who came to the institution with only \$1.75, and secured a position for serving early in the morning, for which he got simply his breakfast and a small pittance, and for months lived most of the time on one meal a day, that he might remain. Similar incidents could be given of those who are in other institutions. Young men of this stamp are sure to make their way in the world and are worthy of encouragement.

It is doubtful whether, taking all things into consideration, any institutions in the country are doing a better and a more needful work for the elevation of negroes than these positive Christian institutions maintained by the Home Mission Society.



THE CITY OF DEADWOOD

THE BLACK HILLS

By Rev. O. A. Williams

THE southwest corner of South Dakota, designated as the Black Hills, is a section of country that deeply interests the tourist, because of its unsurpassed picturesqueness and grandeur, and that attracts the attention of the capitalist and speculator, because of its untold mineral wealth. It has been said many times that this is the richest one hundred square miles in the United States. This region has been so long and so well known as to need no description. In the lower hills is the famous wind cave, and the mineral Hot Springs which are visited annually by hundreds of invalids. Near the city named after these springs the government has reserved a large tract for a national park. In the northern hills are situated the two leading cities of the Hills, Deadwood and Lead. The writer has been in attendance for ten successive years at the Black Hills Association, and has been much impressed with the rapid development of certain sections of these Hills. Deadwood and Lead can boast of public buildings that would do credit to any city in the land. These cities are at the present time connected by an electric railway system thoroughly equipped and modern in every respect. Paved streets in Lead give it a met-

ropolitan aspect. Something may be judged of the activities of this community, when we are told that the Homestake Mine alone has over 2000 men on its pay roll. They all receive good wages, and there has never been a strike in this mine. This is but one of the many mines that are worked in these Hills. A deacon of the First Baptist Church in Lead, who has worked in this region for twenty-eight years, told the writer that at the Homestake Mine the ore is at the present time brought from a depth of 1000 feet.

Mission work in this part of the State has had the hearty and liberal aid of the Society from its earliest beginnings, both in the support of pastors and in the building of chapels. The church in Deadwood has been self-supporting for a number of years, and it has been distinguished for its liberality. Christian work is carried on under peculiar difficulties in these Hills. In the mines Sunday is like any other day. The noise of the stamping mills never ceases. Members of churches who are miners are deprived much of the time of the privilege of attending places of worship. Professing Christians who were active in their home church under different conditions, soon drift into the

ways of these Hills, throw off restraint, and lose all interest in spiritual things. But notwithstanding all of these difficulties, a degree of progress has marked the history of most of these churches. The aggregate membership of the churches of this Association is nearly 500. Last year more than ten per cent. of the total membership was added to these churches by baptism. On account of deaths and removals, one church, that of Custer, has become practically extinct. The title to the property has been transferred to the American Baptist Home Mission Society. With the re-opening of the mines in this region, this church may again be revived in the near future. The church at Rapid City is at the present time without a pastor. The Black Hills is a little world all by itself, and the Christian workers of these churches need the sympathy and prayers of their brethren in other parts of the State and of the country.

Minneapolis, Minn.

Frontier Conditions

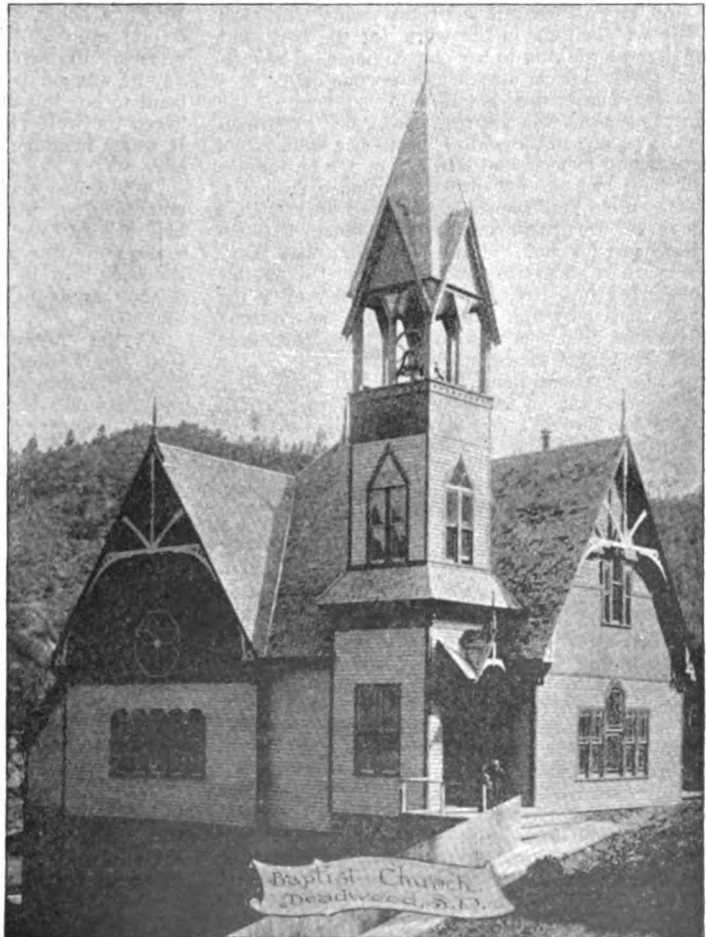
To see what it means to be a pioneer missionary in America in the twentieth century, take this glimpse given by Rev. J. A. Armstrong, who writes from Silver City, New Mexico. Put yourself in his place, and you will sympathize with his earnest feeling.

"This is a heart-sore place to be in. Vice is so flagrant, human conduct so vile and unrestrained, death so frequent, and mortals so utterly careless as to coming judgment. I buried a saloonkeeper about four weeks ago. Two weeks before, when spoken to about salvation—for he was damning me because I was preaching at Central, where he had his saloon—he said that when he died he was going to take an old pack of greasy cards with him into hell, and see who would win him, Christ or the Devil. Only a day or two after this he was taken with pneumonia, but drank all the while and so died inside of twelve days. His statement was heard by the whole community and so a fear has fallen on them.

"Last Sunday I preached at Regeneration. Our audience was profoundly moved, as they need to be. Deming is getting three services on Sunday now instead of two; by the ex-

tra sermon we have many more in attendance. We need a building and Bro. Brewer has made a generous offer, but our people plead poverty. The real trouble is that those able best to help spend so much on balls, theaters, etc., they have nothing for Christ. But a great change is coming over all these places—Silver City, Central, Deming; where formerly frivolity, levity and laxity reigned, sobriety and solemnity of life are coming in. I am preaching with all the earnestness of my soul the awful and tremendous responsibility of eternal matters. These people need waking up. Like Paul at Athens, one's spirit is stirred within as he beholds the indifference and the appalling need. But we are not discouraged; God can break hard hearts even in these frontier places. The Lord's name be magnified."

◆ ◆
**If any of our mission churches is in need of a communion set, the first one applying to Rev. C. J. Burton, Manlius, N. Y., can obtain two cups and a tankard.



FIRST BAPTIST CHURCH OF DEADWOOD

A JUNIOR EASTER STORY

“LIVING THROUGH GIVING”

By Geneva Brent Smith

I



FILL and cold, yet with the sun shining overhead, was that Sabbath in March, when a boy of fourteen, along with other boys and girls, strolled to Junior Christian Endeavor meeting.

In Evelet soul life had been little fostered. Men and women were too busy providing for physical need and for pleasure to give much, if any, thought to what seemed to them disagreeable and perhaps not a real side of their lives. Spiritual life seemed dead; at best it was either buried in other concerns or dwarfed by the chill of doubt or the charm of worldly pleasure.

As Hope Foristall, a bright young Christian who was helping in the work for the boys and girls, was walking to her church home—a beautiful stone church, a gem as everyone called it—she became serious; not thinking so much of the meeting as of the impressions of her afternoon walk. Deep in the winter woods the chickadee's endearing melody had told her of the harmonies of life; had she not stolen a promise from the little pink buds beneath the dead leaves, that soon her favorite arbutus would bloom to bless the heart of man? And now what was that? Was there really a crocus of violet hue, her own planting, lifting its head from under the very patch by the stone steps of the church? Then her soul was flooded with faith and cheer for the things of the spirit as the words of the prophet came to her: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

The superintendent, a little late, met her assistant awaiting her at the church door.

"Do you know, Hope, it is our missionary meeting? How shall we raise our Home Missionary offering?"

"I remember it," said Hope; "and an idea came to me before starting over."

There was no time to discuss plans. As these young Christians had always worked so unitedly and heartily in fullest and sweetest sympathy, there was no embarrassment felt when the superintendent told her assistant she would open the meeting and then expect her to propose her plan.

Wordsworth Geier had always had a question-mark placed after his name in Evelet by most persons who knew him. Not long since, in a violent fit of temper he had struck his teacher at school; and now was pronounced "the worst boy in town," with no one to inquire what made him so. Could one believe it? Yes, it was too true. An old lady in town with whom Wordy had frequent chats had told him only yesterday

not to "take any stock in that Jesus" he learned of at Sunday school. Yes, there were people in Christianized Evelet who deliberately sowed seeds of unbelief in the hearts of the children. Yes, there were some who had confessed that they had never prayed and would feel foolish in doing so; and still others who possessed no copy of the Word of Life. So wicked were the influences of his life in the town that his Sunday school teacher had said to the superintendent that she felt like taking Wordy in her arms and carrying him until he should be strong and brave and love the Savior.

Most of the children assembled in that little meeting had come from homes of love and light. But the sight of his father's face swollen red with drink was the common occurrence in Wordy's home. This had hardened his heart a bit; even still more the condemnation and scorn of the self-righteous in Evelet. Day by day he was compelled to see his delicate mother bend to her toil at the wash-tub that she might "keep the wolf from the door." This hurt him. It was a bondage from which he longed to free her.

Only a few weeks ago he had wept beside the still form of his grandma, whose last prayer had been, "Dear Jesus, win Wordsworth and make him your good boy." And as he sat on the back seat in the chapel, he was wondering if she was in that heaven she had so often told him of.

As the children sang lustily, "I believe in God the Father," and "I will follow Jesus," Hope Foristall prayed that she might stimulate the children's hearts with a great love for the Savior. Once on her feet, she was led from above; and as she told the old, old story, the children saw Jesus lifted on the Cross "to draw all men unto Him;" they saw also a world of troubled people weighted down with sin and distress; they heard the "Come unto me all ye that labor" of our blessed Master.

As she had talked she had deftly traced on the blackboard behind her with red crayon a huge cross of squares. While she related the story of some of Christ's conquests in our Homeland, the boy on the back seat was getting interested. Her description of the Happy Hunting Ground of the Indians struck a responsive chord in Wordsworth, who thought again of his grandma as in a better and truer Heaven than that of the Indians.

She then told the children she was going to toil the next two weeks for the Master; she was going to earn some money to send the good news of free salvation to all who know it not in our native land. They could help if they would.

Then a love filled their hearts and they were "given one heart" to do His will. The pledges commenced to be made; and Hope was thrilled

as she filled in with white crayon the various squares with the amounts the children were willing to earn for "Missions," as they called it. Every child pledged something, so the cross of promise was full.

After the children had gone out, it all came back to the Junior workers as they lingered in that sacred place, how Wordy in answer to the question: "Who was the first missionary?" had replied faintly, "Jesus;" how he had tremblingly held up his hand to say, "I would like to do something for Jesus;" and how he had pledged all his next week's earnings. As they recalled it all they observed how a new light had shone on his face, and they ventured to hope he was pondering deeper thoughts in his heart.

II

GOOD afternoon, Hope; I've been wanting to see you ever since Sunday."

"I'm glad," said our earnest young Christian, "for I've come to talk with you about our Junior work."

"Junior work," said Mrs. Hemston, one of the influential members of Evelet Baptist Church, "don't mention Junior work to me. I do believe I'll have Clinton withdraw. I never heard of such ridiculous schemes as are proposed in that Society."

Hope saw there was a cloud gathering, a storm brewing. It had not occurred to this enthusiastic disciple of our Lord that any objection could be made to what she had proposed the previous Sabbath. And she had stepped in this afternoon to solicit very innocently the sympathy of one of the Junior parents.

Hope had often been discouraged, even frustrated, in her work in Christ's service in Evelet; and now she began to suspect her plan had failed to seem to all in Evelet church as wise and attractive as it had seemed to herself and to the dear little loving children who had not lived long enough to become unsympathetic.

Scarcely knowing what to say, and with tears fast gathering (for she could be hurt more easily of late), she spied what at that moment served to rally her courage and heroism. "Oh, what a beautiful couch," said she, as she stepped between the elegant portières and peeped into Mrs. Hemston's back parlor.

"Yes, I've at last got a decent lounge for my room. I've needed so many things this winter that we couldn't get around to this until now. In the spring, when I clean house, I'm going to have new carpets, and then I'll feel as though my room suited me."

It took a great deal to satisfy Mrs. Hemston. She was a bright, energetic woman of considerable business ability and indefatigable in striving to reach her ideals. Unfortunately she held high for attainment few ideals but such as related to her cozy little home, which was the end of her striving day after day. She lived all the time with her home in mind. And one would be wholly lacking in artistic taste, in the power to appreciate the beautiful, in the sense of comfort, if he did not admire that luxuriantly furnished home. Now, as Hope evidently admired the new couch, Mrs. Hemston began to

enjoy her new comfort and invited Hope to try it. "There," said she, "I must show you the new sofa pillows I bought in Boston to deck out my couch. I could not endure my old ones; the contrast was too great." While seated so soft and comfortable before the bright fire of the fireplace, there in that snug parlor of a Christian home, Hope gazed into the open fire. As she watched the glowing coals of the bright fire and felt its warmth she indulged for an instant in thoughts of gratitude for all the lovely things in her own life, for her home comforts and social enjoyments.

She remembered that it was said of her Master: "The Son of Man hath not where to lay his head," and she recalled the words: "Ye have not resisted unto blood." These thoughts made her bold to ask: "Well, Mrs. Hemston, I must not sit here and enjoy your new couch and forget my errand. What has been done in our little Society that has so offended you?"

"Why, Hope Foristall," said Mrs. Hemston, "do you think it is right to encourage the children to earn money to send away South, when our church needs money so badly?"

"If I hadn't," said Hope, "I shouldn't have proposed my plan."

"So," said the good lady, "you are one of the missionary cranks. Well, I think we ought to keep our money at home till we pay off our debt and can have what we need."

"Well, I can't think so. I think if we had been more generous, we would not owe at all; and then, too, needs are relative. We think we need all our selfish ambitions and tastes call for. But I think as Christians we have a duty, and the supreme need for me in my life is to obey Christ's command. Missionary work is ordained of God and was inaugurated by the Holy Spirit in the church at Antioch. And I feel as Peter did in our last Sunday's lesson: 'Who was I that I could withstand God?' No, Mrs. Hemston, I believe the boys and girls of our Junior society will reap a hundredfold in serving Christ; that as they learn to 'lose their life' will they begin 'to find it.'"

Hope had tried to influence Mrs. Hemston at other times to have a spiritual view of her privileges and obligations as a Christian, but she knew she had never succeeded and so rose to go.

"Well," said Mrs. Hemston, "I don't believe Clinton can earn anything, for he is now so busy in school and he is taking violin lessons too, you know. But, perhaps, I can spare a quarter for him, although I feel I ought to save it for the church."

"Good bye," said Hope, as she sprang off the steps, with "Inasmuch" running in her mind. She was about to pass Grandma Tingley's house, when she thought she would step in and see how she did.

"Hello, Grandma," rang her voice, firm and clear.

"Hello, dearie," responded the old lady; "still at work aren't you? See here, I want you to taste of some doughnuts I bought this morning." Hope smiled as the dear old lady went into the pantry and came out with some doughnuts Hope herself had made that very morn-

ing for one of her Juniors to sell. She took one to please Grandma Tingley; and as she ate it she wondered if Grandma could approve her plan. So she let the old lady into her secret—for such the children had tried to make it. As she listened to how the Juniors had pledged she remembered the earnest eyes of the dear tots that came to her door that very forenoon, and she said: "God bless you, Hope Foristall, and my prayer is that you lead every one of those children to Jesus."

Hope felt better now; so she soon bade the old lady good bye. As it was dark she hurried home. That evening at the prayer-meeting Hope found the superintendent and told her of her afternoon's experiences.

"Yes," interrupted the superintendent, "Mrs. Vandestein, too, says it's just horrid to take money from Wordsworth Geier, when they at his home are so poor, and to give to those lazy negroes of the South and others so far away; for charity begins at home."

The girls indulged a hearty laugh over it all. With their zeal undaunted they went to their homes anxious for the issue of next Sabbath.

III

TWO weeks later the significant red cross was again before the children with the promises still showing in white. "Now, Floris dear," said Hope Foristall, after the meeting had been opened and given over to her, "were you successful in earning your money? You promised so much for a little girl." Then Floris Steingart, a little tot of six, explained how the superintendent had helped her to sugar popcorn so that she had earned forty cents—all she had promised. Others told of candy sold, of letters delivered for friends, of errands run, or of other means used. And as Hope checked off in royal blue the pledges in the squares, in each case just as much or more than each child had promised, she thought again of the prophecy: "I will put a new spirit within you." Surely the children had sown bountifully.

Some had said that Wordsworth Geier would not bring his money, for he had promised too much, his mother needed every cent; and, besides, he did not mean it. They, however, hit wide of the mark, for finally Hope Foristall checked off in royal blue Wordy's pledge, like all the rest. As she finished filling in the last square, she said:

"Dear children, how many of us are glad we have tried to do something for Jesus?"

Each hand was up. "May God bless you," said Hope, "may He use our offering of twenty-five dollars to bring joy and salvation to our native land."

Pointing to the red cross with its white promises and blue redemptions, she encouraged them to feel that their offerings would help our Home Mission Society to take Christ to some of the multitudes under our flag. Moreover, while the children sang, "We shall come rejoicing, bringing in the sheaves," could it be other than that God was pleased with the children's offering?

As the children were passing out, Wordsworth Geier, with a new light in his face, inquiringly said, "Miss Foristall, I want to see you."

"All right, my man, come right over here," said she. So they sat down side by side, Hope putting her arms about the boy's shoulders. Observing tears gathering in his eyes, she began: "Wordy, are you sorry now for what you did?"

"Oh, no," said he, "but I want to be a better boy. I do want to be a good man; to be brave and true and a comfort to mother; and I think Jesus wants me to be his man."

"Well, Wordy," said she, "will you be Jesus' man?"

"I'll try," he said, "I've learned just a little of how good it makes a fellow feel when he does something for Jesus. Since I made up my mind to earn my promise, I have tried to live for Him all the time."

"Thank you, Wordy," said our young Christian. Calling the superintendent, they all three knelt down together and a prayer went up to the Heavenly Father that He would seal him for His Kingdom.

After he had gone out the superintendent and Hope remembered all that had happened on those two Sabbath afternoons—Wordy's growing interest, his answers to many of Hope's questions. It was something they had thought of, yet Wordy knew that when he bestowed in his simple way his heart's devotion on Christ, he had heard His "Thy sins be forgiven."

IV

WARM and melodious was that Easter day. The earth pulsed with its quickened life; the single song of the titmouse was lost in the chorus of bird-song; the solitary crocus was forgotten for the wealth of bloom. Not a cloud all day; the sunset red and warm. The hour of evening service came, all Evelet seemingly assembled in its stone church. There the air was redolent with the odor of lilies about the open baptistery. The message seemed to be,

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me."

Toward the close of the most impressive Easter service Evelet ever knew, the pastor was waiting in the baptistery to receive a Junior convert; and there descends the "worst boy in town," with face illumined, to be Jesus' man. As they two stand in the water the pastor repeats: "Wordsworth, the Lord has taken out of your flesh your stony heart and given you a heart of flesh. Do you believe in the Lord Jesus Christ as your personal Savior?" With voice firm and sweet he replied, "I do," and made public confession of his faith.

That Easter was a red-letter day in the history of Evelet church; for it was soon in the midst of a gracious revival, and for many a day the leaders of its Junior Society were honored for the plan which ushered the church into missionary life and activity, a career of

LIVING THROUGH GIVING



Sermon Suggestion for April

THEME: THE PRACTICAL BEARINGS OF IMMORTALITY.—**TEXT:** THIS MORTAL MUST PUT ON IMMORTALITY.—*1 Cor. 15:53.*

Test applied to everything. Is it practical? Christianity must interpret the word, since there is false view of it. Whatever ministers to soul development is practical. Spiritual as practical as material. Hence doctrine of immortality intensely practical:

1. In respect to laying out life plans. Baser and nobler being begin to take on new meaning and values as being is stamped with immortality.
2. In enlarging sphere and ennobling character of our work. He who works for immortality must do perfect work. Humblest ministry lifted into dignity in this light.
3. In inspiring hope and stimulating to highest purpose and endeavor. That is practical which brings you nearer God's idea of you and fits you to live with him. Live with this great thought of immortality and it will powerfully influence and enrich and bless you.

A Sample Missionary Box

A correspondent in Medfield, Mass., Mrs. Julia A. Payson, writes: "Thinking that you might like to hear from the missionary box we have been preparing for Rev. Andrew Jacobson, of Omaha, I will say it was sent about a month ago, and we are in receipt of a letter telling of its arrival at his home, and much joy and thankfulness were expressed over the contents. The box was valued at \$81, and it was a careful estimate. This included \$23 in money, which we sent in advance, so they might not have to wait for their warm flannels. My sister, Miss Flora Robinson, succeeded in raising among the men money enough to buy Mr. Jacobson a good suit of clothes. Our B. Y. P. U. gave \$5 for a cloak for the eldest girl, and our Juniors money for a beautiful doll. We enjoyed the work, making new garments to help the busy mother, and feel that we are richer for giving. Kindly give our Circle credit in *THE HOME MISSION MONTHLY*, which grows better with each issue."

Note.—We shall be glad to hear from other benevolent societies which have sent boxes, and to have letters from the recipients. Once in a while a good lady complains that her Society is never mentioned in *THE MONTHLY*, forgetting that we cannot tell by intuition when and by whom boxes are sent.—Ed.

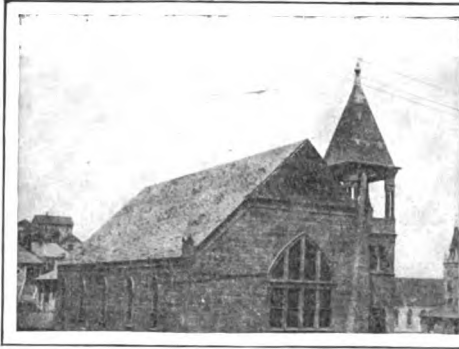
Revival at Jackson College

President L. G. Barrett writes, under date of March 5: We have had this last week a very powerful revival. It opened upon us last Sabbath evening, after a tender spirit for weeks, and quite a number have come forward. We held a meeting all Monday forenoon and each forenoon except yesterday (Saturday), and every evening. Seventeen young men boarders and 12 girls, besides the day scholars, over 40 in all, probably about 45, have expressed hope. Probably at least 25 more came forward for prayer. All but four of our girl boarders and all but three of our young men boarders are now, we trust, Christians. I preached this afternoon, and in fact have chiefly carried the meetings, but Brother Palmer has shown an excellent spirit and has done what he could. Morris is a good helper, and so is Taylor, one of the older student preachers. This is the largest number we have ever had, the next being 35 some years ago. It has been a decided quickening of Christians. Mrs. Barrett led the girls' eleven o'clock meeting to-day, and more than 50 took part voluntarily.



THE KRATT BOYS

This stepladder group of fine boys belongs to Rev. J. Kratt, pastor of the First German Baptist Church, Portland, Oregon. Edwin C., youngest, is two, and Theodor M., eldest, seven and a half.



NEW CHURCH AT POINT RICHMOND, CAL. COST, \$4,500



NEW CHURCH AT COALINGA, CAL. EIGHT MEMBERS

BAPTIST WORK AMONG THE FINNS

A TOUR of the Western States has just been made by Rev. Edward Fleming, of Chicago, one of our Finnish missionary pastors, his object being to ascertain where his countrymen are chiefly located, and where is the most need of missionary work. In Michigan, Minnesota, Wisconsin, Montana, the Dakotas, Washington, Oregon, California, Utah and Colorado he found them in large numbers, and with few religious teachers of any denomination. Where the good seed has been scattered by Baptist preachers he found little bodies of the faithful. He says:

Beginning with Michigan, at Gladstone, they have bought a good church lot and paid for it; also have \$200, and some 6,000 feet of lumber for the church building. It is the first church lot owned by Finnish Baptists in this country. At Metropolitan and Negaunee, where a good brother has been laboring at his own expense, the work has been blessed by the conversion of souls; at Hancock and Houghton there is progress, while a Baptist Finnish-speaking church soon be established at Calumet.

In Minnesota at Ely, Tower, Sudan, Virginia and Eveleth there are thousands of Finns; at Duluth, I was present at the organization of the Finnish Ebenezer Church, a thing thought of for years. The Lutherans have some churches in this State, but the field is large. In North Dakota are some small settlements; in Montana large numbers, and no religious work among them.

In Washington our people are found by the hundreds and thousands all along the Coast; with Seattle as somewhat of a centre; in Oregon are vast numbers, with centres at Portland and Astoria. There are more Finns in that State who are property owners than elsewhere in this country, excepting only Calumet, Mich. Three or four Lutheran churches represent religious work among them. In Califor-

nia many are to be found, in San Francisco and Eureka. In Utah and Colorado I found them mostly in the mining regions.

The Finnish-speaking Finns are far ahead of the Swedish-speaking Finns in independent organizations; their temperance societies are strong and numerous, likewise their auxiliary societies with their own meeting houses. But few are the churches!

But among the Swedish-speaking Finns a mighty movement has commenced; four years ago they had few temperance societies, now there are 31 and about the same number of auxiliary societies, with their own meeting houses to some extent; these societies are incorporated under the laws of Michigan. There are some National Leagues and 6 Swedish-speaking Finnish Lutheran churches west of Chicago; they will rapidly increase. The above mentioned societies are powers that draw the Finns together, and if we are to reach them with the gospel we must go to them. I was always welcome to preach in their halls, and received hospitably in their homes.

As the central States have large numbers of Germans, so Washington and Oregon get large numbers of Finns, because they emigrate at once West—property is too high for them in the middle West, therefore they push on to the Coast.

I have seen my dear people over the West; it is plainer to me than ever before that the mass of the Finlanders if they are ever to have the gospel, must be reached through their own countrymen. We are in need of consecrated men and women to go to them in this strange land. We also need literature, because we have no school for the Finnish Baptists in Finland or in this country, where our devoted men and women may prepare for their high calling. God hear our prayers and the cry from thousands of Finns who are hungering after the Word of God. We need some kind of a school, but first of all we need a printing press. Toward it we have \$70, but we need \$400 or \$500. We pray for workers and means.

Noteworthy Contributions

Rev. John S. Stump, our District Secretary in West Virginia, says: "In my report is an item of \$5 from a Sunday school designated for the Crow Indian work. This is from as poor a school and as far from civilization as one can find in the State. A young woman saw an account of the work in *THE HOME MISSION MONTHLY* and secured the contribution."

Surely here is the widow's mite, and the Master will note it. "Kind Friends: Send this to Thorpe, Wis., (enclosure of \$1), as asked for on page 24 of *HOME MISSION MONTHLY*. May God bless the gift. It is the widow's mite. I am poor, old and crippled, but I lack nothing. This was a Christmas gift. I was looking where to place it when I was reading January number of *HOME MISSION MONTHLY*. I am paralyzed." May God bless the giver, as well as the gift, we add. Such giving is sacred.

Parsons, West Virginia

This is in the northeastern section of the State, county seat of Tucker county. Rev. C. H. Pack says: "I am the only Baptist preacher on more than 100 miles of continuous railroad, and with its branches 150 miles. This field has been sadly neglected. In the twenty months I have been here the membership has nearly trebled. One church has been organized and another is ready. I have held three meetings in the past three months. At Parsons we had 34 conversions; at Hambleton 40, and 4 were reclaimed; at Germania 25. A church should be organized here. I emphasized our distinctive doctrines, and at one service there were 9 converts, 7 of them men. It is needless to say I need a helper. Town after town I have not been able to touch. This field is ripe for the harvest. Will some one help me to gather it?"

OBITUARY

An Appreciation

The late Rev. Adams Cleghorn, D.D., was a man of great strength of character. He was a fine specimen of grace, dignity, poise, manly worth, possessed of a unique personality, liberal mind and erudition. As scholar, logician, orator he excelled. There was something in his presence that inspired confidence; his very look was a rebuke to anything wrong. Dr. Cleghorn was a man with no "maybe" in his make-up. He was an indefatigable student of the Book, and his interpretation was remarkably clear. His talents were many and varied—talents that might have graced any position in life. He laid these all at the feet of his Lord; he gave all the energy and enthusiasm of his vigorous life to the furtherance of the Kingdom. In all his affairs, it was not how men, but how God would regard the matter; satisfied on that point, nothing could stop him. He lived all his long life in preparation for the great change that came in his ninety-second year. Among his pastorates was one in New York city. He was possessed by the ardent missionary spirit that marked especially the ministry of an earlier day, and was deeply interested in the cause of home missions. One of his living children is the wife of E. E. Lewis, Esq., of Sioux City, Ia., a leading layman in the West.

Rev. E. H. Sweet

Rev. Enoch H. Sweet was born in Newport, Nova Scotia, May 11th, 1855. He was educated in Newport, Horton Academy, and Newton Theological Seminary. He was married in 1886 to Miss Alma Marshall, of Brighton, N. S., who with their three daughter survives him. He held pastorates at Brockton and Mansfield, Mass., and Windsor, Vt. Poor health drove him West, and he settled at Las Vegas, New Mexico, in 1898. For three years past he was pastor at Fullerton, Calif., whence he removed to Chino

last November. He died Jan. 29th. He was one of the most highly respected and dearly beloved pastors of Southern California. Cultured, humble, earnest, gentle, brave, are all words that met together in him. The churches of which he was pastor were built up in faith and service, and the memory of his piety will abide.

Rev. J. E. Wood

As the years go by, the early workers are called to their reward. Often those in the midst of life's activities fail to remember even the names of men who have rendered excellent service, but who in later years have been laid aside. Rev. J. E. Wood was born in Rhode Island in 1825. At twenty-five he went into the ministry, serving several churches in New England. At the beginning of the Civil War he raised a company of which he became captain and went to the front. After a service of little over a year he was discharged on account of disability, and began ministerial work again. In 1871 he went to Duluth, Minn., and resided in that State until his death at Detroit, Feb. 1, 1905. For three years (1871-1874) he was missionary of the Home Mission Society along the line of the Northern Pacific Railroad, then under construction. During this time he established many churches in new towns along that line. In 1874 he was appointed General Missionary for Minnesota by the Home Mission Society and Minnesota State Convention, and continued as such until 1878. Subsequently, he served the churches at Detroit and St. Cloud as pastor. For some years he has lived in retirement at Detroit. The foundations laid by him have been built on in subsequent years, and many of the churches in that section of Minnesota owe much to the earnest and faithful labors of the brother who has now entered on his reward.

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; Field Secretary, Miss Esther Karnell, 77 Washington Avenue, Detroit.

IN January our Board lost one of its most faithful and efficient workers, Mrs. Runyan, our first vice-president, who goes with Mr. Runyan to a new field in another State. Mrs. Runyan had recently taken charge of the young ladies' work in the State. Mrs. J. A. Warren, Adrian, is now responsible for this work and will be glad to receive communication from any desiring information or help in connection with the formation of young women's societies. This movement we feel will be the means of fostering an intelligent and consecrated missionary spirit among our young women, in whom we place our hope for future service. Miss Karnell, in her letters to Mrs. Fox, speaks repeatedly of the live interest manifested among the young ladies. Now is the time to plant the seed, if we would have the fruit in the fall time.

The work among the French in Detroit is prospering. An industrial school opened in January with an attendance of nine children. The number has increased to about thirty. Miss Nicolet is in need of children's clothing and underwear of all kinds for distribution among the poor. By administering to their physical needs she is able to work her way into the hearts of these people and thereby bring Christ and His gospel to them.

Enough thanks cannot be given our missionaries for the letters full of interest sent monthly, by which alone we can keep in close touch with their work. We give brief extracts:

FROM EL CHRISTO, CUBA

No doubt you know something of our work in Cuba. It is growing in such a rapid manner we are almost unable to keep up with it. For this reason I am not all the time in one town, but go from place to place. I have now four towns in which I have our women's work organized, and which I visit each week. There are two more in which I am at times. These places are nearly all reached by train and for this reason there is no discomfort in traveling, but very often the day reaches from five in the morning to eleven or later at night. But those things count for little when we see the people come so gladly to hear the Word. And not

only to hear but to believe and obey. There have been many baptized this year and many more are waiting. Of course you pray for us. Sincerely yours,

ANNA M. BARCLAY.

FROM HARTSHORN COLLEGE

We had 168 students last term, 102 of whom were boarders. Miss Jewett and Miss Garrett have charge of the house to house mission work and they are very much beloved in the community. Miss Tefft has charge of the mission Sunday school work, and Miss Garrett and myself of the weekly sewing school. Our girls who go out from us as teachers do good work. In a letter just received from a principal of a school in which a member of the class of 1903 is a teacher, is the following commendation: "We feel that Hartshorn sent to us one of her best representatives. She is with us working earnestly to uplift the people. She is making for herself and for Hartshorn a record; and upon the minds of the people, a lasting impression for good." With love and gratitude,

CARRIE V. DYER.

FROM SAN FRANCISCO

This year we thought we would have a short program in which the children would have part and then have views on the life of Christ with a short talk about each, explaining the picture and telling something of the life of Christ. We carried out our plan. There were more than 150 children belonging to our school who sang together the opening song, "Merry, Merry Christmas Bells." This was followed by prayer, and then three Scripture recitations, two exercises on Christmas and two or three songs—one in Chinese.

We had a crowded house. Many mothers were there, and other women who know very little of the Gospel. Christmas is our one opportunity of the year for gathering them, and I always want to give them some Gospel at this time. The talks on the pictures were very plain and simple and I pray the Holy Spirit will use all to the spiritual enlightening of some dark souls. Yours in the Master's name,

MARTHA J. AMES.

BAPTISMS

Rev. P. A. Armenta,	Spanish, Santa Barbara, Cal.,	5	Rev. Frederick Herrman,	First German, Salem, Ore.,	6
Rev. J. O. Burroughs,	Whittier, Cal.,	5	Rev. Wilhelm Schunke,	Germans, Winnipeg, Manitoba, Canada,	8
Rev. G. W. Taylor,	Covina, Cal.,	21	Rev. J. L. Ayrault,	St. John, Kan.,	18
Rev. Eric Hallden,	Swedes, Providence, R. I.,	22	Rev. T. S. Dulin,	Payette, Idaho,	8
Rev. J. Kalesnikoff,	Slavs, Scranton, Pa.,	16	Rev. N. H. Hilton,	Minnesota, Minn.,	13
Rev. F. A. Agar,	Great Falls, Mont.,	13	Rev. G. J. Cardellecchio,	Italians, Albany and Schenectady, N. Y.,	19

HOME MISSION APPOINTMENTS

MADE IN MARCH, 1905	
CALIFORNIA—NORTH	
Rev. H. A. Slaughter, San Francisco.	Rev. W. A. Petzoldt, Crow Indian Mission, Lodge Grass, Mont.
D. F. Rittenhouse, Beth Eden Church, Morgan Hill.	NEBRASKA
J. W. Davis, Lakeport.	Rev. O. P. Sonner, Oxford.
CALIFORNIA—SOUTH	
Rev. H. B. Turner, San Luis Obispo.	NEW YORK
W. C. Clatworthy, Immanuel Church, Los Angeles.	Rev. Sandy Kent, South Side Church, Buffalo.
CONNECTICUT	
Rev. A. O. Lawrence, Swedes, Waterbury.	Achile Cremonesi, Italians, Albany and Schenectady.
IDAHO—SOUTH	
Rev. C. R. Waite, Mountain Home.	OHIO
ILLINOIS	
Rev. Adolph Schulz, Poles, Chicago.	Rev. Michael Vegh, Hungarians, Cleveland.
MINNESOTA	
Rev. Harold Nielson, Swedes, Cloquet and Sandy Lake.	OREGON
August Westerberg, Swedes, Upsala.	Rev. John Bentzien, City Missionary, Portland.
Bertinius Jacobson, Norwegians and Danes, Richwood.	Phoebe J. Adams, Assistant City Missionary, Portland.
PENNSYLVANIA	
Rev. J. Kalesnikoff, Slavs, Scranton.	
UTAH	
Rev. R. S. Walker, East Side Church, Salt Lake City.	
GERMANS	
Rev. J. M. Hoeftin, District Missionary, Nebraska.	

FINANCIAL STATEMENT FOR FEBRUARY, 1905

RECEIPTS

Contributions for General Purposes.....	\$23,342 22
Legacies, " " ".....	4,718 05
Contributions Specifically Designated.....	243 76
" " " for Church Edifice Gift Fund.....	7,177 50
	<hr/>
	\$35,481 53
Income Accounts for General Fund.....	\$2,539 51
" " " Church Edifice Gift Fund.....	1,907 91
" " " Loan Fund.....	358 84
Miscellaneous	7,842 75
	<hr/>
	\$48,130 54
DISBURSEMENTS	
For General Purposes.....	\$39,481 41
" Special " as Designated.....	268 27
From Church Edifice Gift Fund.....	6,561 10
" " " Loan Fund.....	3,072 15
Miscellaneous	2,710 29
	<hr/>
	\$52,093 22

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, \$79.60.			
South West Harbor, Mrs. A. W. Clark.....	10 00	Vergennes, First Ch.....	7 30
Auburn, Court Street Ch..	37 00	South Randolph, M. S. & J. C. Greene.....	3 96
Brewer, a friend.....	1 00	Bennington, Emma West Yale	50 00
Bradley Ch.....	1 00	State Missionary Convention	50 00
Skowhegan, Bethany Ch..	7 78	MASSACHUSETTS, \$2,978.70.	
Rumford Falls, First Ch..	8 18	Bapt. Miss'y Convention..	25 00
Ellsworth, First Ch.....	1 00	Westminster, Morningside Ch. S. S.	21 68
Presque Isle Ch.....	3 25	Monson, First Ch.....	3 60
Y. P. S. C. E.....	8 75	Worcester, Finnish Y.P.S.	3 00
Turner, C. K. Dillingham..	1 66	Swansea Ch.....	3 00
NEW HAMPSHIRE, \$18.68.		Athol, Julia M. Sheppardson	1 50
Warner, First Ch.....	2 42	Shelburn Falls Ch.....	36 63
Rumney Ch.....	10 90	S. S. Home Dept.....	3 60
Pittsfield Ch.....	4 00	Watertown, Lettish Branch of Ruggles St. Ch.....	2 25
LEGACIES.		Lynn, Swede Ch.....	1 55
Nashua, Estate of Salome Averill	1 38	A member of Washington St. Ch.....	
VERMONT, \$116.80.		Beverly Farms Ch.....	5 00
St. Johnsbury, First Ch..	5 55	Dighton, First Ch.....	9 00
		S. S.	2 50
		Somerville, East Somerville Ch.	176 12
		Perkins St.	25 44
		Salem, A friend.....	10 00
		Cambridge, Old Cambridge Broadway Ch.	230 78
		Shelburn Falls, S.S. Birthday Fund	25 00
		B. Y. P. U.	3 00
		Three Rivers, First Ch...	5 00
		Manchester Ch.	2 00
		Newton Centre, Chas. S. Young	9 15
		Springfield, Memorial Ch.	25 00
		Holyoke, First Ch.....	7 63
		Winthrop, First Ch. & Y. P. S. C. E.....	50 17
		Sharon, Y. P. S. C. E....	25 00
		Rock Ch.	1 00
		Dorchester, Stoughton St. Y. P. S. C. E.....	1 15
		Gardner, First Ch.....	8 00
		Lowell, Worthen St.....	10 30
		West Acton Ch.....	25 41
		Rockland Ch.	15 89
		Raynham, B. Y. P. U....	9 75
		Foxboro, First Ch.....	1 60
			7 24

Wakefield, First Ch.....	43 90	Albany, Calvary Ch.....	184 68	*Miss Marion Syckel-	
Boston, Stoughton St.....	153 90	S. S.	23 43	more	2 00
Brewster Ch.....	5 00	Lake Placid, Adirondack		*Mrs. Lemuel F. Peter-	
Weymouth, First S. S.	3 65	Ch.	10 00	son	5 00
Hyde Park, First Ch.....	49 73	Deposit, C. E. S.	2 00	*Chester Ave. S. S.,	
For C. E. F. East Ded-		Attica, First Ch.....	11 00	Class No. 9.....	5 00
ham Ch. A member....	5 00	S. S.	2 00	*Chester Ave. Whatso-	
Sterling, B. Y. P. U.....	1 87	Y. P. S.	11 52	ever Band	5 00
*Chelsea, First Ch.....	50 00	Alps, Ruby M. Coon....	10 00	Dunbar Ch.	4 00
LEGACIES.		Fannie E. Coon....	5 00	Redstone Ch.	3 00
Adams, Estate of John L.		Appleton, R. W. Noble...	40 00	Wilmington, Judson Mem'l	
Barker	1,000 00	West Middlebury, S. S. ...	3 50	S. S.	4 25
Beverly, Estate of Mary L.		Batavia, First Ch.....	81 35	Scottdale, First Ch.....	43 60
Flanders	157 58	Mt. Upton, First Ch. of		Harrison Valley Ch.....	9 60
Cambridge, Estate of Luth-		Guilford	8 50	Harrison Mill S. S.	1 00
er Godnow	603 86	S. S.	3 00	Kaylor, Berean Ch.....	6 60
RHODE ISLAND, \$272.24.		Etna, C. E. S.	5 00	Upland, Mrs. J. Lewis	
Providence, Central Ch....	118 50	Scotia Ch.	31 12	Crozer	900 00
Miss Elizabeth B.		New Rochelle, Salem S. S.	6 00	Freeport Ch.	2 00
Welch	100 00	Enfield Ch.	7 00	New Brighton Ch.....	30 50
A friend	3 00	Mecklenburg Ch.....	1 50	Turbotville Ch.	8 00
A friend	5 00	Yates Ch. Orleans A'ssn..	15 00	Wilkinsburg Ch., ¼.....	29 00
East Providence, A friend.	5 00	Yonkers, James B. Colgate,		Sylvester Ch.	1 25
Hope Valley, Y.P.S.C.E.	10 00	deceased	5,100 00	Falls Creek Ch.	2 25
North Kingstown, First Ch.	2 62	Hermion Ch.	7 60	Manahan City Ch.....	10 00
LEGACIES.		Berlin Ch.	9 40	Port Alleghany Ch.....	11 32
Providence, Estate of H.		Rensselaer, First Ch.....	5 00	Charleston Ch.	2 10
Jackson, D.D.	23 12	Whitesville, S. S.	5 00	East Brady Ch.....	7 00
CONNECTICUT, \$4,792.14.		Morlah Ch.	1 17	B. Y. P. U.....	4 00
Bridgeport, First Ch., Wm.		Alpine, Mr. & Mrs. G. I.		Georgeville Ch.	1 50
A. Grippen	500 00	Dewy	2 50	Brown Ch.	3 15
First Ch.	153 54	Woodhull Ch.	7 00	Wellsboro Ch.	62 75
Stratfield Ch.	5 32	Newport, First Ch.....	25 00	Chester, First Ch.....	2 69
Putnam, First Ch.....	40 93	New York City, *Mt. Mor-		Elizabeth S. S.	5 00
Hartford, J. L. Howard..	150 00	ris Jr. C. E. S.	25 00	Cold Point Ch.....	20 07
South Ch. Benevolent		*Y. P. S., add'l....	23 00	Mt. Washington Ch., ¼.....	2 90
Society	30 00	Ch. of the Epiphany..	1 98	Westover Ch.....	8 78
Mystic, Union Ch.....	82 55	Calvary Ch.	100 00	Pittsburgh, Mrs. E. E.	
Moosup, Union Plainfield		Mrs. E. E. Wheeler...	10 00	Luak	200 00
Ch.	16 00	Morning Star Mission.	17 42	DELAWARE, \$35.15.	
S. S.	10 00	Memorial Ch.	500 00	Wilmington, Delaware Av.,	
Waterbury, Swedish Taber-		Wm. J. Reade	5 00	Ch.	15 15
nacle Ch.	5 00	11th St. & Lexington		Bethany S. S.	20 00
Bridgeport, Second Ch....	14 28	Ave. Ch.	30 00	WEST VIRGINIA, \$149.14.	
Rockville, Mr. & Mrs. Wm.		Memorial Ch.	100 00	Ona, Antioch, Ch.....	2 00
Butler	150 00	*For C. E. F., John D.		Hurricane S. S.	8 79
E. G. Butler.....	30 00	Rockefeller	5,000 00	Charleston, Virginia Ave.,	
Ch.	8 39	Brooklyn, Emmanuel Ch..	500 00	Ch.	33 10
Hartford, Rev. Thos. G.		Greene Ave. Ch.	128 01	Williamstown Ch.....	1 05
Wright	3 00	Tabernacle Ch.	157 63	Salama, Willow Island Ch.	6 00
Mrs. Thos. G. Wright.	3 00	Sixth Ave. Ch.	1 05	Exray, Enon Ch.....	3 55
Miss Minnie J. Wright.	3 00	First Italian S. S.	3 00	Reedy Ch.....	3 50
*For C. E. F. J. L. How-		NEW JERSEY, \$503.61.		Windy, Willowdale Ch....	2 50
ard	100 00	Summit, First Ch.....	35 00	Milton Ch.	7 46
LEGACIES.		Harrison, First Ch.....	10 00	Kessler's Cross Lanes,	
Meriden, Estate of Geo. C.		Keyport S. S.	10 00	Zoar Ch.	4 60
Wilmot	2,487 13	Newark, Lyons Farms Ch.	40 25	Huntington, 20th St. Ch..	35 00
For C. E. F. Groton, Es-		Trenton, First Ch.....	200 00	*For C. F. F.,	
tate of Ebenezer Morgan.	1,000 00	Camden, Trinity Ch.....	27 07	Leon W. P. Smith.....	1 00
NEW YORK, \$13,854.43.		Paterson, Park Ave. S. S.	17 13	Raven Rock, Geo. D.	
Kendaia Ch.	9 90	Glenwood Ch.	8 00	McMalvin	1 00
Rochester, Park Ave. Ch..	353 73	Jersey City, North S. S.	15 00	Parkersburg, B. Y. P.	
First Ch.	600 00	Parmy Memorial S. S.	20 00	U.	19 00
Alps, Mrs. T. E. Saxby..	5 00	Flemington Ch.	95 00	Huntington, 20th St. B.	
Troy, 5th Ave. Ch.....	73 98	Caldwell, H. Steelman..	25 66	Y. P. U.....	4 00
Fairport, First Ch.....	13 75	Plainfield, Park Ave. Ch..	25 66	Wheeling, C. L. Jensen	1 00
First S. S.	10 00	PENNSYLVANIA, \$1,968.04.		Mr. Skaden.....	1 00
B. Y. P. U.....	10 00	Jeannette, First Ch.....	8 25	Ch.	10 00
Petersburg, S. S.	6 50	Millville, Cyrus De Mott..	5 00	Piedmont F. T. Holden	4 00
Buffalo, Lafayette Av Ch.,		Pittsburgh, Bond No. 513..	150 00	Reedy S. S.	50 00
add'l	10 31	Philadelphia, Lower Dublin		NORTH CAROLINA, \$80.66.	
Cedar St. Ch.....	20 50	Ch.	13 34	*Goldsboro, First African.	3 50
Plattsburgh Ch.	5 00	Mrs. Gustavus W.		*Holly Springs Ch.....	4 60
Watervliet Ch.	2 27	Knowles	250 00	*Como, Piney Wood	
Briarcliff Manor, Miss M.		Miss Mattie Cauffman.	40	Chapel	3 50
H. Smith	10 00	Frankford Ave. S. S. ...	11 90	*Mt. Olive, Wynes Chapel	3 00
Cassayuna, Lakeville Ch..	10 50	Olivet Ch.	9 83	*Franklinton, First Ch.....	10 00
Greenwich, Botskill Ch..	128 00	South Broad St. Ch....	13 64	*Durham, Mt. Vernon Ch.	5 00
Pawling, Central Ch.....	25 00	Angora Ch.	17 49	White Rock Ch.....	6 00
Albion Ch.	141 61	S. S.	8 35	*Smithfield Ch.....	13 00
Hartwich Ch.	5 81	New Tabernacle Ch....	39 20	*Salsburg, Duonville Ch..	4 00
Oxford and Greene Ch....	20 42	Richmond Ch.	2 00	Mt. Zion Ch.....	3 05
North Granville Ch.....	4 05	Bethany Ch., Fox		*Charlotte, Friendship Ch.	5 00
Hoosick Falls, First Ch..	48 98	Chase	14 43	OHIO, \$1108.39.	
Hartford, C. E. S.	4 00	Rev. W. H. R. Corlies.	10 00	Cleveland, Euclid Ave. Ch.	275 00
Friendship, First Ch.....	31 75	*Grace Temple Ch.,		Cedar Ave. Ch.....	50 15
Madison Ch.	16 75	Sect. D. C. E.....	5 00	East Cleveland Ch.....	50 47
Homer Ch.	43 55	*Northwest Dist., B. Y.		Zanesville, Fair Oaks Ch..	15 00
Mariners' Harbor Ch.....	4 83	P. U.....	5 00	Marietta Ch.....	52 87
		*Miss W. P. Allen....	2 00		

Washingtonville, Greenford Ch. Wooster Ass'n.	5 00
*Greenville, Woman's Circle, Dayton Ass'n.	9 00
Granville Ch.	37 50
Kipton, Camden Ch.	16 17
Norwalk Ch.	47 45
B. Y. P. U.	8 61
Duncans Falls Ch.	1 00
Mt. Gilead Ch.	25 00
Salem, First Ch.	3 75
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MAY 1905

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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION
SOCIETY 312 FOURTH AVENUE NEW YORK

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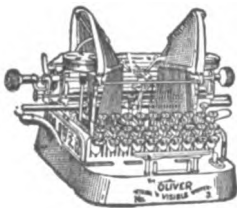
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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Little Mother Club, Native Mission, New York

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

MAY, 1905

No. 5

"The blood of the people! changeless tide through century, creed
and race,
Still one, as the sweet salt sea is one, though tempered by sun
and place,
The same in ocean currents and the same in sheltered seas:
Forever the fountain of common hopes and kindly sympathies.
Indian and Negro, Saxon and Celt, Teuton and Latin and Gaul,
Mere surface shadow and sunshine, while the sounding unifies all!
One love, one hope, one duty theirs! no matter the time or kin,
There never was a separate heart-beat in all the races of men."

TWO PERTINENT QUESTIONS



FIRST, the common question, What do we think of the Immigrant? And **SECOND**, the less common one, What does the Immigrant think of us? It will do us good, as Americans and Christians, to consider both of these questions. Honestly, what is your attitude towards the ordinary Immigrant? Do you want him and his family in your church? You prefer to have him in a mission by himself, do you not? Would you not rather work for him by proxy than with him in person? You do not like even to sit close to him in the street car, do you? Actual contact with him is apt to mean contamination—germs—physical ills. You desire his conversion—in the mission. You wish him well—at a distance. Think it over, Christian, and determine your relation to the Immigrant. Is he a brother man, or a necessary evil? Will you establish a friendly relation with him, or hold aloof from him?

What, now, do you suppose this "undesirable" Immigrant thinks of America and Protestant Christianity? What has he reason to think, in the light of his previous dreams and present realizations? What does Protestant Christianity do for him from the time he reaches Ellis Island? What will he learn of our free institutions—in the tenement slums or from the "bosses" who treat him as cattle—that will teach him to prize American citizenship, desire religious liberty, or lead a sober, respectable life?

If we are in earnest about the assimilation and evangelization of the foreign elements we must put ourselves in the Immigrant's place occasionally and get his point of view, even though it disturb our self-complacency.

When we think fairly and rightly of the Immigrant, and treat him in real Christian wise, he will soon come to think of us that we mean business and that our religion is real, and his Americanization will be sure and speedy.

EDITORIAL

A Question of Attitude

IN the monthly number of *Charities* for May, 1904, an issue devoted almost exclusively to "the Italian in America," Mr. G. C. Speranza, a cultivated Italian, discusses in a suggestive way "How it feels to be a problem." The word "problem" defines the attitude of many, perhaps of most Americans, toward the foreign-speaking immigrant, except indeed where the word "problem" is accentuated by the added terms "menace" and "peril." There is a side of truth in these terms. Immigration presents a problem to be solved, a menace to be dispelled, a peril to be averted; but it may well be questioned whether the placing of such emphasis on these terms makes the alien more accessible, or the process of his assimilation easier. It hardly contributes to his comfort to be regarded as a problem, or begets in him confidence and esteem to be referred to as a menace and a peril. It betrays an assumption of superiority on our part, and a patronizing attitude, which are not likely to secure a cordial response, and which tend to separation rather than to assimilation.

There is need of a new viewpoint from which to regard the whole matter of immigration and the immigrant. Immigration is a providential movement as well as a problem. It presents a mission as well as a menace. It sets before us a possibility as well as a peril. To interpret aright the providence is a condition of the solution of the problem. To accept the mission is the way to dispel the menace. To realize the possibility is to avert the peril. Immigration is an open door of opportunity for world-wide evangelism—such an opportunity as has never before been offered to the churches of our Lord Jesus Christ.

The newcomer is an alien; yes, but he is also a brother man for whom Christ died, and whom God has brought within our gates that we may proclaim to him the gospel of grace. We use too indiscriminately the term "dangerous" in regard to him; we place so much emphasis upon the ignorance, superstition, and low ideals of many of these foreigners that we almost lose sight of the better classes and elements among them, and of

the essential value and blessed possibilities of even the lowest. Beneath all superficial distinctions of race and class and culture and refinement, there lies "the man that is in all men." In human nature, whatever its conditions, there is an essential and common value. It is to be appraised not by its accidental differences, but in the light of the incarnation which forever dignifies human nature, and in the light of the cross, which reveals not only the un failing love of God, but also the divine estimate of man. When we take this viewpoint and maintain this attitude, instead of our present attitude of aloofness, ministry will be accepted as a privilege, and we shall move to our task with readiness and under the inspiration of a Christian hope.



Special

THE contribution of \$100,000 by Mr. John D. Rockefeller to the American Baptist Home Mission Society was received just before the close of its fiscal year, and was applied in part toward meeting the large indebtedness in March. The general division of this gift was as follows: \$55,000 for general purposes, \$25,000 for Church Edifice work, \$20,000 for special educational purposes. Hence, none of this is applicable to the missionary work and other general expenses of the Society for the present year. The Society is absolutely dependent, as always, upon the general beneficence of the churches for the prosecution of its work. Mr. Rockefeller's recent gift is but little in excess of what he has given for several years in succession, aggregating in the last twenty years more than a million dollars to this Society. Even with such offerings it has been impossible to avoid an annual deficit; without them the work would have been most seriously and disastrously curtailed. The debt of \$38,000 with which the year begins, and the imperative calls from many quarters for enlargement, constrain the Society to appeal earnestly to all members of our churches for an immediate increase of fifteen per cent., if possible, in their offerings for Home Missions. It is earnestly hoped that churches which for any reason failed to send an offer-

ing before the close of the last fiscal year will send one at earliest date in order to reduce the indebtedness and make possible the enlargement of our work.



Home Mission Ground

THE warm-hearted Baptists of St. Louis and Missouri have sent forth their greetings and welcome to the Baptists of America, and on behalf of the northern Baptists, who will meet in the metropolis of the Mississippi Valley for their denominational anniversaries, we reciprocate with hearty thanks. St. Louis will be especially interesting to Baptists of the North, because there one is as near as he can get to the starting place of the mighty evangelizing movement represented by the Home Mission Society. The half-century that has elapsed since his death has sufficed to place John Mason Peck in true perspective, and the man and his work may now fairly be estimated. It is certain that the labors of this pioneer missionary have not as yet been recognized at their true value. He is to be ranked among the foremost promoters of Christian civilization in America. What Judson was to foreign missions, as regards the awakening of American Baptists to missionary enterprise, that Peck was to home missions. In creative enterprise, in perseverance under discouragements and dangers, in unflinching devotion to the work to which he felt called, in the farsightedness that is Christian statesmanship, in sheer endurance through forty years of ceaseless effort, he has few equals in our denomination or any other. It will be good to have this opportunity to do special honor to the memory of this great home missionary, who said: "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." And engaged in it his heart was from the time he first fixed his eye upon the people west of the Mississippi in their religious destitution until that heart ceased to beat, literally worn out. His tomb will be a sacred spot. And the beautiful churches of St. Louis, Shurtleff College at Upper Alton, across the river, and every spire visible along that valley section, will speak of the fruits of his work—for he was a broadcast sower of the gospel seed in a productive soil.

Peck was in his day a man of remarkably broad and optimistic vision. We have gone far beyond that vision, and yet our vision can no more encompass what shall be than did his. He saw vast outreach, and so do we. Pioneer work is yet to be done, and never was more imperatively demanded. Everything is on the scale of expansion, except the missionary gifts of the churches. New problems have arisen, while the old ones are not solved, only in process of solution. We have still a great West, with religious destitution that can only be realized by those who have been on the ground and seen and felt it, as Peck did in his day. We have the educational work, turned providentially into a new channel in the South. We have the Indian evangelization only fairly under way. And we have the modern phases of immigration, involving not only the West, but the New England and Middle States. Where formerly the American sons and daughters went forth to become state and home makers in the new sections, now the old Protestant stock is running scarce, and the forces coming into prominence everywhere are foreign—to be Americanized, if God's people are true and alert and missionary. Our denomination to-day has a greater work than ever to perform, and we trust that the meetings in St. Louis may make for increased appreciation of the task and ability for its performance.



Mr. Rockefeller's Gifts

IN the unhappy controversy concerning the reception by another society of Mr. John D. Rockefeller's gift of \$100,000 neither the Executive Board of the American Baptist Home Mission Society, nor its Secretaries, have considered it incumbent on them to take an active part, primarily on the ground that one organization should not meddle with the concerns of another; but still further, because no similar protest or objection has ever been made to this Board. His large yearly contributions, and other gifts specially solicited, aggregating over a million dollars during the last twenty years, have been gratefully received by the Society and applied to the purposes indicated in the correspondence between its representatives and himself. His liberality has been a large factor in the Society's achievements during this period; nu-

merous schools for the Negroes and Indians, enrolling thousands of pupils, have been sustained; scores of church edifices have been erected, and hundreds of missionaries among many nationalities in our land have been appointed. And the charm of all this giving has been in its simplicity, its unostentatiousness, and the lively, intelligent interest of the donor in the work of the Society.



Our Essential Work for the Negroes

PROF. S. C. MITCHELL, of Richmond College, foremost among Southern educators, a man who takes a keen and active interest in all the great educational movements in the South, and who is a recognized friend of Negro education and a member of the Board of Trustees of Virginia Union University, presents his views of the situation in general concerning the essential work that needs to be done for the Negroes in a recent letter to the Corresponding Secretary of The Home Mission Society, from which we make the following extracts:

"I see clearly, I think, that racial adjustment is the supreme need of the South, if not of the Nation. Involved in this work of adjustment are many factors, some of them subtle and interlaced. It is only by keeping in mind all of them that any lasting service can be done, and this is the sole object I seek.

"The chief need of the Negro race in the South is for teachers and preachers—teachers who will take lowly places in the country schools, relate these schools to the homes of the neighborhood, discipline the children in the habit of thrift, knowledge, and morals by means of industrial training as well as by books; and preachers such as your schools are now turning out. My interest centers largely in raising up thousands of teachers of the character described, home-makers and character-builders, men and women who are imbued with downright missionary spirit, who are willing to lay the foundations of a new Negro race, who believe in the power of training and the potential growth of man. If we can raise up such a class in numbers and make them centers of influence and initiative and progress in the several communities, statesmen in the true constructive sense, then we shall bring about a better situation without incurring friction or embittering prejudice.

The Negro problem is not a strategic point, not a bloody angle, not a single fortress, it is rather a series of innumerable ganglia, each one the center of salutary social and moral as well as intellectual potency. These ganglia are the hundreds and thousands of common schools, situated chiefly in the country. Though supported by the State, they are in general neglected and merely suffered, if not actually shackled. The States are going to continue, however, these schools, half-hearted though they be; and hence the wisdom for us is to quietly exert an inspirational power through these innumerable State-supported schools scattered in the country districts. For such training of teachers your system of Colleges and Universities will be essential. You and those like you have the key to the whole situation, as I see it. You can lay your hands upon a vast system of schools directly at the doors of the Negro homes, and mould the sound spirit to dwell in these schools, and vitalize all their work. Through the armies of teachers whom you raise up, let us take possession of the millions of money now being more or less inefficiently used in the dilapidated country schools. If this function becomes chief in your colleges, some additional normal and industrial courses might have to be inserted. The main thing would be to inspire all with the conviction that the South must be dotted with earnest men and women who are content to build steadily but solidly new racial continents, just as the tiny coral builds, each individually, yet related as a whole in the results attained."



The April Board Meeting

THE meeting was well attended, and in addition to a large amount of routine business the Board dealt with several matters of special importance. The treasurer announced that the debt at the close of the books, including about \$22,000 brought over from last year, amounted to \$38,095.35. The Corresponding Secretary congratulated the Board that the result was better than our fears, and reported that in addition to many special contributions, \$100,000 had been received from Mr. John D. Rockefeller for the year's work. A resolution expressing grateful appreciation of this gift and of the

donor's long-continued and generous aid to the Society was passed by the Board. The Board reappointed the Superintendents of Missions and District Secretaries for the year, and also made 92 appointments in 17 States, Alaska, Cuba, Porto Rico and Mexico.

It was decided also to inaugurate a work among seamen in New York and vicinity, by the purchase of the schooner "Fleetwing"

and the appointment of a missionary and assistant to take charge of the vessel and the work. The proposed terms of coöperation with the New York City Baptist Mission Society were accepted, and it is hoped that the result will be most favorable to Baptist interests in the metropolis.

The Church Edifice Committee made six loans, amounting to \$4,350, and 13 gifts amounting to \$5,825.

NOTE AND COMMENT



THE more we study the character of the immigrants, the more optimistic we become as to the work of evangelization. The receptivity of the people of alien birth and faith when once the gospel truth reaches them is significant. The task is not to be minimized. A million immigrants this year to be assimilated. Everything in the way of precedent and prejudice and heredity to be overcome. The very facts should quicken the pulses of American Protestants to the superb possibilities of the work to which God calls them. Read this Italian number carefully, and take a little more personal interest in this people.

¶ This anniversary number of THE MONTHLY will, we hope, make many new acquaintances at the meetings in St. Louis. All friends will be glad to know that THE MONTHLY has increased its subscription list by 2,430 new names since the first of January last, and has found its way into more than 6,500 homes since January 1, 1904, which before that date did not receive its visits. We believe that our missionary magazines are of such character that the denomination may well be proud of them, and they ought to be in every Baptist home. If this number comes to any non-subscriber as a sample, read it and see if your home can well afford to be without it. The cost is nominal, the value—well, that we are too modest to state, even were it possible.

¶ Carlyle did not take any too hopeful a view of mankind, but he laid down one good general principle for individual guidance when he said: "Make thyself a good man, and then thou mayest be sure there will be one

less rascal in the world." That much is surely one's first duty, and if done will keep each of us so busy that we shall have little time to see the faults of others.

¶ The priests rightly fear Protestant influence. A friend in Albany, writing of the Italian work there, says: "I learned from a bright Italian boy who brings fruit to my door that the priests are much disturbed, and have given strict orders that their people are not to go to the First Baptist Church services on Sunday afternoon. He also told me that the priest over in Italy had written to his brother that he must not let the boy go to these missions in America. But the Italians will go, as they breathe the breath of liberty and find how good it is.

¶ A case of most unusual kind has occurred in Manchaug, Mass., a manufacturing center not far from Worcester, where large numbers of French-Canadians live. Forty-two persons, formerly French-speaking Roman Catholics, renounced their faith, left St. Anne's Church, and were baptized on a recent Sunday in the little French Baptist Church lately organized in Manchaug. Thus practically an entire church came at once in a body. The history of the movement which has thus resulted is of deep interest. The leader in it is Rev. A. E. Ribourg, himself a convert from Catholicism through study of the Scriptures. In the next issue we shall tell the remarkable story.

¶ The spirit of helpfulness and benevolence is cultivated and manifested in the Home Mission schools. President Barrett, of Jackson College, writes: "It was my custom each year to take up an offering in the school

for the Society, but for the last three years have let it pass, so much to do. We renew it this year. Enclosed find check for fifty dollars. Of course the teachers could not give much, nor the students, but all have given something, and cheerfully. There is steadily a more intelligent and stronger appreciation by the students of the work of the Society."

¶ We heartily thank those friends of the great cause of Americanization of the foreigner who have written articles for this number on the Italians in America. Miss Claghorn is an authority, and President Lee, of Springfield, is brought in close touch with the different nationalities and speaks from experience. The testimony of both these able and consecrated workers as to the Italian character is most gratifying and encouraging. We are under like obligations to Rev. W. W. McNair, of Philadelphia, and Rev. Joel S. Ives, of Connecticut, for their articles on the foreign work done respectively by the Presbyterians and Congregationalists—articles full and valuable, but too long for use entire in this issue. We wish THE MONTHLY had 100 pages in which to put the splendid material already in hand.

¶ The Home Mission Society has issued in most attractive form its first series of Home Mission Pictures, illustrating various phases of the Society's work. This series consists of twelve half-tones, beautifully printed on india tint paper in photographic color. In a strong envelope, the series can be had for fifteen cents, including postage. For use in the Sunday school, in mission study classes, and in missionary meetings, these pictures will be of interest and value. They can also be framed and hung on the walls of the young people's society room. In the primary department of the Sunday school the teachers will find them of special advantage. The list will be increased until all departments of our work are covered. Send for a sample envelope.

¶ For the fine illustrations in the article by Miss Claghorn we are indebted to the courtesy of the Society for the Protection of Italian Immigrants, which is doing a noble philanthropic work for this nationality, saving the immigrants from many perils.

¶ We are pleased to note that the Baptists of the Pacific Coast have designated Dr. C. A. Woody, the Society's Superintendent of Missions, as their representative at the Baptist World Congress in London, and have made provision for a goodly share of his expenses. The Minnesota Baptists also have selected Rev. E. R. Pope, General Missionary for the State, as their special representative, and more than \$200 has been contributed toward his expenses. Both men are most deserving of these expressions of regard.

¶ Our Chinese missionary in New York, Fung Yuet Mow, in his interesting article on another page, brings out the work which the Home Mission Society is doing for China's evangelization. He says that at a missionary conference which he attended in Canton there were fifty missionaries present, native Chinese, and half of them were converted in our missions in America, and returned home to seek the conversion of their people. Everywhere he met the influence of Chinese who found Christ in this country. It is good to learn his profound conviction that China is open as never before to western civilization and the Christianity which has made that civilization what it is.

¶ The problems of city evangelization increase in importance and complexity as the population increases. This growth is amazing. Greater New York, for example, probably has now a population of 4,000,000, and adds about 100,000 a year to the vast total. That is a new city as large as Scranton, Pa., added every year. Then, if the suburbs of New York within a twenty-five mile circle be included, there is a population of 5,456,000 which practically belongs to the metropolis. Such massing in the great centers will test all the strength and wisdom of an alert and progressive and closely coöperating Christianity along the lines of evangelization.

¶ President George Sale, of Atlanta Baptist College, while visiting the Florida Baptist Convention in April, wrote: "As everywhere, Home Mission men are in evidence here in the Convention, graduates of Live Oak, Benedict, Richmond, Shaw. Our schools are manifestly the great uplifting force of the Negro Baptists. These men are our epistles in every State and in every considerable community."



SECOND CHURCH



DELMAR AVENUE CHURCH

THE BAPTISTS OF MISSOURI

By Rev. Louis S. Bowerman



THE Baptists of Missouri send greetings to North and South and will welcome the Southern Baptist Convention to Kansas City and the national societies to St. Louis. We of St. Louis send you of the Home Mission Society special greetings and will give you a most hearty welcome to this place of your real beginning.

The Missouri Baptists are a mighty host, some 154,000 in number (plus about 30,000 colored Baptists), with about 1,400 preachers and 1,900 churches. They are of a peculiar type; you will know them anywhere. They are hearty, joyous, vigorous, know how to shake hands and make you feel at home. All they have will be yours. They love the old gospel, enjoy long sermons (that is, most of them; a few from our city churches have departed from the simplicity of the fathers), and are not wearied by long associational sessions or repeated collections. You will enjoy being with them. It is the State of our boyhood and so we know.

In St. Louis we have about 5,000 white Baptists and 5,000 colored, so you will note that so far as numbers are concerned we are behind the State. That is one of the reasons we want you to come, to stir us up; and then we hope you will, some of you, fall in love with the city and move among us.

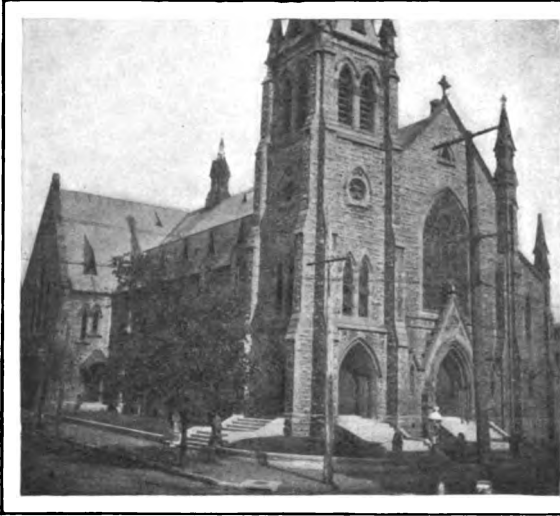
THE STATE WORK

There are some things of interest concerning this great host. Our State work is well managed by Rev. T. L. West, under whose direction 128 workers labored part or all of last year, reporting 3,916 conversions and 2,830 baptisms. This does not include the work of four colporteurs and the State Sunday-school secretary, H. E. Tralle, supported by the Publication Society, or of Rev. R. M.



LAFAYETTE PARK CHURCH

Inlow, part of whose time is given to Missouri and who is supported by the Nashville Board. About \$24,000 was expended by our State Mission Board. A strong feature of



IMMANUEL CHURCH



NEW FEE FEE CHURCH

the State mission work is that of evangelism. It is the purpose to have constantly at work four evangelists, whose salaries are guaranteed by some of our good laymen. The churches give as they can for the services of the evangelists, and if there is any deficit the laymen make it up. The plan has been richly blessed and is a wonderful help in leading our churches into larger things. In addition to the foregoing there is probably \$10,000 expended in district or associational work.

THE MISSOURI PLAN

You have doubtless heard of the "Missouri Plan." There is nothing like it anywhere else. It was adopted to meet a peculiar situation, to bring order out of confusion, and to conserve the peace and harmony of the churches. The General Association of Missouri appoints a board of home and foreign missions, to which is committed the whole work along these lines. This board selects its corresponding secretary. Rev. Manly J. Breaker is the present very efficient executive. To this officer is entrusted the work of sending out literature, making collections, etc. It is distinctly understood that no outside organization can make any appeal for funds in the State without the consent of this board. The plan has worked well. The total receipts for last year were \$27,655.86, of which \$10,308.11 was for home missions and \$17,347.75 for foreign. The call this year is for \$20,000 for home

and \$30,000 for foreign work. We think it safe to say that the plan has worked so well that Missourians are fully committed to it.

EDUCATIONAL INTERESTS

To the General Association of Missouri be-



OLD FEE FEE BAPTIST CHURCH

longs Wm. Jewell College, Dr. John P. Greene president. This is our young men's school, with some 300 students in attendance, 100 or more being students for the ministry. The school has property and endowment of about \$530,000. Stephens College also belongs to the association and is the school for young women. Dr. J. R. Pentuff is president. Wm. Jewell College is located at Liberty and Stephens at Columbia. In addition to these schools there are the following: Horcher College for young women, at Mexico; president, J. W. Million; Lexington College for young women, at Lexington;

president, E. W. White; Liberty Female College, at Liberty; president, C. M. Williams; Southwest Baptist College, at Bolivar, a "co-ed." institution; president, E. W. Dow; La Grange College, at La Grange, a "co-ed."; president, J. T. Muir; Pierce City Baptist College, at Pierce City, a "co-ed."; president, Miss Ora E. Bond; Will H. Mayfield, Jr., Academy, F. J. Hendershot principal; and Clarksburg College, at Clarksburg, J. E. Willars president.

All schools this year are reported as doing well. Besides these there is Western College, at Macon, a school for colored young men and women, Rev. E. L. Scruggs president.

PHILANTHROPIES

We are also well blessed with hospitals—Missouri Baptist Sanitarium, the Mayfield Sanitarium and the St. Louis Baptist Hospital. These are located in St. Louis. Dr. I. H. Cadwalleder, Dr. W. H. Mayfield and Dr. C. C. Morris, in the order given, have general charge, and these institutions, guided by these wise Christian physicians, are doing untold good for the Master. To this must also be added the St. Louis Baptist Orphans' Home. Last year 142 children were cared

for; 85 are now in the Home. The great need before this institution is a new location and enlarged quarters.

CHURCHES

In St. Louis we have fourteen white Baptist churches. Second, Third, Delmar and Immanuel is the order in financial ability; Third, Lafayette Park, Second, Delmar, Euclid Avenue and Water Tower in the order of numerical strength.

The anniversaries will meet in the edifice of the Third Church, Dr. W. J. Williamson pastor. The new auditorium has a seating capacity of 1,800, and nearby edifices will provide for any overflow; large room below for the brethren who love to "lobby," and classrooms and parlors for the exhibits and committee. It is a fine working plant.

The Second Church is the "mother of us all." For many years Dr. W. W. Boyd was pastor. The moving spirit is now upon this goodly people, and soon on Kinghighway we shall see one of the finest edifices in our country.

CITY MISSION SOCIETY

But we cannot speak of the churches. Just a word for the City Mission Society and our *Central Baptist*. Dr. J. C. Armstrong is

MONUMENT OF JOHN MASON PECK



superintendent of the one and editor of the other. He is a genial spirit, a wise counselor and an able editor. The City Mission is in affiliation with the Atlanta Board and the American Baptist Home Mission Society. Some \$9,000 a year are expended on the current work, and it is hoped to do much more than that in edifice work. St. Louis is a great mission field, and especially for Baptists. Nothing but the power of the old gospel is ever going to be able to move the city.

The Central Baptist is one of the strongest

forces in our State for all advance movements. It has been a great factor in bringing about harmony and concord and stands strongly for our organized work.

This is only a brief outline we give; simply enough, we hope, to stir in you a great longing to come and see what we have and are, to the "intent that ye may impart to us some spiritual gift"; that we may fellowship together, and that the kingdom may be increased because we have seen eye to eye and talked with each other face to face.



HOTEL JEFFERSON—BAPTIST HEADQUARTERS IN ST. LOUIS



OUR ITALIAN IMMIGRANTS

By Kate Holladay Claghorn

Assistant Registrar New York Tenement House Department

WHENCE THEY COME: WHO THEY ARE AND WHAT
KIND OF RAW MATERIAL FOR AMERICAN CITIZENSHIP:
VALUABLE FIGURES: REASONS FOR HOPEFULNESS:



WE are all aware, in a more or less general way, that a vast flood of foreign immigration is pouring in upon us year by year, and that a large portion of this flood has its source in Italy. But is it so clearly seen just how large this Italian element has become, how rapid has been its growth, and how important a place it must occupy in all our plans for social betterment and the advancement of civilization generally?

It should be recalled that in the sixty years from 1820 to 1880 only 68,633 immigrants from Italy were received into this country, a period during which the total foreign immigration amounted to over ten million. Between 1880 and 1890 arrivals from Italy amounted to 267,661; between 1890 and 1900, to 603,761; while in the five years, 1900 to 1904 inclusive, 838,424 Italian immigrants were recorded—the arrivals for one year only, 1903, amounting to almost as many as those for the decade 1880-1890. In short, immigration from Italy has become so considerable that it now forms the largest single element in our immigration, unless, perhaps, during the present year immigration from Russia, due to the troublous times in that country, may outrun it.

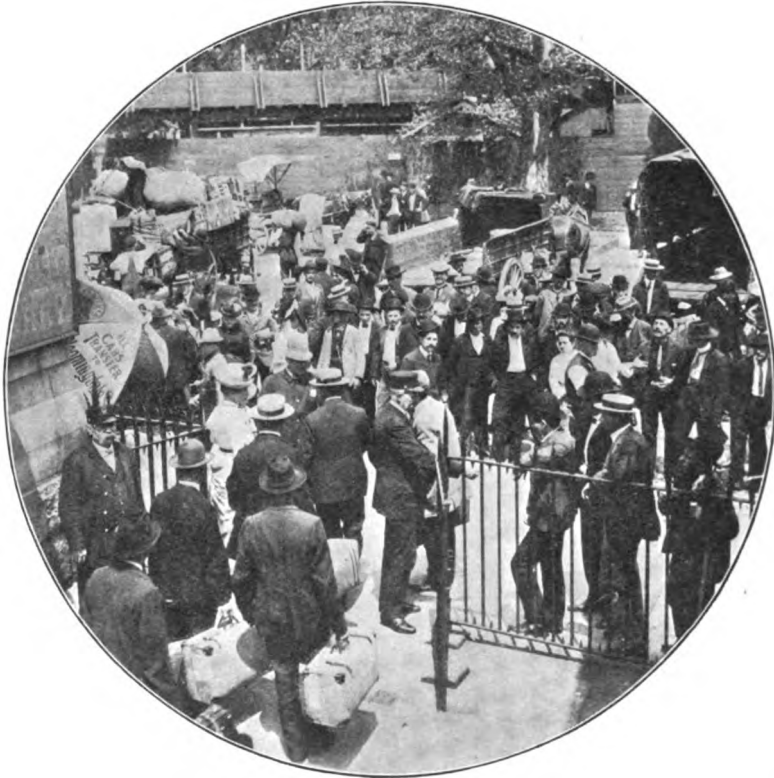
The Italians, then, should claim as large a

share in our thoughts and interests as did the Irish or Germans fifty years ago; and we cannot too rapidly learn something about these newcomers—where they come from, what they are like, and what is their promise as an element in our civilization.

A dark picture is often drawn of the incoming hordes of Italians, especially of those from the south. Only about one-fifth of the immigrants from Italy are classified by the Immigration Bureau as "north Italians," meaning, presumably, those from neighborhoods generally north of Rome; although it is nowhere stated just where the line is drawn between northern and southern Italy for the purposes of this classification. About four-fifths, then, came from the south—one-fifth from Sicily, it is estimated, the remaining three-fifths from the distinctly southern provinces of the mainland, especially the Abruzzi, Basilicata and Calabria.

We should expect some difference between these two classes of immigrants. The north of Italy is more prosperous, more intelligent, in a higher stage of industrial development than the south. Public order is more securely maintained. Political and social institutions are more modern.

It has been said in a recent book on modern Italy (King and Okey, "Italy To-Day") that "it is easy to illustrate the contrast be-



ENTERING THE NEW WORLD, BAG AND BAGGAGE

tween the industrial, progressive, democratic north and the industrial, stagnant, feudal south, where illiterates are nearly thrice as many, where there are three or more times as many murders and violent assaults, where gambling in the State Lottery is twice as rampant, where the death rate is higher, where books and newspapers are comparatively rare and postal correspondence is less than half. . . . The wealth per head is only half as great; individualism runs riot; there is little mutual trust or co-operation, and industry goes limping in consequence. It is a land for the most part given over to inertia, with little ambition of better things."

Let us see what the reports of the Immigration Bureau have to show to confirm or disprove this contrast between north and south.

Taking the report for 1904 as typical, it is then seen that the south Italian immigrants are considerably poorer and more illiterate than the north Italians. The north Italians showed money amounting to over

\$28 per capita, and only 13 per cent. of them were illiterate. The south Italians, on the other hand, had only \$13 per capita, and 54 per cent. of them were illiterate.

The north Italians, indeed, surpassed the Scandinavians in money brought per capita, although they fell below the English, Germans and Irish, and below all the northern and western immigrants in literacy. The south Italians were poorer than any other considerable element in our immigration except the non-Jewish Poles, and far more illiterate than any but the Ruthenians, who only slightly surpassed them.

It would be expected, then, that a relatively large proportion of south Italian immigrants should be deported as liable to become public charges. The proportion of those so deported last year was more than double that for the north Italians, who, in that respect, made a more favorable showing than the English and French. Deportations for contagious disease were also relatively more numerous for the southern than for the

northern Italians; and it must also be noted that the largest proportion deported as convicts, for any people in our immigration, was shown by the south Italians, the north Italians having no deportations to show for that cause.

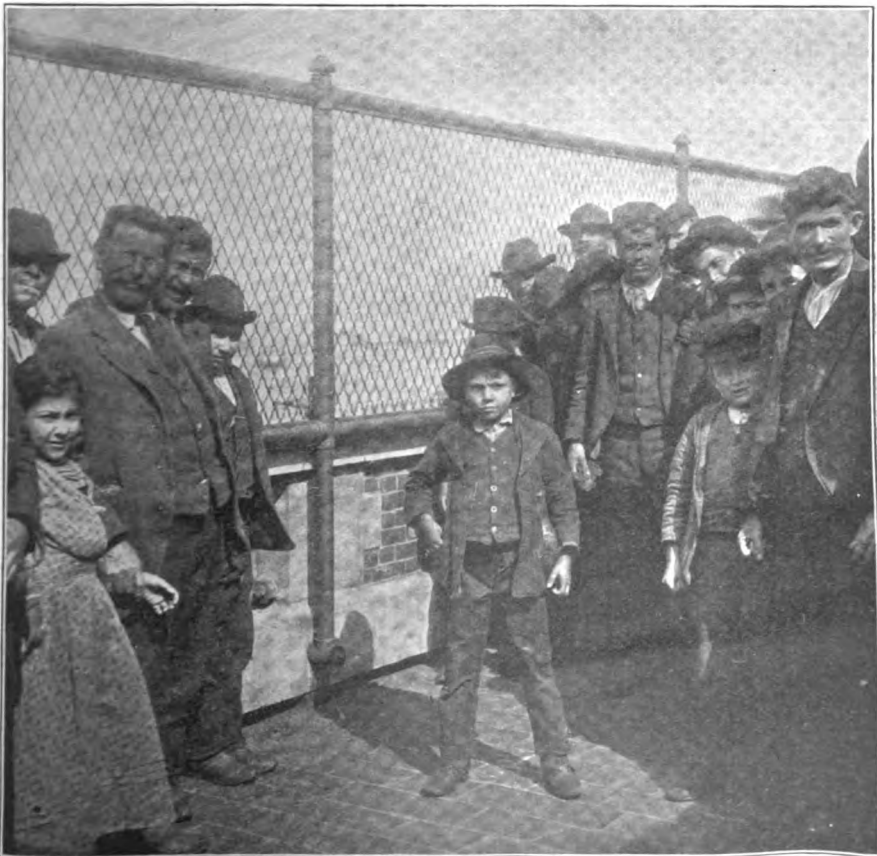
Must we necessarily conclude from such facts and figures that the south Italian is an absolutely and permanently undesirable element in our civilization?

There is, in fact, considerable to be said on the other side. The undesirable qualities shown by the Italian immigrant, and in especial by the south Italian, are in the main such as belong to and flow from poverty and ignorance. If this were a condition to which the Italian had sunk, after years of opportunity, we might well be discouraged; but the recent history of this people seems to show that they are not degenerate and degraded, but simply undeveloped; and that they are passing through their present stage as an incident of a journey upward and not downward.

In Italy to-day crime is shown to decrease in direct proportion to a decrease in illiteracy, and illiteracy is decreasing yearly with the wider and wider extension of public instruction. The special contagious diseases shown so frequently in the Italian immigration are those arising directly from poverty; and poverty itself, in the case of the south Italians, appears to be due mainly to lack of opportunity, as is indicated by the temperance and thrift shown by them after their arrival in this country, the generally self-supporting condition in which they are able to maintain themselves, and, indeed, the positive prosperity they attain to.

Neither the north nor south Italian immigrant is of the strictly pauper class. The beggars of the Italian cities, whom we know so well from books of travel or from personal experience, stay at home. Our immigrants are of the hard-working, simple peasant class that makes the backbone of Europe.

Our consuls in Italy have a decidedly good



RAW ITALIAN MATERIAL FOR AMERICAN CITIZENSHIP

word to say for the Italian immigrant, especially the south Italian, as they are at the point of departure. Our consul at Rome says: "A large percentage of those hailing from southern districts are illiterate. They are, however, ready enough to learn if taught, and with a few exceptions are orderly and law-abiding."

Our consul at Naples says: "It is believed that there are very few paupers or beggars among the Naples immigrants. They are generally poor people who earnestly desire an opportunity to earn an honest living."

As to the special occupations followed by our Italian immigrants in their own country, the immigration report shows little difference between north and south. In 1904 only a little over 1 per cent. of the north Italian immigrants and about one-half of 1 per cent. of the south Italian immigrants belonged to the professional class. Of the north Italians 17 1-2 per cent., of the south Italians 15 per cent. followed skilled occupations. Just the same proportion for each, 61 per cent., had been engaged in occupations classified as "miscellaneous," but in general unskilled; and only 20 per cent. of the north Italians and 23 per cent. of the south Italians had

no occupation, which practically meant only the children, part of the women, and possibly a small portion of the men, as the proportion of the "unoccupied" is smaller than the proportion of women in the total Italian immigration.

The principal classes of skilled workers among the north Italians were, in the order of importance, miners, masons and blacksmiths; among the south Italians, shoemakers, tailors, masons, "mariners," barbers, carpenters and blacksmiths. Over 50 per cent. of the north Italians and 53 per cent. of the south Italians were classed as "laborers" and "farm laborers," terms between which no distinction should be drawn. Both classes may be considered as made up of peasant laborers from country districts, who have been employed largely on farms.

The preponderance of these unskilled workers in our newer immigration has often been pointed to as an especial objection to them. On the contrary, when it is seen that this is the very class that is most hard-working, most unspoiled and uncontaminated by the evil influences of cities, it must be admitted that this is the very class most desirable in our immigration. The beggars and thieves,



REGISTERING AT THE OFFICE OF THE SOCIETY FOR THE PROTECTION OF ITALIAN IMMIGRANTS

such as do emigrate, are from the cities; the unskilled laborers from the country, and especially adapted for that country life toward which we hope to turn them when they have come among us. Furthermore, there is more opportunity in this country for self-support—which is the necessary foundation of social health—for the unskilled laborer from abroad than for the skilled, due to the fact that the native-born American and the older immigrant are no longer willing to occupy that grade of occupation. Besides, the skilled laborer from abroad is more or less of a misfit here. The less specialized an occupation, the less a previous experience or training on the part of worker will help or hinder. The unskilled laborer of any country can take hold anywhere; while the skilled workman may find that the very completeness of his training may have formed in him habits that unfit him for work under new conditions and to meet new demands.

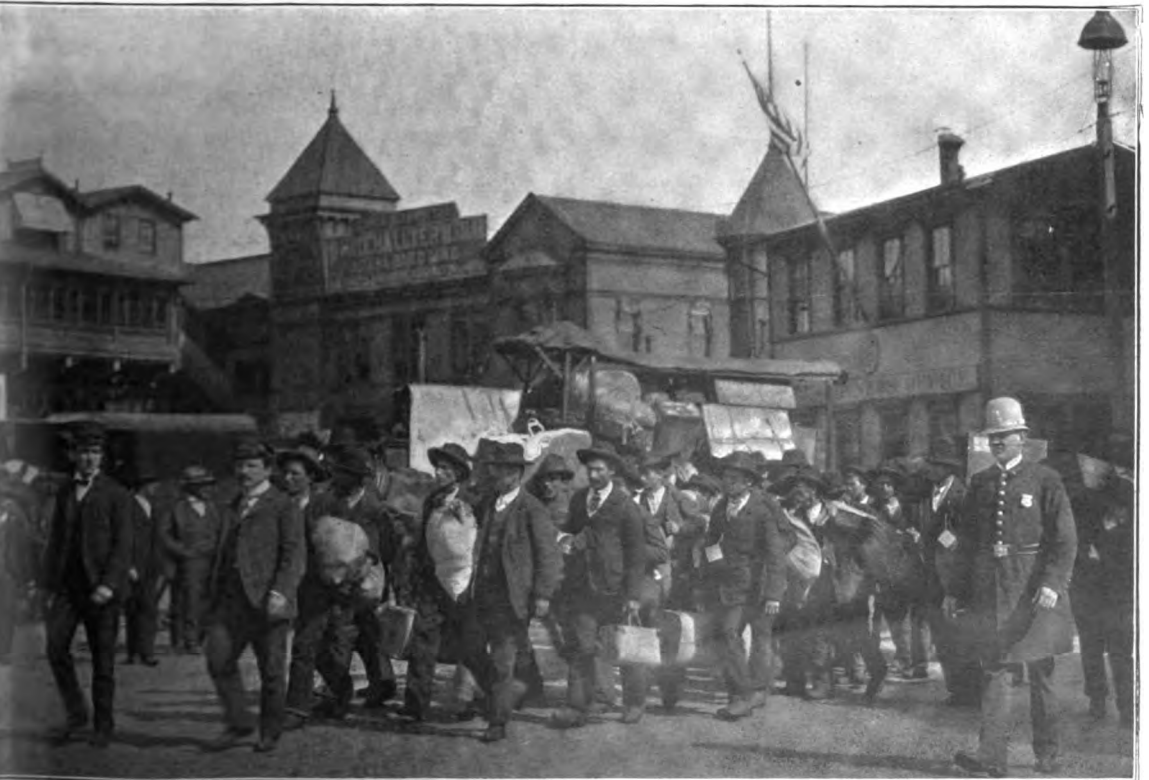
It is a significant bit of confirmation of this idea that, in a study of a limited number of charity cases made not long ago by the present writer, it was found that the majority

of the applicants for relief were not of the unskilled, but of the skilled or professional class, and that the worst and most hopeless cases of destitution were of this last category.

It is of considerable social interest to know where our Italian immigrants go to after they reach this side and what they do for a living. Taking the destinations declared at the landing stations as some indication of actual destination, it is found that in 1904 of the 36,699 north Italian immigrants nearly one-quarter went to New York State, a little over one-sixth to Pennsylvania, and a little less than one-sixth to California. The remainder were mainly en route for Illinois, Massachusetts, Connecticut and New Jersey.

Of the south Italians nearly one-half were booked for New York; and it is probable that this proportion is not much overdrawn. Nearly one-fifth were going to Pennsylvania, while the destinations for other States were inconsiderable, ranging downward from about 7 per cent. each for Massachusetts and New Jersey.

The number giving New York as their destination is undoubtedly larger than that of



AGENT OF THE SOCIETY ESCORTING IMMIGRANTS—SAVING THEM FROM THE SHARKS

those actually remaining there; but it is plain that a very large proportion do remain in New York, mainly in New York city, as this is the great open market for the unskilled labor coming here in such quantity. Here laborers are hired to be sent out to all parts of the country for "jobs" of less or greater length; here they return, when their job is at an end, to be hired for another one. In New York, furthermore, a large proportion of the skilled workers settle down, finding opportunity to ply their trade in the needs of the great population already there.

The large proportion of Italians in Pennsylvania are generally in the mines, while the Italians of California (mainly north Italians) are in the fruit farms and vineyards.

The immigration reports indicate that the distribution of Italians through the country is not very wide. This is confirmed by the U. S. census, which shows conditions for 1900 that are probably not materially different to-day. In that year nearly three-quarters of the Italian population of the country were found in the North Atlantic States. Nearly two-thirds (62 1-2 per cent.) of the

Italian population were living in cities of 25,000 inhabitants and over, and—what seems almost incredible—just 30 per cent. of all the Italians in the United States were living within the limits of the one city of New York.

In these latter facts is opened up a possible reason for alarm at the present influx of Italians. These simple, sturdy peasant laborers, as they are when they arrive here, do not return to the healthful, outdoor life they came from, but are herded in big cities, where they are liable to both physical and moral disease, in the dark, dirty and overcrowded tenements where they find homes.

What can be done to remedy this state of things, and not only keep this good raw material for citizenship from becoming a harm and burden to the State, but transform it into a positive benefit? The answer to this question cannot find space within the limited scope of this article, which will have achieved its purpose if it has succeeded in showing that this is a matter of such great concern to the American public that no pains should be spared to find an answer.



TWO STRAY WAIFS—THE TRAGEDY OF THE UNCLAIMED



ITALIAN CHOIR AT GRACE CHAPEL MISSION SHOWING THE ATTRACTIVE FEATURES AGAINST WHICH OUR ITALIAN MISSIONARIES HAVE TO CONTEND, ADDED TO THE FINE CHURCH BUILDINGS DEVOTED TO THE WORK

ITALIAN CHARACTERISTICS

By Samuel H. Lee, D.D.

President of the French-American College, Springfield, Mass.



NONLY a few of them can be discussed in this article. In general the Italian is excellent material for American citizenship. For more than a century he aspired and struggled for national unity and liberty; at length at great cost he secured both. By becoming united he wrested his rights from the Papacy and Austria and France. In this was developed an enthusiastic patriotism, not a narrow, selfish love for his own country, but a large appreciation of the blessings of liberty protected by and incorporated in law, and love for any country that makes liberty secure. He is compelled by his history to admire America. He comes into our life sympathetically. He understands liberty. The people who have suffered oppression, either civil or ecclesiastical, for a long time and have never attained deliverance from it, are prone to identify law with tyranny and

liberty with license, and therefore cherish animosity against authority. They are driven to anarchistic theories, even though they may not put them into practice. Such people, when good, are feeble in their patriotism, and when bad are dangerous. The Italians have achieved a happier experience. The Italian, dropping the Pope out of mind, swings his hat for Garibaldi and Victor Emmanuel, for George Washington and Abraham Lincoln, as representing government that does not imperil but secures liberty. This is a prime qualification for good citizenship. Such a spirit strengthens the just organization of society.

In the national repudiation of the civil authority of the Pope many have thrown off his spiritual supremacy also. Not till this is done is a soul really free. Daniel Webster said a good while ago, "If you have control of a man's means of livelihood you have control of him." It is equally true that if you



THE ITALIAN IMMIGRANT AS HE ARRIVES IN NEW YORK

have control of a man's means of salvation—or if he thinks you have—you have control of him. Not till a man can stand up and talk with God and, in the divinely appointed way, settle his account without the intervention of anybody—any priest—is he entirely free, nor can he know the full depth of human liberty. Not all that know this is their right exercise it, but the knowing it is of vast importance to the soul.

Now, incident to the general recoil from the papal control, an enormous number of the Italians coming to this country are out of the old church; they are without religion, yet are in a way groping after one. As a consequence the Italian is exceptionally open minded. You can talk with him. He is not suspicious—not apprehensive lest you mislead him. He may have no respect for any kind of religion, but he is not afraid that you will lure him into forbidden paths. He is beginning to think—a privilege which he has been denied in the past. This open-mindedness is readiness to accept the spirit and theories of American life; for open-mindedness is an American characteristic.

As a result of these facts, the Italian is easily inspired to seek higher education. It is not difficult to awaken aspirations for the best things in the youth. He has an easily awakened mind. He can discern the good of knowledge. His predispositions and tastes are literary and artistic. Among the youth are those of philosophical temper, but mathematics is rarely their delight, though of course proficiency sometimes appears. Italians as a people have a high estimate of the value of education. They respect the educated man. They do not want anybody else to attempt to lead or instruct them. In their churches they want an educated minister. They may like a converted cobbler, but they do not want him for a preacher. They have done more to get for themselves an educated ministry than any other foreign people; that is, than any of the races that have been under the Roman Catholic cult.

I have learned to be cautious in comparing races. I find good, bad and indifferent people in all races. But I dissent from the current notion that the southern Italian is so much inferior to the northern. As a people



THE ITALIAN, ACCLIMATED, GATHERED IN A PROTESTANT MISSION CLASS

there is more illiteracy among them; but when he goes to school the southern Italian holds his own with the northern.

Another fact of promise is that Italians have not lost the spirit of service. They are good workmen. Not long since, asking a contractor who was building a sewer in the city why he had only Italians in his employ, he replied, "Because they are the best workmen, and there are enough of them. If an Italian down in that ditch has a shovelful of earth half way up when the whistle blows for dinner, he will not drop it; he will throw it up; the Irishman and the French-Canadian will drop it. And when the lunch hour is over, when the clock strikes the Italian will be leaning on his shovel ready to go to work, but the Irishman will be out under that tree and he will be three minutes getting to his job, and three minutes each, for 150 men, is not a small item. "The Italian does not regard his employer as his natural enemy. He has the spirit of kindly service.

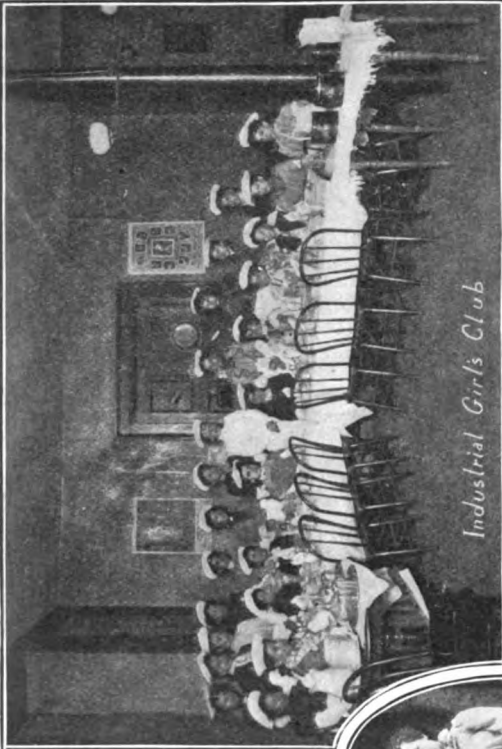
It hardly needs to be said that he is thrifty. He gets on. The man who has saved from meagre earnings enough to bring his family across the sea may be poor when he gets here, but he has done as well as did our fathers a

hundred years ago, when they went out to western New York with ox teams to establish their homes. He takes up the first shovel and goes to work. Sometimes his thrift, however, gets in the way of the education of his children, and he sets them at work too soon for their or his highest good.

Religious work among the Italians is rapidly becoming effective. Of course, this is the fundamental factor in making good citizens. The Italian is susceptible to right influences, his emotional nature is responsive, he is open to high idealism. His weakness is instability. He often starts well only to disappoint you. In no relation has the average Italian the grit, the persistency of the average American. He is volatile in his moral purpose. He needs constant inspiring influences.

Italians are interesting. They are sunny, cheery, companionable; they are genial as the climate and blue skies of their native land. Their genius is artistic. They like a good time and generally have it. I need only emphasize the general need of the gospel and the fact that to give it to them a well educated ministry is indispensable.

Springfield, Mass.



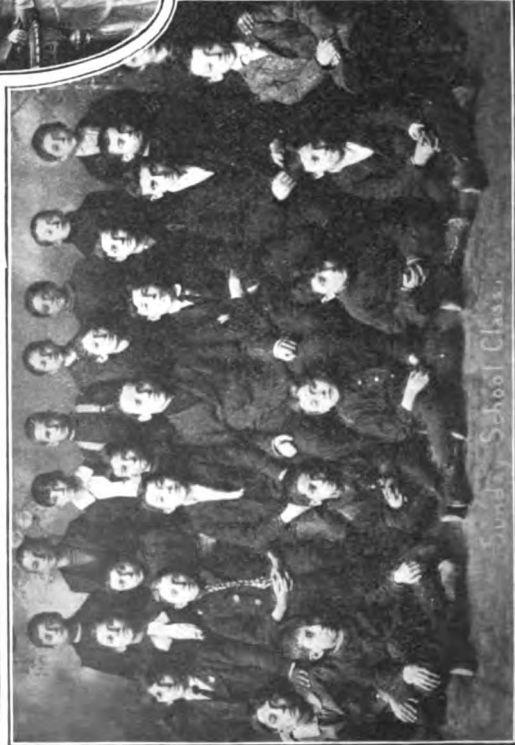
Industrial Girls' Club



Choir



Sewing School



Sunday School Class

FEATURES OF THE WORK AT THE FIRST ITALIAN CHURCH IN NEW YORK

OUR BAPTIST ITALIAN MISSION WORK

Introduction by E. E. Chivers, D.D.



URING the twenty years from 1871 to 1891 320,796 Italian immigrants landed on our shores, yet at the latter date no missionary work had been undertaken among them by our Home Mission Society. The representatives of the Society were then preaching the gospel to men of 15 different nationalities, but no message was delivered to the Italian. The cry was: "Where are the men and the means for this important and needy missionary work?"

There were, doubtless, individual Baptists, and possibly churches, that had made effort to reach a few, but the efforts were sporadic, and not a part of the organized activities of the denomination. Thus, in the fall of 1887, three Christian women, members of the Mt. Pleasant Baptist Church, in Newark, N. J., went into the Italian neighborhood, and held weekly meetings in a private house. A sewing school was organized. Italian children were gathered into the Sunday school of the Mt. Pleasant Church. Temporary quarters were secured for mission work, and later a chapel—in which the Italian Baptist Church in Newark meets to-day—was erected. Not until the spring of 1895 was the work taken up by the Baptists of that city as a common cause, and the cooperation of our Home Mission Society in it is of still later date.

The Home Mission Society formally entered the field of Italian work in the year 1894, in the city of Buffalo, N. Y. There was a concurrence of providential events in the inception of the work. The Buffalo Baptist Union, in its survey of the needy fields of that city, turned towards the large and growing settlements of Italians, with a deepening conviction that effort should be made to evangelize them. The Baptist Young People's Association of Buffalo felt the need of some definite work as a bond of union. In the classrooms of Colgate University was a young Italian, Mr. Ariel B. Bellondi, the son of an Italian Baptist pastor in Florence, Italy, who had come to this country for a theological education. He was invited by Rev. A. S. Coats, D.D., to visit the field. The

work appealed to him. The Baptist Young People's Association welcomed the privilege of a definite and special part in the work of city evangelization, and assumed in part the support of the mission. The Baptist Union adopted the work, and the American Baptist Home Mission Society commissioned the worker and contributed generously to his support. The mission was attended from the outset with success, opposition tending to quicken rather than to impede progress. The "feast of first fruits" was held in the Prospect Avenue Baptist Church, when 26 Italians, nearly all of them adults, made profession of their faith and were baptized by some of our pastors, who coveted a share in the privilege. The sermon on the occasion was preached by a former pastor of that church, now the Field Secretary. Thus was the city of Buffalo honored in being the birthplace of the first Italian Baptist church in the United States.

From this beginning our work has extended until it now includes 17 missionary pastors, occupying 30 stations in six States, with a church membership over 400. These totals include only the workers commissioned and the stations supported in whole or in part by our Society.

The work has been a fruitful one. In proportion to the number of laborers and the limited expenditure, the returns have been large. The Italians are an accessible people. Their relation to the Roman church is largely formal, and even nominal. In multitudes of cases they have broken away from that church and are religiously adrift. The Baptists, who stand at the opposite pole from the Romanists, in their conception of the church and of the religious life, have a peculiar vantage in dealing with this people. The urgent need is for laborers, qualified laborers, who, in addition to a genuine religious experience, have understanding of the Scriptures and ability to unfold them. Scarcely less urgent is the need, on the part of American Christians, of an appreciation of the blessed possibilities of the work, a new and more sympathetic attitude toward the work, and a spirit of larger liberality for the support of the work.

THE GROUP BELOW GIVES LESS THAN HALF OF THE SCHOLARS IN THE SCHOOL, WHICH HAS MANY BRIGHT WORKERS
REV. MR. MANGANO, PASTOR, IS ON THE RIGHT; DR. MCCONVILLE ON THE EXTREME LEFT



First Italian Mission, Brooklyn

The beginning of this mission in Brooklyn can be traced to the giving of a Bible to a man. One evening, in the summer of 1897, Mr. Giacomo, an Italian, happened to be in a shoemaker's shop on Roebling street, when a stranger entered. He had in his hand a Bible, which the shoemaker had asked him to get. When the book was offered to the shoemaker, however, he was afraid to accept it. "Give me the Bible," said Mr. Giacomo, "I cannot read, but my son can."

The man took the Bible home, and had his son read it for him. The two became thoroughly interested in reading the Bible, and shortly afterward professed conversion. They did not keep the matter a secret, but gathered some of their friends together and began talking to them. They were not satisfied with the meagre information they were able to obtain by themselves, however, and finally the son, Domenico Di Giacomo, went to Manhattan in search of someone who could explain the gospel more clearly to them. He

visited the Broome Street Tabernacle, and persuaded a converted Italian, a missionary, to come to his home and hold a meeting. The first meeting was so successful that others followed, and they were continued every Wednesday evening for two months, with constantly increasing attendance.

Early in 1899 the Brooklyn City Mission Society took up the work among the Italians. The meetings at the Di Giacomo house were continued several months longer, until Mr. Burns offered the use of a floor in his factory as a meeting place. In the spring of 1900, however, it was found that a place more adapted to the work was needed. The Hope Chapel, which had been a Baptist church until its union with the Ainslie Street Baptist Church, was unoccupied. An appeal was made to the Baptist Church Extension Society, which granted the use of the chapel, and on Sunday, July 8, 1900, the first services were held in the new home of the mission. On the following Sunday a Sunday school was organized, at which 17 children were enrolled. Since then the Sunday school

THE PICTURE BELOW SHOWS HOW THE YOUNG ITALIANS ARE AMERICANIZED. DR. MCCONVILLE TRAINED THIS CLASS. "WORSHIP THE LORD IN HIS SANCTUARY" IS THE CHIEF MOTTO OVER THE PULPIT



has been one of the most important features of the work.

Dr. Carrie A. McConville, a zealous worker, member of the First Church, E. D., was asked to become the superintendent of the new school, and accepted. She has rendered efficient service in this capacity for more than four years, and still retains the position. The school has grown until it now has an average attendance of 68. There are seven classes, besides the primary department.

The mission was given over in October last to the Home Mission Society. It is the custom of the Brooklyn City Mission to start and foster such missions until some denomination announces its willingness to take up the work. Inasmuch as Hope Chapel belonged to the Baptists, it was natural the Baptists should assume the work. Rev. Antonio Mangano was assigned to the pastorate. He is also superintendent of Italian missions in his district. In addition to the regular weekly religious services—the Sunday school

every Sunday morning at 9.15 o'clock, followed by preaching at 10.45 o'clock; evangelistic services at 7.30 o'clock, and the Friday evening prayer meetings—there is a boys' club, which meets Saturday evening,



HOPE ITALIAN CHAPEL, BROOKLYN

and a sewing school for girls. Classes are also to be organized for the study of English and Italian, as many of the children who attend the church and school do not speak Italian. Since the Home Mission Society took charge of the work, it has expended \$600 in putting the mission in repair. The interior and exterior has been entirely repainted and redecorated, so that the regular attendants feel very much at home in their pretty little chapel.

tion great. The work has been prosecuted under great disadvantages, especially as regards suitable accommodations. The basement of Mariners' Temple has had to do for all kinds of services, while the whole building would have been scarcely adequate. Self-respecting Italians are with difficulty persuaded to worship in such quarters and to put up with such inconveniences. In spite of the drawbacks, however, the earnest workers have gone ahead and hoped for better



Christian Culture Class.

MRS. DASSORI'S CULTURE CLASS AT MARINER'S TEMPLE, NEW YORK

NEW YORK

One of the earliest and most important missions which the Baptists have conducted among the Italians is that which was begun in November, 1893, under the auspices of the Baptist City Mission Society, with Rev. Agostino Dassori as pastor, assisted by that most efficient and zealous worker, Mrs. Dassori. We give some illustrations of this work, which indicate its varied character and the quality of the people. The First Italian Baptist Church of New York is to-day a vigorous institution, doing a telling work in its downtown tenement section, where Italians are plentiful and the religious destitu-

things. They have a Sunday school enrollment of 225; hundreds have been converted and baptized into the church; 96 were baptized in the first four years; the evening congregation averages 127; Mrs. Dassori has seen a primary class of girls grow into a choir of accomplished young women, members of the church; two native missionary workers have been educated and are engaged in the work; the educational and industrial departments yield fine returns. This mission church, it is not too much to say, is one of the most powerful influences for good in its neighborhood. Not only are the ten Sunday and weekday services regularly main-

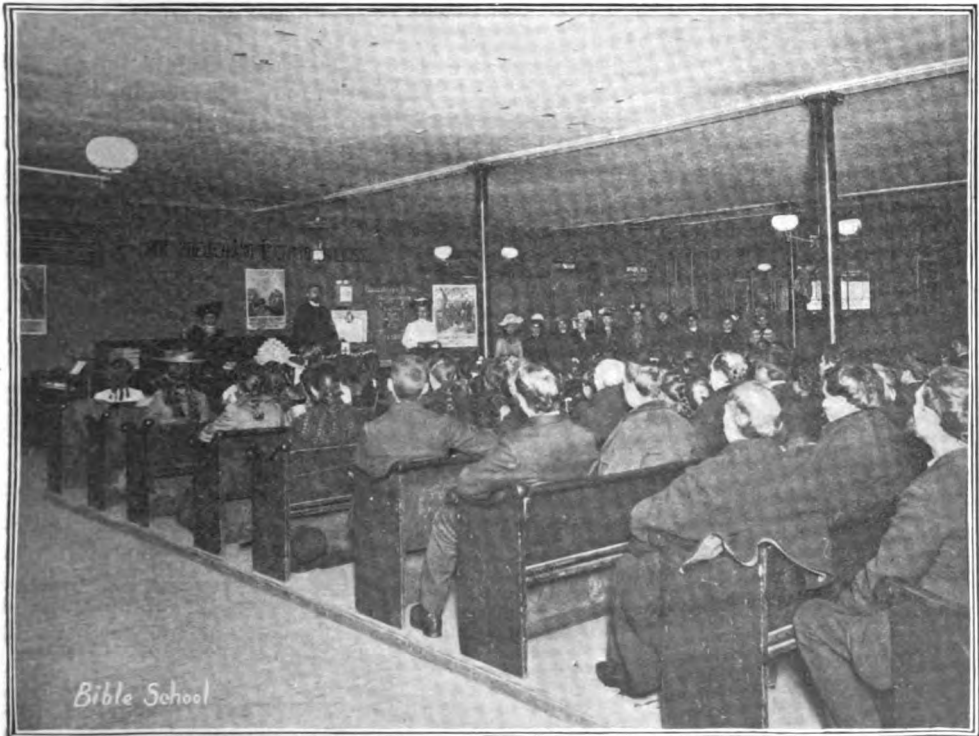
tained, but Mr. Dassori, assisted by his associate, Mr. Minutelli, holds park open air services during the summer, and has a second station on Mulberry Bend Park, where the thousands congregate. What is imperatively needed is a fine building devoted exclusively to this work. Now that the Home Mission Society is to enter into closer relations with the City Mission Society, we shall hope for the new day and larger opportunity for this Italian church. One who attends a public exercise of the Sunday school and notes the training in English, the character of the participants, the talent displayed, and the interest of the parents and older members of the congregation, will never question the value and great possibilities of our evangelistic work among the Italians. One could hardly find greater responsiveness. We wish to give Mr. and Mrs. Dassori the praise that is due them for a devoted and heroic and untiring service which has made them a blessing to thousands of families and given them an influence for good that anyone might covet. No mission work in New York can show a finer record. May the new building

for which these missionaries have prayed now these many years speedily come. This should be our strategic point for "Little Italy" in great New York.

Italian work is carried on also by the City Mission at the Second Avenue Church, in charge of Rev. Antonio Savarese, who is assisted by Miss Rosina Cignarole as visitor. The work is for the children, about 50 of whom are connected with the Sunday and weekday schools. There is a preaching service on Sunday, and the outlook is promising. In the Bronx, in connection with the mission enterprise in Fordham, there is another Italian mission, conducted by Rev. J. Boccaccio.

MT. VERNON, N. Y.

Among the Italians in Mt. Vernon a work of marked interest has been carried on for some years. Rev. J. Boccaccio, the pastor and energetic leader, has also conducted a monthly paper in the interests of the Italian work generally, and has thus stimulated interest. The paper is partly in English, partly in Italian. While the membership of the



CONGREGATION AT FIRST ITALIAN CHURCH, NEW YORK. PASTOR AND MRS. DASSORI IN CENTRE OF PLATFORM. NOTICE THE NUMBER OF MATURE MEN IN THE AUDIENCE, A CHARACTERISTIC FEATURE

THE HOME MISSION MONTHLY

First Italian Church is not large, the attendance upon the services is good, and the Sunday school reaches many of the children. To use the pastor's quaint English, "The few brethren who reside in the city are well animated in the services, and talk to others of the gospel of salvation."

PROVIDENCE, R. I.

A few years ago two Italians, recently converted, began the study of the Bible at the house of one of them. They invited friends and neighbors to join them, and the invitation was gladly accepted. The number slowly increased until a larger room was needed, and an unoccupied store, formerly a liquor saloon, was secured for more public meetings. The most of the converts joined the First Baptist Church under Dr. H. M. King, who from the first has fostered in his own careful and efficient way the whole enterprise. Some four years ago, when the number of converts had reached thirty and a good congregation had been gathered, with Sunday school and with regular evening services, the Rhode Island State Convention built a chapel on Marrietta street, near one of the two Italian centers of population, on land given by the Italians themselves. The work has prospered and is now in charge of Mr. R. M. Gallassi, who is supported in part by the Home Mission Society and in part by the Rhode Island Baptist State Convention. Mr. Gallassi has done a good work in that section of the city.

Some three years ago Mr. Mimi C. Marseglia, who had been at work among Methodist missions, became a Baptist through his study of the Bible, and united with the First Baptist Church. He, too, began with neighbors and friends a meeting in his own house for Biblical study and gathered a Sunday school in the other Italian center, two miles from the Marrietta Mission. He is an educated man, speaking fluently and beautifully his own language. He offered to preach on Sundays while continuing his daily work for the support of his family if a room could be obtained for public worship and social religious meetings. Services were held in an unoccupied store, and God has abundantly blessed the undertaking.

"Two years ago," we quote from a published notice in a Providence paper, "Mrs. D. W. Faunce purchased a lot on Dean street,

in the very center of a population of 10,000 Italians and presented it, with two dwelling houses in the rear, to the Rhode Island Baptist State Convention, who have built on it a chapel costing \$2,500." This chapel was dedicated in July, 1904. In January, 1905, the same lady secured a bell for the tower—the first Protestant bell on Federal Hill to call worshipers in that dense Italian population to hear the pure gospel. From these two missions upwards of fifty converts have been baptized by Dr. King, and others are waiting for the ordinance, while some have joined other churches. The work at the chapel and at outside stations is now so advanced that Mr. Marseglia must give his whole time to it. He has two preaching services on Sunday, two week-night services and a Sunday school of seventy pupils. There is a sewing school conducted by his wife on Saturday afternoons; also he has a class for the children who attend the public schools and whose parents desire them to read and write in their own Italian language—the text-book being the Bible. And now the appeal is made to the Home Mission Society to help in the support of Mr. Marseglia, who, because of changes in business, can no longer secure the support of his family. It should be added that the First Baptist Church has called a council to ordain Mr. Gallassi and Mr. Marseglia, both of whom have made a good record and are deserving of all confidence as ministers of the gospel.

It would not be easy to surpass this Italian family. The children in their fine faces and sweet expressions represent the father and mother, who are excellent types of the cultured Italians. Mrs. Marseglia has a certificate of Normal School education from the King of Italy. The children are talented and thoroughly trained. A friend writes that on a recent Sunday in the church service the oldest boy, Orlando, repeated the fourteenth chapter of John, instead of reading the Scriptures. Little Adale, at the left of her mother, repeated the ten commandments, and can repeat many psalms, besides some chapters. Helen, five years old, recites the 131st psalm without an error. Little Jennie, at the mother's right, repeated all the golden texts of the quarter. "We have 70 of these dear, bright Italian children, who are being educated in our public schools. This is a far-reaching work."

BOSTON

Our Italian work in Boston is in charge of Rev. Angelo Peruzzi, who has been engaged in it about two years. The meetings are held in the Bethel, to which the work is annexed. There are two regular services on Sunday, and a Tuesday evening meeting. Gradually the interest has increased. The Italians of the district hesitated about attending the meetings, but as their confidence in the missionary has strengthened they have come, and 32 have given their names and evidence of knowledge of the gospel. The mission has 22 members. Mr. Peruzzi has also started a Sunday afternoon mission in Wakefield, one of the suburbs, where he preaches to about a dozen people every Sunday. Nearly all have confessed faith in Christ, and this work is most encouraging.

HAVERHILL, MASS.

The Italian work was started in 1900, and for the past two years nearly has been in charge of Francesco Sannella, who also

labors in Lawrence and West Chelmsford. He says the 10 brethren at Haverhill work so closely with him that the average attendance is 14, and at Sunday school 20. In summer there is an open air service, which hundreds of Italians attend who will not go into a small meeting place. Mr. Sannella has gathered together a small company in Lawrence, and hopes to organize a work there, although as yet no conversions have taken place. In West Chelmsford there are 10 members. While in all these places the beginnings are small, the distribution of Testaments and tracts, and the calls made in the homes, have an influence; while every convert becomes a missionary.

MONSON, MASS.

In the last number we gave an illustration of the way the work started at Monson, and how the ingenious Italians built a chapel on top of a house. It was D. Piscitelli, now one of the deacons of the church, who was the leading spirit at the beginning. The mission



MIMI C. MARSEGLIA, ITALIAN MISSIONARY IN PROVIDENCE, AND HIS FAMILY

was duly organized as a church and recognized in October of 1904. The services that day included the baptism of two converts and an Italian service conducted by the pastor, Rev. Alfred Barrone, under whose faithful leadership the membership has grown to 38.

NEW HAVEN

The Italian Mission in New Haven, started about eight years ago, has received 62 into its membership, all by baptism. Many have left the city to secure work elsewhere, and the present membership is 42. Rev. A. Di Domenica, the efficient pastor, says: "The average attendance at preaching services is 53, Sunday school enrolment 100. We have also a Christian Endeavor Society with 25 members, doing a good work. One of the most interesting features of our work is that

we have a good band of young men worthy of being called 'Christians.' Some of them are so full of enthusiasm in propagating the gospel that they spend a great deal of their earnings to buy tracts and New Testaments, and distribute them among their fellow countrymen. Last month one of them was challenged by a Roman Catholic to discuss in public the question of 'The True Church of Jesus Christ.' He accepted without any hesitation. A hall was hired and the public invited. Each of the disputants chose his own president, and a judge was also selected who was to be 'neutral.' The poor Catholic, instead of speaking on the subject chosen by him, tried without success to demonstrate the supremacy of St. Peter. Our brother, in spite of his difficult task, masterfully presented reasons showing that the Church of



THE ITALIAN MISSION SUNDAY SCHOOL IN NEW HAVEN. PASTOR DI DOMENICA ON LEFT IN THE REAR

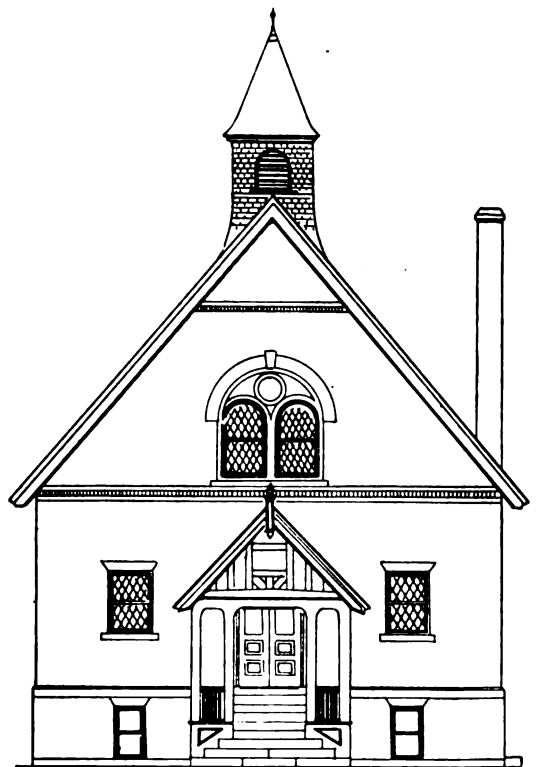


Rome is not the true Church of Christ. Nearly 100 persons were present, and all were in sympathy with what our Baptist brother said. The verdict of the 'judge' was published in a local weekly Italian paper, stating that 'the Catholic was very weak in presenting his theory, while the Protestant had shown ability in presenting his theme.' The work here is in better condition than ever before, but we are handicapped by our meeting place. What we need is a church of our own, and when we have that the success will be greater."

It is now believed that the work among the Italians has progressed so far as to warrant the establishment of a church for themselves. The State convention and the Home Mission Society have made an appropriation of \$2,000, and the Italian residents have subscribed quite a sum to the fund. The money already subscribed amounts to nearly \$3,700, but before the work on the new chapel can be commenced it will be necessary to have \$6,000. Those interested in the erection of the chapel have issued this statement:

"What we need is to unite all these enterprises under one roof, and begin other departments of the work such as industrial school for children, reading room, young men's club, etc., and then the success will be greater; but to do all these things we need a church home which can be opened every evening for different purposes. Before the Baptist people began their work not a Protestant could be found among the Italians of New Haven, but during these eight years the Bible, which was a buried book for these people, has been circulating among them, and

now almost all the families know something about Protestantism. In New Haven there are 15,000 Italians, and a great work can be done among them. Our American friends who have at heart this cause are begged to give us a helping hand."



PROPOSED ITALIAN CHURCH IN NEW HAVEN



REV. F. BANNELLA

REV. BRUNO BRUNI

REV. JOSEPH RAFF

REV. V. DI DOMENICA

HARTFORD, CONN.

In regard to this work Mr. Chas. Edward Prior, president of the Hartford Baptist Union, says: "Our mission for the Italians was organized in the summer of 1901. For awhile the services were held in a small room on Windsor street, but since June, 1902, all the services have been held in the First Baptist Church of this city. We have two regular preaching services on Sunday, morning and evening, and a Sunday school at 3.30 in the afternoon. The attendance at the regular services averages between 30 and 40. We occasionally have 50 or more, and on special occasions a still



REV. ANTONIO ROCA

larger number. A mid-week prayer meeting is held on Wednesday evening of each week, and this is quite well attended. The Sunday school averages from 15 to 20, and we now have a very interesting sewing school for the little girls on Saturday afternoons, at which there are from 12 to 15 usually present.

"Our missionary, Mr. Roca, was ordained April 28, 1903, and the Baptists of Hartford feel that they are very fortunate in having the services of such an able and agreeable man. There have been 15 baptisms from the mission, the candidates becoming members of the First Church. We are very much pleased with the men and women who have

been baptized, as they have all been persons of more than ordinary intelligence. We are feeling a good deal encouraged at present because the women are coming into our mission in larger numbers than formerly. One of the discouraging features of this work is the fact that the Italians are frequently obliged to go from place to place in search of work, so that many of those who have been converted and joined the church here have left us for other fields. We hear good reports from them, however, and find that they have the true missionary spirit. Several have gone back to Italy and are trying to do missionary work on their home field. During Mr. Roca's illness one of the recent converts of the mission has been preaching. This young man, Giovanni Venditi, has been a Protestant for less than a year. He is a fine musician, well educated, and a natural public speaker. His services in supplying the pulpit have been greatly appreciated. This work is supported by the Hartford Baptist Union, with the aid of the Home Mission Society, and has really been a blessing to our churches. We have a number of fine musicians among the members of our mission, and they furnished the music at the annual meeting and banquet of the Hartford Baptist Union, April 12."

STAMFORD, CONN.

We need not rehearse the unfortunate circumstances attending the Italian work in Stamford. The work is now making progress, and the prospects are excellent. Much credit is due to Rev. V. Di Domenica, who took up the mission in July, 1903, when the situation was unusually difficult. Pursuing his work tactfully and wisely, he brought things to pass, and, aided by the advice and help of the State Superintendent, Rev. F. H. Divine, has seen the church firmly estab-

lished. He has baptized 10 converts, 6 men and 4 women, and the membership is now 21. There are several candidates for baptism. The Sunday school attendance averages 25, and the pastor attributes its success to Miss E. J. Youngs, the loved teacher, and Miss S. Cargill, who plays the piano at the services.

With true missionary zeal, the pastor started in April of last year a new mission in South Norwalk, where he preaches Sunday afternoon. There are 400 Italians in the city, and they have cut loose from Romanism, are superstitious and ignorant, and do not profess any kind of religion at all. Four Italian families have been drawn to Mr. Di Domenica's support, and from 10 to 20 people attend the meetings. Twice he gave a stereopticon address on the Life of Christ, and more than 100 attended. Four of them are converted, are deeply interested in reading the Bible, and will soon confess their faith in baptism. As though this were not enough work, in June last the missionary started services in Banksville, about 13 miles from Stamford, in the border of New York State. The 25 Italians there all attend his meetings, and joyfully. He says: "I go there twice a month, and most times I walk and stay over night. We have a prospect of some conversions, and three of them are ready for baptism. We meet in the Baptist church, and the pastor, Rev. F. Purvis, Mr. Rupert A. Ingersol, and others of the American people are very much interested in our work."

BARRE, VT.

About six years ago Rev. A. Bellondi, who had been pastor of the Italian church in Buffalo, was led to begin a mission in Barre, where many Italians were employed in the quarries. He has done a good work under many difficulties, as among the Italians of Barre the anarchistic element has been at work, and perhaps nowhere in the country is there now a stronger center of socialistic discontent. Considerable trouble has been experienced by our missionary, but he is a brave and resolute man, and cannot be dismayed by persecutions or peril. His story and that of his father, one of intense interest, will soon be published in *THE MONTHLY*. A full sketch of the work in Barre is also in preparation, in anticipation of the dedication of the new chapel.

SPRINGFIELD, MASS.

Italian mission work has been prosecuted by the Baptists in Springfield for a year, the mission having been established April 1, 1904. Rev. Carmine Pagano is in charge. For three months he preached the gospel in the open air, having no hall for his meetings. The great need is a chapel, which ought to be built at once. There are 4,000 Italians in Springfield. The first convert to be baptized was the father of six boys. After great persecution from his countrymen this man confessed Christ. Presently two other families were converted. There is a good attendance at the meetings. The Sunday school has 25 scholars. The

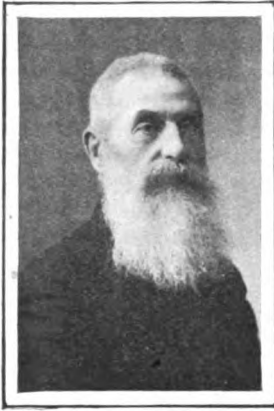


REV. CARMINE PAGANO

fact that services are held in a simple house keeps many from coming. This is only another illustration of the difficult situation we place our missionaries in. You cannot make a dwelling house seem churchlike or worshipful to people trained to the grand Catholic services. Even Protestants will not make much of such services. The opening of a sewing school has been very successful, and there are 40 pupils enrolled.

TROY, N. Y.

The Italian Mission in Troy was organized in December, 1904. Up to that time the work was due largely to the aid rendered Rev. F. Di Tommaso by Mrs. L. E. Gurley, who secured him salary and a place of meeting in the Second Church. Then the Home Mission Society entered into co-operation, together with members of the First and Second churches. The Lord has blessed the efforts. Three have been baptized and one received by letter, so that there are four actual members, and they are very strong and zealous Christians. They hold true through many persecutions. The average attendance at the meetings is 35, with numbers rising as high as 60. At one baptismal service there were 150 Italians present. The pastor says: "Great opposition from the priests and the students at the Roman Catholic Seminary is



REV. ANGELO PERUZZI



REV. F. DI TOMASSO AND WIFE



REV. G. I. CARDELLICCHIO

now in progress. They have about 70 Italian students preparing for the priesthood, and they are all pressing the battle hard. The Roman Catholics have bought a new church for their Italian services. We therefore encounter much opposition and persecution from them, in false articles in the newspapers and from the priests' lips in speaking to their people in the churches. While these things are to some degree grievous, still we take it all as a hopeful sign, inasmuch as we know there must be some good going on in the hearts of the Italian people since his satanic majesty is so stirred up about it. Pray for us that God may give us many Italian souls for Him and His glory."

ALBANY, N. Y.

Rev. Creighton R. Story, pastor of the First Baptist Church, writes:

"It was about a year ago that the First Church took over from the Albany City Mission and Tract Society their Italian assets with their good-will for the Italian missionary work. This undenominational society had been doing some work among the Italians for several years, and during 1903-'04 had employed Mr. and Mrs. Thomasso, now in charge of the Baptist Italian work in Troy. They had become Baptists and members of our Memorial Church, and those who came to Christ under their leadership naturally entered the Baptist ranks.

"There must have been a nucleus of a dozen when we began the work. Our plan was to have the work carried on by the Baptist City Mission Society, using our lecture

room as being well located and adapted for such service. This failing, we secured the co-operation of the Baptist Home Mission Society and a local board of directors, dividing the missionary's salary equally.

"The directors are Mrs. L. E. Gurley, Mrs. Geo. L. Stedman, A. J. Roy, H. H. Kohn, H. Tebbuts, E. E. Packer, E. E. Woodard, W. McDonald and Ezra H. Stevens. The local church has done everything possible to encourage the work, and has acted the part of host with sympathy, tact and vital interest. The Italians themselves have done their part with money and exemplary living, and with true missionary spirit they have tried to reach their fellows and enlarge the work.

"We have made several gratifying discoveries, some of which might be mentioned. First of all, the Italians are not such loyal Romanists as we supposed. Some of them are, but the majority have nothing but indifference or aversion for the whole extortionate and oppressive system. Then these people make rapid progress in self-respect and knowledge of the truth, and higher ideals of life and conduct, and in real Christian character, when once they come into the gospel light. They are most susceptible to sympathy; they do not desire alms, but Christian friendliness. They have some national limitations, but in the sunshine of the Master's Spirit they make wonderful advances.

"Brother Thomasso soon finished his work here, going home for a visit to Italy. He was succeeded by Bro. Godfrey Cardellicchio, who came to us from Brown University.

This brother is a man of many gifts, and the Lord has greatly blessed his work. He is thoroughly devoted to the most humble of his countrymen, and they reciprocate his devotion. During the ten months of his work he has baptized about 20 here, making the actual membership of our Italian department now 32. Besides, he has visited Catskill and Schenectady, and in the latter place has succeeded in getting a good work started at the First Baptist Church, about 10 having been baptized. He is now on leave of absence at Brown University, completing his studies for graduation. The work has been cared for temporarily by Mr. and Mrs. A. Cremonesi. The harmony, strength and progress which have characterized the Italian work here has been due to two conditions: First, the sympathetic local church and board of directors. Second, the high-class men which our Home Mission Society has been able to send us.

"It should be added that not the least part of the result in work for the Italians is due to their itinerant habits. As they go here and there in search of work many of them



FIRST ITALIAN CHURCH OF BUFFALO

act as centers of evangelization among their fellows. Several of our men have left us, but we hear of good work doing by them in Cohoes, Amsterdam, Syracuse, Rochester, and other places. Special mention might be made of Trovarelli Donato, who recently returned to Italy after his family. During his visit he has gone like a real crusader among his countrymen, and has in a few months established a glorious work at Tocco Da Casuria. I might add also that this work undertaken for the Italians has been of greatest reflex benefit to our own church. These people come to our meetings, and telling of the grace of our Lord Jesus Christ, quicken our hearts, and send us out more than ever encouraged to heroic work in

leading precious souls to the One who can work so mightily in these Italian hearts. Thus we ourselves appreciate more than ever the power of Christ, and become more abundantly 'workers together with God.'"

Mr. Cardellicchio says, in a recent letter: "I had the privilege lately of baptizing Mrs. Notartomass, the first Italian woman that has joined a Protestant church here in Albany. Let us hope that all the women will rapidly break away from their errors and be converted to the true faith of Jesus Christ. It was once extremely difficult to reach the Italians because of their aversion to baptism. Now they are beginning to understand the matter, and their desire to do and learn knows no bounds. Their faith is marvelous in this age when religious apathy is so marked. They live in an apostolic age, and everyone who has been converted believes himself to be a missionary, and immediately begins to interest his friends far and near in the new religion."



REV. LEWIS SCELFO

BUFFALO

The First Italian Church of Buffalo has the distinction of being the first Italian Baptist church organized in this country. The work was started by Rev. A. Bellondi in 1894. The membership is now 70, and the Sunday school has an attendance of 85. The present efficient pastor is Rev. Lewis Scelfo. He reports that "the members and congregation are doing all they can for their Divine Master, spiritually and financially. The audience room of the chapel has been enlarged, papered and painted, besides other improvements. The young men, at their own expense, have placed a new furnace in the cellar. The church gives to the Buffalo Baptist

Union \$120 a year for the support of the work among the Italians."

There are two prosperous missions. Pearl Street Mission was opened in January, 1904, with four members; at present there is an average attendance of 35, and five have been received by baptism. The Sunday school averages 30. The meetings are rich spiritual feasts, largely attended. The Trenton Avenue Mission, opened in November, 1904, is in the center of a large number of Italians. Many of them are reached by the services, and already 10 or 12 have been converted and will soon be baptized, while others are showing a deep interest in the gospel. The average attendance is 25. The future of the Italian work in Buffalo is full of hope.

PASSAIC, N. J.

In Passaic our mission has an average attendance of 40 at the services. Begun in April, 1904, many difficulties have been experienced, of which the pastor, Rev. Bruno Bruni, tells in what follows. He has visited 240 families and been well received. He says: "April 13th I began my work, and have seen that by the help of God the soil here is good for the sowing of the gospel message. The first preaching services were attended by so many people that the Catholic priest was aroused and set himself to combat the movement by threats of excommunication, visiting the families who attended the mission and scattering broadcast in the mission quarter printed circulars, warning the Italians not to go to our meetings. As a result I suffered the great grief of seeing my Sunday school destroyed and the number who attended the preaching services greatly diminished. But I did not allow myself to be overcome; on the contrary I resisted and prayed to the Lord, and He has heard me. The triumph of the mission is now a comfort, for the numbers now are larger than at first. From April till October we had a preaching service, Sunday school and two weekly classes for those unable to read and write. From November we have besides on five evenings of the week an evening school, with Bible study and prayer meeting. During March we began a Friday evening preaching service. In January I was able to begin some work in Paterson. The work there for the present can be done best by visiting from house to house. I have faith in God that as He has helped me in

the difficulties at Passaic, so He will help me in those at Paterson."

CAMDEN, N. J.

There are 3,000 Italians in Camden. Rev. Vincent Lomonte, our missionary, began work there about four years ago, and during the past year a neat and suitable chapel has been erected. He has baptized 25 converts into the church, and 5 have been added by letter. The preaching services have an average attendance of 46 in the morning and 62 in the evening. Sunday school and Christian



YOUNG ITALIAN-AMERICA

Endeavor Society are doing good work, the former having an enrolment of 62 scholars. "A characteristic of the Italians," says Mr. Lomonte, "is that the men come first; if they understand and are pleased, the women and children come afterward. We have a bright young priest who continues to go from house to house, using all his strategy to prevent the people from coming in contact with us, making them believe that we are excommunicated and damned forever. Many are the difficulties with which we meet, as we have to fight against ignorance, superstition and idolatry." And, as he shows, against an alert and bitter priesthood, which is afraid of the Protestant influence and the pure gospel.

EVANGELISM

A Notable Conference

THE following report on a subject of deep interest comes from our general superintendent on the Pacific Coast:

I want to report to you what I believe to be one of the most valuable meetings I have seen on the Coast of its kind. You are aware that Dr. Chapman and a number of other brethren are in an evangelistic campaign this winter. On the Coast they have been in Los Angeles and Oakland, Cal. Have now been in Portland for ten or twelve days, and are to be here as much longer. Nine simultaneous meetings are in progress in the city with two or three special lines woven in by men like Stelsle, who is constantly speaking in labor unions.

Believing that such a meeting would in itself be of great value to our pastors I arranged for a Baptist Evangelistic Conference to last four days last week, and invited and urged our pastors from the whole state to come in. I secured entertainment for them all, and in many cases the railroad fare also. More than fifty ministers of ours were present last week. We had sessions on Tuesday and for four and a half hours on Friday. On Wednesday and Thursday we had three addresses each forenoon from the evangelists on Bible and evangelistic work. In the afternoons and in the evenings of each day all these pastors were in the various meetings. Some are still in the city, and this morning in my first mail I received a letter from one who went home last week saying that he must come back for another week of it and was going to do so even if he "must sleep on the street corners." The real spiritual stirring and the awakening of the early spirit of devotion to Christ with which these brethren began their ministry, are some of the first and most manifest results of their coming. I think every man went home with a new idea of the power of the gospel and that he need seek for no other message than that of the gospel for effective preaching. Our own conferences were somewhat informal, but on very vital matters and were of great value and deep interest. A somewhat similar meeting is to be held later during the month in Seattle, and I trust that great blessing will come from that one as from our own in Port-

land. In Oakland during the meetings there a conference of our ministers for one day was held. It was just long enough to show what might have been done with a meeting of some days. A participation in the Chapman meetings added greatly to its value and abiding blessedness.

My experience in these meetings has greatly intensified my conviction as to the value a general evangelist could render to our work merely in the holding of such conferences as this I have just concluded here. The average pastor, especially here in the West, by reason of isolation, small audiences, tardy response to his message, becomes non-expectant as to immediate fruitage from his message, and somewhat formal, not to say mechanical, in his work and preaching. He needs again and again to be brought back to his early consecration of himself to the ministry and a more abiding sense of reality in his message and ministry. I am not disposed to believe that Baptists are called to conduct such a general campaign as this led by Dr. Chapman, though here and there it may be wise to do even that, but I am clear as to the need of some man of great spiritual fervor and power to go among our ministers and re-awaken them to their possible potentiality as messengers of the grace and gospel of God. I have felt that I must write you at least this much of a report of our meetings, and of one form of service into which I have been trying to find entrance.

Fraternally yours,

C. A. WOODY.

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Portales, New Mexico

The pastor at Portales, Rev. D. E. Baker, says the Baptist cause is progressing in that section. The Association has just closed a meeting with his church, and as a result there have been three additions to the membership. The offerings for missions have been good. "We have a nice church here in Portales," he adds. "Our Home Mission Society assisted in its erection. I send a photograph of the house for THE MONTHLY. We certainly appreciate what the Home Mission Society is doing for us. We will try to show it by our collection at the proper time. Rev. W. C. Grant is doing fine mission work in the Portales Association and is much loved by all. The interest is growing all along the line."

Spreading the Gospel in Cuba

BY REV. ALFRED L. STORY

I GIVE you an idea of the special work we have been doing in the Bayamo district during the last month. After the Association meeting at Cristo, the early part of February, Brother Gonzalez, of Manzanillo, and myself came over and commenced a series of services in Baire. We had congregations that increased every night in numbers, interest and blessings. From all around the people came in and manifested great desire to hear the voice of God. As a result we received 45 candidates for baptism, among them three of the schoolmasters of the district, young men that will be a great help to our work in the vicinity. The judge of the town also will be baptized and join the church.

From there we went on to Jiguani, where we spent three days also. This has been one of the most difficult towns to work, and I have had to use extreme care, as the people are not used to religious influences. However, our work there is very interesting and the people have taken a new interest in the work. One of the peculiar features of the work is that up to the present our church here was composed of ladies exclusively, all bright young people who have shown great spiritual development. In our special meetings we received 17 candidates, among which is a veteran officer who is the most influential man among the people in the town.

From there we came on to Bayamo, where the Spirit of the Lord worked mightily. Here also we had 11 candidates for baptism, but many more are prepared to follow. The next week we visited Guisa, a town that was entirely destroyed in the war and that is now being rebuilt. We had difficulty in getting a suitable place for the services, as there are few houses available, but the Lord allowed us to see some fruit as the result of our effort. Fifteen offered to give themselves to the Master. Among these is a brigadier general of the late war and a recognized leader in the place. His decision will open the way to a useful and successful work among the people.

We came back to Bayamo, where we had a fine meeting on Sunday evening and early Monday morning started for Cauto Embarcadero. Here we had congregations of 400

to 500 people. On Wednesday I had the pleasure of baptizing 10 candidates, thus forming the first fruits of what will be a grand work. We were to have baptized 23, but through misunderstanding some of the candidates could not find the place selected for the baptisms and thus were not on hand. I have some 40 more to receive there. In Cauto we shall have one of our strongest congregations. The people are willing to contribute in lumber towards the erection of a church. We are now in great expectation of a grand work as soon as the churches are built. May God give us great blessings.

Bayamo, Cuba.



"Coon" Scripture Story

The London *Express* says: "Mrs. Charles M. Alexander, wife of the famous Gospel singer of the Torrey-Alexander Mission, recited the darkies' version of 'The Ninety and Nine' to 10,000 people at the Albert Hall yesterday afternoon. Mrs. Alexander, who is the daughter of Mr. Richard Cadbury, the chocolate maker, has to some extent the magnetic personality of her husband, and the tender and sympathetic way in which she rendered the simple little poem touched the hearts of her hearers.

"The poem itself describes in 'coon' language the story of the search of the Good Shepherd after the one lost sheep of His flock:

Por lil brack sheep, don strayed away,
 Don los in win an' de rain;
 And de Shepherd, He say, "O hirelln,
 Go, find my sheep again."
 But the hirelln frown—"O Shepherd,
 Dat sheep am brack an' bad."
 But de Shepherd, He smile like de lil brack sheep
 Wuz the onliest lamb he had.

An' he say, "O hirelln, hasten,
 For de win and de rain am col;
 And dat lil brack sheep am lonesom,
 Out dar so far from de fol."
 De hirelln frown, "O Shepherd,
 Dat sheep am ol' and gray."
 But de Shepherd, He smile like de lil brack sheep
 Wuz fair as de break ob day!

An' he say, "O, hirelln hasten.
 Lo, here am de ninety-an'-nine,
 But dar, way off from de sheep-fol,
 Is dat lil brack sheep of Mine."
 An' de hirelln frown, "O Shepherd,
 De res ob de sheep am here,"
 But de Shepherd, He smile, like de lil brack sheep
 He hol it de mostest dear!

An' de Shepherd go out in de darkness,
 Where de night was col and bleak;
 An' dat lil brack sheep, He find it,
 An' lay it agains' His cheek.
 An' de hirelln frown, "O Shepherd,
 Don bring dat sheep to me."
 But de Shepherd, He smile, and He hol it close,
 An'—dat lil brack sheep—wuz—me!



Suggestive Thought for May

THE MEASURE OF EVERY LIFE MAY BE DETERMINED BY THE STREAMS AND TIDES OF SPIRITUAL POWER THAT FLOW INTO IT AND ISSUE FROM IT. BUT THE MERE GIRDING OF ONE'S STRENGTH IS NOT ALL. THE FACULTY OF ABSORBING LIKE A SPONGE IS AN UNFORTUNATE POSSESSION IF THERE EXISTS ALSO NONE OF THE EMITTING AND DISBURSING QUALITIES. THE LIFE WHICH, LIKE THE DEAD SEA, DRINKS IN ALL THAT COMES, WILL BE BRACKISH AND BARREN. WHOEVER WITH-DRAWS HIMSELF INTO HIS OWN CONCEITS AND LIVES IN HIS OWN SELFISHNESS WILL WITHER AS A NUT FALLEN BEFORE ITS TIME—SHRIV-ELED IN THE EXTERIOR AND WORM-EATEN WITHIN.—H. L. PINER.



The Home Mission Program at St. Louis

THE seventy-third annual meeting of the American Baptist Home Mission Society will be held in the Third Baptist Church of St. Louis, beginning Wednesday night, May 17th, and closing Thursday night, the 18th. Ordinarily the first session would be on Wednesday morning, but the morning and the afternoon of Wednesday have been relinquished to the general meeting that is called to consider the question of the organization of a General Baptist Convention for North America.

A very interesting program for the Society's meetings has been prepared. On Wednesday evening addresses may be expected from the President of the Society, Hon. W. S. Shallenberger, of Washington, D. C.; from Rev. H. P. McCormick, of Porto Rico, and Dr. H. R. Moseley, of Cuba, who are in charge of our mission work in those islands. On Thursday morning an hour will be given

to the Woman's American Baptist Home Mission Society, with an address by Rev. C. P. Coe, of Alaska. Pioneering in the West will be discussed by Rev. J. M. Jones, of Wyoming; Rev. Eli Thayer, of Arizona, and Rev. T. K. Tyson, of Oklahoma; and Rev. J. W. Conley, D.D., of Nebraska, will speak on The Christian Conquest of the West. On Thursday afternoon, addresses will be delivered by Rev. J. A. Booker, D.D., of Arkansas, on Forty Years' Work for the Negro; and by Dr. Samuel McBride, of New York, on The Foreigner in America. Representatives of about fifteen nationalities are expected to afford an illustration of the variety of the Society's work. This will be a special and unusually interesting feature of the sessions. It is hoped that Chief White Arm, of the Crow tribe, may represent his people. Thursday night will be devoted to the subject of Evangelism, with addresses by Cornelius Woelfkin, D.D., of New York, and A. C. Dixon, D.D., of Massachusetts. It is evident that there will be a feast of good things for those who attend the Society's meetings.



A Naive Prayer

A teacher in one of the Congregational mountain schools in Kentucky sent this to an editor: "The tendency to loquacity seems to be quite the same among women and girls the world over, and was well illustrated here recently. A thirteen-year-old girl who was charged with wrongdoing so shocked her teacher by her persistent denial of the deed that the teacher resorted to prayer as a possible means of softening her heart, and asked the Lord to 'bridle her tongue' that she might not speak any more untruths. When the girl was requested to pray for herself, she said, 'Oh, Lord, please do not bridle my tongue, for I like to talk awfully, and if you won't do it I will own up to what I have done'—which she did."



THE YOUNG PEOPLE

The Silver Bay Conference

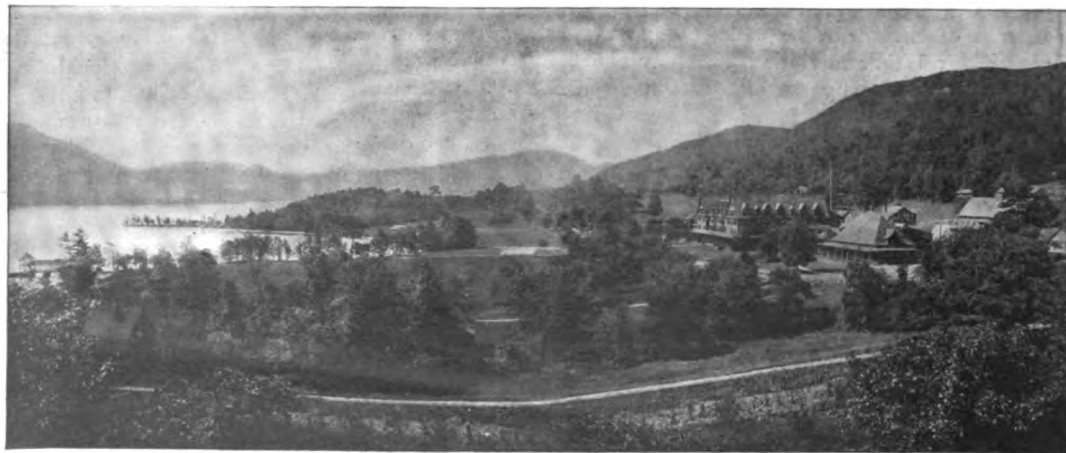
The Young People's Missionary Movement has provided a program of great attractiveness for the 1905 Conference at Silver Bay. The dates are July 21-30, and the list of speakers includes such leaders as Hon. Samuel B. Capen, Bishop James M. Thoburn, Robert E. Speer, John R. Mott, John Willis Baer, Dr. E. E. Chivers, of our Home Mission Society, Van Ogden Vogt, Secretary of Christian Endeavor, and others equally well known. The day is admirably arranged for devotion, study, recreation and inspiration. There will be the Home and Foreign Mission and Bible Study Classes, to train leaders; the afternoons free for the enjoyment of all that Lake George affords; the evenings given to platform addresses by men who from experience are able to influence life for good; and denominational conferences for discussion. A special invitation is given to churches, Sunday schools and young people's societies to send one or more of their strongest young people as delegates. The effect upon the home church will be far more than

repay the money cost. This year there will be an effort to secure the very pick and flower of the young people, so that each delegate may become a new center of spiritual power and service. The week at Silver Bay is an experience that no young Christian will ever forget. Those who desire further information can apply to the Editorial Secretary of the American Baptist Home Mission Society, 312 Fourth avenue, who will gladly furnish it.



Home Mission Programs

One of the best Home Mission programs yet prepared for young people's meetings is that on Home Mission Heroes. It is suitable for any time. Copies can be had by applying to the Home Mission Society, 312 Fourth avenue, New York. We furnish also the sketch called for on "The Martyrs of Walhalla," one of the almost unknown chapters of our early home mission life in the Dakotas. Do not fail to send for this program. Those who have used it say that it makes a meeting of intense interest.



SILVER BAY AND HOTEL

CHINA AS SEEN BY A CHINAMAN

By Fung Yuet Mow

CONDITIONS AS OUR NEW YORK CHINESE MISSIONARY
FOUND THEM IN THE HOMELAND: CHINA AN OPEN DOOR

DURING my absence from my work in New York it gave me great pleasure to visit many provinces in my old home in China. I thank God that He brought me back in safety. I will take the liberty to write you about the interesting things I learned in China. All China is looking for change and desirous of adopting Western education and of reforming China as Japan did. Wherever I went I always wore the American dress as a foreigner, and I received more respect from our higher class people. When they saw me with the foreign dress they thought I was a Japanese, but finally they found out I am Cantonese. It is difficult to travel in China, because of the different dialect in each province. I spoke everywhere in the mandarin dialect, which is the chief dialect. Our Chinese are very much in sympathy with America, and as soon as they found out I had just returned from there they enquired many things concerning it, and I told them. At last I talked to them about our Lord Jesus, and they were most all glad to hear it. Our higher class Chinese are very anxious to know America's history, for they say America is our best friend. I told them of how this great free country was settled and also of George Washington and Abraham Lincoln.

The most interesting thing I want to tell you is that China is now ready for the gospel. Twelve years ago when I went back to China there were many places the missionary could not go, and he was not allowed to stand in the public place to preach. Now he can go anywhere to preach the gospel, even at the front door of the joss house. The happiest time I had was when I went once with a few of our Chinese Christians in Canton city to a great joss house. There is a large public place always crowded with people. I began to preach and they heard patiently and seemed to be so hungry for the gospel that I spoke for an hour and a half.

And another interesting thing was this: In a wealthy city about fifteen miles from

Canton, fifteen of our Baptist Chinese contributed \$1,500 for a church building. When the church was completed they asked me to preach the first sermon at the dedication. All the officials came to the service and gave a present to the church. That alone is sufficient to show that China is ready for Christ.

There is a very special thing to call your attention to. Once I attended the Canton Baptist Chinese missionary meeting. There are about 50 missionaries and FULLY ONE-HALF OF THEM WERE CONVERTED IN THE UNITED STATES AND RETURNED TO DEVOTE THEIR TIME TO THE LORD'S WORK. Thus, many of our people become converted here and returning home help a great deal the work in China. They come from different parts of Kuang Tung Province; so when they go back the gospel is scattered all around. No doubt your Home Missionary work has already reached the foreign Chinese in China. It is better for our Chinese to tell the gospel to their own people and witness how kind the Christians are to them in this country.



Home Mission Investments that Pay

BY REV. L. W. TERRY

District Missionary in Washington

DURING the last three years we have increased the convention offering fifty-one per cent., but our needs have increased in a ratio that simply bewilders our board. We have compelled twelve churches to assume self-support within two years, at the same time cutting down yearly all other appropriations, yet for every hundred dollars thus realized, we are confronted with four hundred dollars of new applications. At the same time we have to take account of the fact that where we make a church assume self-support a little in advance of their ability, we invariably reduce their convention offering in the ratio of the increased burden of local demands. I think but few convention fields respond more loyally, and if we can have the continued support of the parent Society at the present rate of appropriation for just a little while longer, until we can be tided over the present epoch of new building enterprises on the part of our leading churches, we shall be in a position to shape our course toward a period of self-support.

Judged from the past three years' experience, I believe our record proves that an investment of Home Mission funds in Puget Sound country has been unsurpassed from either a spiritual or financial standpoint on many of our Home Mission fields.

As a sample experience, let me say that our missionary found lads fourteen years of age, twelve miles west of the county seat of Mason County, who had never entered a Sunday school or seen a minister of the gospel, and who, when asked about Jesus Christ, declared: "We never knew He was a real feller; we thought it was just a word the lumbermen swore by." That was twelve months ago; to-day that section is raising three hundred dollars towards the salary of our missionary pastor at Shelton.

The Big Horn Basin

General Superintendent Rairden is deeply impressed with this section of Wyoming. He says: It is marvellous with what rapidity new sections of country develop when once opened by the railroads. The great movement just upon us is the opening of the Big Horn Basin of Wyoming by the building of two great lines of railway, both of which will probably be completed within the present year. The Big Horn Basin is a great section of country almost as large as the State of Massachusetts, with abundance of water for irrigation. The Basin is surrounded by high ranges of mountains which cut off the winds and storms from all directions, and give it a delightful climate peculiar to itself. Although it is several hundred miles north of Colorado the growing seasons will average two weeks in advance. It has also a lower altitude than Colorado. The climate is genuinely arid, and nothing can be raised except by irrigation, but the soil is remarkably rich, and the settlers who have gone in there have proven that the country has wonderful resources. There is coal in abundance for fuel, selling at \$1.25 per ton at the mines. There is an abundance of timber in the mountains, giving cheap and abundant building material.

The railroad extension opens up a missionary crisis. Scores of new towns and centers of population will be developed, and it is high time that we, as a denomination, were aroused to a sense of our responsibility. Hundreds of our own people will doubtless seek homes in this new section, and thousands of others will need and have a right to expect church privileges. One denomination is seeking to colonize its people, and more than a hundred families have signified their intention of settling in one particular section. What a great saving it would be if our Baptist people who are looking for new homes in the West would seek to settle in the vicinity of the little struggling Baptist churches already planted, or near enough together to form a nucleus for a church. We as Baptists are already in the lead in the Big Horn Basin, and in order to do our full duty, we must greatly extend our operations. We need men full of the spirit of missions, and of self-sacrifice, who will go into these new fields, and open up the new territory

in the name of Christ and his truth. It will mean privation and earnest consecrated work, but churches planted now will exert deep influence upon the whole future of that region. We need largely increased financial support. We ought to have at least \$5,000 additional for missionary support during the coming year, and we need from \$3,000 to \$5,000 for church edifice work, that these little scattered bands may have a home in which to worship God, and in which to lead their fellow men to Christ. What is done must be done quickly, for developments are rapid in these western movements of population.

Northwestern Oklahoma

Rev. T. K. Tyson, District Missionary, writes from Alva: The work in northwestern Oklahoma is in an encouraging condition, though the weather for the past two months has almost prevented special meetings. The settlers, especially those located at a distance from railroad stations, have been in great distress for lack of fuel. I have just returned from a five weeks' trip through Woodward and Beaver counties and saw many families who were burning corn stalks, sage brush and broom corn seed—even their fence posts. Yet our brethren hold on with great faith and determination. Mooreland church has, at great sacrifice, erected a house of worship, 28x40. In order to do this the few male members of the church have borrowed \$800, giving their joint note. South Persimmon church is building a house of like dimensions, but the work has been greatly impeded by the severe storms that have marked this as the coldest winter ever known in Oklahoma.

Church Building in Mexico

After many changes the San Luis mission has a settled home, says Rev. Stephen S. Huse, Jr. Services had been held in one room of the mission property for a few months, but repairs were not begun till November. We built mainly on the old walls as they were, and by a little planning the rooms were made to serve conveniently the double purpose of church and school. We boast the luxury of a wooden floor, and in the larger room a wooden ceiling also. Three large windows give ample light, and we have a handsome front door of cedar.

The Mexican workmen appealed to our friendship, our imagination, and our patience. It is a pretty sight to see the wives or daughters come bringing the breakfast some time about the middle of the forenoon, and sitting down with the men while they eat. They are nearly all genial and fond of mirth, yet captious on points of their Mexican customs, and clannish as a Chinaman. Some were diligent workmen, but the most part would loaf whenever the "Gringo's" back was turned. When at last out of dust, dirt and delay, we see the church rise, a thing of beauty, we smile at all annoyances, and rejoice as we meet again for Christian work and worship.

Jesse Tirrell

On March 5, 1905, died in Allston, Mass., one of the warm friends of the Home Mission Society. Though ninety years and five months of age, he was on his way as usual to Boston, his place of business, and reaching the platform at the railway station fell in death. He was born in Goffstown, N. H., one of a family of seven children. He had ten children, of whom seven are living. He came to Boston as a young man, and for many years was engaged in the coal business. He early identified himself with the

Harvard Street Church, from which he removed his membership to the Brighton Avenue Church, of Allston, and at the time of his death was one of its deacons. He was a man of untiring industry, sustained energy, great business sagacity, of marked devotion to his family, his church, his business, and to missionary activity. He was one of the constituent members of the Boston Baptist Social Union. He belonged to a class of laymen who are fast disappearing by death from the counsels and financial support of the denomination.

BAPTISMS

BAPTISMS					
Rev. Samuel Batchelor,	Victor Memorial Church, Cooperstown, N. D.,	7	Rev. A. L. Black,	Calvary Church, Portland, Ore.,	18
Rev. W. C. Shepherd,	New Kirk, O. T.,	19	Rev. Dean Hamilton,	Weston, Ore.,	11
Rev. Alejandro Trevino,	Monterrey, Mex.,	8	Rev. J. W. Mount,	Heppner and Ione, Ore.,	16
Rev. C. V. Strelec,	Poles and Bohemians, Detroit, Mich.,	6	Rev. Thos. Collinson,	Lewiston, Neb.,	15
Rev. N. E. Miller,	Hunt Ave. Church, Buffalo, N. Y.,	5	Rev. J. P. Peden,	East Side Church, Muskegoe, I. T.,	8
Rev. Seth W. Hover,	Ellendale, N. D.,	7	Rev. E. G. Boyer,	Canton, Carpenter and Belmont, Neb.,	16
Rev. S. J. Peterson,	Swedes, Youngstown, O.,	8	Rev. P. P. S. de Morawski,	Poles, Buffalo, N. Y.,	6
Rev. L. W. Ross,	Arlington, S. D.,	7	Rev. W. D. Moorer,	Anadarko, O. T.,	19
Rev. R. G. Pierson,	Moundsville, W. Va.,	20	Rev. Mark Noble,	Corvallis, Ore.,	6
Rev. L. T. Foreman,	Trinity Church, Chicago, Ill.,	6	Rev. L. J. Trumbull,	Astoria, Ore.,	6
Rev. A. S. Anderson,	Danes, Alden, Minn.,	9	Rev. L. L. Zboray,	Foreigners, Lackawanna Valley, Pa.,	12
Rev. C. E. LaReau,	St. James, Minn.,	6	Rev. S. A. Abbott,	Immanuel Church, Tacoma, Wash.,	14
Rev. J. C. Armstrong,	Supt. of Missions, St. Louis, Mo.,	6	Rev. G. A. Bale,	Hoquiam, Wash.,	17
Rev. J. P. Stuart,	Compton Heights, St. Louis, Mo.,	7	Rev. J. S. Wallace,	South Tacoma, Wash.,	6
Rev. C. H. Pack,	Hambleton and Parsons, W. Va.,	7	Rev. J. R. Rairden,	District Missionary, Kan.,	23
Rev. Alonzo Finch,	Capitol Hill Church, Oklahoma City, O. T.,	44	Rev. Christ Larsen,	Danes, Lime Grove, Neb.,	7
Rev. C. W. Brinstad,	General Missionary, Neb.,	6	Rev. C. J. Spiers,	Lyons, Kan.,	9
Rev. B. F. Fellman,	Grace Church, Omaha, Neb.,	16	Rev. C. V. Cook,	West Park Church, St. Louis, Mo.,	15
Rev. G. L. White,	District Missionary, Neb.,	18	Rev. N. F. Clark,	District Missionary, Wis.,	5
Rev. A. C. Miller,	Atoka, I. T.,	28	Rev. C. W. Finwall,	Logan Square Church, Norwegian, Chicago, Ill.,	5
Rev. Vaclav Kralicek,	Bohemians, Chicago, Ill.,	8	Rev. G. W. Humphrey,	Lazearville, W. Va.,	19
Rev. J. C. Austin,	Rogue River Association, Oregon,	16	Rev. L. L. Kyle,	Ralston and Blackburn, O. T.,	5
Rev. E. C. Murphy,	Beulah Church, Detroit, Mich.,	11	Rev. Francisco Gonzales,	Manzanillo, Cuba,	12
Rev. A. O. Stewart,	Tahlequah, I. T.,	10	Rev. A. B. Howell,	Cristo, Cuba,	45
Rev. Gustaf Schugren,	Virginia, Minn.,	5	Rev. H. R. Moseley,	General Missionary, Eastern Cuba,	45
			Rev. A. L. Storey,	Bayamo, Cuba,	40
			Rev. A. B. Rudd,	General Missionary, Southern Porto Rico,	28
			Rev. Eugenio Alvarado,	Assistant to A. B. Rudd,	8

HOME MISSION APPOINTMENTS

APRIL, 1905

ALASKA		MONTANA	
Rev. G. S. Clevenger,	Copper Center and vicinity.	Rev. Henry Van Engelen,	Emmanuel Ch., Missoula.
ARIZONA		NEBRASKA	
Rev. C. C. Young,	Bisbee.	Rev. E. G. Boyer,	Canton, Carpenter and Belmont.
CALIFORNIA—NORTH		NEW JERSEY	
Rev. W. H. Harris,	Hanford.	Rev. Axel Kumlin,	Swedes, Montclair.
F. T. Meecke,	Beth Eden Ch., Colored, Oakland.	NEW MEXICO	
S. M. White,	Mountain View.	Rev. D. E. Baker,	Portales.
CALIFORNIA—SOUTH		NEW YORK	
Rev. G. N. Gardner,	Huntington Beach.	Rev. E. P. Farnham,	Supt. of City Missions, Brooklyn and on Long Island.
E. H. Cressy,	Thermal.	Antonio Manganò,	General Missionary, Italiana.
COLORADO		A. P. Hanson,	Swedes, Jamestown.
Rev. R. R. White,	Dolores.	Fung Yuet Mow,	Chinese, New York.
DELAWARE		OREGON	
Rev. H. C. Jones,	Eighth St. Ch., Colored, Wilmington.	Rev. J. F. Day,	La Grande.
U. S. Knox,	New Castle.	A. B. Minaker,	Burns.
H. J. Marshall,	Calvary Ch., Colored, Dover.	RHODE ISLAND	
O. C. Wieden,	Swedes, Wilmington.	Rev. R. N. Galassi,	Italians, Providence.
ILLINOIS		VERMONT	
Rev. Henry Grundy,	Englewood-on-the-Hill, Chicago.	Rev. A. B. Bellondi,	Italians, Barre.

- WASHINGTON—EAST.
 Rev. H. W. Ferguson, Wallace, Idaho.
 W. W. Davis, Lewiston, Idaho.
 D. L. Parker, Newport and Sand Point.
- WASHINGTON—WEST.
 Rev. Archibald MacIntosh, Issaquah.
- WISCONSIN.
 Rev. A. G. Wagner, Spooner.
- TENNESSEE.
 Rev. C. A. Ward, District Missionary, Colored.
- SPECIAL.
 Rev. William Jones, in charge schooner "Fleetwing," work among seamen, New York and vicinity.
- SUPERINTENDENTS OF MISSIONS.
 Rev. N. B. Rairden, Trans-Mississippi Division.
 O. A. Williams, Upper Mississippi District.
 C. A. Wooddy, Pacific Coast Division.
- DISTRICT SECRETARIES.
 Rev. J. H. Franklin, Southwestern District.
 S. C. Fulmer, Wabash District.
 E. T. Hazlewood, New England District.
 E. H. E. Jameson, Lake District.
 Samuel McBride, New York District.
 E. B. Palmer, Philadelphia District.
 D. D. Proper, Central District.
 J. S. Stump, Kanawha District.
 J. B. Thomas, Chicago District.
- MEXICO.
 Rev. Ernesto Barocio, Aguas Calientes.
 Teofilo Barocio, Mexico City.
 A. R. Cavazos, Sabinos Hidalgo.
 J. R. Castillo, Monterrey.
 Refugio Garza, Santa Rosa.
 M. E. Guajardo, Montemorelos and El Porvenir.
 S. S. Huse, Jr., San Luis Potosi.
 J. F. Kimball, New Laredo.
 J. Diaz de Leon, Lampazos.
 A. E. Martinez, Linarez.
 Alejandro Trevino, Monterrey.
 Fernando Uriegas, Puebla.
- CUBA.
 Rev. H. R. Moseley, General Missionary.
 Jose Ripoll, Santiago.
- A. B. Howell, San Luis.
 Francisco Lopez, San Luis, Assistant.
 A. L. Story, Bayamo.
 Pedro Delofeu, Bayamo, Assistant.
 Francisco Gonzales, Manzanillo.
 Rafael Delgado, Manzanillo, Assistant.
 Jose Escondell, Tunas.
 D. A. Wilson, Camaguey.
 J. J. Gonzales, Camaguey, Assistant.
 Pablo Valdez, Camaguey, Assistant.
 T. H. Sprague, Nipe.
 L. M. Brava, Nipe, Assistant.
 W. W. Hill, Guantanamo.
- PORTO RICO—NORTH.
 Rev. H. P. McCormick, General Missionary.
 E. L. Humphrey, Caguas District.
 H. W. Vodra, San Juan and Rio Piedras.
 Francisco Marchan, San Juan and Rio Piedras, Assistant.
 Genaro Marchan, Rio Grande.
 Francisco Davila, San Turce and vicinity.
 Carmelo Diaz, Caguas.
 Antero Rivera, Aguas Buenas.
 Angel Alcebedo, Cayey.
 Hermogones Quiles, Cidra.
 Sergio Alfera, Caguas, Assistant.
- PORTO RICO—SOUTH.
 Rev. A. B. Rudd, General Missionary.
 L. E. Troyer, Coamo.
 Eugenio Avarado.
 Dionisio Hernandez.
 Elpidio de Mier.
 Ramon Viliz Lopez.
 Gabriel de Santiago.
 Juana Rodriguez.
 Angel Acevedo.
- The following educational appointments were made:
 Benedict College, Columbia, S. C.—Ralph Osborn.
 Jackson College, Jackson, Miss.—R. B. Morris.
 Pawhuka, O. T., Osage Indians.—Mrs. C. W. Burnett.
 Lodge Grass, Mont., Crow Indians—Mrs. W. A. Petzoldt.

FINANCIAL STATEMENT FOR MARCH, 1905

RECEIPTS

Contributions for General Purposes.....	\$136,146 10
Legacies, " " " ".....	12,909 80
Contributions Specifically Designated.....	21,194 82
" " " " for Church Edifice Gift Fund.....	26,173 93
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	\$196,424 65
Income Accounts for General Fund.....	\$11,712 46
" " " " Church Edifice Gift Fund.....	2,692 88
" " " " " Loan Fund.....	578 61
Miscellaneous	762 61

\$212,171 21

DISBURSEMENTS

For General Purposes.....	\$92,142 42
" Special " as Designated.....	880 85
From Church Edifice Gift Fund.....	9,108 75
" " " " Loan Fund.....	4,639 25
Miscellaneous	711 19

\$107,482 46

CONTRIBUTIONS AND LEGACIES FOR MARCH

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.	Portland, Central Sq. Ch	8 61	Buck's Harbor Ch.....	7 00	
	Free St. Ch.....	140 32	Harrington, Washington		
	First Ch.....	117 63	Ass'n	2 22	
	East Corinth, Rev. Sewall		Anson, Rev. Edwin E.		
	Browne	5 00	Morse	10 00	
	*Mrs. Sewall Browne.	5 00	West Levant Ch.....	2 00	
	Saco Ch.....	6 80	South Levant Ch.....	1 15	
Thomaston Ch.....	8 81	Bath, First Ch.....	5 43	Owlishead S. S.....	2 90
Warren Ch.....	11 35	Blue Hill Ch.....	4 00	Buckfield Ch.....	12 50

Skowhegan, Mrs. H. S.		Rumney, Y. P. S. C. E.	8 00		LEGACIES.	
Coburn	100 00	Bradford Ch.	11 62	Windsor, Estate of J. P.		
Louise H. Coburn	100 00	Goshen Ch.	1 75	Skinner	8 32	
First Ch.	15 00	Mercedith, First Ch.	15 01	MASSACHUSETTS, \$12,498.92		
Ellsworth First Ch.	3 75	*S. S.	5 00	Boston, Ruggles St. Ch.	6 60	
Oakland Ch.	4 25	*Primary S. S.	2 25	N. H.	10 00	
North Berwick	1 50	North Londonderry Ch.	5 00	Chas. N. Miller	25 00	
Cary Ch.	2 50	Hinsdale, First Ch.	5 00	First Ch.	1,166 95	
Bangor, M. Giddings	100 00	Exeter, First Ch.	45 00	A. M. Keer, in mem-		
Second Ch.	83 12	Y. P. S. C. E.	5 00	ory of Dr. J. D. Keer	50 00	
First Ch.	16 00	Somersworth, First Ch.	3 00	Tremont Temple Ch.	500 00	
Owl's Head Ch.	4 25	Salem Depot Ch.	2 50	Warren Ave. Ch.	57 12	
Auburn, Court Sreet		S. S.	2 75	North Hanover Ch.	75 00	
Y. P. S. C. E.	8 00	North Londonderry,		Weymouth Ch.	22 30	
Sedgwick Ch.	4 75	Y. P. S. C. E.	2 45	Bridgewater, First Ch.	15 00	
Brooklin Ch.	2 50	Stratham Ch.	2 00	Winchendon, First Ch.	35 00	
Lamoine Ch.	1 25	New London, First Ch.	10 08	Haverhill, Portland St. Ch.	95 60	
North Sedgwick Ch.	2 25	North Sutton, D w i g h t		Fall River, Brownell St.		
Surry Ch.	1 00	Spencer	100 00	S. S., Lizzie Griffin	10 00	
East Blue Hill Ch.	1 00	Concord, First Ch.	10 42	Jamaica, a member of First		
Manset Ch.	1 25	Hopkinton, first Ch.	5 50	Ch.	5 00	
Corinna, Mrs. E. M. Win-		Fitzwilliam, First Ch.	7 00	Malden, Maplewood Ch.	21 50	
chester	2 00	Keene, First Ch.	18 03	Clinton, First Ch.	33 62	
Hallowell, First Ch.	5 00	Franklin Falls, First Ch.	11 83	Y. P. S. C. E.	10 15	
Rumford Falls Ch.	7 90	*Franklin Falls, First Ch.	3 00	Lawrence, Second Ch.	42 64	
Westbrook, First Ch.	6 27	Claremont, First Ch.	21 25	Farther Lights	10 00	
Wayne Ch.	2 82	Nashua, First Ch.	35 00	*Farther Lights	5 00	
Warren, First Ch.	5 58	Manchester, Peoples Ch.	22 83	Jamaica Plain, Centre St.		
East Sumner Ch.	4 00	First Ch.	21 00	Ch.	43 35	
North Vassalboro	5 00	Merrimac St. Ch.	32 00	Arlington, Trinity Ch.	10 50	
Houlton Ch.	22 00	Goshen, Y. P. S. C. E.	2 75	Watertown, First Ch.,		
S. S.	10 00	Plaistow, First Ch.	18 55	add'l	15 00	
Sanford Ch.	50 00	Lebanon, First Ch.	25 00	Chicopee Falls, First Ch.	14 72	
Kennebunk, Kennebunk		Y. P. S. C. E.	1 50	Danvers, First Ch.	25 00	
port Ch.	6 49	South Lyndeboro Ch.	5 80	Needham, First Ch., add'l	1 00	
Fairfield, First Ch.	30 21	S. S.	1 20	Lawrence, First Ch.	51 41	
New Gloucester, Mrs. Sew-		Penacook Ch.	7 61	Newton Centre, First New-		
all Gross	1 00	Troy Ch.	6 50	ton Ch.	598 19	
Augusta, First Ch.	20 00	Y. P. S. C. E.	4 76	Haverhill, Mt. Washington		
Hodgdon, First Ch.	2 50	Fitzwilliam, S. S. Stone.	50 00	Ch.	15 00	
East Auburn, First Ch.	1 25			Brookline, B. Y. P. U.	30 00	
Rockland, First Ch.	40 00	Peterboro, Estate of Chas.		Marshfield, North S. S.	12 50	
Tenant's Harbor Ch.	6 00	Wildor	750 00	Westwood Ch.	12 00	
Caribou, First Ch.	13 49			Palmer, First Ch.	12 00	
S. S.	2 59			Bellingham, First Ch.	2 00	
Calais, Second Ch.	63 35			S. S.	2 00	
Y. P. S. C. E.	25 00			Middleboro, Central Ch.	71 96	
Fort Fairfield, J. F. Hop-				Still River Ch.	2 50	
kinson	10 00	Rutland, H. Turrill	10 00	Brocton, First Ch.	46 10	
Lee Ch.	17 00	First Ch.	138 06	North Ch.	18 00	
Biddeford, First Ch.	5 13	South Londonderry	6 00	Reading, First Ch.	10 97	
Canton Ch.	4 50	S. S.	60	S. S.	6 89	
Y. P. S. C. E.	2 00	Halifax Ch.	4 00	Grafton, First Ch.	10 00	
Waldoboro, First Ch.	2 00	Whiting Ch.	3 00	Athol, First Ch.	12 00	
East Winthrop Ch.	3 64	Colchester S. S.	4 87	Monson, First Italian Ch.	3 50	
Kenduskwag, First Ch.	1 00	Brandon Ch.	14 00	Chelmsford, Central Ch.	10 00	
Waterville, First Ch.	67 67	Guilford Ch.	5 15	Foxboro, First Ch.	16 83	
Lewiston, Bates Ch.	72 12	Y. P. S.	3 99	Agawam, First Ch.	24 75	
S. S.	19 06	Pownal Ch.	1 00	North Grafton Ch.	10 58	
Parkman, First Ch.	5 00	Fairfax, First Ch.	17 30	Newton, Immanuel Ch.	422 30	
Oldtown, First Ch.	10 62	Panton Ch.	3 00	Lowell, First Ch.	200 00	
Brewer, First Ch.	7 47	West Rupert, two ladies.	8 00	Randolph, First Ch.	46 08	
S. S.	3 84	St. Johnsbury, Julia M.	2 50	Raynham S. S.	10 75	
Bradley Ch.	1 00	Mitchell	2 00	Framingham, First Ch.	63 80	
Great Works Ch.	2 50	Georgia Ch.	14 00	Baldwinsville, Y. P. S. C. E.	7 00	
Camden, Chestnut St. Ch.	7 80	*S. S.	1 87	Swampscott, Bethany Ch.	20 25	
Topsham, First Ch.	7 50	Richford Ch.	18 00	North Attleboro, First Ch.	8 76	
S. S.	2 90	Passumpsic Ch.	18 00	Colerain, First Ch.	3 82	
Brunswick, Berean Ch.	3 00	Mt. Holly Ch.	1 50	Hyde Park, First Ch.	5 00	
S. S.	1 00	Poultney, First Ch.	79 60	South Hanson, Joseph B.		
Passadumkeag, First Ch.	36 00	Randolph, First Ch.	7 00	and Mary E. Read	5 00	
Millinockett Ch.	7 58	S. S.	2 00	Westboro, First Ch.	39 61	
Charleston, Free Temple		Johnson S. S.	10 00	Weymouth S. S.	1 48	
Ch.	8 00	Windsor S. S.	6 45	Peabody, First Ch.	5 86	
		Stamford, First Ch.	10 00	Needham, First Ch.	46 90	
		North Bennington Ch.	15 00	Tyringham, First Ch.	1 00	
		Derby Ch.	4 25	Marlboro, First Ch.	15 24	
		East Wallingford Ch.	7 00	Y. P. S. C. E.	9 97	
		Hinesburg Ch.	5 00	Fayville Ch.	5 30	
		Brattleboro, First Ch.	94 50	Rockland, First Y. P. S.		
		Saxtons River Ch.	48 62	C. E.	8 13	
		Brattleboro, First Ch.	5 00	First Ch.	13 00	
		Montpelier, First Ch. and	28 05	Holden Ch.	29 00	
		S. S.	13 50	Watertown, First Ch.	160 00	
		Burlington, First Ch.	2 00	Cheshire, First Ch.	6 50	
		Andover, Rev. C. W. Saf-	2 00	Medford, First Ch.	96 00	
		ford	5 00	S. S.	5 00	
		Cavendish Ch.	8 50	Y. P. S. C. E.	15 00	
		Groton Ch.	4 88	North Adams, First Ch.	242 67	
		Bellows Falls, First Ch.	27 20	Cradle Roll	6 00	
		Bennington, First Y. P. S.		Westboro, Y. P. S. C. E.	5 00	
		C. E.	21 00			

Westhampton, N. A. Kingsley	1 00	Pleasant St. Ch.....	17 64	Jamestown Ch.....	10 00
Everett, Glendale Ch.....	10 74	*S. S.....	25 00	Westerly, Calvary Ch.....	15 00
Belchertown Ch.....	15 00	Dewey St. Ch.....	14 73	East Greenwich, First Ch..	6 64
Waltham, First Ch.....	15 00	Y. P. S. C. E.....	7 58	Rockville Ch.....	6 00
Beth Eden Ch.....	1 00	Lawrence, Sarah A. French	10 00	Wickford, First Ch.....	50 00
Wales Ch.....	7 00	Haverhill, a member of		East Providence, Second	
Melrose, First Ch.....	37 23	First Ch.....	30 00	Ch.....	39 66
Mattapan Ch.....	10 00	Malden, First Ch.....	24 10	Perryville Ch.....	2 75
Y. P. S.....	13 06	First Y. P. S. C. E.....	10 00	Natick Ch.....	10 00
Medfield Ch.....	10 00	Asbland Ch.....	8 12	Lonsdale, First Ch.....	25 87
S. S.....	2 00	Tyringham Ch.....	7 39	B. Y. P. U.....	5 00
Revere, First Ch.....	12 00	Bernardston, First Ch.....	8 00	CONNECTICUT, \$8,694.42	
Andover, First Ch.....	8 00	Clinton, First Ch.....	13 79	Hartford, a friend.....	10 00
Newton Centre, First Ch..	10 00	Springfield, E. F. Foster..	10 00	Asylum Ave. Ch.....	123 16
Orange, First S. S.....	3 66	*First Ch.....	68 34	Y. P. S. C. E.....	10 00
First Ch.....	16 00	Park Av. Memorial Ch..	4 00	Olivet Ch.....	5 13
Gloucester, Mrs. Susan E.		West Newton, Rev. W. E.		Memorial Ch.....	11 10
Wonsou	100 00	Noyes	2 00	Y. P. S. C. E.....	2 60
B. Y. P. U.....	6 00	Vineyard Haven, First Ch.	34 50	New Britain, First Ch.....	55 08
Chapel St. Ch.....	9 53	Rowe Ch.....	3 77	Ellen M. Wooster, in	
Mission Band.....	20 00	West Boylston Ch.....	11 56	memory of Ann Eliza	
Haverhill, First Ch.....	25 56	Hampden Ch.....	40 00	Woodruff	20 00
Westminster, First Ch.....	29 46	A friend.....	10 00	Elim Swedish Ch.....	3 13
Southbridge, Chas. H. Cald-		Fall River, a friend.....	5 00	Thompson Centre Ch.....	38 96
well	5 00	First Ch.....	140 00	*Wallingford S. S.....	10 00
Newton Upper Falls, First		Second S. S.....	50 00	*Jr. S. S.....	15 00
Ch.....	11 10	Somerville, First Ch.....	18 12	Deep River Ch.....	41 29
Lynn, Hy. A. Pevear.....	250 00	Perkins St. B. Y. P. U.	2 50	Andover Ch.....	6 00
A member of Washing-		First Ch., a friend.....	2 50	Danielson Ch.....	13 64
ton St. Ch.....	10 00	First Ch. Y. P. S. C. E.	1 26	Stafford, Y. P. S. C. E..	2 50
First Ch.....	37 15	Wollaston, First Ch.....	59 83	Ch.....	7 00
Washington St. Ch.....	15 00	Arlington, First Ch.....	75 00	Borah Ch.....	14 67
East Ch.....	24 00	Franklin Park Ch.....	2 03	North Stonington, Third	
Baldwinville Ch.....	15 00	Florida Ch.....	2 75	Ch.....	5 00
Holyoke, Endnor Chapel..	6 00	Chelsea, Mrs. P. R. Mason	5 00	First Ch.....	6 00
Chicopee, Central Ch.....	3 13	First Ch.....	179 66	Montaville Ch.....	17 37
Everett, M. C. Boynton...	10 00	*Haverhill, Portland St.		Waterbury, Italian Mis-	
First Ch.....	15 00	Y. P. S. C. E.....	25 00	suion.....	2 50
Edgartown, First Ch.....	4 75	*Fall River, a friend.....	50 00	Suffield, Second Ch.....	300 00
Fitchburg, First Ch.....	65 00	*For C. E. F., Southbridge,		South Norwalk, First Ch.,	
Mrs. Mial Davis.....	5 00	Emma M. Cole.....	50 00	A. Thompson.....	200 00
North Billerica Ch.....	10 00	*For C. E. F., Cambridge,		Farther Lights.....	2 00
East Brookfield Ch.....	1 50	First Ch., Wm. A. Mun-		Stamford, Susan E. Hoyt.	50 00
Dighton, First Ch.....	5 30	roe	350 00	Groton, First Ch.....	12 80
S. S.....	2 00	*For C. E. F. Somerville,		Ansonia, First Y. P. S....	5 00
Wakefield, First Ch.....	5 00	Chas. N. Miller.....	25 00	LEGACIES	
Salem, Margaret Phillips..	10 00	For C. E. F., Lynn, Hy.		Mansfield, Estate of Levi	
Central Ch.....	25 00	A. Pevear.....	250 00	A. Hall.....	7,700 00
Lexington, First Ch.....	23 43	LEGACIES		NEW YORK, \$113,819.39	
Braintree, a friend.....	21 00	Woburn, Estate of Peter		New York City, Riverside	
East Milton Ch.....	35 00	Fiske	260 88	Ch.....	93 57
Framingham, First S. S.	10 00	Boston, Estate of Daniel	3,000 00	F. T. Gates.....	250 00
Manchester Ch.....	2 55	S. Ford.....	100 00	John D. Rockefeller.....	2,040 00
South Boston, First Ch..	20 00	Marshfield, Estate of Na-		Ch. of the Epiphany.....	24 46
North Scituate, First Ch..	14 50	thaniel Church.....	100 00	Mt. Morris Ch., add'l.	30 00
Bap't Miss'y Convention...	50 00	RHODE ISLAND, \$1,400.44		Amity Ch.....	8 53
Enfield, Maria B. Edwards	50	Providence, Calvary Ch....	43 44	Mariners' Temple.....	15 00
West Townsend Ch.....	4 00	S. S.....	25 00	Calvary Ch.....	200 00
Dorchester, Mrs. J. W.		Fourth Ch.....	24 26	B. Y. P. U.....	12 37
Brigham	5 00	S. S.....	23 67	Ch. of the Redeemer...	42 36
Berean Ch.....	3 14	Friends	75 00	A member of Calvary	
Blaney Mem'l Ch.....	14 00	Two Classes in Central		Ch.....	5 00
Temple Ch.....	62 21	S. S.....	6 65	Richard V. Lewis.....	50 00
Stoughton St. Ch.....	5 00	Collected per E. Hall-		A friend.....	1,000 00
Hingham Ch.....	7 50	den	10 00	Frank Dickerson.....	50 00
Still River Ch.....	8 75	First S. S.....	15 65	Sixteenth Ch.....	5 00
Brockton, Messiah Ch.....	5 00	First Ch.....	101 52	Mrs. A. S. Quinton...	5 00
Warren Ave. Ch.....	10 50	Broadway Ch.....	44 82	Inmates of Bap't Home	
Allston, Brighton Ave. Ch.	37 53	Stewart St. Ch.....	40 00	for the Aged.....	5 25
Framingham, First Ch.,		Pearl St. Ch.....	68 48	Madison Ave. Ch.....	1,315 76
Sarah E. White.....	25 00	Cranston St. Ch.....	302 82	I. E. Gates.....	100 00
Y. P. S. C. E.....	4 00	Stewart St. Ch.....	20 08	Morning Star Mission..	27 63
Wakefield, Harvey B.		Roger Williams Ch.....	39 45	A. L. Leshner.....	10 00
Evans	100 00	Point Judith Ch.....	38 75	West Thirty-third St.	
Cambridge, Mrs. Edwin P.		Woonsocket, French Mis-		Ch.....	25 00
Boggs	60 00	Ch.....	15 00	John D. Rockefeller, 100,000	
First Ch.....	750 00	Pawtucket, Pleasant View	9 00	Central Ch.....	142 75
Broadway Ch.....	19 14	S. S.....	10 00	Mount Olivet Ch.....	24 25
North Ave. Ch.....	135 24	First Ch.....	90 13	Fifth Ave. Ch.....	183 84
Inman Sq. Ch.....	2 10	Broad St. Ch.....	10 65	First Ch.....	277 28
S. S.....	90	Newport, First S. S.....	5 15	Mt. Morris C. E. S.,	
Immanuel Ch.....	14 12	Central Ch.....	37 12	add'l.....	7 25
Dalton, Mrs. John H.		Bristol, First Ch.....	8 00	*Memorial Ch.....	400 00
Smith	10 00	East Providence, First Ch.	7 25	Brooklyn, Fifteenth St. Ch.	43 79
Worcester, W. H. Newton	50 00	S. S.....	10 00	Emmanuel Ch.....	1,313 00
First Ch.....	202 20	Warren Ch.....	107 25	S. S.....	35 00
First Swedish Ch.....	10 00	Woodlawn Ch.....	30 00	Pilgrim Ch.....	9 72
Lincoln Sq. Ch.....	78 57	Usquepaugh S. S.....	3 50	Lenox Road Ch.....	25 64
Y. P. S. C. E.....	11 06	Wickford S. S.....	10 00	Washington Ave. Ch..	201 00

THE HOME MISSION MONTHLY

Sumner Ave. Ch.....	98 68	Troy, South Troy Ch.....	10 42	Nunda, First Ch.....	6 17
Marcy Ave. Ch.....	512 25	First Ch.....	200 27	S. S.....	1 85
S. S.....	25 00	Millis Ch.....	30 80	Homer, First S. S.....	5 00
F. M. Lupton.....	100 00	S. S.....	12 00	Babylon, First Ch.....	9 06
Hanson Place Ch.....	129 76	*Fairport, First Junior		Thorn Hill, First Marcel-	
West End Ch.....	20 48	Union.....	5 00	lus Ch.....	9 20
Bedford Heights Ch.....	21 98	Livonia Ch.....	13 00	Dansville, First Ch.....	17 00
East End Ch.....	15 00	Schenectady, Immanuel		Hornellville, First Ch.....	24 82
Strong Place Ch.....	240 00	S. S.....	40 21	Corinth, First Ch.....	8 10
Bushwick Ave. Ch.....	41 28	Binghamton, Conklin Av.		Warsaw, First Ch.....	33 13
First Ch. in Pierrepont		C. E. S.....	5 50	Wilson, First B. Y. P. U.....	2 75
St.....	430 00	Albion, Wm. E. Barker...	10 00	Three Mile Bay Ch.....	10 75
Central E. D. S. S.....	25 00	Carmel, Mt. Carmel Ch...	44 75	Orient Point, L. I., Emma	
Union Ch.....	32 60	S. S.....	3 00	Latham Beebe.....	50 00
S. S.....	50 66	Y. P. S. C. E.....	3 00	Hancock Ch.....	65 05
First German Ch.....	50 00	Clifton Springs, Mrs. A.		Castle, First Ch.....	18 75
Robert M. McBride.....	10 00	C. Lyon.....	6 25	Richville, First Ch.....	4 00
E. D. First Ch.....	113 94	Pittsford, Y. P. S. C. E...	2 00	Syracuse, Tabernacle Ch...	2 00
Trinity Ch.....	15 00	Wellsville, First Ch.....	40 00	Etna, Rev. Abner Morrill.	3 00
East Nassau, First Nassau		Armenia Ch.....	25 00	Norris, First Ch.....	2 50
Ch.....	2 25	Bedford, Women's Circle..	24 00	Gaines & Murray Ch.....	16 62
Rhinebeck, Mission Band.	4 00	Jamestown, Swedish Ch...	5 75	Second Milo Ch.....	67 00
Cohoes, First Ch.....	43 75	Mariners' Harbor Ch.....	3 21	C. E. S.....	7 00
Cortland, Ch. 14.....	49 11	Watkins S. S.....	5 50	Philadelphia Ch.....	3 00
East Marion S. S.....	7 00	Ballston Spa, First Ch...	24 07	LEGACIES	
Tarrytown, First Ch.....	22 00	Howard Ch.....	5 00	Lockport, Estate of Harri-	
Ticonderoga, First Ch.....	24 00	Kent Ch.....	7 00	riett A. Pettit.....	95 10
Hannibal Ch.....	200 00	Hoosick Falls Ch.....	5 52	NEW JERSEY, \$4,581.68	
Canaseraga Missy Society	4 00	Newburgh, First Ch.....	63 43	Point Pleasant, First Ch...	11 83
Salamanca, B. Y. P. U.....	2 50	Solon Ch.....	5 20	Plainfield, a friend.....	200 00
Waterford, First Ch.....	15 50	Homer, S. S. Home Dept.	5 00	Westfield S. S.....	25 00
Belleville, H. M. Circle..	16 88	Canister Ch.....	16 70	Way Missionary Society...	8 00
Sardinia Ch.....	6 50	Shenandoah, Bethel Ch...	21 73	Keyport, First Ch.....	41 30
Ticonderoga, First Ch.....	3 00	Rocheater, a member of		Bayonne, First Ch.....	6 40
Ogdensburg Ch.....	85 55	First Ch.....	25 00	Bloomfield, First Ch.....	285 71
Y. P. Circle.....	10 00	Theological Seminary,		S. S.....	125 00
Center White Creek Ch...	12 25	add'l.....	65 50	Jersey City, Summit Ave.	
Newfane Ch.....	4 31	J. D. Merrell.....	2 00	Ch.....	33 06
S. S.....	2 50	First Ch.....	31 96	North Ch.....	40 21
C. E. S.....	1 00	Parsells Ave. Ch.....	21 94	North Camden Ch.....	204 00
Sandy Creek Ch.....	7 28	Bronson Ave. Ch.....	64 71	Elizabeth, Central S. S...	84 58
Second Milo Ch, add'l...	12 00	Second Ch.....	129 61	First Ch.....	20 75
Randallsville, Mary R.		Carlton Ch.....	11 00	Linden Ch.....	16 10
Bills.....	30 00	Auburn, First Ch.....	120 08	S. S.....	11 11
South Hamilton, Y. P. S.		S. S.....	17 11	*Red Bank S. S.....	6 30
Madison Ass'n.....	2 00	Immanuel Ch.....	12 92	C. E. S.....	18 43
Poughkeepsie Ch.....	50 00	Waverly, First Ch., Emma		Matawan, First Ch.....	10 85
Hudson Ch.....	19 33	Beckman.....	5 00	Bloomingtondale Ch.....	45 63
North Brookfield Ch.....	3 50	Union Springs Ch.....	9 68	Atlantic Highlands, Cen-	
S. S.....	1 27	Brookton Ch.....	4 30	tral Ch.....	29 71
Hoosick Ch.....	7 55	East Troupsburg Ch.....	3 00	Passaic Ch.....	126 50
Cannonsville Ch.....	10 00	Westville, B. Y. P. U.....	2 10	S. S.....	5 00
Orleans Ch.....	11 63	Big Flats S. S.....	2 00	C. E. S.....	5 00
West Somerset Ch.....	3 51	Andover Ch.....	20 49	Red Bank, First Ch.....	22 00
Whitehall, First Ch.....	5 78	S. S.....	5 08	Middletown, First Ch...	17 00
Buffalo, First Ch.....	149 63	Baldwinsville Ch.....	17 83	Orange, North Orange Ch.	1,346 64
Reid Memorial Ch.....	30 00	Rhinebeck Ch.....	95 00	S. S.....	75 00
Pitcher, First Ch.....	7 50	S. S.....	8 00	East Orange, First Ch. of	
Yonkers, Warburton Ave.		Mechanicville Ch.....	14 00	the Oranges.....	237 83
Ch.....	50 00	*Ossining, First Mission		Scotch Plains Ch.....	23 79
Syracuse, Central Ch.....	62 61	Circle.....	10 00	Milburn Ch.....	10 00
Lockport, First Ch.....	62 69	Williamsville, Randall Me-		Sussex, First Ch. of Wan-	
Huntington Ch.....	5 00	morial Ch.....	4 00	tage.....	15 08
Findly Lake Ch.....	7 00	Clinton, Mrs. J. L. Black-		Westfield Ch.....	9 75
Elmira, First Ch.....	50 00	stone.....	2 00	Newark, First Swedish Ch.	3 92
S. S.....	25 00	Binghamton, Main St.		Roseville Ch.....	22 54
Elba Ch.....	13 00	Ch.....	42 10	Peddie Memorial Ch...	500 00
Canandaigua, First Ch.....	51 09	Elbridge, First Ch.....	3 00	S. S.....	41 29
Half Moon, First Ch.....	8 25	Newburgh, Moulton Mem'l		Clinton Ave. Ch.....	61 80
Horseheads Ch.....	4 36	Ch.....	50 51	*S. S.....	20 00
Mecklenburg, W. A. Hunt-		Lancaster Ch.....	3 00	Frenchtown Ch.....	5 00
ington.....	1 00	Saratoga Springs, First Ch.	85 18	Freehold, First Ch.....	37 55
Northville Ch.....	8 53	Jamestown, First Ch.....	90 00	Summit, First Ch.....	45 00
S. S.....	1 50	S. S.....	10 00	Newbold and Westville Ch	11 55
B. Y. P. U.....	1 00	Glens Falls Ch.....	25 25	South Amboy, First Ch...	14 00
Fulton, First Ch.....	16 15	Walesville Ch.....	4 70	Haddon Heights Ch.....	7 50
Granville, C. E. S.....	10 00	Conklin Centre Ch.....	5 00	Windsor Ch.....	1 00
Springfield Center Ch...	8 89	Stephentown, First Ch...	5 50	Camden, Rev. Ernest A.	
Jamaica Ch.....	10 25	Albany, Immanuel Ch.....	142 66	Boom.....	2 00
Belmont Ch.....	50 00	First Ch.....	28 23	Grace Ch.....	14 00
Phoenicia, C. E. S.....	1 70	Parma, First Ch.....	35 86	First Ch.....	75 00
Chichester, C. E. S.....	1 30	Borough Park Ch.....	32 00	Trenton, Grace Ch.....	47 40
Oyster Bay Ch.....	11 50	C. E. S.....	8 00	Clinton Ave. Ch.....	65 59
Sharon Springs Ch.....	12 88	La Grange Ch.....	27 25	Woodbury, First Ch.....	17 77
Amenia Ch, a.d'l.....	2 00	S. S.....	4 29	New Brunswick, Living-	
West Winfield Ch.....	20 00	Hoosick Falls, First		ston Ave. Ch. St.....	41 10
Schenectady, Emmanuel		Y. P. S. C. E.....	2 89	Cape May City Ch.....	20 20
Ch.....	65 46	Hancock S. S.....	10 00	Hamilton Sq. Ch.....	21 50
Eden Ch.....	11 00	Hamilton, First Ch., add'l	36 00	Paterson, First Ch.....	114 00
Minerva Ch.....	10 13	Nicholville, Anna Day		Collected per Ed. Revel	14 67
		Harrison.....	2 00		

Fourth Ch.....	35 47
*Alex. W. Rogers....	120 00
Freehold, First S. S....	2 06
Toms River, First Ch....	16 00
Cape May, First Ch....	7 10
Hightstown Ch.....	81 28
Columbus Ch.....	10 00
South Seaville, Calvary	
Ch.....	7 75
PENNSYLVANIA, \$6,328.15	
Philadelphia, Lehigh Ave.	
Ch. ¼.....	6 35
Gethsemane Ch.....	36 42
Mrs. Sarah M. Trevor,	
in memory of Dr. M.	
R. Trevor.....	500 00
First Chinese Ch.....	6 00
Passayunk Ch.....	7 50
Second Ch.....	55 00
Chester Ave. S. S....	9 33
W. W. Keen.....	50 00
Logan Ch.....	6 50
Pilgrim Ch., Harry E.	
Pickett.....	5 00
Mount Vernon Ch.....	10 00
Mt. Zion S. S. Ass'n..	25 12
Mrs. B. Griffith Special	
Roxborough S. S....	45 00
Memorial Ch.....	100 78
First Germantown Ch.	
*Frankford Ave. Y. P.	
Working Soc.....	5 00
*Jenkintown B. Y. P. U.	
Swedish Sewing Soc...	25 00
Chester Ave. Whatso-	
ever Band.....	10 00
Dotterer Memorial Ch.	
Rev. A. L. Vail.....	4 00
Blockley Ch.....	1 50
Epiphany Ch.....	18 91
Calvary Ch., add'l...	133 33
Rev. R. M. Hunsicker.	
Chelton Ave. Ch....	2 25
Fifth Ch.....	4 00
First Ch.....	18 00
Mrs. D. L. Hopper...	154 40
Wyoming, First Ch....	501 39
Great Bethel Ch., add'l..	5 00
East Nantmeal Ch....	3 40
Altoona, First Ch....	1 25
Malvern Ch.....	5 56
S. S.....	17 65
Springborough Ch....	9 58
Vincent Ch.....	3 71
Wayne, First Ch....	6 00
Watsontown, First Ch...	16 55
Madison Ch.....	4 57
Narberth, Ch. of Evangel ¼	
Spring Mill Ch....	3 80
Upland, Robert H. Crozer.	
Midway Ch.....	10 90
Kane, First Swedish Ch...	26 61
Edinboro Ch.....	3 00
McLane Ch.....	1,000 00
Pittston, Luzerne Ave. Ch.	
S. S.....	30 00
Tyrone Ch.....	2 75
Y. P. S.....	7 10
Bald Eagle Ch.....	7 75
Reynoldsville Ch....	21 17
Warren Ch.....	1 83
Townville Ch.....	5 00
Reldsburg Ch.....	5 00
Washington, Allison Ave.	
Ch.....	5 00
Lewistown, Mrs. A. J.	
Greene.....	5 00
Calvin Greene.....	50 00
A. Judson Still.....	2 00
Forest Lake Ch.....	4 00
S. S.....	1 00
Union City Ch.....	32 65
Sayre, First Ch.....	14 16
Washington, First Ch. ¼..	16 97
Pittsburgh, Fourth Ave.	
S. S.....	31 71
Fourth Av. Ch. Special	
Fourth Ave. Ch., add'l	
Shady Ave. Ch., Mrs.	
E. E. Lusk.....	350 00
	353 27
	100 00

Union Ch.....	27 06
Shenandoah, Welsh Ch.	
and S. S.....	23 57
Sharon S. S.....	13 80
Providence Ch., Beaver	
Ass'n.....	17 50
Milesburg Ch.....	16 00
Upland S. S.....	67 98
Erie, Calvary Ch.....	128 71
Williamsport Ch. ¼..	40 60
Norristown, First Ch....	63 43
Peter's Creek Ch.....	21 00
New Bethlehem Ch....	9 03
S. S.....	7 25
Troy Ch.....	10 25
Fairview Ch. Indiana	
Ass'n.....	2 50
Brush Valley Ch.....	1 00
Whondor Ch.....	9 00
Phoenixville, Rev. A. B.	
Still.....	15 00
Huntingdon Valley, Me-	
morial Ch.....	3 00
Brownsville, Mrs. Sarah	
A. Hogg.....	50 00
Allgheeny, Francis Ter-	
rance.....	25 00
Beth Eden Ch.....	29 06
Sandusky Ch.....	131 00
Lewisburg, Mrs. P. M.	
Watrous.....	5 00
New Castle S. S.....	13 05
Uniontown, Great Bethel	
Ch.....	41 15
S. S.....	10 00
Erie, East Sixth St. Ch...	
S. S.....	2 87
Duquesne Ch.....	2 25
Montgomery Ch.....	10 00
Jackson, First Ch....	18 46
Ansonville, Zion Ch....	2 35
Sunbury Ch.....	26 00
Dunbar Ch.....	15 00
Phillipsburg Ch....	2 00
McKees Rocks Ch....	15 00
Franklin, Second Ch....	11 50
Blossburg Ch.....	5 35
Two Lick Ch.....	5 68
West Chester, Goshen Ch..	
Hawley Ch.....	16 80
Towanda, First S. S....	5 00
Stoneboro Ch.....	1 68
Freeport Ch.....	2 00
Scottdale S. S.....	1 00
B. Y. P. U.....	5 00
Winfield Ch.....	4 00
Franklin, First Ch....	5 00
McKeesport, First Swedish	
Ch.....	603 00
Warren Ch.....	7 00
S. S.....	20 00
Washington, First Ch....	5 00
Le Roy Ch.....	25 00
West Franklin Ch....	4 00
Claysville Ch.....	1 10
Peach Bottom Ch....	5 09
Williamsport, Erie Ave.	
Ch.....	2 50
Du Bois Ch.....	6 51
Elizabeth Ch. ¼..	13 00
Port Matilda Ch.....	4 00
Ebensburgh Ch.....	3 32
Chester, Memorial Ch....	3 50
St. Clair Ch.....	26 00
Muncey Ch., add'l...	12 65
East Stroudsburg Ch....	29 17
Johnstown Ch.....	5 00
For C. E. F. Phenix-	
ville, Rev. A. B. Still..	75 00
*Pittsburgh, Fourth	
Ave. Ch., Special...	5 00
LEGACIES.	300 00
Reigelsville, Estate of Ale-	
tha B. Holmes.....	95 00

DELAWARE, \$181.81

Davis Mission.....	1 00
Wilmington, Bethany Ch..	47 84
Second Ch.....	113 27
S. S.....	20 00

DISTRICT OF COLUMBIA, \$449.38

Washington, Rev. W. C.	
Roberts.....	5 00
First Ch.....	54 46
East Washington Hgts.	
Ch.....	12 00
Temple Ch.....	45 27
Calvary Ch., W. S.	
Shallenburger.....	20 00
Calvary Ch.....	250 00
Grace Ch.....	15 00
S. S.....	25 00
Metropolitan Ch.....	22 65

WEST VIRGINIA, \$644.96

Lewisburg, Wm. Masters..	5 00
Jane Lew, J. Goodloe	
Jackson.....	2 00
Wolf's Valley Ch., Tays	
Valley Ass'n.....	3 25
Pratt Old Kanawha Ch...	11 00
Central City Ch.....	5 36
Centerville Ch.....	12 00
Cherry, Straight Creek	
Ch.....	3 50
Rev. T. J. Monroe.....	1 00
Ona, Mud River Ch....	5 50
Howell, Beulah Ann Ch...	2 00
Burning Springs Ch....	1 00
Windy, Tygarts Creek Ch.	
Chester Ch.....	4 26
S. S.....	2 00
Martha, Elmwood Ch....	2 00
Boothsville Ch.....	3 50
Fairmont, Palatine Ch...	9 00
Copen, Asa Stump.....	5 00
Parkersburg, Bethel Ch..	10 00
Hambleton Ch.....	7 05
Parsons Ch.....	5 00
Teays, Mt. Vernon Ch...	11 00
S. S.....	4 00
Scott Depot S. S.....	1 50
Newton, Mrs. W. C. Tall-	
man.....	60
Lazearville Ch.....	1 00
S. S.....	5 60
St. Mary's Ch.....	5 00
Harrisville, B. F. Cunning-	
ham.....	17 33
barboursville Ch....	3 50
Charleston Ch.....	7 80
Leon Ch.....	36 85
S. S.....	22 00
Uler, Holly Wood Ch....	3 00
Poca Ch.....	3 14
Ravenswood, Mrs. J. W.	
Crooks.....	10 00
Stumptown, Mrs. Bailey	
Stump.....	25 00
Wheeling Ch.....	1 00
Scott Depot, Seldom Seen	
S. S.....	1 00
Roosevelt, Mt. Zion Ch...	3 30
Parkersburg Ch.....	118 45
S. S.....	2 51
Ravenswood Ch.....	40 40
S. S.....	1 60
Grace, Gilboa Ch.....	6 50
Reedy, 2 Runs.....	3 05
Sutton, B. Huffman.....	10 00
Buffalo Ch.....	6 75
South Side, Harmony Ch..	5 75
Siloam Ch.....	4 15
Ripley Ch.....	2 46
Hanna, Kanawha Ch....	1 10
Williamstown Ch.....	3 15
Sutton Ch.....	35 00
Sistersville Ch.....	20 00
*For C. E. F. Charleston,	
Virginia Ave. Ch....	10 00
*Fr. B. Y. P. U.....	1 00
*Hinton, First Ladies'	
Aid Society.....	25 00
*St. Mary's, B. Y. P. U.	
*Alderson, Greenbrier	
B. Y. P. U.....	5 10
*Monongah Ch.....	3 00
*Pratt, Old Kanawha	
B. Y. P. U.....	3 01
*Reedy S. S.....	5 00
*Salem Jr. Union.....	1 00
	2 50

*Cross Roads, Benitha Eddy	5 00	Sinking Creek, Women's Soc., Dayton Ass'n	8 00	Sturgis Ch.	20 85
*Buchannon B. Y. P. U.	2 00	Harrod, Mt. Zion S. S. Anglaize Ass'n	1 83	B. Y. P. U.	6 60
TENNESSEE, \$2.00		Spring Creek, Mission Circle, Dayton Ass'n	6 00	Charlotte Ch.	11 80
Cumberland, Mr. and Mrs. J. R. Thompson	2 00	*Bellefontaine, Women's Circle, Dayton Ass'n	2 00	*Ionia Ch.	18 00
NORTH CAROLINA, \$146.82		*Dayton, Linden Ave. Woman's Circle	75 00	Adrian Ch.	28 00
A friend	25 00	Linden Ave. Woman's Circle	50 00	Rives Junction Ch.	6 70
Franklinton, a friend	2 00	F. P. Beaver	500 00	Climax Ch.	2 25
*Winston-Salem, West End Ch.	3 00	Memorial S. S.	4 00	Marshall Ch.	15 50
*Mt. Zion Ch.	1 33	E. J. Barney	300 00	Brooklyn Ch.	7 00
*First Ch.	1 25	William St. Ch.	2 81	S. S.	1 00
*Durham, Mt. Vernon Ch.	3 00	*First Juniors	2 50	Port Huron, Mrs. R. S. Patterson	3 50
*Smithfield, First Ch.	2 50	E. M. Thresher	50 00	Eaton Rapids Ch.	82 60
*Raleigh, Educational and Missy Conv.	69 25	*First Ch., two friends	80	Bay City, Broadway Ch.	12 00
*Kittrell, Miss A. M. Hall	2 50	Cleveland, Geo. H. Olmsted	20 00	Ionia Ch.	38 20
*Winton, Pleasant Plains Ch.	2 38	Wilson Ave. Ch.	49 45	Onaway, Women's Circle	2 00
*South Winton Ch.	1 60	Euclid Ave. Ch., Women's Missy Soc., Dayton Ass'n	100 00	Byron Ch.	4 50
*Rocky Mountain, Mt. Zion Ch.	12 00	Wilson Ave. Ch.	85 00	Hale, Plainfield Ch.	1 00
*Rev. Enoch Dunston	1 00	Toledo, Second Ch.	10 65	Osageo Ch.	8 60
*Wilmington, Central Ch.	2 10	Mrs. J. W. Alexander and daughter	3 00	Hart Ch.	4 50
*First Ch.	5 20	Conneaut Ch.	32 44	Eastport Ch.	5 00
*Shiloh Ch.	6 11	Avon Ch.	2 42	Iron Mountain Ch.	1 50
*Mrs. J. S. Taylor	1 00	Sand Fork Ch.	6 90	S. S.	1 00
*Ebenezer Ch.	2 60	Whitamsville Ch.	3 00	Middle Ch.	6 67
*Miss A. Patterson	1 00	Moscow Ch.	1 00	East Tawas Ch.	2 00
*C. P. Smith	1 00	Sidney, First Missionary Circle	10 00	Kalamazoo Ch.	82 00
*Mrs. H. J. Marble	1 00	*Mrs. Smith	1 00	Quincy Ch.	2 29
ALABAMA, \$10.00		Delaware Ch.	1 75	Jackson, First Ch.	18 70
Selma, Alabama Colored University	10 00	Willoughby, Mrs. G. B. Durban	14 25	St. Charles Ch.	5 00
MISSISSIPPI, \$50.00		Hillsboro, First Ch.	20 00	Marlette Ch.	1 00
Jackson, Scholars and Teachers of Jackson College	50 00	*Springfield, Woman's Soc., Blessed Hope Ch.	24 00	*Kalamazoo, First B. Y. P. U.	25 00
TEXAS, \$50.45		*First Woman's Soc., Blessed Hope Ch.	1 03	Wakeasha Ch.	1 62
Marshall, Bishop College		Quaker City Ch.	12 86	Macomb Ch.	3 00
S. S.	5 00	Pleasant Valley Ch.	16 55	Ishpeming Ch.	9 00
Young Men's B. Y. P. U.	26 00	St. Paris, Woman's Circle	20 00	Cheaning Ch.	3 00
Young Women's B. Y. P. U.	19 45	Bucyrus, Woman's Circle	1 00	Albion Ch.	33 60
OHIO, \$2,386.68		Newark Ch.	16 25	Webberville Ch.	2 30
Cincinnati, Mt. Auburn Ch.	37 86	West Union Ch.	14 25	Holly Ch.	1 62
Ninth St. Ch.	143 28	Westerville Ch.	7 00	Hudson Ch.	4 78
Immanuel Ch.	30 00	Centerville Ch.	7 60	S. S.	2 27
Mt. Auburn Ch., Dr. Weddell	5 00	Rev. B. L. Neff	5 00	Mt. Clemens Ch.	10 00
Mercer Ch.	1 75	Pioneer Ch.	2 55	New Buffalo Ch.	2 00
*Tippecanoe, Women's Circle	2 00	Lebanon Ch.	40 00	Parashville Ch.	8 00
*Kings Creek, Women's Society	3 00	Norton Ch.	2 00	Big Rapids Ch.	10 00
Licking Ch.	7 50	Columbus, First Ch.	63 71	South Haven, B. Y. P. U.	5 00
Sunbury Ch.	11 80	Hubbard Ch.	13 65	Portland Ch.	11 73
Coahocton Ch.	12 20	Fultonham Ch.	2 50	Grand Rapids, Fountain St. Ch.	59 40
Addyston Ch.	11 45	Center Valley Ch.	4 61	Leslie Ch.	6 70
Wilmington Ch.	13 25	Ashtabula, Rev. F. A. Phelps	1 00	Battle Creek, Rev. D. W. Cronkhitte	10 00
Byesville, David B. Morse Radnor Ch.	25 00	Bethel Ch.	3 30	Bay City Ch.	75 00
Niles Ch.	17 50	Hamilton Ch.	24 30	Nowell Ch.	1 93
Mt. Vernon Ch.	15 00	Harmony Ch.	1 00	INDIANA, \$1,252 12	
Gibson, Salem S. S.	58 25	Lorain Ch. and S. S.	1 75	Plymouth, Rev. J. B. Carter	1 00
Marion Ch.	3 68	Willshire Ch.	80	Harmony Ch., Mt. Zion Ass'n	1 32
Cambridge Ch.	17 00	Newtonville Ch.	4 75	Little Flock Ch.	2 00
Bedford Ch.	5 00	Fayette, Ambrose Ch.	3 20	Spice Valley Ch.	6 35
Sugar Creek Ch.	17 35	Jamestown Ch.	2 60	Maria Creek Ch.	17 05
Wyoming Ch.	6 80	Torch Ch.	2 00	Deer Creek Ch.	5 00
East Liverpool, Rev. H. H. Bawden	73 30	Harpster Ch.	1 00	Hammond, Miss Inez A. Gray	15 00
Union Ch., Dayton Ass'n	58	For C. E. F. Mansfield Park Ave. Ch., Mrs. M. E. Heulet	1 00	Livonia Ch.	5 10
Salem, B. Y. P. U.	1 00	MICHIGAN, \$833.98		Union Ch., Bedford Ass'n	1 00
Mansfield, Park Ave. Ch., Mrs. M. E. Hulet	1 00	Saginaw, Rev. J. J. De Land	1 00	Mt. Olive Ch.	3 55
Isleta, G. P. Kind	5 00	Detroit, Grand River Ch.	24 84	Bloomington, Women's Missy Circle	12 50
Columbus, Tenth Ave. Ch.	51 85	French Ch.	5 00	Wolcottville, Mrs. L. M. Wildman	5 00
*Mrs. E. R. Solomon	5 00	Ferry Ave. Ch.	25 00	Pleasant Run Ch.	3 00
Orangeville Ch.	5 00	Paw Paw Ch.	20 00	Paoli Ch.	1 10
*Dayton, Women's Society	5 00	Caro Ch.	9 24	Spencer, Jonathan L. Allen	175 85
Haynes St. Chapel	10 00	Port Huron, South Park Ch.	2 10	Providence Ch., Friendship Ass'n	4 40
New Vienna Ch.	11 23	Battle Creek, First Ch.	36 14	Mt. Pleasant Ch., Orleans Ass'n	1 00
*Urbana, First Woman's Missy Soc.	12 00	Sault St. Marie Ch.	25 00	Salem Ch., Evansville Ass'n	23 20
				New Hope Ch., Evansville Ass'n	1 80
				Grandview Ch.	1 50
				Spencer Ch.	10 40
				Hicks Ch.	4 65
				Edwardsport Ch.	11 00
				Albany, S. F. Huffman	5 00
				Liberty Ch., Orleans Ass'n	6 30
				New Hope Ch., Curry Prairie Ass'n	10 00

Good Hope Ch., Curry		ILLINOIS, \$3,645.69	Rozetta Ch.....	20 25
Prairie Ass'n.....	5 40	Chicago, Second Ch.....	J. J. Green.....	5 00
Alfordville Ch.....	1 11	Normal Park Ch.....	L. H. Green.....	5 00
Wilson Creek Ch.....	1 23	Austin Ave. Ch.....	C. E. Duke.....	5 00
Boonville Ch.....	13 65	*A friend.....	B. C. Duke.....	5 00
Evansville, First Ch.....	24 60	Englewood Ch.....	Deer Park Ch.....	5 00
Seymour, Mrs. Marie O. Smith.....	10 00	Elim, Swedish Ch.....	Sycamore Ch.....	14 00
Bethel Ch.....	2 10	Hyde Park Ch.....	Hoopston Ch.....	23 00
South Bend, First Ch.....	48 00	Third German Ch.....	Galva Ch.....	17 85
Bloomfield Ch.....	4 50	Second German Ch.....	Stillman Valley Ch.....	17 44
Bedford Ch.....	42 42	Dr. and Mrs. R. E. Manning.....	Elgin, Immanuel Ch.....	8 20
Evansville, a friend.....	5 00	Messiah Ch.....	Woodstock Ch.....	15 25
Linton Ch.....	8 66	First Ch.....	Farmington Ch.....	17 80
Center Ch.....	5 50	Humboldt Park Ch.....	Trivoli Ch.....	9 55
La Porte, H. B. Wier.....	5 00	Fourth Swedish Ch.....	Farmersville Ch.....	17 35
Barren Fork Ch.....	1 00	Normal Park Ch.....	Pierson, J. B. Fisher.....	5 00
Orleans Ch.....	3 95	Second Ch.....	Murrayville Ch.....	5 00
Michigan City, B. Y. P. U.	4 50	Centennial Ch.....	Divernon Ch.....	6 40
Fleener, J. A. Riddle.....	4 50	Logan Sq. Ch.....	New Hope Ch., Apple Creek Ass'n.....	2 50
Terre Haute, Mrs. M. J. McMahan.....	5 00	Fourth Ch.....	Horace, Misses Mattie and Dora Tucker.....	10 00
Delaware Ch.....	1 00	Hyde Park Ch.....	Mrs. P. M. Tucker.....	50 00
Lick Branch Ch.....	1 25	Shiloh, Ladies' Circle.....	Carrollton, Second Ch.....	9 84
Huron Ch.....	1 05	Garfield Park Ch.....	Diamond Grove Ch.....	9 58
Friendly Grove Ch., Freedom Ass'n.....	3 25	Lexington Ave. Ch.....	Carmi, Rev. D. Manley.....	2 00
Zenas Ch.....	3 28	Belden Ave. Ch.....	Mt. Sterling Ch.....	3 00
Huntington, First Ch.....	7 20	Immanuel Ch.....	Ewing Ch.....	15 73
Veale's Creek Ch.....	2 05	First Ch.....	Moweaqua Ch.....	13 00
Grass Creek, Mrs. Mary A. Julian.....	2 00	First Ch., Mr. and Mrs. Shepardon.....	S. S.....	1 42
Miss Lillie Julian.....	1 00	Salem Swedish Ch.....	B. Y. P. U.....	1 25
Gosport Ch.....	3 75	*Osceola Ch.....	J. E. Gregory.....	5 00
Poston Ch.....	5 10	Pisgah Union Ch.....	Mrs. Wallace Gregory.....	5 00
South Whitley Ch.....	2 60	New Stonington Ch.....	Bethel Ch., Sand Creek Ass'n.....	2 50
Friendship Ch., Curry's Prairie Ass'n.....	3 69	Bellevue Ch.....	Pleasant Ridge Ch., Alton Ass'n.....	15 50
Graham Ch.....	5 00	Greenville Ch.....	Collinsville, Miss M. Cook.....	100 00
Little Sand Creek Ch.....	5 75	Waverly Ch.....	Nokomis Ch.....	4 00
Silversville Ch.....	2 25	S. S.....	Quincy, W. W. Bourne.....	5 00
Moore's Hill Ch.....	4 00	B. Y. P. U.....	First Ch.....	100 00
Indianapolis, First B. Y. P. U.....	5 00	Hickory Grove Ch., Apple Creek Ass'n.....	Girard, B. Y. P. U.....	39
First Ch.....	391 26	Centralia, B. Y. P. U.....	Ch.....	31 25
Emmanuel Ch., add'l.....	2 33	Herrin Ch.....	Rev. A. H. Harnly.....	5 00
Princeton Ch.....	6 45	Medora Ch.....	Mrs. M. J. Enslow.....	5 00
S. S.....	4 62	Greenfield Ch.....	Harold Metcalf.....	5 00
B. Y. P. U.....	40	Hurricane Ch., Rehoboth Ass'n.....	Mrs. A. H. Simmons.....	5 00
Rev. Gordon W. Hill.....	5 00	Kane Ch.....	Pittsfield S. S.....	3 00
Geo. W. Norman.....	5 00	Wisetown Ch., add'l.....	Alton S. S.....	15 21
Avoca Ch.....	2 40	Stantown Ch.....	Arthur, Mrs. Annette El-lars.....	5 00
Ellettsville Ch.....	4 25	Troy Ch.....	Paris, Women's H. M. Soc.....	5 00
Washington Ch., Union Ass'n.....	13 65	Kell Ch.....	Fana, B. Y. P. U.....	2 50
Mrs. W. E. Cole.....	5 00	Alton, First Ch.....	Sciota, D. H. Clarke.....	10 00
Ezra Mattingly.....	5 00	Elgin, Mrs. Angie M. Goble.....	Evanston, D. J. Harris.....	25 00
J. G. Allen.....	5 00	Rantoul Ch.....	St. Mary's, Rev. J. Foley.....	10 00
Alton Ch.....	1 50	B. Y. P. U.....	Kirkwood Ch.....	2 90
Brazil, B. Y. P. U.....	5 28	J. S. Mason, M.D.....	Walnut Ch.....	11 25
Washington Ch., Laughery Ass'n.....	2 60	Mrs. Bertha W. Hamilton.....	Tampico Ch.....	2 15
Lebanon Ch., Friendship Ass'n.....	5 50	Bethany Ch., Centralia Ass'n.....	Raritan Ch.....	12 00
New Salem Ch.....	1 85	Winchester Ch.....	Monmouth Ch.....	34 50
Petersburg Ch.....	20 00	S. S.....	Morris Ch.....	19 25
Mitchell Ch.....	7 15	O'Fallon S. S.....	Berwick Ch.....	23 65
S. S., W. H. Hughes' Class.....	1 35	Alton, Rev. S. D. McKen-ny.....	Galesburg, Swedish Ch.....	3 30
Mrs. W. A. Burton.....	5 00	Fairmount Ch.....	Lacon Ch.....	4 00
Baker's Creek Ch.....	12 80	S. S.....	Sparland Ch.....	5 00
Vincennes Ch.....	11 16	B. Y. P. U.....	Pleasant Grove Ch.....	3 10
Michigantown, Miss Irva Marshall.....	20 00	Honey Point Ch.....	Macomb Ch.....	6 92
Bloomington Ch.....	20 00	Fidelity Ch.....	Rev. D. H. McGillio-ray.....	5 00
Rockport Ch.....	1 85	Martin's Prairie Ch.....	Bradford, Mr. and Mrs. Boardman.....	3 00
Terre Haute, First Ch.....	12 85	Roodhouse Ch.....	Rockford, Swedish Ch.....	8 25
S. S.....	10 00	Paris Ch.....	Sparland, Rob't Burnett.....	2 00
B. Y. P. U.....	5 00	Roseville Ch.....	New Liberty Ch., Mattoon Ass'n.....	2 00
*B. Y. P. U.....	13 00	B. Y. P. U.....	Highland, Mrs. Julia Bia-let.....	5 00
Miss Lenora Pound.....	5 00	Carthage Ch.....	Auburn Ch.....	25 50
Mrs. C. F. Miller.....	5 00	St. Charles Ch.....	Flora, a friend.....	5 00
Stinesville Ch.....	1 00	Havana Ch.....	Little Flock Ch., Shelby Ass'n.....	3 75
Gilead Ch.....	2 50	Evanston Ch.....	Carbondale, James M. Eth-erton.....	5 00
Tobinsport, J. D. Cockrell.....	5 00	Berwyn, Swedish Ch.....	Mrs. Vinnie Etherton.....	5 00
Bicknell Ch.....	10 21	Gilman Ch.....	Summerfield, Mrs. Julia A. Cook.....	10 00
S. S.....	5 04	Walnut Ch.....	Timewell Ch.....	8 50
Switz City, Elmer Yeoman.....	10 00	Canton Ch.....	Bethel Ch., Central Ill. Ass'n.....	1 85
*Terre Haute, First B. Y. P. U.....	12 00	Rockford, State St. Ch.....		
		La Grange Ch.....		
		S. S.....		
		Pleasant Plains Ch.....		
		Minonk, Mrs. Wallace.....		

Herrick S. S.	1 25	Thorpe Ch.	1 00	Thorpe, Norwegian Ch.	2 00
Harrisburg, Mrs. Hardina		Buena Vista Ch.	5 00	Andrew Tillerson	1 00
Mick	10 00	Almond Ch.	2 00	Sherburn Ch.	6 75
Unity Ch., Apple Creek		Sheboygan, First Ch.	23 30	S. S.	2 00
Ass'n	4 00	Albany Ch.	5 00	Lake Crystal Ch.	43 50
Island Grove Ch.	2 30	Monticello Prairie Ch.	1 25	Garden City Ch.	12 71
Tampico Ch.	10 00	Woodville, Swedish Ch.	1 32	Sleepy Eye Ch.	4 50
Basco Ch.	3 00	Maiden Rock Ch.	2 00	Zena Cooper	2 00
Waukegan Ch.	35	Waupaca, Danish Ch.	10 00	St. James Ch.	1 00
Oak Park, First Ch.	111 30	Ladies' Circle	5 00	Minneota Ch.	3 50
La Moille Ch.	32 25	Lake Nebagamogon Ch.	5 25	S. S.	1 25
Brimfield Ch.	6 00	B. Y. P. U.	3 75	Richmond Ch.	2 50
Plymouth Ch.	7 35	Oshkosh, First Ch.	30 00	Staples Ch.	2 50
St. Mary's Ch.	3 55	Berlin Ch.	4 02	Spring Valley Ch.	6 50
Cornell Ch.	4 00	Clinton Ch.	11 50	Pipestone, First Ch.	15 00
Fairbury Ch.	25 00	Otsego Ch.	1 00	Lakefield, First Ch.	1 75
McLean Ch.	4 10	Racine, Danish Nor. Ch.	17 30	Lake Crystal, First Ch.,	
Premont Ch.	5 00	Kenosha, First Ch.	8 00	add'l	2 00
Kewance Ch.	51 07	For State Convention:		Wheaton, First Ch.	7 00
Rockton Ch.	6 90	Wisconsin State Con-		New Auburn, First Ch.	5 00
Rockford, Swedish Ch.	25 00	vention	2,488 76	Mankato, First Ch.	14 90
De Kalb Ch.	5 00	Collected per F. O. Carl-		Osage, First Ch.	2 00
Wilton Center Ch.	5 00	son	75 00	Ponsford Mission	2 25
Fairbury Ch.	5 00	Collected per N. F. Clark.	87 83	St. Paul, Woodland Park	
Oscola Ch.	12 21	Collected per A. W. Run-		Ch., add'l	7 65
S. S.	2 30	yon	38 00	Burr St. Ch.	25 00
B. Y. P. U.	70			First Swedish Ch.	18 10
Morris Ch.	24 00			Danish-Norwegian Ch.	4 08
Peoria, Bethany Ch.	4 00			First Ch., add'l	38 15
Galesburg Ch.	42 67	MINNESOTA, \$6,552.90		Phladelphian Ch.	12 29
Minonk Ch.	10 25	Collected per Carl F. Lind-		Second Swedish Ch.	2 56
Carmen Ch.	5 00	berg	5 00	Minneapolis, Fourth Ch.,	
Buda Ch.	11 90	Mizpah, First Ch.	3 00	add'l	10 00
S. S.	1 97	Friberg, Swedish Ch.	5 00	Chicago Ave. Ch.	12 10
Kankakee Ch.	45 00	Windom, John A. Kees.	5 00	Central Ch.	100 62
Tonlon Ch. and S. S.	28 97	St. Paul, Hebron Ch.	7 35	Olivet Ch.	19 95
Chenoa Ch.	6 75	B. Y. P. U.	2 90	First Ch.	77 01
Moline, Swedish Ch.	30 62	Woodland Park Ch., add'l	3 30	Trinity Ch., add'l	162 80
*Joliet, Swedish Circle	3 00	Danish-Nor. Ch., add'l	1 20	Bethesda Ch.	2 50
Waverly, Mrs. Kate Rynd-		Mantonville, Milton Ch.	1 00	Tabernacle Ch.	17 25
ers Sweet	5 00	Faribault, First Ch.	3 00	Calvary Ch.	18 24
Kemper Ch.	2 50	Garden City, First Ch.	7 00	Elim Swedish Ch.	5 00
Jerseyville Ch.	21 41	Rochester, First Ch.	30 25	Kasota, First Ch.	3 25
Springfield, Rev. J. B.		Little Falls, First Ch.	18 30	Brownsdale, First Ch.	4 75
Rogers	5 00	Ogilvie, First Ch.	1 00	Duluth, First Finnish Ch.	11 20
Louisville Ch.	5 00	Richfield, First Ch.	5 00	Clark's Grove, Danish Ch.	18 95
Barry Ch.	15 05	Kasson, First Ch.	10 70	Brunswick, Swedish Ch.	4 00
Rev. H. H. Hurley	5 00	Grove City, Swedish Ch.	37 63	Albert Lea, Swedish Ch.	10 00
Eugene Smith	5 00	Kokato, Swedish Ch.	10 10	Rothsay, Lake Lida Swed-	
Stonington, O. E. Briggs.	5 00	Oakland, Branch of Aus-		ish Ch.	1 30
Piass Ch.	5 00	tin Ch.	16 00	Alexandria, Swedish Ch.	2 35
Clayton Ch.	4 75	West Concord, First Ch.	31 25	Detroit, Jeff H. Irish	25 00
New Hope Ch., Alton		Anoka, First Ch.	20 17	Parker's Prairie, First Ch.	4 50
Ass'n	3 00	Benidji, First Ch.	13 27	St. James Ch.	3 10
For C. E. F., Berwick Ch.	10 00	Granite Falls, First Ch.	11 25	Minneota, First Ch.	2 00
LEGACIES		Worthington, First Ch.	22 50	Park Rapids, First Ch.	19 10
Ottawa, Estate of Maria		Swedish Ch.	12 50	Austin, First Ch.	3 80
S. Egbert	200 00	Kenyon, First Ch.	4 59	Winnebago City, Miss V.	
WISCONSIN, \$3,512.12		Faribault, Richland Ch.	1 41	O. Weir	1 75
Warrens, W. A. Barber	100 00	Luverne, First Ch.	16 50	For C. E. F., West Con-	
Superior, Swedish Ch.	5 17	Stillwater, First Ch.	10 00	cord Ch.	5 00
S. S.	1 35	Westbrook, Danish-Nor-		St. Paul, D. M.	1 50
Waupaca Ch.	37 25	Ch.	9 95	For State Convention:	
S. S.	2 75	Pillager, Swedish Ch.	9 95	Minnesota State Con-	
Kilbourn, Mrs. S. J. Free-		Russell, Burchard Swedish		vention	4,938 89
man	7 00	Ch.	2 50	Staples Ch.	2 50
Clam River Ch.	1 90	Brainerd, First Ch.	14 86	Collected per C. C. Lang-	
Lake Nebagamogon, Swedish		Adrian, First Ch.	3 00	lotz	5 00
Ch.	10 38	Wasioja, First Ch.	1 50	Collected per Gustaf Ny-	
Milo, First Ch.	197 33	Sauk Centre, First Ch.	6 00	gren	2 00
Sun Prairie, Rev. G. C.		Chamberlain, White Oak		Brownsville Ch.	5 00
McClue	5 00	Ch.	2 55	Collected per H. A. Sother	75 00
Ashland, Salem Swedish		Bird Island, First Ch.	6 00	Collected per L. H. Stein-	
Ch.	7 14	Stillwater, Dr. G. E. Clark	15 00	hoff	2 25
Waukesha Ch.	118 40	Bricelyn, First Ch., add'l.	2 30		
Sheboygan Falls Ch.	15 30	Willmar, Swedish Ch.	21 00	IOWA, \$1,354.22	
Milwaukee, Wm. Lindsay.	60 00	Swedish Ladies' Circle	5 00	Carroll Ch.	2 35
Garfield Ave.	48 04	Swedish Little Helpers	5 00	Shell Rock S. S.	4 31
River Falls, First Ch.	18 45	La Porte, First Ch.	1 55	Seymour Ch.	8 45
S. S.	5 50	Stillwater, First Women's	6 00	Webster City Ch.	18 25
B. Y. P. U.	7 32	Circle	5 00	Mrs. W. J. Zitterell	5 00
Barron, Scandinavian Ch.	2 50	West Duluth Ch.	5 00	Des Moines, First	15 00
El Salem, Swedish Ch.	2 50	Money Creek, First Ch.	5 00	L. H. Loomis	10 00
Wood River, Swedish Ch.	3 30	Waconia, Swedish Ch.	7 00	First Ch., Miss Abby	
Evansville Ch.	17 35	Granby, Rush Lake Swed-		T. Arnold	2 50
Grantsburg, Swedish Ch.	1 15	ish Ch.	1 00	First Ch.	18 30
Black River Falls Ch.	3 85	West Duluth, Third Swed-		"S. S.	8 65
Green Bay, First Ch.	9 51	ish Ch.	5 50	Dennison Ch.	25 00
Menominee Ch.	1 70	Albert Lea, First Ch.	19 25	Hiteman S. S.	1 00
Westboro, Swedish Ch.	1 50	Danish-Nor. Ch.	25 30	West Union Ch.	15 45
		Alden, Danish Ladies' Aid	4 00	Kiron Swede S. S.	6 50
		Society			

Cuppys Grove, Danish Ch.	19 50
Centerville Ch.	4 95
Florida Ch.	1 60
Ogden, People's Ch.	8 00
Britt, Crystal Lake Ch.	5 00
*Belle Plaine, B. Y. P. U.	2 00
Sac City Ch.	17 90
Fort Dodge Ch.	7 27
Logan Ch.	2 30
*S. S.	2 20
Kelley Ch.	6 00
Vinton, Mrs. E. A. Narber	5 00
Kendrick Ch.	15 00
Montezuma, C. R. Clark.	5 00
*Cedar Rapids, Immanuel	
Miss'n	2 03
*Aurelia, Mt. Olive B. Y.	
P. U.	1 66
Silver City Ch.	17 50
Gowrie, Swede Ch.	6 80
Ames Ch.	25 00
*Cresco, B. Y. P. U.	1 75
Grinnell Ch.	31 00
S. S.	5 00
Shenandoah Ch.	34 00
Audubon Ch.	2 00
I. W. Baker	3 00
Rockwell Ch.	15 00
Renwick Ch.	20 00
Marshalltown Ch.	58 96
Calliope, Axel L. Johnson.	5 00
Sioux City, E. E. Lewis.	10 00
Ch.	12 10
Essex, Mrs. Jane Nye.	10 00
Montezuma, Mrs. G. W.	
Wilson	5 00
Doon Ch.	1 00
Caledonia, Oakland Ch.	19 00
Glenwood, Mrs. Fannie	
Dean	25 00
Bradgate Ch.	8 15
Cascade Ch.	5 00
*Central City, Jordan's	
Grove S. S.	13 55
*Grinnell, B. Y. P. U.	12 00
Hedrick, B. Y. P. U.	2 00
Shenandoah, Rev. W. J.	
Sparks	10 00
Webster City Ch.	19 25
Mt. Ayr Ch.	6 75
Hampton, N. B. Claypool.	5 00
Toledo, Mrs. D. B. Ed-	
wards	2 00
Woodward Ch.	2 25
Muscatine Ch.	25 00
Osage Ch.	63 01
Fredericksburg Ch.	6 00
*S. S.	1 60
Perry Ch.	6 00
Council Bluffs, Swedish	
Circle	5 00
Gilmore, Danish Ch.	4 80
Brayton, Juniors.	1 55
Marble Rock, Bethel Ch.	2 00
Farlin Ch.	13 00
Humboldt, Danish Ch.	3 50
Northwood Ch.	26 00
*B. Y. P. U.	5 00
Juniors	1 00
Epworth Ch.	8 00
West Mitchell Ch.	25 00
Kendrick Ch.	5 00
Humboldt Ch.	17 10
*S. S.	9 00
Riceville Ch.	16 50
*S. S.	3 50
Bradgate Ch.	1 00
Beacon, Juniors.	1 50
Goldfield Ch.	1 00
Ogden, People's Woman's	
Circle	6 00
Estherville Ch.	3 38
New Hartford Ch.	1 00
Strawberry Point Ch.	6 40
Ottumwa, First Ch.	8 34
De Witt, M. D. Evans.	5 00
A. L. Harrington.	5 00
Newton Ch.	1 25
Lamont Ch.	11 50
Manchester Ch.	10 00
Chickasaw Ch.	2 00

*Eagle Grove, Juniors.	3 00
New Hampton Ch.	105 72
*S. S.	2 95
B. Y. P. U.	6 00
Russell Ch.	23 15
Missouri Valley Ch.	1 00
Fort Dodge Ch.	8 35
Cloverdale, Mrs. P. Sher-	
bondy	1 00
Shenandoah Ch.	7 00
Cascade Ch.	5 05
Monroe Ch.	20 38
Waverly Ch.	20 00
Shell Rock Ch.	5 00
LEGACIES.	
New Hampton, Estate of	
Esther E. Martin.	200 00
MISSOURI, \$348.11	
St. Louis, Second Ch.	43 83
Board of Gen'l Home and	
Foreign Missions.	304 28
INDIAN TERRITORY, \$280.76	
Bacone, New Hope Ch.	6 00
Atoka Ch.	15 00
Roff Ch.	10 00
Tablequah, First Ch.	9 00
Fort Gibson Ch.	8 00
Purcell, W. B. Crocker.	1 00
Collected per W. A. Rob-	
erson	1 25
Tablequah, Mrs. W. J.	
Pack	2 50
Mrs. Wheeler	28 00
Emahaka, W. P. Blake	
and wife.	7 50
Lillian Paxton	3 00
Laura Hough.	3 00
M. M. Mercer.	3 00
E. G. Rice.	1 50
A. E. Steer.	3 50
Sunday School.	4 00
Helen Farquhar.	2 00
M. E. Gangwen.	2 50
Rush Springs Ch.	2 50
Mead, Double Springs Ch.	2 00
Duncan Ch.	25
Ryan Ch.	10 20
Velma Ch.	9 37
Paul's Valley Ch.	4 50
Caddo Ch.	5 00
Dolberg Ch.	1 25
Bacone, Faculty and Stu-	
dents of Indian Univ.	77 25
Durant Ch.	35 00
Coalgate Ch.	7 00
Lake View, Refuge Ch.	4 04
A friend.	10 00
A friend.	3 80
INDIAN TERRITORY, \$13.21	
Received in January and not re-	
ported:	
Collected per W. A. Rob-	
erson	1 10
Collected per I. C. Atchley	5 00
Paul's Valley Ch.	2 26
Scipio Ch.	1 25
Bristow Ch.	3 00
OKLAHOMA TERRIT'Y, \$217.37	
Tyrone Ch.	2 50
*Watonga, Second Chey-	
enne Ind. Ch.	3 00
Col. per W. D. Moorer.	4 00
Friendship Ch.	3 00
Davidson Ch.	4 50
Taup, First Comanche	
Ch.	61 30
Ch.	1 50
Wellston Ch.	5 55
Rocky Ch.	12 50
Fairview Ch.	3 55
Enid Ch.	25 00
Wakita Ch.	4 00
Stineton, Anna B. Ayres.	2 00
Pawhuska Ch.	5 20
El Reno Ch.	13 00
Norman Ch.	17 50
Edmond Ch.	13 80
Perry Ch.	12 50
Asher Ch.	1 62

*Rainy Mountain, Kiowa	
Ch.	18 55
Tyrone, B. Y. P. U.	2 20
OKLAHOMA TERRIT'Y, \$252.60	
Received in January and not re-	
ported:	
*Elk Creek Ch.	20 00
Collected per R. C. Farmer	12 50
Tyrone, J. M. Newman.	1 80
Collected per D. James.	5 25
*Mountain View, Rainy	
Mountain Ch.	140 00
Cheyenne, Dead Indian	
Ch.	7 05
Mangum, S. R. Warren.	1 25
Reed Ch.	5 00
Blackwell Ch.	50 00
Braman Ch.	10 25
KANSAS, \$3,682.73	
Burden, Joel Dyer.	25 00
Hill City, R. V. Wilcox.	10 50
Polaasky, John Kejr.	5 00
Thomas Co., First Ch.	3 55
Sedan Ch.	6 00
Harmony Ch.	3 00
Patterson, Friendship Ch.	4 73
Burden Ch.	14 25
Milan Ch.	2 15
*Winfield Ch.	125 00
Altamont Ch.	10 00
Medicine Lodge Ch.	111 50
Topeka, North Ch.	12 68
*S. S.	2 50
Derby Ch.	1 85
Fort Scott Ch.	2 25
Gueda Springs, Pleasant	
Vale S. S.	1 25
Osborne, Bristow Ch.	3 00
Hutchinson Ch.	51 25
Preston Ch.	3 25
Oxford S. S.	1 00
Caldwell Ch.	8 50
S. S.	1 00
Gaylord Ch.	5 07
Oak Creek Ch.	5 00
Elgin Ch.	5 00
Caney Ch.	9 00
Concordia Ch.	25 00
Sabeta, A. J. Miner.	10 00
Independence Ch.	18 00
Eureka, Elm St. Ch.	10 50
Wellington, Avon Ch.	1 48
Wichita, West Side Ch.	17 50
Towanda, Fairview Ch.	4 80
S. S.	1 00
Parsons Ch.	45 23
S. S.	6 63
B. Y. P. U.	1 50
Chanut Ch.	40 00
Wellsville Ch.	6 00
Hackney Ch.	7 45
Fairview, Delaware Ch.	10 00
S. S.	5 00
Edna Kingston Ch.	2 55
Girard Ch.	6 00
Galena Ch.	22 17
Wayside Ch.	2 00
Long Island Ch.	1 59
Kansas City, Swedish Ch.	23 00
Arkansas City Ch.	7 25
Fairport, Mrs. L. K. Por-	
ter	5 00
Latham Ch.	24 05
Harvey Ch.	1 70
Clay Center Ch.	21 25
La Cygne, Calvary Ch.	3 21
Cedar Vale Ch.	2 80
McLouth Ch.	10 00
Columbus Ch.	3 65
Benton, Palmyra Ch.	4 00
Brantford, Swedish Ch.	5 00
Pleasant View Ch.	5 30
Blue Rapids Ch.	10 00
Cherryvale Ch.	15 00
Wichita, First Ch.	150 00
Concordia, Eli Haskett.	2 50
*For C. E. F., Fort Scott	
Ch.	25 00
For State convention:	
Kansas State convention.	2,000 00

Collected per E. B. Meredith 453 24
 Abbyville Ch. 8 00
 Harmony Ch. 3 00
 Bessie A. Willis 2 00
 Grainfield Ch. 8 42
 Wa Keeney Ch. 5 50
 Clifton Ch. 5 00
 Abilene Ch. 16 38
 Dodge City Ch. and S. S. 10 00
 Coll. per Malcom Wood.. 12 50
 Ellis Ch. 2 50
 Coll. per J. H. Van Leu.. 137 00
 Council Grove Ch. 26 00

NEBRASKA, \$1,974.30.

McCook Ch. 16 60
 *Humboldt S. S. 1 50
 Hampton, Bethany Ch. 8 00
 A friend 50 00
 *Trumbull, Salem S. S. 1 40
 Oakland, Swedish Ch. 22 50
 Red Cloud Ch. 4 00
 Lime Grove Ch. 3 00
 Fairbury Ch. 6 02
 Western Ch. 12 15
 Oakland Sven Olson 5 00
 Ponca S. S. 4 00
 Stella Ch. 8 00
 Wayne, L. Kimball 5 00
 Omaha, Swedish Ch. 10 00
 Ladies' Sewing Circle.
 Calvary Ch., N. B.
 Rairden 100 00
 I. W. Carpenter 100 00
 J. F. Carpenter 100 00
 Holbrook Ch. 10 00
 Vesta Ch. 4 00
 Lewiston Ch. 4 25
 Gray, per A. O. Arnquist.. 5 00
 Stromsburg, Swedish Ch. 35 00
 Juniatta Ch. 10 80
 Pawnee City Ch. 42 80
 Minden, Liberty Ch. 8 15
 Glenville Ch. 26 85
 *Stromsburg, Swedish B.
 Y. P. U. 7 35
 Norman Ch. 5 00
 Gothenburg, Antelope Center
 Ch. 8 60
 Humboldt, I. H. Smith... 5 00
 Harrisburg, M. H. Crosby. 2 00
 Peru Ch. 13 50
 Ord, L. B. Sorensen 5 00
 Alliance Ch. 10 00
 Crab Orchard Ch. 7 87
 Prairie Union Ch. 35 25
 Hastings Ch. 15 75
 *S. S. 2 50
 Alexandria, Mrs. Sarah
 Berkley 2 00
 Ashland Ch. 2 50
 Tecumseh Ch. 5 06
 Atkinson Ch. 1 00
 Auburn Ch. 3 75
 Genoa, Mrs. Geo. B. Johnson
 1 00
 For State convention:
 Nebraska State convention
 Collected per C. W. Brin-
 stad 455 03
 Collected per Geo. L.
 White 150 88
 Collected per T. L. Smith.
 40 00
 Collected per Paul Hallin.
 54 52
 Eudell, First Ch. 15 00

NORTH DAKOTA, \$260.28.

Tower City, First Ch. 2 00
 Grafton, First S. S. 5 00
 Ludden, First Ch. 4 00
 New Rockford Ch. 2 50
 Minot Ch. and S. S. 3 00
 Collected per Lewis Eke-
 lund 5 00
 Donneybrook, First Dan-
 ish-Norwegian Ch. 4 00
 Grand Forks, First Ch. 50 00
 Sidney Clarke 25 00
 Jamestown, First Ch. 15 40
 Fargo, Mr. and Mrs. O.
 Larson 5 00

Langdon, First Ch. 37 60
 Stillwater Branch 8 63
 Cooperstown, Victor Me-
 morial Ch. 17 15
 Fairmount, First Ch. 6 00
 Beaulieu, First Ch. 8 00
 Ellendale, First Ch. 7 00
 For State convention:
 Ruby Ch. 10 00
 Minot Ch. and S. S. 10 00
 Lang, Norwegian Ch. 20 00
 Poplar Grove Ch. 15 00

SOUTH DAKOTA, \$263.58.

Clark, First Ch. 3 00
 Arlington, First Ch. 5 00
 Deadwood, First Ch. 50 00
 Arlington, First Ch., add'l
 S. S., add'l 25 30
 Hill City, First Ch. 1 00
 Collected per A. C. Keene.
 Arlington Ch. 9 43
 Montrose Ch. 10 00
 C. E. S. 9 00
 Zion Ch. 3 00
 Bryant Ch. 6 00
 Lead City, First Ch. 9 15
 Ladies' Society 10 00
 Pierre, First Ch. 25 00
 Huron, First Ch. 34 30
 Bradley, First Ch. 20 00
 Berton, Miner Co. Nor.
 Ch. 7 50
 Strandburg, Swedish Ch. 5 60
 Aberdeen, First Ch. 17 79
 Elk Point, First Ch. 10 00
 Mitchell, First Ch. 18 00
 Parker, First Ch. 10 00
 Irene, Turkey Valley Dan-
 ish Ch. 1 44
 Clear Lake Ch. 2 00
 Ladies' Society 5 00
 Sun Prairie Ch. 8 82

MONTANA, \$378.33.

Belt Ch. 2 00
 Bozeman Ch. 10 06
 Darby, First Ch. 1 59
 Hamilton, First Ch. 4 00
 Corvallis Ch. 4 55
 Butte, First Ch. 43 50
 For State convention:
 Montana State Convention
 312 64

WYOMING, \$53.35.

Collected per E. W. Me-
 cum 13 75
 Cheyenne Ch. 24 10
 For State Convention:
 Collected per J. M. Jones.
 15 50

COLORADO, \$2,494.53.

Canon City Ch. 10 00
 Eckert Ch. 1 50
 Salida Ch. 4 00
 Arvada Ch. 12 50
 Louisville Ch. 10 00
 *S. S. 2 50
 Denver, First Ch. 308 52
 Bethel Ch. 18 00
 Eaton Ch. 11 75
 Colorado City Ch. 2 00
 Longmont, W. J. Ganut... 10 00
 Boulder Ch. 53 15
 Arvada Ch. 11 80
 Delta, Dr. Stockham 50 00
 Aspen, Dr. A. J. Robinson
 10 00
 Greeley Ch. 74 70
 Fort Collins Ch. 69 00
 *S. S. 10 06
 Denver, Capitol Hill Ch. 43 75
 North Ch. 10 50
 S. S. 3 00
 Broadway Ch. 56 10
 Beth Eden Ch. 12 00
 For State Convention:
 Colorado State Convention
 1,700 60

NEW MEXICO, \$63.20.

Avis, Y. F. Barnett 10 00
 Estancia, Coll. per R. P.
 Pope 3 50

Albuquerque, Woman's
 Miss'n Circle 1 00
 Mt. Olive Ch. 1 50
 Las Vegas, First Ch. 28 20
 Crozier, R. B. Wright 5 00
 Aztec Ch. 9 00
 Carlsbad, Mexican Ch. 2 50
 For State Convention:
 Carlsbad, Mexican Ch. 2 50

ARIZONA, \$481.35.

Yuma, First Ch. 40 00
 Buckeye Ch. 7 85
 Palo Verde Ch. 3 40
 Naco Ch. 5 00
 Salt River Ch. 8 00
 Phoenix, Rev. J. A. Elli-
 ott and wife 75 00
 Ch. 83 70
 Prescott, B. Y. P. U. 7 00
 For State Convention:
 Phoenix, Coll. per Geo. H.
 Brewer 171 70
 Buckeye Ch. 17 75
 Palo Verde Ch. 7 25
 Tucson, First Ch. and
 S. S. 54 70

NEVADA, \$18.75.

Fallon Ch. 5 00
 Sparks Ch. 13 75

UTAH, \$248.35.

Bear Valley Ch. 4 75
 Murray Ch. 10 00
 Provo City Ch. 14 65
 Ogden Ch. 50 00
 For State Convention:
 Collected per Wallace W.
 Huff 38 00
 Collected per Bruce Kin-
 ney 92 05
 Collected per L. J. Baker.
 38 90

IDAHO, \$404.32.

Shoshone, Robt. McMahon
 20 00
 Moscow Ch. 15 00
 Coeur d'Alene Ch. 19 50
 V. W. Sander 25 00
 Mullan, Rev. E. Alward..
 For State Convention:
 Southern Idaho Conven-
 tion 322 32

CALIFORNIA, \$3,548.24.

Oakland, R. B. Gaylord... 15 00
 Salinas, W. A. Pense 4 50
 Riverside, J. D. P. Hun-
 gate 25 00
 San Francisco, Hamilton
 Sq. Ch. 25 00
 Chinese Mission 26 80
 Armona Ch. 3 65
 Fresno, Second Ch. 6 00
 Los Angeles, Temple Ch. 237 85
 First Ch. 114 14
 Redlands Ch. 1 92
 C. E. S. 7 75
 Colton Ch. 11 00
 Alameda Ch. 16 13
 Riverside Ch. 100 00
 Ballena Ch. 7 50
 Oakland, Twenty-third Av.
 Ch. 50 00
 First Ch. 42 50
 Calvary Ch. 20 00
 Bakersfield Ch. 5 50
 Kingsburg, Swede Ch. 10 00
 Pleasant Valley Ch. 5 75
 Hanford Ch. 4 00
 Woodland Ch. 10 00
 Ono Ch. 10 00
 Fallbrook Ch. 16 20
 Vallejo Ch. 49 00
 Hueneme Ch. 5 00
 Hanford, First Ch. 3 35
 Long Beach Ch. 55 71
 San Bernardino Ch. 66 00
 For State Convention:
 General Convention 2,500 00

THE HOME MISSION MONTHLY

OREGON, \$1,564.56.

Oregon City Ch.....	18 01
S. B.....	2 73
Mt. Vernon Ch.....	5 00
Athens Ch.....	7 00
Portland, Swedish S. S.....	7 50
Mt. Olive Ch.....	3 00
Jas. F. Failing.....	10 00
Third Ch.....	11 90
S. S.....	5 50
Central Ch.....	19 26
McMinnville Ch.....	10 00
Grass Valley Ch.....	2 50
Pendleton Ch.....	17 10
Williams Ch.....	1 50
Olive Ch.....	1 00
Elmra Ch.....	2 80
Weston Ch.....	5 00
Condon Ch.....	3 61
Montavilla Ch.....	15 00
B. Y. P. U.....	2 50
Brownsville Ch.....	17 26
Newberg Ch.....	8 00
La Grande Ch.....	7 00
Marshfield Ch.....	4 00
Heppner, First Ch.....	5 50
Collected per H. W. Jones	108 04
Wood River Ch.....	2 00
J. B. Spight and wife.	4 00
Ashland Ch.....	1 00
For State Convention:	
Collected per J. C. Austin.	100 00
Collected per Gustaf Johnson	26 50
Collected per O. L. Hoien	10 00
Collected per L. W. Riley.	308 84
Collected per H. W. Jones	108 04
Collected per J. B. Spight.	2 50
Oregon State Convention....	700 00

WASHINGTON, \$1,359.52.

Spokane, J. C. Barline....	5 00
First Ch.....	64 25
Black Diamond, First Ch..	20 00
Clarkston Ch.....	7 50
Tacoma, First Ch.....	74 79
Immanuel Ch.....	15 00
F. J. Davidson.....	2 50
Sixth Ave. Ch.....	5 15
Garfield Ch.....	3 36
Port Angeles Ch.....	12 00
Chehalis Ch.....	70
Creston Ch.....	6 50
Almira Ch.....	6 00
Collected per Arthur D. Carpenter	68 45
Ellensburg Ch.....	14 85
Olympia Ch.....	12 00
La Conner, Bethesda Ch...	100 00
Spangle Ch.....	6 00
Hoquiam Ch.....	3 25
For State Conventions:	
East Washington and Northern Idaho Convention	500 00
For Northwest Convention:	
Bellingham, Swedish Ch...	15 00
Collected per P. P. Overgaard	75 00
Collected per L. W. Terry	191 90
Collected per Arthur D. Carpenter	152 23

CANADA, \$20.00.

Kingston, Ont., Mrs. S. M. McMaster	20 00
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PORTO RICO, \$22.00.

Coamo, L. E. Troyer....	10 00
Ione A. Troyer.....	12 00

MEXICO, \$3.50.

Aguascalientes, Bap't Union	50
Linares, A. E. Martinez...	3 00

GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES, \$2,400.

WOMEN'S BAPTIST HOME MISSION SOCIETY, \$540.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$2,859.73.

WOMAN'S BAPTIST HOME MISSION SOCIETY, \$250.

TOTAL, \$195,934.01

HOME MISSION MONTHLY.... 837 43

Annuity Fund:

Essex, Vt., W. E. Huntley	1,000 00
Providence, R. I., two friends	10,000 00
Stony Fork, Pa., Mrs. Marinda Hastings	500 00
Peterboro, N. H., Est. of Chas. Wilder.....	600 00

DONATIONS RECEIVED AT INSTITUTIONS:

For Alabama Baptist Univ., Ala.:

Attala, Ala., Rev. R. N. Hall	1 00
Augustine, Ala., Oak Grove Ch.....	40
Birmingham, Ala., Sixteenth Street Ch.....	2 50
Rev. L. S. Stienback....	1 00
Dothan, Ala., New Hope Ch.....	1 00
Selma, Ala., H. H. McCants	2 00
Miss Leah K. Walker...	10 00
Emancipation Com.....	2 00
Entertainment Junior Class	26 10
Printing Office	34 00
Ala. Bapt. University....	13 00
Birmingham, Ala., Sixteenth Street Ch.....	3 00
Burnt Corn, Ala., Bethany Ch.....	1 75
Carrollton, Ala., Babe Oakley	56
Selma, Ala., Ala. Bapt. University	8 93
H. H. McCants.....	2 00
The Voice	26
Printing Dept., Selma University	1 00
Tabernacle Ch.....	1 41

For American Institute, Ga.:

Pelham, Ga., Summer Hill Bapt. Ch.....	9 00
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For Atlanta Baptist College, Ga.:

Mrs. D. G. Barbour, Waucoma, Iowa	1 50
Rocky River Association, Anderson, S. C.....	3 35
S. S. Broadnax, Thomasville, Ga.....	9 05

For Benedict College, S. C.:

Pendleton, S. C., Rocky River Assn., Union No. 3	10 55
Anderson, S. C., Rocky River Assn.....	19 96
Belton, S. C., Rocky River Assn., Union No. 2..	2 50
North Adams, Mass., H. W. Clark	100 00
Charleston, S. C., New Ashley Assn.....	5 00
Pelzer, S. C., Enoree River Assn.....	15 00
Orangeburg, S. C., Bapt. State Convention	9 00
Greenville, S. C., Enoree River Union	66 50
Union, S. C., Pacolet River Assn.....	10 00
Albion, N. Y., Julia E. Barker	15 00
Anderson, S. C., Rocky River Assn.....	36 85
Greenville, S. C., S. S. Convention	72 00

Weedsport, S. C., L. A. Pickett	5 00
Weedsport, S. C., L. A. Pickett	5 00
Laurens, S. C., Jeff. D. Pitts	5 90
Albion, N. Y., Women's Bapt. M. Soc.....	10 00
New York City, Mary D. Harris	100 00
Chestnut Hill, Philadelphia, Pa., E. M. Hunsicker	7 25
Orangeburg, S. C., Bapt. State Con.....	15 00
Anderson, S. C., Anderson Co. Con.....	24 50

For Hartsorn Memorial College, Va.:

H. M. C., Richmond, Va., Belle J. Clark.....	2 00
Salem, Va., Valley Assn...	2 10

For Hearn Academy, Tex.:

Benchley, Tex., Jerry Crouch	2 50
Houston, Tex., First Bapt. Ch. Rockdale	2 50
Palestine, Tex., Rev. E. M. Griggs	10 00
Houston, Tex., Antioch S. S.	2 50
Hempstead, Tex., Mt. Corinth S. S.....	20

For Houston Academy, Tex.:

Sulphur Springs, Tex., George Wynne	1 00
Shulenburg, Texas, St. James Bapt. Ch.....	2 00

For Howe Bible and Normal Institute, Tenn.:

Arlington, Tenn., Rev. T. Holms	1 50
Memphis, Tenn., Miss A. G. McMichael	1 00
Chicago, Ill., Mr. Chas. Howe	100 00
Lightfoot, Tenn., Mr. Stephen Owen	1 00

For Jeruel Academy, Ga.:

Crawford, Ga., Jeruel Assn.....	100 00
Athens, Ga., District Meeting	20 00
Lyndon Manfg. Co.....	10 00
Friends	10 61
Jewellsville, Orme Wilmot	1 00

For Mather School, S. C.:

Washington, D. C., Officers and men on U. S. S. "Prairie"	18 25
Stafford Springs, Conn., Miss Mary Shoemaker	20 00
Washington, D. C., Mrs. A. V. Wadhams....	1 00
Beaufort, S. C., Teachers. Cambridge, Mass., Miss Lucia Hooper	5 00
Friends	4 00
New Bedford, Mass., Mrs. Horatio Hathaway ..	25 00

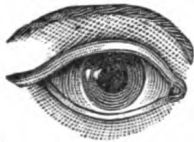
For Shaw University, N. C.:

Union Springs, Ala., A. W. Williams	1 00
Boston, Mass., W. B. H. M. S.	5 00
Rockland, Mass., A. W. Perry	80 00
Raleigh, N. C., Proceeds of Medical Concert..	36 55
State Convention	24 75
S. S. Convention	41 00
Wake Assn.....	2 50
Colony, Okla., John H. Seger	5 00
Pa., Friends	15 00

For Spelman Seminary, Ga.:		Manchester, N. Y., First	Southbridge, Mass., Miss
Los Angeles, Cal., Mrs.		Bapt. Ch.	Ella M. Cole.....
Harriet A. Copp.....	5 00	Aiken, S. C., Miss Sallie	Norway, Mich., Miss K.
Atlanta, Ga., W. W. Anderson & Son.....	1 92	L. D. Adams.....	M. Rowley
A. Spelman, Teacher....	3 00	Anderson, S. C., Rocky	Diamond, Miss., Miss
A. Spelman, Teacher....	1 00	River Assn.	Lillie L. Gibbs.....
A. Spelman, Teacher....	2 00	Milwaukee, Wis., Mrs. C.	W. Pittston, Pa., Luzerne
Thomasville, Ga., Thomasville Bapt. Assn.....	9 06	D. Watson	Ave. Bapt. Ch.....
Boston, Mass., W. A. B. H. M. Soc.....	40 00	Hot Springs, Ark., Miss Cora L. Robinson...	Anderson, S. C., Union
East Lexington, Mass., Miss Ellen A. Stone.	50 00	Siquirres, Costa Rica, Mr. S. E. Stewart.....	No. 1, Rocky River Assn..
Newton, Mass., Mrs. G. S. Harwood	100 00	Monticello, Fla., Mrs. Frankle M. Johnson.	Belton, S. C., Union No.
Salem, Mass., Miss Mary B. Perkins	2 00	Atlanta, Ga., W. W. Anderson & Son.....	2, Rocky River Assn.
Detroit, Mich., Miss Lillian L. Cook.....	1 00	Spelman Teachers	
Hamilton, N. Y., Miss Celia L. Brett.....	5 00	Augusta, Ga., Miss Claudia T. White.....	For Virginia Union Univ., Va.:
		Chicago, Ill., Mrs. Chas. Snyder	1 89 Newton Center, Mass., W. C. Bray
		Waucoma, Iowa, Mrs. D. G. Barbour	53 00 *Middleboro Bapt. S. S.
			4 00 *Bible School.....
			10 00 *Whitman, Mass., First Bapt. S. S.....
			60 00 *Providence, R. I., Sarah C. Durfee
			50 25 00

Eye Glasses Not Necessary

Eye Sight Can Be Strengthened, and All Forms of Diseased Eyes Cured Without Cutting or Drugging



That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sores and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygims, without cutting or drugging. Over seventy thousand of the Actinas have been sold, therefore it is not an experiment, but an absolute fact.

The following letters are but samples of those that are received daily:—

Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Kapp, 1920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—" 'Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

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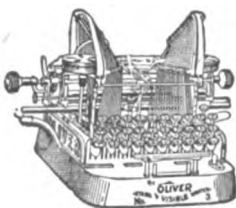
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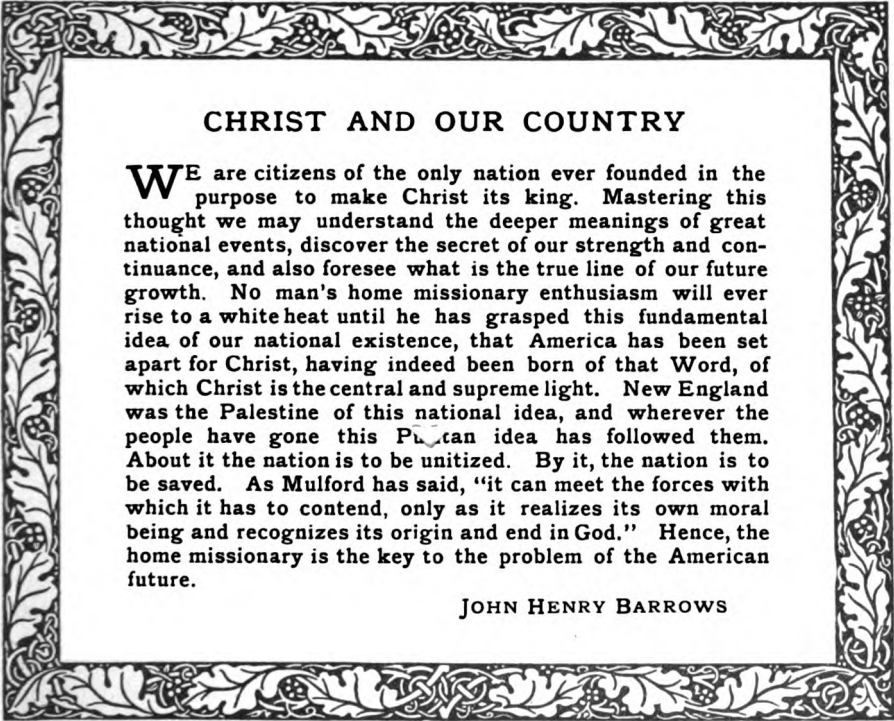
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

JUNE, 1905

No. 6



CHRIST AND OUR COUNTRY

WE are citizens of the only nation ever founded in the purpose to make Christ its king. Mastering this thought we may understand the deeper meanings of great national events, discover the secret of our strength and continuance, and also foresee what is the true line of our future growth. No man's home missionary enthusiasm will ever rise to a white heat until he has grasped this fundamental idea of our national existence, that America has been set apart for Christ, having indeed been born of that Word, of which Christ is the central and supreme light. New England was the Palestine of this national idea, and wherever the people have gone this Puritan idea has followed them. About it the nation is to be unitized. By it, the nation is to be saved. As Mulford has said, "it can meet the forces with which it has to contend, only as it realizes its own moral being and recognizes its origin and end in God." Hence, the home missionary is the key to the problem of the American future.

JOHN HENRY BARROWS

THE BROAD HOME MISSION FIELD

THIS number is devoted largely to a review of the work of the past year, based on the annual report of the Executive Board of the Home Mission Society. One cannot read without realizing anew the vastness of the field and the essential character of the work. We join with Dr. Chivers in the closing words of his report as Field Secretary:

Through all this varied service there has been a growing sense of the imperativeness and urgency of our work. Never was the call to missionary activity louder than it is today. The tide of immigration is at flood. The alien elements in our population are increasing not only in congested city centers, but also in the country at large. The development of the resources of the country is advancing by leaps and bounds. By the cession of Indian and public lands, new areas are opened to settlement. With the discovery of new treasures on the mountains, new mining camps are established. By processes of irrigation stretches of desert land are being transformed into fruitful regions, and towns spring up as if by magic. The times demand alertness and aggressiveness. From every part of the field comes the call for service—the appeal of human need which rightly interpreted, is the call of the Master.

EDITORIAL

Notable Events at St. Louis

EPOCHAL, history-making, beginning of a new era—these were the common phrases heard on every side at St. Louis. Undoubtedly the St. Louis meetings of 1905 will take their place in our denominational history as foremost in importance and significance. So far as the Home Mission Society is concerned, St. Louis was already marked: first by the beginning of John M. Peck's great work, and second by the decision made in 1865, when the Anniversaries were held there, to undertake the education of the colored people. This present Anniversary will not be less memorable to the Society by reason of the decision at this time to engage definitely and along progressive and large lines in the work of evangelism.

But, of course, the event that will make May of 1905 historic to American Baptists was the great Convention in which the North and South met together in harmonious and delightful brotherhood, and with a unanimity that was prophetic of the best things for the future perfected the organization of the General Convention of the Baptists of North America. None of those privileged to be present at the great gathering on Tuesday evening, May 16, will forget the scene, the animating spirit, the gladness, the thrill of fraternity, as the fact impressed itself upon all that this was indeed the beginning of a new era for American Baptists. Far more significant than any words spoken was the atmosphere. But the words also were well spoken. It was good to have chance to applaud that manly man and upright citizen and fearless executive, Governor Folk, a Baptist and son of a Baptist. His address rang with the true Americanism, and the Missouri idea, which he characterized as respect for and obedience to and enforcement of law, is the only one that can preserve liberty. "The lid is law; taking the lid off is anarchy." Lovers of their country will do well to remember that.

Wednesday brought the two sessions which resulted in the launching of the new organization in which all Baptists of North America, including our Canadian brethren, are one. We had a fine illustration of the warmth, informality and parliamentary training of the

Southern brethren, and one could easily imagine himself in a session of the Southern Convention. But all through there was the deep, underlying feeling of denominational unity and fellowship. The Baptists of the North and South met each other face to face, touched elbows, and discovered, as one said, that "we be brethren." Every motion in adopting constitution and electing officers was unanimous, and the General Convention begins its life most auspiciously. Who is prophet enough to foresee or foretell what of good for our denomination and land may come out of this meeting. As Dr. Hatcher, in his masterly speech, put it, "What our fathers many of them longed to see, but died without seeing, our eyes behold." Louisville was made the headquarters of the Convention, and Hon. E. W. Stevens, of Missouri, who is an admirably efficient presiding officer, is the first president. The Executive Committee is composed of a strong body of representative ministers and laymen, with E. M. Thresher, of Ohio, as chairman. The first General Convention will be held next year, and thereafter the meetings will be triennial. Thus the idea of a real and definitely expressed union, proposed by Dr. Morehouse and the Home Mission Board in New York, has become a realized fact, over which Baptists everywhere are rejoicing, as well they may. Acquaintance and fellowship are all that is necessary in order for the great Baptist host of America, five millions strong, to move forward with such sweep of influence and power as we have not had before. It was a great meeting, of far-reaching import. We were making history indeed.

We have not had a more effective presentation of the Home Mission work. The high interest of the preceding meeting was maintained, and the influence of the sessions was cumulative to the close. Drs. McCormick and Moseley took us into the scenes of the modern Acts of the apostles in Porto Rico and Cuba; our frontier and pioneer missionaries—Kinney, Tyson and Thayer—made Thursday morning's session one of tremendous stirring power; and the introduction of the Indians from a dozen tribes and of representatives of many of the foreign peoples among whom we are working, was such an object

lesson as had not been seen in just this fashion. At this session the Crow chief, White Arm, made his public confession of Christ. The profound impression was evident. Then came the evening of evangelism, with Woelfkin and Dixon, the former giving one of those incisive, penetrating, clear-cut addresses that live in memory and grip the heart as well. It was a great Anniversary for the Society. President Shallenberger is graceful and ready in presiding, and the programme moved steadily forward. District Secretary McBride's address on the foreigners made him a large number of new acquaintances and friends.

The evangelistic plan adopted is too long to give this month, but its adoption was hearty, and felt to be vastly important. Secretary Chivers' announcement that nearly half the amount asked for had already been pledged made the future of this movement secure. For a closing word this time, let it be said that St. Louis is a beautiful home city, St. Louis Baptists abound in hospitality as in numbers, the Third Church furnished the best adapted and equipped and most comfortable meeting place imaginable, and everybody did everything possible to make us feel welcome and happy. It was good to be there.



Cause for Thanksgiving

LOOKING over the work of the Home Mission Society during the past year one will find abundant cause for thanksgiving. It may rightly be called the high tide year in Home Missions. Here are a few of the outstanding facts, for example, which are brought out more fully in other pages of this issue. The number of missionary workers employed, including teachers, was 1,509, 79 more than the previous year, and nearly forty per cent. more than a decade ago. That means a wonderful advancement in the work of evangelization. The churches aided in building houses of worship numbered 104, more than in any year since 1892, and making a grand total of 2,410 churches aided in this effective way, which commonly means permanence and success for the cause. In the educational work the enrollment in the schools for the Negroes and Indians reached the high mark of 8,829, or 1,015 more than the previous year, and 3,605 more than ten

years ago, indicating the steadily increasing interest of the colored people in education. There were 450 conversions among the students, a gain of 133 over the previous year, and the largest number yet reported in any single year. In the last quarter century the student conversions have exceeded 7,000. This alone is a record of great significance. As to the number of conversions compared with the enrollment, it must be remembered that comparatively few of the students remain unconverted when they enter the schools; certainly very few leave these Christian institutions without making profession of faith. The number of ministerial students in these schools is 553, a gain of 44, and perhaps never equaled.

Two other facts should be noted here. First of all the facts in importance, indeed, is that of 7,203 baptisms reported on the home mission fields, an increase of 1,258 over the year previous, and exceeded but once slightly in the Society's history. This indicates the evangelistic spirit that is widespread, and especially active in the western sections. The second fact is the continued and remarkable progress of our work in Cuba and Porto Rico, where the missionary triumphs remind us constantly of the apostolic days. Over 700 baptisms and additions to our churches in the two islands, with a much larger number of applicants for church membership, who are being taught more perfectly in the way before acceptance, since this work proceeds carefully with view to permanence and genuineness.

The year's receipts, too, were for all purposes \$684,052, only once exceeded by a few hundred dollars; so that the year was almost high tide in this respect as well as others, in spite of the fact that by reason of increased missionary expenditures the books closed with a regrettable debt of \$38,000 in round numbers. This is the fact that calls for prayer and increased liberality, instead of thankfulness. But this fact may be and should be speedily wiped out of existence by those who appreciate the magnitude of the work which the Home Mission Society is doing, and the necessity for advance, not retrogression, if Baptists are to be true to the task God has set them.

All these splendid facts of accomplishment, therefore, call for both giving and thanksgiving.

The Christian Spirit

THE spirit of the gospel, the spirit of breadth and brotherhood, the spirit of the new South and true South, speaks forth in these words of Dr. W. W. Landrum, of Atlanta, published in *Our Home Field*, the monthly paper of the Southern Home Mission Board:

"The Home Mission Board is a Foreign Mission Board. Pray for our two B's, I mean Bryan in Shanghai and Brown at Asheville. Bryan is to have charge of the educational work of our Chinese brethren in the Celestial Empire. Brown is to be superintendent of our educational work in the mountain region of the South. Whoever loves Christian education as conducted by Southern Baptists will offer up petitions for both Brown and Bryan. The cause is one. Whoever separates them in his prayers is no true friend to either.

"Remember Barton and Whittinghill. Both are superintendents of mission work. Barton bears on his heart the uplifting of the 'brother in black.' Whittinghill is devoted to the Christian culture of Italians. The Negroes in our home-land are as precious in Christ's sight as the inhabitants of classic Italy. If the superintendent of natives in Italy would enlist our sympathy and co-operation why not Barton and his wards in our own South-land? True, the superintendent in the 'Eternal City' is further away than the superintendent in Little Rock, but each is in the center of his field.

"Remember Baltimore as well as Canton, St. Louis as well as Lagos, New Orleans as well as Rome, Memphis as well as Tokio. The cities of America need to be taken for Christ as much as the cities of China and Japan.

"Pray for the Home Mission Society in New York as earnestly as you do for the Home Mission Board of Atlanta. Both are Baptist organizations laboring in the same Southern fields for our Negro brethren. We work together. We appreciate one another. Northern Baptists put out their main force in the education of the Negro, and Southern Baptists in his evangelization and training in denominational affairs. Neither organization can succeed without the fraternal aid of the other.

"Pray for wisdom and zeal on the part of the several State Boards of the South when

you ask the great Head of the Church to live in the plans, purposes and activities of the Home Mission Board. These Boards move together and see eye to eye. In other words the Home Mission Board seeks to be, and by nature ought to be, the great unifying power of Southern Baptists. It is central to every activity of our people. It is the one great bond of brotherhood between the North and South, the Anglo-Saxon and the African, the natives and the foreigner, our land and those beyond the seas. Its work reaches around the globe through influences set in motion here at home."

What Dr. Landrum says of the Southern Home Board and its relations is equally true of the American Baptist Home Mission Society in its work. There will be a mighty missionary advance when all Baptists come to realize the profound truth that "the cause is one."

The Nebraska Plan of Evangelism

PROBABLY no State has entered into evangelistic work more systematically and successfully than Nebraska. Regarding this work the Superintendent of Home Missions for the Trans-Mississippi Division, Dr. N. B. Rairden, says what should inspire leaders in other States to go and do likewise. Consider what this movement means to Nebraska.

"The work accomplished in Nebraska in this direction is worthy of special mention, and may serve as an illustration of what can be accomplished in other States. Seven evangelists were commissioned, who were to labor without any stipulated salary. These have served most effectively under the direction of the general missionary, and have all received from free-will offerings a good support. As a result of their efforts new churches have been organized, meeting houses erected, and pastors located on fields that have become entirely self-supporting as a result of the special meetings held. Under the auspices of the Committee on Pastoral Supply, appointed at the last Convention, 60 pastors in the State who have evangelistic gifts have been sent out two by two to 39 pastorless churches. As a result of these labors nearly every Baptist church in Nebraska and many which had become discouraged because of inability to support pastors have now resumed their regular services."

NOTE AND COMMENT



THE Home Mission Society's exhibit of its literature and work at St. Louis was much admired by the large numbers who saw it. The Indian decorations were secured through the thoughtfulness of Missionary Petzoldt, of the Crow Mission, who has an eye for the artistic. The photographs illustrating the various phases of the work were most effectively arranged; while the literature counter was not the least center of attraction. We think the literature of missions to-day compares favorably with that of almost any enterprise, though of course the money cannot be lavished upon it that is expended upon commercial advertisements. Considering the economy practiced, the results are most praiseworthy.

¶ More than 12,000 immigrants entered the port of New York in a single day recently, breaking the record. A visit to Ellis Island at such a time is sufficient to inspire any American with the vastness of the task of assimilation. The digestive powers of the Republic are put to a powerful strain these days.

¶ We are grateful to the correspondent in Canandaigua who sends a report of the original "Immigrants' Convention" held in her church as a home mission meeting. The program would be effective in other places, as she suggests, and we hope many of the young people's societies will try the plan.

¶ Our good friend, James M. Hudnut, Esq., of Brooklyn, has paid his subscription for THE MONTHLY up to 1913. He has the prize for faraheaditiveness, although a number of others reach up towards his date. This betrays a most commendable desire to be certain of not missing a good thing.

¶ Send for the new catalogue of our Home Mission Literature. The list is of good length, and many of the things you want to know about are included in it. Other subjects will be treated just as rapidly as time will permit. We shall have a Mormon booklet in a little while that will answer the questions many people are now asking. Just now the foreign peoples are receiving much attention, as the work in their behalf presses upon the Society.

¶ It is safe to say that if the Baptists in mass would thoughtfully read the June MONTHLY through, and then reread much of it, they would within a month wipe out the debt which now rests upon the Home Mission Society and give it a great start for the coming year. One of the problems is how to get our people to read and inform themselves upon these vital subjects.

¶ How difficult it is to avoid overlooking one point or another in treating a subject, although honest endeavor is made to include everything that will make the treatment complete. In our Slav article we missed the remarkable work at Scranton, and in the Italian article, by some queer mischance, the work in Newark was omitted. We have done our best to make amends by inserting accounts of these fields in the reprints of these articles in pamphlet form.

¶ Here is rather conclusive practical proof of what our mission schools do for their students. Principal W. H. Knuckles writes: "As an evidence of the moral tone of Thompson Institute kindly note the following quotation from a parent: 'You did my boy lots of good in school; he is worth \$75 more to me this year than last; before he went to school he was lazy, hard-headed, and no count; he would not hear me nor his mother; I saw no hopes for him; but since he has returned home, after being with you four months, he is altogether a different boy; he gets up early in the morning, cleans up his room, and reads his books until time to go to work, then he works hard all day. He is a better boy in every way.'" That is straight-out, commercial, and parental. It leaves no doubt that school has revolutionized the boy. If four months could do that much, what would four years make of him?

¶ At the recent commencement of the Leonard Schools of Medicine and Pharmacy and the Department of Law at Shaw University, diplomas were conferred on 29 graduates. The addresses were by W. C. Emerson, Esq., of Washington, Dr. B. F. Dixon, State Auditor, and President Meserve. Shaw maintains its record of progress.

¶ We regret to learn that Rev. Mr. Tyson, one of our valued missionary workers in Oklahoma, lost two grandsons by the terrible cyclone which recently swept that State.



THE WORK OF A HIGH TIDE HOME MISSION YEAR

Pith and Point of the Annual Report

FACTS AND FIGURES WHICH EVERY INTELLIGENT BAPTIST WILL WANT TO KNOW : TREASURES FOR THE MISSIONARY COMMITTEES : SURVEY OF THE BROAD FIELD OF THE AMERICAN HOME MISSION SOCIETY



READERS are often repelled by the word "Report." Report signifies to them dry and dull details. Hence rich treasures of information are not infrequently buried because they are in a report. Whoever studies this seventy-third annual report of our Society will find that there is nothing of the graveyard about it. It is the record of a swift-pulsating life—the record of perhaps the most remarkable year of achievement in many ways which the Society has known. In these pages we can only pick out some of the striking features of a great work, hoping that this may stimulate desire on the part of many to send for the full report, which is furnished free to all applicants. Remember, as you read, that this is work for God and church and country—work to which every Christian and patriotic motive impels us—work which is essential to the welfare of the kingdom of God. It is self-denying and heroic work—none more so. We read of what the missionaries do, rarely of what they endure: for they suffer hardness as good soldiers, and good soldiers do not whine and whimper.

Here is an analysis of the report: Brief historical introduction; obituary; financial

statement; reports of the District Secretaries; Missionary Department, including survey of western fields and detailed reports of superintendents and general missionaries; Church Edifice Department, showing number of churches helped to build houses of worship; Educational Department, with reports from all the schools among the Negroes and Indians; Treasurer's statement, giving receipts and expenditures in detail, so that those interested may know just where the money came from and how it was spent. An index affords easy access to any desired set of facts or statistics. From the tables furnished by the District Secretaries it is possible to tell the number of contributing churches, societies, and individuals, and the increase or decrease, besides the totals of legacies. One who is statistically inclined can draw some interesting deductions from these tables. Others can skip them, and will find it comfortable to do so if they should happen to belong to the too large class of non-contributors. To them the reflection may be profitable that if there were no such class among Baptists there would be no total indebtedness in the Treasurer's report, but money in the treasury for needed enlargement. But now to the report itself, with its mine of information.

THE INTRODUCTION: A PAGE OF HOME MISSION HISTORY :

This is the way in which the opening paragraph of the report links St. Louis, where the Anniversary was held, to the Home Mission Society:

The Executive Board of the American Baptist Home Mission Society finds peculiar satisfaction in presenting its seventy-third annual report at this meeting, on historic home mission ground. Here, in 1817, under the auspices of the General Baptist Convention of the United States, came John M. Peck, a veritable Boanerges, whose lofty purposes, heroic sacrifices and great achievements inspire us on this occasion. To this strategic point, the American Baptist Home Mission Society made one of its earliest appointments in the very year of its organization, 1832; while throughout Missouri are more than 120 places that have received about 230 years' service by its missionaries. Here, forty years ago, in 1865, the Society held its memorable anniversary as the old order of things in our national life went out and the new order came in; when it definitely committed itself to the evangelization and enlightenment of the emancipated millions of the South. There is added satisfaction in the warm welcome from the united Baptist brotherhood of this city and in the generous recognition of the Society's work by the denomination of the State, which, by reason of its relationships, geographically, commercially, industrially, as well as religiously, belongs to no section, but is allied to all. Here and now, may there be a reconsecration and a regarding of soul for greater achievement for Christ.

THE GENERAL BAPTIST CONVENTION

The report recounts the initiative of the Society in calling the conference in New York which resulted in the arrangement for a General Conference of American Baptists in St. Louis. This movement was one of Secretary Morehouse's inspirations, which have placed him in the forefront of our denominational leaders.

• • • •

THE FINANCIAL STATEMENT

This is short but significant. Grand total of receipts for all purposes, \$684,052, or

\$48,656 more than for the year previous. For the general fund, however, the receipts were \$522,023, or \$7,221 less than the previous year. The gain of \$16,695 in general contributions was more than offset by a decrease of \$18,569 in legacies, and a decrease also of \$14,520 in the amount of annuity funds released by the death of the donors. The result was an indebtedness, April 1, of \$38,095, of which \$21,772 was brought over from the previous year. The increased expenditures of the year were chiefly for missionary work.

COMPARATIVE TABLE, SHOWING RELATIVE INCREASE AND DECREASE OF RECEIPTS :

Here is a table which tells the story as to where the falling off came. It is encouraging that there was a general increase in the contributions from the churches, Sunday schools and young peoples' societies. *But the point of weakness is in the contributions from the churches.* Think of it! From all the Baptist churches of the North, for home evangelization, \$121,142.38! More than a million Baptists—HOME MISSION CONTRIBUTION PER CAPITA ABOUT TEN CENTS! There is a splendid opportunity to wake up to duty. Look over this table:

Contributions from	For 1903-4	For 1904-5
1. Churches	\$114,829.23	\$121,142.38
2. Sunday Schools	4,829.47	5,357.08
3. Young People's Societies	2,260.62	2,744.53
4. Individuals	87,566.69	87,445.09
5. Co-operating Conventions	66,125.45	73,606.80
6. Women's Societies	24,787.23	27,366.64
Total	\$300,398.74	\$318,262.57
1. Legacies	\$127,991.09	\$109,427.01
2. Invested Funds	45,014.89	48,315.83
3. Annuity Funds (donors d'cd)	37,030.00	22,510.00
4. Schools (net receipts)	875.45	4,884.66
5. Publications	3,510.64	4,136.84
6. Miscellaneous	2,392.56	1,416.61
Total	\$216,814.63	\$190,690.00
Grand Total	\$517,213.37	\$508,962.57

Diligent efforts have been made by the District Secretaries and others to secure larger offerings from the churches, and with some degree of success; but the discouraging feature is the irregularity in the offerings of many churches; as illustrated in one district, in which 125 non-contributing churches of last year were on the contributing list this year, and yet there was an actual diminution, showing that more than that number that gave last year fell out this year.

MISSIONARY DEPARTMENT

EVANGELIZING THE CONTINENT

PARAGRAPHS PACKED WITH PREGNANT FACTS:
OVER SEVEN THOUSAND BAPTISMS LAST YEAR:
FIGURES TELLING A SEVENTY-TWO YEARS' STORY:

STRENUOUS service can be read between the lines of the statement that on our mission fields there were last year 7,203 baptisms, 17 per cent. more than the year preceding. The large proportion was in the western fields. Gain in Washington 51 per cent.; in the Pacific Coast States 20 per cent. **SIXTY MISSION CHURCHES HAVE ATTAINED TO SELF-SUPPORT DURING THE YEAR.** But nearly 100 new fields have been occupied, and 80 churches organized, while hundreds of needy fields yet remain unoccupied. Whole number of laborers, missionaries and teachers in employ of the Society, 1,509, distributed as follows: In New England States, 58; in the Middle and Central States, 152; in the Southern States, 275; in the Western States and Territories, 943; in the Canadian Dominion, 12; in Mexico, 26; in Alaska, 1; in Cuba, 20; in Porto Rico, 22. French missionaries have wrought in 9 States; Scandinavian missionaries in 25 States; German missionaries in 20 States and Canada; colored missionaries in 18 States and Territories.

WHAT THE MISSIONARIES WERE DOING LAST YEAR, AND SOME RESULTS :

Figures may tell a very eloquent story to one gifted with imagination. A wonderful volume of experience and helpfulness and patient effort in behalf of righteousness is condensed into the fifteen lines which follow, and they will well repay study:

Number of laborers.....	1,509
Weeks of labor.....	51,746
Churches and out-stations supplied.....	2,347
Sermons preached.....	117,103
Prayer meetings attended.....	51,099
Religious visits made.....	359,539
Bibles and Testaments distributed.....	11,252
Pages of tracts distributed.....	3,034,971
Received by baptism.....	7,203
Received by letter and experience.....	8,699

Total church membership.....	71,406
Churches organized.....	114
Sunday Schools under care of missionaries.....	1,474
Attendance at Sunday Schools.....	88,662
Benevolent contributions reported.....	\$139,940.50

Note that record of additions to the mission churches; almost 16,000 of them. We should like to compare these results with the additions to the self-sustaining churches during the same period. In benevolence, too, these churches would average up remarkably well.

SOME TOTALS OF SURPRISING SIZE RESULTS OF SEVENTY-TWO YEARS :

Now we go up into the millions for a moment, as the record reaches back to the year of origin in 1832, with its sermons and meetings and religious calls. Try to trace the influences of such a work in the development of the new sections, in the fostering of that spiritual life which is the source of strength and soundness in the nation. Then these figures will become living witnesses:

Number of commissions to missionaries and teachers.....	31,036
Weeks of service reported.....	1,091,172
*Sermons preached.....	2,662,770
*Prayer meetings attended.....	1,887,512
*Religious visits to families and individuals.....	6,985,289
Persons baptized.....	192,202
Churches organized.....	5,967

*During last sixty-four years.

Nearly 6,000 churches organized through the Home Mission Society—each church the center of religious life—hundreds of them to-day strong and large and splendidly equipped. If you could blot them out, you would blot out much of the best in their respective communities with them. And what a host of consecrated and zealous and able men have been in the ranks of the more than 31,000 commissioned workers.

Evangelism

DEFINITE ADVANCE THROUGHOUT THE
WHOLE FIELD : STEADY DEVELOPMENT

The report says that the aggregate amount of definite evangelistic work performed under the auspices of the Society and of State Conventions is probably greater than in any other year of our denominational history. The work generally is passing from the experimental stages into that of approved, settled methods. A steady, healthy, evangelistic spirit is being developed, instead of intermittent, feverish efforts, planned on an expensive and gigantic scale. Nearly every State Convention at its meeting last fall devoted special attention to the subject, and in most instances appointed a Committee on Evangelism.

From careful inquiry it appears that 17 State or general evangelists were employed last year under the auspices of the Society and State Conventions, besides about 15 others commended, but not paid, by Conventions; that many general missionaries or State superintendents, and numerous district missionaries, devote much time to evangelistic work; while a large number of pastors conduct special services in churches other than their own. Many other evangelists are working independently of any organization.

It is impossible to state how much of this activity is due to the attention given to the subject by the Society during the last two years; but the work has received a mighty impulse from the conferences held under its auspices, and by its semi-annual statements and appeals to Conventions and churches; also by the emphasis placed upon it by superintendents of missions, district secretaries and general missionaries representing the Society, and by the prominence given to it in its publications. Last September the second mid-year statement was issued, showing approximately the number of laborers in this special department of effort and the gratifying results of their labors. The Board also announced its readiness to co-operate with Conventions whenever necessary and acceptable.

Regarding the employment of one or more general evangelists, finances have not warranted this as yet; but the Board has recently received very substantial assurances of support in this advance step, and hopes shortly to consummate this arrangement. It again

gives prominence to the subject at this anniversary.

NOTE.—It may be added that at St. Louis the Society adopted a definite policy, and was authorized to employ one or more general evangelists. It was announced that of the \$15,000 needed for this advance, \$7,000 had already been pledged for three years.—Ed.



Our Foreign Peoples

The Society is doing about 90 per cent. of the entire work of American Baptists for their evangelization. It has 312 missionaries at work among 20 different nationalities, and yet great masses are still untouched; while the unprecedented tide of immigration this year vastly increases the disparity between the force of laborers and the field of their endeavor. Multitudes of these are utterly ignorant of the Scriptures and of the way of salvation, and though members of so-called Christian churches, are as devoid of spirituality as those for whose salvation Paul yearned and had continual heaviness of heart. Manifestly, their evangelization is one of the great providential tasks for American Christianity, and the large blessings that have attended our own labors among them should be an incentive to greater undertakings. In the foreign-speaking Baptist churches there are nearly or quite 60,000 members, while many thousands besides are found in our American churches. Signal instances could be given of descendants of earlier converts who occupy influential positions and are among the most liberal givers in our American churches.

The special advance during the year has been the increase of 4 missionaries to the Finns; 9 to the Scandinavians; 4 to the Italians; the opening of new fields in Albany, Troy and Schenectady, and the erection of a church edifice for the Italians of Camden, N. J.; also the most auspicious beginning of work among the Slavs at Scranton and in the vicinity of Pittsburg. Every State Convention in New England, where there have been 55 missionaries among 9 nationalities, co-operates with the Society in their support. New England, with many cities containing a foreign population of 50 to 75 per cent., is therefore a great home mission field.

Accounts of the work in Porto Rico, Cuba and Mexico, and also among the Indians and Chinese, we leave till another issue.



CHURCH EDIFICE DEPARTMENT

HOUSING HOMELESS CHURCHES

**MORE THAN ONE HUNDRED CHURCHES AIDED TO SECURE
HOUSES OF WORSHIP : TOTALS FOR A QUARTER CENTURY :
HUNDREDS OF HOMELESS CHURCHES NEEDING HELP :**

THERE is no help that means more to a church than that which enables it to secure a house of worship. The Church Edifice Department ought to have an enlargement of a million dollars in its permanent funds, so that it might heed the calls from the hundreds of new churches in rapidly developing sections. Be sure to read of the conditions in Oklahoma and other sections.

The report shows that the number of churches aided last year was 105; by gift only, 69; loan only, 10; gift and loan, 26. The gifts were distributed geographically as follows:

Arizona, 1; California, 6; Canada, 1; Colorado, 1; Illinois, 7; Indian Territory, 5; Iowa, 2; Kansas, 1; Massachusetts, 1; Michigan, 2; Minnesota, 5; Missouri, 1; Nebraska, 4; New Mexico, 3; North Carolina, 1; North Dakota, 3; New Jersey, 1; New York, 1; Nevada, 1; Pennsylvania, 1; Oklahoma, 6; Oregon, 3; South Dakota, 2; Texas, 1; Washington, 9; Wisconsin, 2; Wyoming, 1; Cuba, 11; Porto Rico, 10; Mexico, 2. It will be noted that 54 of the total gifts were in the West and Northwest.

The nationalities aided by gifts are as follows: American, 53; Swede, 5; German, 7; Italian, 1; Cubans, 11; Porto Ricans, 10; Mexicans, 3; Japanese, 1; Slav, 1; Indian, 1; Negro, 2.

The whole number of churches aided up to the present is 2,410. Of these 2,073 have been aided in the past twenty-four years. The largest number aided in a single year was 121 in 1891-2. Donors to this fund will note with satisfaction that churches formerly aided, but now strong and self-supporting, actuated by sympathy for other churches

needing assistance, have returned nearly \$3,000 to the Society.

In Cuba Dr. Moseley is erecting five edifices, making a total of thirteen in the six years since the beginning of our work there. In Porto Rico three have been completed, and grants have been made for five others soon to be built. In Mexico, at San Luis Potosi and Aguas Calientes, good properties have been acquired and suitable accommodations provided for public worship and for residences of missionaries.

A careful forecast of the demands upon the Church Edifice Department for the coming year, based mainly upon reports obtained from superintendents and general missionaries, shows that at least 115 church edifices



LA PLAYA CHAPEL, PONCE, PORTO RICO

should be built on our mission fields, most of them needing assistance for this purpose.

THE NEED OF CHURCH BUILDING
AS SEEN BY THE FIELD WORKERS

Rev. C. M. Allen, our general missionary for East Washington and North Idaho, reports: "Six new meeting houses have been built at a total cost of \$21,000; three have been enlarged or repaired; three new houses are in process of erection, and at least six others should be erected during the coming year."



CHURCH AT MURRAY, UTAH

OREGON

The general missionary, Rev. Leonard W. Riley, says: "During the past three years 21 new church edifices have been erected, valued at \$101,850; 11 others have been extensively repaired at a cost of \$7,200; 4 parsonages have been built at a cost of \$5,300. During the past year 4 houses have been dedicated at a cost of \$34,500, with only \$8,000 mortgage indebtedness upon the same. There are 4 others nearly completed, and 9 others started. The demand for new edifices in strategic points is a surprise even to ourselves, but the influx of settlers necessitates heroic undertaking in the line of church building. The value of church property has increased from \$188,125 in 1902 to \$276,815 in 1904; \$40,000 of debts and improvements having been paid last year. *For all purposes the churches raised last year \$23.18 per resident member, of which 13 per cent. was for benevolence.*

INDIAN TERRITORY FULL OF CHURCHES
WITH NO MEETING HOUSES : : :

Here is a condition that should appeal powerfully. J. C. Stalcup, State Secretary, reports:

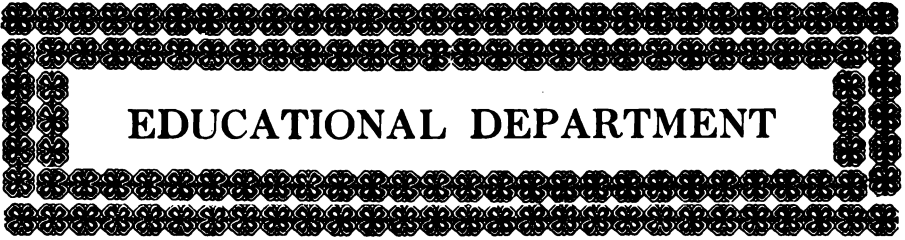
"Our Territory is developing commercially very rapidly, but this develops destitution rather than resources. There are many rapidly growing towns along the new lines of railroad that ought to be occupied at once, to say nothing of the centers that are beginning to crystallize in the rural districts among the farmers, who are in years to come to be the reserve sections of the country from which to draw strength for these towns. These must be occupied as they crystallize, or we shall lose a golden opportunity. There are many places now where meeting houses ought to be built immediately, and where a small gift will encourage and materially aid in the work. *There are about 425 white Baptist churches now in the Indian Territory, less than half of which have houses of worship of any kind. In many places there are no schoolhouses, and it is very difficult to get even a hall or vacant store in which to hold services.*"

MORE THAN ONE-HALF OF THE
OKLAHOMA CHURCHES HOMELESS

C. W. Brewer, general missionary, says: "There are in Oklahoma about 350 Baptist churches, and of this number more than 200 have no house of worship. At least 50 are ready to build, and would do so during the next year if only helped and encouraged a little. The sum of \$4,000 of the Gift Fund could be used to advantage."

HOW THE AID ENCOURAGES
THE CHURCHES TO GO FORWARD

Dr. N. B. Rairden, of the Trans-Mississippi Division, says of the Church Edifice work: "During the past year 42 meeting houses have been erected, at an aggregate cost of about \$100,000. It is safe to say that *fully four-fifths of these could not possibly have been built without the assistance of the Home Mission Society.* The importance of securing suitable houses of worship for our mission churches cannot be too strongly emphasized. This may be indicated by the fact that in some of the States nearly nine-tenths of the organizations that have gone out of existence have had no houses of worship. Throughout the entire Trans-Mississippi Division urgent calls are coming constantly for assistance from the Church Edifice Fund. Ninety-three meeting houses are now in process of erection, most of which will need help. *Five hundred and forty-seven churches have still no church buildings of their own.*"



EDUCATIONAL DEPARTMENT

THE HOME MISSION SCHOOLS

A CHAPTER OF HISTORY FULL OF SIGNIFICANCE:
 ORIGIN OF THE SCHOOLS FOR THE NEGROES
 IN 1865 AT ST. LOUIS: SOME OF THE RESULTS:

AT the close of the Civil War the Home Mission Society was confronted by a new and gigantic task. How it met the divine call in behalf of a race is thus told by Dr. Morehouse in the annual report:

Forty years ago, on May 18th, 1865, the American Baptist Home Mission Society met for the first and the only time, until now, in the city of St. Louis. It was a memorable meeting. Less than three months had passed since the Constitutional Convention of Missouri had voted to abolish slavery, and 114,931 slaves became free men. The previous month had been marked by the end of the war, at Appomattox, and by the assassination of President Lincoln. Nearly four million freedmen were thrown like waifs upon a seething sea. Their condition was chaotic. The door of no public school house opened to the children of these emancipated millions.

The overshadowing subject at that meeting was, what to do in this providential emergency for the dependent race. Two notable utterances may be recalled. Rev. Galusha Anderson, then pastor of the Second Baptist Church, where the society met, in his address of welcome said: "When we invited you, we were a slave State and the smoke of battle still hung thick over our borders; but we greet you, thank God! amid the dawning light of peace, in free Missouri. The foot of no bondman presses the soil of this mighty commonwealth." This stalwart character is with us still to witness what God hath wrought in these forty years.

The president of the Society was President Martin B. Anderson, of the University of Rochester, mighty and majestic in utterance, who said: "It has been asked, What

will you do with the Negro? God does not require of us an answer to this. Our question is, What will we *do for* the Negro? God will tell us, when it pleaseth Him, what to *do with* the Negro. Let us do our work and leave the rest to God. Let us organize them into churches and Sunday schools, teach them to labor and to make of themselves men in every sense. God will do the rest."

This seer of his day is no more with us, but that utterance has been the keynote of the Society's policy in its work for the Negro ever since. At that meeting, forty years ago, after about two and a half years of somewhat irregular work among the Negroes within the lines of the Union armies, the Society formally and definitely committed itself, in accordance with the decision of the denomination, "in all wise and feasible ways, to the evangelization of the freedmen and to aid them in the erection or procurement of church and school edifices, when requisite."

It will be salutary for us to refresh ourselves now with another draught from that reservoir of lofty feeling and purpose. In adopting the report of a special committee, the Society said: "We should devoutly recognize in these upheavals of society the hand of God and be swift to follow in the track of His majestic providences." It set a high standard of qualifications for those who should engage in this work under its auspices. They should be men "emphatically loyal to good government and to God, who feel the strongest and tenderest sympathy with down-trodden humanity"; men "who have unyielding endurance and are willing to suffer, if need be, with that Saviour whose glory they shall finally share." Conditions in the South, at

that time, required of those who engaged in this work these compassionate and heroic qualities.

Thus, with the passing of the greatest crisis in the history of this nation, this task for the emancipated millions was taken up in the profoundest missionary spirit—the spirit which has dominated all the Society's activities and determined its methods, in this direction, for all these forty years.

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MISSIONARY FEATURES OF THIS WORK
LARGE NUMBER OF CONVERSIONS : :

A striking fact concerning the missionary character of these schools is the number of students converted annually. From 1881 to 1905 inclusive, a period of 25 years, 6,392 conversions were reported, and the estimates for the previous years (when no exact records were kept) carry the total to more than 7,000. The making of strong Christian characters is the supreme object. These schools were largely born of the missionary spirit; have been dominated by it, in the Society's management and in the leading instructors therein; and students are continually taught that education is not an accomplishment for selfish ends, but an equipment for the best possible service for Christ and humanity. There is

abundant testimony to show that thousands have returned from these institutions dedicated to such service.

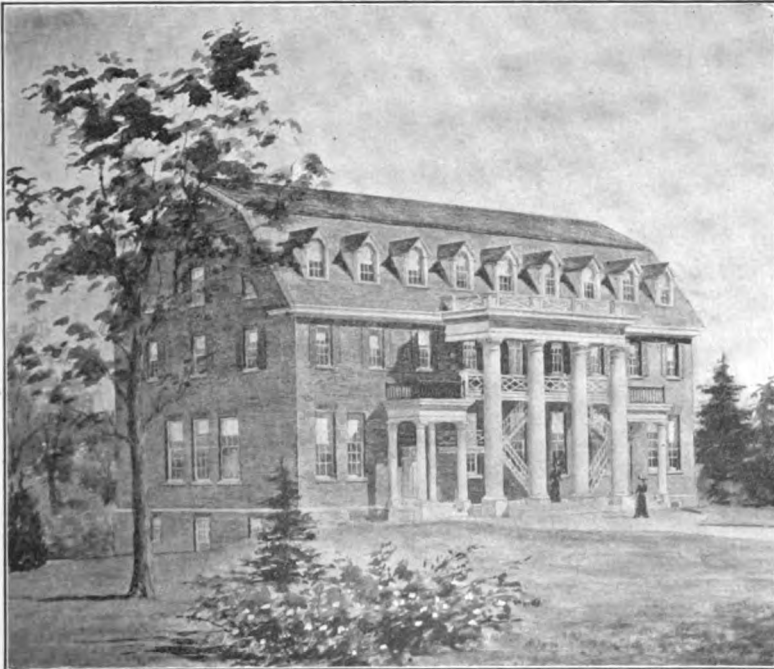
FOUR MILLIONS EXPENDED

During these forty years the Society has expended for educational work among the Negroes in addition to its missionary expenditures for them, about \$3,800,000, of which \$2,300,000 has been for teachers, \$1,230,000 for property, and \$270,000 for general expenses. If to this is added \$290,000, held by it for various endowment purposes, we have a total of more than \$4,000,000 dedicated to these objects.

This large outlay of money, and of time and talent by cultured men and women of high character and lofty devotion to their tasks, for the evangelization and education of the Negro population of the South, is appreciatively acknowledged by thoughtful Southern white men as a large contribution not only to the general welfare of that section, but of the whole country.

ENROLLMENT FOR FORTY YEARS

Special investigation has been made to ascertain the total enrollment in the schools during the forty years; not the aggregate of yearly totals, but of different pupils. The totals foot up 60,076, an impressive number.



GIRLS' DORMITORY AT BISHOP COLLEGE, MARSHALL, TEXAS



STUDENTS AT INDIAN UNIVERSITY, BACONE

We give here only the figures of a number of the larger institutions:

Spelman Seminary, for girls, leads with 6,161. Shaw University, for both sexes, is a close second with 6,060. Then follow Bishop College, in Texas, with 4,376; Virginia Union University, 3,040; Roger Williams University, Nashville, 2,988; Benedict College, 2,890; Jackson College, Mississippi, 2,730; Atlanta Baptist College, 1,993. Indian University at Bacone has had 1,294.

SIXTY THOUSAND STUDENTS

Thus it appears that about 60,000 have enjoyed the advantages of these institutions, not only in the intellectual training received, but in the transformation of character by virtue of their contact with consecrated Christian instructors and the positive religious atmosphere of these institutions. Many of the earlier students, with meagre advantages, became men of mark among their people and wrought mightily for truth and righteousness; while, generally, the foremost men and women of the Negro Baptists of the South to-day were students in these institutions. Rich returns have already come from this investment, and immeasurably larger ones will be recorded at the end of another period of forty years.

ENROLLMENT FOR 1904-5

The total enrollment for the year has been 8,829, 1,015 more than last year. Of these 8,358 were in schools for the Negroes and 471 for the Indians. The increase has been general and indicates growing interest, on the

part of the Negroes particularly, in the education of their children. Pathetic instances could be given of the sacrifices of parents to give their sons and daughters an education under Christian auspices, and of young men, who, by great self-denial and toil, have maintained themselves in school. Of the attendance, 4,931 are in thirteen institutions of the higher grade with college courses. Only about 10 per cent. of these, however, are pursuing college studies. The academic students largely outnumber all others. Preparatory work is done in all the higher schools, frequently in relation to the training department for teachers. There were 536 students for the ministry, 40 more than last year. At Shaw University Medical School the attendance was 169.

EQUIPMENT AND MAINTENANCE

Nine of the higher schools founded wholly or in part by the Society have 45 large, substantial brick or stone buildings and 11 others of wood. The secondary and other schools founded by the Negro Baptists, and assisted by the Society, have about 10 brick buildings and 20 of wood; making a total, approximately, of 55 of the former and 31 of the latter; or 86 in all.

The annual expenses for repairs, refurnishing, improvements, care of the property and insurance, are quite large. The Society carries about \$750,000 insurance on its own properties and those in which it has an interest. The net earnings of these schools hardly suffice to meet these expenses; indeed, deficits

are frequent. Gradually, charges for tuition, board and room rent, have been raised; but the poverty of most of the pupils and the low rates prevalent in other schools, are well nigh prohibitive of any marked advance. Those who are interested and who contribute to this educational department of the Society's work, may know that the duty of self-support so far as possible is taught in its most practical manner to the students and their parents, and that great care is exercised in the administration of funds for the maintenance of these schools. Industrial features, such as sewing, millinery, iron work and carpentry, farming, typesetting and printing, have been introduced in many of the schools, so far as the limited means allow.

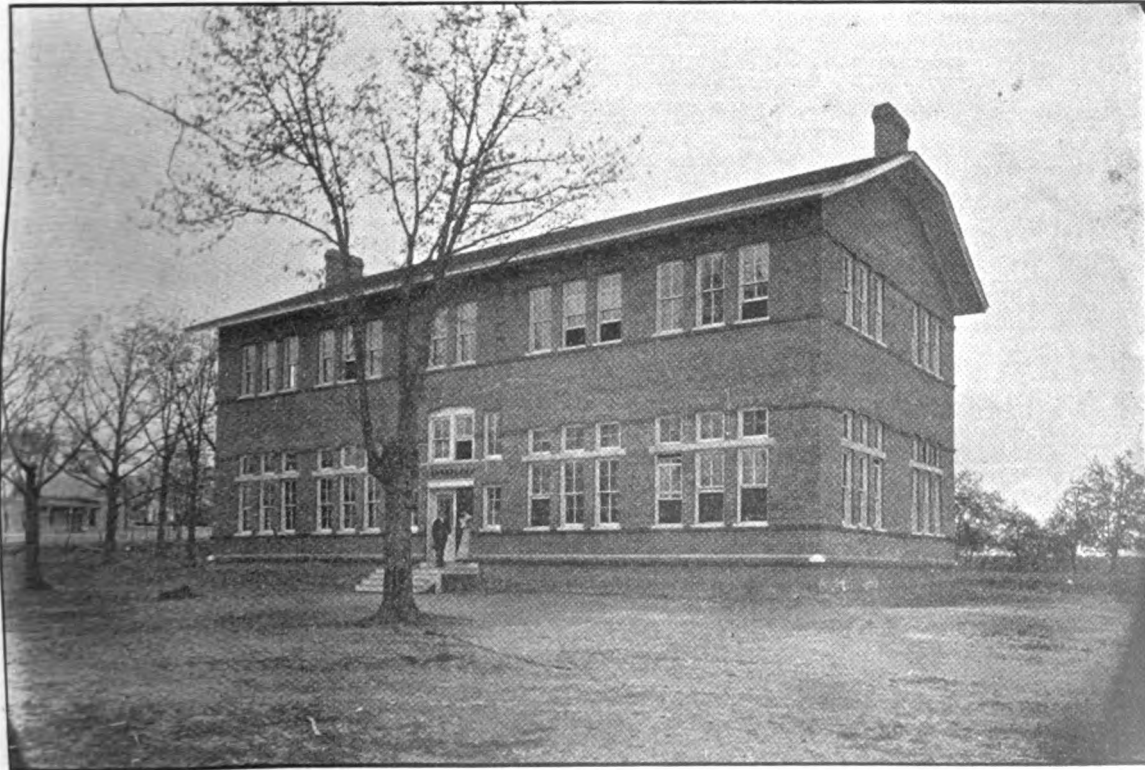
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SCHOOL ENDOWMENTS INDISPENSABLE

A MILLION DOLLAR FUND NEEDED : :

No careful student of the whole situation who considers the inevitably increasing demands for better salaries, for more qualified instructors and for better equipment of these

schools can fail to see that a large endowment is absolutely indispensable to their maintenance and development. They cannot live and thrive on the fraction of its receipts that the Society can apply to these purposes. If theological seminaries, colleges and academies among a wealthy white constituency, with four-fold larger receipts from students than are derived from the same number of Negro students, imperatively require the income of hundreds of thousands of dollars each, much more are endowments needed for these. They are fixtures for an indefinite period; they have properties valued at more than a million dollars; they ought to have an endowment of at least \$1,000,000, the income of which would, even then, be hardly a third of the sum required annually for their support. This, however, would impart steadiness to the whole work, would prevent disaster in periods of general financial reverses, and would release a larger proportion of the Society's resources for the pressing demands in distinctively missionary work.



NEW BUILDING OF CHEROKEE ACADEMY, TAHLEQUAH, I. T.

CONCLUSION OF THE REPORT
BAPTIST PIONEERS IN OREGON

This report would be incomplete without reference to the significance of the great memorial exhibition at Portland, Ore., this year, directly after the recent World's Fair at St. Louis. The Society was constrained to forego holding its anniversary there this year, as would have been most fitting in view of the fact that just sixty years ago, in April, 1845, those Home Mission heroes of the cross, Rev. Ezra Fisher and Rev. Hezekiah Johnson, with their families, set out from Iowa, under the Society's auspices, for their arduous seven and a half months' overland journey of 2,500 miles, to their destination in Oregon. Isolated and subjected, after their arrival, to great privation, they wrote: "We trust it is our love for the cause of Christ in Oregon which has led us to forego the privileges we enjoyed at home in the United

States." Right royally they gave the rest of their lives to this end. The superb edifice of the First Baptist Church in Portland was made possible by the proceeds of the sale of the former site wisely selected by a missionary of the Society in the village stage of what has become a most substantial city of 100,000 population, while in the whole State there are 128 churches, most of which had the fostering care of the Society, with 8,900 church members and a Baptist college as the outgrowth of the educational beginnings of those early days.

Here, at St. Louis, near the confluence of the Mississippi and Missouri rivers, and there at Portland, near the confluence of the Willamette and the Columbia rivers, are striking illustrations of the divine direction of individual men and of this Society in the timely occupation of points destined to become great centers of population.

A MARVELOUS WORK IN MASSACHUSETTS

By Alexander Blackburn, D.D.

THE village of Manchaug is fourteen miles from Worcester. There is one large cotton mill with Canadian French employees. The goods known as "the fruit of the loom" are made here. There is in the village a small Baptist church and a large Roman Catholic organization, the latter French. Three years ago the priest became unsatisfactory to the people and there was a spirit of revolt. While this spirit of unrest was brooding among these humble French the Lord was working in the heart of a young priest in France, who, after passing through the schools, found himself unable to accept the doctrine of papal infallibility. He joined the Old Catholics and came to this country. Hearing of the conditions at Manchaug, he went there and gathered the disaffected members together and became their priest. After a time they built a small but neat house and organized as the Independent St. Paul's Old Catholic Church. The first innovation from Romish customs was the free distribution of the Scriptures. Then came the abandonment of the confessional, and so gradually dropping one thing after another, the last being the mass. During this time Priest Albert E.

Ribourg had frequent interviews with Rev. John M. Collins, pastor of the Baptist Church, also with Rev. Arthur St. James, our French evangelist. On the 29th of March Priest Ribourg was baptized into the First Baptist Church, Worcester, by Rev. Samuel C. Delagneau, pastor of the French branch, Dr. Barnes and his committee being unusually careful in the examination. A committee was appointed by the church, which, in co-operation with a committee from the Massachusetts Missionary Society, was given power to receive members. Mr. Ribourg was also licensed to preach and given special authority to baptize French converts.

On April 13 the joint committee met in Manchaug. It was unique as to place and audience. On the platform were Baptist preachers and a presiding deacon. Back of them a Romish altar and most of the trappings with the general furnishings that belong to such a building. Before us forty-two people who desired baptism, with a few of their friends. The experiences were marked by intelligence, and not so much the rejection of Rome as the acceptance of Christ. Twenty-two are males and twenty females. Only

seven would be called children, while some are more than three score in years. A temporary baptistry was put into the house, and on Sunday forty-two were baptized by Mr. Ribourg. Three others have been received at Manchaug, and seventeen from the work there have been taken in at Putnam, Connecticut, making sixty-three in all. Many others who came out from the regular Romish Church are still inquirers and open to our work. The house comes into our hands if we want to take it with a mortgage of \$2,500. We hope, for the sake of these persecuted converts, the church home that has cost them so much of sacrifice will be their permanent place of worship. Mr. Ribourg has commended himself to all who have met him as a man of rare ability and vigor. His personal sacrifices and persecutions show the spirit of the Master. Owing to the intense bitterness toward him in Manchaug, it may be best that he take up work in another field, and some other man be given charge there. All this God has done for us without missionary money or labor, and we praise Him for it.

Salem, Mass.



Missionary Aubin at Manchaug

In view of the developments at Manchaug, and the need of help, Rev. G. Aubin, French missionary at Fall River, was sent to the field to render assistance. He sends the following most interesting account of the situation and work:

The importance of the work that has been done in Manchaug cannot be exaggerated. Nothing of the kind has ever been seen in New England. Since my coming in this new field I have found the following facts: 275 Roman Catholics have renounced Romanism with Rev. A. E. Ribourg. Of this number about 100 are in the French Baptist Church. This includes the 42 that have been baptized. Fifty are waiting, outside of all churches, to see what will be the outcome of this movement, and 125 have left the town for other parts of New England. Persecution has forced them to leave Manchaug.

Mr. Ribourg has paid a great price for this victory. There is nothing more touching than the story of his heroic struggle and of his sufferings for the sake of the truth and the salvation of his dear people. God could not fail to bless such devotion. If a man is judged by his fruits, like a tree, Mr. Ribourg

occupies high place among the children of God and the ministers of Christ. All the members of the new Christian church of Manchaug speak in the tenderest and highest terms of the man who took them in gross darkness, ignorance and superstition and led them to Christ and into the full light of the gospel. Most of them cannot speak of what he has done and suffered for them without tears in their eyes, and expressions of gratitude on their lips. Even his bitterest enemies here among Roman Catholics have not been able to show a dark spot on his character, and cannot help admiring his ability as a preacher and leader of men.

The two services last Sunday were largely attended, and very impressive. In the morning I gave a sermon on the resurrection of Christ, and in the evening Mr. Ribourg delivered his farewell discourse. This address was of great power, and those who heard it will never forget it. As long as I shall live I will remember this Easter Day of 1905. The emotions that filled my mind cannot be described on paper. My joy was unbounded. Think of it! I was standing in a church that was known as a Catholic church a few weeks ago, but that is now a Baptist church—a New Testament church. Standing there in the pulpit, with the noble converted priest, in the presence of the converted congregation!

I will hold five cottage meetings this week. Last evening there were forty persons present. We had a blessed time. These meetings will encourage and strengthen the new converts. We will begin a Sunday school as soon as possible with a good number of children and young people.

A further report, dated May 8, says: During my stay at Manchaug I have held 20 meetings, which were all largely attended and richly blessed. My last Sunday with this new French Baptist Mission was a memorable day—70 persons at the morning service, 65 at the Bible class after the sermon, 50 at the afternoon service, and 100 at the evening service. Three converts were baptized in the afternoon and 4 in the evening. In the evening I was assisted by Rev. Mr. Collins, the good friend of this work. Overflowing enthusiasm, profound impression produced. From the first of this series of meetings there has been an increase of interest and a progress all along the line. There are others who have asked to be baptized in the near future.

This noble band of new soldiers is advancing, not retreating. Yes, advancing with astonishing heroism in spite of the strongest and meanest opposition. These true and brave men and women know what it is to suffer with Christ and bear the cross. During my stay among them I have learned to love them, and I am sorry to leave them. I have never seen more faith, patience and devotion. How beautiful are the fruits of the Christian religion!

The acute stage in this great religious movement is passed and the work is safe. About twenty meetings have been held during my stay here, and these meetings have been wonderfully helpful. Persecution has almost completely disappeared, and we can go anywhere without being insulted and stoned. Things are taking their regular course, after all the excitement and bitterness of the past. It is a wonderful triumph. God reigns and gives his peace. I am glad of having taken hold of this work for a few days. The Lord has richly blessed us.

Pastor Ribourg's Statement

In connection with the account given above by Dr. Blackburn, and the additional information received from Rev. G. Aubin, we are able to give the following clear statement by Rev. A. E. Ribourg, which was published in *The Citizen*. This was written before he had become a full Baptist, and tells dispassionately just what took place from his first connection with the matter. Altogether the case is one of the most remarkable in the Protestant records.

HISTORY OF THE MOVEMENT

The movement now in progress in Manchaug began two years ago, when the majority of the Roman Catholics, being dissatisfied with their priest, resolved to have him removed by Thomas D. Beavens, bishop of Springfield. They knew that all the priests they have had in the past had been of similar character, but they thought that if their priests had been unworthy, their bishop was probably a good Christian. Poor souls! How simple and innocent they were!

They went to the bishop, asking him to help them to keep the Roman Catholic faith by removing their priest, who had been involved in a lawsuit with a doctor. Meetings were held and the removal of the priest was discussed.

In the first days of July, 1902, being aware of these troubles, I wrote to the chairman of the committee established for that purpose. He answered by calling me immediately. But some one telephoned to the bishop, who replied that he would not act in their favor if they called an independent priest. I left the place on their request, and a week after another party called me again, and this time I came back with the purpose of establishing an independent church for the dissenters.

There are but two halls in the village. One belonging to the Romish society of Saint John the Baptist, the other the property of the owners of the cotton mills (the only business of the place). As the latter are Protestants, I thought I would get their hall to explain the object of my visit. This was refused to me, because I was not sent by the Roman bishop. "You have no business in the place," they said; "these people want a priest sent by their bishop. You can't have the use of our hall." "Well," I replied, "in spite of you or anybody else I shall speak in this village."

As no one—the so-called "Protestants" or the Romanists—would allow me to speak in their premises I selected a little square in the center of the village and announced a lecture for the Friday evening. One man, who is now a good parishioner of my church, heard of it and invited me to speak on his grounds. I accepted the kind offer, and at the first meeting more than 300 people were present. Many were afraid, and were standing about 300 feet from me. The ground on which I was standing is situated in the back of the Roman church, and during my address I could easily see the furious looks directed at me—the eyes full of hatred. But I went on with my discourse, telling these poor people that if they have been abused it was on account of the false principles taught in the papal church, and that the time had come for them to break their chains and become free men. They liked the talk, and asked me to remain among them and have a service the following Sunday. Three services were held in the open air that Sunday, and the number of hearers was increasing every time.

We constructed a tent, and at the third week it was burned during the night. We built another one, and at the meeting of the St. John Baptist Society, the majority was on my side, and I obtained the use of the hall for a year by 47 votes to 17. The enemy did

his best to destroy the work. He tried to blacken my character, but he didn't succeed. He read from his pulpit anonymous and false reports against me, but every effort was vain; every time I defeated him. When he saw we were erecting the foundations of a new church in June, 1903, he decided to abandon the battlefield. The victory was on our side. The end was obtained—the bishop, the priest, and the whole clergy of the neighborhood were defeated.

But for many in the village the work would have been ended there. Our aim, however, was higher than that; it was not the man I was fighting, it was the false principle.

PERSECUTION VAIN

Some Roman Catholic overseers in the mills did not like my teaching; they found too much light in it; they wanted to keep their slaves in bondage and were afraid I would put the people into rebellion. They started immediately a very mean work among their help, telling them they would be kicked out of the factory if they continued to attend my services; that I was not a priest, but an imposter. The old principle, "the end justifies the means," was known to them. The directors of the mills were frightened by these

Roman Catholic overseers, and thought they would lose their workers.

A secret persecution began. The doctor, who was the first to dare face the priest in court, was boycotted on account of his religious principles, and some Protestants came to see the one who was the most persecuted, and told him to abandon my church and that it would be as in the past. Those who worked in the mills were tyrannically persecuted.

But in spite of all these persecutions, more than 250 people are yet parishioners of the Independent Catholic church, and we are all ready to fight any power or any human authority to keep our religious freedom. The fact is, "God is with us; who can be against us?" We are living in a country which pretends to respect all creeds and every form of belief. When the persecution becomes insufferable we will find out if these principles are yet in the Constitution of the old land of liberty. The duty of a true servant of God is to enlighten his fellows, and I consider that the Canadian race in the United States is the most persecuted by the Romish clergy, and it is my duty to come to their help, to open their eyes to the light of the gospel, and their hearts to the great principles of truth, of justice, of liberty.

THE SLAV WORK IN SCRANTON

By an unfortunate oversight the Slav mission work in Scranton was omitted from the article in *THE MONTHLY* for March. The following brief account of it is kindly furnished by Rev. J. S. Wrightnour, pastor of the First Baptist Church, who has zealously fostered the work and received the converts as members. He says:

"I would say, regarding the Slav work in and around Scranton, that Brother John Kolesnikoff, a Russian, has been laboring under the auspices of the Home Mission Society and the Baptist Social and Missionary Union of Scranton and vicinity since November 15th. He was a Russian student and was exiled; and after laboring for some years in Bulgaria for the Congregationalists he came to this country. Some Presbyterian friends introduced him to their board, and they sent him here a year ago last January. He labored for them awhile, but when some converts were led to Christ (and were men of intelligence reading the Greek N. T.) they wished to be immersed. He saw how difficult was his position as one working for Presbyterians, so he resigned, intending to go to Canada, where he has friends. But his

work was so important and successful that the Social Union (and at their request the Home Mission Society) took him up. He has been since November a member of the First Baptist Church, J. S. Wrightnour, D.D., pastor. His first convert was the organist and priest's assistant at the Scranton Orthodox Greek Catholic Church. He gave up a salary of \$80 per month to be a Baptist. Since November, twenty fine, intelligent men and women have been converted and baptized into the First Church. Two others (Stundists), already baptized, have come here and united with them. We maintain a mission hall, where Miss R. Armstrong has an industrial school, etc., for children of foreign birth. The converts have been Russians, Poles, Ruthenians, Galicians, etc. They are *fine* people. One is a capable druggist. **THEY CONTRIBUTE THE TENTH OF THEIR INCOME.** The work is one of exceeding great promise. There will soon be a church, I am sure. Brother Kolesnikoff is soon to be ordained. Rev. L. L. Zboray, of Pittston, has helped greatly. He and Miss Runyon conduct a night school for foreigners at Pittston. There is the promise of these whole Lackawanna and Wyoming Valleys, of which Scranton is the center, being leavened."

A TWENTIETH CENTURY CONVERSATION

By Howard B. Grose

SOME GROUNDS FOR OPTIMISM
CONCERNING IMMIGRATION

HOPEFUL and DOUBTFUL meet, as often they have met before, and the talk turns on Immigration and its problems. I serve as Scribe or Reporter, and give you the result:

DOUBTFUL. I suppose you are still as optimistic as ever regarding Immigration?

H OPEFUL. Yes, I still base my faith in God and the divine destiny of this Republic.

D. That is well enough for talk. But are you aware of the facts as to the change in the character of immigration in the last few years? Do you know that where in 1882 half a million people came from the north of Europe—the stable stock of England, Sweden and Norway, and Germany, and only some 83,000 altogether from the south and east of Europe—in 1903 the conditions were almost reversed, and we got over 600,000 immigrants from Italy, Austria-Hungary and Russia, with only 200,000 from the north? Do you realize what it means to have this trash of Europe dumped into America—these illiterate, crude, vicious and immoral elements, nearly all Roman Catholic?

H. I have kept posted fairly well in the matter. For one thing, I am a faithful reader of *THE BAPTIST HOME MISSION MONTHLY*, which puts these things before me. At the same time, I see no reason to adopt your pessimistic vein. I still find good grounds for what I choose to think is Christian optimism and sound doctrine.

D. And what do you call ground for optimism in this case?

H. To go to the bottom of it, leaving for the moment the character of the new immigration and other matters of interest, I base my optimism upon the world dominance of the spirit of democracy.

D. Isn't that a rather far way around to anything definite?

H. Not from my point of view. Here is my proposition: In national as in individual life, religion of some sort is a necessity. In a democracy the dominant form of religion

will be Protestant. Hence, to American Protestantism is assigned the mission of assimilating the foreign elements by evangelizing them, which is the only true and complete Americanization.

D. I only wish I could assent to the proposition. But I should like to know how Protestantism is to remain dominant, granting that it is so now, for the sake of argument, when these incoming millions are almost to man, woman and child Roman Catholic, and bound to add to the numbers of that body until it shall have preponderance of votes.

H. Here is where my potent factor of democracy comes in. Change the environment and you change the man. Protestantism is democratic, Roman Catholicism is autocratic. Where Romanism wins, human freedom wanes; where Protestantism lives, liberty thrives. Romanism is everywhere repressive and oppressive, Protestantism is expressive and expansive. Read history and recall how the question of Protestant domination has been settled in America since France and Spain lost their colonies.

D. Yes, but Romanism has adopted new methods, and never given up the early dreams of ultimate possession of this continent. Is it not a matter of immediate moment that the Roman Catholic Indian School Bureau has by chicanery obtained Indian Trust Funds for its sectarian schools, and worked with a pernicious activity which led a United States Senator to say, "It would appear from these facts that the Roman Catholics are more in evidence in politics than the Mormons are?"

H. It is true, I grant you, that Jesuitism is alert in America, with the aim that if Protestantism cannot be overpowered it may be undermined. Eternal vigilance is the price patriotic Americans must pay for the preservation of religious liberty.

D. But vigilance cannot withstand the votes of the Roman Catholic immigrants. Herein lies the hope of the Romanists for a majority, with all that means in a democracy. Romanism

may not be democratic in spirit, as you say, but this shrewd and resourceful system knows how to use a democracy for its own ends.

H. That merely lends importance to our home mission problem of evangelization. This is the problem of patriotism. To my mind, the chances for Protestant success in the work of assimilation are vastly increased by the fact that in spirit democracy and Protestant Christianity, with its teaching of the brotherhood of man, are one. The immigrant comes into a new environment, and cannot escape its influence. Political liberty leads surely to soul liberty. A man cannot come into rights of one kind without awakening to rights of every kind, social and religious as well as political, and soon he will insist upon having them for himself. Freedom is infectious and contagious, and a disease speedily caught by the old-world arrival, who breathes in its germs almost before the ship-motion wears off.

D. Yes, but it is often a dangerous disease, because to him as a rule the main idea of the word liberty is license.

H. That gives to American Protestantism the chance to teach him the true meaning of the word. He certainly will not learn it from the church to which commonly he belongs, for its system is the same here as whence he came, and does not believe in liberty even in political affairs, which it presumes to regulate. There is no question that if American Protestantism is true to its opportunity and responsibility, the immigration problem will be solved by the evangelization, and thus thorough assimilation of all the foreign elements.

D. If—. That is a tremendous If; so tremendous that I lose my grip right there. What sign has American Protestantism given that it is awake to the vital issue? What has it done but play in most childish and ineffectual fashion at this gigantic task of the ages? Do you suppose that a dormant,

dawdling and disunited Protestantism can successfully cope in this conflict with a cool, compact and calculating Catholicism?

H. I grant you that you have touched the weak spot, and that we must go at this serious business in different and more statesmanlike fashion. But I am convinced that when Protestantism once rouses to the situation it will prove sufficient for mastery. You must not forget that the conditions are new, and that people are naturally slow to perceive the changes and their meaning. We can already see a beginning of a real work, that is destined to grow into large proportions. Have you read that article on the Slav immigration in the March number of that most admirable missionary periodical, our BAPTIST HOME MISSION MONTHLY? You take it, of course?

D. No, I haven't time to bother with these dry missionary publications when there is so much good reading to be had. Life is too short.

H. That explains your pessimism, then, which, pardon me if I say, commonly comes from lack of information. I assure you that you are mistaken about our magazines, and that if you get the March MONTHLY you will become a subscriber at once. I know you will, because you are a thorough-going American, if you are not as hopeful as I should like to have you. But THE MONTHLY will give you a new point of view; and it will tell you, for one thing, what our denomination and the others are doing to make the immigrants Christians as the first essential step to true American citizenship. Read and think it over, Friend Doubtful, and then we'll talk on the subject again.

D. That surely is fair. A man ought to post himself, and I'm always open to facts. I think I'll try a dose of that missionary literature. It will be a change, at any rate.

H. And mark my words, one of the best changes you ever made, else I am no prophet.





Sermon Suggestion for June

THEME: CHRISTIANITY IN CHARACTER. TEXT: FOR AS A MAN THINKETH IN HIS HEART, SO IS HE. —*Prov. 23:7.*

Test of Christianity is not creed or size of churches, but the kind of character it turns out. What is character? The constantly becoming, thinking self. Christianity is essentially concerned with this immortal self. Christianity creates character, conserves it, crowns it. Christianity's genuine character-product is the strength, soundness and glory of family, community, church, and state.

Sentence Sermons

The church of the right intention will be a church of sure extension.

It was a beautiful old custom to place the church in the cemetery, but I don't believe God ever meant the cemetery to get into the church, which is for service, not sleep.

A non-churchgoer in a community is not so harmful as a non-going, non-doing church member.

Christians who occupy a place but do not utilize it are like a log turned across a stream, neither going on itself nor allowing others to pass it.

The lamp-post does not shine, but holds up the light that does; so the Christian is the medium through which Christ shines.

One of the worst things under the sun is to find evil where you have a right to expect good.

The church had its birth in the Acts of the Apostles, and begins to die the day it ceases to do.

Behold, I have seen a ten-talent church with a one-talent record, and this also is vanity.



Favorite Hymn of the Crows

The Young People's Baptist Union of the church at Ossining, N. Y., sent some hymn books to the Crow Mission, and received in reply this letter, which we are glad to print:

LODGE GRASS, MONTANA, Jan. 2.

DEAR BROTHER:

I am in receipt of the books. They will answer our present purpose very well indeed and I thank you sincerely for them. They are in excellent condition and will pass muster with the Crows, as they contain their favorite song, "At the Cross." This song they have taken a great liking to and want it sung at every meeting we have. Already the old Indians who cannot speak six words of English are getting so they can carry the tune right along. We are at work translating some of our songs into the Crow language. The song books will be used by the few young Indians who can read our language. Thanking you and the Baptist Young People's Union at Ossining for this needed contribution to our work and asking your continued interest, I am, yours in Him,

W. A. PETZOLDT.



The Honolulu directory contains a name believed to be the longest in print. It is that of Miss Annie K. Keohoanaakalainhueakaweloaikanaka. She has the possibility of changing it to a shorter; which is not the case with Salvatore Schlianodionnariello, of Providence, who is within one or two of the first rank for length of name in the United States proper.



AN IMMIGRANT CONVENTION

By Mrs. Frank E. Howe

WE recently held a very successful missionary meeting, and as the plan was entirely original I send it to you thinking that possibly it may be a suggestion to other societies.

The convention was held in the Sunday school room. The chairs were arranged in groups, so that narrow aisles separated the different delegations. Above each group was hung the flag of the country that delegation represented (the flags were made of cambric, by the young ladies), and suspended from the flag was a card bearing the name of the people. For example, on the card below the flag of China was the word Chinese. Nine nationalities were represented—Poles, Swedes, Germans, Italians, Chinese, Bohemians, Hungarians, Danes and Norwegians. "Old Glory" was much in evidence, too, and the motto "America for Christ" would be *à propos*.

As people entered a round cardboard badge, with a number on one side and "Delegate" on the other, was promptly pinned upon them, and they were led by ushers to chairs bearing corresponding numbers, for the chairs had been numbered, but not consecutively, so that each might have the pleasure of the uncertainty of knowing in which delegation he might find himself placed.

The spirit and idea of a convention were sustained throughout. A speaker, previously chosen, represented each delegation, and was given five minutes in which to tell of the mission work done by his people in this country, he speaking as if he were reporting for his own countrymen.

All speakers were our own church people. One pretended to be a very old man, another a pastor of a church in Chicago, still others appeared to be unable to speak the English language perfectly, thus bringing in a little humor along with hard facts and statistics.

The following notice of the Convention was given in the church calendar the Sunday preceding:

'Tis our much desired intention
To hold a big convention
Of immigrants who swarm this country o'er.
There'll be Prussians proud and Portuguese,
Laps and Japs and bold Chinese,
The Swiss, the Germans, too, and Swedes,
And many men of motley creeds,
The sturdy Dane and Russian Jew
And other peoples not a few.
Now, since you've read this message through,
We feel assured you'll be there too.

PROGRAM

Convention called to order by president.
Singing.
Scripture, read by the vice-president.
Prayer.
Singing.
Address of welcome to delegates.
Response.
Report of Work on Ellis Island.
.....German Missionary
Report of Work Among Poles...Miss _____
Report of Work Among Swedes..Mr. _____
Piano Solo, Swedish Wedding March.
Report of Work Among Italians..Mr. _____
Report of Work Among Chinese.Mrs. _____
Piano Solo, Chinese Serenade.
Report of Work Among Germans..Miss _____
Report of Work Among Norwegians and
Danes.....Mrs. _____
Ladies' Trio, Norwegian Peasant Wedding
March.
Report of Work Among Hungari...ns
.....Miss _____
Report of Work Among Bohemians
.....Mr. _____
Offering. Notices.
Singing.
Benediction.

NOTE.—In speaking of the offering it was stated that after paying traveling expenses of speakers, the balance would be turned into the missionary fund. Among notices, president stated that all delegates remaining over night would be given free entertainment.

If the plan has not been explained as explicitly as desired, I shall be glad to answer any questions concerning it.

Canandaigua, N. Y.



Strenuous Missionary Service

BY REV. E. L. MYRLAND.

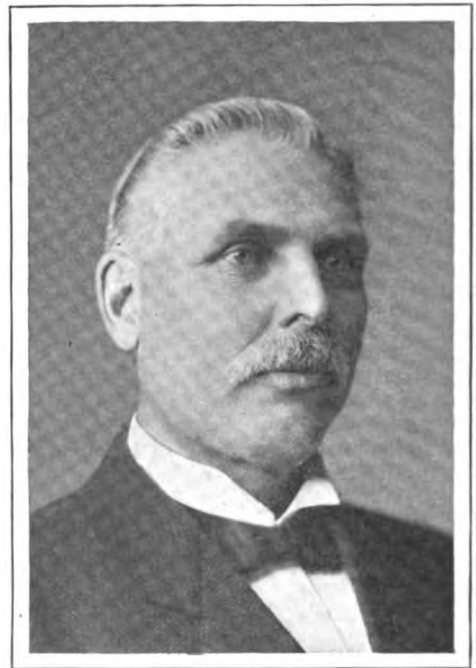
Dano-Norwegian Missionary in Wisconsin

WISCONSIN, with its prairies and forests, productive soil and healthy climate, with its untold mineral deposits and great network of rivers, with the possibility of an enormous power for manufacturing purposes, is one of the banner States in the Union. Realizing these advantages, thousands of Scandinavians and Germans are moving annually to make this their permanent home. This makes the missionary work necessary, but very perplexing. Communities once purely American-speaking are now Scandinavian, with but few Americans left. This naturally changes the religious sentiment in these communities, as the Germans and Scandinavians are almost universally brought up in the Lutheran religion and often taught that it is wrong to attend any other service. We have a difficult task to reach them, but all these perplexing problems are handled by our able secretary, D. W. Hulbert.

As to the work among the Dano-Norwegians, it is progressing slowly but steadily. When a few of the Scandinavians are converted they will immediately organize themselves into churches, sometimes even without the assistance of a clergyman, and will choose one or two out of their number to preach, if they cannot have a pastor. The Dano-Norwegian Lutherans are very sincere in their worship, and are taught to believe that no one will know whether he is saved or not till he gets into eternity, and if anyone claims to be saved and have peace with God he is considered among the rankest of Pharisees. This makes it difficult to get the immediate and free confession of new converts. Everything possible is done by the Lutheran preachers to prevent a revival spreading among their people.

For instance, in the village of Blair, where are two Lutheran churches and one small Baptist church, the Home Mission Society supported a missionary pastor for several years with apparently small results while the two Lutheran churches were fighting each other, but when they united their efforts to keep the people from our church, our work came to a

standstill for a time. I was invited to help with a series of meetings, which began the first week in January, and for a week we had only the few Baptists present, discouraged, with apparently no faith as to a revival. The only one with hope and courage was their pastor, of whom I inquired if he could direct me to some families. He said there were three well-to-do families, to whom we made religious calls, inviting them to come to our meetings; with the result that on Sunday afternoon there were



REV. E. L. MYRLAND

five strangers in church, three ladies, two of whom had their husbands with them, though a very cold day. Now was my chance. I gave them a dose of quicksilver to cure or kill. A sister met me as I stepped down from the pul-

pit and said, "Well, now we may as well close our doors"; and a brother's opinion was that such sermons would certainly drive away strangers, but I told them we must have the church light and warm, as the meeting was announced for the evening. The pastor smiled and said there was no cause for closing the doors. That Sunday evening we had a good audience, with the power of the Spirit swaying hearts and bending them to the cross; and that evening three found peace with God. From that night on the work of saving grace was felt in all the meetings. During the week five were received for baptism; then the good fight was on for earnest. A wealthy retired business man came and told the pastor that this going from house to house and convincing people must and should be stopped, and said we had better stop right now; but we told him we would go right on; he could stop us from going to his home but not to his neighbors, which made him very angry, threatening that he would see that it was stopped. The village press arose in tirade against us. But the climax was reached when on Sunday the first five were baptized. The father of two of the young ladies, who lived five miles from town, became so enraged that, finding us in town, he threatened to kill us and dynamite the church. When I said, "Do not do anything you will be sorry for," he said that if he could kill us he never would be sorry if he spent the rest of his days in the penitentiary and eternity in hell. With these words his well-known fighting fists were in operation, this time belaboring the missionary and also dealing out a severe blow to the pastor. We then sent for his pastor, who reluctantly came and took him to the parsonage. We were again told to leave town, but all this time the power of the Spirit was increasing with every meeting, souls were saved and added to the church, until one Sunday morning when one of the Lutheran preachers read 2 Tim. 3:6, stating that "this was now going on in our town and what can be done to stop it." The hint was taken immediately, a mob was formed, and the same pastor sent word to me that I had better leave the town for the time being. This word I received just before entering the pulpit. The meetings had been conducted for three weeks and we had decided to close with this meeting, but to close with the threat of a mob could never be done, so I announced that word was sent me about the mob and their purpose to take me out of the town, after doing me bodily violence, and stated that I would continue the meetings for two weeks more every evening, providing I was not killed, and if killed I hoped the audience would excuse me, but if only a limb or an arm was broken I would preach all the same, as I once walked three miles with a broken leg. Turning to the plucky pastor, N. K. Larson, and asking what he would do, he said he felt no fear in his bosom and would stand by his post. Sunday evening the mob was out, about thirty men. After a very spiritual meeting, in which several souls were saved, we were met by the mob in

front of the church. True to his promise, Brother Larson walked side by side with me, within arm's length of the mob; commands were given which we could not hear; they formed in a half-moon about us; but the same God that shut the lion's mouth stopped them in their purpose and not a hand was laid on us, and from that day we had the town at our disposal. The last two weeks were the most blessed of all; between 60 and 70 were converted, the church was strengthened and given new faith in the gospel's power to save. May the day speedily come when the thousands may be gathered in the church of Christ.



Work in Washington

BY REV. B. CLARENCE COOK

EVERY Baptist should take THE HOME MISSION MONTHLY. Many reasons exist why this should be, but we believe the most important to us is that therein we have an opportunity to see the needs of each other's respective fields, and the field as a whole. It is quite natural for each missionary to think his field the most important and needy. It is with some of this kind of feeling we would write at this time, if we had not read of the very pressing needs of other fields. As it is we still feel that our lot has been cast in a very needy and destitute field. Only ignorance of the great counties of Clarke, Cowlitz and Skamania prevents us from writing more largely of the great needs prevalent in them.

This writer has a "vicinity" covering an area of 950 square miles. And adjoining is a field of 20,000 square miles, without preaching of any kind. We are in the southeastern corner of Clarke County, and besides Pastor Robert Yeatman, who is located in the city of Vancouver, we alone have all the field of western Skamania, eastern and northeastern Clarke and eastern Cowlitz, an area of 3,000 square miles; but we are making no attempt to hold more than 950 square miles.

We preach two Sundays each month, morning and evening, at Camas. There we have a heroic little band of consecrated workers numbering fourteen members. At this point our work is especially difficult, because we once had a house of worship, but a mortgage took it and we are now meeting in a lodge room over a store. At Camas is located a large paper mill. Within the last year the company owning the plant has spent about a million dollars, building a new mill and buying new machinery for it. They also have on the ground a saw-mill outfit which, it is understood, is to be put up on the company's property near the paper mill. These improvements will demand more men to operate. The town has in and around it about 700 people, and conservative estimates place the figures a year hence at 1,000 inhabitants. Our people are trying to keep pace with the improvements of the mill company and their own needs. We have a good Sunday school, officered by faithful men and women. We have planned some special meetings, but as yet do not know where we

will hold them, because the hall which we have rented is used through the week for lodge purposes, and it will be almost impossible for us to get the use of it. But we are praying that the Lord will help us find a suitable place. We are looking forward to next June and hoping that by that time we will have a suitable house of our own. The people "have a mind to the work." We have a piece of ground promised for a parsonage, but it is not where we wish to have our church. Then our work is difficult, because we have only "half-time preaching," while the other principal churches have preaching every Sunday morning and evening. We should have a man for full time here at Camas and other points, such as Washougal, Mendota, Cascades and Stevenson, Stevenson being the county seat of Skamania County. Through Camas an important railroad company has surveyed a line for a road, which if built will mean a great deal to that country, both religiously and materially. That is a country rich in mines, timber and farming and dairying lands.

Brush Prairie, the other part of this writer's "vicinity," we will find still more inviting. In this immediate territory are a dozen or more valleys and villages, which are looking to the Baptists to give them preaching. And they are both needy and worthy of it. Already the Macedonian cry is heard, and we are trying as best we can to go and help them. If we had space we might go into detail and give conditions at such places as Battleground, Dole, Roxwell, Lewisville, La Center, Amboy, View and Yacolt. We are preaching occasionally at Lewisville and Yacolt. Yacolt is a type of these communities as to conditions. It is a logging community and has a postoffice, one or two little stores and six saloons. Truly the needs are great. And the Lord is calling upon us to take these fields for Himself. We need not go into the highways and hedges and compel them to come, because they are pleading that we give them the gospel that cleanses from sin. God grant that we may give it to them! Our motto is, "A gospel wagon for this needy field, to give all its time."



The Work in New Mexico

BY REV. C. C. YOUNG

The corps of workers in this territory is representative in godliness and skill. If their deeds of sacrifice and heroism could be told in numbers they would be legion. The people of God in these mountains and valleys are nobly carrying forward the gospel work. They have risen above the spirit of depression caused by drought and flood, and have given of their means, and are now planning to do even more. Some of the churches willingly and cheerfully joined hands with the Home Mission Society to raise the deficit that confronted us at the convention at Las Vegas in November. Noble pastors went from this annual gathering home to their churches and told them that the convention had a broken arm, a deficit. The hurt

must have attention at once. This was a reason for giving, and to sacrifice as never before. And they did give. Albuquerque church led with the largest offering, and many of the others as well as individuals followed. God's people can do anything that they want, and He wants them, to do.

At Las Vegas the new pastor, Rev. W. H. Treat, is leading the church to a new life. So long without a pastor they are glad to have such workers as he and his wife are proving to be. And for the benefit of the brotherhood I will say that this town offers a splendid opportunity to Baptists and they ought to maintain a large and growing church there. At Portales Rev. D. E. Baker has taken charge as pastor. He has held revival services and souls have been saved. This is a good start for a new pastor. The wisdom of a church's choice of a pastor is proven when he seeks at once after souls. This is the entering wedge to an increased membership and revival in missions.

James Wilder has been called to the churches at Capitan and Angus. He is a business man at the former place and preaches for each church one Sunday in a month. Rev. R. P. Pope, the tall cotton-wood of the Sacramento mountains, is the missionary of the convention in Lincoln Association. He has held some good meetings since the convention and is aggressive all the time. This is another man of God who goes after souls. Just recently he has organized a church at Estancia, a town 69 miles south of Santa Fe. In November I made a trip of 150 miles with this good brother through the plains and mountain country. We preached and worked all the way and had some glorious meetings. At Roswell the cause still prospers. Many have been baptized. Well into my third year here, the bond binding us has not lessened in devotion and support.



A Birthday Gift

The blessed word of God seems to regard the number seven as a perfect number. If I live until the seventh day of next June I will be seventy years old. I was born in 1835. Thirty-five is a multiple of seven. I came to Indian Territory, as a missionary to the Indians, in 1857. I have labored faithfully for over forty-seven years.

I believe that I have over seven thousand friends in Indian Territory and elsewhere in the United States.

I believe it is laudable presumption for me to beg that just as many of my friends as my life has benefited in any way, or who believes that my life has been of any benefit to the Indian people, will kindly remember me by sending me a seventieth birthday gift of money. Any sum from seven cents to seventy dollars or seventy times seven will be thankfully received and will be used for an object dearer to me than my life. Send now. I may be in Heaven before June 7th.

J. S. MURROW.

Address: Atoka, Indian Territory.

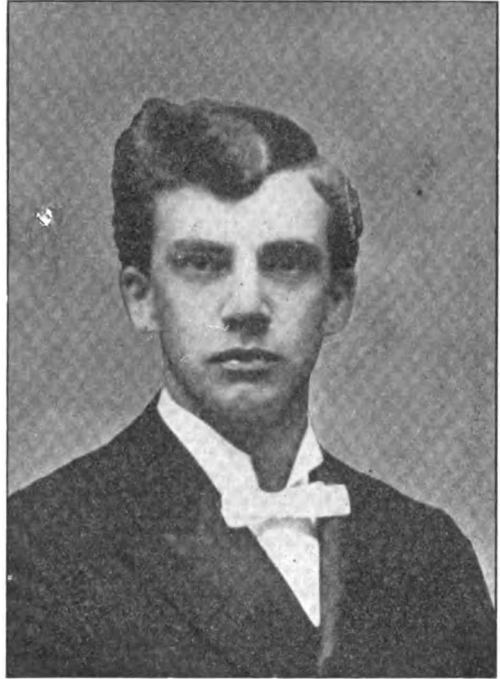
Red Letter Day

BY O. A. WILLIAMS, D.D.

MAY 7th was a remarkable day in the history of Swedish Baptists in Minneapolis. The new Elim Baptist Church, corner of Thirteenth avenue and Madison street, N. E., was dedicated on that date. This building is an ornament to the city. It is commodious and attractive inside. It is artistically decorated, and the woodwork is finished in oak. The former building in which the church worshipped was used during the erection of the new part, and the entire building, when thrown open, has a seating capacity of over one thousand. The commodious auditorium has a circular gallery with a seating capacity of about 250. The dedication took place in the afternoon, when the building was literally packed with an intelligent and interested audience. Hundreds were standing through the services, which lasted from three to six o'clock. It has been my privilege to attend very many dedicatory services; but I never before witnessed such a hearty, prompt response to an appeal for money. Five thousand dollars was raised in a remarkably short time in sums ranging from \$100 to \$5.00. The dedicatory sermon was preached by Rev. E. Sandell, D.D., of Chicago. Rev. E. R. Pope spoke a word of greeting on behalf of the Minnesota Baptist State Convention, and Rev. O. A. Williams in behalf of the American Baptist Home Mission Society. The architect and builder of this beautiful house is a member of the church. The new part and the decoration of the old cost the church not less than \$18,000. This building is well located, facing one of the many handsome parks of Minneapolis.

This church has made remarkable progress since its organization in 1888. Its first place of meeting was in a store building. Their first house of worship was a small frame building on Jackson street. Later they bought of the Baptist City Union the building that was erected for the Grace Church, which was used as their place of worship until the present commodious building was completed. Ten years ago they were much crippled by a heavy debt. Encouraged by the late Mrs. George A. Pillsbury with a gift of \$500, and also by the American Baptist Home Mission Society with a gift of \$500, the members of the church made a heroic effort, and the debt was entirely removed.

Soon afterward they bought a parsonage close to the church—an attractive home. About two years ago they led in the erection of a mission chapel at St. Anthony park, receiving some help from individuals in the American churches. One year ago they formed plans



REV. V. E. HEDBERG

for the new building, which was dedicated amid the rejoicing of the people. At the present time they will have some \$5,000 or \$6,000 indebtedness; but there is no question that an effort will very soon be made to reduce this sum to an amount that will not embarrass them. Rev. E. Sandell, while pastor of the church a number of years, did a magnificent work in laying foundations for a strong religious body, and the present pastor, Rev. V. E. Hedberg, has been a most successful leader of the people in every department of church work. The church has made great progress, not only in material things, but it has also become a spiritual power in the community. Their membership at the present time is about 300, with a prospect of rapid growth. Since paying their debt on the former house a number of years ago, the church has been self-supporting, and manifests an aggressive missionary spirit equal to any church in the Twin Cities.

BOOK REVIEWS

The South Wind, and Other Sermons, by T. Harwood Pattison. This volume of sermons, issued in accordance with the wish of the alumni of Rochester Theological Seminary, will be welcomed by all who came under the influence of the brilliant teacher and preacher whose death made a gap in the ranks. They are marked by the clearness and simplicity of style, the aptness of illustration, and the naturalness and logicalness of structure which made Dr. Pattison a master of homiletics. These are not in any sense great sermons; they are not "efforts"; they rise to no heights of eloquence. But they are wholesome, stimulating, suggestive, touching life at many points; and one who has known the preacher can well understand their effectiveness when his rich personality was infused into them. (American Baptist Publication Society. \$1.25.)

The Blue Book of Missions for 1905, edited by Henry Otis Dwight, LL.D., follows the general plan of the volume issued for 1904, but with added facts, including a list of the Home Mission societies. It is hoped that another year

this part of the work may be made as full and satisfactory as that devoted to foreign missions, so that the whole field should find fair representation. This would greatly increase the value of the publication and make it really a Blue Book of Missions. (Funk & Wagnalls Co., \$1.)

The Baptist Teacher

Beginning with the July number, "The Baptist Teacher," will contain numerous changes and improvements that have long been contemplated. A "Round Table" will give opportunity for answers to queries, as well as expression of opinions upon current practical topics. Contributions to this department are solicited. So far as may be possible, doctrinal articles will be given as side lights to the regular lesson; Miss Burton's admirable series will be continued to close of the year, and all the lesson material will be found grouped under two general heads: "The Lesson Studied" and "The Lesson Taught."

BAPTISMS

Rev. A. E. Lindberg,	Swedes, Boston, Mass.,	6	Rev. Oliva Brouillette,	French, Salem and vicinity, Mass.,	6
Rev. H. P. McCormick,	General Missionary, No. Porto Rico,	12	Rev. C. O. Dahlen,	Swedes, Brockton, Mass.,	10
Rev. Carmelo Diaz,	Assistant Missionary, No. Porto Rico,	26	Rev. C. J. Coulter,	North Side Ch., Denver, Colo.,	8
Rev. Velaz Lopez,	Assistant Missionary, No. Porto Rico,	8	Rev. E. P. Lyon,	Liberty Park Ch., Spokane, Wash.,	8
Rev. Antero Rivera,	Assistant Missionary, No. Porto Rico,	4	Rev. T. L. Lewis,	Creston and Rearden, Wash.,	8
Rev. J. L. Beyl,	Beth Eden Ch., Denver, Colo.,	8	Rev. W. A. McCall,	Davenport, Wash.,	14
Rev. F. L. Blowers,	Eaton, Colo.,	11	Rev. W. E. Powell,	Pullman, Wash.,	37
Rev. Edwin Seldon,	Broadway Ch., Denver, Colo.,	9	Rev. A. C. Saxton,	Colville, Wash.,	19
Rev. C. R. Betts,	Evangelist, Colo.,	8	Rev. J. W. Tanner,	Wenatchee, Wash.,	5
Rev. J. F. Hardy,	Arvada, Colo.,	5	Rev. Henry Grundy,	Englewood-on-the-Hill, Chicago, Ill.,	
Rev. E. C. Deyo,	Comanche Indians, Fort Sill, O. T.,	12	Rev. C. E. Dunham,	San Francisco, Cal.,	6
Rev. L. O. F. Cote,	French, Evangelist, Vt.,	25	Rev. Fred E. Morgan,	Penryn, Cal.,	5
Rev. R. A. Lansdell,	Victor, Colo.,	9	Rev. R. N. Lynch,	Petaluma, Cal.,	18
Rev. John Bjark,	Swedes, Quincy, Mass.,	10	Rev. J. F. Jenkins,	Santa Monica, Cal.,	6
Rev. A. E. Lundeen,	Swedes, Norwood, Mass.,	5	Rev. W. E. Sawyer,	Bethel Ch., Denver, Colo.,	18
Rev. G. W. F. Dixon,	North Fork Ch., Hotchkiss, Colo.,	20	Rev. Paul J. Lux,	Niles, Ohio,	5

HOME MISSION APPOINTMENTS

MADE IN MAY, 1905

GERMANS.

Rev. Franz Balogh, Dayton, Ohio.
 Albert Bretschneider, Monese, Ill.
 Theodore Frey, Herrington, Kan.
 H. F. Schade, Mission of First Ch., Rochester, N. Y.
 Jacob Albert, Topeka, Kan.
 W. F. Argow, Toledo, Ohio.
 Christian Armbruster, Omaha, Neb.
 Adolph Baettig, Wetaskiwin and Bittern Lake, Canada.
 Samuel Becker, Ebenezer Ch., Buffalo, N. Y.
 Emil Berger, Pilgrim Ch., Jersey City, N. J.
 August Boelter, Minneapolis, Minn.
 Geo. Borschlegel, Bloomfield, N. D.
 J. P. Brunner, Trenton, Ill.
 Frederick Bueermann, Second Ch., Portland, Ore.

Gustav Eichler, First Ch., Tacoma, Wash.
 G. C. Engelmann, Kesley, Iowa.
 J. F. Gasser, First Ch., Cleveland, Ohio.
 F. S. Goergens, Sheboygan, Wis.
 Albert Graner, First Ch., Seattle, Wash.
 C. A. Gruhn, Bridgeport, Conn.
 Adolph Guenther, Everett and Startup, Wash.
 Abraham Hager, Edmonton, Alberta, Canada.
 J. M. Hoefflin, Nebraska.
 John Kejr, Lorraine, Kan.
 E. G. Kiese, Tonawanda, N. Y.
 August Kludt, Mound City, S. D.
 Edward Kneisler, Lyndeck, Canada.
 Frederick Knorr, First Ch., Newark, N. J.
 C. C. Langlotz, Minnesota.
 Philipp Lauer, Ebenezer Ch., Okeene, O. T.
 Albert Linder, Evansville, Ind.

DONATIONS TO SPELMAN SEMINARY,
ATLANTA, GA.

Boston, Mass.—Benevolent Society, Tremont Temple Ch., 1 box bedding.
Charlestown, Mass.—Ladies' Society and Farther Lights, Bunker Hill Baptist Ch., 1 bbl. bedding.
Sterling, Mass.—Ladies' Missionary Society, Baptist Ch., 1 bbl. clothing.
Middletown, N. Y.—Ladies' Missionary Society, First Baptist Ch., 1 box bedding, etc.
West Pittston, Pa.—Nearer and Farther Lights, Luzerne Ave. Baptist Ch., package sewing supplies.
Burlington, Vt.—Mr. Geo. E. Davis, 1 box leaflets.

DONATIONS TO VIRGINIA UNION UNIVERSITY, RICHMOND, VA.

1 box Humphrey's Homeopathic Family Medicines, with book of instructions, from Value Humphrey's Homeopathic Medicine Co., Un-Boston, Mass..... known.

1 box medicines and toilet articles, from Miss Bertha Borden and Miss Minnie Ripley, of Fall River, Mass..... \$10 00
1 bbl. clothing from Portland St. Ch., Haverhill, Mass..... 35 00
1 bbl. clothing, from Needham Baptist Ch., Needham, Mass..... 25 00
1 bbl. clothing, from First Baptist Ch., Providence, R. I..... 37 00
1 bbl. clothing, from Wallaston Baptist Ch., Wallaston, Mass..... 20 00
2 bbls. clothing, name of donors unknown.... 15 00
1 bundle, from a New England friend..... 3 00

Total to May 12, 1905..... \$813 21
Previously reported..... 4,149 94

\$4,963 15

CONTRIBUTIONS AND LEGACIES FOR APRIL

Contributions and legacies not otherwise noted are for general purposes. Items marked * are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$10.08

Marion, Millie C. Bridg-ham 1 00
Missionary Conference... 9 08

NEW HAMPSHIRE, \$28.34

Claremont, Y. P. S. C. E. 4 34
Woodstock, Ch..... 2 00
Durham, Mr. and Mrs. C. A. Read 12 00
North Sanbornton S. S. 5 00
Manchester, I. B. Le Claire 5 00

VERMONT, \$324.58

Hydeville Ch..... 7 00
East Hubbardton Ch..... 11 45

LEGACIES.

East Wallingford, Estate Abigail French..... 306 13

MASSACHUSETTS, \$2,077.46

Coldspring, Wm. J. Smith. 1 25
Gloucester, First Ch..... 25 66
Brookline, First Ch..... 123 73
South Hanson Ch..... 8 38
Raynham Ch..... 20 00
Lowell, Worthen St. Ch.. 32 22
*Bolton S. S..... 5 00
Charlestown, Bunker Hill Ch..... 6 66
East Boston, Central Sq. Ch..... 50 00
Springfield, Highland Ch.. 65 82
North Reading, B. Y. P. U. 4 14
Hudson Ch..... 15 77
South Medford Ch..... 10 00
*Lynn, Mrs. A. M. Pick-ford 150 00
*Mrs. E. A. B. Heath. 15 00
Melrose S. S..... 8 38
West Boylston, First Ch.. 3 59
Brockton, North Ch..... 4 18
Boston, First Ch..... 200 00
Tabernacle..... 15 15
Everett, B. Y. P. U..... 25 00
Chelsea, Mrs. Clara B. Cushing..... 100 00
West Acton, First Ch..... 11 25
Roxbury, Elm Hill S. S... 4 50
*Needham, First S. S..... 25 00
Baptist Missionary Con-vention..... 25 00

LEGACIES.

Southbridge, Est. of John-athan Edwards..... 22 00
Boston, Est. of Joseph C. Stevens 1,000 00
West Acton, Est. of Enoch Hall..... 100 00

RHODE ISLAND, \$67.91

Providence, Calvary Ch... 58 20
Allenton Ch..... 4 21
Newport, Second Y. P. S. C. E..... 5 50

CONNECTICUT, \$129.00

New Haven, Martha W. R. Wayland..... 50 00
South Windsor Ch..... 6 00
Bristol Ch..... 71 00
North Colebrook Ch..... 2 00

NEW YORK, \$6,734.11

New York City, *Washing-ton Heights Ch..... 10 00
North Ch..... 6 91
*Christian Herald.... 4 00
*Mt. Morris Ch..... 22 50
Washington H'ts Ch.. 28 87
Mt. Morris Ch..... 20 00
Brooklyn, Swedish Ebene-zer Ch..... 12 00
First Ch. in Pierpont St..... 20 00
*Marcy Ave. Ch..... 150 00
Trinity Ch..... 7 78
Whitesboro Ch..... 15 64
Troy, Second Ch..... 57 25
Hunt, Portage Ch..... 3 23
Schenevus Ch..... 10 00
S. S..... 1 00
Utica, New Hartford Ch.. 15 15
Port Chester, North Ch.. 16 45
Binghamton, First Ch... 61 06
Dundee Ch..... 31 10
Greenfield Ch..... 3 00
Wilton Ch..... 1 00
Wolcott Ch..... 19 85
Portageville, First Ch... 3 00
Y. P. S. C. E..... 2 50
Ontario Ch..... 21 34
Albany, Emanuel Ch..... 1 00
Cash..... 1,000 00
Cortland, First Ch..... 53 88
West Portland, C. E. S... 11 50
West Edmeston Ch..... 2 05
S. S..... 1 47
Y. P. S. C. E..... 70
Malone, First Ch..... 15 90
West Hoosick S. S..... 6 00
Findley Lake Ch..... 3 00
Catskill, First Ch..... 12 00
Brookfield, First Ch..... 6 25
Lebanon Springs Ch..... 2 65
Oswego Ch..... 56 55

LEGACIES.

Manchester, Est. of Polly Mitchell 17 56
Greenwich, Est. of John McClelland 5,000 00
NEW JERSEY, \$845.29
Newark Baptist Mission-ary Convention..... 47
Paterson, Park Ave. Ch... 25 00

Westfield Ch..... 5 00
S. S..... 4 84
Burrsville S. S..... 3 00
Avon-by-the-Sea, A. Arm-strong 10 00
Passaic, Italian Mission... 3 00
Marlton Ch..... 20 00
Haddonfield Ch., one-quar-ter 47 85
Collingswood Ch..... 3 02
Mt. Holly Ch..... 75 00
Central Ch..... 5 85
S. S..... 4 23
Jersey City, Bergen Ch... 138 03

LEGACIES.

Holmdel, Estate of Rhoda Holmes..... 500 00

PENNSYLVANIA, \$710.80

South Clinton, C. E. S... 1 50
McKeesport, Fifth Ave. Ch..... 17 50
Jersey Shore, Walnut St. Ch..... 5 50
Norrlistown, First S. S... 10 00
*Y. P. S..... 3 00
Bellevue, First Ch..... 24 64
Oakmont Ch..... 12 00
Johnstown, Welsh Ch.... 7 00
Connellsville, First Ch... 7 20
Transfer Ch..... 11 60
Meadville Ch., one-quarter, Philadelphia Memorial Ch., A Friend..... 5 00
Gethsemane Ch..... 21 25
Wayland Memorial Ch. 10 10
North Frankford Ch., one-quarter 6 30
John C. Sayre..... 20 00
Nictown Ch..... 38 83
*Third Germantown Y. P. S..... 5 15
*Temple C. E..... 6 25
*South Broad St. Y. P. S..... 10 00
Mrs. A. T. Ambler... 100 00
Homestead Ch., one-quar-ter 12 50
West Chester, First Ch., one-quarter 18 20
Lewisburg, Rev. Leroy Ste-phens, D. D..... 6 00
Greensburg Ch., one-quar-ter 6 50
Franklin, Mrs. Adelaide Miller 100 00
Pittsburgh, Homewood Ch. 14 40
Johnston Ave. Ch., one-quarter 2 60
Village Green Ch..... 7 25
McKeesport, First Ch.... 33 05
Hazelton Ch..... 26 08
Easton, South Side Ch... 1 50
New Castle Ch..... 20 00
Everett Ch..... 3 00

Bryn Mawr, Lower Merion S. S.	13 45
Homewood Ch., Clarion Ass'n	3 03
Rankin Ch.	20 00
Saltsburg B. Y. P. U.	6 00
Leatherwood Ch.	3 25
Pottsville, First Ch., six months	27 31
Coatesville S. S.	25 00
Huntingdon Ch., one quarter	10 00
*Mantua Y. P. S.	10 00
Claysville, Pleasant Grove Ch.	10 00
*For C. E. F., Altoona, Memorial Ch.	5 00

DISTRICT OF COLUMBIA, \$19.54	
Washington, Grace Ch.	11 04
Temple C. E.	7 50

WEST VIRGINIA, \$108.42

Williamstown Ch.	2 00
Zela, Salem Ch.	7 63
New England, Miss Hannah H. Lamp.	3 50
Winfield Ch.	6 00
Hinton, Central Ch.	9 00
Mt. Lookout, Mt. Pleasant Ch.	3 55
Parkersburg Ch.	18 90
Spencer, Mt. Olive Ch.	2 56
Hoover, Salem Ch.	2 00
Garnett, Mt. Olivet Ch.	11 10
Marshville, Pleasant Valley Ch.	6 00
Burdette, Mt. Moriah Ch.	5 10
Fonda, McIntire Ch.	10 00
Williamstown Ch.	1 25
Rupert, Amwell Ch.	2 83
*For C. E. F., New England, Miss Hannah H. Lamp	1 00
*Fonda, F. M. Gifford.	1 00
*Lost Creek, Rev. L. D. Hall	5 00
*Elkins, Rev. Amos Robinson	5 00
*Mrs. C. W. Daily.	5 00

OHIO, \$779.40

*Dayton, Mrs. Edw. Canby	5 00
Miss Anna Huffman.	5 00
First Ch.	252 70
Myrtle Tree Ch.	8 90
*Springfield, Women's Society, Blessed Hope Ch.	1 00
Jefferson, B. J. Loomis.	25 00
Madison Ch.	8 71
Cincinnati, Walnut Hills Ch.	155 14
Columbia Ch.	15 00
Lincoln Park Ch.	40 11
Mansfield, Park Ave. Y. P. S.	5 00
Geneva Ch.	11 21
Toledo, Ashland Ave. Ch.	92 49
Lindale Ch.	3 55
Granville Ch.	45 00
Martins Ferry Ch.	7 50
Perry Ch.	8 00
Medina Ch.	12 50
Akron Ch.	50 00
Portsmouth, Mrs. E. A. Allen	2 00
Norwood Ch.	18 46
Bryn Zion Ch.	1 75
Antiquity Ch.	1 13
Pleasant Valley Ch.	3 25
Lima, Mrs. A. Crippen.	1 00

MICHIGAN, \$275.56

Benton Harbor Ladies' Society	5 00
Detroit, Scotten Ave. Ch.	5 81
Beulah Ch.	8 00
First Ch.	100 00
Grand River Ave. Ch.	3 63
Adrian Ch.	51 84
Birmingham Ch.	9 00

Menominee Ch.	14 75
S. S.	8 31
B. Y. P. U.	3 61
Chelsea Ch.	15 51
S. S.	1 15
B. Y. P. U.	2 01
Hillsdale Ch.	8 25
Dowagiac Ch.	3 00
Manistee Ch.	1 50
Elmwood Ch.	1 15
Alto Ch.	2 24
Hickory Corners Ch.	1 15
Worth Street Ch.	2 00
Colon Ch.	1 30
Onondaga Ch.	1 25
Rochester Ch.	5 55
Kinderhook Ch.	12 00
North Athens Ch.	3 55
Bronson Ch.	4 00

INDIANA, \$64 68

Campbellsburg Ch.	3 65
Cataract Ch.	2 55
Don Juan, Women's Missionary Circle	2 00
Logansport B. Y. P. U.	10 00
Denver B. Y. P. U.	61
Friendly Grove Ch., Curry's Prairie Ass'n.	3 50
Evansville, Calvary Ch.	8 51
Markland Ch.	3 00
Fayetteville Ch.	1 10
New Prospect Ch., Mt. Zion Ass'n.	11 10
Aikman's Creek Ch.	1 16
Paint Creek Ch.	1 10
Brookfield Ch.	4 50
Brook, H. C. Pierson.	5 00
Bethel Ch., Union Ass'n.	17 00

ILLINOIS, \$1,502.16

Granite City Ch.	13 00
Upper Alton Ch.	76 20
Bethel Ch., Alton Ass'n.	8 25
Griggsville Ch.	6 10
Creal Springs, Mrs. Josie Herrin	5 00
Arcada Ch.	5 30
Danville Ch.	6 70
Gifford Ch.	11 76
R. H. Morse	10 00
Urbana, W. S. Ware	5 00
Shelbyville B. Y. P. U.	5 00
Carlinville Ch.	13 15
B. Y. P. U.	40
Pierson S. S.	15 00
Muncie Ch.	1 25
Hillsboro Ch.	2 57
Fosterburg Ch.	3 25
Indianola S. S.	2 45
E. B. Willison.	5 00
Mrs. Martha Willison.	5 00
Chicago, Finnish Conference	5 00
South Chicago B. Y. P. U.	1 86
Salem Swedish Ch.	14 00
Forty-eighth St. Ch.	7 03
Austin Ave. Jr. Soc'y.	1 00
Humboldt Park Ch.	1 00
Elim Swedish Ch.	9 50
Bloomington Ch.	78 57
Lexington Ch.	18 00
Ocoya Ch.	3 00
Trivoli Ch.	1 75
Farmington Ch.	50
Normal Ch.	50
*Farmington S. S.	3 80
Orion Ch.	13 00
Ottawa, A Friend.	1,000 00
Atlanta Ch.	22 35
Lincoln Ch.	5 26
El Paso Ch.	73 25
Oak Park, Mr. and Mrs. C. E. Fisher.	10 00
Bethel Ch.	8 42
Tiskilwa Ch.	25 00
For C. E. F., El Paso Ch.	3 00

WISCONSIN, \$145.48

Waupun, Geo. E. Stark.	5 00
weather	56 57
Delavan Ch.	2 00
Cumberland Ch.	23 95
Eau Claire Ch.	3 12
Bethel Chapel.	2 80
Washington Ch.	20 30
Green Bay, Central Ch.	1 00
Stevens Point, First Ch.	4 24
Sister Bay, Swedish Ch.	5 00
Racine, Scandinavian Ch.	6 00
Waupaca Ch.	10 00
Columbus, J. I. Merriam.	5 50
Union Grove Ch.	

MINNESOTA, \$503.79

Windom, First Ch.	5 54
*Comanche, First Ch.	2 00
Minneapolis, Chicago Ave. S. S.	7 35
Thief River Falls, St. Hilaire Swedish Ch.	3 40
Lake City, First Ch.	15 50
Stanchfield, Swedish Ch.	5 00
LEGACIES	
St. Paul, Est. of Mary F. McClurg	155 00
*For C. E. F., St. Paul, Est. of Mary F. McClurg	310 00

IOWA, \$237.20

Iowa City Ch.	27 71
Grundy Center Ch.	64 82
*Marshalltown Ch.	6 00
Emerson S. S.	1 09
Fredericksburg Ch.	1 00
Cascade Ch.	45 45
McIntyre Ch.	5 05
Des Moines, Forest Ave. S. S.	3 81
Jesup Ch.	2 25
Akron Ch.	2 37
Eldora Ch.	10 00
North Branch, Union S. S.	1 65
Cedar Falls, Danish Ch.	6 00
A Friend	100 00
Osage, A Friend.	5 00

MISSOURI, \$26.97

Board of Gen'l Home and Foreign Missions	26 97
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INDIAN TERRITORY, \$46.88

Bartlesville, F. M. Overleese	15 00
Hoddenville Ch.	10 00
Bradley Ch.	5 00
Ada Ch.	18 88

OKLAHOMA TERRITORY, \$23.50

Hobart Ch.	3 00
Hagar Ch.	1 50
Ponca City Ch.	2 50
Pawnee, Negro Ch.	70
Moore Ch.	2 20
Lincoln, New Bethel Ch.	1 10
Apache Ch.	2 50
Noble Ch.	10 00

KANSAS, \$90.54

Onaga Ch.	20 50
Mound Valley Ch.	5 00
Westmoreland Ch.	1 00
Augusta, First Ch.	8 10
S. S.	2 40
B. Y. P. U.	1 00
El Dorado B. Y. P. U.	2 00
North Topeka B. Y. P. U.	5 55
Phillipsburg Ch.	8 73
Dover Ch.	7 00
Clay Center, First Ch.	10 85
Wakefield, Union Dale Ch.	10 40
Belleville, Highland Ch.	4 60
Hamlin Ch.	3 40

NEBRASKA, \$76.27

*Oakland, Swedish B. Y. P. U.	15 00
Stromsburg, J. W. Matson.	30 00
Wahoo S. S.	3 00

THE HOME MISSION MONTHLY

Brock Ch.....	6 00	OREGON, \$44.36	Middle Bapt. Ch.....	2 70	
Lincoln, First S. S.....	4 82	Salem Ch.....	21 45	St. Stephen's Bapt. Ch..	1 52
Alexandria Ch.....	5 25	Portland, First Ch.....	5 50	For Spelman Seminary, Ga.:	
Hartington Ch.....	8 20	Swedish Ch.....	4 08	Riverside, Cal., Miss Mary	
Guide Rock Ch.....	4 00	Freewater Ch.....	3 35	M. Gordon	75
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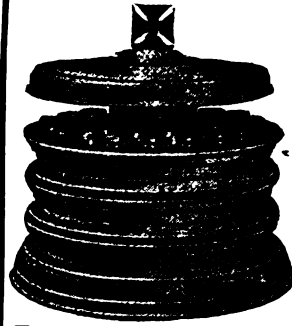
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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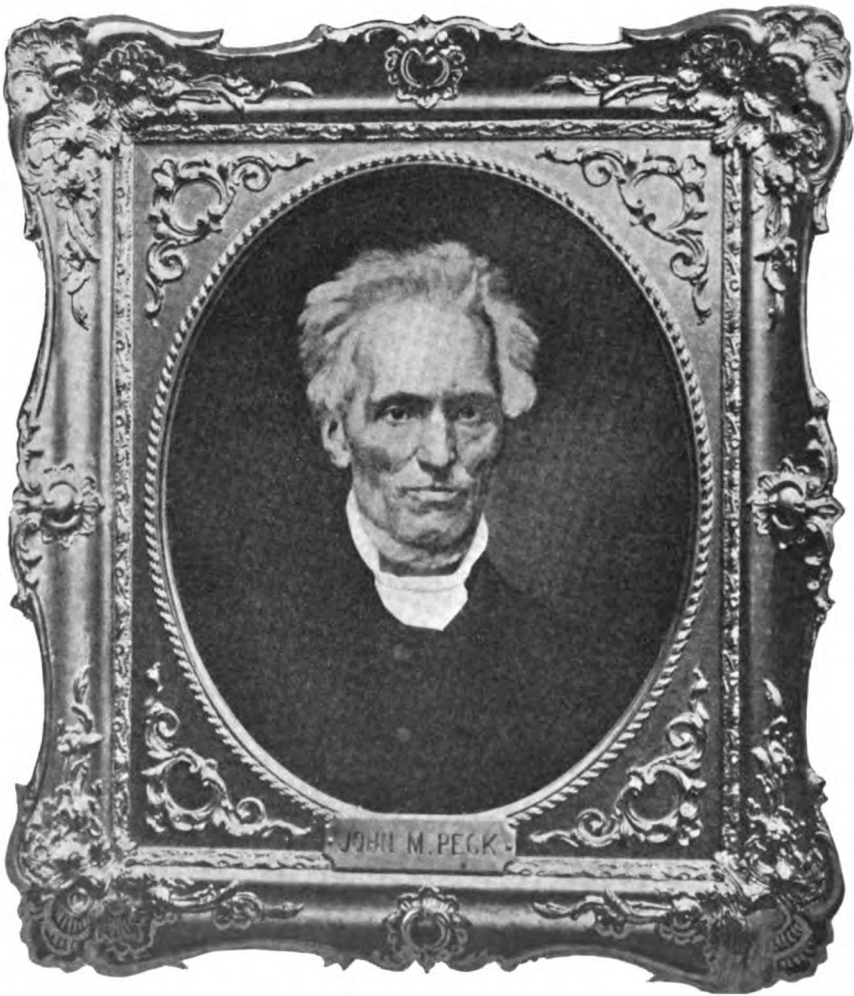
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

JULY, 1905

No. 7

IN WHICH CLASS?

THERE are two classes of people in the world—the Encouragers and the Discouragers. The latter clog the wheels of progress and clip the wings of hope. The former make life worth living and keep things moving toward happiness and heaven.



It is told that during the siege of Ladysmith, in South Africa, a prominent citizen, a man of influence, was arrested, tried by court martial, and sentenced to a year's imprisonment. What was the charge? That he was a Discourager.

There was no precedent for such a case, and had the process been civil instead of military doubtless conviction would have been difficult. But in the extremity the sentence was passed, and it was just to shut the man up.

What had he been doing? It was time of sore siege; supplies were running low; disease was breaking out; the people were in dire distress. In this critical hour this pessimist was going about, with long face and doleful air, asking people if they knew the food would not last a fortnight longer, and that for a mere sentiment they were to be sacrificed? This was more than could be endured, and he was locked up.

If only the church discouragers could be suppressed as easily! But of course they can only be prayed for and endured, in the hope that grace may change them over into the other class. They see the dark and hopeless side, in missions, church, community, commerce and government. They shed gloom around them, and thwart the efforts of many a pastor. God bless and transform them!

What sunshine the Encourager brings wherever he goes. He it is that supports the pastor, sustains the church, gives to missions, cheers the downhearted, breeds brightness and joy as the sun breeds clouds. You love to meet him in others. Let everyone meet him in you.

When the church is composed of Encouragers it will be essentially evangelistic and assuredly irresistible.

EDITORIAL

The Evangelistic Advance

THE home missionary is necessarily an evangelist. Evangelism is his business. Read the lives of any of the pioneers, from Peck and Fisher and Hickey down, and as you follow their work you will see how thoroughly evangelistic it was. This is true even of the teachers in our schools. The gospel is the central theme, and conversion the supreme object.

This same spirit of evangelism is the normal and conquering spirit of the churches. In its origin and early development a Baptist church is thoroughly evangelistic. As time passes, a church, like an individual convert, may lose something of the original evangelistic fervor and temper. Indeed, through one cause or another, or perhaps a combination of causes, the churches very generally seem to have been passing through a period of spiritual languor often lapsing into indifference. When we seek deeper for the explanation of this spiritual decline, we find that individual members of the churches have apparently lost sight of the witnessing function of the church, at least so far as they are concerned, and have relegated this witnessing to the pastor or the few active workers. The truth now to be pressed home is that only when this witnessing function is performed by the whole membership is the church a living power for righteousness, fulfilling truly its mission. This is the chief lesson taught by the revival in Wales. That has not been a preaching revival, but such a witnessing on the part of all disciples as perhaps has not been known before.

If we view it aright, the present advance movement in evangelism has for its object the rekindling in all our churches, and in every individual member of every church, of that evangelistic zeal and purpose which marks the missionary movement and is its vital flame. This movement is directed primarily not to masses, but to the individual. It is putting the emphasis with mighty force upon the supreme mission of the individual members of the church of Christ to bring salvation to sinful men. Salvation is regarded in no narrow light, but means a saved life, developing day by day the graces of Christian character and powers of service. In an organized effort to quicken this spirit of a true

evangelism the Home Mission Society is the natural agency in our country. It is now in co-operation with the various States in mission work. Whatever of machinery is required, and it is slight, is already in existence. Read on another page the action taken at St. Louis and see how simple the proposed forward movement is in its structure, how flexible and adjustable. When a man specially gifted with evangelistic power or leadership, in conference or in pulpit, is found, he can be utilized to the utmost. Pastors of unusual evangelistic fervor can also be given opportunity for largest usefulness as their strength and time may permit. Through the revived impulse to be winners of souls, churches may come again to the old-time missionary spirit that led them to send their pastors on evangelistic journeys. The Society is able to give the workers a standing ground of vantage. Such a movement, wisely directed, is quite apart from the individual and irresponsible evangelistic campaign that has often worked injuriously to the best interests both of the churches and of wholesome evangelism.

Not the least significant and hopeful feature of this forward movement is that it meets the demand coming from the churches themselves in all parts of the land. The widespread longing and prayer for a genuine revival of religion has already borne fruit, and if this spirit is stimulated and increased our churches will enter upon a new era of spiritual conquest and upbuilding. Nor is this type of evangelism sensational and spasmodic. Every plan is made with reference to permanent results, to the creation of an evangelistic atmosphere that shall abide in every church, representing to the world its spirit and life, and that shall send out the individual members as witnesses, each radiating the gospel light and influence.

The aim and intent of this forward movement in evangelism is nothing less than such a quickening of spiritual life, such an awakening of all the members of the church to the world needs and the church responsibility to meet them, such a proclamation of the gospel by word and life in individual disciples as shall make our denomination one of the foremost evangelistic and missionary agencies in advancing the kingdom of God throughout the world.

NOTE AND COMMENT

¶ President Shallenberger touched a point of vital concern when he said, in his address at St. Louis: "Men of great wealth are recognizing the evangelistic and educational work among the multitude of aliens. No good citizen who gives a serious thought to the question can fail to see the vital importance of enlisting every moral and religious agency among us in the patriotic and Christian duty of giving to these aliens the best possible preaching and teaching in the duties and privileges of the Christian religion and of American citizenship."

¶ Probably few have realized the fact, stated by Mr. McCormick, that Porto Rico is more densely populated than any country, with the exception of Belgium. There are 1,000,000 people in a country the size of Connecticut. This is the way he characterizes them: "Of these, 95,000 are black, 300,000 mixed, 500,000 white. These whites are not, as some seem to have supposed, uncivilized, but cultured, receptive, noble, liberal, open to poetic inspiration, American in sympathy. Religiously they are without Christ. Formerly Roman Catholic, they are really not Catholic. They bend the knee to no man. They kiss no man's hand. They are republican in all their conceptions." Hence they welcome the religion of the New Testament when it is made known to them.

¶ Missionary McCormick says that Christian comity has a good exhibit in Porto Rico. "By means of it we can now say there is not a village of any considerable size where the gospel is not preached nearly every Sunday." This is an example that might be followed in many parts of our country to great advantage. Nor is it the only example American Baptists receive from mission fields and converts.

¶ The revelations concerning what is known as "high finance" in connection with the Equitable Insurance Company and other financial institutions certainly leave no room for doubt as to the necessity of a resetting of the standards of honesty and integrity and conscience. Evangelism has a mighty task to seek the elevation of common morality. One of the worst results of such disclosures is the general shaking of public confidence in both institutions and men. What this country

sorely needs is more religion, and religion applied to business life. Along with this should go, as Governor Folk emphasizes, the rigid enforcement of law. When the large criminals easily escape, through the influence of wealth, the country will soon be full of small ones. When influential men can break laws with impunity, the masses will presently lose that respect for obedience to law which is the foundation of security in a democracy.

¶ Dr. Edward Judson said in his St. Louis address: "I believe that we and our children and our children's children will remember this time as the historical time when the Baptists of this country not only loved each other, but allowed that affection to formulate itself in this shape. It is a hard thing to create affection, but when there is affection, when we see eye to eye, then it is an easy matter to formulate it as we do to-day. We simply give to it a design, a noble form."

¶ Home mission journalism is doing well in Cuba. Rev. D. A. Wilson, of Camaguey, reports the publication of 700 copies of *El Mensajero* for five months, and 800 copies for seven months of the past year, making in all 9,100 copies. The paper is well edited and attractive in appearance, and must be very helpful in our work. The American Baptist Publication Society aids in the expense of its publication.

¶ At St. Louis the different societies took action favorable to the appointment of a committee of conference with the Free Baptists, with view to practical union of the denominations. This statement was approved: "We are of the opinion that the Baptist and Free Baptist bodies are so near together in faith and practice that co-operation is not only desirable but may be made practical. It is therefore suggested that the following brethren be appointed to meet with a similar committee from the Free Baptist General Conference to confer concerning such co-operation and possible union of the two bodies: Committee of Conference—Drs. N. E. Wood, George B. Bullen, H. S. Burrage, E. Holyoke, W. C. P. Rhoades, W. A. Stevens, A. S. Hobart, G. W. Lasher, A. G. Slocum, D. W. Hulburt, L. A. Crandall, and Rev. G. M. Peters."

¶ Rev. Mr. Ribourg, the convert from Romanism, gives to Rev. Samuel C. Delagneau, our French missionary pastor at Worcester, and son-in-law of Father Chiniquy, credit for leading him into the light concerning the Baptist faith and practice. In the account furnished us Mr. Delagneau did not receive mention, through an oversight. Mr. Ribourg, by the way, is preaching some sermons on the false claims of the Roman Catholic Church, which it would be difficult to answer.

¶ Missionary Harry H. Jones, of Liberia, Africa, a graduate of Jackson College, has written an instructive essay on "The People of Africa," and the Missionary Society of the College has printed it. Home mission churches contribute to foreign mission funds, and home mission schools furnish missionaries for foreign fields. The cause of missions is indivisible.

¶ Portland, Ore., sent a most hearty and urgent invitation to hold the anniversaries there next May. It is probable that the invitation would be accepted were it not for the desirability of meeting at a point not far distant from the meeting place of the Southern Convention, so that the first General Convention, appointed for 1906, may be held between the Northern and Southern meetings. This worked admirably in the case of Kansas City and St. Louis. Baltimore and Washington suggest themselves at once as ideal places for next year.

¶ Money is a peril to the church when the idea comes to prevail there that larger results are to be obtained from what men pay for than from what they pray for. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

¶ For the majority of the illustrations of the meetings at St. Louis we are greatly indebted to the *Central Baptist*, which brought out a fine number in connection with the Anniversaries. The editor is under personal obligations to Mr. A. W. Payne, manager of the paper, and also to Mr. Charles P. Senter, chairman of the committee on buildings, whose many kindnesses will not be forgotten. And when one recalls the attentiveness and thoughtful courtesy of Pastors Williamson, Rev. S. E. Ewing, Rev. L. S. Bowerman, Rev. J. T. M. Johnston—well, once begun on the list, where

could one stop. Thanks, one and all, brethren.

¶ Look in the August number for all the good things crowded out of this. If you fail to find your item, brother missionary, reflect upon the impossibility of getting eighty pages into forty, and be charitable to the distressed editor. Next month we will have a field number.

¶ For a Home Mission program, you cannot go amiss in this number. Make the St. Louis meetings the theme, and then group together some of the striking features that are of permanent interest. Thus will the influence of the anniversaries be extended, and all present will be interested.

¶ Just as we go to press a telegram from Rev. F. L. King, our missionary among the Arapahoes, reads: "FIFTY-ONE BAPTIZED AT ASSOCIATION TO-DAY; TWENTY-TWO ARAPAHOES." The force of the last words will be seen when it is stated that the mission among the Arapahoes has been a kind of "forlorn hope." For long and weary years Missionary King has labored among this tribe, with as great heroism and patience and faith as any missionary ever labored, hoping almost against hope for the day when the break should come. It has come at last, and the baptism of twenty-two means the winning of a tribe. This is the fruitage of rare self-sacrifice, and we rejoice with the faithful missionary and his wife, who have put the best of their lives into this service.

◆ ◆ Evangelism

We quote the following from *The Examiner* in regard to the Home Mission Society's forward movement in evangelism:

We want to say a word in hearty commendation of the Plan of Evangelistic Work submitted at the Home Mission Society's meeting at St. Louis by Secretary Morehouse. It is admirable in every respect. Conservative, yet progressive, proposing nothing impracticable, but meeting every just expectation, it is a broad, comprehensive, workable plan for accomplishing, so far as human planning and effort may, the mighty task which God has placed upon the Baptists of America. And now the business in hand is to put the plan into full operation in the true spirit of evangelism, and look and hope and pray for results, to the glory of Christ's name.

THE GENERAL CONVENTION OF BAPTISTS OF NORTH AMERICA

By Henry L. Morehouse, D.D.

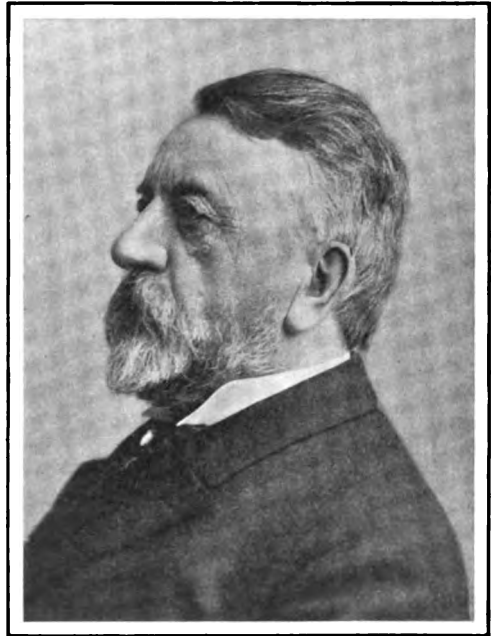
Corresponding Secretary of the American Baptist Home Mission Society



HE fulness of the time had come for this organization. Long had many been feeling their way toward such a consummation. There were strong yearnings for a closer, more comprehensive fellowship. Many had been the converging influences in this direction. The asperities of the war had died out. Each section recognized the valor and the sincerity of the other. The Cuban war brought former antagonists together under the old banner of the stars and stripes, giving it new lustre of humanity and glory. The death of the beloved President McKinley tenderly touched the heart of the whole nation that wept together over a common sorrow.

Many religious influences had been operative to this end. Southern preachers and people in Northern churches, and Northern preachers and people in Southern churches, had come into fraternal relations and established numerous centres of fellowship that led to larger cravings. Northern Baptist newspapers circulated in the South and Southern papers in the North. Representatives of the American Baptist Home Mission Society and of the American Baptist Publication Society, in their forty years' work at the South since the war, had enjoyed fellowship of service with many leading Southern Baptists. The American Baptist Education Society, organized in 1888, representing the whole country, meeting alternately at the North and at the South, and aiding liberally many institutions of learning in both sections for fifteen years, contributed much to the development of the spirit of unification; as did also the Baptist Young People's Union of America, organized in 1890, and the Baptist Congress, organized in 1882, whose meetings likewise were held both in the North and in the South. Plans of co-operation between Northern and Southern Baptists in Home Missions, like those growing out of the Fortress Monroe Conference of 1895, and later, in Indian and Oklahoma Ter-

ritories, showed the beauty and benefit of union in service for Christ. The first pronounced note for unification, sounded by Missouri Baptists about five years ago, though no definite steps were taken to accomplish it, had a considerable effect in preparing the way for it in that quarter at least. Then came the gropings of Northern Baptists for unification of their organized activities, or for a closer fraternal relationship among them, and a desire for general meetings such as were held for several years, to consider matters of



HENRY L. MOREHOUSE

denominational interest. The meeting of the World's Baptist Congress, and the difficulties encountered in having Baptists of the North and of the South, respectively, properly and equitably represented therein, accentuated the desirability of some general organization of American Baptists. These, and other things that might be mentioned, may be regarded as preparatory processes of the Spirit of God

for the fraternal reunion of Baptists of the North and of the South after their sad separation for sixty years; with the yet larger fraternity of the Baptists of Canada, Mexico, Cuba, and Porto Rico.

While pondering over these things the Corresponding Secretary of the American Baptist Home Mission Society saw the most exceptional opportunity for a general meeting of American Baptists at St. Louis, Missouri, in May, 1905, between the meetings of the Northern Baptist Anniversaries there and those of the Southern Baptist Convention at Kansas City the week before, in a State neither Northern nor Southern, but common territory, whose offerings go to Baptist missions of both sections, and where Baptists were known to be favorable to unification. Never can he forget the profound impression borne in upon his soul that the hour for action had come, nor how he shrank from taking the initiative, on account of the responsibilities and labor, and even the risk of failure involved in the attempt. And yet he could not be disobedient to the heavenly vision. The approval of two or three esteemed brethren to whom he disclosed his purpose was another favorable indication; which became more pronounced when the Executive Board of the Society at its meeting in November, 1904, unanimously adopted the resolution presented for a Conference in January to consider the advisability of a meeting in May, at St. Louis, for the organization of a General Convention. The emphatic and unanimous decision of that Conference, composed of representatives from our great missionary organizations, and others from the North and the South prominent in denominational affairs, with commendations from scores of others who could not attend, from all parts of the country, was properly regarded as a clear call for such an organization. Corroboration of this was found in the favorable reception of the project by the denominational papers generally. As was to be expected, a few doubted, some were suspicious, and some objections were urged, but the grand chorus was for an expression of our essential harmony and unity in one general convention.

About two and a half months elapsed between the call for the Conference and its meeting; and about three and a half months between the Conference and the meeting at St. Louis. During the latter period the Cor-

responding Secretary was encouraged by the attitude of many influential brethren whom he met in a Southern trip to several schools for the colored people; while the Committee of Nine appointed by the Conference were cheered by the cordial acceptance of their invitation to eminent men of both sections, to address the meeting at St. Louis. As the decisive hour drew near, special interest was taken in the temper and attitude toward the matter of the Southern Baptist Convention, at its session in Kansas City. The selection by that body for its president of a favorite son of Missouri, who had already accepted the invitation of the Committee of Nine to be the temporary presiding officer of the meeting at St. Louis and was known to be in favor of it, had great weight with the Convention, which unanimously adopted a resolution expressive of its sympathy with the movement and appointing its officers to represent it in the St. Louis meeting. It was evident indeed that the fulness of the time had come for a fraternal reunion, and that the new organization was a foregone conclusion.

If, after this, there was any doubt, it was dispelled on that first night when about three thousand people, including several hundred from the Convention at Kansas City, met in two great assemblages in adjacent houses of worship, caught the inspiration and the keynote of fellowship, responded enthusiastically to every statement of our essential unity, and sang "Blest be the tie that binds" as it was never before sung by American Baptists. The same high tide of feeling ran through the two important sessions of the following day, when not a discordant note nor a word in opposition to the proposed organization was heard. The unanimity and heartiness with which the organization was effected, all things considered, was truly wonderful. Everybody was glad for the privilege of participation in it. The occasion was historic. The good tidings of what had been accomplished produced great rejoicing through the denomination, a confirmation of the timeliness of the action. The feeling of many was expressed by a distinguished brother who had borne arms under the Confederacy: "I was afraid I would die without seeing this."

Surely, we cannot consider the genesis of this General Convention of Baptists of North America without coming to the conclusion that the way for it was providentially pre-

pared, that it meets a deep longing in the hearts of American Baptists; that it was not an artificial contrivance imposed upon the denomination, but was indeed born of God. The sole purpose of this article is to set forth and emphasize this fact.

As to its future: we need not greatly concern ourselves about that. If it is of God, He

will also in due time clearly indicate its high mission not only in His kingdom on this continent, but for the world. It will surely find a large field of service for Him whom it recognizes as its Creator and its Guide.



THOMAS R. MUSICK
FIRST PASTOR FEE FEE BAPTIST CHURCH



REV. J. F. SMITH
PRESENT PASTOR FEE FEE CHURCH

The Fee Fee church was organized in 1807, by Elder Musick, who came to St. Louis county, with his family, about the year 1801. The first Protestant church west of the Mississippi was Bethel Baptist church, but it became extinct. Fee Fee is the oldest existing Protestant church in the Louisiana Purchase. It began with 17 members, and is 17 miles from St. Louis.



OLD MEETING HOUSE FEE FEE BAPTIST CHURCH, ORGANIZED IN 1807



EXTERIOR THIRD BAPTIST CHURCH, ST. LOUIS



J. T. M. JOHNSTON
PASTOR DELMAR AVENUE CHURCH



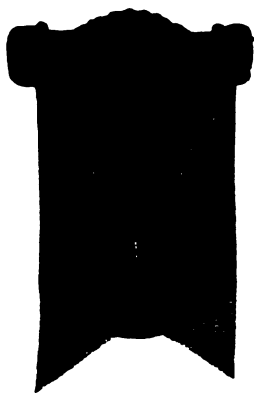
W. J. WILLIAMSON
PASTOR THIRD CHURCH



S. E. EWING
PASTOR EUCLID AVENUE CHURCH

THE ST. LOUIS MEETINGS

By the Editor

ANNIVERSARIES OF 1905 : ORGANIZATION OF THE GENERAL
CONVENTION OF AMERICAN BAPTISTS : A GREAT MEETING :
THE HOME MISSION PROGRAM : A LIVING OBJECT LESSON

NOTHING could have been happier than the selection of St. Louis for the great meeting of Baptists from North and South. It was not only neutral territory, but more than that, warmly sympathetic in its atmosphere. Cities have their character and atmosphere, just as people do, and there was something exceedingly attractive in the spirit one felt—the cordiality and friendliness, the courtesy and attentiveness. There was no frost in the air. The visitors were not allowed to feel like strangers. In all those respects that go to make up the pleasant intercourse of life, St. Louis is delightful. Its homes are evidence of its character. It is a city where the church-going people are not only numerous, but seem to love to go to church, and to listen to the gospel. It was my privilege to spend the Sunday preceding the Anniversaries in the city, and it did my soul good to attend the services at the Third Baptist Church, where I heard a stirring sermon from the pastor, Dr. Williamson, felt the power of his earnest personality and the warmth of his evangelistic spirit, heard the great congregation sing the grand church hymns in a way to inspire, and came under the influence of the brotherliness and kindly interest manifested on every side. What a power there is in a church that lives out the spirit of a genuine Christian brotherhood; and what a chilling cheat is the church that lacks it!

A model meeting house for our purposes was the Third Baptist. Strategically situated

on the border line between downtown and uptown, with cars reaching it from every direction, this is just the point for a people's church. The exterior is not impressive, but the interior is admirable, with a fine equipment for a working church. The main audience room seats 1,800 people so that everyone can see and hear. The acoustics are perfect; the pulpit seems near to every part of the house; the woodwork is unusually rich; the concealed organ pipes leave clear space for a chorus choir; the style is modern, but the effect is worshipful. It is a church, not a hall. Ante-rooms afforded gathering place for friends; while the large room below, with the Sunday school class-rooms opening from it, furnished well adapted space for the exhibits of the societies, among which that of the Home Mission Society easily took first rank this year. The illustration elsewhere indicates its attractiveness and extent, for which thanks are due in large measure to Missionary Petzoldt, of the Crows. It was Indian year this time, in more respects than that of exhibits, and White Arm, the Crow, was a foremost figure in interest—of which more anon.

The thanks of all concerned are due to the St. Louis committees for doing everything possible for the comfort and pleasure of the guests. We are glad to show our readers the faces of some of the men who cheerfully gave up days of time and spared no effort to make St. Louis hospitality a reality. To the ability and service of these men, seconded and reinforced as they were by the pastors generally, must be attributed much of that atmosphere of welcome which it was so good to dwell in. Personal thanks are given to Mr. Charles P. Senter, chairman of the committee on buildings, for many courtesies; also to Mr. A. W. Payne, of the press committee, who made all the editors at home. The St. Louis pastors were gracious hosts as well, and all seemed to vie with each other to entertain us.

II

A HISTORIC PICTURE

TIME: Tuesday evening, May 16, 1905.

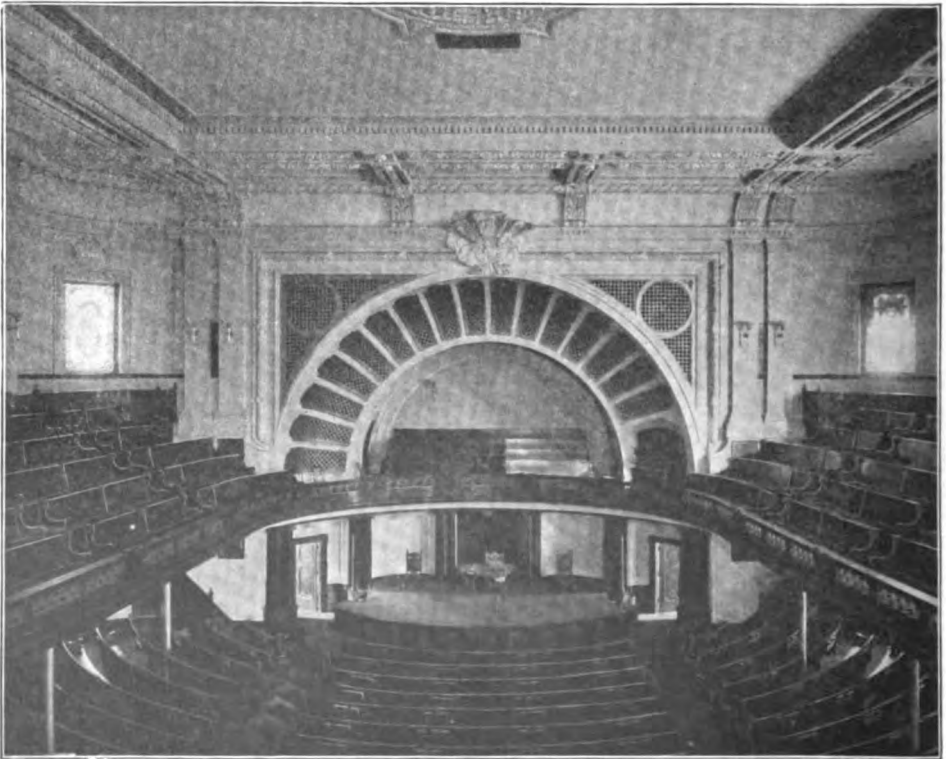
PLACE: Third Baptist Church, St. Louis.

OCCASION: General Meeting of American Baptists.

Long before the appointed hour the spacious audience room was filled to overflowing, and hundreds were turned away to the overflow meeting across the street. All standing space was occupied, and the low gallery, running entirely around the room, made the audience seem like a solid mass on every side. Notable audience! There were the denominational representatives from the North and the South, intermingled, happy in the thought of what the hour meant. As one speaker humorously suggested, they couldn't tell each other from which, and looked as much alike as two peas, so that they could see in an instant how little sectional differences amounted to when once they got together and saw face to face. Prejudice could not find entrance room that night, and Fraternity sat in every pew, while Christian Union joined all hearts.

Something intangible and invisible, but real, was there, and all knew and rejoiced in what none could adequately voice. The hour had struck for Baptist brotherhood.

On the platform were men prominent in North and South, men we delight to honor for their work's sake and their own; ministers and laymen. Inspiring, indeed, was the sight when Mr. E. M. Thresher, of Ohio, chairman of the Committee of Nine, which had been appointed at the New York Conference to prepare for this meeting, gave the call to order and requested all to join in singing "All hail the power of Jesus' name." What congregational singing that was! Then Scripture was read by Dr. McConnell, pastor of the church in Kansas City, where the Southern Convention met, and prayer was offered by Dr. Williamson, pastor of the church in St. Louis, where the Northern Societies were to meet. Next the temporary chairman was announced, and it appeared that this was none other than the eminent Missouri layman, E. W. Stephens, whom the Southern brethren had honored by electing



INTERIOR THIRD CHURCH, WHERE THE MEETINGS WERE HELD

him President of the Southern Convention the week previous. His first words bespoke the spirit that characterized the entire meeting from first to last:

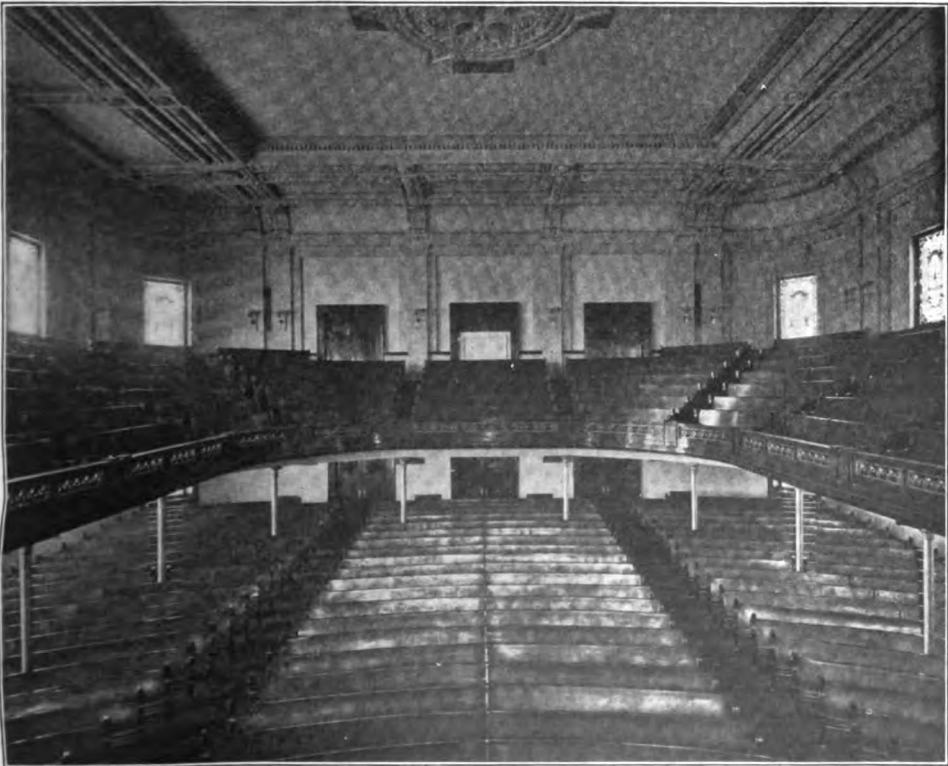
"WE BE BRETHREN"

"I esteem it a very great honor to be called upon to preside over this assembly of American Baptists, on an occasion which marks an era in the history of our people. My first duty shall be to perform a service for the Southern Baptist Convention, representing 2,000,000 Baptists, over which I had the honor to preside, conveying to this gathering the expression of its warm fellowship and sympathy to our brethren of the North. May brotherly love prevail during the session of this body. 'Blest be the tie that binds.' We be brethren, who come from North and South, and East and West; we are all bought by the same price and redeemed by the same blood and have the same Elder Brother, and we will all sit down at the marriage supper of the Lamb. May we exhibit to our own land and throughout the world how sweet it is for brethren to dwell together in unity."

THE BAPTIST REFORM GOVERNOR

When the chairman uttered the words, "Blest be the tie that binds," some brother instantly started to sing the grand hymn of union, and again that audience put its heart into song. The informality of it was delightful; the expression of feeling intense. Never had a speaker audience more ready than had Governor Folk, Missouri's reform leader, when he rose to speak for the State, and stood for more than a minute while the audience applauded, and gave the Chautauqua salute, and applauded again and again. His is a good face to study, with its kindly lines, keen eyes, its frank, open, youthful but determined expression, its free good nature and warmth. He did not try to make an impression, but spoke naturally and pithily, with a vein of humor and the self-possession of a man of deeds and not words merely. Here are a few sentences:

"The importance of this meeting may be realized when one recalls that it has been sixty years since the Baptists of North America last met together. In 1845 Baptists of the





E. W. STEPHENS
PRESIDENT OF GENERAL BAPTIST CONVENTION



GOV. JOSEPH W. FOLK
WHO DELIVERED THE ADDRESS OF WELCOME

North and South were divided on the question of slavery, the same question which caused the war between the States. The significance of this event is that it marks the decadence of hatred and the birth of a natural brotherhood. (Applause.) Some are Northern Baptists, some are Southern Baptists, but all are American Baptists. (Great applause.)

"It is proper that this meeting should be in Missouri, which is neither North nor South, East nor West. During the war South St. Louis went with the North, and North St. Louis went with the South. On the border line between there is the typical American State. Here there is no prejudice against a man by reason of his birthplace. Manhood is the only patent of nobility in Missouri. The Missouri idea is that a public official shall answer at the bar of public opinion for all official acts; the idea that the man who in official life betrays his people is not a Democrat or a Republican, but a criminal; the idea that laws are put upon the statute books to be observed, not ignored. . . . Many men observe the laws they like and disregard the laws that are obnoxious to them. The trust magnate looks with dislike upon the pick-pocket who breaks the larceny statute, but thinks he has a perfect right to commit theft through his trusts. The boodler considers the law against boodling as an interference with

his personal rights, but he demands the rigid enforcement of the law against the man that steals his property. The dramshop keeper thinks that the law against murder is a good law, but the law requiring his dramshop to close on Sunday is puritanical and a blue law. It has been my experience that *any law looks blue to the man who wants to break it.* . . . Let me tell you the greatest breach of good government lies in the fact that laws that are made are not enforced as they are made. (Applause.) There has been too much law-making, and then allowing the laws to be ignored to please immoral elements.

"This may be an ideal, but ideas and ideals are the life of free subjects. We are made and governed by the things we cherish. The public life of a nation is but a reflection of its private life. No government was ever better than these ideals made it, nor nobler than they suffered it to become. . . . We may be crowned with wealth as the sands of the sea, the domes of our capitols and the spires of our churches may tower to the skies, yet all must fall unless the State be held together by the moral principles that are the foundations of an enlightened citizenship."

This sound and splendid address from a Baptist governor, son of Baptist parents, who gave four noble boys to the service of God and country and church, was constantly

punctuated with applause. It had the true ring throughout, and had the profound moral force of words backed by character. The speaker brought the hearers to a high point of enthusiasm. It is not strange that Missourians are proud of him, nor that political seers have found in him presidential possibilities. The man for whom bad men have no use is a man whom good men will surely find use for.

A NOBLE ADDRESS

All this had been preparation for the Southern orator who was to follow and present "The Unity of the Baptist Spirit." Dr. George W. Truett, of Texas, proved worthy of the great occasion. With force and clearness and strength of conviction that impressed all, he grouped his thoughts about the central theme that the Baptist spirit may be expressed in just one credal phrase, Loyalty to the person and authority of Jesus Christ. Hear him:

"Baptists hold to certain great truths. Clear as light do these truths stand forth: Salvation by Jesus Christ; the membership in Christ's church a regenerated body; Christ's church without any intervention of ceremonial or priest. Whenever there is a conflict we must obey God rather than man. Baptist unity is not outward, but inward; not of form, but of spirit; not mechanical, but spiritual. Ours is a unity of sentiment, of faith, of life; a unity without artifice, and all the firmer and better because voluntary and free.

"This unity finds expression in two or three great principles: 1. Salvation is by Jesus Christ, and by Him alone. 2. Toleration versus persecution. 3. The brotherhood of all believers, out of which comes democracy of church government. These points were finely amplified, and the real denominational unity demonstrated by the results which come from a bond of love and faith, a common centering in the person and authority of Jesus Christ. It was an uplifting and broad address; and as the *Standard* says: "When the people heard Dr. Truett's address, when they felt the spirit of fraternity incarnate in the convention, when they observed the enthusiasm which every reference to formal organization awakened, it then became evident that the General Baptist Convention was assured—it was organized in hearts, if not constituted on paper." Yes, the next day was only to ratify and make formal and definite the will of the denomination.

So the great meeting came to a close. But the people lingered. Acquaintances were made freely. There was no formality. The warmth and friendliness of the South had become infectious. Thankfulness and joy were the predominant notes.

WEDNESDAY AND ORGANIZATION

It is not necessary here to dwell upon the next day's sessions. Dr. Judson, who moved the adoption of the recommendations of the Committee of Nine, and Dr. Hatcher, who seconded the motion, were heard with great interest. Dr. Hatcher, a Southern leader of



J. P. STUART
PASTOR COMPTON HEIGHTS CHURCH



L. S. BOWERMAN
PASTOR IMMANUEL CHURCH



A. W. CLAXTON
PASTOR GRAND AVENUE CHURCH

peculiar power, thrilled his audience when he said: "I know this remark is awful, and you may not like it at all, but I am a Democrat. (Laughter.) I have thought, possibly, lately, that I might get over it, unless I got somebody else over to my side. *I am amazed at the power of a single man to unify not only this country, but to unify the world.* It has been the supreme event in recent history. (Great applause.) Now, what I would like is for the Baptists of this country to catch that world spirit. We have got to come together to get in full measure that sense of power and strength. I am not pleading for any organization, but pleading that we may be so united together in every good purpose that we might lead in the great movements."

He brought down the house when, referring to a movement for union twenty-five years ago, he said: "At that time I do not think it would have done for the Baptists of the South to have come to a meeting of this kind. They were not dressed well enough; they were almost as poor as Lazarus, and had about as many sores. (Laughter.) They were not in good traveling order. But now we are getting on very well down South, and can come into a fraternity like this without any suggestion of mendicancy. God is bringing back the power and glory and riches of the South."

While the applause rang out, some brother started the hymn, "All hail the power of Jesus' name," and the pent up enthusiasm vented itself in singing. There was a good example of parliamentary practice and Southern Convention free discussion over some points in the proposed constitution, but when all was done the adoption of it was unanimous, as was the election of Mr. Stephens as first president of the General Convention. When the organization was completed the great body, with one impulse, sang, "Praise God from whom all blessings flow." The headquarters were fixed at Louisville. The list of officers is as follows:

President—E. W. Stephens, Missouri.

Vice-President—E. M. Thresher, Ohio; Joshua Levering, Maryland; Dr. Thomas Trotter, Nova Scotia.

Secretary—Dr. J. N. Prestridge, Kentucky.

Assistant Secretary—Dr. W. H. Geistweitz, Illinois.



MANLY J. BREAKEER, D.D.
WHO REPRESENTS IN MISSOURI BAPTIST MISSIONS
NORTH AND SOUTH, HOME AND FOREIGN

Treasurer—Hon. H. Kirke Porter, Pennsylvania.

Executive Committee—J. B. Marvin, Kentucky; Dr. E. Y. Mullins, Kentucky; Dr. T. T. Eaton, Kentucky; Dr. L. A. Crandall, Minnesota; Dr. H. L. Morehouse, New York; Dr. George E. Rees, Pennsylvania; George C. Whitney, Massachusetts; Dr. W. E. Hatcher, Virginia; Dr. J. B. Gambrell, Texas; Dr. C. M. Hill, California; Dr. W. W. Landrum, Georgia; J. S. Dickerson, Illinois; Dr. S. B. Meeser, Michigan; Dr. J. W. Conley, Nebraska; and Dr. E. C. Morris, Arkansas.

There were two further addresses, strong and sane—one by Dr. Barnes, of Massachusetts, on "The Unity of the Baptist Mission," the other by Dr. Landrum, of Georgia, on "Our Face to the Future." A number of brethren made five-minute speeches, the last speaker a colored man, Dr. J. M. Waldron. Dr. Hatcher offered a tender prayer, and the General Convention of the Baptists of North America was an accomplished fact. "May God bless it and lead it!" That prayer will be reëchoed around the globe.





F. H. LUDINGTON, GENERAL CHAIRMAN



A. D. BROWN
FINANCE



CHARLES P. SENTER
BUILDINGS

**SOME OF THE COMMITTEEMEN
WHO MADE THE ARRANGEMENTS
SO PERFECT FOR THE VISITORS**



W. C. TRISDALE
RECEPTION



A. W. PAYNE, PRESS
CENTRAL BAPTIST



REV. J. C. ARMSTRONG
CENTRAL BAPTIST

III

THE HOME MISSION ANNIVERSARY

It is not necessary here to enter largely into details of the 73rd annual meeting of the Society. Any Baptist who desires these can have a copy of the Annual Report, with the minutes of the meeting, by writing for it. The impulse of the Convention sessions was felt throughout the week. The opening session of the Society, Wednesday evening, maintained the high interest of the day. A deep impression had been made by the sudden death of Dr. J. N. Cushing, of Burmah, at the close of the afternoon meeting, and this was tenderly alluded to by President W. S. Shallenberger. Welcome was very thoroughly extended on behalf of city, churches in general, and the Baptists in particular. The President, in the course of his address, spoke of the public philanthropy of accumulated private wealth, and as there has been newspaper misquotation of this portion, we give it just as spoken:

STEWARDSHIP OF WEALTH

"As in the holding and using of great wealth, so in the receiving and disbursing of it in charitable and religious work, we are but the stewards of God—whose duty and privilege it is to receive from lawful owners whatever the heart prompts them to give for beneficent purposes and to properly disburse the same without fear or favor in the cause of truth and righteousness. All material agencies, when rightfully used, are productive of good. It cannot be assumed that in receiving and disbursing funds committed to its care, any church or organized society is under the slightest obligation to condone wrongdoing on the part of the giver or to permit itself to solicit or receive contributions with any such implied obligation. On the contrary, for any church or organized society to attempt the investigation and ascertainment of the manner in which moneys lawfully held were obtained before receipt of the same could be acknowledged as contributions to charitable and religious enterprises, would be wholly impracticable, and only evil in effect. If some lawful owner of accumulated millions should tender to the great Baptist brotherhood of America a fund of \$10,000,000 for the benefit of Baptist ministers and missionaries who have passed the age of usefulness and physical vigor, I should be tempted to give it very

careful consideration, even though the donor were a member in good standing of another faith. I should, however, hesitate to accept a large fund for the purpose of paying even half the salaries of active pastors and missionaries from any one contributor. They should be consciously supported by the contributions, the prayers and the sacrifices of the membership of the churches generally, in order that the best results may be secured.

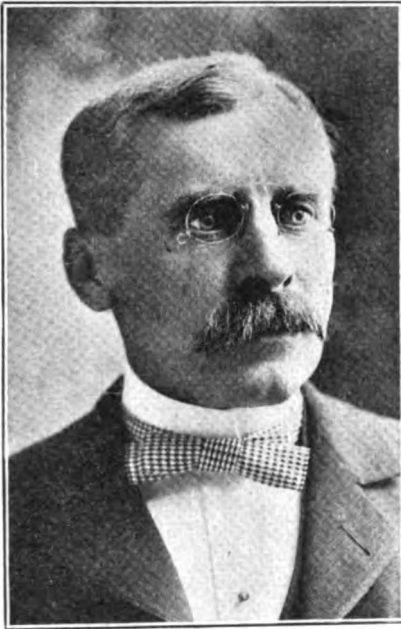
A MISSIONARY BODY

"We need strong, intelligent, loyal, loving and spiritually-minded workers. We must have many schools in many places. Our message is not to the poor and the illiterate only. Strong Christian character cannot grow in the soil of ignorance. Above all other denominations, perhaps, we need to educate and train the individual character. Our plea must then be for a personal surrender of the soul to Christ, with all its faculties. We must remain a missionary body composed of missionary churches. A church that is not a missionary church is not a church of Christ.

"In closing I desire to repeat the words of Brother Hobart at Buffalo: 'We have our bond of Christian fellowship with all who love Christ. We have our special views all centred in the great truth that we are children of God by faith in Jesus. We have a history that fills us with rejoicing. We have a brotherhood that cannot be excelled among the children of men. We have had God's blessing, which overwhelms us with gratitude. Let us then lift up our hearts to God and hold our heads up among men and make our denominational life the largest, the noblest, the kindest and the most zealous of all the Christian churches.'"

FEATURES OF THE PROGRAM

The redemption of Porto Rico and Cuba through evangelization was brought before the great audience by the two men who have been the strong leaders in the work, Missionary Superintendents McCormick and Moseley, and in spite of a long day and lateness of the hour they had attentive hearing as they told graphically of what the Home Mission Society is doing and how the people everywhere hear eagerly the gospel message. We shall continue to keep our readers fully informed on this subject, and do not therefore need to dwell upon it here, except to say that the immediate need in Cuba is a Christian



JOHN MORTON
PROMINENT LAYMAN

school, and for this Dr. Moseley is pleading. He has raised over \$9,000 of the \$20,000 which he wishes to secure before returning to Cuba, and surely benevolent Christians of means will see that he has the whole amount, so that he can start this essential work.

The forward movement in Evangelism, which was a feature of this anniversary, is

presented in another place. It was received with ready responsiveness, and there is a general feeling that the Society is the agency to direct and do what Providence indicates is wise and necessary in this direction. Dr. Chivers was able to announce that more than half of the \$15,000 needed for this advance work has been secured in three-year pledges.

The field work of the Society was presented in unusually effective manner Thursday morning by such gifted missionary pioneers as Bruce Kinney, of Utah; L. I. Thayer, of Arizona, and T. K. Tyson, of Oklahoma. An abstract of the latter address we give elsewhere, but the zealous and typical pioneer cannot put on paper the spirit that made his words live and move his hearers. Dr. Conley's address, in which he was at his best, we shall print in full later.

The educational work was most ably presented by President J. A. Booker, of Arkansas College, who told the story of Forty Years' Work for the Negro, and told it with great ability and historic perception. It would not do for the pessimist who says the Negro cannot be educated and made a citizen of worth to meet a man of this stamp. To explain him away would be necessary, but impossible.

A daily paper, reporting this address, said: "Rev. J. A. Booker, a negro college president from Little Rock, held close attention for the first part of the afternoon with his arguments in favor of co-operation in negro education

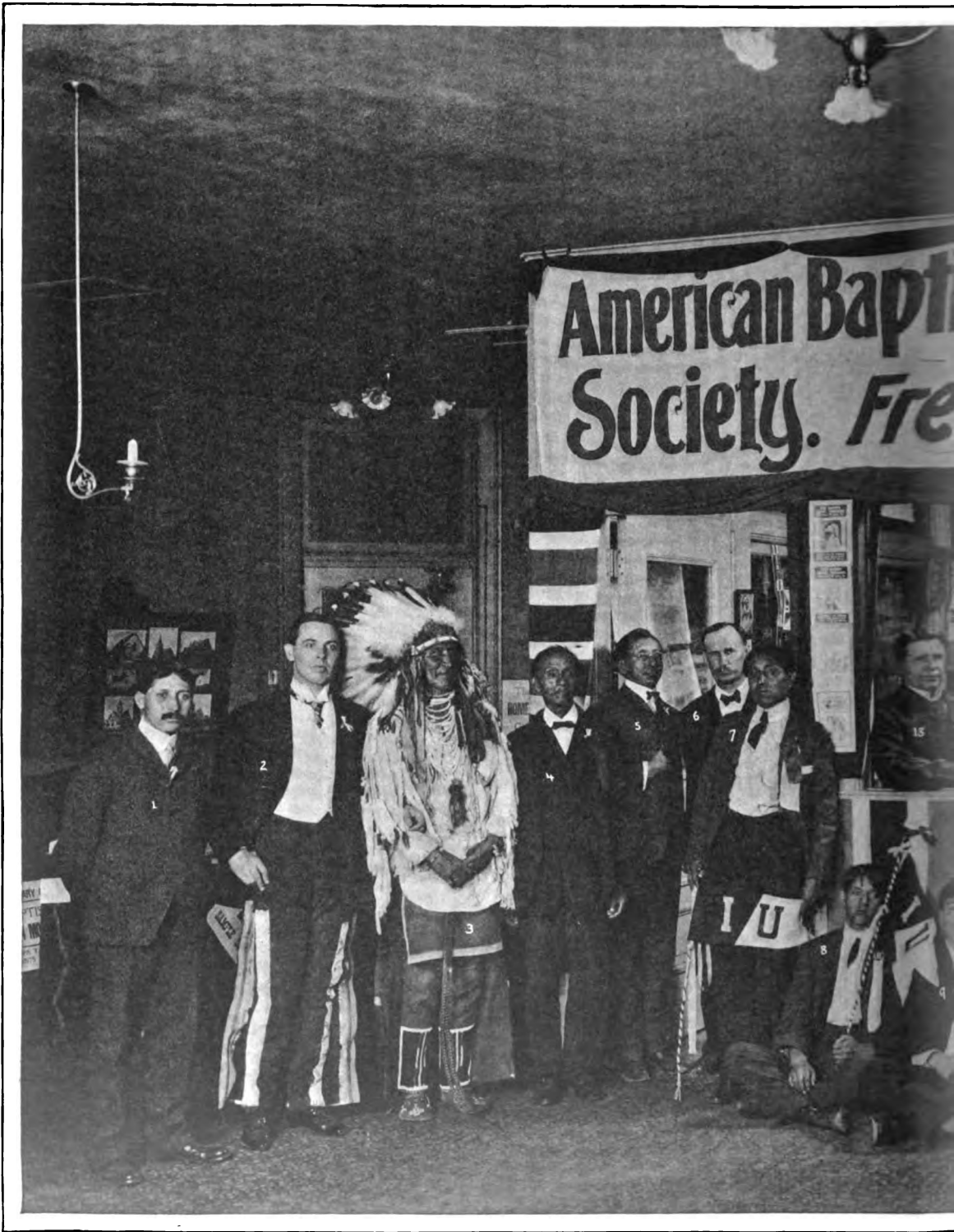


RUSSELL AVENUE MISSION, THE INTEREST FOSTERED BY
REV. FRANK MORTON AND MR. JOHN MORTON



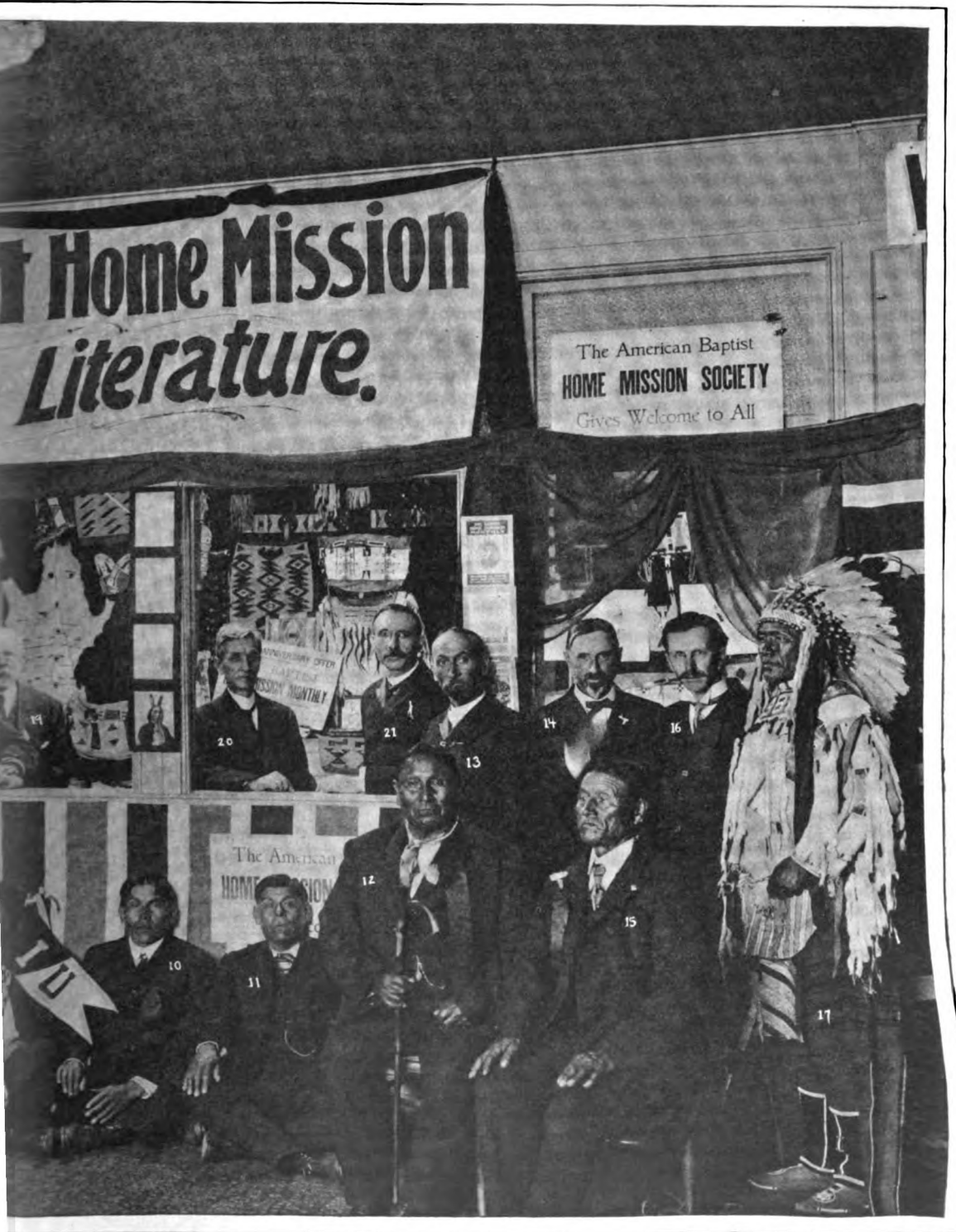
REV. FRANK MORTON
PASTOR RUSSELL AVENUE

GROUP TAKEN IN FRONT OF THE HOME



1. REV. J. G. SANCHEZ, MEXICAN PASTOR AT LAS VEGAS, N. M. 2. J. H. FRANKLIN, DISTRICT SECRETARY. 3. SQUAW BEAR, CHIEF OF THE SOCIETY. 4. BENNIE STRIKE AXE, OSAGE INTERPRETER; CHRISTIAN. 5. REV. C. W. BURNETT, MISSIONARY TO INDIAN UNIVERSITY, BACONE. 6. TAUPA, DEACON IN COMANCHE CHURCH. 7. SAMUEL DEVO, MISSIONARY TO COMANCHES. 8. REV. ROBERT HAMILTON, MISSIONARY TO CHEYENNES. 9. CHIEF ARM, CROW. 10. DR. MOSLEY, SUPERINTENDENT CUBAN MISSIONS. 11. REV. H. B. GROSE, EDITORIAL SECRETARY.

MISSION SOCIETY'S EXHIBIT AT ST. LOUIS



10. CROW INDIAN. 4 REV. ADAM LACIE, NATIVE PREACHER AMONG THE CHEROKEE INDIANS, 33 YEARS A MISSIONARY TO THE OSAGE INDIANS. 7. BENJ. THOMPSON, CHOCTAW; 8. PAUL LAND, CREEK; 9. EDWARD MILLER, DELAWARE; MIN-
 11. TONE, KIOWA (SON OF MEXICAN CAPTIVES). 12. GOTEBO, KIOWA DEACON; NOTED WARRIOR IN THE OLD DAYS. 13.
 14. BUFFALO MEAT, CHEYENNE DEACON. 16. REV. W. A. PETZOLDT, MISSIONARY TO THE CROWS. 17. CHIEF WHITE
 20. DR. CHIVERS, FIELD SECRETARY. 21. DR. S. MC BRIDE, DISTRICT SECRETARY FOR NEW YORK.

on the part of the white people. The negroes needed them, he declared, and could not stand alone 'until the end of the century.' Dr. Booker, in describing his own experiences at scrubbing floors before he advanced to the dignity of a college professorship, said:



PRESIDENT J. A. BOOKER, D.D.

"Scrubbing floors may be made as honorable as erasing blackboards. Manipulating washboards may be made as honorable as manipulating the keyboard. Washing dishes may be made as honorable as soiling the dishes.' His epigrams were greeted with much laughter and applause. 'Thirty-five negro schools, colleges and universities,' he said, 'are supported in whole or in part by the society. The property will run up into the millions. These schools are carried on economically, at much less expense than you would surmise. More than half our teachers are now negro teachers. The negroes are putting forth strong efforts to help themselves, but we still need the Yankee teachers. Our schools are the grandchildren of the Home Mission Society in a double sense, because we are still a child and in numbers and influence we certainly are 'grand.'"

Dr. McBride, District Secretary for New York, spoke for the first time at the annual

meeting, and largely extended his circle of influence by his eloquent presentation of facts which every American should know and reflect seriously upon. Taken altogether, this afternoon session was one of remarkable impression and power.

"A most picturesque feature was to follow. Sitting silent under a great canopy of canvas, on which was painted the history of the Crow tribe, had been up to this time a company of a dozen Indians. These were now to be introduced to the audience, to illustrate an exercise on 'Our Diverse Home Mission Fields.' Dr. Chivers, Field Secretary, said: 'We preach to more nationalities than were gathered on the day of Pentecost,' for in the background there were also a Chinaman, a Japanese (whose presence called out much applause), a Norwegian, a Dane, a Mexican, an Italian, a Finn, and a Bohemian, each man being pastor of a church for his own people.

"Rev. J. H. Franklin, District Secretary, in introducing the Indians, had a great surprise for his hearers. White Arm, the Crow Indians, of whose conversion Rev. W. A. Petzoldt, his missionary teacher, has had hopes for several months, said to Gotebo, a veteran Christian and Indian chief from the Kiowas: 'These people are brothers. I will take Jesus to be my friend.' Later he professed his conversion, Mr. Petzoldt interpreting for him.

"Those who were introduced were Adam Lacy, a Cherokee, who has been a missionary for many years; Benjamin Strike-Axe from the Osages of Oklahoma, 'the only out-and-out active Christian among the Osages'; three Indian young men from the Indian university—Paul Lamb, Edward Miller and Benjamin Thompson—the last of whom preached to his tribe in vacation and made thirty converts; Taupa, a Comanche; Buffalo Meat, a Cheyenne chief, who thirty years ago was a war chief, and twenty-nine years ago was arrested and taken as a military prisoner to St. Augustine, Fla., but is now a Christian of years' standing; Gotebo of the Kiowas, and his interpreter, Samuel, whose church has missions of its own, and finally Hail, a chief of the Arapahoes, who is not converted, and who did not understand the language, but for whom prayers were begged."

Thursday evening was given to Evangelism, and addresses were made by Dr. Woelfkin, of

New York, and Dr. A. C. Dixon, of Massachusetts. In effect each speaker illustrated a type of evangelist, entirely distinct, each appealing in its own peculiar way. Everybody in that great gathering must have been touched by one or the other, and most were doubtless moved by both speakers toward a more consecrated and definite service.

While the Home Mission Society shortened its time materially by giving the sessions of Wednesday to the General Convention, every session held was so packed with matters of interest that the result was one of the best meetings in its history. The Southern brethren who remained after the general meeting expressed themselves as surprised at the magnitude of our work, and freely availed themselves of the literature spread on the tables in the exhibit. The influence of such acquaintance with the work and intermingling with the workers cannot fail to be mutually advantageous.



A Forward Movement in Evangelism

AT the annual meeting of the American Baptist Home Mission Society in St. Louis, Mo., May 18th, 1905, the following plan for evangelistic work, as submitted by the Executive Board, was unanimously adopted, and a Committee of Twelve appointed in accordance with the recommendations therein.

The members of the Committee are as follows: Ezra H. Stevens, of New York; H. N. McKinney, of Pennsylvania; H. W. Peabody, of Massachusetts; D. G. Garabrant, of New Jersey; F. P. Beaver, of Ohio; E. G. Boynton, of Wisconsin; Rev. W. J. Williamson, of Missouri; Rev. J. W. Conley, of Nebraska; Rev. W. C. P. Rhoades, of New York; Rev. A. S. Hobart, of Pennsylvania; Rev. H. L. Morehouse, of New York, and Rev. E. E. Chivers, of New York.

The Executive Board of the American Baptist Home Mission Society, in pursuance of its effort to organize on a broad scale our denominational forces in a work of evangelism, hereby adopts the following plan of enlargement:

I. A special evangelist, or special evangelists, shall be appointed who (a) shall conduct or participate in evangelistic meetings in the larger centres of population; (b) shall conduct or participate in conferences on evangelism in co-operation with State Superintendents of Missions and State Evangelists; (c)

shall hold conferences on evangelism with students in our theological schools; (d) shall conduct special meetings, when so desired, for the students in our academies and colleges.

II. The services of pastors possessing special evangelistic gifts shall be secured wherever practicable for longer or shorter terms of service at points where their help may be desired.

III. Present plans for promoting the appointment by Baptist State Conventions of State Evangelists, whose work shall be closely related to that of the Convention, shall be further extended, the Society, when necessary and desired, assuming a share of their support.

IV. There shall be a General Committee on Evangelism appointed by the Society itself at its Annual Meeting in May, 1905, to serve for a term of three years, with power to fill vacancies that may occur, the Committee to consist of twelve persons, one-half of whom shall be business men interested in this work. The Corresponding Secretary and Field Secretary of the Society, together with three members of the Executive Board, shall be included in this Committee. This shall be a committee on ways and means:

1. To secure the special funds needed for the work.

2. To formulate comprehensive plans of evangelism.

3. To select and recommend for appointment by the Board a suitable evangelist or evangelists.

4. To determine, in conference with the evangelist, or evangelists, and with the State Superintendents of Missions, the special fields of work.

5. To secure, at their discretion, for special appointment the services of pastors or evangelists.

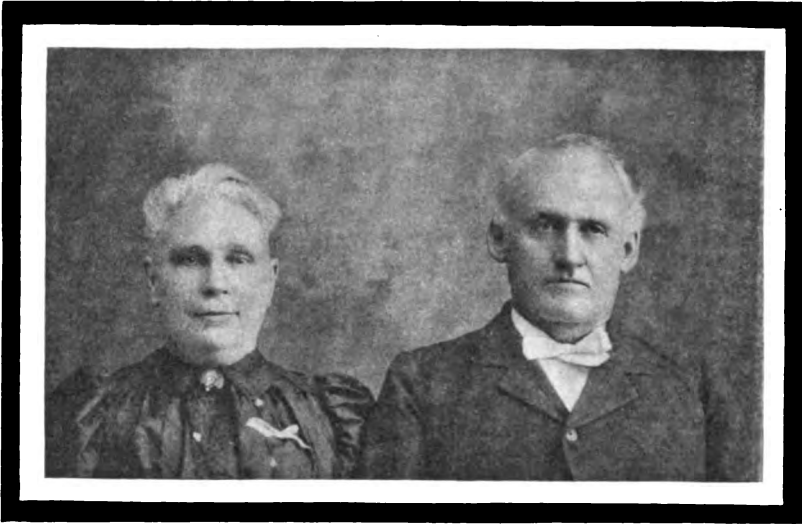
6. To determine, with the concurrence of the Board, what expenditures shall be made for auxiliary purposes. This Committee shall, as soon as practicable after appointment, organize itself for service, and shall present its reports bi-monthly to the Executive Board.

V. The Field Secretary of the Home Mission Society shall be specially charged with the duty of carrying out the plans adopted by the Committee on Evangelism and approved by the Board.

VI. THE BAPTIST HOME MISSION MONTHLY shall devote particular attention to evangelism, chronicling the facts about the work, and otherwise promoting interest in it.

VII. For these purposes at least \$15,000 annually will be needed for a period of three years. The Society, already overtaxed financially with its large work, is unable to assume

such additional obligations unless special provision is made therefor. It therefore appeals to the liberality of a comparatively few who are in sympathy with such a forward movement as indicated herein. With the amount pledged at an early date, the Executive Board will proceed to perfect its plans with reference to active operations the coming fall.



REV. T. K. TYSON AND HIS WIFE, MISSIONARY PIONEERS

PIONEERING IN OKLAHOMA

By Rev. Thornton K. Tyson

District Missionary of the Home Mission Society

AN APPEAL FOR THE PIONEERS BY ONE BORN FOR
THE WORK : RELIGIOUS DESTITUTION IN AMERICA :
SELF-SACRIFICING WORK OF HOME MISSION HEROES



WHEN I speak of the conditions obtaining in northwestern Oklahoma, and the kind of work required, the reader should remember that very different conditions exist in the older parts of the Territory, with its well-improved farms and thriving cities and towns. In fact, conditions are rapidly changing in the newer-settled counties.

Four years ago, on my first visit to Wood-

ward church, I learned that I was the only Baptist minister of whom they had any knowledge in Woodward, Day and Beaver Counties, which were rapidly filling up with home-seekers; while the tide of immigration was greatly augmented by the thousands who had been disappointed in the drawing for claims in the "new country." Determining to do all that was in my power to plant the Baptist standard here, I bought a cheap "buckskin" pony to mate a good one that I had. Giving special attention to Woodward



EBENEZER BAPTIST CHURCH, WOODWARD COUNTY, AND THE SCHOOL HOUSE IN WHICH THEY MEET. THIS IS PIONEER WORK, HEROIC AND FAITHFUL

church until they secured a pastor, I worked out from that point. We then had three churches in the counties I have named.

FOUR BUSY YEARS OF HARD
AND EFFECTIVE SERVICE

In the four years that have intervened I have traveled more than 20,000 miles—15,000 by train—making more than 4,000 visits. In 1902 the Northwestern Association was formed with 6 churches. In 1904 Beaver County Association was organized. In the territory comprising these two associations there are now 40 churches. Seven of these now have frame meeting houses and one a sod house. Fifteen of these homeless churches would build within a year if they could receive financial aid to the extent of \$200 each.

At Mooreland seven male members signed a joint note for \$800, with which to erect their meeting house. Since occupying their house the Lord has granted them a gracious revival.

WHAT IT MEANS TO BE A FRONTIER
MISSIONARY IN THE TWENTIETH CENTURY

In prosecuting my work I have worn out three horses and badly shattered two buggies. For the first nine months I was practically alone. Since then the Lord of the harvest has added a small company of the most self-denying laborers I have ever known. In some instances their families have been reduced to bread and water while the husband and father was away holding meetings. Sometimes these brethren have been so poorly clad that they

have hesitated to attend our own associational meetings. One brother borrowed a suit from an infidel neighbor to attend his first fifth-Sunday meeting with us. One of our strongest brethren is obliged to teach school a part of the year to support his family. God only knows the privations endured that are never spoken of. For the first two or three years most of the homesteaders are obliged to be absent from home a large part of the year to earn a livelihood; hence their inability to support their pastors. With all this they do what they can and do not fail to develop the missionary spirit. As a rule their homes are of the most primitive kind, but gradually better dwellings appear, with orchards and flowers, as the cultivated fields begin to bring forth crops.

Altogether, Northwestern Oklahoma presents the most promising and exhilarating mission field I have ever seen. It is simply a question of speed and physical endurance to keep pace with its ever-increasing demands. I plead for better support for the men we have, and more men of the same self-denying zeal and energy.

ALVA, OKLA., May 26.



THE CHURCH AT MOORELAND, WHOSE SEVEN MEMBERS GAVE THEIR NOTE FOR A CHURCH HOUSE MISSIONARY TYSON AND HIS TEAM



THE TRANSFORMATION OF WHITE ARM

By Howard B. Grose

I



HE last step in the Progress of White Arm, the Crow chief, can now be written, and my little sketch of the processes by which a pagan became a Christian Indian can be completed. This chapter exceeds all in interest. It reveals the heart of a naturally generous and noble

man when that heart has opened to the light and life and love of Jesus.

It is not too much to say that White Arm was easily the first figure of general interest at the St. Louis meetings. His story had been pretty well known, and his great size and splendid physique would make him marked anywhere. His face was smiling, and in that unlike the ordinary stolid Indian face. He was intensely interested in the meetings, in the people, in his new surroundings. He had a ready handshake for everybody, and especially for the children who gathered around him. He disclosed a vein of humor, too, and took in things with avidity. His mind was alert, his appetite for addresses insatiable. And it seems to have been one of these addresses that brought him to his decision to confess Christ.

This is the story, as I gathered it from the missionary, Rev. W. A. Petzoldt, whose relations with the chief have been of the most confidential character. The missionary has long thought that White Arm was a Christian, but had not awakened to the fact. Nor would the missionary, aware of the Indian character, hurry him in the least, wishing him to act for himself without urging in his own time. Day by day, however, the missionary was praying for the time, because White Arm would be such a powerful ally when once he had come out publicly as a Christian. When the trio left for St. Louis—Squaw Bread making the third—there had been no straight out confession.

After a day in St. Louis it was evident that White Arm was deeply impressed by what he saw and by the way he was received, but he said nothing about his feelings or intentions. He was greatly pleased at meeting the Kiowa chief Gotebo, now a deacon in the Kiowa Church, which had sent money to help the Crow Mission. Although the two could not understand each other's speech, they could use the sign language effectively, and talked about religion and the Jesus Road.

Early Thursday morning—the day that the Indians were to appear in the living object lesson on the platform—Mr. Petzoldt found White Arm with his arms round Gotebo's neck, and learned that the Crow had been telling the Kiowa in sign language that he loved Jesus and was going to walk the Jesus Road. This news, confirmed by White Arm, overjoyed the missionary's soul. It was what he had prayed and hoped and patiently waited for. This meant new and great things when Grass Lodge was reached once more.

White Arm said his decision was made while he was watching a white man speak in the meetings. Something in the expression of the speaker's face, the light in his eye, his bearing, his spirit, fixed and fascinated the Indian. If Jesus could make a man look and be like that, he would be a Jesus man too. So he gave his allegiance then and there, and immediately wanted to tell everybody about it. Asked if he would like to tell the people in the great meeting that he was a Christian, he said yes. He could not keep from talking about it. Squaw Bread, his companion, looked as expressionless as ever, but White Arm's face was beaming. It was a transformed face beyond question. Every now and then he would get Mr. Petzoldt's attention long enough to tell what he was planning to do when they got back home. The missionary spirit had him in full possession. That very morning he must send word to his wife, telling her what he had found, and that

she must walk with him. In one of these confidences he said to the missionary: "When we get back, you and me together we make strong ox team to draw all the Crows in the Jesus Road." So the glad morning wore away.



II

It was afternoon. The great audience room of the Third Church was crowded with people who had been deeply impressed by the group on the platform and the brief addresses of Buffalo Meat and Gotebo, veterans in service. Now the slight and youthful looking missionary stepped forward to interpret for White Arm, who towered beside him. All eyes were fixed intently upon the red man of noble figure and strong face. First he made the sign language; then spoke, and the missionary interpreted. No suggestion had been made to White Arm as to what he should say. No suggestion could have improved upon what his heart led him to say. I wish I could reproduce it exactly, with his expressive signs.

Stretching both hands upward, he brought them back slowly to his heart. Then he said, through the missionary who interpreted, "The Great Father knows White Arm—knows he's bad—sends missionary to make him good." Placing his hands to his heart he raised them slowly, opening out toward heaven: "Now White Arm knows the Great Father, because missionary tells him of Jesus." Pointing to his heart again, and then upward: "Jesus loves White Arm, and White Arm loves Him." Stretching forth his right arm at full length, hand pointing straight forward: "The Great Father wants White Arm to walk in the Jesus Road; Jesus Road a straight road, all straight; White Arm walk in it, walk straight. Tell the people this. That's all"

That was enough. Who could have made a better confession of faith and love and purpose? The Great Father who knew his heart, and his sins, and had forgiven him, would help him walk straight in the straight road. His conception of the Christian life was real and true. And his first public confession of Christ will not be forgotten by those who heard and saw it—and perhaps the seeing was

the most impressive part, the signs were so expressive, the upturned face as he spoke of his knowing and loving Jesus was so full of light. It was the power of the gospel unto salvation illuminating the human countenance.

Such an Indian as White Arm, once having made his stand, will be steadfast. That is a characteristic, and a good one. I am glad to have met him and especially to have seen him in his first joy of conscious acceptance of the new Master. He will be a power in the work of the Mission, the missionary says. He has been a staunch supporter in the past; he will be a strong co-worker in the future. As I saw him day after day until Monday, he was breeding schemes to win the Crows to Christ. This seemed the chief thing on his mind. And the last I saw of him, that Monday evening, after ten o'clock, he was sitting with Dr. Chivers and Mr. Petzoldt near our Home Mission exhibit, talking most earnestly. All were absorbed in the conversation. If there are two men on earth whom he believes in and reverences, they are the two with whom the old-time chief and warrior was talking. Dr. Chivers has given me this account of what was passing at that solemn interview, and with this the sketch may fittingly close for the present. When the curtain lifts again, it will be upon White Arm, the Christian church member and worker.

"Ash-poteetch; you Jesus man. Petzoldt, you Jesus man," said White Arm, as he put one hand on the shoulder of his friends—now his brothers in Christ—the Field Secretary and the missionary. Then, turning his hand toward himself, he added, "White Arm, Jesus man too," while his face lighted up, as laying his hand upon his heart, he said, "Heap good; heap good."

"Tell me all about it, White Arm," said Ash-poteetch. White Arm buried his face in his hands for a moment; then with a motion as of one who was striking a match upon the leg of his trousers, he threw up his hands and looked around as one into whose darkness there had come a great light. Could anything have been more descriptive of a simple, genuine New Testament experience? He had no prayer-meeting phrase in which to express it, but the sign told the story.

A moment later he put his hands together in a sign that pictured a tent, and pointed to the north. "Pretty Shell," he said; "Pretty

Beads," thus naming his wife and child. Then putting his finger to his lips, he said: "White Arm talk—Pretty Shell—she come too." Could anything be more simply or truly expressive of the normal working of the new life in a human soul?

Again, pointing now in one direction and now in another, he named three or four Indian camps in the Lodge Grass district, made a sign expressing his purpose to call his people together and to have them seated around

him, then with finger upon his lips said again, "White Arm talk!" This was followed by the sign, several times repeated, of pulling them towards him, accompanied by the single word "church." Thus did the new convert express his purpose of drawing his people to the Mission where he himself had heard the word of life. Will not all who read this simple story join in prayer that White Arm may be the means of winning the men and women of his tribe to Christ?



FIELD SECRETARY'S OUTLOOK

A Busy Month

AN address at the twenty-fifth anniversary of the Buffalo Baptist Union; the baccalaureate sermon at commencement of Baptist Academy, Alderson, W. Va.; and a missionary sermon at a service marking the giving of herself to service on the foreign field of one of the lady teachers in the school; an address at a banquet in Milwaukee, Wis., at which Milwaukee Baptists met to consider a "forward movement" in their city; service at the Fountain Street, Wealthy Avenue, and Burton Avenue churches in Grand Rapids, Mich.; an address to Baptist students in the Guild House at Ann Arbor, Mich.; missionary addresses before the Kalamazoo River Association at Marshall, and the Lenawee Association at Adrian, Mich.; and services at the First Church and Morningside Church, Pittsfield, Mass.—these, in addition to routine and clerical work have made the month since the Anniversaries in St. Louis a busy one.

THE STUDENTS' GUILD

The experiment of a Baptist Students' Guild in Ann Arbor, Mich., is being carried on with large promise under the leadership of Rev. W. P. Behan, Ph.D., who is proving himself to be eminently the man for the place. The building, which has been purchased for a Guild House, is admirably suited for the purpose, though it needs an expenditure of possibly \$2,000 in order to furnish all its rooms and make them available for students. There are nearly 300 Baptist students attending the State University, many of whom would be untouched by local Baptist influences apart

from this new movement. In every large university centre the student body forms a community by itself, and there is more or less separation between town and gown. Anything that can be done to furnish a helpful, social and religious centre under such conditions for our Baptist young people is work well done. We cannot afford as a denomination to lose, even in partial measure, our hold upon our educated and thoughtful young people. Director Behan is evidently winning the confidence of the students, many of whom already look to him as friend and counsellor and guide. Classes for Bible study have been carried on during the term with an enrollment of 55. Conferences on the "Life of Christ" are held each Lord's Day, and one evening in the week is set apart for social purposes. Inviting courses of Biblical and allied studies are offered for the beginning of the new university year. It was a pleasure to meet and address the students in their comfortable Guild House; but the sense of comfort would be increased were the building paid for and funds in hand for the furnishing of the same.

BUFFALO UNION ANNIVERSARY

The Buffalo Baptist Union furnishes an effective illustration of what can be done through united effort. During the 25 years of its history, the number of Baptist churches in Buffalo has grown from 7 to 25; 17 church buildings have been erected, valued at \$300,000, 15 of which were erected or assisted by the Union. The organization claims priority in three things—it was the first body organized in Buffalo for city evangelism; first

in the United States to organize a Polish Baptist Church; first in the United States to organize an Italian Baptist Church. The twenty-fifth anniversary of the Union was held in the Delaware Avenue Baptist Church, May 25th. The Field Secretary, who took part in the organization of the Union, was one of the speakers at the silver wedding. It is purposed to mark the anniversary year by the raising of \$10,000 with which to purchase a lot and erect a house of worship for the Polish Baptist Church, which worships at present in a basement. The members of the church are poor, yet out of their poverty they have pledged several hundred dollars toward the new enterprise.

CITY EVANGELIZATION

This is an age of cities. Their growth is so rapid as to tax the energy and resources of our churches to keep pace with it. There are few cities to-day which do not offer in their new quarters inviting fields for the planting of new churches. The northwestern section of Milwaukee is a case in point. Hundreds of dwellings have been built there during the last two years; large school buildings erected, or in process of erection, furnish a striking index of growth. Over a year ago a canvass discovered 100 Baptist members in this new territory, a few of whom promptly pledged \$1,000 toward a house of worship. Secretary Hulbert pronounces it "the best opportunity for aggressive work anywhere in Wisconsin, so far as Baptists are concerned." Representative Baptists of Milwaukee assembled at a banquet on June 2, when the question of

occupying this new field was discussed. After an address by the Field Secretary a committee was appointed to push the matter to immediate accomplishment. A similar opportunity, though on a somewhat smaller scale, offers itself in the City of Grand Rapids in the district known as the Burton Avenue District. An eligible lot has been secured and paid for; a church has been organized, and plans for the erection of a new building are under way. Such projects as these would not be feasible apart from united effort, as a single church would hardly feel able to take the initiative.

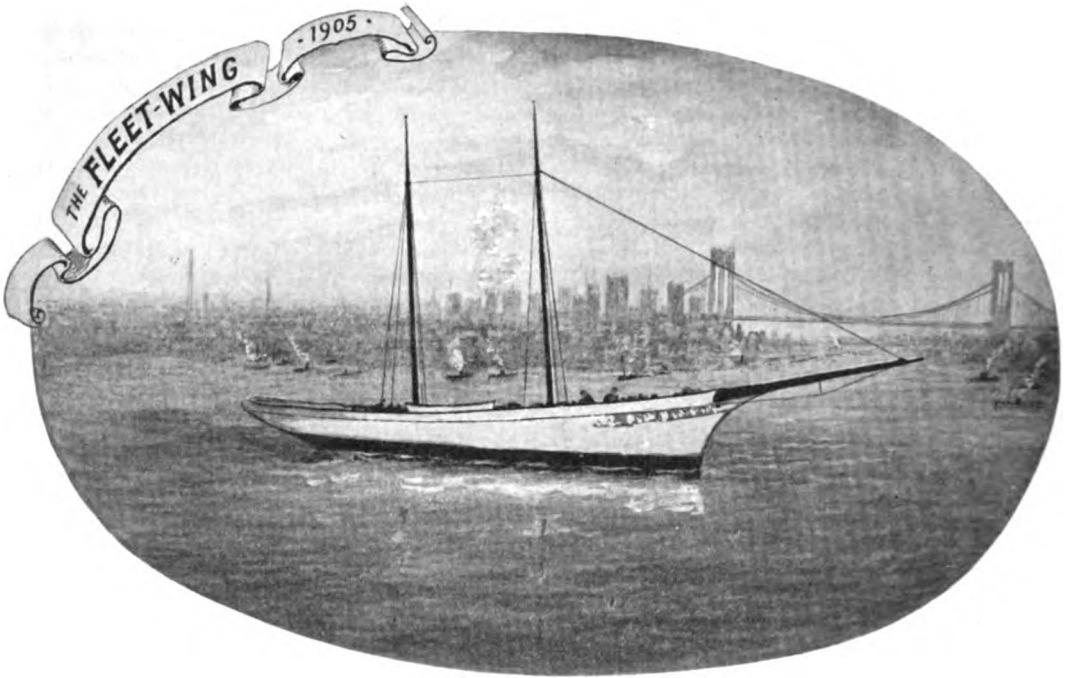
AN ACADEMY COMMENCEMENT

The Baptist Academy at Alderson, W. Va., supplies in a modest way the educational needs of Baptist young people in one section of that State. It was founded and is carried on in a spirit of sacrifice and with an enthusiasm that gives promise of deserved success. The joy of the commencement season, at which the Field Secretary preached the baccalaureate sermon, was shadowed by the serious illness of the president, Mr. B. Alderson, held in honor and beloved by all his brethren in West Virginia. An interesting feature of commencement was the announcement that one of the teachers had offered herself for service on the foreign mission field and will probably be assigned to Japan; a missionary service of designation and farewell was held.

E. E. Chivers.



GROUP OF STUDENTS AT CHEROKEE BAPTIST ACADEMY AT TAHLEQUAH, I. T. THE SCHOOL IS CO-EDUCATIONAL, FOR INDIANS AND WHITES, AND IS DOING A WORK OF GREAT VALUE UNDER THE PRESIDENCY OF WALTER J. PACK



THE ROMANCE OF THE FLEETWING

By Henry L. Morehouse, D.D.



EARLY forty years ago three men of wealth in New York City, after discussing at length the merits of their pleasure yachts, agreed upon a race across the Atlantic as a su-

preme test of their speed and their seagoing qualities. The stakes for the winner were \$60,000. Accordingly, amidst intense popular excitement on December 11, 1866, the Fleetwing, the Henrietta and the Vesta started from Sandy Hook for the Needles, off the Isle of Wight. It was a rough time of the year, and out of a crew of twenty-two, six seamen of the Fleetwing's were washed overboard by a heavy sea. The Fleetwing registered 212 tons, the Henrietta 205, the Vesta 201. Between thirteen and fourteen days were required for the voyage, the Fleetwing traveling 3,135 miles, the Henrietta 3,106, the Vesta 3,144. The Henrietta won the race, Fleetwing coming in second.

The Fleetwing was kept as a pleasure yacht and about 1890 was sold to a wealthy gentleman who expended, as reported, about \$40,000

in refitting her in the most luxurious manner. He went at last into bankruptcy, and at a forced sale a ship-broker bought the Fleetwing for a mere fraction of her cost, and cast about for a purchaser.

THE FLEETWING CONVERSION

The conversion of a man is by a higher power turning him about for better and nobler ends. The conversion of the Fleetwing was through a higher power also, which put her upon a new career. And this is the way it came about.

Near Chatham Square, New York City, is the Mariners' Baptist Church, of which Rev. G. H. Dowkontt is pastor. About a year ago he baptized a young boatman whose soul yearned for the salvation of seafaring men. He even proposed to have a barge built as a floating chapel for this purpose.

One April morning Rev. Mr. Dowkontt visited the rooms of the American Baptist Home Mission Society to say that the Fleetwing could be bought for \$2,500, if we would get an option at once and make the first payment within a week. The option was obtained

duty and should launch forth in faith that God would bless this new effort?

Such is the first chapter of the Romance of the Fleetwing. The next chapter, we trust, will tell of triumphs of grace in the redemption of seafaring men and of others, like the redeemed men in charge of the boat, who like the fishermen of Galilee, at the bidding of the Master left all and followed Him.

OUR PLANS

The Fleetwing will go to various points where boatmen most congregate in and about the port of New York. The missionaries will do a large amount of personal work in visits during week days. During a large part of the year services will be held on deck beneath a spacious awning, while in stormy weather both on Sundays and week nights services will be held in the cabin. The length of the boat is 104 feet, width 23 feet, with a cabin 16 x 28 feet. Instrumental and vocal music must be provided, and volunteers for these purposes

are asked for. A small library and religious periodicals are also needed. The boat should become an attractive, home-like place; and probably some provision will be made for temporary accommodation of worthy but unfortunate men.

There are great possibilities for good in this new undertaking. It will be closely related to the work at Mariners' Baptist Church (corner of Oliver and Henry streets), which originally and for many years was a church for mariners, many of whom were converted there, some becoming eminently useful for Christ. For years, to the regret of many, Baptists of New York City and vicinity have done no distinctive work among the thousands of seamen at this great maritime port, which sustains peculiarly close relations to the ports of the whole world. We bespeak for the missionaries and for the enterprise the sympathy, the prayers, the offerings, and so far as possible, the co-operation of all our people.

Words of Appreciation

The Swedish Baptist Conferences are very appreciative of what is done for their churches by the Home Mission Society. This resolution is a sample of many we receive. It comes from the New England Conference, held with the church at Cambridge, Mass.:

WHEREAS, the churches of our Conference are receiving generous aid from our societies, the American Baptist Home Mission Society, the Massachusetts Baptist Missionary Society, the Rhode Island State Convention, the New Hampshire Baptist State Convention, the Vermont State Convention, and Maine State Convention, without which the work on our field could not extensively be carried on; be it therefore resolved that we extend to said societies our heartiest expression of esteem and gratitude, hoping that they will continue to aid our needing churches with their valued appropriations in the future. Resolved, also, that we implore our churches to remember these organizations in their prayers and liberal contributions.

P. OEKERSTROM, Clerk.



Mission Library

It is the earnest desire of T. H. Sprague, missionary at Gibara, Cuba, to have a library in connection with the mission, containing the best religious and secular literature obtainable. There is so much obnoxious and thrashy reading matter in the island, that the establishment of such a library may play an important part in offsetting evil influences resulting therefrom. Mrs. J. Lewis Crozer, of Upland, Pa., has recently contributed 100 volumes. It is

hoped that many will take an interest in this work, and either by volumes (in Spanish) or by contributions, assist in making a splendid success of this movement.



The Gain of Service

District Secretary Palmer, of Pennsylvania, says in a recent letter: "One of the most efficient associational secretaries in my district is Rev. G. A. Sheets, of Pittsburg, who is about to remove to Ohio. He has devoted much time in an intelligent way to stimulating home mission work. In a letter recently received, the following statement is made, which I think would be of interest to the readers of THE MONTHLY." We heartily agree, and give here the statement, commending it to pastors generally:

"I want to thank you personally that such an honor was ever bestowed upon me. It has done me so much good. I always had been an enthusiast for foreign missions. This, however, helped me to learn the true importance as well as the difficulties of the Home Mission Society. How easily people may be interested for foreign missions as compared with home missions has been revealed to me. And at the same time I have learned that no one can have a true and intelligent interest in foreign missions without considering and recognizing the importance of home missions. We need a base of supplies; and if we neglect the centres what will become of the outposts? 'The field is the world'; but going to the uttermost ends of the earth we are to 'begin at Jerusalem.' Your kindness to me has saved me from being one-sided."



THE YOUNG PEOPLE

PLENTY OF GOOD THINGS FOR THE YOUNG PEOPLE THIS SUMMER : NO ONE NEED LOSE VACATION ADVANTAGES IF DISPOSED TO MINGLE RECREATION AND CONVENTIONS OR CONFERENCES : THERE WILL BE NO LACK OF ATTRACTIONS AT BALTIMORE OR BOSTON OR SILVER BAY OR WINONA OR NORTHFIELD

The Christian Endeavor Convention

After the lapse of a year the International Convention of Christian Endeavor will attract attention. It is to be held in Baltimore, from July 5 to 9, and the program is full of rich things. Among the speakers announced are Dr. Washington Gladden, Governor Warfield of Maryland, Dr. Mark Allison Matthews of the Pacific Coast, Dr. Hume of India, President King of Oberlin, Dr. Newell Dwight Hillis of Brooklyn, Mr. Don O. Shelton of the Congregational Home Missionary Society, and Mr. Harry Wade Hicks of the Congregational Foreign Board. The Rev. Carey Bonner, of England, will lead a special service, an International Jubilee of Praise, which has become famous at British conventions. Baltimore is so near Washington that all the young people can visit the capital and gather new patriotic impulse. It is good that missions are to have place on the program, for the young people are growing as they become interested in Bible study and in the great missionary enterprises of the kingdom of God. Let there be a great rally at Baltimore.

At Silver Bay

Later in July, 21 to 30, comes the Conference at Silver Bay, under the auspices of the Young People's Missionary Movement. This is a practical training school for workers, with all the conditions favorable to study, meditation, and recreation, in surroundings most beautiful. It is hoped that a choice company of picked young people will make this year's Conference memorable. There will be study classes in the Bible and in home and foreign missions, as last year, and the usual evening addresses and denominational

group meetings. Unlike a convention, the conference reaches a smaller number, but makes a most enduring impression and prepares workers for most efficient service in the churches.

All New England Convention

The Baptist young people of New England are to have a convention at Clarendon Street Church, Boston, July 17-23. This opportunity offers a Summer Assembly of New England Baptists. The forenoons for five days from 9 to 12 will be given to Worker's Conferences, each department in the hands of experts. The afternoons will be given to "Outings" in Boston and its historic environs by electric, automobiles and harbor steamboats. The evenings will be given to mass meetings in Clarendon Street Church, addressed by leading platform orators, and evangelistic tent meetings in a large tent near the church, with practical experience every evening with trained workers on the Gospel Wagon. The only fee charged will be the "Conference Membership Fee" of fifty cents, which secures ticket of admission to all the conferences. The afternoon outings are: Tuesday—Boston, Bunker Hill, and Navy Yard. Wednesday—Boston, Lexington and Concord. Thursday—A Rest Afternoon at the Church. Friday—A Sail down the Harbor. Saturday—Boston, Cambridge and Harvard. The opening event will be a banquet Monday evening, the 17th. Dr. Chivers is among the conference speakers. The program is inviting, and we hope there will be a large gathering. For information address Rev. F. M. White, Winthrop, Mass., president of the Massachusetts Baptist Young People's Union.

BAPTISMS

Rev. C. T. Hewitt,	Oxnard, Cal.,	15	Rev. C. H. Schmidt,	Germans, Passaic, N. J.,	6
Rev. V. H. Linsley,	Olive Branch Church,		Rev. N. J. Hilton,	Minnesota, Minn.,	7
	Buckhorn, Cal.,	6	Rev. Aug. Westerberg,	Swedes, Upsala, Minn.,	5
Rev. W. A. Schoen,	First German Church,		Rev. Adolph Baettig,	Wetaskiwin and Bittern	
	Killaloe, Can.,	25		Lake, Canada,	19
Rev. Harry Marschner,	First German Church,		Rev. Abraham Hager,	Germans, Edmonton, Al-	
	St. Paul, Minn.,	13		berta, Canada,	14
Rev. L. C. Delagneau,	French, Worcester, Mass.,	5	Rev. W. J. Agee,	Caldwell, Idaho,	
Rev. C. E. Johnson,	Swedes, Cambridge, Mass.,	11	Rev. E. S. Rogers,	Emmett, Idaho,	28
Rev. Alfred Lindblad,	Swedes, Boston, Mass.,	8	Rev. R. P. Pope,	Lincoln Association, New	
Rev. N. S. Hollcroft,	Nampa, Idaho,	14		Mexico,	9
Rev. C. B. Miller,	Billings, Mont.,	15	Rev. E. Wolf,	Spruce Grove and Glory	
Rev. Eric Hallden,	Swedes, Providence, R. I.,	9		Hill, Canada,	19
Rev. Frederick Knorr,	First German Church,		Rev. M. F. Fifield,	Aztec and vicinity, New	
	Newark, N. J.,	7		Mexico,	11
Rev. P. A. Schenk,	Germans, Allegheny, Pa.,	13	Rev. Gideon Aubin,	French, Fall River, Mass.,	8
Rev. Andrew Sisell,	Swedes, Fargo, N. D.,	6	Rev. S. S. Arrieta,	Mexicans, Alamogordo,	
Rev. C. Armbruster,	Germans, Omaha, Neb.,			N. M.,	12
	and Council Bluffs, Ia.,	6	Rev. Frank Dobrovolny,	Germans, Hebron, N. D.,	7

HOME MISSION APPOINTMENTS, JUNE, 1905

CALIFORNIA—NORTH.			MINNESOTA.		
Rev. C. L. Engle, Biggs.			Rev. N. J. Hilton, Minnesota.		
W. A. Chapman, Westport.			MISSOURI.		
F. L. Norton, San Francisco.			Rev. D. J. Evans, West Park Church, St. Louis.		
Ko Chow, Chinese Evangelist.			NEBRASKA.		
CALIFORNIA—SOUTH.			Rev. H. P. Selinger, Gering and Scottsbluff.		
Rev. E. H. Barnhart, Chino.			R. R. Coon, Peru.		
C. W. Iler, South Pasadena, Memorial Church.			NEW JERSEY.		
S. A. Webster, New Port Beach.			Rev. Vincent Lomonte, Italians, Camden.		
H. E. Crowell, San Pedro.			NEW YORK.		
C. W. Petty, Los Angeles, Huntington Park Mis-			Rev. Antonio Savarese, Italians, Williamsbridge.		
sion.			N. E. Johnson, Swedish Ebenezer Church, Brook-		
COLORADO.			lyn.		
Rev. C. R. Betts, Evangelist.			OKLAHOMA.		
G. W. F. Dixon, North Fork Church, Hotchkiss.			Rev. J. W. Hembree, Hollis.		
Theodore Hansen, Evangelist.			J. R. Cavness, Geary.		
A. Z. Hall, Saguache.			M. R. Cooper, Stillwater.		
F. M. D. Hill, Montezuma County.			C. M. Curb, Medford.		
M. Kessler, Montrose.			W. H. Eisey, Perkins and vicinity.		
G. L. Burroughs, Sterling.			H. G. Finley, Greer Co. Association.		
E. O. Butler, Alamosa.			J. O. Guthrie, Cleveland.		
C. J. Coulter, North Side Church, Denver.			Job Ingram, Omega and vicinity.		
Clifton Fowler, Pear Park.			D. B. Jackson, Lexington.		
I. D. Hall, Center.			E. M. Jones, Perry.		
J. F. Hardy, Arvada.			Van Kretzinger, Pleasant View Church, Clarion.		
J. A. Haycraft, Mt. Olive Church, Colorado			T. J. McReynolds, Granite.		
Springs.			L. W. Marks, Edmond.		
J. G. Jeantet, Mexicans, Alamosa and vicinity.			J. W. McAtee, Guthrie.		
J. T. Jenkins, Holyoke.			N. E. Mitchell, Apache.		
R. A. Lansdell, Victor.			T. G. Netherton, Woodward.		
A. A. Layton, Pilgrim Church, Pueblo.			A. Newton, Mills County Association.		
E. C. Long, Mt. Olive Church, Denver.			Douglas Ogle, Tologa and vicinity.		
D. S. McGlashan, Fountain.			R. H. Overy, Sterling and vicinity.		
T. G. Magruder, Lamar.			F. S. Payne, Fort Cobb and vicinity.		
M. B. Milne, Florence.			W. A. Rowe, Little River Association.		
W. E. Sawyer, Bethel Church, Denver.			J. R. Sharp, Freedom.		
CUBA.			Amandus Sorensen, Stroud.		
Rev. Vincente Tuzzio, assistant to Dr. H. R. Moseley.			J. T. Spielman, Caddo County Association.		
INDIAN TERRITORY.			E. R. Williams, Greenwood.		
Rev. J. J. Bay, Big Cabin.			PENNSYLVANIA.		
Daniel Bird, Cherokee Indian Association.			Rev. Jos. Lehotzky, Slavs and Huns, Pittsburg and		
J. T. Bowling, Boynton and Soda Springs.			vicinity.		
A. J. Davis, Madill.			Matthias Steucsek, Slovaks, Pittsburg.		
R. E. Ford, Utica and Yuba.			Sven Svenson, Swedes, Philadelphia.		
H. H. George, Mt. Carmel Church, Tate.			RHODE ISLAND.		
Marsie Hargo, Creek Indians.			Rev. Gideon Aubin, French, Providence.		
W. P. Holland, Woodville and Waupauncka.			SOUTH DAKOTA.		
B. F. King, Rush Springs.			Rev. Jerome Campbell, Elk Point and Burbank.		
W. G. Lucas, Short Mt. Association.			A. C. Keene, Estelline.		
F. P. McAlley, Browns Chapel, Choctaw Nation.			UTAH.		
J. B. Morris, Poteau, Second Church.			Rev. J. D. Thomas, Springville and Eureka.		
J. E. Potts, Frisco Association.			WISCONSIN.		
J. M. Sneers, Prairie View.			Rev. H. E. Fuller, Bloomington and Mt. Ida.		
S. R. Williams, Welch.			A. G. Wagner, Spooner.		
KANSAS.			WYOMING.		
Rev. S. G. Childs, Mt. Zion Church, Colored, Colum-			Rev. A. A. Dubois, Gillette and vicinity.		
bus.			FINNS.		
Robert Cox, Mt. Zion Church, Colored, Abilene.			Rev. Edward Fleming, Swedish Speaking Finns.		
C. S. Gordon, Colored, Alma.			GERMANS.		
H. H. Hobson, Colored, Humboldt.			Rev. Wm. Swyter, New Kensington, Pa.		
W. A. Magett, Colored, Frankfort.			Oscar Antritt, Winona, Minn.		
MASSACHUSETTS.					
Rev. N. N. Aubin, French, Manchaug.					

FINANCIAL STATEMENT FOR MAY, 1905

RECEIPTS

Contributions for General Purposes.....	\$11,781.28
Legacies, " " " ".....	5,556.01
Contributions Specifically Designated.....	280.20
for Church Edifice Gift Fund.....	69.94
	\$17,687.43
Income Accounts for General Fund.....	\$3,547.95
" " " Church Edifice Gift Fund.....	1,920.76
" " " Loan Fund.....	830.35
Miscellaneous	17,437.78
	\$41,424.27

DISBURSEMENTS

For General Purposes.....	\$54,136.81
" Special " as Designated.....	1,226.33
From Church Edifice Gift Fund.....	7,537.50
" " " Loan Fund.....	2,131.54
Miscellaneous	7,371.53
	\$72,403.71

CONTRIBUTIONS AND LEGACIES FOR MAY

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, \$68.18

Livermore Falls Ch.....	30 00
Springvale S. S.....	2 78
Primary S. S.....	5 88
Norway Ch.....	3 00
South Paris Ch.....	9 48
Appleton, Y. P. S. C. E.....	2 50
Skowhegan, Bethany Ch.....	13 14

NEW HAMPSHIRE, \$18.00

Manchester, Swedish Ch.....	5 00
Plainfield Ch.....	11 00

VERMONT, \$181.60

East Hardwick, Mrs. D. B. Dye.....	125 00
Ch.....	5 00
East Hubbardton Ch.....	50 00
Saxtons River, First Ch.....	1 10

NEW JERSEY, \$4,374.65

Monson, First Italian Ch.....	8 12
Gardner, Swedish Ch.....	5 00
Pittsfield, First C. E.....	20 00
Taunton, Winthrop St. S. S.....	19 87
Boston, Central Sq. S. S.....	4 64
Brockton, Swedish Ch.....	10 00
Brookline, Y. P. S. C. E.....	6 15
North Attleboro S. S.....	12 70
Y. P. S. C. E.....	3 06
Wakefield, First Ch.....	28 03
Fiakdale Ch.....	8 00
Barre Ch.....	5 00
Millbury Ch.....	3 75
Arlington S. S.....	15 00
Lynn, Essex St. Ch.....	14 10
Florida Ch.....	2 00
Rochdale Ch.....	4 60
Woburn, First Ch.....	38 79
West Somerville Ch.....	101 44
*Worcester, First Ch.....	15 00

LEGACIES.

Cambridge, Estate of Emma Goodnow.....	4,050 00
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RHODE ISLAND, \$181.81

Baptist Missionary Convention.....	75 00
Wakefield Ch.....	13 50
Davisville, Quidnesset Ch.....	35 29
Providence, Mt. Pleasant Ch.....	8 02

CONNECTICUT, \$392.00

Hartford, Jas. L. Howard.....	250 00
South Ch.....	27 00

Norwich, Cent a Day Band

NEW YORK, \$1,800.03

New York City, H. S. Julier.....	10 00
Ch. of the Epiphany.....	3 86
Calvary Ch.....	20 00
Mariners' Temple C. E. S.....	6 50
*A friend.....	650 00
Morning Star Mission.....	15 21
Tremont Ch.....	25 00
Brooklyn, Pilgrim Ch.....	4 36
A friend.....	5 00
Cazenovia, First Ch.....	4 00
Marathon, Rev. Geo. J. Scobey.....	2 00
Rochester, Park Ave. Ch.....	86 42
Spencer Ch.....	16 00
Oswegatchie Ch.....	12 00
Buffalo, Delaware Ave. Ch.....	81 12
Potdam, First Ch.....	10 00
Gasport Ch.....	2 10
Troy, Fifth Ave.....	67 07
Syracuse, First Ch.....	43 72
Newport Ch.....	18 85
Smyrna S. S.....	1 00
C. E. S.....	1 00
Gorham, Bethel S. S.....	7 62
Albion, a friend.....	5 00
Manlius, C. E. S.....	5 00
Gilbertsville, H. F. Musson.....	15 00
Rushford Ch.....	9 25
Portland, First Ch.....	7 90
Lansing and Groton.....	18 50
Albany, First S. S.....	11 56
Eden, John F. Horton.....	10 00
Mt. Vision Ch.....	21 09
For C. E. F. Binghampton, Mrs. Lois A. Curtis.....	5 00

LEGACIES.

NEW JERSEY, \$143.85

Newark, Tabernacle Ch.....	3 00
Hamburg Ch.....	12 40
Orange, First Ch. of the Oranges.....	9 22
Passaic, Mrs. Emma H. Orcutt.....	10 00
Harrison, First Ch.....	2 00
Paterson, Fourth S. S.....	10 00
Paulsboro, Taylor Memorial Ch.....	3 00
Mt. Ephraim Ch.....	5 25

Camden, Berean Ch.....

Camden, Berean Ch.....	4 50
Wynn, Memorial C. E. S.....	6 00

LEGACIES.

Bridgeton, Estate of Narcissus B. Sleeper.....	10 35
Trenton, Estate of Evan E. Cook.....	68 13

PENNSYLVANIA, \$492.00

Crafton, First Missionary Society.....	9 35
Davisville Ch.....	12 22
Jermyn Ch.....	3 00
Richardville Ch.....	2 00
Rochester Ch.....	26 21
Slaton Ch.....	15 84
Ford City Ch.....	15 11
Reidsburg Ch.....	2 50
Limestone, Greenville Ch.....	13 27
Homer City, Memorial S. S.....	3 00
Ambler, Mt. Pleasant Ch.....	6 84
Franklin, Union Ch.....	7 22
B. Y. P. U.....	3 40
Wilkinsburg Ch.....	56 44
Washington Midwinter Conference.....	5 16
Charleroi Ch.....	7 95
Altoona, Memorial Ch.....	10 00
Saltsburg Ch.....	22 40
Indiana Ch.....	10 00
Sharpesville Ch.....	6 06
Pittsburg, Mt. Washington Ch.....	10 30
Covington Ch.....	7 24
Lower Merion Ch.....	17 32
St. Clair, Welsh Ch.....	1 50
Sharpsburg Ch.....	12 00
Philadelphia, Frankford Ch. S. S.....	27 35
S. S.....	20 00
Oak Lane Ch.....	36 32
S. S.....	12 00
Second Ch.....	50 00
Germanatown, Third Ch.....	13 64
Getsemane Ch.....	14 12
*First Y. P. S.....	10 00

LEGACIES.

Peters Creek, Benson Estate.....	22 25
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DISTRICT OF COLUMBIA, \$34.34

Washington, First Ch.....	26 14
Brooklan Ch.....	8 20

VIRGINIA, \$7.75

Richmond, C. C. Boone Missionary Society.....	5 25
*Hampton, Dr. J. J. Jones.....	2 50

WEST VIRGINIA, \$202.57

St. Mary's, Collected per W. J. Rutherford.....	5 00
Phillippi, W. T. Ice, Jr.....	5 00
Mt. Olive Ch.....	2 00
Henrietta, Enon Ch.....	5 71
Bula, Philadelphia Ch.....	2 72
Wadestown, West Warren Ch.....	4 41
Salma, Willow Island S. S. Dallison, Pleasant Valley Ch.....	2 00
Murphytown, Stilwell Ch.....	5 00
Lost City, Lost River Ch.....	2 00
Parkersburg S. S.....	1 80
Beckley, Raleigh Ch.....	1 26
Clarksburg Ch.....	10 00
S. S.....	11 81
Simpson, Union Ch.....	9 93
Belington Ch.....	8 93
Little Falls, Goshen Ch.....	9 68
For C. E. F. *Philippi, Geo. A. Byrer.....	5 00
*Falla Mills, Mrs. Kate Riger.....	50
*Reedy, Mrs. G. M. Chemouth.....	1 00
*Mrs. N. L. Ledsoe.....	1 00
*Shinston, Miss Juliett Sapp.....	50
*Allison Sapp.....	1 00
*Fairmount, B. Y. P. U.....	10 00
*Clay, George A. Kidd.....	5 00
*Little Falls, Goshen B. Y. P. U.....	5 00
*Kingwood, George A. Herring.....	1 00
*Mrs. G. A. Herring..	1 00

NORTH CAROLINA, \$124.16

Raleigh Faculty and Students of Shaw University.....	36 46
A. W. Pegues.....	8 50
*J. A. Whitted.....	2 00
*Educational Conference.....	14 55
*Smitfield Ch.....	12 00
*Reidsville First Ch.....	30 65
*Fayetteville Ch.....	7 75
*Chapel Hill Ch.....	1 25
*J. W. Trice.....	3 00
*Clayton Ch.....	3 00

GEORGIA, \$10.00

Thomasville, Dr. S. H. Wilson.....	10 00
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OHIO, \$262.54

Dayton, First B. Y. P. U.....	50 00
Central Ch.....	11 00
Alliance Ch.....	1 85
Chillicothe Ch.....	13 05
Cincinnati, Ninth St. Ch.....	8 50
Xenia Ch.....	108 65
S. S.....	1 31
Sugar Creek Ch.....	3 00
Wooster Ch.....	19 00
De Graff Ch.....	7 38
Cleveland, Swedish Ch.....	4 25
Cambridge Ch.....	7 05
Sinking Creek Ch.....	14 00
Lockland Ch.....	5 00
North Fairfield Ch.....	6 50
Independence Ch.....	2 00

MICHIGAN, \$108.05

Detroit, First Ch.....	30 90
Dansville Ch.....	5 00
Tecumseh Ch.....	14 53
Jackson, Granson St. Ch.....	23 75
Flint Ch.....	28 87

INDIANA, \$130.82

*Evansville, Mary Finnis, Sharon Ch., Flat Rock Ass'n.....	5 00
Bear Creek Ch.....	3 50
Borden Ch.....	6 37

Quincy.....	2 00
Denver, B. Y. P. U.....	1 16
Sullivan Ch.....	5 50
Walter G. Scott.....	5 00
L. E. Tourisley.....	5 00
Mishawaka Ch.....	19 45
B. Y. P. U.....	15 00
Friendly Grove, Ch.....	3 00
Gilead Ch.....	1 25
Clayton Ch.....	9 10
Logansport Ch.....	27 82
Indian Prairie Ch.....	15 00
Milroy, Township Ch.....	1 17

ILLINOIS, \$1,387.65

Chicago, Western Ave. Ch.....	6 00
Covenant Ch.....	24 98
Fourth Swedish Ch.....	23 00
Fourth Ch.....	5 00
Clinton, First Ch.....	12 35
Bushnell, Juniors.....	1 80
Ch.....	7 25
Minonk Ch.....	1 75
Washington Ch.....	11 25
Monence Ch.....	9 15
Grant Ch.....	25 00
In memory of Mrs. C. A. Bennett.....	19 90
Normal Ch.....	28 55
Cordova Ch.....	6 05
Amboy Ch.....	10 00
Wheaton, B. Y. P. U.....	31 50
Ch.....	6 00
Rochelle Ch.....	24 60
Moline Ch.....	45 50
St. Mary's Ch.....	1 00
Farmington Ch.....	6 00
Tremont Ch.....	23 00
Utica Ch.....	5 00
La Salle Ch.....	5 00
Mrs. W. H. Beeby.....	52 41
Deer Creek Ch.....	60
*Ch.....	10 00
Urbana Ch.....	5 00
B. Y. P. U.....	27 57
Chrisman Ch.....	5 00
S. S.....	10 00
Sidell S. S.....	9 57
Atwood Ch.....	1 00
Berdan Ch.....	3 31
Bourbon Ch.....	5 00
Palmero Ch.....	5 00
Delhi, Mrs. M. C. Stelle.....	12 17
Springfield, Central Ch.....	2 50
Champaign, B. Y. P. U.....	27 91
Ch.....	5 25
Enon Ch.....	5 00
Sims Ch.....	8 56
Wabash Ch.....	3 15
West Frankfort Ch.....	1 01
Walker's Grove Ch.....	8 13
New Lebanon Ch.....	25 00
*Joliet, E. Ave. B. Y. P. U.....	1 00
For C. E. F., Deer Creek Ch.....	1 00

LEGACIES

Basco, Est. of O. K. Huff.....	805 88
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WISCONSIN, \$85.70

North Bend, coll. per S. E. Milam.....	11 10
Verona Ch.....	20 00
Platville, Geo. Millman.....	2 00
Ogdensburg Ch.....	3 50
Elkhorn Ch.....	15 85
Lake Geneva Ch.....	5 00
Monticello Prairie Ch.....	7 00
Beaver Dam Ch.....	19 25
Waupaca Ch.....	2 00

MINNESOTA, \$166.35

Park Rapids, C. W. Sawyer.....	50 00
Owatonna, First Ch.....	46 22
Le Roy, First Ch.....	38 19
B. Y. P. U.....	1 00
For C. E. F. Le Roy, First S. S.....	3 68
Stillwater S. S.....	4 00

Vernon Centre Ch.....	1 80
Minnesota City Ch.....	1 23
Oakland S. S.....	2 50
Moristown S. S.....	2 00
Tenney Ch.....	1 35
Hubbard Ch.....	2 10
S. S.....	95
Albert Lea, Swedish Ch.....	2 75
Breckenridge Ch.....	3 30
Amor Swedish Ch.....	2 00
Cokato Swedish Ch.....	2 54
New Auburn S. S.....	2 75

IOWA, \$302.99

Cascade Ch.....	14 00
Nora Springs Ch.....	22 50
S. S.....	5 00
*B. Y. P. U.....	5 00
*Rossville S. S.....	7 50
Rockwell City S. S.....	1 60
Hudson Ch.....	23 25
Charles City Ch.....	5 10
South English Ch.....	7 00
Waukon Ch.....	25 45
S. S.....	6 00
*B. Y. P. U.....	5 05
Des Moines, First Ch.....	4 00
Lamont, B. Y. P. U.....	5 00
Mineral Ridge Ch.....	14 00
Devon Ch.....	3 05
Marble Rock, Bethel Ch.....	3 15
S. S.....	2 10
*Mt. Pleasant S. S.....	5 00
Cresco Ch.....	26 74
New Hampton Ch.....	4 50
New Hartford Ch.....	7 19
S. S.....	89
B. Y. P. U.....	70
Juniors.....	63
Quasqueton Ch.....	3 00
Manchester Ch.....	20 00
Coldwater Ch.....	8 50
Toledo Ch.....	14 00
Central City, Jordan's Grove Ch.....	19 00

INDIAN TERRITORY, \$6.00

Marlow Ch.....	6 00
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OKLAHOMA TERRITORY, \$55.05

Newkirk Ch.....	5 00
Watonga, Robert Hamilton.....	5 00
Hobart, Elk Creek Ch.....	5 00
Stillwater Ch.....	12 50
Shawnee Ch.....	16 40
*Mountain View, Rainy Mountain Ch.....	11 15

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Argentine Ch.....	1 00
Clyde Ch.....	9 15
Baileyville Ch.....	3 00
Jamestown, Saron Ch.....	6 00
Hiawatha, Bethel Ch.....	20 50
Horton Ch.....	6 75
S. S.....	3 65
B. Y. P. U.....	1 00
*McPherson, Victory S. S.....	2 14
Oberlin Ch.....	8 08

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Harold Ch.....	3 00
Plainview Ch.....	4 97
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South Omaha, Swedish Ch.....	3 25
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Cedar Rapids Ch.....	9 92
Timber Creek Ch.....	3 25
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For State Convention: Nebraska State Convention.....	553 74

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Hamilton, First Ch.....	7 23
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Summit, Scandinavian Ch.	9 50

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Walsenburg, First Ch.....	9 00
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Pictou Ch.....	1 00
Tobasco Ch.....	1 00
Colorado Springs Ch.....	26 05
Eaton Ch.....	24 50
Greeley Ch.....	26 30
Fountain Ch.....	32 50
*Olathe S. S.....	4 45
*Hotchkiss Ch.....	32 25
*Walsenburg Ch.....	13 50
*Sterling Ch.....	44 25

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Walsenburg, First Ch.	3 00
Florence Ch.....	30 00
Hastings Ch.....	1 00
Pictou Ch.....	1 00
Tobasco Ch.....	2 00
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Burview Ch.....	1 00

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Buckeye Ch.....	10 00
Mesa Ch.....	14 00
Phoenix, B. Y. P. U.....	7 50

NEVADA, \$65.70

Reno, First Ch.....	65 70
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UTAH, \$21.80

Salt Lake City Ch.....	21 80
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CALIFORNIA, \$730.39

Oak Park Ch.....	8 00
Banning Ch.....	3 50
B. Y. P. U.....	8 23
Covina Ch.....	8 25
Ela Monte Ch.....	2 25
Carpenteria Ch.....	10 05
Lompoc Ch.....	7 00
S. S.....	3 00

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Northern Convention, Coll. per E. R. Bennett.....	37 70
J. M. Collins.....	75 00
Clovia, First Ch.....	22 50
Penryn Ch.....	21 10
Collected per P. Petersen.....	75 00
Southern Convention, Coll. per P. A. Armenta.....	65 00
F. L. Blanc.....	10 00
E. H. Cressy.....	45 00
A. M. Petty.....	126 51
C. W. Petty.....	15 00
Southern California Convention.....	117 15

OREGON, \$77.00

Marlin, First Ch.....	7 75
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For State Convention:

Oregon City, First Ch.	62 25
Ravenwood Ch.....	1 50
Highland Ch.....	5 50

WASHINGTON, \$163.96

Sunnyside Ch.....	20 00
Fall City Ch.....	5 00

For East Washington and Northern Idaho Convention:

Collected per A. M. Allyn.....	133 96
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WOMEN'S BAPTIST HOME MISSION SOCIETY, \$440

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$3,683.30

TOTAL, \$17,587.43

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Sales.....	49 25
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Hauling.....	2 00
"The Voice".....	1 23

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Pelham, Ga., Summerhill Baptist Ch.....	9 00
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Altheimer, Ark., Miss N. B. Collier.....	1 00
Pine Bluff, Ark., Barraque St. S. S.....	1 00
Philadelphia, Pa., Mrs. C. A. Griscom.....	2 00
Little Rock, Ark., Rev. Ben Cox.....	1 00
Arkansas City, Ark., Willis Ford.....	1 00
Arkansas City, Ark., N. T. Turner.....	1 00
Pine Bluff, Ark., Rev. A. M. Middlebrooks.....	5 00
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Little Rock, Ark., Postmaster, W. S. Holt.....	5 00
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Pettus, Ark., St. John Bible Band.....	1 00
Taylor, Ark., St. Paul S. S.....	2 00
Little Rock, Ark., J. E. Bush, U. S. Land Office.....	10 00
Argenta, Ark., Dr. R. L. S. Tweed.....	2 00
Hope, Ark., Lovoce Baptist Ch.....	5 30
Eagle Mills, Ark., St. John Baptist Ch.....	1 00
Eagle Mills, Ark., Henry Boynton.....	1 00
Eagle Mills, Ark., Rev. W. A. Mason.....	50
Gethsemane, Ark., Gethsemane Ch.....	1 00
Altheimer, Ark., Mt. Zion Ch.....	1 50
Hyde Park, Ark., St. Paul Ch. and S. S.....	1 95
England, Ark., Rev. R. B. Claiborne.....	1 00
Gordon, Ark., Mt. Canaan S. S.....	5 90
Helena, Ark., King Solomon Ch.....	1 50

Auvergne, Ark., Ch.....	1 25
Helena, Ark., Centennial Bible Band.....	5 10
Marianna, Ark., First Baptist S. S.....	4 00
Linwood, Ark., Belmont Ch. and S. S.....	4 00
Elerson, Ark., Cottonwood Ch.....	1 00
McNab, Ark., Mars Hill S. S.....	50
Curtis, Ark., Friendship S. S.....	1 50
Richmond, Ark., First Baptist S. S.....	1 00
Marlin, Texas, Rev. R. L. Williams.....	1 00
Helena, Ark., Paradise S. S.....	1 00
Hot Springs, Mt. Canaan Ch.....	3 10
Plumerville, Ark., Oak Grove Ch.....	1 65
Humphrey, Ark., First Ch. Saratoga, Ark., Mr. Cherry Hope, Ark., Second S. S. Chidester, Ark., First S. S. Bald Eagle, Ark., Bald Eagle S. S.....	1 15
Holly Grove, Ark., W. C. Biggs for S. S.....	2 00
Pin Bluff, Ark., Barraque St. Ch.....	5 00
Arkadelphia, Ark., Pleasant Hill Ch.....	3 50
Prescott, Ark., Prescott S. S.....	2 00
Morruton, Ark., Spring Valley S. S.....	1 00
Plumerville, Ark., Mt. Olive S. S.....	2 00
Grand Lake, Ark., Rev. N. E. Edward.....	1 00
Springfield, Ark., Union Hill Ch.....	50
Marianna, Ark., St. John S. S.....	2 05
Alexander, Ark., J. H. Tyson for S. S.....	1 50
Texarkana, Ark., Macedonia S. S.....	1 00
Cabot, Ark., Mt. Sinai S. S.....	1 90
Texarkana, Ark., Mt. Zion Ch.....	75
Hot Springs, Ark., Roanoke Ch.....	5 00
Hot Springs, Ark., Eureka S. S.....	2 00
Wynne, Ark., First Baptist S. S.....	1 50
Skinner, Ark., G. L. Walker for S. S.....	1 00
Pine Bluff, Ark., Strangers Rest Ch.....	2 00
Fort Smith, Ark., Ninth St. Ch.....	2 00
Tucker, Ark., Mt. Olive S. S.....	1 60
Sherrill, Ark., Corinth Baptist S. S.....	2 00
Gum Springs, Ark., St. Ruth Ch.....	1 00
Southern Norwalk, Conn., Ladies' Aid Society.....	1 00
Little Rock, Ark., Prof. J. G. Ish.....	1 00
Little Rock, Ark., Prof. T. R. Ish.....	50
Pine Bluff, Ark., U. S. Com. A. L. Burnett.....	2 50
Lovoce, Ark., Mrs. John Cox.....	1 00
Little Rock, Ark., E. A. Coats, butcher.....	10 00
Scotts, Ark., Lonoke Singing School.....	10 06
Scotts, Ark., St. Joe Ch.....	4 00
Jewell, Ark., S. J. Jarvis.....	50
Foltie, Ark., Primus Green.....	1 00
Foltie, Ark., Dan Tobey.....	50

Foltie, Ark., J. H. Green.	1 00	Ark., Oak St. Ch.....	1 10	For Jeruel Academy, Ga.:	
Argenta, Ark., Union		Dallas, Texas, Rev. A. R.		Lexington, New Bethlehem	2 75
Exec. Board.....	11 50	Griggs	1 00	Lexington, Fork Bethel....	2 00
Sweet Home, Ark., Zion		Dallas, Texas, Mrs. M. S.		Lexington, Springfield....	5 00
Hill S. S.....	50	Jones	1 00	Winterville, Piney Grove..	2 00
Argenta, Ark., New Dora		Dallas, Texas, Mrs. I. Mil-		Philomath, Anon.....	2 00
S. S.....	50.	ler	1 00	Lexington, Springfield....	2 50
Little Rock, Ark., Ark.		Victoria, Texas, Prof. F.		Watkinsville, Bethel.....	10 00
Carp. and Furn. Co.....	5 00	W. Gross.....	5 00	Stephens, Mt. Zion.....	2 00
Little Rock, Ark., Rief		Palestine, Texas, Rev. E.		Athens, Morton Chapel....	10 10
Lumber Co.....	25 00	M. Griggs.....	5 00	Crawford, Friendship....	5 00
Little Rock, Ark., Stover		L. A. Brigance, Navasota,		Crawford, Mt. Olive.....	2 50
Bros.	5 00	Texas, F. M. Convention		Athens, New Shiloh.....	1 00
Little Rock, Ark., Simpson		L. A. Brigance, Navasota,		Lexington, New Hope.....	2 00
& Webb.....	2 50	Texas, cards at F. M.		Philomath, Clark's Grove..	2 00
Little Rock, Ark., M. M.		Convention	1 55	Farmington, Little Creek..	1 00
Cohn & Co.....	15 00	J. M. Codwell, Houston,		Greensboro, Antioch.....	2 00
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Shoe Co.....	2 50	Hearne, Little Flock Ch...	1 00	Athens, St. Paul.....	1 00
Little Rock, Ark., Harrison		Houston, R. L. Andrews...	1 00	Athens, Billups Grove....	5 00
Drug Co.....	5 00	Lagrange, A. L. Boone....	1 00	Smithonia, Pleasant Hill..	25
Little Rock, Ark., College		Hempstead, Texas, Mt.		Athens, Walnut Grove.....	50
Students' Rally.....	215 00	Corinth W. M. Society..	1 00	Athens, Fair Play.....	1 00
Little Rock, Ark., Mrs.		R. T. Bell, Hearne, Texas,		Pt. Peter, Thankful Gr....	2 00
James Lawler.....	5 00	St. Emmanuel S. S.....	2 34	Comer, Gholston.....	2 00
Little Rock, Ark., Judge		R. T. Bell, Hearne, Texas,		Athens, New Grove.....	1 00
M. W. Gibbs.....	25 00	St. Emmanuel Ch.....	1 50	Athens, Ebenezer.....	5 00
Little Rock, Ark., College		Hearne Academy, Com.		Athens, Shilo.....	2 00
Literary Society.....	50 00	Exercises	19 10	Athens, Friends.....	29 03
Little Rock, Ark., College		D. R. Reed, Mumford,		Athens, Entertainments...	48 96
Literary Society	96 00	First Baptist Ch.....	55	Crawford, Jeruel Associa-	209 00
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Moore, Albion S. S....	10 00	Griggs	5 00	Newport, R. I., Mrs. Jo-	
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Warburton	5 00	A. Townes.....	60 00	G. Jeffers.....	5 00
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McNorton and wife....	2 25	ing Department.....	10 05	Washington, D. C., Mt.	
B. M. Moore, Texas, Ark.,		Jackson College, Jackson,		Moriah Baptist Ch.....	25 00
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H. M. Edwards, Texas,		Jackson College, Jackson,	150 00	ginia	117 50
		Miss, L. G. Barrett.....		Shiloh Association.....	23 75

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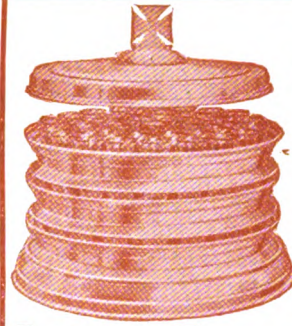
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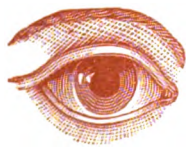
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28 Astor House Office, New York.

Publisher's Page

1880-1905

¶ We give THE MONTHLY prospectus of a quarter century ago. The ground it laid out we seek to cover with some added features fitting the Magazine to new conditions of church activity.

HOW CAN YOU HELP?

By becoming a Subscriber if not one already. By getting someone else to be a Subscriber; perhaps by becoming our representative and forming a club in your Church

¶ THE MONTHLY wants ten thousand New Subscribers for 1905. Will you help us get them? You can at least say a good word for it, can't you?

For 1905

The Baptist Home Mission Monthly

A FEAST OF GOOD THINGS COMING

The Missionary, Educational and Church Edifice Departments of the Society will be kept to the front.

The Young People and Junior Work will continue to be a Departmental Feature.

The Missionary Dialogues will take up important phases of Home Mission Work in a manner suited to Missionary Programs.

Four Home Mission Stories of the best kind are already in hand or assured. One of these is for the Juniors, another gives the "Autobiography of a Meeting House," (a capital Church edifice stimulant,) and a third is a chapter from a Home Missionary's Wife's Experiences.

Special Articles will be given to the Mormons, the Indians, the Immigrants and Whence they Come, City Home Mission Work and Pioneering.

Our Friends in Council will continue to bring our Pastors and Laymen together for the expression of their Views.

Leading Missionary Workers will be recognized, as the District Secretaries have been the past year.

The leading Men's Classes in our Churches throughout the country will be described, as was the Hubbell Class of Rochester in the December Monthly; and other forms of Church development and extension will find place. The Class of the Euclid Avenue Church, of Cleveland, will be the next in order.

THE MONTHLY will spare no effort to make itself Helpful, Instructive, Interesting and Indispensable to its readers, young and old. It represents one of the greatest and most vital causes on earth — Home Missions — Christian Civilization for our Country — the Evangelization of our Land as the essential to the Evangelization of the World — the realization of the American Baptist Home Mission Society's Motto and Purpose:

NORTH AMERICA FOR CHRIST

Are You a Subscriber? If not, send for a Sample Copy

Any Baptist Pastor not now taking THE MONTHLY, may have it for three months on trial by sending name and address to THE MONTHLY, 312 Fourth Avenue, New York.

LET IT PASS

THE AUTHOR OF THIS POEM, WHICH SHOWS HOW TO
TREAT THE VEXATIONS AND TRIALS OF LIFE IN THE
CHRISTIAN SPIRIT, IS NOT KNOWN TO US

BE not swift to take offence :
Let it pass !
Anger is a foe to sense ;
Let it pass !
Brood not darkly o'er a wrong
Which will disappear ere long ;
Rather sing this cheery song :
Let it pass !

Echo not an angry word ;
Let it pass !
Think how often you have erred ;
Let it pass !
Any vulgar souls that live
May condemn without reprieve,
'Tis the noble who forgive ;
Let it pass !

If for good you've taken ill,
Let it pass !
O be kind and gentle still ;
Let it pass !
Time at last makes all things straight,
Let us not resent but wait,
And our triumph shall be great ;
Let it pass !

Bid your anger to depart,
Let it pass !
Lay these homely words to heart,
Let it pass !
Follow not the common throng,
Better to be wronged than wrong ;
Therefore sing the cheery song :
Let it pass, let it pass !

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

AUGUST, 1905

No. 8

A CHURCH PARABLE

"I WAS A STRANGER, AND YE TOOK ME IN."—*Words of Jesus*



SOME years ago a stranger moved into a certain community and established his home there. He was a man of means and influence, with an interesting family—just the kind every church seeks. The church people were naturally interested in the newcomers, and there was some concern among the five churches as to where the new family would go, since there was no church of the denomination to which they belonged. After a few months the gentleman took a pew in one of the churches. An acquaintance, member of one of the other churches, said as they met, "I understand you have gone to the Blank church." "Yes," was the reply. "Well, I am interested to know on what ground you made your choice, if you don't mind telling. Was it because you liked their pastor's preaching better than ours?" "No," was the quick response; "on the contrary I was the more taken by the style of your minister's discourses."

"Well, certainly it wasn't because you like their music better—for I fancy we have the best quartette in town—we pay the most for it." "No, that had nothing to do with the choice, though we appreciate good and fitting music." "Was it because you found special friends there?" continued the questioner, a little puzzled. "No, I think I know more of the men in your church." "Surely the doctrine isn't any nearer that of your own denomination than ours is?" "No, again," was the reply. "I don't believe you could guess, and I'll tell you, if you won't object to my frankness, since you urge me. The simple reason why we decided to go to that church was because we found there a sort of Christian comradeship and brotherhood we did not find elsewhere. Not that we were not cordially met everywhere; but as I noted things closely I saw a certain genuine interest in each other, and felt the sympathetic atmosphere. I do not know that I can define it, but I know well what it is, and that is the kind of church spirit I believe in."

"Yes, I do know what you mean," was the response, "and I don't wonder at your choice. That church is the most earnest, brotherly and social in the town, from the pastor to the sexton. I only wish ours were more like it. It deserves all it gets, and gets about all the new people who come to town."

There are new people coming to your town, and there is a moral concealed somewhere in this parable.

EDITORIAL

The Forward Movement in Evangelism

AT St. Louis the Home Mission Society adopted a forward movement, including a comprehensive plan for general evangelistic work, and a Committee of Twelve was chosen to have general charge of the work. The plan calls for the appointment of a special evangelist, or evangelists, who shall hold meetings in the large centres of population, conduct conferences on evangelism, and co-operate with State superintendents of missions in every way possible. Special attention is to be given also to students in seminaries and colleges. The Committee has held its first meeting, and took the important step of selecting as special evangelist, to lead in the work, Rev. Cornelius Woelfkin, D.D., of Brooklyn.

This appointment will commend itself to all who know Dr. Woelfkin, and to the thousands who will come to know him. He has just completed twenty years in the ministry, and has had large experience in evangelistic work. Forty-six years of age, he is in the prime of intellectual and physical vigor. While a business man, superintendent of a Sunday school, he began evangelistic services with a pastorless church, and more than 70 scholars were converted. This led him to study for the ministry, and he has been greatly blessed as an evangelistic pastor. He has engaged in conferences at Northfield, Winona, Keswick, and on many special occasions, and has been widely sought for as a speaker. The Home Mission Society is especially fortunate in securing such a leader in its forward movement.

In this movement the services of pastors of special evangelistic gifts will be secured for such time as they may be able to devote to the work. State evangelists have already been at work in many States, and others will probably be appointed, in co-operation with the Home Mission Society. In New York State, where Rev. James A. Francis has been engaged during the past three months, the results have been marked, and the demand from the churches for his services is so great that two or three men could not meet them. The movement is in response to this evident call, and means much for the evangelization of America.

The Land of the Free

RELIGIOUS liberty is a cornerstone of this Republic. It seems that it is sometimes difficult to secure it, however, even in this twentieth century. The following account, from a Passaic paper, shows the trying conditions under which our Hungarian Mission in that New Jersey town is carrying forward its work. Such interference and ruffianism are only a natural outcome of the feeling originated by the Roman Catholic priests, who do everything in their power to prevent and thwart the work of the Protestant missionaries. It is high time that the law was brought to bear upon such cases. Where are the police? What are the guarantees of personal liberty worth if, in a civilized community, religious services cannot be conducted without such attacks as are here chronicled? Pastor Sivak is a highly respected man, a Christian gentleman, whose only fault is that, having come into the light of the gospel, he is seeking to bring others of his countrymen into the same uplifting faith. The good people of Passaic owe it to themselves to render his work safe from interference and annoyance. This is the story, as told by a reporter who cannot be accused of sympathy with the mission, but tells what he saw:

"There was a strenuous time at the Hungarian Mission yesterday (Sunday) afternoon. The Rev. John Sivak had two baptisms to make and took his two converts, one a girl and the other a young lady, to the corner of Monroe street and Dayton avenue, to Vreeland's pond. A great crowd gathered, some from religion's sake, some out of curiosity, and others it seems with malevolent motives. As soon as the clergyman was prepared to immerse the converts there was a great crush towards the pond. It became evident that those crowding and crushing were not anxious to see the baptisms, but were trying to force the devout worshipers who had gathered around the pond and give them all an involuntary immersion. Women and children were trampled upon by the gang of ruffians who had come to interrupt the services. Rev. John Sivak did what he could to quiet the disturbance, and appealed to the ruffians to remember the day, and that it was a precious

right of every one in this country to worship the Creator as he saw fit.

"This seemed to increase the unreasoning mob the more, and it crushed the harder for the river pond. It seemed at one time that there would be a number drowned. The pastor then led the way to the mission, and such was the rage and rancor of the ruffians that they threw a stone through the open door into the mission. The pastor regretted that there was no officer present, for he would surely have ordered the arrest of several of the principal disturbers.

"The pastor cannot understand why such disgraceful actions continue. In his work he has done all that he could to please everybody, and has preached only the gospel of peace and love."



Evangelism and the Young People

AT the great convention of Christian Endeavor in Baltimore—one of the most notable in the history of the Society—it is significant that the dominant note was evangelism. This was true of spirit and utterance. Two evangelists of the best type were on the program, and conducted services at noonday and in the evening at points where large numbers of men could be reached. At the remarkable men's meeting in the great Armory, on a sizzling Sunday afternoon, more than four thousand men were present, large numbers of them not professing Christians. The straightforward and stirring utterances of the evangelists took deep hold on the men, and when an invitation was given to come forward, between three and four hundred responded. It was ready response to the effective preaching of the gospel that can save men. All through the sessions evangelism came to the front. There was no doubt that the young people realize the importance of individual effort and witnessing.

We rejoice in this new indication of the spiritual trend in the churches. Every denomination that enters upon evangelistic work, such as our own is doing under the lead of our Home Mission Society, can count upon the young people for co-operation. They are ready and anxious for service, and will respond to any summons the pastors may make upon them. There is a real hunger for definite and earnest and purposeful work in

the church. Here are the ready to hand means in the young people's societies. Wise pastors will utilize them to the utmost for the revival advance.

Equally gratifying is the attention given by the young people to missions. At Baltimore there were home and foreign study hours, as well as Bible study hours; and missions were not neglected in the addresses. The reported gifts of the Christian Endeavor Societies to missions last year—gifts made through the various denominational boards—amounted to more than a quarter of a million of dollars. The resolutions passed emphasize evangelism and missions, calling upon the young people in regard to the latter, to study missions and also practice systematic and prayerful giving. Dr. Clark asked the young people, during the coming year, to seek to bring a million converts into the churches, and to put a million new dollars into the denominational missionary treasuries. These are large and worthy aims for the twenty-fifth year of a movement that has meant much to the kingdom of God.



A Good Way to Do It

A representative of a Baptist church in a western State, expressing the thanks of the church to the Society for help in the erection of its house of worship, writes: "I failed to keep a copy of the arrangement for the repayment of the loan. Will you please write it to me, so that we can stick it in the back of the church book and arrange for the payments."

This is a good example for all churches to follow. Frequently we receive letters to the effect that very few of the members of the church to-day know on what terms the loan was obtained a few years before. The shifting population causes great changes in church membership in a few years, so that to newcomers the terms of loans obtained from the Society are unknown. Paste the rules, brethren, in the back of your church book, for the Society expects the same fidelity on the part of churches in meeting their obligations to it as to any other creditor. The Loan Fund is a trust fund, and must be administered on wise business principles.

NOTE AND COMMENT



THE July number of THE MONTHLY has received praise from so many sources that we must make some kind of recognition. It is a joy to feel that the magazine is fulfilling its mission in making our people acquainted with the stupendous task of evangelizing the continent, and in inspiring them with zeal for the prosecution of the work. This is profoundly the work of American patriotism.

¶ Dr. Morehouse is the representative of the American Baptist Home Mission Society at the World's Baptist Congress in London. He sailed from New York on July 4 on the "Kaiser Wilhelm der Grosse," one of the finest and fastest ships afloat. He was appointed to speak on "Home Mission Methods in North America," and no man could deal with the subject more intelligently. He will try to get a much-needed rest, returning to the Rooms the latter part of August for a vigorous campaign. A host of friends will wish him *bon voyage* and safe return.

¶ It is quite certain that so many Baptists were never before on the sea at the same time and bound for the same country as during the last days of June and the first days of July. Every outgoing steamer had a crowd of them, and a happy company they made. This World Congress will be a wonderful eye-opener and vision-broadener. The influence of it cannot fail to be of large benefit. Every American pastor and layman who makes the journey will come back more of a man and brother, provided he has any of the manly and brotherly quality in him to begin with. Many a church, too, will reap the blessing of having done the generous and helpful thing in making it possible for the pastor to go. Good only and all around will be the result. And the great world outside will take knowledge that there is a vast power in the Baptist denomination—a power that must make everywhere for the highest interests of all peoples.

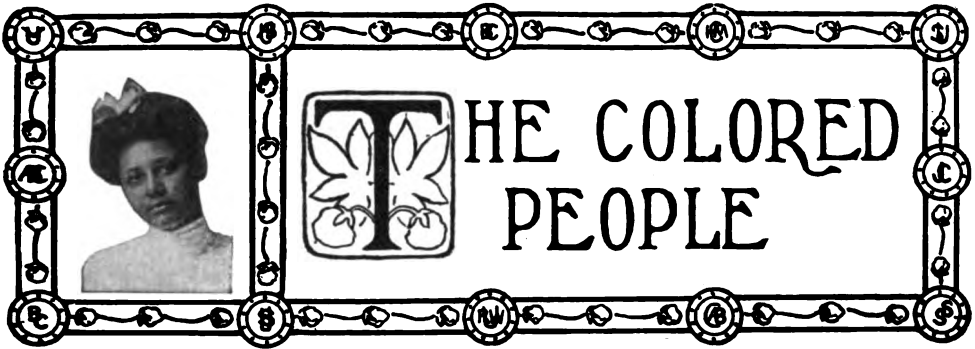
¶ A special invitation is given by Mr. W. R. Moody to the Christian public to attend the twenty-third Christian Workers' Conference at Northfield, August 4-20. This is done with "an earnest desire that the coming season may be a time of preparation for a revival in

America. United prayer is the need of the hour." Reports from every quarter, he says, bring welcome tidings of awakened interest on the part of Christians in the preaching of the gospel and in their personal responsibility towards the world. This latter kind of awakening is what is needed. When personal responsibility is properly felt, there will be a revival that will mean salvation to multitudes.

¶ Preparations are making on an elaborate scale for evangelistic meetings in Boston next autumn under the leadership of Rev. J. W. Chapman. All pastors and churches are asked to unite in a movement of widespread character. Evangelism is not only in the air, but materializing in many quarters. It is a great thing for the churches to get into the right attitude. Expectancy is in itself no small motor force.

¶ A missionary pastor says: "The people are beginning to see that we mean business in this town, and things are coming along in fine shape." This, too, in a field that has been regarded as peculiarly difficult and discouraging. When the people have reason to think that the church "means business," they will not only respect that church, but turn out to see what is going on. The church in earnest compels the attention of men. Any other kind of church deserves the fate of a body that "has a name to live but is dead."

¶ Do not fail to read Dr. Rairden's account of the Indian Association. These occasions are made evangelistic through and through, and conversions are expected, and rarely fail to occur. This year's meeting was notable for the baptism of 22 Arapahoes and the organization of the first Baptist church among that tribe. For seven long years our missionaries have labored patiently without seeing a single convert. But at this association more than a score came forward for examination and baptism, and many others have expressed their intention to come. The generous Christian woman in Lynn, Mass., who pledged \$600 a year to this work among the Arapahoes, may now feel that her giving has not been in vain. There are yet twenty tribes without any gospel preaching. Who will give that these may be brought within gospel influences?



SOME GREAT RESULTS

By G. M. P. King, D.D.

Of Virginia Union University

AN APPRECIATION OF THE HOME MISSION WORK
FOR THE COLORED PEOPLE BY ONE ENGAGED
IN IT FROM THE BEGINNING

IT is said that artists never care to have their pictures examined until they are finished, but I always had a real passion for the first lines—the beginnings. I know the danger of imperfection in the first lines, but I love to study them and imagine what the perfected picture will be; and is there not an inspiration and a cheer in such a study?

This work you have been doing for the colored people of the South is the merest beginning, but looking back through the years since the work commenced the progress made is marvelous. By and by it will be called one of the great miracles in the world's history.

It was the 3d of April, 1865, as the army entered Richmond, that I caught the merest glimpse of the work that needed to be done—that *must be done*—to save the great crowds of colored people to themselves and to the nation. What a contrast between the sight that everywhere met me then, and what I see to-day! When I went to Washington in 1867 I found four preachers among the Baptists who could do their work fairly well. But what of the gross ignorance of the great mass of the people, far and near. Sometimes it was so dark that hardly a glimmer of light could be seen anywhere. Look now and see what has been done. Isn't it marvelous? Not yet are the multitude all fed, but with the

Master's blessing, the time will come when the "enough" will be heard, and then we'll gather up the fragments.

How the preaching has changed, how the number of churches has increased, and how great the improvement in the forms of worship! Look all over the land and see how inspiring the picture; and you find these first lines extending even to Africa.

What an advance has been made in the schools! It is too soon to look for a realization of the ideals, but the buildings erected, the teachers sent out, the important leaders provided, give us a show of what is yet to be. Words seem empty when one begins to tell the story of these years of toil and waiting.

When the first Negro was made Justice of the Peace there was a sort of earthquake among many of the conservative friends of progress and union. Now our schools have graduated men of acknowledged ability in all the professions, and some of them are becoming distinguished for their worth and efficiency. These men are found among our best preachers, successful lawyers, efficient teachers, most useful of physicians, enterprising business men, model farmers, best qualified mechanics in many of the flourishing communities of the South.

New meaning has been given to the value of the domestic relations, and the home has taken

on a new sacredness, as this formative work is more and more advanced. In these model homes co-education finds an argument in its favor that it is not easy to set aside.

If I dared, I would keep you longer and give you a few extracts from letters that have recently come to me from old students. Shall I venture? But here are two or three that I think may be fairly good reading.

"I have been out of school twenty-three years. I have been the pastor of my home church eighteen years. I have helped to establish an industrial school that I found was greatly needed. We are getting on first rate."

Another writes of how he was picked up and helped to enter school in 1868, and he adds:

"I have been a pastor all the time since you sent me forth. I have had but two churches. I have seen a wonderful growth in everything good. We are independent now, and make our contributions to every good cause at home and abroad. When I think what God has wrought through us, my eyes begin to leak, so that I can hardly see to write."

Here is a letter (a model in every particular) from a farmer and teacher, which also reads well:

"The school has had a good year; the church is doing better; wife and I help all we can in the Sunday School and the Young

People's meeting. My planting is done—thirteen acres of corn; nine of rye—and my young orchard promises a lot of fruit."

One secret of success in this case is found in the fact that husband and wife were trained in the same school.

I know you are well out of patience—but one extract more. It is from a woman who graduated fifteen years ago:

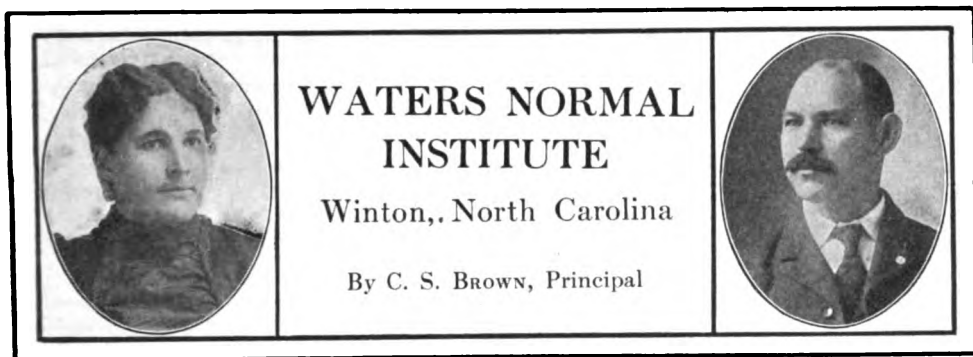
"It is said that I have the best school among our people in the whole State. I must not say that this is really true, but I have followed the methods you taught me, and the school has come to be a great power for good. I have already sent out a good number of teachers who have made a reputation for their thorough, practical work. I have organized missionary societies all over the State. I am to build a cottage for myself this summer, and it is to be on one of the best lots in the village. I hope to make it a model for the whole town."

Looking back I read progress—progress—incentives—incentives to great effort, and I hear the calls to greater consecration to a work that has only now made a beginning.

Failures here and there must be looked for—they must be incident to the period of progress through which we are passing. We have not been this way before, and we must expect the mistakes.



SANTIAGO TREVINO AND FAMILY, MEXICAN CHRISTIANS, MEMBERS OF OUR CHURCH IN MONTEREY. THE FATHER IS A DEACON; A SON AND DAUGHTER ARE TEACHERS



WITHOUT doubt the past term has been the most successful in the history of our institution. We have succeeded by hard work in improving greatly the arrangements for recitations, lodging, etc. The primary department occupies a building by itself, and nearly all the advanced classes are now taught in the recitation rooms in Reynolds' Hall. The entire ground floor is used for recitation purposes, giving us four large rooms for recitations and a smaller room for music. We need in addition to these two more recitation rooms, as we are still forced to have classes taught in our dining hall. Our teaching force was also strengthened, so that we had eight in our faculty, including the president and the matron.

Our chief aim is to start the young people who come to us in the right direction to make life a blessing. To accomplish this purpose we direct our efforts mainly along three lines: Self-respect, intellectual culture, and spiritual culture. These principles must be emphasized if the man is to be elevated. How well we have succeeded a hundred living examples attest.

Permit me to call the attention of your readers to our present pressing needs:

1. We need better heating facilities, more especially in our girls' building. We now use the little wood stoves. We cannot heat our buildings with them. Our girls suffered seriously last winter from cold, to the extent that the health of several was endangered. In fact several were treated for pulmonary troubles said to have been contracted from lack of fire.

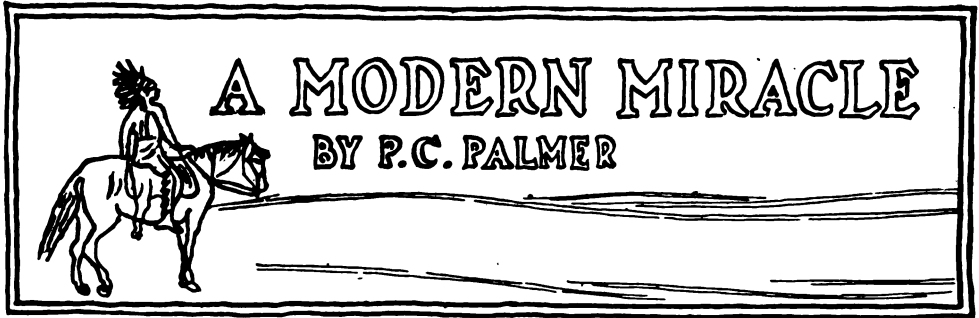
2. We need improved water supplies. We get our water now from an old-fashioned well. You can imagine the inconvenience to secure

water for the laundry and the kitchen, and for the other uses of our 242 students. We need better water facilities to protect the property, to improve our sanitary conditions, and to promote cleanliness generally.

3. We need improved lighting facilities. We now use the little oil lamps, which not only endanger the property and lives of the students by frequent explosions, but also injure their eyes—the light being poor and dim.

4. We need money to put in sewers and bathroom connections, etc. Not mentioning our larger needs, these improvements are demanded at once, and should be made during this present summer. We are appealing to the friends of education for the sum of \$2,000 for the objects just mentioned. We feel sure that if those who read this appeal could only know of the real merits of the institution they would cheerfully aid us in providing these improvements. We trust, hope and pray that some friend or friends will be moved to respond to this appeal. Money can be sent to us designated "for Waters Institute," through the Home Mission Society.

In conclusion, we repeat that we are doing a great work to uplift in the truest sense the colored people. It is a singular fact that nearly all the students that have come to our school were Christians—only one or two among the boarding students held no active membership in some church, and they, before departing for home, acknowledged faith in Christ and avowed their purpose to join the church. We feel proud of the moral and religious development evident among our students. It unmistakably proves the usefulness of our mission schools in the elevation of the race. These schools should be strengthened, for no forces are more potent for good.



A HOME MISSION STORY FOUNDED ON FACT

I

WHAT a striking picture he presented as he sat there on his pony, facing the setting sun; a lone Indian on the desolate, boundless prairie. The inevitable prairie wind that springs up at the end of a warm summer day blew awry the eagle feathers of his brilliant war bonnet and rippled the pony's mane. It was a sight so simple and so picturesque that it would have caused a yearning in the heart of any artist to reproduce it.

But it was not the beauty of the sunset glow that attracted the Indian as he sat scanning the horizon under the shade of his hand. His face was scarred and seamed by the passions that fired his brain. If we could have comprehended his thoughts at that moment we should have forgotten the beautiful sunset, the picturesque attitude, and have seen in him only the personification of what the world would be without the sweet, subduing influence of Christ.

This man was on his way to slay another Indian with whom he held a long-standing grudge.

At length his eye, from generations trained to be alert, saw that for which he had been looking—a low line of trees in the dim distance. He uttered to his pony some guttural sound and away the stout little animal started across the prairie in that direction.

II

If we could have followed this Indian we should have seen him approach the timber cautiously, for he knew that the man he hated, even to death, would soon pass that way. Why did he hate this man so?

His own grandfather had been killed in a quarrel by the grandfather of this man. It

was the duty of his family, even to the third and fourth generation, to wreak vengeance for the offense of a grandfather.

This spirit of revenge, however, not infrequently comes to the surface even through the most refined surroundings of our Anglo-Saxon civilization. How much more should it manifest itself in this untaught son of nature who usurps the prerogative of God and says, "Vengeance is mine. I will repay." When he reached the wood, which always on the uncultivated prairie indicates the presence of water, he tethered his horse to one of the trees and betook his way with great caution towards the stream, which he could see through the trees and the descending twilight.

He knew that the one he longed to destroy would that evening pass through the ford of this stream on his way home from a visit to the reservation agent, and he had determined to make away with his opponent.

He presently espied a tree, larger than the rest, near the stream. He thought, "I shall wait for him behind that tree, and when he reaches the middle of the stream 'crack' shall go my rifle, and no one shall be the wiser."

If we could have been silent witnesses we should have observed that for once his Indian sagacity had seemed to desert him. From a bush nearby came a puff of smoke, instantly followed by a report. But before he noticed either he felt the anguish of the fatal shot. Then he knew that Dave Dare had anticipated him.

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III

The next morning two Indian boys rode gaily over the same prairie, through the same wood, to pass through the ford on one of their hunting expeditions. As they ap-

proached a certain large tree near the river they saw the lifeless body of a man lying nearby.

"I wonder if it is any one we know?" said one of the youths.

"Let us see," said the other. With his foot he turned the body over so that they could see the face, and, horrors! it was the face of their father!

No hunting for them that day. After a period of mourning in the camp they carried their father to his final resting place among the branches of the trees where the tribe laid its dead. Then what?

There was but one natural thing, honorable in their eyes, and that was to kill, at the first opportunity, the man who had slain their father. They knew instinctively that the murderer was Dave Dare.

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IV

Some years, probably a decade, had passed away, and the prairie was becoming more and more the habitation of the white people.

Rails, linked together and held in place by ties, had been laid on the ground over the level prairie, and this was the opening of the railroad. Over this track trains crept cautiously bringing settlers, and full-fledged towns sprang up in a day, and with the towns came the blessing and the curse of the white man.

On the one hand came the rumseller and desperado to add to the misery and degradation of the Indian, and on the other hand the missionary was there almost as soon, to endeavor to uplift him and teach him the true way of life. I say "almost," because the Home Mission Societies and Boards which send forth and sustain these heralds of the Cross are frequently hampered in their work by lack of interest on the part of Christian people, and a consequent lack of funds where-with they might take advantage of the earliest opportunity to do a good and necessary work.

It happened that Rev. Thomas Williams was sent by a certain Home Mission Board to a field which included several towns along the new K. L. & N. Railway and adjoining country. He made the acquaintance of many of the younger generation of the Indians and had a deep concern for and influence over them.

Among others he took a special interest in two young men who seemed of unusual promise, named Frank and Charlie White-horse. They seemed to take readily to the ideas and customs of the whites, and, even at the solicitation of the preacher, attended Christian service.

But when he presented to them the question of receiving Christ into their hearts, they invariably met him with this statement: "Dave Dare killed our father, and when we kill him we will become Christians, and not before."

Neither urging, prayers, nor teachings; nothing, it seemed, could move them from this terrible decision. But can we blame these poor, untutored Indians much for clinging thus to their idol of vengeance when we hug ours sometimes, even in the presence of Christ?

The missionary sought out Dave Dare, who said: "Yes, the boys will kill me, but I intend to sell my life as dearly as possible."

"How is it," he was asked, "that they have not killed you up to the present time?"

"Because," he replied, with all his natural shrewdness, "I have never given them the chance."

"But I know another and better reason," answered the earnest, sympathetic, missionary. "You have been preserved that Christ may save your soul."

And with this thought he left Dave Dare. Maybe it was that which influenced the after life of this man, and maybe it was not, but the good seed was sown, nevertheless.

V

About a year later a very wonderful circumstance occurred. We will let the missionary tell of it in his own words. He wrote a letter to the Home Mission Board in which he said:

"As I said, I was assisting at a camp-meeting at Red Mound. I was happy to notice in the audience my two friends, Frank and Charlie White-horse. I felt my heart warm towards them, and began to speak with a fervor and power that I had never before felt. After I had commenced I noticed Dave Dare come into the grounds. Why had he come? His appearance seemed ominous. Would there be trouble with the White-horse boys? I remember that these thoughts flashed through my mind while I was talking.

"I did not speak very long, and at the conclusion I noticed Frank White-horse leaning against a tree, so during the hymn I went to him and personally entreated him to become a Christian. While I was talking with him, I saw, to my surprise, Dave Dare go forward and kneel at the rostrum. Then I thought that all hope of Frank going forward was ended.

"But just then I saw his brother Charlie rise and go towards where Dave was kneeling. My heart began thumping at a great rate. What was he going to do? There was a dead silence over all the audience, when, lo! he went forward and knelt beside the man who had killed his father. I had hope again.

"Then, to my joy, Frank went forward, and all three were converted. And the next day I saw the uncle of the boys, Rev. John Cart-wheel, bury with Christ in baptism the man who had killed his brother and the boys who had been made fatherless. And I

saw these three men give to each other the hand of Christian and church fellowship. Is not this a miracle of grace?"

Now my story is ended. It cannot be called fiction. It is rather a picture of actual facts. The letter herewith given as the letter of the missionary is almost substantially like one received at the Rooms.

This leads me to ask two questions: Does not a religion that will take hold of a wild man and transform him into a humane, moral, reasonable, even spiritual human being contain a power that we should not merely cultivate for ourselves, but extend to others by every means possible to us?

Should we not be most generous with our money, prayers and sympathy in our dealings with an institution like the Home Mission Society, through the agency of which such a miracle as this, and many others like it, have been made possible?



OSAGE INDIANS IN DANCING DRESS. REV. C. W. BURNETT IS THE HOME MISSIONARY AMONG THIS TRIBE, AND HAS LABORED FAITHFULLY, AIDED BY HIS WIFE, FOR MANY YEARS

THE BLANKET INDIAN ASSOCIATION

By N. B. Rairden, D.D.



THE last meeting of the Association of Blanket Indian churches was held at Watonga beginning on June 15th. This Association is composed exclusively of churches which have been organized by our missionaries among the Blanket Indians.

There are now four churches among the Kiowas, one among the Comanches, two among the Cheyennes, and one just organized at the Association among the Arapahoes.

The meeting was one of great spiritual power from the beginning. It was estimated that fully 2,000 Indians were present. Our missionaries, Rev. H. H. Clouse and wife, Rev. G. W. Hicks and wife among the Kiowas, Rev. E. C. Deyo and wife among the Comanches, Rev. Robt. Hamilton and Miss Mary P. Jayne among the Cheyennes, Rev. F. L. King and wife among the Arapahoes, Rev. C. W. Burnett and wife among the Osages, Rev. W. A. Petzoldt from the Crow Mission, all had special parts upon the program, together

with some of the visitors, Rev. J. H. Franklin and the writer representing the American Baptist Home Mission Society.

During the entire session the emphasis was placed upon evangelization, and every service was an evangelistic service. On Friday, 19



MRS. RED BIRD, CHEYENNE
RECENTLY BAPTIZED AT WATONGA MISSION



RED BIRD, CHEYENNE
RECENTLY BAPTIZED AT WATONGA MISSION

came forward asking the prayers of the people. The interest continued to increase, and Saturday afternoon a large number came forward asking for baptism, and the examination of candidates began. This was continued on Sunday. In all 51 were found to give evidence of regeneration, and were received into the several churches and baptized the same afternoon.

It was indeed a picturesque sight when these people, who but a few years ago were pagan, were led down into the water and buried with Christ in baptism. Twenty-two Arapahoes, 20 Cheyennes, 7 Kiowas and 2 Comanches.

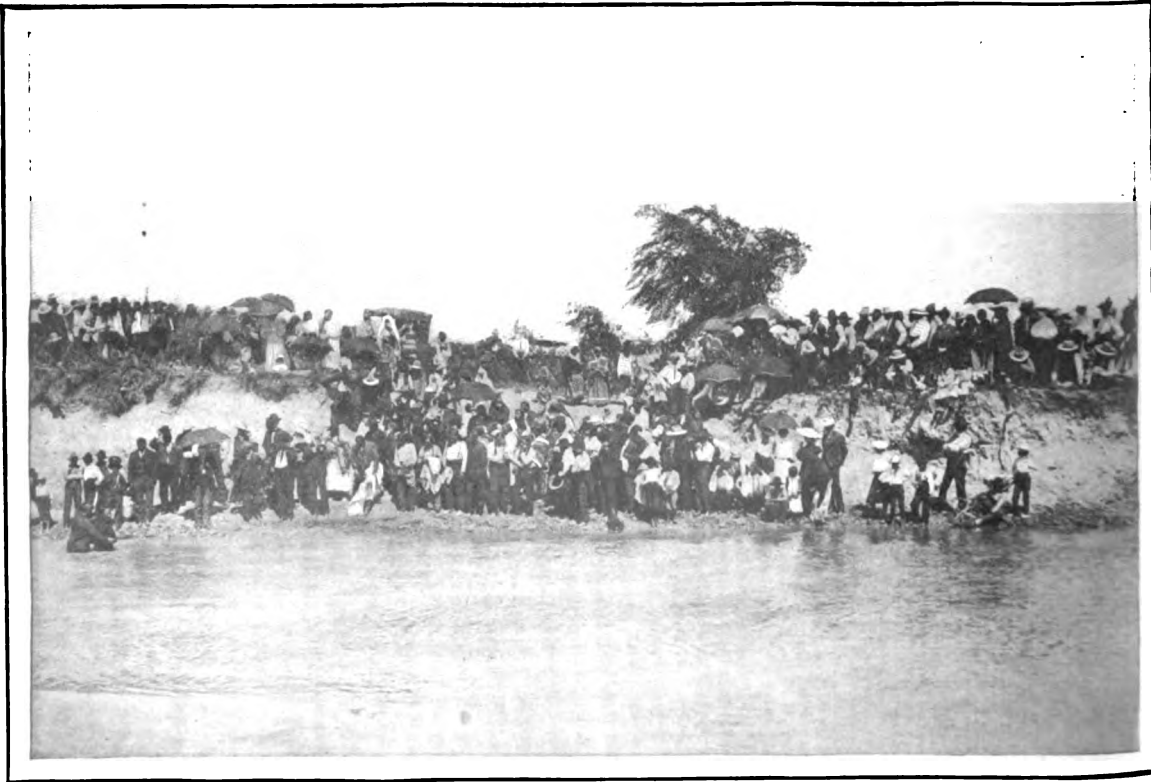
Immediately after the baptism the first church among the Arapahoes was organized with 24 members, 22 Arapahoe Indians and Rev. F. L. King and wife. Our missionaries have labored among these people for seven years without visible results, but the good seed which has been sown was cared for by the Holy Spirit and the fruitage came in a very marked way. Several other Arapahoes will offer themselves immediately for baptism.

Some ten years ago when the writer visited the Arapahoes there was not a Christian among them so far as we knew. Old Chief Lefthand, at that time in his vigor, standing more than six feet, rose and made a very pathetic appeal for a missionary, as they had seen what had been done among some of the other tribes, but had never had a chance to hear the gospel. He charged me especially to make a plea to the white people for a missionary for the Arapahoes. Some work had been done among them previously by Mr.

Hamilton, and those associated with the Cheyenne Mission. While at Lynn, Mass., soon after, I spoke to the people of the Arapahoes, and the Lord moved upon the heart of a good sister to pledge \$600 a year towards the establishment of a mission among these people. Chief Lefthand is now blind, and feels that he is too old to turn from the old life, but one son was received and baptized on Sunday, and another told me that he would unite in a short time. Such examples as these ought to strengthen the faith of God's people. The gospel is still the power of God unto salvation, and if preached and lived faithfully, will have its desired effect.

Many of us are praying earnestly that God's people may be aroused to the opportunity which is before us, and that the gospel may be sent to the more than twenty tribes who yet have never had a chance to hear it and be saved.

Omaha, Nebraska.



MISSIONARY KING BAPTIZING CHIEF HAIL, THE ARAPAHOE CONVERT, AT BLANKET INDIAN ASSOCIATION AT WATONGA.
PHOTOGRAPHED BY MISSIONARY PETZOLDT

The Association Aftermath

BY REV. F. L. KING

OUR meeting on Sunday last was the best we have ever had for a regular service. The Indians began gathering on Saturday morning, and several families camped near the mission for the Sunday service. Service began at 10 in the morning, and, including the dinner hour, lasted until 4 in the evening, and even then they did not seem anxious to leave, but I suggested that maybe they were tired and we had best close. Our little chapel was nearly full and the very best spirit prevailed.

Since the Association the work has assumed an entirely different aspect. That which we hoped and prayed for so long came so quickly when it did come, and really in a different way from what I had expected. I knew that they would come, but thought that likely two or three would come and then there would be a long interval, and then a few more, and so on. But God has abundantly blessed our

efforts, even more than we had faith to believe He would.

I want to give you just a little of what was said in the testimonies on Sunday:

BIRD CHIEF, Senior—About a year ago I thought about the Jesus Road. The Bible is God's Word, and not Mr. King's road. I follow this road now, and try to be good. All the Indians watch those of us who have been baptized, because maybe some time they come to follow Jesus in this way. Last Christmas I think He took my soul.

RIDGE BEAR—I am glad because since the meeting at Watonga I have a new soul. God is a great man. He saved me. I feel it. I have felt good ever since I have been baptized. I want others to come in this Jesus way. Three years ago it seemed as if somebody talked to me about the Jesus Road. At Watonga some unknown person tried four times, before I would go, to push me into the Jesus Road. I am great thankful for being



1. REV. G. W. HICKS, KIOWAS; 2. REV. E. C. DEYO, COMANCHES; 3. REV. W. C. BURNETT, OSAGES; 4. REV. F. L. KING, ARAPAHOS; 5. DR. N. B. RAIRDEN; 6. REV. W. A. PETZOLDT, CROWS; 7. MISS MARY P. JAYNE, CHEYENNES; 8. MRS. BURNETT; 9. MRS. HICKS; 10. MRS. DEYO; 11. REV. ROBERT HAMILTON, CHEYENNES; 12. MRS. H. H. CLOUSE, KIOWAS; 13. REV. H. E. CLOUSE, KIOWAS; 14. MRS. WILKINS; 15. HER DAUGHTER; 16. REV. MR. WILKINS, OF WICHITA; 17. REV. R. C. ROUNDS, CHEROKEES; 18. BENNIE STRIKE AXE, OSAGE INTERPRETER.

pointed in this Jesus Road. I thank Jesus and our Father.

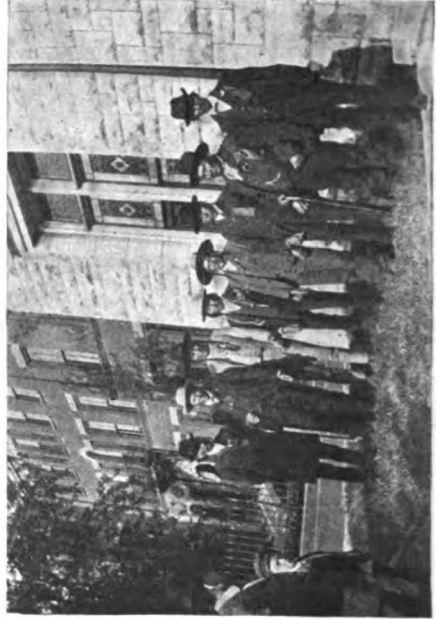
BLACK HORSE—Now I have gotten on the right way, when I die I can know which way I am going.

HAIL'S WIFE—I am glad Jesus received my heart. I reached the top of the hill ahead of all my relatives, but they are in the Jesus Road now. (Hail's wife, we believe, was converted at Rainy Mountain a year ago.) I am glad very much.

HAIL—I have been in bad health, and as soon as I was baptized I was cured of my bad health. I feel good all the time. You (the Indians) must take the Bible and follow in the Jesus Road. His words came to me when I was asleep, and made me follow his road. I always tried to be good, but from now on I want to get better and better. You tell the Secretary (Bro. Rairden) what I say.

These are only a few thoughts of a part of those who talked last Sunday.

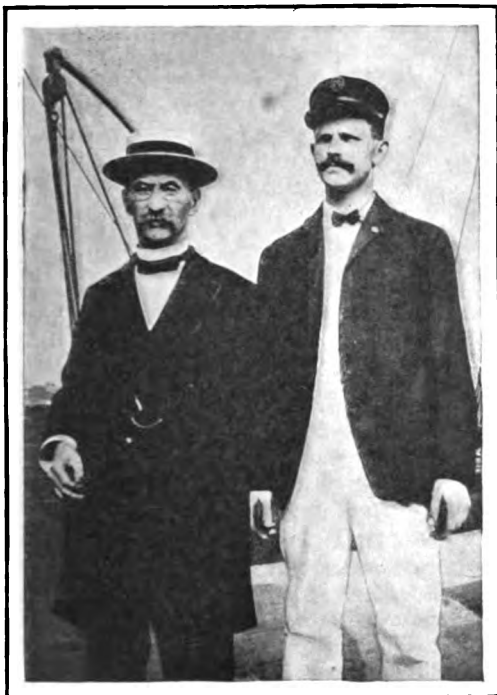
WATONGA, June 27.



INDIAN GROUP AT ST. LOUIS, PHOTOGRAPHED BY REV. E. J. WHITE



IT IS INTERESTING TO KNOW THAT THESE OSAGE MOTHERS, WHILE THEY CLING TO THE OLD-TIME TRIBAL DRESS, INSIST ON DRESSING THEIR LITTLE GIRLS IN THE AMERICAN STYLE, AS SHOWN IN OUR ILLUSTRATION

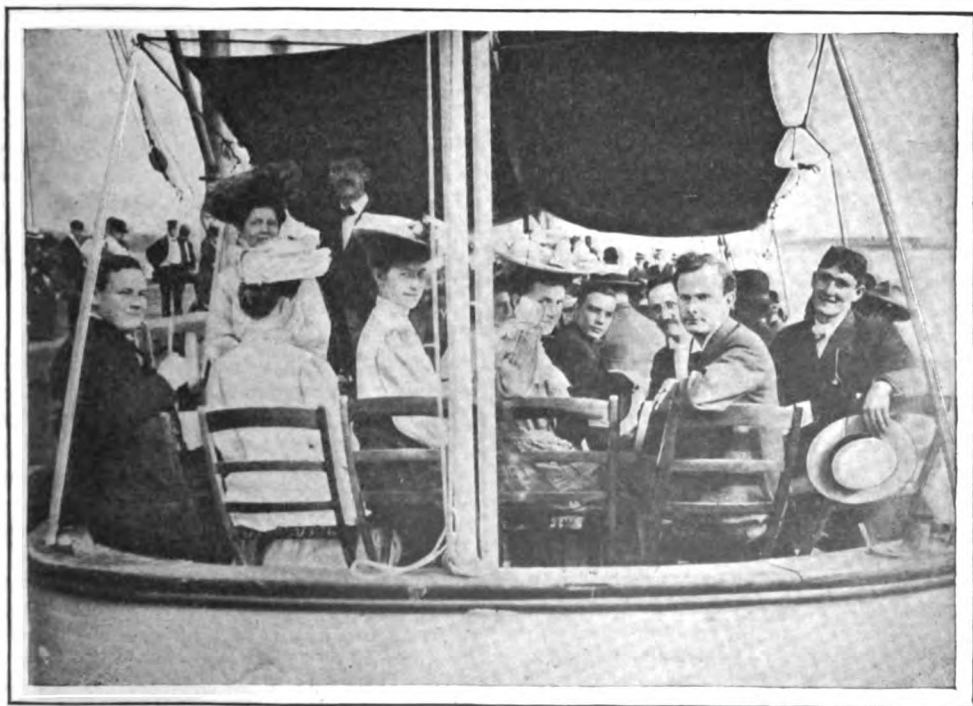


EVANGELIST WM. JONES AND CAPTAIN KNOBLAUCH

Dedication of the 'New Gospel Yacht, The Fleetwing

INTERESTING SERVICES ON SUNDAY
AFTERNOON, JUNE 25, 1905. : :

ON a beautiful June day the once famous fast ocean sailer, "The Fleetwing," was set apart to a far nobler service than ocean racing, in which back in 1866 she had won second prize for crossing the Atlantic. There was a large company of interested people present, crowding the deck. The program included Scripture reading and prayer by Rev. Howard B. Grose; addresses by Dr. Morehouse, Field Secretary Chivers, Rev. W. H. Dowkontt, pastor of Mariners' Temple; Evangelist Wm. Jones, who is to have charge of the meetings, and Capt. Knoblauch, who will be in charge of the yacht. The boat is a fine one, with roomy cabin space, and was greatly admired by the visitors. Meetings will be held on deck in pleasant weather, and in the cabin at other times. There will be two meetings a week at present, in addition to the Sunday services. The location is now at the Erie Basin in Jersey City, where large numbers of boatmen are congregated.



GROUP ON THE AFTER DECK AT THE DEDICATION SERVICES



REV. VINCENZO BELLONDI

MISS BELLONDI

REV. ARIEL BELLONDI

STORY OF VINCENZO AND ARIEL BELLONDI

THE GOSPEL'S POWER, AS SEEN IN THE OLD WORLD AND
THE NEW: LINKING OF LANDS OF FATHER AND SON



YEARS ago, just before midnight, the solitary figure of a young lad bearing a large volume under his arm might have been seen crossing the Campagna in Italy. His course was direct as is that of one walking with definite purpose; his bearing was confident and easy as is the

bearing of a person bent on a congenial errand. Across his path lay an old brickyard, where the labor was carried on by night the same as by day. Here he stopped and, seating himself upon a pile of the straw used for fuel in the kilns, he opened the volume, laying it upon his knees. He was evidently expected, for when midnight arrived the workmen, who took an hour for rest at that time, gathered about him, and throwing themselves down in the restful attitudes characteristic of Italians, they listened while by the soft light of the stars and red glare of furnaces he read to them the beautiful story of Christ and his sacrifice for men. The toil-blackened faces of the fifty men glowed with interest as they heard the tender message and saw the rapt and reverent face of the boy sitting before them. When one o'clock came and the book was closed and good-nights said, the laborers resumed their work with the thoughtful manner of men who have heard that which has touched them deeply. To understand the

purpose and the spirit inspiring the action of this Italian boy you must know something of his parentage.

His father, Vincenzo Bellondi, was born in the city of Savonarola. While a student in the University of Ferrara he was converted. An earnest study of the Scriptures followed, and he became imbued with a desire to make known to others the grand truths which were being revealed to him. Many of the cities and towns of Italy have heard the eloquent voice of this earnest preacher, but the truth as he saw it was not in accordance with the teachings of the Roman Catholic Church, and when his following grew large enough to attract the attention of that body, Signor Bellondi became an object of its enmity and the recipient of constant persecution. Preaching in attics, in little frequented corners, from a gondola or by the roadside, he stood ever ready for the assassin sent from Rome. More than once his escape from such a death has been so narrow as to suggest that the day of miracles was not yet departed. His young wife, a Protestant girl from an old family of northern Italy, was often obliged to take her baby and fly to some remote place until a wave of especial bitterness against her husband had passed. This brave woman's early married life was a constant struggle between her natural wifely anxiety for her husband's personal safety and her earnest Christian zeal for his chosen work. Each daily "good-by"

was given with the feeling that it might be their last earthly farewell. It is in circumstances such as these that the real missionary spirit lives and grows strong. Not for a day did this devoted man falter or draw back. His pen was the first to edit, he the first to publish, a Protestant paper openly sold on the streets of Venice.

For almost fifty years he has been preaching, teaching and writing in the name and for the cause of his Master.

Secret persecution gave place in 1882 to the openly expressed displeasure of the Pope, Leo XIII, who ordered, through the patriarch of Venice, the excommunication of Signor Bellondi and his family. This grand ceremonial took place in the Basilica San Marco, when the piazza was filled with sympathisers of both parties and curiosity seekers anxious to witness the unusual spectacle. This was, I believe, the last ceremony of excommunication to take place. Bitter persecution fol-

lowed this act, as might be expected, and for several years his life was hourly in peril; but to-day all is changed and his name commands respect and veneration everywhere in Italy. He is the last one remaining of the little handful of early Protestant preachers in Italy.

The work which has been accomplished by Signor Bellondi is too great to be told in a brief sketch like this. He early received the name of "Sacred Poet" through a volume of hymns which were set to music by one of the best composers of sacred music in Italy. Another volume from his pen of one thousand hymns is soon to come out. He is the publisher of a history of the early Baptists in Italy from the thirteenth to the fifteenth century, only part of which is yet published. The manuscripts he discovered in ancient archives of Venice. He has published "The Ontology of the Sermon on the Mount" and several other works, which have brought him



MEETING OF ITALIAN CONVERTS IN ITALY: FROM AN OLD PHOTOGRAPH

special honors from other countries besides his own.

He has two children. The elder, a son, Ariel, born in 1872, who is the subject of this sketch, and a daughter, who is a young woman of unusual intellectual attainments. A student from the University of Florence and a specialist in philology and history, she is now employed by the Italian Government in the revision of certain histories. In the preparation of the one hundred and forty volumes of history which Italy sent to the St. Louis Exposition two were intrusted to her care. She is the first woman to be made a member of the International Historical and Philological Society.

Such, briefly told, has been the family life of the boy who, about twenty years ago, nightly traversed the lonely open country to the old brickyard, there to read the gospel to his less favored fellow-men. At that time the persecutions of his father were by no means over. He himself had been many times the victim of the cruelty of men who accounted it a virtue to torture the proud spirit of the Protestant lad, and when as a little boy he had entered the public schools of Venice, it was in constant expectation of bodily harm that his journey to and from school was made. Many times he was obliged to wait long past the closing hour before he dared leave the safety of the school walls for the danger of the open street. Not until he thought the most of his school-fellows were dispersed did he dare begin his homeward journey; and even then it was often only to find others lying in wait, anxious to prove their allegiance to the Roman Church by acts of cruelty to a heretic. A fertile brain had many times saved young Ariel from the punishment awaiting him; but not one nor all of these could always protect him, and once so fierce and so cruel was the struggle that he bears upon hands, arms and neck the imprint of his inhuman treatment by fanatical men.

In spite of these terrors, the boy held as his ideal the noble example of his father, and the little volume of the gospels carried in his pocket was as often brought out and read as a willing listener could be found. Knowing that this was liable to bring him into fresh trouble did not deter him from his course.

All through his student days in Venice and Florence he was ever ready to give all possible aid to Protestant missions. Sometimes it

was playing the organ for the services, sometimes it was only his encouraging presence, but always he counted that work highest and noblest for which his father was sacrificing so much.

Near the close of the youth's student days in Florence the late Dr. Vernon, then superintendent of the Methodist work in Italy, made the acquaintance of Signor Bellondi, the father, and became interested in young Ariel. He invited the latter to come to America and pursue further studies here, feeling sure of a useful future opening before this young man. In 1893 the invitation of Dr. Vernon was accepted and Ariel Bellondi became a student at Colgate University.

While yet pursuing his studies he began active missionary work among his countrymen in America, under the direction of the Baptist Young People's Society of Buffalo. It was thought advisable to try to establish a mission in that city. Services were announced throughout the Italian colony to be held at a certain time and place, but the first Sunday no one came; again services were announced, and again no one came; a third time, with the same result, and the young man was advised to abandon that field as unprofitable and try another; but his early experience and training had given him too much persistence and determination to allow him to be dismayed so easily, and he asked to be permitted to try once more. The congregation which met him the fourth Sunday must have given him a greater surprise than did the empty chairs of the preceding weeks. The hall was filled, and the reason for the sudden change came out at the close of the meeting. Mr. Bellondi in his person bears a striking resemblance to the youngest son of Garibaldi, and during the week some who knew the young Garibaldi by sight had seen Mr. Bellondi and circulated the report that the missionary who had been advertising services for Italians was no other than the son of their country's great patriot. Although their mistake was quickly explained to them, the opportunity thus accorded by accident was made useful, and never again was he greeted on Sunday with empty chairs.

The work of the Buffalo Italian Mission is too well known to need comment here. Its success, Mr. Bellondi says, was largely due to the missionary zeal of Dr. Coats, then pastor of the First Baptist Church in that city. To Dr. Chivers he gives grateful recognition for

his kindly aid and counsel and friendly interest in the perplexities attendant upon such missionary work. This mission, which was organized into a church in 1896, was the first Italian Baptist church organized in America, and it was claimed that the edifice which they now occupy was the first Protestant Italian church in the country. Mr. Bellondi has been called by the Home Mission Society to help in the work of other missions and to establish such where opportunity offered, but he has never been a resident missionary other than in Buffalo and his present field, Barre, Vermont. As he is preparing for publication the romantic and interesting story of the work in the latter place, it is better to leave it to his

pen, for only he can know the trials of his labor among the Socialists and Anarchists who have sought our shores with the idea of leaving all restraints of church relationships behind them and who look with suspicion upon all religious efforts made in their behalf.

To any other than one trained as he has been, to meet discouragements with courage, to overcome obstacles with perseverance, and conquer unbelief with faith, the mission at Barre would be unendurable, but if the bodily strength is granted him the patience and the trust of Mr. Bellondi will endure until out of this promising but difficult field shall come a good harvest for His Kingdom.

TWO ITALIAN WOMEN WORKERS

Signorina Eleanora Vaccaneo

A BRIEF AUTOBIOGRAPHY

I WAS born in Busalla, Genoa, Italy, in March, 1888, and came to America in 1894, at the age of six. There is not very much that is interesting to tell in the life of one not yet seventeen years old, spent part in Italy and part in America.

While in Italy all our family were Catholics, except my grandfather, who prejudiced my mind against the Catholic priests and told me little gospel stories about Jesus Christ, which I did not understand very well on account of being so young.

In 1894 we came to America. Not long after a friend invited us to the Italian mission then not long opened at Mariners' Temple, with Mr. Dassori in charge. He welcomed us warmly, and we have made it our church home ever since. Not long afterward my father, mother, and two older sisters were converted, baptized and united with the church. At the age of eleven I was also converted and baptized, with another sister. My father was a deacon, and our whole family now were baptized believers.

Soon after my conversion I had a desire to be a missionary, so as to work among my own people. In 1902 I began a two years' course at Northfield Seminary, and am now taking daily lectures at Dr. White's Training School, and in the meantime getting my practical experience on our field, teaching the

beginners' grade in Sunday school, also in the sewing school, girls' clubs, playing during a number of the services, and making as many calls as I can in the homes. I am glad to have so many opportunities of service, and am thankful to be in America to work among my own people. My prayer is that I may be able to win many of them to Jesus Christ, who alone can save them.



SIGNORINA ELEANORA VACCANEO, MISSIONARY, FIRST ITALIAN CHURCH, NEW YORK CITY

Signora Concetta Pezzano

Bible Reader among the Mothers of The First Italian Baptist Church, New York
HER STORY, WRITTEN BY REQUEST

I WAS born at Polistena, in the Province of Calabria, Italy, in 1874. My parents were Catholics of the strictest kind; every night before retiring more than an hour was spent



SIGNORA PEZZANO, BIBLE READER OF THE FIRST ITALIAN CHURCH, NEW YORK CITY

praying with the rosary and calling upon different saints. The village priest requested me to purchase some white coarse cotton, and on the 25th day of March I was to say "Hail Mary, full of grace, the Lord be with thee, blessed are thou among women," etc., and then make a knot. The second day I was to say the same prayer, once for the first knot, and, after repeating it a second time, make a second knot. Each day I was to repeat the prayer once for every knot, until I had made 365, then I took them to the church; after the priest told me to repeat the same prayer for 365 knots three times, making a total of

1,095, he sprinkled the chain of prayers with holy water and gave it back to me.

As my father was a seafaring man, he came to America, and while in New York heard of the Italian Mission at Mariners' Temple. Mr. Dassori gave him a Bible, which he brought back with him. The next time I went to confession I took the Bible with me. The priest at once insisted on burning it, and reproved me for even turning its pages over, saying it was wrong to read such books. I told him I would have to return it to my father, as it belonged to him. In the year 1900 I came to New York, and in company with my father attended the First Italian Baptist Church. I liked the singing, the Lord's Prayer, the testimony of the brethren, and believed what Mr. Dassori said as he preached from God's Word. Soon after I became converted. Before being baptized I burned all the images I had, and prayed to Jesus Christ alone, who forgave my sin and who put a new song in my mouth—"To him be all the praise."

I thank God that he has counted me worthy to be a co-worker with Him, and if my health permitted I would devote my whole life among my own people.



A New Haven Instance

A letter from Rev. A. Di Domenica, of New Haven, tells this story of a convert recently baptized:

"Another interesting conversion was that of a young man whose parents had designed him for the priesthood, but as he did not desire this, when he was about to be ordained as priest he emigrated to America and came to New Haven, where through some friends he found work in a factory. As soon as he began to breathe the American freedom he felt relieved of his parents' 'yoke,' and for a year and a half he never wrote to them. But coming in contact with some of our brethren he began to attend our services, and on one Tuesday evening I happened to speak about the duties we have toward our parents. He was so touched in his heart that he went directly home and wrote to his father and mother, asking for their forgiveness in not having written them for such a long time. When he received the answer he told me that he wished to join the church, as the gospel of Christ had changed his heart."



THE YOUNG PEOPLE

BALTIMORE, 1905

THE EVANGELIZATION OF OUR YOUNG PEOPLE, OUR
COUNTRY AND WORLD : DR. F. E. CLARK'S KEYNOTE FOR
ENDEAVOR'S TWENTY-FIFTH YEAR :

A MILLION NEW CHRISTIAN ENDEAVORERS
A MILLION NEW CHURCHGOERS
A MILLION NEW CHURCH MEMBERS
A MILLION NEW DOLLARS FOR DENOMI-
NATIONAL MISSIONS : WHY NOT ?

MOTTO : "In one spirit, with one mind, striving together for the faith of the gospel."



OR those who think that the day of great conventions has passed, Baltimore would have been a good place to stay away from during the week of July 5-11. The Christian

Endeavor Convention was one of the largest and in many ways one of the best the young people have ever held, not forgetting such memorable gatherings as those in Boston, New York, Washington, St. Louis and Detroit. In enthusiasm it has not been excelled; in the spirit of earnestness and evangelistic zeal it stands at the front. Nothing is more noteworthy than the change in respect to the more serious temper and purpose of the convention. This was true of speakers and hearers. There was almost utter absence of the common story telling to raise a laugh. Speakers were often witty and bright, but the old style of catering to the superficial was conspicuous by its absence.

It is doubtful whether anybody but young people—and this was markedly a gathering of young people, with a superb body of strong young men—could have kept up attendance and enthusiasm in such unfavorable conditions of weather. Rain, amounting to floods; humidity up in the nineties and thermometer ranging aloft in the same sweltering altitudes, thunder storms at almost any time, alternate baking and wetting—it was atmospherically one of the record-breaking weeks. But smiling faces were to be seen everywhere, and everybody made the best of everything, and the great Armory was full every evening, with large Lyric Hall also crowded; while at the morning and afternoon sessions

the numbers ran from 5,000 to 9,000 right along. Besides, there were Endeavor method and Bible and Mission study hours, and quiet hours, and elocutionary readings by Prof. Duxbury, the English brother who makes the Bible live for his audiences, and various other exercises, and attractions, with a regularity and faithfulness of attendance that testified to the genuineness of the purpose which brought the Endeavorers together.

Of course the program cannot be mentioned in any detail here; but it can be said that this convention did much to inspire better music in the societies by the splendid character of the music rendered, and the thoroughly trained chorus of nearly 2,400 voices, 1,000 of them in the junior chorus. At each session an anthem was sung, and the kind of anthems that uplift the soul and strengthen resolve and faith—the music that goes to the soul. Never has religious music been made more impressive. It was the great musical convention.

Then it was the great Junior convention. The Junior service on Thursday afternoon will not be forgotten by any of the 15,000 who were present. What a choir that was! All in white, arranged in three divisions, singing like angels. There were more beautiful children's faces than I have ever seen together before, and you could gather a group of Raphael's angels out of the great chorus at random. Then the sweetness and youthful thrill of the fresh voices, trained so perfectly by a master leader. And the high character of the hymns, many of them composed for the occasion. The antiphonal piece, "Come unto me, all ye that labor," was beyond de-

scription in its effect. Many eyes were wet with tears as the invitation of the Good Shepherd rang out and was repeated from side to side. And the closing transformation, when like a flash one division was arrayed in red capes and blue caps and formed a flag, singing meanwhile the "Star Spangled Banner"; then the division on the right donned the black capes and yellow caps which represented Maryland's colors, while "Maryland, My Maryland," sounded forth; and then, when the applause was ringing out, the central division put on red capes and white caps, and there were the "C. E." colors between the waving flag and the State colors. It was done with the greatest precision, and the effect on the audience was magical. And as the audience rose and cheered, the junior lassies and lads cheered back and waved their flags and cheered again, until at last the leader led them off into "My country, 'tis of thee," and everybody sang our national hymn. Never has it been sung with sweeter voices or more enthusiasm. It took genius to produce such a musical exercise, which included the appeal of the different nations, through Juniors dressed to represent all countries. No such session as this has been held hitherto, and it will set a standard not easily to be maintained.

There was also a great musical evening, when Rev. Carey Bonner, a Baptist pastor of London, who has done much to elevate the hymn standards among English young people, led a unique praise festival of the nations, delighting the thousands who filled the Armory even to standing room. Never before has a convention had a room that could seat 15,300, as could this Armory, so that with those standing there were more than 16,000 persons present that hot and wet Wednesday night. Such a throng, amid such beautiful surroundings as the skilful decorators had created, has not been seen in any religious gathering under a single roof—probably not since the sun began to shine. Madison Square Garden in New York came nearest to it, but that great place seated only 12,000.

Evangelism was kept to the fore by the speakers, and Christian citizenship was also emphasized strongly. Two notable addresses in this line were those of the new Secretary of War Bonaparte and Commissioner McFarland, of the District of Columbia. The

speakers were at a great disadvantage, especially when the rain on the roof was added to the difficulty of immense space. If the human voice in speech is going to reach 16,000 people it must be through an improved megaphone or some as yet uninvended medium.

Baltimore is a beautiful convention city. Hospitality is native there, everybody was attentive and courteous, and it was a delight to have such thoughtful and kindly hosts. Altogether, it was like a week's dwelling in a higher world, and the influences of it will bless thousands and tens of thousands of lives. The one regret was the absence of Dr. Clark through illness, the result of overwork on his last trip around the world. Christian Endeavor belts the globe. Its more than 66,000 societies reach into nearly all civilized lands, and from all of them came the same stories as to the benefits of the young people's work. It may stimulate our Endeavorers to still larger things to know that last year the gifts of the societies reported by the various denominational missionary boards amounted to more than a quarter of a million dollars. This next year Dr. Clark asks the young people to mark the twenty-fifth year by giving a million dollars to home and foreign missions through the denominational societies. He also urges an effort to bring a million more members into the societies, and a million young people into the church.

One more thing that made this convention unusual was the adoption of the suggestion that the twenty-fifth anniversary be made a testimonial to the founder by a popular subscription of twenty-five cents (a cent a year for the life of the Society) from every Endeavorer the world around—the proceeds to be used in part to erect a permanent building for Christian Endeavor headquarters, and a second part as an endowment for the maintenance of the work in foreign lands, especially the heathen lands.

Now let the young people in all societies in all our churches catch the evangelistic spark from Baltimore, and do all that is in their power to increase the revival spirit and aid in the evangelistic movement which the Home Mission Society will seek to foster and extend until our land and the world shall feel the mighty power of God, and a new day of righteousness be ushered in.



A Suggestion to Pastors

Our friends are saying many kind things about *THE MONTHLY*, for which we are grateful. Rev. James H. Spencer, pastor of the large church at North Adams, sends a church calendar with a note about *THE MONTHLY*, "just to let you see," as he says, "that we know a good thing up here when we see it." This is the calendar paragraph:

Special attention is called to the June number of that uniformly excellent publication, *THE BAPTIST HOME MISSION MONTHLY*. No Baptist who would know the great things God is doing through the various departments of our great Home Mission Society can dispense with this magazine. In the June number do not fail to read "A Twentieth Century Conversation, some grounds for optimism concerning immigration;" and the account of the coming into the Baptist fold of a Roman Catholic priest with his congregation under the heading "A Marvelous Work in Massachusetts."

No wonder there is a good and growing club in that church. Wherever the pastor takes such appreciative interest, the people will read and give.

A Fine Program

We are indebted to M. E. Nichols, of Saco, Me., for the following outline of a missionary meeting. The variety and breadth and arrangement are admirable.

We think the most interesting missionary meeting we have had of late was a study of the Indians. Our subject, "Arrows from Indian Quivers," was borrowed from *Echoes*, but the subject matter was gathered from many sources. We divided it up into a

Historical Quiver, in which we looked at the (1) Aborigines in America; (2) John Eliot, the Indian Apostle; (3) Indian wrongs—a brief sketch from Helen Hunt Jackson's "A Century of Dishonor"; (4) Numbers at present, and system of education.

Next came our Geographical Quiver, for which we used a map with reservations marked, and pointed out the civilized tribes and settlements.

The Denominational and Educational Quiver contained a brief glimpse of the work of each denomination among the Indians, the map helping us to locate them.

From the Musical Quiver another brought out

some account of the wierd Indian songs and instruments as described in a recent magazine article.

Our Baptist Quiver gave us an insight into our own special work for these people; and

Little arrows, in the form of bright sketches and incidents made the Red man seem a real twentieth century being.

Of course the subject could not be treated exhaustively, but was divided among a large number for brief talks.



A Call for Books

BY REV. WALTER J. PACK

Perhaps there is not a school in the United States in which there have been enrolled over 30' students this session that has so few books in its library as Cherokee Academy. Besides a set of the International Encyclopedia, which is an old edition, there are not over \$15.00 worth of books belonging to the school, and those are old and practically valueless. Only those who have seen the school can fully appreciate our embarrassing position when we want to assign any outside work. But few have any books of reference at home; in many homes there are no books at all other than the school books, so we are hampered in our work. I loan some of my own books to the students, but all booklovers know that this is not very desirable.

The readers of *THE MONTHLY* may wonder why the library is so small. More than one reason can be given: the school has been in need of so many things that no money could be spared from other pressing needs for the library; and then another reason, the school has not needed the books so badly until comparatively recently. The growth of the school and the interest manifested makes a library a real necessity.

We shall greatly appreciate a book from any of our friends. It may be that you have a good book in your library that you have read and can spare, or perhaps you can send us one or more from the publishers. We can use any kind of a good book on history, literature, science, the Bible, a good story book; in fact, any kind that you can send.

Drs. Chivers, Rairdan and Franklin have all been here recently; ask them about our needs.

Please put your name in the book, that we may know who gave it.

Tahlequah, Ind. Ter., March 23, 1905.



G. W. LASHER
JOURNAL AND MESSENGER



J. S. DICKERSON
THE STANDARD



R. N. VAN DOREN
THE STANDARD



J. B. CALVERT
THE EXAMINER

EDITORS OF OUR
LEADING
DENOMINATIONAL
PAPERS
IN THE NORTH

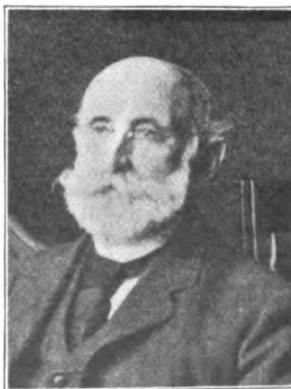
Our readers will be glad
to see the faces of the men
who mould denominational
opinion and life



T. O. CONANT
THE EXAMINER



JAMES A. CLARKE
PACIFIC BAPTIST



E. F. MERRIAM
THE WATCHMAN



A. H. FINN
CHRISTIAN HERALD

(All these portraits are used by courtesy of the Central Baptist of St. Louis.)

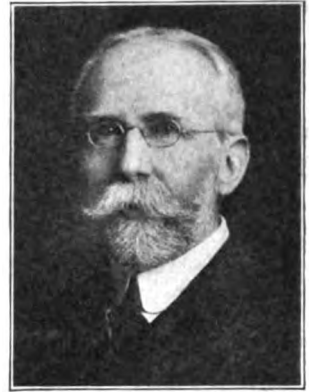
EDITORS OF OUR MISSIONARY AND YOUNG PEOPLE'S MAGAZINES



F. P. HAGGARD
MISSIONARY MAGAZINE



W. H. GEISTWEIR
SERVICE



H. B. GROSE
HOME MISSION MONTHLY

MATTERS OF INTEREST

A Noble Spirit

To THE HOME MISSION SOCIETY:

As we want to help the church in Jersey City to get a pastor, and as they can not do that without your help and the State Convention, we have decided to be self-supporting. We do not know yet how we are going to get along without your help, but we will try any way, and trust the Lord will help us. We are much obliged to the HOME MISSION SOCIETY for the aid we have received, and ask God's blessing on the good work the Society is doing. In behalf of the church, yours in Christ,

AXEL KUMLIN.

Montclair, N. J.

Steadily Foward

From Porto Rico Rev. H. W. Vodra sends this good word: "The spiritual side of the work gives me great joy. The brethren seem wholly united with the one desire to forget all differences and for the advancement of the gospel. They are conducting nightly prayer meetings from house to house in many sections of the field. These meetings I believe began of their own volition moved by the Holy Spirit. At least they were not suggested by me, although I had hoped to see them begin. Some half dozen have applied to me for instruction in the Bible and methods of preparing sermons for preaching, thus indicating a desire to begin active evangelization. As I cannot give time to each one individually, I shall give a lesson to all who wish to come on Monday evening. This seems to be an indication that very soon we ought to begin some real instruction. The work in the country progresses rapidly, and many are awaiting baptism. I hope

to take a trip over the whole field next month, baptizing at Ausubal, Mediania Alta, Guzman and Mameyese."



Findings of a Council

In pursuance to a call for a council, issued by the First Baptist Church of Sewickley, Penn., 16 ministers and 15 lay delegates, 31 in all, and representing 90 churches of the Pittsburg Association, met with the Sewickley Church on April 3, 1905. The purpose of the council, as stated in the call, was to ascertain the relationship of their late pastor, C. A. McFall, to the church, and his standing in the ministry. After a long and full discussion and investigation, the council adopted the following findings and recommendations.

Findings: First, Rev. C. A. McFall is still a member of the Sewickley Baptist Church, and the church has, therefore, jurisdiction in this case. Second, Rev. C. A. McFall is untruthful, profane, immoral and, therefore, unworthy of membership in a Baptist church, and unworthy of a standing in the Baptist ministry.

Recommendations: We recommend, First, That the Sewickley Church withdraw the hand of fellowship from C. A. McFall, and that they also demand the surrender of his ordination papers. Second, That he be no longer regarded as a member of a Baptist church, nor as having any standing in the Baptist ministry. Third, That a copy of these proceedings be published in the denominational papers, the HOME MISSION MONTHLY, and that a copy be sent to the Checota Baptist Church, Indian Territory, and to C. A. McFall.

WARREN G. PARTRIDGE, Moderator.
WILLIAM WARD WEST, Clerk.

OF INTEREST TO THE JUNIORS



ONE OF THE CHRISTMAS CALENDARS MADE BY THE BOYS AND GIRLS OF THE CROW INDIAN MISSION; THE PROCEEDS OF SALE TO BE USED TO BUY A CARPET FOR THE MISSION HOUSE; 125 WERE SOLD. THIS ONE WAS SENT AS A GIFT TO THE EDITORIAL SECRETARY, AND IS HIGHLY PRIZED

THE REVERSE SIDE OF THE CALENDAR

Presented to Rev. Howard B. Grose, Editorial Secretary of the American Baptist Home Mission Society, by the boys and girls in the Crow Indian Mission School. January the 5th, 1905.

Carson Yellow Tail.

McKinley Not Mixed

Anna. Hill.

Stanley Walks on Ice.

Birdie Three Four Top.

Irene Wrinkle Face.

Ella Meat

Pearl Blood man.

Lulu's & colds the Bear

Louie Walks on.

Gladys Flathead Woman.

Simon Bad Man.

Lizzie Ainsie up.

Leo Medicine Crow



Our Highly Prized Calendar

ABOVE the editor's desk is a calendar which he greatly prizes. A picture of it is here given, and also the reverse side, showing the signatures of the boys and girls of the Crow Indian Mission School, who sent the calendar as a souvenir to the editor, in token of their gratitude for his mention of their work. The boys and girls wanted to earn money for a school-room carpet, and decided to make Christmas articles. Mention of this in THE MONTHLY brought the orders thick and fast and the young Indians were kept busy until Christmas. They sold about 125, all they could make. Different photographs were used, but all had the bead work and were neatly made.

We call the attention of our young people and juniors to the signatures. For boys and girls just starting they average up pretty well with the grammar school pupils of any section. The names are characteristic. In these children are the hope of the tribe.



From Juniors in the Far West

Here is a letter from a Junior Society in the State of Washington that will be of interest to Juniors everywhere. It shows a fine spirit and energetic capacity. Thanks to the president and secretary, whose letter shows carefulness and training:

OLYMPIA, WASH., May 28.

The Baptist Junior Union gave a missionary program May 12th, 1905, and made ten dollars and fifty-two cents, and we wish to send three dollars of it to the home mission cause. Our Junior Union is growing fast,

and we have now about thirty members, and are having very good success in our meetings. In behalf of our Union we send love and best wishes to you.

SADIE EALES, *President.*

JEAN BROWNLEE, *Secretary.*

In behalf of the Home Mission Society we send in return love and best wishes to the Junior Union of Olympia, Washington. We wish a thousand Junior societies would send us a like helpful message this year. Do not forget your missionary meetings, and do not forget to give the Home Mission cause its right proportion of what you raise.

Who will Equal It?

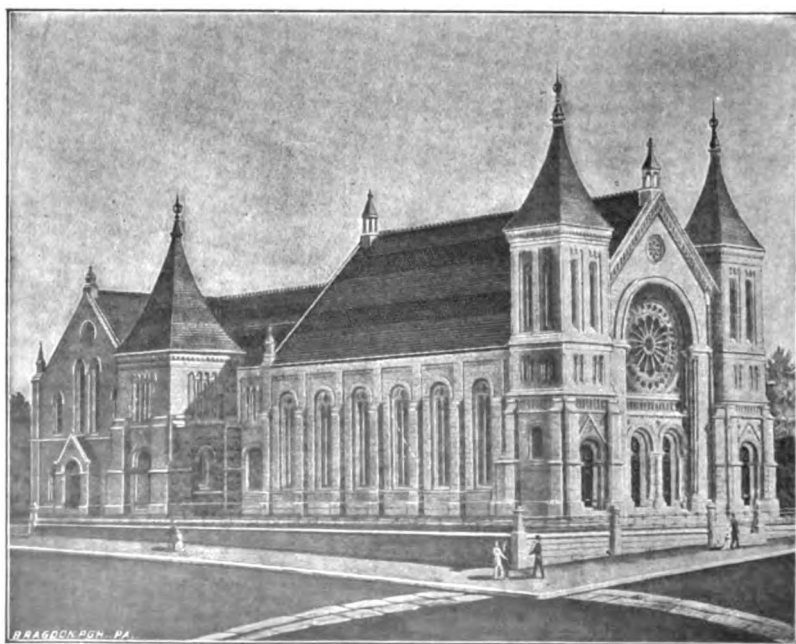
Our Largest Club

The Fourth Avenue Baptist Church of Pittsburg, Pa., leads all the churches in the subscriptions to The Monthly.

Its list numbers

I23

We give the portrait of the pastor, Warren G. Partridge, D.D., and a picture of the church. The zealous member to whom is chiefly due such a splendid club is Mr. J. H. Stauff, an active leader in the young people's work and in all the church work. His service is greatly appreciated. The pastor says: "Our people enjoy **THE MONTHLY**, read it, and use it in our missionary meetings."



Rev. T. F. McCourtney, Douglas, Ariz.,	9	Rev. A. L. Story,	Bayamo, Cuba,	23
Rev. A. L. Black, Calvary Church, Portland, Ore.,	8	Rev. D. J. Evans,	West Park Church, St. Louis, Mo.,	5
Rev. J. B. Travis, Grants Pass, Ore.,	23	Rev. N. N. Aubin,	French, Providence, R. I.,	7
Rev. L. E. Troyer, Barroa, Porto Rico,	5	Rev. W. H. Fields,	New Hope, O. T.,	5

HOME MISSION APPOINTMENTS, JUNE, 1905

- MADE JUNE 26, 1905
- CONNECTICUT.
Rev. Vincenzo Di Domenico, Italians, Stamford.
- ILLINOIS.
Rev. Adolph Bendrulla, Polish Missionary and Colporter, Chicago.
- MASSACHUSETTS.
Rev. John E. Koskinen, Finns in Massachusetts.
- MISSOURI.
Rev. John Goins, General Missionary, Colored.
- NEBRASKA.
Rev. P. H. McDowell, Immanuel Church, Omaha.
W. L. Harms, Olivet Church, Omaha.
C. R. Osback, Swedes, Bristow.
C. M. Revenaugh, Fairview Church, Rushville.
- OKLAHOMA.
Rev. W. M. Hoover, Pond Creek.
- WASHINGTON—EAST.
Rev. Butler Presson, Clarkston.
R. A. Thomson, Ellensburg.
W. E. Pettibone, Central Church, Spokane.
T. L. Lewis, Reardon and Creston.
E. T. MacAlpine, Hillyard.
- WASHINGTON—WEST.
Rev. Archibald Macintosh, Issaquah.
- WISCONSIN.
Rev. H. H. Allen, Shell Lake.
Gust. Engstrom, Swedes, Lund.
Delbert Lorce, Thorp.
- ARIZONA.
MADE JULY 10, 1905
Rev. J. H. Howard, Safford and Globe.
J. B. Bell, Douglas and Bisbee, Colored.
Judson C. Chapin, Tempe.
John B. Hutton, Salt River Church, Fowler District, Phoenix.
Eugene Keene, Yuma.
T. F. McCourtney, Douglas.
Wm. Pearce, Mesa.
Eugene H. Stover, Naco.
E. B. Taft, Prescott, Lone Star Church.
Lee I. Thayer, Buckeye & Fowler.
D. C. Williams, Tucson.
C. C. Young, Bisbee.
- IDAHO—SOUTH.
Rev. F. S. Lawrence, Pocatello.
- INDIAN TERRITORY.
Rev. Jos. G. Brendel, Pryor Creek and Alluwee, Indians.
- MASSACHUSETTS.
Rev. Ernest A. Lagerstrom, Springfield, Swedes.
- MICHIGAN
Rev. Matt Mattson, Finns, Negaunee.
- NEBRASKA.
Rev. Douglas Polk, Omaha, Mt. Moriah Church, Colored.
- NEW JERSEY.
Rev. A. Dassori, Italians, Newark.
- OREGON.
Rev. C. C. Pilkey, Lebanon.
- PENNSYLVANIA.
Rev. Louis L. Zboray, Foreigners, Lackawanna and Wyoming Valleys.
- WYOMING.
Rev. H. B. Foskett, Lauder.
- Benedict College, Columbia, S. C.—President, A. C. Osborn, D.D.; Robert F. Lee, Ralph Osborn, B. H. Peterson, Henry H. Thomas, James L. Reese, Laura F. Cary, Adelaide M. Pierson, Sarah F. Bagley, Ella M. Hunsacker, Susie A. Diggs, Thomas L. Duckett, Chas. T. Taylor, Mary S. Carroll, Juliet C. Fenney.
- Bishop College, Marshall, Tex.—President, A. B. Chaffee, D.D.; Hattie I. Finney, O. A. Fuller, Lulu Fowler, Josephine L. Cressey, H. Grace Adams, Portia Johnson, Mrs. A. B. Chaffee, J. G. Osborne, S. E. J. Watson, Mariet Barker, Mrs. Margaret Irvin, Clara Beasee, Anna Irvin, Carrie Laird, C. D. Preston.
- Hartshorn Memorial College, Richmond, Va.—President, L. B. Tefft, D.D.; Carrie V. Dyer, Belle J. Clark, Finette Jewett, Dixie E. Williams, L. A. Hope.
- Jackson College, Jackson, Miss.—President, Rev. L. G. Barrett; Ella M. Barrett, Herbert D. Casey, Frances Everett, Wm. H. Palmer, H. Alberta Felt, Bertha G. Smith, Clara E. Granberry, Robert L. McAllister, Farmer.
- Roger Williams University, Nashville, Tenn.—President, Rev. P. B. Guernsey. Work suspended for the Session, 1905-6.
- Shaw University, Raleigh, N. C.—President, Chas. F. Meserve, LL.D.; N. F. Roberts, D.D., MacDuffie Bowen, Albert W. Peguea, Ph.D., Chas. R. Fraser, Joshua L. Levister, Emily C. Ayer, Ida J. Brown, Margaret L. Hamilton, Jennie M. Linton, Ella C. Peguea, Addie E. Whittier, Mrs. E. A. Johnson, Cicero F. Pope, Gaston A. Edwards, Alice M. Emerson, Charlotte Murray, Lizzie Riddick, Carrie N. Stewart.
- Medical Department.—James McKee, M.D., A. W. Knox, M.D., W. I. Royster, M.D., K. P. Battle, M.D., J. M. Pickel, Ph.D., R. H. Lewis, M.D., A. W. Goodwin, M.D., C. B. Crowell, Ph.G., E. A. Johnson, LL.B.
- State University, Louisville, Ky.—President, C. L. Purce, D.D.; R. D. Saulsbury, Mrs. M. E. Stewart, Mrs. C. L. Purce.
- Spelman Seminary, Atlanta, Ga.—President, Harriet E. Giles; Dean, Lucy H. Upton; Mary Cotton, Clara H. Denslow, Nellie M. Goddard, C. Maria Grover, Sophronia Nesbit, Mary J. Packard, Mabel H. Parsons, Alice M. Paxton, Mae B. Peckham, Ida J. Rivers, Eugenie Shapleigh, Olive Shapleigh, Anna Suter, Evelina O. Werden, Mary I. Williams, Harriet E. Bates, Myra L. Boynton, Anna M. Brill, Edith V. Brill, Elvira B. Hamlin, Mary A. Haradan, Cora Hardy, M. Minerva Hoyt, Floy J. Holloway, Lola V. Holloway, Eugenie Hope, Clara A. Howard, Mamie M. Hunter, Alberta C. Johnson, Ella Lewis Jones, Cordelia Kent, Dora S. Keyes, Amanda J. Lawson, Grace E. Maine, Marcia S. Mitchell, Lucretia E. Pierson, Annie L. Richardson, Ida L. Shallenberger, Lucy H. Tapley, Lena M. Topping, Augusta E. Wahlgren, Charlotte A. Williams, Elizabeth Williams, Lara M. Zollers.
- Virginia Union University, Richmond, Va.—Pres., Geo. Rice Hovey, D.D.; G. M. P. King, D.D., Joseph E. Jones, D.D., Joshua B. Simpson, James R. L. Diggs, Frank G. Lewis, Albert B. Steer, John W. Barco, Vernon S. Ames, Ella S. Fort, Jessie L. Ackerman, Kate E. Gale, John W. Carter, Thoa L. Brown, Earl T. Davis, Richard Spain, Wm. Spain, B. F. McWilliams, Vera Rector.
- Indian University, Bacone, I. T.—President, J. H. Scott, D.D.; Florence M. Scott, Ella M. Hayes, Lulu E. Johnson, Ewing N. Collette, E. D. Cave, Bertha Osborn, Grace L. Thomas, Laura K. Dresser, Mrs. R. H. Denton, M. F. Upchurch.
- Cherokee Baptist Academy, Tahlequah, I. T.—Principal, Rev. W. J. Pack, T. J. Roason, S. W. Partee, Flora Murphy, Maude Sweeney, Florence Wynn, Vyvian Jones.
- Florida Baptist Academy, Jacksonville, Fla.—Principal, N. W. Collier; Sarah A. Blocker.

TEACHERS AND OTHER EMPLOYEES APPOINTED

The following teachers and other employees were appointed:

Alabama Baptist Colored University, Selma, Ala.—President, R. T. Pollard; J. H. Wigginton, Ruth A. Haldrum, E. W. Knight.

Atlanta Baptist College, Atlanta, Ga.—President, Rev. Geo. Sale; B. G. Brawley; James E. Brown, Jessie Davidson, George Goodwin, Daisy E. Harvey, John Hope, Maggie Rogers, C. C. Smith, D.D., Mrs. C. C. Smith, Georgia M. Starr, C. H. Wardlaw, John B. Watson, Mabel F. Dinkins, Caretaker.

Hearne Academy, Hearne, Tex.—Principal O. E. Peeper; W. H. Jermay, Miss P. E. Rodgers, Miss E. A. Peeper.
 Houston Academy, Houston, Tex.—Principal, D. A. Scott; E. D. Pierson, T. T. Addison, Mrs. A. E. Wilkins.
 Howe Institute, Memphis, Tenn.—Principal, T. O. Fuller.
 Jeruel Academy, Athens, Ga.—Principal, J. H. Brown, Savannah Sorrells, Roberta Milner, Eugenia Collier, Mather School, Beaufort, S. C.—Principal, Mrs. G. E. Owen; L. R. Kinsman, Mrs. A. J. Bennett, Misses C. A. Rey, H. M. Sanders, G. A. Bennett, E. M. Mix.
 New Bern Col. Industrial Institute, New Bern, N. C.—Principal, A. L. E. Weeks; J. M. B. Wooten, Mrs. Annie E. Weeks.
 Thompson Institute, Lumberton, N. C.—Principal, W. H. Knuckles; Carrie Thornton.
 Waters Normal Institute, Winton, N. C.—Principal, C. S. Brown, D.D.; Amaza J. Brown, Lizzie B. Edmondson, M. A. Roberts, Esther Boone.
 Western College, Macon, Mo.—President, Enos L. Scruggs; Arthur A. Hill, M. Frances Lewis.
 Echo Mission, Velarde, N. Mex.—Rev. W. H. Rishel, Mrs. W. H. Rishel, Mary Lake, Mrs. Gladys Ostermeier, Industrial Teacher.
 Wichita Baptist Mission, Anadarko, O. T.—Mrs. W. A. Wilkin.
 Elk Creek Mission, Hobart, O. T.—Mrs. G. W. Hicks.
 Osage Indian Mission, Pawhuska, O. T.—Mrs. C. W. Burnett.
 "Two Gray Hills," Navajo Mission, Crozier, N. Mex. Mrs. R. B. Wright, Miss M. Cobb.
 City of Mexico, Mexico—Miss J. J. Bolles, Martha Mendoza, Enriqueta Martinez.
 International School, Monterey, N. L., Mexico—Prof. T. L. Trevino, Delina Cavazos, Zenaida Garcia, Virginia Lozano, Abigail Martinez.
 El Porvenir, Mexico.—Mrs. Maria E. Gomez.
 Chinese Mission, Fresno, Calif.—Miss S. E. Stein.
 Chinese Mission, Sacramento, Calif.—Miss Eliza Willis.
 Chinese Mission, Butte, Mont.—Miss S. W. Small.
 Santiago, Cuba—Miss Elma G. Gowen, Bessie B. Moseley.
 Ponce, Porto Rico.—Mrs. Janie P. Duggan, Miss Hatie A. Greenland.

CONTRIBUTIONS AND LEGACIES FOR MAY

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, \$39.10

Portland, Swedish Ch. 5 00
 Central Square Ch. 8 02
 Rumford Falls, First Ch. 4 48
 East Dixfield, L. G. Jenkins. 4 00
 Saco Ch. 8 10
 Newcastle and Alva Ch. 7 50
 Sandford Y. P. S. C. E. 2 00
 NEW HAMPSHIRE, \$37.76
 Suncook Ch. 5 00
 Laconia, First Ch. 6 65
 Seabrook Ch. 6 00
 Greenville Ch. 12 98
 Franklin Falls Ch. 7 13

VERMONT, \$3.25

Plainfield, A. Betsy Taft. 3 00
 Newport, A Friend. 25

MASSACHUSETTS, \$1,330.83

Baptist Missionary Society 25 00
 Newton Centre, Students of Newton Theological Institution 25 00
 Daeton, A Friend. 100 00
 Collected per A. St. James Newton Centre, B. Y. P. U. 20 00
 West Somerville Ch. 33
 Boston, First German Ch. 7 50
 Orange Y. P. S. C. E. 2 00
 Milford, Pine St. Ch. 6 17
 Cambridge, First Ch. 650 00
 Hyannis S. S. 5 00
 North Tewksbury Ch. 17 25
 Holyoke, Second Ch. 224 45
 Medford, First Y. P. S. C. E. 12 00
 Boston, Dudley St. Ch. 50 00
 Norwell, Miss Lucy Turner. 5 00
 Somerville, Winter Hill S. S. 9 19
 Mansfield, First Ch. 42 15
 West Acton Ch. 12 27
 S. S. 2 51
 Colrain, Second Ch. 76
 Hyannis Ch. 4 00
 Andover, First Ch. 10 00
 Haverhill, Second Y. P. S. C. E. 5 00
 Brockton, Warren Ave. Ch. 17 08
 Williamsett, Jr., C. E. 2 28
 Haverhill First Ch. 30 28
 *Worcester, Pleasant St.

S. S. 25 00
 Southbridge, Central C. E. S. 5 00
 For C. E. F. Beverly, First S. S. 10 00

RHODE ISLAND, \$2.86

Newport, First S. S. 2 86
 CONNECTICUT, \$299.43
 Essex, First Ch. 19 95
 New Britain, Elim Swedish Ch. 8 06
 Noank Ch. 50 00
 Waterbury Italian Mission Hartford, A Friend. 1 00
 Willington Ch. 34 57
 New Haven, Grand Ave. Ch. 27 66
 Meriden, Main St. 83 00
 Waterbury, First Ch. 121 19
 Cheshire Ch. 1 50

NEW YORK, \$10,757.56

Adams Village Ch. 10 70
 Nicholville Ch. 6 00
 Harpersfield Ch. 9 68
 Jefferson and Gilboah Ch. 6 83
 Ilion, First Ch. 25 00
 New Brighton, First Ch. 3 00
 Ransonville Ch. 4 30
 Canastota, Y. P. S. C. E. 3 78
 Jr. Y. P. S. C. E. Ch. 1 47
 Mt. Vision Y. P. S. C. E. S. S. 8 00
 Cooperstown Ch. 41 25
 Edmeston Ch. 17 72
 Morris Ch. 14 21
 Toddsville Ch. 2 00
 Westport Ch. 5 00
 Belfast S. S. 2 69
 B. Y. P. U. 1 23
 West Hillsdale Ch. 2 25
 Galway Ch. 16 50
 Rushford Ch. 12 00
 Knowlesville Ch. 10 00
 Penn Yan, First Ch. 13 48
 Albany, Emmanuel S. S. 10 00
 Walton Ch. 12 60
 Batavia, First Ch. 100 00
 Georgetown, O. M. Dut- ton 10 00
 Interlaken, Farmer Village Ch. 44 32
 Le Roy, Ch. S. S. 43 75
 1 25
 Dover Plains, Ch. 8 90
 Gloversville, First Ch. 6 00
 Binghamton, Park Ave. Ch. 6 75
 Mrs. Lois A. Curtis. 5 00
 Dresden Ch. 1 00

Fort Edward, First Ch. 13 85
 Fort Miller Ch. 5 00
 Hartford, Y. P. S. C. E. 5 19
 *Center Creek Ch. 17 30
 *Amsterdam Ch. 8 50
 *Gloversville Ch. 1 00
 South Glens Falls Ch. 5 06
 Syracuse, Delaware St. Ch. 42 52
 Branchport, Italy Hill Ch. 12 30
 Walton, First Ch. 2 00
 Rochester, Lake Ave. Ch. 275 00
 Freedom, Bethel Ch. 1 39
 Medina, First Ch. 29 26
 Hagedorn's Mills, Providence Ch. 3 00
 Lorraine Ch. 5 00
 *Millerton, North East S. S. 1 00
 Oneida Ch. 37 50
 *Saratoga, Tileston F. Chambers 25 00
 *S. S. 1 25
 Black River Ch. 5 00
 Great Bend Ch. 1 15
 Fort Plain Ch. 5 00
 Norway Ch. 1 75
 Salisbury Ch. 3 00
 Towners Ch. 5 00
 Oneonta Ch. 39 02
 Holley, First Ch. 9 39
 *Black River Asso. 5 00
 *Hermon Ch. 8 45
 *A Friend 1 00
 Himrod Ch. 6 00
 Prattsburgh Ch. 2 00
 Flushing Ch. 32 30
 Parishville Ch. 112 50
 Potsdam Ch. 4 50
 Mariners' Harbor Ch. 3 21
 Baldwinville Ch. 5 61
 Linden, Bethany Ch. 11 50
 Whitesboro Ch. 90
 Weedsport Ch. 20 00
 Springville, First Ch. 31 25
 Peekskill, Miss E. C. Rand 2 00
 Glens Falls, Mrs. S. A. Hitchcock 10 00
 Yonkers, Nepperhan Ave. Ch. 50 75
 Tioga Centre, O. G. Quirin 5 00
 Alps, Mary E. Coon. 3 00
 Lottie J. Coon. 2 80
 Fannie E. Coon. 5 00
 *Fannie E. Coon. 10 00
 For C. E. F., Gloversville First Ch. 6 00
 New York City, John D. Rockefeller 2,040 00
 Morning Star Mission. 12 13
 11th St. & Lexington Ave. Ch. 30 00

THE HOME MISSION MONTHLY

Memorial Ch.	124 58	Barnesboro Ch.	5 00	Mrs. L. B. Neal.	1 00
A Friend	2 50	Doylestown Ch.	4 00	W. H. Terry.	1 00
Alexander Ave. Ch. .	109 00	Purley Ch.	4 00	John Eaton.	1 25
Mt. Morris Ch. Addl. .	30 00	Clarion Ch.	16 55	Rev. J. H. Curry.	5 00
West 33d St. Ch.	10 00	Crooked Creek Ch.	6 10	Rev. G. W. Johnson. .	5 00
Morning Star Mission .	12 58	West Chester, Olivet Ch. .	16 34	J. S. Fitts.	5 00
A Friend	1 25	Downington Ch.	2 50	K. Howard.	5 00
Brooklyn, Washington Ave. Ch. .	310 00	Franklin, Union S. S. . .	2 76	A. J. Brown.	1 00
*Strong Piece Ch.	5 25	Frostburg Ch.	8 75	First Ch.	14 20
*S. S.	10 00	Pittsburg Welsh Ch.	12 00	Rev. G. W. Holland. . .	1 00
*Collected per Sam'l McBride	7 50	Hyde Park, First Ch.	20 00	Clinton, First Ch.	2 00
*Samuel McBride	10 00	Edwarddale Ch.	6 53	Liabon St. Ch.	9 65
*Robert McBride.	10 00	Wilkesbarre, Parish St. Ch. .	4 00	Mt. Olive, Levy Wynn. . .	2 00
LEOACIES.		Taylor Ch.	5 00	Raleigh, Dr. A. W. Pegues	10 00
Brooklyn, Estate of Joseph Wild	6,666 67	Lindsey Ch.	2 00	Kinston, First Ch.	10 00
		*Philadelphia, Mrs. M. R. Trevor	100 00	Holly Springs, Mrs. S. F. Turner	1 25
		*Washington, M. C. Treat Claysville Ch.	100 00		
			1 00	SOUTH CAROLINA, \$0.50	
NEW JERSEY, \$453.32		LEOACIES.		Carroll, Nat Peterson.	50
Clinton Ch.	10 20	Canton, Estate of L. R. Gleason	250 00		
Newark Emmanuel Ch. . . .	11 75			OHIO, \$424.20	
S. S.	9 00			*Toledo, Ashland Ave. Woman's Society.	20 00
South Ch.	25 00	DELAWARE, \$40.90		Harrod, Mt. Zion S. S. . .	2 11
Heightstown, Julia N. Griffith	5 00	North Wilmington Ch. . . .	40 20	Cleveland, Immanuel Ch. .	3 74
Lakewood, First Ch.	21 02	DISTRICT OF COLUMBIA, \$18.44		First Ch.	4 20
Elizabeth, East Ch.	10 29	Brookland, Woman's Missionary Circle	10 00	East End Ch.	50 00
*North Orange, A Friend. .	20 00	Washington, First Ch.	8 44	Youngstown, Himrod Ave. Ch.	4 21
*Morristown, Mrs. Raetta Vincent	5 00	WEST VIRGINIA, \$235.84		Franklin Ch.	12 05
*Orange, W. T. C. Carpenter	15 00	Williamstown Ch.	50	Pomeroy Ch.	9 00
Millington Ch.	34 00	Webster Ch.	8 70	N. Royalton Ch.	3 00
S. S.	5 00	Shinston Ch.	12 66	Ohio Ch.	50
Y. P. S. C. E.	10 00	Gypsy Ch.	1 00	Cincinnati, J. B. Trevor. .	25 00
Mount Bethel Ch.	2 50	Hepsibah Ch.	11 20	Byesville, B. Y. P. U. . .	10 00
*Summit, Collected per Samuel McBride	2 00	Glen Falls Mission. . . .	1 75	Washington Ch.	6 00
New Brunswick, Livingston Ave. Ch.	43 75	Jesse, Pine Grove Ch. . . .	4 75	Marietta Valley Ch.	12 84
Bridgeton, Berean Ch. . . .	20 15	Cross Roads, Union Ch. . .	23 65	Massillon Ch.	5 00
Manahawkin Ch.	4 00	Philippi, Ebenezer Ch. . . .	3 00	Bethesda, Ebenezer Ch. . .	11 50
Medford Ch.	10 00	Lecta Standing Stone Ch. .	2 45	Sinking Creek Ch.	1 00
Beverly Ch.	2 20	Elkins, First Ch.	10 10	East Liverpool Ch.	21 47
Burlington, First Ch.	43 04	Grantsville, Bethlehem Ch. .	8 00	S. S.	3 53
Millville Ch.	7 00	Bolt, Breckenridge Ch. . . .	8 15	Salem Ch.	19 56
*Plainfield, First Ch.	13 00	Belington Ch.	2 17	Dayton, Linden Ave. Ch. .	12 24
Bloomfield, First Ch.	120 32	Cowen Ch.	5 25	Caldwell Ch.	5 10
		Parkersburg, Briscoe Run Ch.	4 15	J. A. Oakley.	100 00
		Straight Creek Ch.	2 00	Harrison Ch.	7 75
		Cherry, Good Hope Ch. . . .	1 06	Columbus, Memorial Ch. . .	1 00
		Mannington, Union Valley Ch. .	5 10	Wren, Pleasant View Ch. .	12 00
PENNSYLVANIA, \$1,912.68		Stumptown, M. F. Ball. . . .	1 00	Gallipolis Ch.	2 00
Creighton Mission	3 00	Mt. Pisgah Ch.	3 00	Stryker Ch.	11 55
Swissvale Ch.	1 50	Rush Run Ch.	1 81	Cheviot, Bethel Ch.	4 15
Philadelphia, Blockley Mem'l Ch.	5 00	J. M. Mathews.	25		
New Tabernacle Ch. . . .	12 29	Grantsville, Bethlehem Ch. .	9 76	MICHIGAN, \$509.64	
Grace Temple Ch.	55 99	Glenville Ch.	1 00	Allegan Ch.	7 00
Second S. S.	50 00	Morgantown, Zoar Ch. . . .	10 20	S. S.	1 00
East Ch.	50 00	Weston, Miss Emma Snider	1 00	B. Y. P. U.	1 00
Miss Mila Smith.	3 00	Philippi, Point Pleasant Ch. .	12 84	Plainwell Ch.	19 83
Lehigh Ave. Ch. ¼. . . .	8 45	Morgantown Ch.	50 25	Lawton Ch.	7 00
Tacony Ch.	19 05	Windy, Mt. Moriah Ch. . . .	2 25	Augusta Ch.	2 00
*Chester Ave. C. E. S. . . .	30 00	Smithville, Rev. J. N. Linnett	7 00	Petoakey, Parr Memorial Ch. .	30 00
*North C. E. S.	1 63	Ch.	25	West Bay City, Swedish Ch. .	1 27
*Tioga Temple, Jr. C. E. S. . . .	5 00	*For C. E. F., Independence, Lillian Bailey. . .	25	Walled Lake Ch.	10 00
*Pilgrim C. E. S.	7 45	*Mildred Bailey	25	Jones Ch.	1 75
Pittsburg, Center Ave. Ch. .	1 50	*Fairmount, A. E. Heck	1 00	Baldwins Prairie Ch. . . .	5 50
Mansfield Ch.	16 00	*Wheeling, Ladies' Aid Society	18 00	Clinton Ch.	15 00
Scranton, Jackson St. Ch. .	10 34	*Sandyville, Lulu B. McGee	1 00	Quincy Ch.	1 50
Turtle Point, Mr. & Mrs. D. Simpson	125 00			Galesburg Ch.	5 00
Evans City, Amama Ladies' Society	2 00	NORTH CAROLINA, \$125.53		Stockbridge Ch.	12 03
Picture Rocks S. S.	2 23	*James City, Pilgrim Ch. . . .	3 03	Milford Ch.	6 05
Punxsutawney Ch.	10 00	*New Bern, St. John's Ch. . .	4 00	Flint Ch.	14 04
Bristol S. S.	8 00	*Winston Salem, West End Ch.	3 05	Girard Ch.	2 00
Patton, First S. S.	4 50	Dr. J. W. Jones.	15 50	York Ch.	4 60
Brislin Ch.	1 25	Dr. W. A. Jones.	12 50	Highland Ch.	16 50
S. S.	2 00	Dr. H. H. Hall.	6 00	S. S.	1 50
Hillville, Zoar S. S.	18 00	Miss D. B. Patterson. . . .	1 25	B. Y. P. U.	1 00
Mountandale Ch.	2 00	Mrs. Emma Simmons. . . .	1 00	Ypsilanti Ch.	26 25
Pittsburg, Shady Ave. Ch. .	50 00	Miss L. H. Patterson. . . .	1 25	Tekonsha Ch.	10 00
Crozier Seminary Students	39 80	Prof. R. W. Brown. . . .	1 00	Jackson, East Main St. Ch. .	10 00
Parkerford S. S.	4 50	James Smith	1 00	Grand Rapids, K. W. Butterfield	25 00
Kennett Sq. Ch.	46 26	J. B. Christian.	1 00	Scribner St. Ch.	15 00
South Ten Mile S. S.	10 00			Bay City, South Ch.	25 00
Richardsville Ch.	1 36			Bay City, South Ch.	16 26
Sharon, B. Y. P. U.	1 36			Emerson Ch.	3 50
Williamsport, First Ch. . . .	38 69			Columbus Ch.	5 00
				Ludington Ch.	2 50
				Detroit, 14th Ave. S. S. . . .	5 50

Ovid Ch.....	21 57	Little Falls, First Ch.....	1 00	Saquache Ch.....	10 00
Clare Ch.....	3 00	St. Cloud, Swedish Ch.....	7 00	Denver, Galilee Ch.....	77 87
Bay Springs Ch.....	1 00	For C. E. F., Clarks Grove Ch.....	8 60	Grand Junction S. S.....	3 28
Saline B. Y. P. U.....	2 89	St. Paul, Danish-Nor. Ch.....	2 45	Colorado City Ch.....	10 00
Benton Harbor Ch.....	20 07			Leadville Ch.....	17 25
Cadillac Ch.....	16 29			*Pueblo, First S. S.....	10 00
S. S.....	2 17			Cripple Creek Ch.....	31 50
Battle Creek, First Ch.....	12 65				
Hancock.....	18 17	IOWA, \$315.59		NEW MEXICO, \$211.67	
*For C. E. F., Kalamazoo, C. W. Oakley.....	50 00	*Washington, B. Y. P. U. Mason City, First Juniors. Ch.....	6 00	Hagerman Ch.....	12 15
*L. H. White.....	50 00	Missouri Valley Ch.....	16 57	Collected per R. P. Pope..	13 00
INDIANA, \$92.00		S. S.....	2 50	Santa Rosa Ch.....	3 77
Rensselaer Ch.....	11 00	Ames, Fred. Elwell.....	5 00	Tucumcari Ch.....	1 60
Delphi Ch.....	16 25	*Cedar Rapids, First B. Y. P. U.....	5 00	Alamogordo Ch.....	1 75
Jas. A. Shirk.....	10 00	Bloomfield Ch.....	6 70	For State Convention:	
Frankfort Ch.....	9 15	South Ottumwa Ch.....	7 50	Avia, Y. F. Barnett.....	15 00
Norvo Ch.....	1 25	S. S.....	3 00	Collected per G. H. Brewer	154 40
Stanford Ch.....	3 55	Dubuque Ch.....	4 00	ARIZONA, \$164.40	
Bunker Hill, B. Y. P. U.....	3 42	Jesup S. S.....	15 20	For State Convention:	
Concord Ch.....	1 45	Cool Junction, Louisa Center Ch.....	1 50	Collected per G. H. Brewer	164 40
Sitka Ch.....	5 00	*Toledo B. Y. P. U.....	6 40	UTAH, \$124.54	
Indiana Harbor Ch.....	3 00	Freedom S. S.....	6 40	Salt Lake City, East Side Ch.....	55 00
Shelbyville, Rev. Geo. H. Jayne.....	5 00	Cilnton Ch.....	1 51	For State Convention:	
Kingsbury Ch.....	4 45	Harrisburg Ch.....	1 40	Collected per W. W. Huff..	40 00
Angola, A. Kinmont.....	4 00	Bonaparte Ch.....	21 36	Collected per L. J. Baker..	17 80
Russaville, B. Y. P. U.....	7 75	Swea City S. S.....	6 15	Collected per Bruce Kinney	71 65
Yellow Creek Ch.....	2 83	Clear Lake Ch.....	2 80	IDAHO, \$130.39	
Mt. Zion Ch.....	1 00	Plano, Little Flock Ch.....	1 10	Hailey Ch.....	5 00
Larville Ch.....	1 50	Caledonia, Oakland S. S.....	2 75	S. S.....	3 00
Union Ch.....	3 80	Clinton Ch.....	5 00	Nampa Ch.....	10 00
Dover Ch.....	1 50	B. Y. P. U.....	33 10	Middle Valley, First Ch..	10 21
Metcah Ch.....	5 00	Davenport, Calvary Ch..	4 40	Hagerman, F. R. Brown..	1 50
		Perry Ch.....	60 00	Mountain Home Ch.....	7 08
		Keokuk, Mr. and Mrs. J. W. Frady.....	5 00	Moscow Ch.....	29 25
		Cedar Rapids, First Ch..	1 50	Lowiston, First Ch.....	63 00
			33 85	Lost River Ch.....	6 25
		MISSOURI, \$22.36		Blackfoot Ch.....	24 00
		St. Louis, Third Ch.....	22 36	Arco Ch.....	6 60
				CALIFORNIA, \$99.38	
		INDIAN TERRITORY, \$11.85		Los Angeles, Temple Ch. Women's Society.....	2 00
		Tamaha Ch.....	10 25	Lemoore Ch.....	3 00
		Poteau Ch.....	1 60	Ceres Ch.....	10 00
		OKLAHOMA, \$3.00		Red Bluff Ch.....	25 00
		Woodward Ch.....	1 50	Corning Ch.....	17 32
		Pawnee, Colored Ch.....	1 00	Biggs Ch.....	6 00
		Martin, A. J. Seawright..	50	King City S. S.....	3 40
		KANSAS, \$34.42		For State Convention:	
		Dresden Ch.....	3 30	Northern Convention, Collected per G. W. Disher.	27 00
		Wellington Ch.....	31 90	OREGON, \$32.36	
		Turkville Ch.....	2 30	Mosquito, S. W. Applegate	3 00
		Republic Ch.....	8 25	Grants Pass, First Ch...	17 38
		McLouth, Ch.....	7 00	Dayton Ch.....	4 50
		S. S.....	1 25	Wagner Creek Ch.....	2 50
		Hiawatha S. S.....	4 42	Enterprise Ch.....	5 00
		*For C. E. F., Coffeyville, W. S. Upham.....	25 00	WASHINGTON, \$243.35	
		NEBRASKA, \$33.14		Oysterville, R. E. Espey..	20 00
		Fairbury Ch.....	5 45	Seattle, Tabernacle Ch.....	100 00
		Eudell, First S. S.....	1 77	Tacoma, First Ch.....	12 00
		Merna Ch.....	3 65	Dayton Ch.....	21 15
		*Middle Branch S. S.....	2 27	Willapa Ch.....	4 00
		St. Edwards, Palestine Ch.	15 00	Olympia, Junior Union...	3 00
		SOUTH DAKOTA, \$45.41		Pullman Ch.....	10 00
		Sioux Falls, First Ch....	18 91	Diamond Ch.....	10 00
		Poinsett, Lake Norden Swedish Ch.....	5 00	Palouse Ch.....	7 75
		Verdon, Spink Co. Scand. Ch.....	21 50	Hay Ch.....	2 50
		MONTANA, \$59.75		Walla Walla, Park St. Ch.	25 00
		Stevensville Ch.....	7 75	Ballard Ch.....	12 50
		Great Falls, Swedish Ch..	5 00	Seattle, Market St. Ch....	4 25
		Dillon, First Ch.....	29 00	Chehalis Ch.....	1 20
		Missoula Emanuel Ch...	18 00	WOMEN'S BAPTIST HOME MISSION SOCIETY, \$320	
		WYOMING, \$165.55		WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$708.79	
		Collected per J. M. Jones.	12 00	TOTAL, \$19,915.07	
		For State Convention:		HOME MISSION MONTHLY.....	170 24
		Collected per Bruce Kinney	144 55	Permanent Trust Fund:	
		Mectectac Ch.....	9 00	Atlanta, Ga., Spelman Alumnae Asso.....	23 00
		COLORADO, \$232.00		Annuity Fund:	
		Ault Ch.....	5 75	Phoenixville, Pa., Rev. A. B. Still.....	26 40
		Colorado Springs, First Ch.	116 25		

DONATIONS RECEIVED AT INSTITUTIONS:		Dallas, Texas, Ministers Union		Raleigh, N. C., Ida J. Brown	
For Alabama Baptist Univ., Ala.:		Plummerville, Ark., C. C. Johnson	30 00	Rev. S. P. Merrill	12 00
Marion, Ala., Leah K. Walker	5 00	Rev. H. B. Brown	1 00	Dr. Jas. McKee	5 00
Newark, N. J., Roseville Bapt. S. S.	13 96	Rev. G. W. Kirkland	1 00	Dr. K. P. Battle	50 00
Selma, Ala., Hauling trunks	5 90	Little Rock, Ark., Prof. Reeves (collected)	29 00	Prof. C. B. Crowell	50 00
Sale of knives	1 83	For Atlanta Baptist College, Ga.:		Dr. A. W. Goodwin	50 00
Printing office	47 00	Adrian, Mich., Mr. and Mrs. H. F. Smith	30 00	Dr. A. W. Knox	50 00
Model School Exhibition	17 30	For Houston Academy, Tex.:		Dr. R. H. Lewis	25 00
Exhibition Musical Department	27 00	Houston, Texas, Rev. J. Reed	25 00	Dr. J. M. Pickel	50 00
Commencement Sermon	13 02	Bethel Baptist Ch.	25 25	Dr. W. T. Royster	50 00
Play by Senior Class	30 00	Palentine, Texas, Rev. E. M. Griggs	5 00	*State Convention	17 00
Hauling	1 75	For Roger Williams University, Tenn.:		*S. S. Convention	15 00
Printing office	48 00	Owego, N. Y., Mrs. Minor Gage	5 00	*Wake Asso.	7 50
Vegetables sold	7 41	Chicago, Ill., L. W. Winston	1 00	New York, N. Y., A. M. Harris	58 00
Turnbull, Ala., Savannah Bapt. Ch.	5 00	New York City, N. Y., Champney & Hannaford Fund	41 20	*Anderson Co., S. C., S. S. Convention	3 50
Selma, Ala., Printing office	42 25	Mt. Morris, N. Y., Ladies' Society	12 00	For Spelman Seminary, Ga.:	
For Arkansas Baptist College, Ark.:		Waterloo, Iowa, Miss Ella D. Williams	32 00	Alabama, A. Friend	3 00
Rome, Italy, Miss Helen M. Griggs	50 00	Providence, R. I., A. Friend	100 00	Atlanta, Ga., W. W. Anderson & Son	12
New York City, J. C. Martin Ed. Fund	25 00	Atlanta, Ga., Mrs. D. M. Harvey	1 00	Proceeds of Musical Recital, by Spelman Students	9 25
Little Rock, Ark., W. A. Singfield	5 00	Ware, Mass., Mrs. W. S. McKenzie	1 00	A Spelman Teacher	2 00
Judge M. W. Gibbs	25 00	Prome, Burmah, L. H. Mosler	25 00	A Spelman Teacher	23 74
Hon. J. E. Bush	10 00	Nashville, Tenn., Rev. Preston Taylor	50 00	A Spelman Teacher	5 00
Turney Drug Co.	5 00	R. F. Boyd and others	20 00	A Spelman Teacher	3 51
Add. Morris	1 00	Dr. G. W. Hubbard	5 00	A Spelman Teacher	2 00
Fort Smith, Ark., Antioch S. S. Convention	10 00	Damon Lodge K. of P.	5 00	Augusta, Ga., Miss C. T. White	3 00
Sweet Home, Ark., Union S. S. Convention	143 85	Prof. T. W. Moore	5 00	Chicago, Ill., Friend, through Mr. G. W. Walsh	10 00
Little Rock, Ark., Hollenberg Mus. Co.	200 00	First Bapt. Ch. (Col.)	5 00	Boston, Mass., Mr. J. D. Brown	5 00
Ark. Brick Mfg. Co.	10 00	Meharry Med. College	17 61	Mr. O. M. Wentworth	5 00
Poster Hardware Co.	10 00	Whitinsville, Mass., Mrs. E. C. Adams	2 00	Cambridge, Mass., Mrs. Sarah P. Fuller	25 00
Mrs. James Lawler	5 00	Springfield, Mass., W. P. Gray	10 00	Concord, Mass., Mrs. C. H. Towle	3 00
Stover Bros.	5 00	St. Louis, Mo., W. Arthur Houston	25 00	Lowell, Mass., A. Friend	5 00
Portland, Ark., "Number Two" Ch.	5 00	For Shaw University, N. C.:		Salem, Mass., Mr. Joseph Price	25 00
Little Rock, Ark., James Chapple Grocery Co.	25 00	Bangor, Me., Moses Giddings	10 00	Mrs. Joseph Price	25 00
Biacoe, Ark., G. W. Walker	5 00	Medford, Mass., Mrs. J. W. Tufts	50 00	Norway, Mich., Miss K. M. Rowley	4 00
W. A. Hardy	5 00	Westboro, Mass., Mrs. E. M. B. Winch	5 00	Claremont, N. H., Miss Clara V. Purdy	2 00
Devall's Bluff, Ark., Prairie Co. Institute	10 00			Dayton, Ohio, Mr. W. D. Chamberlin	24 95
Luxora, Ark., E. J. Powell	5 00			New Britain, Pa., Missionary Circle	3 00
Helena, Ark., S. T. Clanton	5 00			Pittston, Pa., Woman's Missionary Circle	3 00
Hot Springs, Ark., Prof. Bryant	2 50			Luzerne Ave. Bapt. Ch.	3 00
Osceola, Ark., Women's Missionary Asso.	150 00			Anderson, S. C., Union No. 1, Rocky River Asso.	
State S. S. Convention	210 95			Wells River, Vt., Miss Adnie D. Hale	1 00

HEADQUARTERS OF THE SOCIETY:

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.

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. Send for our Annuity Plan.

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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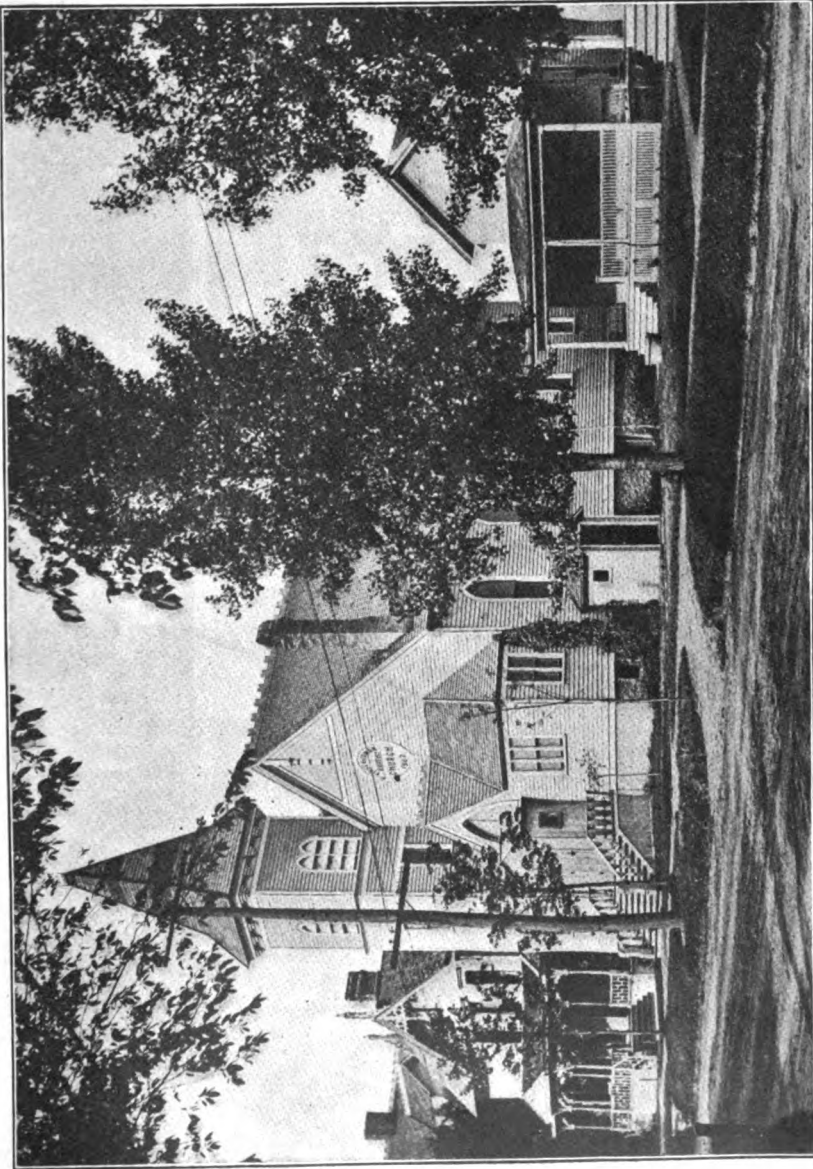
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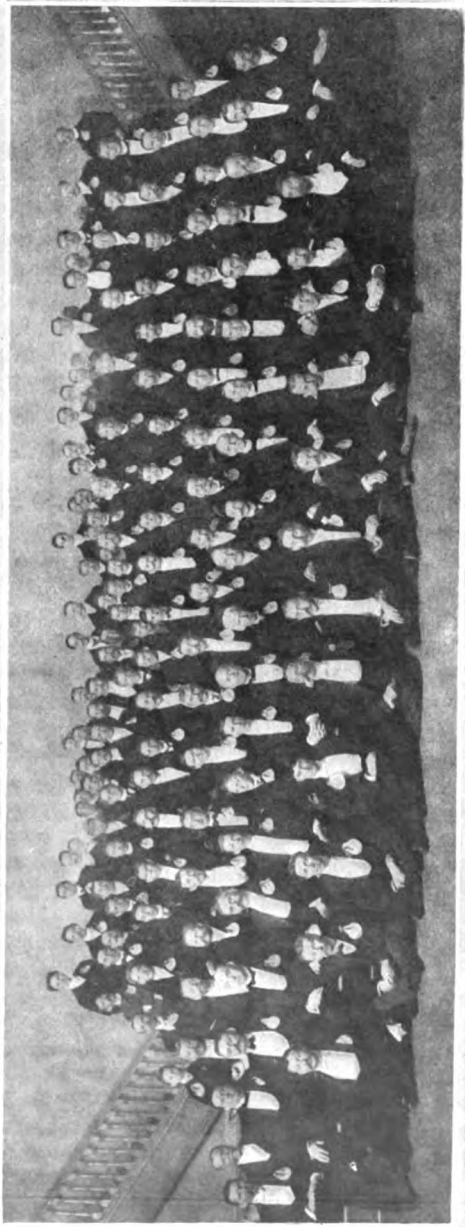


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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

OCTOBER, 1905

No. 10

THE WITNESSING CHURCH

YE shall receive power, when the Holy Spirit is come upon you : and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.—Words of Jesus, Acts 1:8.



WITNESSING is the primary function of the church, according to the teaching of Jesus, the Great Head of the Church. The Forward Movement in Evangelism—in which the Home Mission Society is now leading, in accordance with the manifest providence of God—has for its primary object the recalling of the individual membership of our churches to this primary function. This is the lost note in much of the religious life of the time. This is the essential note in the church life that makes for the extension of the kingdom of God and the salvation of men.

This Forward Movement, therefore, is broad and deep, not to be measured by any single phase of evangelistic effort, inclusive of all that is good and necessary. But the strong emphasis of the movement rests upon the awakening of the churches to their own essential character, work, and obligation.

The non-witnessing church will not be a living agency for the promotion of the kingdom of God, no matter how much it may give itself to spasmodic services called revivals. Emotionalism has become discredited for want of character back of it. The witnessing church, on the other hand, which proves its divine authority by righteous life, will be an evangelistic and missionary church, even though no special meetings are ever held within its house of worship.

The church of Christ evangelistic, missionary—this is the church alive, alert, aggressive. The evangelistic pastor leading an evangelistic people will solve the church problems and the social problems and will save the world. The church that steadily seeks to save others will save itself. Let the church rise to this true conception and live out this truth of witnessing, and its power will reach out from the home centres to the uttermost part of the earth.

This number of THE MONTHLY is full of the subject of evangelism. Read it through carefully. From many sources you will find illustration of the power of witnessing unto salvation. To inspire every church to be more fully and effectively and individually a witnessing church—this is the aim and motive and spirit of the Forward Movement. Such a church alone can meet the need and command the respect of the world, or expect the favor and blessing of God.

EDITORIAL

Be a Missionary

YOU have read about missionaries, you have been asked to give to maintain missionaries at home and abroad. But have you thought that it was your duty to be a missionary yourself? Not to give up your present occupation and study for the ministry; not to leave your home and business and go somewhere else—that is not what is meant. Just to be a missionary—a real one and an everyday one, right where you live and are.

It may be a new thought, but why not? A missionary is one with a mission, and that mission to tell the gospel, to carry the glad tidings of salvation, to win souls to Christ. Is there any reason why you should not be a home missionary, and first of all at home? Regarded rightly, this is the work of every follower of Jesus. He was a home missionary. He went about doing good. He was a lay preacher and worker. He was baptized but never ordained. His field was wherever he could save and help anyone. He said His disciples were to follow Him. Is it not plain, then, that in a real and true sense, you are to be a missionary?

Where shall you begin your work? In the nearest spot. There is plenty of room for work at home, in your store or shop or school or office. Are there no unsaved around you? Is there no work to be done in your church that you could do, but have not thought you could do? Is there no class you could teach, no chapel service you could lead; no mission enterprise you could start or aid in? If only you would be a missionary at home you would immediately become interested in all home missionaries, would recognize the heroic character of their work, and would be among the hearty supporters of all our missionary interests. Nothing will so interest one in missions as being a missionary. Be one.



Peace

THE world rejoices over the outcome of the peace negotiations at Portsmouth. To have the bloody and costly war between Russia and Japan brought to a close was the consummation devoutly to be wished. That the end was reached only by the extraordinary

concessions of Japan serves to raise that empire higher than ever in the estimation of the best people the world over. Russia may have gained some points in diplomacy, but she has signally failed to gain esteem.

The foremost man among the rulers of the nations to-day is President Roosevelt. This is one outcome of the treaty of peace. Praise and honor have been bestowed upon him from every source. He deserves both. The fact that he alone occupied a position that enabled him to offer his good services to the hostile nations does not detract from the further fact that he discovered the psychological moment at which to act with hope of success, and that he had the courage and tact and wisdom to take a step which exposed him and the American people to rebuff. The entire procedure reflects the highest credit upon the President. What he did was without precedent in diplomacy. It was an action in the interests of humanity. Success has rightly crowned him with lustre.

The United States now possesses a unique power in the world councils. With the prodigious influence of President Roosevelt thrown on the side of peace, it should be possible so to establish the Hague Court of Arbitration as to render another war improbable. Meanwhile, the world has learned some valuable lessons from the conflict now ended. Russia is known more nearly at her real value, and Japan takes place among the Powers. The one hope is that both countries may be permanent gainers through loss and suffering; that in Russia civil and religious liberty may take the place of the present unsatisfactory conditions, and that in Japan the spread of Christianity may bring that remarkable people among the Christian nations.



A Needed Revival

THAT a revival of righteousness is sorely needed there can be no doubt. Evidences of moral deterioration are numerous enough to make one thoughtful. The disclosures of low moral standards, to put it mildly, in connection with the management of life insurance companies are confusing if not startling. There is much to justify the Chicago clergyman who recently spoke on the sub-

ject in his conclusion that there has been a tremendous slump in the general conscience. It certainly would seem as though in high commercial circles there was no longer a recognition of the old standards of honor, honesty and veracity. The defence that sharp and illegal practices are common and that business cannot be conducted successfully without them will not answer.

A revival of righteousness is most certainly needed. More than ever in such conditions as the present is it necessary for Christian men and women to exalt the standards set up by Jesus Christ, and accept nothing lower than these for themselves. The church must keep a clean conscience, whatever the world may do. There must be no letting down of the bars, no playing fast and loose with questions of ethical import. Every added disclosure of corruption only serves to emphasize the need for greater effort to maintain the right on the part of Christians.

When in the great centres of our modern life the worship of the god Mammon seems to sway the multitudes, with all the resultant evils of corruption, it is refreshing to turn to the country districts, and remember that there is throughout this land of ours a conscience that is still quick and true; that the masses of the American people still hold to the principles of righteousness that have built the nation, and that there is a latent power of righteousness sufficiently great to enforce law and restrain evil. The hope of the nation to-day rests upon its men of Christian integrity, who count righteous character as above all riches.

Among the Foreigners

DO they seem rather hopeless cases, these foreigners that are to be seen everywhere, in city and village. They will always seem so, as long as our knowledge of them is at long range. It would be an interesting experiment and experience to obtain some first-hand knowledge. It would also be a bit of home mission work that would probably pay well. Suppose, for instance, you were to make the acquaintance of the Italian fruit vender in your vicinity. Talk with him, let him understand that you regard him not as an alien and good-for-nothing, but as a brother man, come to make America his home. Get his confidence, if you can, and

gradually learn his point of view, his plans, his ideas. Then you will be able to determine what kind of an American citizen he would make, if he became Christianized and thus thoroughly civilized. Many surprises are in store for those who will exercise enough of Christianity to really come in contact with the various classes of immigrants commonly considered as dangerous and undesirable.

Immigrant isolation is a greater peril than immigrant ignorance. The only way to prevent it is to take an interest in the welfare of these newcomers, and be willing to undergo some sacrifice to make that interest known. When our Protestant Christianity exemplifies everywhere the true brotherhood of believers, the foreigner will be found receptive and responsive, and the chasm that now separates will be bridged by the gospel.

The Frontiers

THE question of frontiers has been treated admirably by our contemporary, the *Home Missionary*, in a series of articles. Its readers will not doubt that, as Dr. Puddefoot says, "Never was there a greater mistake than to think we have no more frontier. It would be nearer the truth to say that we have more frontiers than ever." Yes, the type has changed somewhat, but we have many real frontiers left, from Maine to Oregon, as of old.

If in doubt, read the sketch of a general missionary's experiences to-day, as graphically narrated on other pages by our general missionary for Oregon, Mr. Riley, a live man and hardy, as his story shows. No other kind of man could go through such rides and bills of fare and sleeping accommodations (or lack of them) and come out to tell the tale. Then the joy he takes in his work, and the eagerness with which the gospel is heard on the frontier. It is good reading to warm one's heart, and it comes like a tonic after the daily columns of crime and sin and selfishness in the newspapers, to know that there are people who joy in privation and hardship for the sake of doing good.

The frontier makes its appeal, as urgent and imperative to the Christians of to-day as ever it did to our fathers. The formative period is not only not passed, it is more than ever critical. New sections are settling at a rate never dreamed of half a century or more

ago. There are ten strategic points now where there was one then. The demand for men and money to build church homes has greatly increased, and largely exceeds the possibility of supply, with the present crippled condition of the Home Mission treasury. Read what that ardent missionary Steinhoff says as to what could be done in his district

if he had \$5,000 more a year. Paltry sum when compared with syndicate graft and prize-fight winnings, but not forthcoming from the pockets of wealthy Christian men, because they do not see the need as the missionary toiler does. We must look out for the frontiers. To do so is both Christian and patriotic.

THE HOME MISSION SOCIETY URGENTLY ASKS
FOR AN INCREASED CONTRIBUTION FROM THE
CHURCHES OF ONE HUNDRED THOUSAND DOLLARS

NOTE AND COMMENT



THIS number of *THE MONTHLY* is calculated to stimulate the readers who love their Master, their church, and their country.

The evangelization of America—what a noble ideal to work toward. How the need of it presses as the clouds and darkness gather at times. What almost hopeless centres of crime and corruption our great cities seem to be. In high places and low are to be found greed and graft and every kind of evil. To counteract the feeling of despondency which these facts may bring, what better than to get out into the Far West with our missionaries and share in thought their expeditions, their privations and triumphs. Men of faith and hope and cheer, their companionship is contagious. Then, how good it is to reflect that in these same great centres there are vast agencies for good at work; churches doing their share to keep life pure; good men and women throwing their lives into the contest against evil; great missionary organizations planning large things for the whole country and the world. Evangelism is the burden of this issue, and in various forms you may see evangelism at work, in town and country, on prairie and in forest, and in the islands of the sea. This number ought to bring money into the treasury and a host of new workers into activity in our churches.

¶ What kind of people the Porto Rican converts are may be judged somewhat from the fact recorded by Miss Hayes, that at the district meeting of native workers held re-

cently in Rio Grande, four of the seven native pastors present were self-supporting—this not meaning that they are supported by their churches, but that they labor a portion of each week for “the bread that perishes” in order that they may spend the remaining time in an active, loving, self-sacrificing work of dispensing the bread of life to hungry souls. These brethren are worthy of all praise.

¶ We are glad to introduce Dr. Woelfkin to the readers of *THE MONTHLY* in his new relation to the Home Mission Society and the denomination. His article, which may be described as an open letter to his brethren in the ministry, shows the spirit and purpose with which he approaches his task. The evangelist as a sympathetic helper to the pastor will always be welcomed.

¶ A correspondent asks, “What can I do to interest our church in missions? We have no society and rarely take an offering. When I broach the subject to the pastor I meet with no response. What would you advise?” That is a delicate question to answer. One thing might be suggested with safety, perhaps, and that is, in some way get your pastor to reading *THE MONTHLY*. Show him some article that has impressed you, and lend him the number. If he gets started, the way of advance will be easy. Be exceedingly tactful, whatever you do, and above all things, don’t be a bore. That will not bring about the desired result.

¶ The cheering word comes from Missionary Chaplain Jones of the “Fleetwing,” that a man

who was converted in one of the meetings on this gospel yacht, but who did not at the time make himself known to the chaplain, decided to enlist in the navy, and was sent to the United States warship "Hancox," lying in the Brooklyn Navy Yard. He told of his new found joy in believing, and as a result gathered together 23 Christians, some of them converts, and they hold a regular service on the warship. This story seemed almost incredible to the chaplain, but on inquiry he found it true. What better proof could be desired of the widespread influence of the work done on the "Fleetwing" ?

¶ This must be a year of unusual giving if the Home Mission Society is to prosecute its work without a large debt hanging over it, The Forward Movement in Evangelism will not be a factor, since this work is made possible by special offerings. The demands from every part of the missionary field are urgent—how urgent only the missionaries working on scant resources and the executive officers who are in close touch with the field can know. If only our church members could be made to know the imperative needs of the Home Mission work, there would be an increase that would mean not only a wiped out deficit, but a large advance. Remember that every individual increase in offering will help toward this end, however small the increase may be.

¶ Six new churches organized in Porto Rico last year, making the number now 27, with over 250 baptisms. Two new chapels dedicated, and others soon to be dedicated—this tells the story in part of steady, successful missionary operations. Our missionaries are overworked, from the nature of the case, but their letters are full of joy over the progress of the gospel in the island.

¶ Many friends will be glad to know that President Tefft, of Hartshorn Memorial College, who has been so ill that his life was despaired of, is regaining his strength as rapidly as could be expected after such an attack, and is now resting at Cottage City, Mass. He will not attempt to resume his work in Richmond for some weeks at least.

¶ Men are found in the churches that make men know they are wanted in them. Calvary Church in Washington is an instance in point.

We give the methods of the Vaughn Class for Men, which show how Mr. Vaughn started with a few young men gathered by personal effort, and has for years maintained a most successful Sunday-school and social work. This is a form of effort that has been successful wherever a competent and consecrated leader could be found. Our next illustration of church work for men will be the Men's Class in Dr. Eaton's church in Cleveland. A glance over his Sunday evening congregation will make it difficult to say that men no longer go to church. Men are not to be caught by mush and molasses, but they will go to hear the gospel preached as though it were true and directed to them.

¶ A friend in Missouri writes us: "There is no doubt in my mind that THE BAPTIST HOME MISSION MONTHLY is the best home mission magazine published anywhere." If modesty prevents us from agreeing with this good brother minister, we can at least say that we are glad he thinks so, and that we earnestly try to make it so. And it is such appreciative readers that do much to help make it good by their encouragement.

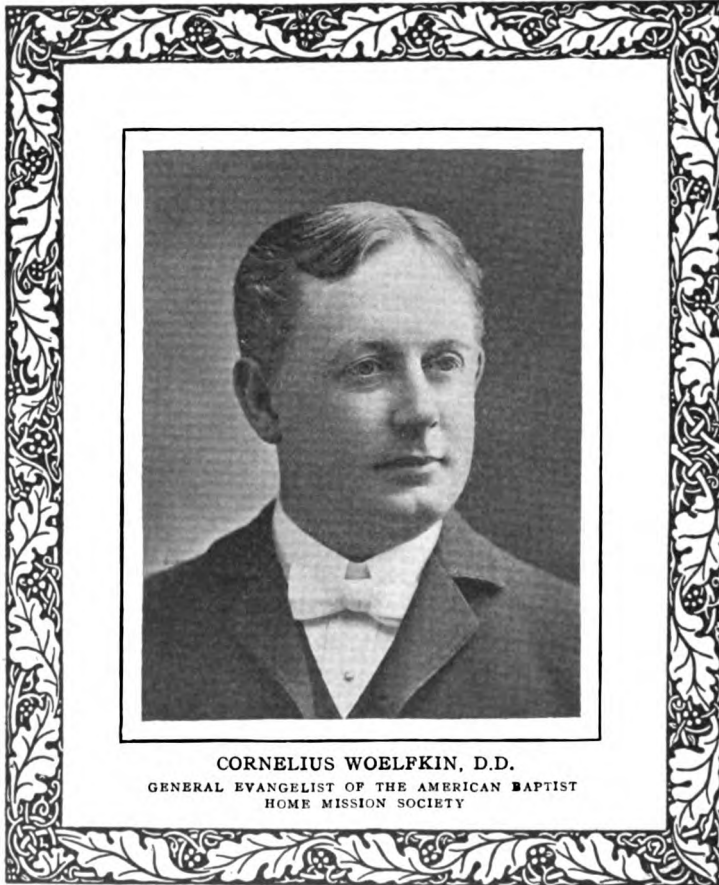
¶ The article on the kind of evangelism needed, by Rev. J. A. Francis, is in itself evidence of the good fortune of the Home Mission Society and the Missionary Convention of New York conjointly in securing such a representative. From every place in which he has labored, and from the conferences he has led, there comes the single expression of joy in the good accomplished. The pastors appreciate most highly such inspiration and aid. This is evangelistic work on a sound and stable basis, with the elements eliminated that have brought disrepute upon such service in many instances in the past.

¶ All communications regarding Evangelism should be addressed to E. E. Chivers, D.D., Field Secretary American Baptist Home Mission Society, 312 Fourth Avenue, New York. Dr. Chivers is Secretary of the Committee on Evangelism, and has general oversight of the work. His article in this number covers the work done at the meeting of the Committee on the 15th of September. The interest taken by the State Missionary Conventions in this movement is very great, and furnishes the basis of a sure advance.

A LEADER IN THE FORWARD MOVEMENT

DR. WOELFKIN, who becomes the first General Evangelist of the American Baptist Home Mission Society, has had a peculiar training for the work that will now engage his mind and heart. He was born in New York City September 15, 1859. From his fourth to fourteenth year he lived in Wil-

Church in New York, Mr. Woelfkin found himself strongly drawn toward religious work. He began actively in Brooklyn as superintendent of the Sunday school of the Noble Street Baptist Church. While the church was pastorless he was led to undertake evangelistic services, which resulted in the conversion of



ington, Delaware, returning then to New York. He was educated in the public schools of Wilmington and New York. At sixteen he began to learn the trade of a decorative painter and designer, and for ten years was engaged in that work, in which he was successful.

Converted in Wilmington in boyhood, and uniting with the church under the ministry of Dr. I. M. Haldeman, now of the First

more than 70 of the scholars. This effort revealed to him and others special power as an evangelist. In 1882 he decided to enter Crozer Theological Seminary, but circumstances prevented. For four years, however, he devoted all his leisure time to the study of the Bible and theology, while continuing at business.

During the summer of 1885 he took charge of Emmanuel Church in New York during

the absence of Rev. Samuel Alman in Europe. Again he was greatly blessed in preaching, and was satisfied that he was called to this work. This was confirmed by a call, later in the same year, to the pastorate of the First Church in Stamford, N. Y. He was ordained there January 12, 1886, and served two years. He was then called to Hackensack, N. J., by the First Church, and remained five years. His third pastorate was at the North Church, Jersey City, where he was for two years, until called to the Greene Avenue Church in Brooklyn, where a fruitful pastorate of eleven years closes in order that he may take up this new and wider work. During this pastorate the church, in addition to raising current expenses, paid off a \$30,000 debt, expended \$20,000 in improvements, and contributed \$50,000 toward varied benevolences. The baptisms have numbered something over 500, and the church has been built up in all the elements of spiritual power.

While carrying on this work, with its many burdens, Dr. Woelfkin has found time to engage in outside service of great usefulness. He has been a welcome speaker at Northfield, Winona, Keswick, and on many special occasions. He has marked gifts as a preacher and an interpreter of the Scriptures. In manner he is reverent and impressive, and his thought carries the hearers. He is regarded by such evangelistic leaders as Dr. Chapman as among the most effective of evangelists in the presentation of the gospel, and has declined many offers to engage in the work of an evangelist

at large. This did not appeal to him. The call to his present field, with the definite movement of the American Baptist Home Mission Society behind it, came as a different matter, and seemed plain duty. In addition to unusual power in the pulpit or on platform, he possesses the requisite qualities of leadership, and is at home nowhere more thoroughly than in conferences with his ministerial brethren.

For the broad and enduring work which the Home Mission Society contemplates Dr. Woelfkin seems to be pre-eminently fitted by natural abilities, training and temperament. Those who have known him intimately and watched carefully his career recognize in him a man; a man of God; a man of simplicity and godly sincerity; an earnest student of the Divine Word; a man of deep spiritual experience; a man whose intellectual vision has been broadening while his experience has been deepening; and a gifted expositor to whom has been given the power of bringing home in forceful and persuasive manner the great truths of revelation which shape conduct and inspire effort. His services have for years been in great demand at evangelistic conferences, where his messages have always awakened interest and sent men to their homes filled with larger desire to be and to do.

In his new work, we believe he will command the love and confidence of the Baptist ministry and laity, and lead wisely in a movement from which great results of good to our denomination and the world are expected.

THE MINISTRY OF EVANGELISM

By E. E. Chivers

Secretary of the Committee on Evangelism

THE gospel is primarily a message, not an argument. It rests upon the solid basis of fact—marvelous, supernatural, yet well accredited facts, which actually occurred in the history of our world by the direct intervention of God, and with a view to human redemption. These facts gather around the advent, person, teaching, life, death, resurrection and ascension of Jesus Christ. Of these facts the apostles and early disciples

were pre-eminently "witnesses." They went everywhere telling the "Good News." The facts of the gospel, indeed, involve vital and fundamental truths, touching God's relation to man and man's relation to God, and find their interpretation in terms of Christian doctrine. The facts and doctrines in turn rightly apprehended, involve deep spiritual experiences, and have a direct bearing on life and conduct. The ministry of witness in-

cludes the proclamation of facts, the unfolding of their significance, and the glad confession of personal experience. It precedes, and merges into, that of the pastor and teacher; but the primary ministry is that of a man who tells the "Good News." Every pastor is called to do the "work of an evangelist." This work, indeed, pertains to every disciple of Christ. There is perhaps no heresy more pernicious and fatal in its influence than the practical heresy which regulates the work of witness-bearing to a select few; and there is no more promising sign of our times than the new emphasis which is being placed upon personal evangelism. Yet to-day, as in apostolic times, there are those whom God calls out for a distinctive work of evangelism, and whom he endows with special gifts for the proclamation of the facts and doctrines of the gospel, in such a way as to lead men to immediate decision, and to stimulate Christians to renewed activity in the seeking and winning of their fellow men for Christ.

A MINISTRY ALWAYS RECOGNIZED

This ministry of evangelism has always been recognized in our Baptist churches. Our churches have been founded and built up by it. In the new and special work which has been entrusted to the American Baptist Home Mission Society by our denomination, there is a distinct and clear recognition of the place and function, the need and power of evangelism. The plans of work, as thus far matured, include the appointment of a General Evangelist, whose work shall be to stimulate the evangelistic spirit, as well as to hold special evangelistic services in great centres. They contemplate the appointment in due time, and as the means furnished will admit, of other men of "light and leading" for similar service. For the further extension and unification of this work, and for the utilizing of existing agencies, it is purposed to enter into co-operation with State Convention Boards in the support and direction of State Evangelists. With the beginning of the new Convention year, such arrangements will be consummated on a broad scale. The plan is already in operation in five States. Negotiations are now in process with four other States, while added requests for similar service will doubtless be received. The services of a German Evangelist and of a French Evangelist have also been provided for.

THE GENERAL METHOD

The method pursued by the General Evangelist will be, first, that of holding in large centres conferences for the quickening of the evangelistic spirit. Effort will be made to secure at these conferences the attendance of Baptist pastors and workers from as large an area as practicable around the local centre, that together they may earnestly and prayerfully consider the great fundamental teachings of God's Word concerning the ministry of evangelism. It is confidently believed that as the outcome of such meetings, many pastors will go back to their fields with a new vision, a new confidence in God, a new grip upon themselves, and a new determination to gird themselves for fresh endeavor. TO SEND TEN MEN BACK TO THEIR FIELDS WITH SUCH A NEW INSPIRATION, IS BETTER THAN TO SEND TEN EVANGELISTS INTO SUCH FIELDS TO DO THEIR WORK FOR THEM. The conferences will be followed, where conditions favor, by special evangelistic services. The extent and duration of these to be determined by the manifestation of life and interest. The plan of work differs materially in this respect from some plans now in vogue. Instead of attempting at the outset a huge frame-work of organization imposed upon a community from without, and saying "go to, now, let us make the framework instinct with life and energy," it will begin by seeking the quickening of life at a local centre, and then following the movement of life. This, of course, will not preclude the reaching out into districts in which at present the influence of our churches is but slightly felt, and in which there is a reign of spiritual destitution and death; but it will work from the centre of life outward. It does not in any way disparage organization, but it will leave the largest room and freest play for the movements of life. The immediate impression may not be so striking as that made by more spectacular methods. But it is believed that the permanent impression will be deepened, and the real fruitage larger. It is a method that will make large demands upon faith and patience. It contemplates not the work of a day, not a whirlwind campaign, but a settled and persistent line of effort. In entering upon it, we crave the prayerful, earnest co-operation of pastors and people, and a readiness on their part to work, to hold on, and, if need be, to wait.



THE FUNCTION OF THE EVANGELIST

By Cornelius Woelfkin, D.D.

HAVING accepted an appointment under the Evangelistic Committee of our Home Mission Society, it is but natural that my brethren should wish to know somewhat of my motives and hopes in entering upon this work. In stating my view of the evangelistic work to be undertaken by our denomination, my judgment is necessarily colored by personal considerations and my expressions will be from the personal angle of incidence. In seeking to arrive at a conviction as to my own duty in the premises, several vital questions force themselves upon my consideration; and the answer to these will somewhat define my own ideas. What justification is there for leaving the pastorate and entering upon this work? What is your conception of the nature of the work? What do you hope to accomplish in this work? By what means do you expect to make progress toward the desired end?

In attempting some brief answer to these questions I feel like one looking into a misty scene. Things distant are not in view, and things near at hand are not entirely clear. In any new work time is the best critic. Most of the details will have to be molded by experience, as time brings us face to face with the problems and opportunities. But speaking generally, some brief answer may be ventured to the above inquiries.

1. Why leave the pastorate to enter upon this phase of ministry? In common with many of my brother ministers, I am convinced that there is both opportunity and necessity for such a service. There is a wide divergence of opinion concerning the function of

the Evangelist; but apostolic institution assigns him a place, and church history has recognized the same. His work may be modified with every generation, but every generation may profitably use his office. Every true minister, realizing his own limitations, and often overburdened, perplexed and discouraged, longs for the fellowship and co-operation of some sympathetic brother minister. Every sincere lover of souls, ambitious for a true success greater than his own time and gift will admit, will welcome the coming of a like-minded fellow-servant, to supplement his own labors and glorify our common Lord. Speaking from an experience of twenty years in the pastorate, I am free to say that experience even more than exegesis affirms that there is a place for the evangelist who is a "teacher abroad, aggressive, awakening," comforting and inspiring.

2. What is our present conception of the nature of this work? Whereunto this work may grow we will not try to guess. But on the threshold, "I give my judgment as one that hath obtained mercy of the Lord." The evangelist's ministry may in no sense set aside or override the ministry of the pastor and teacher. He may never lord it over another's faith, but be a helper of his joy in service. He is not primarily a general commanding the forces which others have trained, leading them to spasmodic and doubtful prominence. A glorious campaign may prove the corollary of a true revival spirit; but this is not the first aim of the Evangelist. Regarding first things first, he joins his fellow-laborers with a sincere sympathy. He co-op-

erates in their work, bringing such powers and gifts as he possesses. *His chief aim is the success of their work*, and not the prominence of his own temporary work. The evangelistic gift is not the inheritance of a small, unique class of men. It abides in every true minister of Christ. But the multiplicity of duties and perplexities often retire this gift into disuse. Then the coming of a sincere helpmeet will avail to stir up this gift and burnish it for activity. Pastoral evangelism is the divinely appointed means for recruiting disciples for the kingdom of God. The special evangelism can but stimulate and supplement it. For he who by godly living and disinterested daily service has won the confidence of a community can effect what no temporary ministry of a stranger can accomplish. The evangelist co-operates. And as Paul was strengthened by the coming of Silas and Timothy to Corinth, so is the ministry heartened by the help of a true evangelist.

3. What do you hope to accomplish? Here one must speak with great modesty and self-distrustfulness. The consciousness of failure in the past, weakness at present, and the sense that the ideal is not easily if ever reached, must give one pause. And yet the realization of the frailty of the earthen vessel must not eclipse from our view the glory of the heavenly treasure, nor hinder our trust in the exceeding greatness of His power, whose strength is made perfect in weakness. If with Paul we cry, "Who is sufficient for these things," our answer is ready made, "Our sufficiency is of God who maketh us able ministers of the New Covenant." Wherefore trampling all self-confidence under foot, we trust in the living God and seek to follow Him "who always leadeth us in triumph."

Remembering the words of the Lord Jesus, "Except a corn of wheat fall into the ground

and die it abideth alone," we do not beguile ourselves with the hope of a cheap success. Our ambition has no place for spectacular glory, a lust for statistics, or the praise of men. We covet to get the shoulder beneath the common burden; to give our soul to real travail; our earnestness to fervent prayer, and our message to effect righteousness, peace and joy in the Holy Spirit. And if after such a ministry we can leave a place with the ministers strengthened and encouraged, the churches rejoicing, pastors and people filled with a new passion of enthusiasm for the winning of souls, and seeing "No man save Jesus Only," we shall be glad to hide behind His cross and glory, and give all praise to Him "from whom cometh every good and perfect gift."

4. As to the means by which we expect to make some progress toward the desired end. These may be stated in a word: (a) By cherishing the widest vision of the Kingdom. For the coming of that Kingdom the church exists and works, and every ambition for parochial success is only justified when it converges in the all-inclusive prayer, "Thy Kingdom come." (b) By dependence upon the presence, plentitude and power of the Spirit of God. (c) By the sympathetic co-operation of my brother ministers. In closing my twenty years of service as a pastor, I delight to acknowledge that my joy and success in the work have been largely due to the love, sympathy and confidence wherewith my fellow pastors have uniformly honored me. And realizing what it means to be helped, encouraged, counseled and inspired by a fellowship of sympathy, I offer my brethren such service as is in my power to render; and at the same time I crave the continuation of that helpful co-operation, without which our new work cannot issue in success.

Dr. Woelfkin's Appointments

In accordance with the plans adopted by the Committee on Evangelism, the month of October will be used by Dr. Woelfkin in visits to State Conventions. The following is the list of appointments:

Appleton, Wis., October 4; Sioux Falls, S. D., October 6; Omaha, Neb., October 9;

Parsons, Kan., October 10; New Albany, Ind., October 13; Cincinnati, O., October 16; Jackson, Mich., October 17; Joliet, Ill., October 18; Batavia, N. Y., October 24; North Adams, Mass., October 26. In the intervals between State meetings addresses will be made at some of our Baptist educational institutions.

THE ESSENTIALS OF TRUE EVANGELISM

By Rev. J. A. Francis

Missionary Evangelist of New York State

I AM exceedingly glad, at the request of the Editor of *THE MONTHLY*, to jot down my deepest impressions after a few months of evangelistic campaigning in the State of New York. Three things have been borne in upon me with great clearness.

1. THE VERY LARGE OPEN DOOR

A multitude of pastors and churches eagerly welcome evangelistic help. Neither is this desire confined to the churches of any particular class. Those in centres of population vie with those in rural districts in the heartiness of their invitations; and churches served by pastors of broad culture and well-known pulpit power welcome such aid quite as readily as those served by men of lesser gifts. The Baptist churches alone of New York State could keep ten able men busy during the entire season when evangelistic services are usually held. There is not the slightest foundation for thinking that the right kind of evangelism is coming into disfavor. The very wideness of the open door makes one's heart leap.

2. THE KIND OF WORK CALLED FOR

Here I would write very carefully, but none the less plainly. Many a thoughtful pastor says, "Yes, I wish we might have a series of special meetings this season; that is, *if*"—and into that "if" there is often compressed the story of some dearly bought experience. We might just as well frankly acknowledge that while the church has had and has now evangelists "of whom the world was not worthy," the very fact that in days past evangelists as a class were not responsible to anything or anybody left the way open for all sorts of abuses. It is no uncommon thing to find churches where the religious life of the community has been positively set back, and that for years, by a single series of meetings. No brief article can give a complete description of the kind of work and workmen the time calls for. But a few things among the essentials may at least be mentioned.

(a) There should be the clearest practical recognition that it is God's work. Not a work we are doing for God, so much as a work that He is doing through us. This

means that the local church should be gathered to the work of intercession until the sense of dependence becomes a practical reality; till all feel that unless God moves our whole effort will be a flat and foolish failure. This is probably the most difficult attainment of all. The tendency to rush past God and trust in methods and men is well nigh universal.

(b) Evangelism should be of the *teaching* sort. Message is greater than method. Every sermon should contain a body of truth, saving truth, well thought out and clearly stated. There is small place for the mere exhorter; there is large place for the clear thinker who "holds fast the form of sound words."

(c) The supreme aim should be, not to make up for the indifference of the church by doing its work for it, but to lead the church itself to become permanently evangelistic. A series of meetings, instead of being a two-weeks' spasm of activity forced and unnatural, to be followed by a period of still great apathy, should set the pace for all the days to come; herein is the immeasurable value of the evangelistic conference. The worker who can show other disciples that soul-winning is a part of their birthright can multiply himself a thousand times. Infinitely more important than the addition of a number of people to the church is the awakening of the church to the mighty fact that evangelism constitutes an essential part of its relation to Christ and his kingdom. Probably more good has been accomplished in the few evangelistic conferences we have held this winter than in all the other meetings put together. One of the truest as well as one of the severest tests of any series of meetings is the question, What was the after effect on the life of God's people?

(d) All straining for larger, immediate, visible (statistical) results than the evident working of the Divine Spirit warrants is to be shunned with holy abhorrence. The desire for a reputation built on such statistics comes perilously near making the evangelist "an enemy of all righteousness." God's servants should be above tricks. The best work we do

will elude the statistician as completely as would the effect of a rainfall on a landscape after a summer drought.

(e) The most careful attention should be given to personal work. Much of the best fruit can come in no other way. Difficulties can be solved, prejudices removed, timid souls encouraged, shallow professors warned, and the ignorant instructed in the way of God more perfectly.

(f) It hardly ought to need saying, but it does, nevertheless, that the finances should be cared for by some dignified and worthy method which will leave no room for the suspicion of money-loving on the part of the worker, or of selfishness on the part of the churches. Nothing will more fatally distract from the real business in hand than the slightest suspicion that the work is mainly for a consideration.

3. THE CERTAINTY OF BLESSED RESULTS

I have been astonished more than once to see how, under what we would call the most untoward conditions, the presentation of Christ night after night made the people forget what was unworthy, and draw up to Him. Not the presentation of Christ simply as a way of escape from the penalty of sin, but as the sun and centre of the whole kingdom of God in both worlds. This charms, attracts, and saves. The spiritual life of the church is strengthened and deepened. The church rises in the estimation of the community, from the very fact that she is about her proper errand. The meaning of the gospel becomes more widely diffused even among the unconverted, and many are led to trust Jesus as Saviour, and acknowledge him as Lord. Truly, his Word does not return unto him void.



EVANGELIZING THE ITALIANS—CONFERENCE AT THE NEW ITALIAN CHAPEL IN PROVIDENCE, R. I.

THE BAPTISTS AND EVANGELISM

By H. W. Barnes, D.D.

Secretary of the State Missionary Convention of New York

IT is impossible to overestimate the importance of wise evangelism. Baptists, of all people, should be the last to think or to speak lightly of it. One of their fundamental convictions is that the churches should be composed of evangelized people: that unevangelized persons have no place in the church membership; that it is a living organism, as the body of Christ. Baptists should be foremost of all people in promoting evangelism, and by parity of reasoning should be readiest to guard evangelism from any possible damage to its reputation, and to unite heartily for the adoption and promotion of the best methods of doing evangelistic work. The very best wisdom and the most teachable spirit are needed in this field of religious enterprise.

Clearly one of the dictates and indications of wisdom will be unity of action on the part of all Baptist forces. An important step in this direction was taken when, after very mature deliberation, the Home Mission Society and State Conventions decided to make trial of coöperative evangelism in securing and maintaining State Evangelists, and to follow carefully the suggestions and lead of life, and organize their machinery as a channel of manifested life, rather than attempt to force

life into the channel of preordained machinery.

One of the first and largest needs clearly manifest at the commencement of this undertaking is instruction and inspiration. The leader must be an educational and inspirational man, a teaching leader, and a leading teacher—a practical man of religious and spiritual affairs—discreet, alert, tactful, open-minded to truth, flexible to all divine forces, of the warmest human sympathy, and of such familiarity and gentleness that children and timid people will freely meet him.

Our conviction that this plan of coöperative evangelism was wise has been justified, and confirmed by the experience of it in New York State. Every Associational Conference which has been held issued in wide satisfaction and in enthusiastic interest, and in most urgent appeals for future conferences, in the same Associations or groups of Associations. Demands are so numerous for the service of the evangelist as to indicate that two or even three more well-prepared men would find ample employment. Clearly a wise interstate movement would be an added blessing to the churches and to the world.

Binghamton, N. Y.

EVANGELISTIC WORK IN OREGON

By Rev. H. Wyse Jones

State Evangelist in Co-operation with the Home Mission Society

MY work as State Evangelist for Oregon practically began Oct. 16, 1904. Since then I have been engaged, without a break, in special evangelistic meetings. I have preached, as a rule, twice each day. My health was never better, nor my enthusiasm more unbounded. Up to Aug. 7th, the beginning of a little rest season, I had been privileged to conduct thirteen series of meetings, besides preaching four times in the White Temple, Portland, and delivering a number of addresses at Associations. I have

delivered during this time 460 sermons and addresses. About 650 persons have definitely acknowledged Christ as Savior and Lord, and 300 of these have united with Baptist churches by baptism. At each meeting there has been a large number uniting by letter and experience. One notable feature of such work is the bringing out into active Christian service of those who have only been nominally Christian. If there were no conversions to Christ this work alone would abundantly justify the holding of special services in all our churches.



NEW BAPTIST CHURCH IN AGUASCALIENTES, MEXICO
BAPTIST AND PRESBYTERIAN CONGREGATIONS



NEW GOVERNMENT SCHOOL BUILDING, OPPOSITE THE
BAPTIST CHURCH, CITY OF MEXICO

In my meetings I have scarcely said anything at all about money. I have always furnished envelopes for free-will offerings, and the pastor has presented the matter of giving. With but very few exceptions the people have responded most gladly and generously.

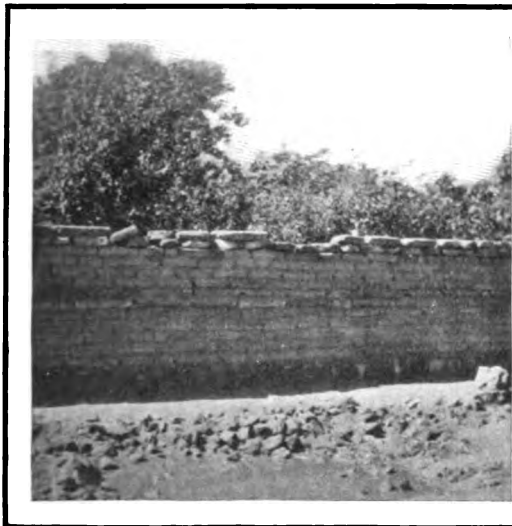
DIFFICULT CONDITIONS

For the information of those who may not know the conditions in the far West, I will say that my meetings have nearly all been held in very small churches. Only a small minority of the churches have over 100 members. In the work I have had to be entirely alone, with not even a singer or personal worker. The pastors have everywhere proved royal helpers. Audiences, however, are necessarily small, buildings inadequate, singing often poor, and workers untrained. In such communities the numbers saved, the additions to any one church, and the financial results are of course small. Barring these obstacles there is not a grander State in the Union for evangelistic work than Oregon to-day. The people are hungry for the simple story of God's love and sacrifice. They are tired and sick of "isms," sensationalism, and clownishness, and are clamoring for manly men with a message. Evangelists have an opportunity in Oregon now, and, I am told, in the entire Northwest, such as never has been possible before. Baptists hold the key to the situation in

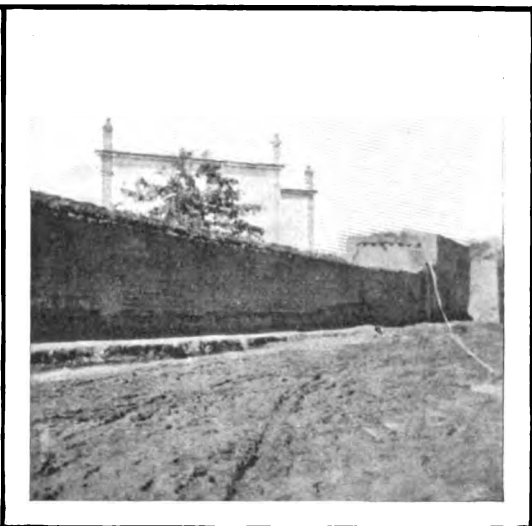
Oregon. Divisions have rent other bodies, but while we have had our share, it is past, and now the work is grandly organized and moving rapidly. There have been three, sometimes four, evangelists working in the State during the past year. Yet these are inadequate to meet the calls. At the present time, two months before our State Convention in Eugene, I have invitations enough to engage my entire time up to March 1st, 1907!

THE NEEDS

There are literally hundreds of small towns, villages, hamlets, communities calling loudly for help in evangelistic efforts. If the right kind of men could be sent into the fields at once, a work for the kingdom could be done now which it will take years to do if we wait long. The country is rapidly filling up, and opportunities of reaching whole communities for God are everywhere about us. My heart burns within me to multiply myself a thousand times, as I see the vastness of the need and the richness of the opportunities. Thus far my meetings, except two, have all been held in the Willamette Valley. In November I go into Eastern Oregon. There is room for many more evangelists. I can only touch the fringe of this great garment. Our greatest need to-day is men, trained, equipped, godly men, who have sticking qualities, and will stay by the work until something is done.



BAPTIST ORCHARD IN AGUASCALIENTES



CHURCH, SHOWING OLD ADOBE WALL TO BE REPLACED

Evangelistic pastors are sorely needed, not only in Oregon, but all over the world to-day. May the Spirit of God lead many more to undertake for Him!

THE MOVEMENT

No one can note the changed attitude of the ministry and the churches toward evangelists and evangelistic meetings without realizing that this world-wide movement of evangelism is of the Lord, the Spirit. In my humble opinion we have only seen the ripple, as yet, caused by the mighty moving power of the oncoming tidal wave. The whole Northwest is awake to the opportunity of the hour. Evangelism is in the air. Churches are hungry, preachers are aroused, the ungodly world looks on in wonder and interest. It is the Lord making ready for a mighty onward movement of His kingdom. In harmony with this, no doubt, our beloved Dr. Woelfkin was led to accept the mighty undertaking of superintending a great evangelistic campaign in this homeland. Surely there are whisperings among the mulberry leaves. "Our God is marching on!" Happy day for us if we keep step. To the great American Baptist Home Missionary Society, and to all my brethren in the Lord, I offer myself for all I am and can be, in the name of the Lord Jesus Christ, to help in this mighty movement of the ages!

'Western Washington

BY REV. ARTHUR D. CARPENTER

My work during the past ten months has been principally with the stronger churches. I have found in nearly every field a state of expectancy and a spirit of hearty co-operation. All this has brought uniformity of results.

Among the most interesting series of meetings was that at Mount Vernon, where the conditions were most discouraging and the work at a standstill. A two weeks' meeting here resulted in 23 baptisms and a revival to do one's soul good. Another mission of marked interest was with the church at Hoquiam, where some exceptionally fine young men were gathered into the church. In several towns where conditions have been favorable I have made much of street preaching, in this way bringing the gospel to hundreds of men who never attend church.

The month of August I spent in the interior, many miles from the railway. I am finding centres of population that might well employ an evangelist's time for months. The people come for many miles to hear the gospel. The outlook for evangelism in Western Washington was never more promising than at present. We are anticipating great results in the year that is before us.



EVANGELISM AMONG THE ITALIANS

By Rev. Antonio Mangano

Missionary Pastor of the First Italian Baptist Church in Brooklyn

THE SUMMER'S WORK WITH THE ITALIANS OF WILLIAMSBURG

THE tent work began on July 9th and continued till Sept. 5th. No one can really tell the full results of the summer's work, but we are sure that much good has been done. Rain, heat, Roman Catholic celebrations, which were very frequent this summer—accompanied by fireworks, processions and brass bands—did not in any way detract from the interest in our services. The greater the excitement was outside, the larger was our attendance. Our audiences were anywhere from 250 to 500 every night. Once a week we had a children's meeting; and with 300 or more children in the tent—holding a religious service of one hour or more—that throng of youngsters kept perfect order so that the visitors who were present all commented upon

the excellent order and attention. In fact the children became so much attached to us that many cried when they learned that our tent was to be taken away. The older people, too, were sad when the end of the meetings came. There were a goodly number who were convinced of the truth of the gospel through these services. Three young men rose in the tent service and told of their conversion. Several others are coming regularly to church. We reached, without a doubt, 8,000 different persons during the summer. It was of the greatest interest to me to see the eagerness with which those simple people listened to the word of God as it was proclaimed night after night. Several wanted to be baptized at once, but I told them they must first know what

baptism means. I do not find *baptism* an obstacle to our work, as many of our friends claim that it is.

Last Sunday evening was a blessed one. It was the first Sunday evening meeting held in the church since June. The place was packed with Italians—men, women and children. Dr. Morehouse and Dr. Farnham were present and spoke briefly. After some words from the pastor, and some beautiful singing by loving friends, it was my great pleasure and privilege to bury with our Lord in baptism two young women and seven young men. Others are waiting for the ordinance.

The Summer School at our church was another important feature of the summer's work. We had over 150 children enrolled, with an average attendance of 70. The work of our school was exceedingly gratifying. Among the 14 schools which were established by the Federation of Churches in 14 churches of various denominations, our school at the Italian Church took first prize for industrial work. The credit for this is due to Miss Fisher and Miss Godden, of Salem, Mass. Miss Godden has kindly consented to remain with us and help us during the winter. We

are looking forward to a steady development in our work.

In the school the boys and girls have learned many lessons from the Bible and have been taught many simple but useful things. Lectures on first aid to the injured have been given. They have been taught sewing, hammock making, chair caning, basketry, etc. The aim has been to make life pleasant for the little ones. Outings to Forest Hill Park and to the Bronx, and occasional ice cream treats have been very popular and much enjoyed. The children have had excellent teachers. Cultured and refined people have taken an interest in it.

The climax to the summer's work is the sending of two bright young men—fully converted and consecrated to the service of the Master—to Colgate Academy. Principal Shepardson has consented to assist all he can in this matter. We need to have young men of the right kind to prepare themselves for the Christian ministry among the Italians. These two make a splendid beginning. Our hope and prayer is that God will continue to bless us and this work.

Brooklyn, Sept. 10.



BAPTIST CHURCH AT WALSENBURG, COLO., BUILT WITH THE AID OF THE HOME MISSION SOCIETY, THROUGH THE PERSONAL LABOR OF PASTOR AND PEOPLE



OUR SPANISH-SPEAKING NEIGHBORS



A DEDICATION AND AN ASSOCIATION

By Rev. A. B. Rudd

Superintendent of Missions for Southern Porto Rico

JUST a year ago I had the pleasure of sending **THE MONTHLY** an article with this same heading, referring to the dedication of the Barros house and the Association which convened in Cayey. This time Coamo is the favored town.

Our Porto Rican Mission may well congratulate itself on the completion of this new house of worship. For months past work had been pushed on the building, and the question was, "Will it be ready by the time set for the Association, Aug. 17th?" Our pushing Spanish contractor worked well, and by the appointed time all was ready. The house is a substantial, neat brick and stone building, well ventilated, commodious, attractive, an ornament to the town, and the pride of Coamo Baptists.

DEDICATION AT COAMO

The dedication exercises were held on the evening of Aug. 17th. Don El-pidio de Mier, a converted Spanish priest, preached a strong gospel sermon, after which Mr. Humphrey delivered an informing address relative to the occasion. The house was filled with anxious hearers, while many stood around the windows and doors to catch what they could of the discourses and music. It was an interesting occasion, and marks, I doubt not, an epoch in the evangelization of this town. The good taste of Mr. Troyer and his worthy helpmeet were manifest not only in the attractive program, but also in the many finishing touches of the house. The pretty scene painted on the wall of the baptistery is the work of this most enthusiastic godly woman.

In the name of Porto Rican Baptists I desire to thank the Home Mission Society for this new house of worship.

THE ASSOCIATION

On the morning of Aug. 18th the Association began its sessions. All of the 19 churches were represented, and 6 new ones were admitted to membership in the body. The following are some of the statistics which may interest the Baptists of the States: Total membership of the 25 churches, 1,389; baptisms during the year, 260; contributions for the year, \$846.98.

The meeting was by far the most interesting yet held, this being the fourth annual session of the body. There has been marked growth on the part of delegates and native workers. The discussions were dignified and wholesome. Here, too, a "Baptist world-consciousness" is being formed; this little body of Christians feels that it is a part of the great mass scattered throughout the world. Mr. Humphrey presided with dignity over the sessions. Following the meetings of the Association a Theological Institute of 5 days was held for the benefit of our native brethren. The burden of this fell largely on Mr. Humphrey and the writer, as Messrs. Vodra and Troyer, each of whom had prepared excellent papers, were prevented by sickness from delivering them. The following were some of the subjects studied: "Different Methods of Bible Study," "Ecclesiology," "Homiletics," "Map Studies of Palestine," etc. With genuine enthusiasm the native brethren devoted themselves to the work before them, and many were the expressions of appreciation heard during the

week. Several of our most efficient preachers delivered excellent discourses on doctrinal subjects which had been assigned them. It was a week of solid, conscientious work, which we all feel will give good results in the future. The illness of Mr. Troyer and Mrs. Vodra gave great concern to all who were present. It is pleasant to record the fact that they are now on the road to recovery.

The memory of the days spent in Coamo will abide with us and nerve us for the work that lies before us.

Ponce, Porto Rico.

The Dedication at Coamo

BY REV. L. E. TROYER

August 27 saw the culmination of our building enterprise in Coamo. The hosts of the Lord had gathered from many parts of the Island to participate in the Annual Association; the first act was to formally open the new temple and dedicate it to the worship of the Lord. Long before the hour set for the service it became evident that the building was too small by half to contain the crowds

that desired to witness the opening exercises. With the room full to the platform, many standing in the rear, and throngs pressing up to the windows and filling the yard and streets about the building, we carried through an evangelistic program of two hours in length. We were honored with the presence



MRS. L. E. TROYER



THE TROYER TRIO, CHILDREN OF REV. L. E. AND MRS. TROYER

of the mayor and several city officials. The sermon was preached by Elpidio de Mier, who is in charge of our work in Adjuntas, and the address was given by Rev. E. L. Humphrey of Cayey. Both speakers reflected great credit upon themselves and upon the cause they represent. The prayer of dedication was made by Rev. A. B. Rudd, our veteran missionary and the founder of the work in Coamo. Rev. H. W. Vodra, of Rio Piedras, also assisted in the service, which was very impressive and one long to be remembered. Our work has received a wonderful impetus by the presence of this substantial and beautiful building. We are grateful to God and to the Home Mission Society, His beneficent agent, for this temple of worship.

The following is a translation of a responsive service which we composed especially for this occasion, and which, followed by the dedicatory prayer and the "Gloria," marked the climax of the service.

RESPONSIVE SERVICE

Leader.—To the worship of the triune God—

Congregation.—We dedicate this temple.

L.—To the glory of the Father through whose love a Saviour was given unto us—

C.—We dedicate this temple.

L.—To the praise of Jesus Christ our Lord and Saviour, through whose sacrifice and death and resurrection from the dead we have been granted the gift of eternal life—

C.—We dedicate this temple.

L.—To the Holy Spirit who convicted us of sin and revealed to us our need of a Saviour, and who now leads and guides us in the way of life—

C.—We dedicate this temple.

L.—For the preaching of the gospel to those who are tempted and lost in sin, wandering away from a Father's love—

C.—We dedicate this temple.

L.—For the edification and building up of the Church, the body of Christ, that it may be more and more transformed into the likeness of His image—

C.—We dedicate this temple.

L.—For the care of the feeble, the comfort

of those who mourn, the reclamation of the straying—

C.—We dedicate this temple.

L.—For the fostering of the spirit of brotherhood, Christian sympathy, and fraternal watchcare—

C.—We dedicate this temple.

L.—For the sanctification of the home, the instruction of the children in the way of life, and the cheering of the aged—

C.—We dedicate this temple.

L.—For inspiring the spirit of patriotism, the resistance of unrighteousness in all its forms, and the inculcation of morality—

C.—We dedicate this temple.

L.—To lead men onward and upward and heavenward, away from sin and selfishness and wickedness—

C.—We dedicate this temple.

L.—For the inculcation of all that is good and true and pure and holy, and the suppression of all that is evil and debasing and unholy—

C.—We dedicate this temple.

L.—For the establishment, growth, and prosperity of the kingdom of heaven in this part of the earth—

C.—We dedicate this temple.

All.—We, the children of God, members of the body of Christ, and temples of the Holy Spirit, do now reaffirm our consecration and devotion to the Father, Son, and Holy Spirit as we dedicate this temple. *Amen.*





Among the Arapahoes

BY REV. F. L. KING

Each Sabbath day seems better than any previous Sabbath in our Arapahoe work. Yesterday we were made glad by having a public denunciation by two old Indians of the old-time dances. One of these is a Christian, and one who has not yet come out, but who declares himself in sympathy with the Jesus Road. You know I have had much apprehension about this very thing. Two weeks ago the subject came up in church, and I carefully explained the matter, saying that with all the different religions that the Indians have had each one has had its different form of worship; but that this Jesus Road is unlike any of them, and in order to be a strong Christian one must keep straight in this road and not try to follow the other ways. My words met with favor. One man, who for years was strong in the dance roads, says that he used to pay out \$40 or \$50 at each payment to help buy "chuck" for the dances. Now as he is a Christian and anxious to have his friends saved he proposes to have a three days' meeting at the church, and says that he will give the money he once gave for dancing to help in buying two beeves to be killed at this meeting. When my opinion was asked, I said that's good. And I praise God for what his Spirit can and is doing among this people.

We had another baptism yesterday; another head man, "Cut Nose." He ranks with "Hail" in influence among his people.

An old Chief, White-Eyed-Antelope, was at church yesterday and made one of the strongest appeals that has ever been made by a non-professor. He urged his people to follow Christ, said that the old religions were

passing away, for them not to be afraid if others made fun of them, and that as for him he wished that he were young again so that he, too, could go in this Jesus Road. But he said, I am too old now. His words were pathetic, and I know appealed to everyone in the house. This old man was the one who so sternly opposed our work at the time we refused them the use of the church tent. I have great hopes of his soon giving his heart to Christ. In fact his talk yesterday gave some evidence of a changed heart. We had about 45 at church.



The Work in Alaska

BY REV. G. S. CLEVENGER

We are living out on the Reservation in a tent, and are very busy getting ready for winter; all buildings are yet to be erected, the school and teachers' residence are not yet complete, but we hope will be before cold weather. We will have a beautiful place when the buildings are completed. The reindeer have not yet reached here, as the Spring break-up caught them at Illiamna Bay, near Cook Inlet. They will be here early in the winter.

We hold the white service at the Agricultural station—half-way to the post office at Copper Centre. It is the most central place. The Superintendent of the Farm is our Sunday School Superintendent. Nearly all the whites in the community, except a few saloon adherents at Copper Centre, come to service; persons passing through also attend. All take great interest in providing music, and giving all possible assistance to make the services interesting. Our white Sunday School is the first Sunday School in Copper River Valley.

The Indians take great interest in their services, and often attend white service also. When the salmon came I scattered them out as much as possible, so that they might take more fish. This has interfered with their attendance, especially in June. Last Sunday was a very hot day; Indians came five and six miles to service. They have many questions to ask about God, Jesus and the eternal world. They make every effort to keep Sunday, and to come to service clean. Saturday evening is their bathing time, and the clothing which they wear on Sunday is generally clean.

Some time ago one of the Gakona Indians stole a hat from a white man's cabin. He has been a bad Indian, and has rather terrorized some of the white people. The Commissioner here sent the Marshal and a deputy after him. They captured him, but he got away, and the Marshal could not find him. I felt he ought to be caught, so I sent a messenger after him saying Jesus man wanted to see him. Two days later the messenger and the hunted Indian appeared at my tent. I told him I wanted him to go and give himself up that he had done wrong. He walked with me to the Commissioner unarmed. The Commissioner was very much surprised; he turned him over to me to keep until the next day, and I turned him loose upon his honor to come to me next day at noon. He came promptly.

I tell this to show the influence of the gospel among these Indians. The sentiment among them is such that this bad one did not dare to disobey me. He is kept in confinement for thirty days. The Indians all feel very much ashamed of it. Mrs. Clevenger takes them all as an infant class in Sunday School. She has great influence with this people. The work here is very hard, for there is so much hard physical labor to do; but we feel that something is being accomplished, and the foundations are being laid for a Christian community.



From the Crow Mission:

In a recent letter Missionary Petzoldt says that White Arm is ready for baptism and very anticipative. His wife, "Pretty Shell," has expressed a desire to be baptized at the same time, but the missionary is exceedingly cautious about receiving any one into the

church until the fact of conversion is plain, and has counseled her to wait for a time. He says she is a sincere inquirer, however, and the full settling of the matter will not long be delayed. "Did I write you that White Arm has established the custom of blessing before meals in his camp, and that this custom is observed whether other Indians are present or not. He is standing nobly by his profession and is endeavoring, as best he knows how, to be true to Christ. A band of Nez Perces Indians visited the Crow Indian Reservation a few weeks ago, and in an incredibly short space of time White Arm found out that there were some 'Jesus Indians' among them.

"We are feeling jubilant over a letter that came a few days ago from the pastor at Lawrence, Kan., telling of the conversion of a Crow Indian girl in the school there. Flora Wolf, who is attending the Haskell Institute, was baptized into the church. This will be a stimulus to the work here, and Flora will be a great help when she returns to the Reservation. You will remember that we visited the Haskell Institute and the Crow children there while on our Kansas tour. I had a talk with Flora at the time, and I feel that her meeting White Arm as a 'Jesus Crow Indian,' and the visit as a whole, had a part in her final decision. The Lawrence pastor and people are to be congratulated in being able to witness what I believe was the baptism of the first Crow Indian into a Baptist church.

"The inspection of the gardens in the garden contest among the Indians has just closed, the prizes going to Flat Headed Woman (who, by the way, is a man) and Yellow Tail. Last spring Mr. Coffeen offered a prize of ten dollars through the Mission to the Crow Indian family that would raise the best vegetable garden. The experiment was a success. There were 22 contestants, and a fair portion made a real effort to raise a garden. The result was a larger garden average than ever before, a real interest in this practical side of the Indians' progress, and a good wedge for next year's larger effort. The Crows are to hold an Industrial Fair at Crow Agency Sept. 25-30. Our school enrollment for this year will run up to at least 35, all we can accommodate at present."

Thus the good news continues about White Arm, who has much to learn and many difficulties to overcome, but has many overbalancing good qualities and a real desire to live up

to his profession. We certainly should not expect more of him than of the average white Christian, who has had quite different opportunities and surroundings; and by that standard he will measure up well. The garden ex-

periment is most commendable, and is but one of the many evidences which Mr. Coffeen, of Sheridan, a staunch friend of Mr. Petzoldt, has given of his philanthropic interest in the Indians and our work among them.

EVANGELISM IN NORTHERN MINNESOTA

By Rev. Lyman H. Steinhoff

Home Mission Society's District Missionary for Minnesota

THIS ever-changing part of our beautiful State still presents many untouched fields for pioneer mission work of the old-time character. Three hundred thousand people have now settled along the rivers and new railroad lines and surveys. The great pine forests are nearly gone. In this immense section of over 4,500 square miles there dwelt but a few years ago a small, scattered population, in a few uncertain places. Such towns as Bemidji, with 5,000 population, Blackduck, 1,500 population, Northome, Warroad, Cass Lake, International Falls, of 500 to 1,000 population, have sprung up during the past five to eight years. In five years the city of Duluth has increased over 60 per cent., and the county of St. Louis 41 per cent. Roseau county has increased 59 per cent., Beltrami county 86 per cent., and Itasca 150. These four northern border counties now contain 154,600 people, where five years ago they had only 105,529. The large increase of Duluth has much to do with this rapid growth. Outside of that city these four counties have only 85,000 inhabitants scattered over 22,250 square miles—a territory larger than Massachusetts, New Hampshire and Connecticut combined. The rapid influx continues, but now that nearly all the homesteads are taken it may not keep up the same ratio of increase.

BAPTIST ADVANCE

In this district we Baptists have been the pioneers by several years, especially along the Rainy River and the Canada Northern Railroad, where it passes through Minnesota. In this border section of our State we established our work five years ago, building the first churches of any denomination on the border at Beaudette in 1900, and later at International Falls and Warroad. Ours has been practically the only work until the past

year. Others have now come in, and are organizing and building. We try to seize strategic points, and from them work out to as many places as possible. At Warroad during the past winter the pastor preached along the railway line for forty miles; having four villages, two logging camps, and two other settlements where he preached in log houses, making Warroad twice each Lord's day, and each of the other places every two weeks. The mission pastors have to be men who can haul logs to the mill if necessary, and do much of the carpenter work on the church building. At Mizpah Brother Rickel cut and hauled a large part of the 2,500 feet of lumber used in the house of worship, and did nearly all the carpenter work. The District Missionary did the same at Warroad, where he and Brother Biddeson, the pastor, shingled the house when the temperature was 30 degrees below zero. Brother Wirth and their mission pastor have labored hard in the same way at Laport and Nary, Nevis and White Oak, at all of which places he has erected beautiful houses of worship.

IMPERATIVE NEEDS

The Home Mission Society helps very generously in this work, and advance would be impossible were it not for this and the wide-awake work of our State Convention as led by our energetic Superintendent, Rev. E. R. Pope. But we need more men and more money—more now than ever before, if we are to hold our own in the winning of this new land for Christ. Now is the hour of opportunity for us. Let us not fail to seize it. If we could have \$5,000 more this next year for our work we could open up several very important fields, but without means to follow up the work we dare not advance.

What may be done is well illustrated in Bemidji. Here seven years ago we began work.

Now we have a thrifty church giving \$10 to \$50 per year to State mission work, and as much more to home and foreign; a beautiful church seating 200, and a comfortable parsonage all paid for. Under the consecrated leadership of Pastor Thomas Bloomfield, this church which three years ago was a sickly baby has grown into a robust spiritual body, giving promise of greater things even than this. And the same will prove true of various points, if men and means are to be had.

A BACKWOODS BAPTISM

South of these counties are some older settlements on the border of the White Earth Indian Reservation. Here at Osage our State Convention established a church through its District Missionary some years ago. Recently the pastor reached out to Ponsford, a village about ten miles distant. A church was built, and dedicated June 23d last. The District Missionary held evangelistic meetings for two weeks and organized a church of 13 members, baptising 11. The scene of the baptism was one to remember. It took place in the clear flowing Shell River just under Smoky Hill, rising abruptly from the water's edge. Along the stream on either side hundreds of people had gathered from all the region. The missionary stood upon some logs across the stream and preached on the ordinance, then, in an impressive silence broken only by a hymn, baptised the candidates. "We have done as Thou hast commanded, and still there is room," he cried when all had obeyed their Lord. Stepping down to the water's edge a brother known for his staunch Christian character, for years a member of a pedo-Baptist church, asked, "Will you baptize me?" Amid profound silence he was immersed, and then a sister asked to be baptized, and the whole crowd swayed with such an interest as must have been felt at Pentecost. Some began to shed tears of penitence; others spoke to the preacher of their need of Christ, and he felt that the Holy Spirit had that day preached through the ordinance to many hearts.

But our work is not all in church building and revivals. Much of it is searching out the settlers' houses, visiting logging camps or railroad camps, and in getting started in new places.

PREACHING IN A SALOON

In one of these new towns in the early

spring, the District Missionary could find no place to preach—not even a private house where people would go. He was offered the use of the saloon and accepted, stipulating the bar should be closed one hour before service, and not opened again that night. About forty or fifty men and women gathered. There was an organ and plenty of hymn books. Everybody sang with a will. The topic was "The Prodigal," and the preacher spoke with fervent prayer in his soul for his hearers. Many eyes were wet and resolutions made which will lead some from the "far country." There was the profoundest decorum and at the close a quiet crowd went home. One thing must not be left out—the collection. It was taken up by one of the men without request.

A BACKWOOD'S CONVERSION

One day early in May the missionary found a neat little log cabin in the woods four or five miles away from one of his appointments. A young man and his wife had lived here for some years. Neither knew the love of Christ, but had often talked together about God and their relation to Him. The ground was ready. With what joy the seed was sown and the way made clear. With tears and quiet words of earnest prayer, they knelt together and accepted Christ. With joy as of new born beings they lifted up their voices in song, and the whole place was transformed into a radiant heavenly palace. As the missionary waded back through the muddy trail, he felt that it was worth while to labor in the backwoods.

LOG CABIN SAINT

Such an one we found not long since. An old lady eighty-two years old. The sweet face of smiling peace told of a soul where the Savior reigned. Born in North Carolina she had lived in Indiana until twenty-three years ago. Had been converted in her girlhood, and walked all these years with her Savior. Had seen no Baptist preacher for many years, and had no church privileges, but had remained a staunch advocate of New Testament truth, so that the whole neighborhood looked to her verdict of Scripture. A long life of humble self-sacrifice in testimony to the truth. It was a rare privilege to talk with her on gospel themes.

Though our progress seems slow it is real, and the foundations laid are solid and will not be shaken.

THE REGENERATION OF SAM ROBERTS

By Rev. Geo. H. Brewer

A CONCRETE ILLUSTRATION OF THE VALUE
OF HOME MISSIONS ON THE FRONTIER

UP in the hill country of Arizona there lived for twenty years or more a unique character known to every one as Sam Roberts. His occupation was divided between several professions. For a time he was the proprietor of a saloon, the rendezvous of the cowboy and the outlaw. When the saloon business failed to be as remunerative as he desired, he changed his profession to that of a gambler and ran the games in several of the large gambling houses. When he was not running either a saloon or a gambling house he was consuming his ill-gotten gains by drinking bad whiskey and giving trouble to the peace authorities generally.

Some three years ago the General Missionary received a letter from Safford, Arizona, reading something like this: "Come over and help us. Things have gotten to be about as bad as they well can be. God's word and law are neither loved nor respected. The Lord's Day is wholly disregarded, and yet there are a few earnest souls in this place who desire a change for the better. Come and see what you can do."

The General Missionary made arrangements to hold a few meetings for this earnest little band of Baptists, who had emigrated to Safford to regain lost health and, in some instances, fortune. The people were interested. They crowded the upstairs room, which was the only available place for meetings in the town. Among the attendants at these meetings was the aforementioned Sam Roberts. He was unable to tell how many years it had been since he had attended a religious meeting, probably not since his early youth.

When the appeal was made one night to the unconverted there was a general response and many came forward, while others raised their hands; in fact, there were but two in the room who made no response. One was Sam Roberts, and the other was a small boy who sat at his side.

Sam looked down at the boy and said, "Sonny, if what the preacher said to-night is true, then you and I are 'IT.'"

Presently one of the workers reached over and took Sam by the hand. He looked up and inquired earnestly, "Do you think the preacher told the truth to-night?" The worker replied, "He sure did." "Then I'm in for it." The worker replied, "But you need not be, Sam. The grace of God is large enough and deep enough and wide enough to take you in, if you will only let him." Sam fell upon his knees and began to pray. Prayer had not passed his lips since he was a child at his mother's knee. It was a new experience to him, as well as to others, to see Sam Roberts on his knees. It is needless to say that God heard his simple prayer, and his Christian life dates from that night.

He began immediately to proclaim what wondrous things God had done for him. A Baptist church was organized at Safford, converts were baptized, and among them was Sam Roberts. He has lived an earnest and consistent life since that day, no liquor having passed his lips, and his former vices are things of the past. In fact, Sam is now deacon of the First Baptist Church of Safford, co-editor of one of the newspapers, and was recently elected town marshal. He is always on the platform at the railway station to greet the General Missionary when he comes to visit that field.

Now, did it pay? Was the money which the Home Mission Society has put into that field well spent? Was it worth while to organize that Baptist church and put in motion those influences for good that led up to the regeneration of Sam Roberts? That is a question I leave to the readers of THE HOME MISSION MONTHLY to decide. Many other fields in this great Southwest need just such work as was done at Safford, and await the coming of the missionary. How long shall we wait and keep them waiting?

CHURCH WORK FOR MEN

By Dr. E. C. Rice

THE VAUGHN CLASS OF THE CALVARY
BAPTIST CHURCH AT WASHINGTON

WHEN the Sunday School of Calvary Baptist Church, of Washington, D. C., inaugurated the Adult Department in 1889, Mr. F. W. Vaughn requested the privilege of organizing a class for young men, and it being granted, he went into the highways and byways (*i. e.*, visiting offices, stores and workshops and greeting the young men at the church surrices) and invited them to become members of his class. The first week he secured twelve promises to attend the following Sunday, but on that day only five of that number came. The second week Mr. Vaughn went after the other seven, securing them and many more. He soon learned that the young men seemed to be waiting for an invitation, and believes that what has been accomplished in his class can be accomplished by any other.

The class was organized Sunday, Feb. 3, 1889, with five members. The present attendance averages 115. There were present 152 on the last Sunday in March. Under the enthusiastic leadership of Mr. Vaughn, his scholars have developed into active Sunday School workers. To-day the active membership is 285, with a total of more than 4,000 young men that have come under the influence of the teacher and members.

It is a practical training school for church work, and its members may be found all over our country and in foreign lands serving as God would have them.

In the home church, of the twelve deacons two are active members and one an ex-member (now a Department Superintendent in Sunday School). Of the nine trustees of the church, three are active members of the class.

In the Sunday School there are 50 male officers and teachers, and of this number 14 came out of the Vaughn Class. In its work of securing young men for Christ it has received and expended more than \$5,000.

A CLASS SESSION

In describing how the class work is carried on, it will be perhaps the best way to give an

idea of what is done. As you enter the Adult Department of the Sunday School, Vaughn Class men greet you with a hearty shake of the hand and usher you to the classroom. This room occupies the gallery facing the platform of the Sunday School, is about 18 by 50 feet, and built in the amphitheater



FRANCIS W. VAUGHN

form, which gives all a good opportunity to see and hear the teacher, and also see and hear the speaker on the platform of the Sunday School.

After the opening exercises of the Sunday School the curtains of the classroom are drawn and the class notices for the week are announced. Then all are requested to introduce themselves to those near. This is followed by prayer by the teacher or one of the scholars.

In teaching the International Sunday School lesson one or two of the scholars, who have been requested on the previous Sunday to assist, are allowed from three to five minutes each to talk on topics bearing on the



THE VAUGHN CLASS
OF
Calvary Baptist Sunday School.
WASHINGTON, D. C.

Please call during the week on the following and report to the Secretary of the Class or the Chairman of the { Lookout } Committee next Sunday
{ Social }

Name
Address
Last present
Report
Name
Address
Last present
Report
Name
Address
Last present
Report

If each does a little the class can do a great work for young men.

Secretary's Card

NAME

ADDRESS

If a church member, give name and location of church

Please Fill Out and Leave on Secretary's Desk

Are you a member of the Y. M. C. A. ?

Are you boarding

The Vaughn Class
of the Sunday School of
Calvary Baptist Church
EIGHTH AND H STS. N. W.
F. W. VAUGHN, Teacher



**YOUNG MEN FOR
YOUNG MEN**
WANTED—The Other Fellow.

190

DEAR MR.....

We missed you at the last session of the class and we hope that you will find it convenient to attend next Sunday morning at half past nine.
In case of illness please notify Mr. Vaughn. Attendance last Sunday.....
You are cordially invited to attend the Class Prayer Meeting, which is held one hour before and dismissed fifteen minutes previous to the Sunday Evening Service.
Class Socials held every third Monday of each month You are invited.
Our teacher is at home to the members of the Class on WEDNESDAY EVENINGS,
2432 TWELFTH STREET N. W.

Yours sincerely,
E. C. RICE, Secretary
157 KENTUCKY AVENUE S. E.

P. S.—When address is changed, report same to the Secretary.



VAUGHN BIBLE CLASS
OF THE
Sunday School of Calvary Baptist Church
COR. 8TH AND H STREETS

MR.....

I REGRET THAT I WAS UNABLE TO FIND YOU AT HOME, BUT HOPE TO SEE YOU IN THE CLASS NEXT SUNDAY MORNING.

Member of the Vaughn Class.



Class Number Eleven
OF THE
Sunday School of Calvary Baptist Church
Friday Evening, March 4, 1904

Calvary Baptist Sunday School,
WASHINGTON.

THE VAUGHN CLASS FOR YOUNG MEN.
SUNDAY MORNING EXERCISES.

A.—Twenty Minutes' Class Conference.
STUDENT'S LESSON ASSIGNMENT.

DEAR MR.....

Please be prepared to speak for..... minutes upon Topic No. on Sunday morning.....
The subject of the Lesson is.....

TOPICS.

- No. 1.—Review.
Give résumé of last lesson, and briefly outline the intervening chapters.
- No. 2.—Introduction
Give the Time, Place, and Occasion of the present lesson.
- No. 3.—The Lesson Contents.
Give in your own words the substance of the lesson.
- No. 4.—Analysis.
Give a topical outline for studying and teaching the lesson.
- No. 5.—Biography.
Name and characterize persons or peoples mentioned.
- No. 6.—Central Truth.
Give the Central Truth of the lesson and reason for your selection.
- No. 7.—Practical Lessons.
What suggestions for everyday life do you derive from the lesson?
- No. 8.—Manners and Customs.
What "Oriental Lesson-Lights" can you suggest?
- No. 9.—Illustrations.
Mention any facts or incidents that illustrate the lesson.
- No. 10.—Difficulties.
What problems of interpretation does the lesson present?

B.—Twenty Minutes' Address.

lesson. This is done to develop the scholar. The twenty or thirty minutes remaining are used by the teacher. His method is largely that of the informal lecture, he having decided that under all circumstances this is the best plan for this kind of a class, and its popularity and success go to prove the wisdom of his decision and course of action.

A question that any scholar present may answer, if he so desires, is permitted, and it is thought best not to request an individual to answer a question. First get your scholar interested in the study of the lesson by presenting it in an interesting and practical manner, then he will participate in the general discussion when it is allowed.

One of the problems at the beginning was that of following up the members, keeping track of those absent, and maintaining their interest. After experimenting with different plans used by other classes, the following system developed:

1. The scholars are given invitation cards to carry in their pockets, to present to young men who are not identified with a Sunday School.

2. When a visitor comes to the class, a card is presented to him by the Secretary that, when filled out, gives his address and whether or not he is a member of a church or the Y. M. C. A. The new scholar's name is given to the Lookout Committee, and he is called on and followed up until he has attended four sessions of the Class.

3. If at any time a member is absent two Sundays, it is the duty of the Social Committee to investigate the cause. If it is found due to sickness either of the scholar or an immediate member of his family it is reported to the Relief Committee.

4. When a personal call is not made a letter or postal is used, as it is desired to be informed whether or not the member is sick.

It is also the duty of the Social Committee to entertain the new scholars in the homes of the members. The Relief Committee remembers the sick with flowers and affords material relief when necessary.

Members making calls, when they do not find the scholar at home, leave a card that reads: "I regret that I was unable to find you at home, but hope to see you in the Class next Sunday morning." and a blank space for the visiting member's name.

The Vaughn Class Club was organized in

1894, its main object being to assist the teacher in a systematic effort "to advance the interest of Class Eleven, to increase the mutual acquaintance of its members, to promote among them a more earnest Christian life, and afford them material assistance when necessary."

The Class is thoroughly and systematically organized, all business matters essential to its proper conduct being cared for by the members. Any member of the Class is eligible to the Club. This meets once a month, and after report of the executive committee an entertainment, lecture, debate, or informal banquet is in order. There are two formal functions, a banquet in the spring at which leading public men and workers in the religious world are among the speakers, and a concert in November.

The motto of the Class is "The Other Fellow." The members wear a neat little button containing the inscription, V. C. C., worked in the Class colors, blue and orange, which bears the double significance of "Vaughn Class Club" and "Virtue, Charity and Courage." The secret work of the Club is treated as a religious service, and is both impressive and instructive. The Class prayer meeting, held previous to the Sunday evening church service, is a source of comfort and strength to those who attend.

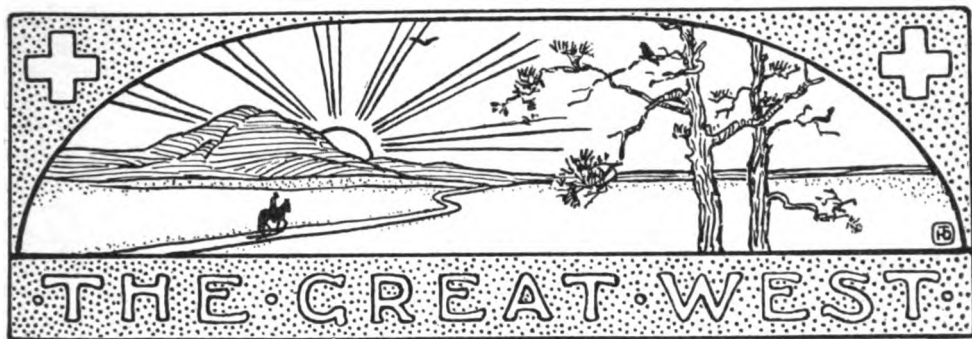


The Kiowas

BY REV. H. H. CLOUSE

We dismissed 27 members to form the new church near Anadarko, known as the Red Rock Church. Others coming from other churches with some to be received by baptism give them a membership of over 40.

During the last quarter over 70 have been baptized in this Association, 51 at a meeting of the Association. Among the Comanches there is the greatest interest that has ever been known. Four were baptized and 27 came forward for prayer. They appear hungry as they listen to the Word. Their love for Brother Deyo and wife is very strong. The older members of the church are efficient workers for the Lord. The meetings of the Association were very spiritual, the hearts of strong men and women being melted by the Spirit's power. There is nothing that pays like missions.



SOME PERSONAL EXPERIENCES OF A GENERAL MISSIONARY

By Rev. Leonard W. Riley

General Missionary in the State of Oregon



RECENTLY the wife of the pastor of one of our largest Eastern churches wrote to me asking for "Some of the Personal Experiences of a General Missionary." Upon reading to some friends what I had written for her a request was made for a copy of the letter for another Missionary Meeting in another Eastern State. It then occurred to me that some other missionary meetings might be enlivened in the same way, and thus interest increased in the great work now being done in the far Western States. A popular speaker recently said in an address here that an address should be like a pair of trousers, "neither too long nor too short, but just sufficient to cover the subject." In this case I shall not attempt to cover the subject, nor can I hope even to do it justice.

Only one who has been a General Missionary can understand the weight of responsibility that rests upon him, or know anything about the many things that cause him anxiety, not to say inconvenience or even distress. Paul's epistles are always popular with the General Missionary. In them he finds great comfort, strength and encouragement. "Anxiety for all the churches" has a real meaning to him. He also comes to know something of the "perils." There is one, however, which

Paul does not mention from which the General Missionary sometimes suffers, and that is "feasting." It may be that Paul did, too, but did not think it wise to mention it in a circular epistle! The General Missionary always gets enough to eat, but it does not always come when it is needed. For example, on a recent trip I was so situated that for three days I had almost to fast—for reasons which it is not necessary to mention—and then immediately following for two days there was set before me three times a day a regular banquet, and no two of them in the same home! I was expected to do justice to every one of them, and there was nothing to do but to do it! What is more, I had to preach each evening, and the General Missionary is always expected to do a little better than the average man does. It is wonderful what the grace of the Lord can do for a man under such circumstances! In this case some said they had never heard him preach so well! Perhaps it is well that in some of these places they do not know what *good* preaching is!

Change of diet, however, is not the only change to which he is subject. Someone has truly said that there is but one thing *regular* about his work, and that is its *irregularity*. Perhaps if I give a description of one trip you will see how true this is, and discover other changes. Some of the churches he must

visit are far from the railroad. To reach one of these from the nearest point on the railroad (which was over 200 miles from home) I had to travel 42 miles by mail stage over roads in comparison with which cobblestone is as asphalt, 17 miles in a farmer's hack, 13 miles by boat, and 18 miles on a diminutive railroad, the whole requiring two days' time.

At the beginning of this trip I was glad to travel in my shirt sleeves; later on, and at noonday I was in the midst of snow on the mountain tops, riding through forests of splendid fir untouched as yet by the ravaging sawmill, and along the swift mountain streams. Three roads lead to this particular place, and the common remark concerning them is, "No matter which one you take, before you get there you will wish you had taken the other one." True, every word of it! Every part of my body that anywhere touched the stage was as sore as though it had been pounded, and indeed it had been. Perhaps I should say that the drivers of these stages are required to make the trip in a given time, so they must go, and they do.

Many times I wished I had taken the other road, and on the return trip I did. And what a trip it was! Up at half-past three in the morning; off at four on a gasoline launch for an eight miles' ride to the ocean beach; one hour's wait on the shifting sands, delightful in pleasant weather, but otherwise an entirely different story; a twenty miles' ride along the beach in the face of a driving wind with fourteen in the "conveyance" drawn by four scrawny "pra-ra-rie an-i-muls"—as they were dubbed by the drunken driver whose only driving consisted in letting the team cut letter "SSSS" on the sand, while the wind and the rain made "goose-flesh" and the teeth chatter! Then came the transfer from stage to steamboat by means of a small row-boat through the rolling waves at the mouth of the Umqua River, and then another hour's ride before dinner "loomed up" after having had no breakfast! Then came an afternoon's ride on the steamboat up a river whose scenery is unsurpassed anywhere, as it is cut right through the mountains which rise on either side.

The night was spent at a small wayside hotel. The General Missionary retired early; it had been a long day; only to be waked up at two o'clock in the morning by one of the passengers, who through nightmare, or some-

thing more to be feared, overturned his table, upset his lamp, matches, watch, etc., smashed his washbowl, pitcher, glass, chair and window, meanwhile yelling, "Hey, Gov-ner, have you got some matches in there? Light your lamp, and come in here; I've had a ca-tas-trophe!" No one will doubt it when he thinks of bare feet on such a floor as that.

Then came thirty miles by stage requiring eleven hours for the ride; or rather the ride and the walk, for there were some places where all were glad to get their feet on terra firma. To bed again only to get out at midnight to catch a homeward bound train; a wait at a crossing from 4.40 to 12.45 spent to advantage counselling with brethren; and thus home at 3.00 p. m. Thirty-six letters were found waiting for reading and answering, the next mail bringing ten more.

Such is one trip of a General Missionary, to be followed by another after the clearing up of office work, and then another, and another, and another!

I have not stated how many sermons were preached, or how many conferences were held in the interests of the work, during this trip. That would come too near being statistics, and these I was asked not to give. It is only fair to say, however, that usually the General Missionary is expected to preach every night while off on such trips.

There is still another side not yet touched upon which those who repose every night on their own fresh linen will not appreciate until the same experience is in a measure theirs. Not long ago I made a trip into the central part of our State. The first night out found me at the end of the railroad where I went to one of the two hotels, or to what was dignified by that name. I was told that all their rooms were taken, but that I could have my choice between sleeping with a man who was pointed out to me—a rough-looking specimen, who spent the entire evening smoking cigarettes—or taking a room at a nearby saloon. I told the proprietor that I did not take to either proposition, and asked him if he did not have a cot, or a lounge somewhere about the house that I could have. Yes, there was the cot over the dining-room; I could have that. Then I was led out the back door, up an outside back stairway, by the the office boy (who quickened my imagination with the information that he had had to sleep in that cot the past two nights, "they had been so

crowded") and into not a room, but the garret space between the two sides of the roof; and instead of having that alone, there were besides the cot two full-sized beds, each full of rough-looking men. There were no chairs, only a lantern for a light. Tired out utterly, I disrobed and crawled under the roof into the cot whose linen had not been changed for ? ? ? There was nothing else to do. In these places it does not do to show too much of the "tenderfoot" spirit. Do you wonder that I found comfort in the words of that sweet song:

"Under His wings, I am safely abiding,
Tho' the night deepens, and tempests are wild;
Still I can trust him, *I know He will keep me,*
He has redeemed me, and I am His child."

The next morning I found five strangers who were going to drive the way I was going. Inasmuch as the brother who was to meet me had failed to come, again there was nothing else to do, so I went with them, sharing the expense of the team with them. On the day before while in the car, no women being present, I heard from them much that was not pleasant to the ear, but on this day I heard not a word! In truth I learned that all but one of them had once had membership in some church, and nearly all had then. It is strange indeed, the effect getting out into a rough country has on human nature. Some feel that they must appear tough and rough in order to pass as other than a "tenderfoot." I have always found that one who stands firmly by his Christian principles commands the real respect of even the roughest and the toughest. Many of them are from Christian homes, and are susceptible to that which accords with the memories of a Christian father and mother. Such a trip shows how every opportunity—wherever presented—to impress immortal souls with the truth as it is in Christ Jesus is fraught with far-reaching possibilities. Parents and loved ones in the East are to-day shaping destinies in the Far West, and will do so for many years to come.

That night I had the privilege of sleeping in another's man's bed while he took the cot in the attic. This was a "brand new town," and beds are scarce in such places. It is difficult to give one any real idea of the conditions in such a town. Here are found people who have come from refined homes and communities living in "shacks," sleeping and eat-

ing under circumstances never dreamed of in Eastern cities and villages. Here are already about a dozen buildings with many more on paper.

The next morning a good brother took me on another stage of my journey, requiring a whole day. After a Sunday's services, another full day's drive places me 150 miles from the railroad in another "new town" in which is being built a Baptist meeting-house, the first in the town. It is only under shelter, but some rapid work after "quitting time" sees canvas over the window openings, all débris swept out, temporary seats and pulpit arranged, and candles for lighting, in order that the first service might be conducted by the General Missionary. About fifty were present and a good service enjoyed, the first in a church building in that town.

When the service was over I was taken to my room, after first calling on a Baptist man in his home, consisting of one room in which were two beds, one filled with three children, the other waiting for the fourth child and the parents. My room was over a barber shop. In it the barber had his tank of water and the pump, together with many trunks, saddles, etc. The usual occupant of the bed was an habitual user of the "weed," and inasmuch as changing of the linen was not of weekly occurrence, the result was not pleasant for one whose olfactory organs seemed that night to be in an unusually good condition.

The next morning we were up at five and walked four blocks to a wash-basin and water, and to what was called "breakfast." Then came a ride of 31 miles through the sagebrush and sand. Then after dinner began an uninterrupted ride, with three changes of horses, until three o'clock in the morning. About six o'clock it rained; there was no top to our stage and we had no umbrellas. Later it turned cold; and when finally we reached the hotel we were more dead than alive, chilled to the very bone. We were up again at eight and on the train homeward bound, though home was reached only after another night spent on the way. No colds, or other seeming ill effects. The Lord is as good as His promise, "As thy day, so shall thy strength be." "They that wait upon the Lord shall renew their strength."

With one other incident I must close with what I fear is already too long. I was called upon in the eastern part of the State to talk

to the Juniors. There were 40 little folks present. The subject for the day was "The Wheat and the Tares." After finding through questions how well informed they were as to the meaning of the parable, in order to make a personal application I had gone beyond the simile of the story to show that bad people might become good people, and that Jesus wanted them all to work to that end. After showing what a world this would be if there were none but good people in it, I asked why it was that God did not

take all the bad people out of it, expecting the answer, "God loves them and wants us to help Him make them good." But the unexpected happened, as it often does. A very little girl arose and said, "Because there wouldn't be anybody left." True, "there is none righteous, no, not one."

I trust that this may be helpful in interesting some, though in an unusual way, in the work the Master has given us to do in His name and strength.

Portland, Oregon.

A MODERN "PASTORAL EPISTLE"

NOT long ago, in a western city, a young lady who had been a life long Catholic, a teacher in the public schools, was baptized into the fellowship of the Baptist church. An interesting feature of her experience was the fact that she was led to this step solely by the earnest and prayerful study of the Bible. For some years she had been dissatisfied with what the Catholic church offered her, and came to attribute the difference between her own experience as a Christian and that of her Protestant friends to the fact that they derived help from the Bible which she had no opportunity to obtain. At length, having an opportunity to become a member of a Bible class, which was conducted independently of any church relations, she eagerly availed herself of it, thinking that thus those deep longings of her soul would be satisfied, but with no suspicion that the result would be that she would be led away from the Catholic church. After two years of devoted study, during which time the Catholic church seemed less and less to satisfy her real needs, she arrived at the conclusion that, if she was to be true to her own conscience and obedient to the word of God, she must forsake the church of her people and become a Baptist, declaring that "the only real alternative to the Catholic church is a Baptist church." The usual storm broke upon her. Entreaties, threats, abuse, indeed every form of persuasion and intimidation was tried in vain. As a reward for her steadfastness she experienced a serene joy, even when driven from home and disowned by her family, which was a wonderful surprise to her and a convincing testimony to the power of divine grace.

Shortly after her baptism the following letter was received from the priest of the church of which she had formerly been a member, which furnishes an interesting exposition of Roman Catholicism as interpreted by the priest of a large church in an intelligent American city:

ALTON, May 4, 1905.

MADAME: It is an unpleasant task that I impose upon myself when writing to you this note. But the depth of misfortune into which you have fallen, the worst of which is that you do not even understand and see it, urges me on to speak to you a few words. Do not believe for a moment that I am angry with you for having taken the step you did. I rather pity you, and I assure you that were you to call on me some evening you shall be treated with all the consideration possible. I venture to say that I am still your pastor, and that you are bound to listen to your pastor's voice when he invites you to an interview.

Though I know that your parents and your other relatives have been plunged into a sea of misery when hearing of your serious calamity, it is not for their sake principally that I now wish you to come to see me. But it is your own state, deplorable as it is, that impels me to speak to you.

Please understand that the Baptist church has no claims on your belief. Nor do I think you understand the history or tenets of that sect, which if you did, would have deterred you from making such a fearful mistake as you have made.

If Christ is your Lord, as you claim, and if you think it well established by history that he has instituted a church 1872 years

ago, then you have estranged yourself from the Lord and from the church he established for the salvation of mankind; and you, whilst staying in that community, to which you have attached yourself, are outside of the reach of salvation. If you commit sins, there is but one church in which the power of forgiveness can be found. The Catholic priest alone has the power to reconcile you with Almighty God: for he can show the credentials of that power conveyed in these words: "Whose sins you shall forgive they are forgiven." As for the Bible, it is the Catholic Church that has preserved that holy book, and she alone is the infallible interpreter of the word of God.

But aside from all these things I shall say that I appreciate your state of mind as it is. Greater minds than yours have been misled. St. Augustine, one of the brightest minds that ever lived, had the misfortune to fall into many and serious errors, but by the prayers of his holy mother, whose feast we celebrate this very day of St. Monica, was converted and lived and died in peace, flooded in tears of repentance, moved with the utmost gratitude in beholding the crucifix.

I shall say no more at present, but I command you to come to see me by the authority I have, that you come to see me that I may advise you, promising again that I shall treat you with the utmost kindness, following the example of the Good Shepherd. Yours sincerely,

(Signed)

J. MECKEL.

Say a "Hail Mary" to strengthen yourself.



STUDYING FOR A MISSIONARY

Since the foregoing article was put in type a letter from the pastor referred to adds this interesting sequel. The extracts from the convert's letter are remarkable and illuminating, and breathe the true missionary spirit.

"The young lady who came into our church is of more than ordinary intelligence, has had a good education, and has been one of the best teachers in the public schools of Alton. She has resigned her position and has entered the

Training School at Chicago, hoping for an appointment, eventually, as a missionary to Japan. The following extracts are from a letter received from her to-day:

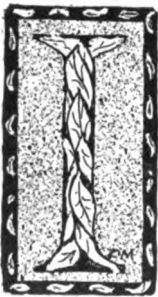
"Each day I come to know how rich and great and powerful is His plan of salvation. How complete it is! And once I thought purgatory was necessary to purge from me the stain of sin! As if the blood were not all-cleansing! I grieve to think that I ever dishonored the Lord so as to think the atonement was not perfect. The fulness of joy in Christ can never come to Catholics, for they wound Him by first thinking the atonement was not efficacious, and again by distrusting Him, thinking He is so austere that they must needs go to His mother for intercession. In so many ways they dishonor Him! It comes home to me so much! And they will never know the joy that might be theirs unless they learn to *know* Him through His precious word. How I wish I could ring that through the world. The Bible! What comfort and riches it has brought to me! Oh, let us pray always that God will give to Catholics a great hunger and thirst for His word of truth. They don't know the *hope* of our calling, and never will unless He reveals it to them in that wonderful Book. Why aren't they urged by their clergy to search it? There is always in me a seething, a something that wants to come out, a desire to show them what they are missing. You know, they think they are getting as much as God intended they should have. They don't know that they may feel secure. They are in constant fear of death. They live hoping that they may have a slow death, time to prepare for it, as they say. That is, time to confess, to make a last confession. And not one thinks but that she will go to purgatory. Not one hopes more than that. And so I say they do not have the joy we have, since they do not know the hope. But they dishonor God through ignorance. They can not help it. They have not been told anything different. May God reveal to them the truth, is my daily prayer. It will take God's might, for they are ensnared. The delusion has its fascinations which only God can meet."





HOW MISSION CHURCHES GROW

By Henry Haskell



I STOOD one day on the banks of the Rio Grande, and saw off in midstream the end of a log rising above the water. Gathering around that log was the debris of the river, some floating away and some clinging to the log; and then the silt of the turbid stream came down and covered it all. I knew enough of the habit

of that river to know that an island might form there, and that in time the cattle might wander from the dry range, and, fording the stream, find rest and pasture.

Such is the beginning of a mission church. Some minister of our Lord makes his way across our great continent (as did Elder Day of Sturgis, who proclaimed the gospel from Michigan to the Coast in '49), and makes his camp in some little town. To such as he can gather he preaches Christ. He finds a few who would gladly build an altar there, and charges them ever to "Hold up the banner of the Cross." Then he goes his way, and the years pass. Floating humanity has circled around that little banner—so many drifted on by—but a few have clung to it. At length some missionary pastor comes. Conversions follow, and behold there is a church! Then the call goes East for help; the Church Edifice Department of our Home Mission Society responds; a building is erected, and the church has a home. It has grown like the little island, and is ready now to feed and shelter the flock.

But I, who have been among these churches

and know their works, love most to call them "little spiritual oases" in desert towns.

THE OASIS IN THE ALKALI PLAINS

You start some summer morning to cross a part of the plains. The bracing air, the clear sky, the eager horse, all give promise of a delightful journey. The heat increases. The blazing sun, with dazzling light reflected from the hot sand, brings discomfort, which is increased by the stinging alkali dust. You cannot stop; you ride on and on, a forced journey, with its object to find relief from the heat, the glare, and the dust. After a while your horse shows a new life; you see a tree in the distance; you approach and find a small cottonwood or two, a little plot of grass, and a spring of water. What joy and life is the oasis!

But the grass is not abundant. The trees are stunted, the water not so sweet as at home. You would never think of calling this place an oasis if you had not crossed the sand.

A SPIRITUAL OASIS

You might not call it so. Called by some stern necessity to leave behind home and friends and brethren, after half a lifetime spent in the old home church in Michigan, you remove to some little new western town. The very newness adds to your longing for the old. Here you are called to labor and strive at your secular calling with perhaps little hope of returns.

Sunday comes, and you make your way to the little church of your faith. It is poorly furnished, bare and unattractive. Long before service has begun you are in fancy in the

old church at home. You hear the great organ and the choir, the pastor reading the lesson, and you people the pews with the faces that are there, and those that are not now there, for God has taken them; you are lonely and sad.

But you cannot go home. Another dreary week and drearier Sabbath. The pastor and brethren have you in mind always, and are often in your home or place of business; you warm towards them because of their manifest love for you, and feel comforted. Scripture that seemed merely a figure of speech before is now a living truth. When you say "Our Father," you feel like putting your hand in His, as you reached up for your earthly father's hand when you were a little child.

Some Sunday, as you take part in the service of that little mission church, through its little bare window you seem to see the windows of heaven opened. And you are reconciled to God's will, and are one with those brethren. It will never be a bare little church any more, but God's house. You appreciate the oasis because you have crossed the sand.

THE WEAK GROWN STRONG

The strong old church of to-day was the weak little mission fifty years ago, and by its benevolences is merely endeavoring under God to reproduce its kind. Not for the emigrant from other shores alone, but for its own children. Missionaries will tell you with what astonishing frequency in their labors for men they meet with members of the old home churches who need their ministry. **YOU HAVE GIVEN MONEY, AS GOD HAS PROSPERED YOU, FOR THE STRANGER, AND IT HAS OFTEN PROVED TO BE FOR YOUR OWN CHILDREN.**

A young cavalryman riding from his troop to church on the Sabbath always sat with me in a little church in the Southwest. He said: "My father and mother are Baptists in Michigan, and much interested in missions. They have always given what they could; and I feel some way that they helped to build this church, and I love to come here."

A BLESSED WORK

A minister and his wife used sometimes to go up to the annual meetings looking just a little bit shabby; but they did it that by being very careful they might save something to give to missions. Years passed; a son and his wife, called to far Western towns, found in each a church home, and wondered under

the providence of God who helped build them. The wife, about to leave earth, longed so to go home, just to die; but it could not be; yet God gave to her the joy to know that she was about to go from a home in the fellowship of the saints in a little Western church to her "home eternal in the heavens." Oh, the ministerings and the prayers on her behalf! Money and mere earthly friendships must stand aside as the soul approaches those gates; but the prayers of God's saints and the faith they bring accompany the departed spirit up to its home.

An old man, who had lived his lifetime in one community, coming West with his daughter, who was sick unto death, said: "My life is done. It all lies behind me. I am too old to form new friendships and I have nothing before me save my duty to my child." The end came quickly, and as death hovered over his child he came to me and asked: "What kind of a place is this and what sort of people are these? I came here expecting to be a stranger in a strange land. Look at my house, constantly visited by my brethren and sisters. In season and out of season doing for us, comforting us, praying for us. They are doing for us things far beyond what I should have looked or hoped for at home." And he cried like a child.

All his days he had given as God had prospered him towards our various causes. Many years he had labored with all faithfulness as a deacon in his church. And God in his infinite mercy had returned to him, by the hands of his missionary brethren, what was to him manifold more than he had ever done for God. And it was done in his own lifetime.

YOUR MESSENGERS

I love these brethren on these mission fields, because as did their Lord, so they "first loved me." They are not there to be ministered unto by us, but to minister for God and in our place.

In the dreary little town, on the mountain trail, in sod or adobe hut on the little ranch, they are your messengers for Jesus, proclaiming the gospel you would proclaim, giving aid in poverty and sickness as you would love to do—not alone to the Italian, the Swede and the Pole, but to your children from Michigan and the children of your close-by neighbors from the East and Middle States.

Kalamazoo, Mich.

A NOTED BAPTISMAL SCENE

By Rev. G. A. Schulte

ON a recent trip among the Germans through some of the Northwestern States I attended a baptismal service near Parkston, South Dakota. Seventy-two new converts were prepared to follow their Master in baptism. On the bank of the James River at Milltown a large number of people, variously estimated from 1,500 to 2,000, had gathered on Sunday morning, June 11th, and listened attentively to the Word preached by Rev. H. Schwendener and the writer in German, and by Rev. E. F. Jordan, D.D., of Sioux Falls, in English. In a group around the speakers stood the candidates, who, at the close of the exercises, joined heartily in the familiar revival hymn in German:

"For all the Lord has done for me
I will never cease to love Him,
And for his grace so rich and free
I never will cease to love Him."

At the last verse a procession was formed,

led by Rev. H. Bens, the pastor of the church, and followed by the candidates. It was an impressive scene when the 72 men and women, young men and maidens, marched to the river's edge singing the chorus, with uplifted hand:

"I will never cease to love Him,
My Saviour, my Saviour;
I will never cease to love him,
He has done so much for me."

Tears of joy and gratitude flowed freely when one after another of the candidates was led into the water and buried with Christ in baptism. Many of the Germans had never before seen adult baptism and performed by immersion.

These candidates were the results of revival meetings held last February by an evangelist, Rev. H. Schwendener. Others may be added to their number, as more than 160 professed conversion during the meetings; but the pas-



tors of the other denominations are doing all they can to dissuade them from following their Master in baptism in order not to lose their members.

The church where the baptism occurred is called the German Dry Creek Church. When the county surveyor of Hutchinson county surveyed his territory with the intention of drawing a map, he asked the German-Russians for the name of a creek in the neighborhood of the German Baptist meeting house. As the creek consisted of three forks, the good people answered in their corrupt anglicized German: "We call it Drei Creek!" The surveyor took it to be Dry Creek, and by this name it is now known on all maps up to this very day. Nevertheless it never runs dry, but keeps fresh and running all the year around. May it so be with our Dry Creek church.

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Where Churches Are Needed

Read this message from Rev. George H. Brewer, whose home mission field is Arizona and New Mexico, and who represents the State Conventions and Home Mission Society conjointly. He sheds light on a situation not easily understood by dwellers in the older sections:

"The church at Clifton was organized June 18, with 14 members, and fully that many more in the town have expressed their purpose to unite with the church. The situation at Clifton is without parallel in all the range of my experience as general missionary, and the facts ought to be emphasized in the East, so as to inform those who have been laboring under the impression that the West is overchurched and that small churches crowd upon each other in local communities, taxing the people's strength to support them. This is the situation as I found it at Clifton, a city

of 5,000, increasing rapidly, and the population made up largely of aggressive Americans. The one religious organization in the entire city is a small Presbyterian Church with a membership of 55, meeting in a little frame shack, the seating capacity of which is less than 100. At the average Sunday service I counted 26 present, and the Sunday school has less than 60 scholars enrolled. What do you think of that for a field? It seems so inviting to me that I wanted to roll up my sleeves and go in for a hard campaign for God and his truth.

"Through the courtesy of the Presbyterian pastor I was given the use of his church for a Sunday night meeting. We had advertised thoroughly, announcing to the people in advance that we were particularly desirous to meet the Baptists of the community, and that if sufficient encouragement was given we would organize a Baptist church. I was delighted with the response, as the little house was taxed to its utmost capacity with the crowd that came to hear the preaching. I had previously circulated a paper among the Baptists pledging their hearty support for the church movement. When the after-meeting was called and the church was organized, 14 entered as charter members, elected officers and called Brother John R. Jester as pastor for his full time. They agreed to raise \$500 on the field. He has not decided as yet."

Surely a city of 5,000 people with one church seating less than a hundred persons may be counted as a case of religious destitution. The question is not whether the people themselves so consider it, but whether our Protestant Christianity can afford to permit such conditions. If such communities are not evangelized, woe to the future of the great West—and the East and West are irrevocably bound together.

BAPTISMS

Rev. J. T. Jenkins,	Holyoke, Colo.,	8	Rev. S. S. Fisk,	Tulare, Cal.,	7
Rev. A. B. Rudd,	Gen. Miss'y Southern		Rev. W. H. Harriss,	Hanford, Cal.,	8
	Porto Rico,	16	Rev. D. F. Rittenhouse,	Colored, Beth Eden	
Rev. Dionisio Hernandez,	La Plaza de Ponce, Porto			Church, Morgan Hill,	
	Rico,	7		Cal.,	6
Rev. E. C. Deyo,	Comanche Indians, Fort		Rev. F. L. King,	Arapahoe Indians, Waton-	
	Sill, Okla.,	9		ga, Okla.,	23
Rev. Clifton Fowler,	Pear Park, Colo.,	14	A. C. Saxton,	Colville, Wash.,	7
Rev. J. G. Jeantet,	Mexicans, Alamosa, Colo.,	7	Rev. C. L. Engle,	Biggs, Cal.,	11
Rev. M. B. Milne,	Florence, Colo.,	5	Rev. J. O. Burroughs,	Whittier, Cal.,	5
Rev. H. H. Clouse,	Kiowa Indians, Rainy		Rev. C. R. Eastman,	Oak Park, Cal.,	15
	Mt., Okla.,	5	Rev. H. E. Crowell,	San Pedro, Cal.,	5
Rev. L. O. F. Cote,	French, Salem and vicinity,		Rev. Edward Kneisler,	Germans, Lyndock, Ont-	
	French, Mass.,	7		tario, Can.,	20
Rev. A. E. Ribourg,	French, Gen. Missy.,	42	Rev. O. T. Zeckser,	Germans, Big Stone City,	
	Mass.,			S. D.,	8
Rev. Robert Hamilton,	Cheyenne Indians, Waton-	21	Rev. N. N. Aubin,	French, Manchaug, Mass.,	18
	ga, Okla.,		Rev. D. E. Baker,	Portales, N. M.,	16

Rev. Philipp Lauer,	Ebenezer German Ch., Okeene, Okla.,	10	Rev. Geo. Bornschlegel,	Germans, N. D.,	Bloomfield,	20
Rev. Milton Reece,	Tucumcan and Santa Rosa, N. M.,	15	Rev. J. M. Hoefflin,	Germans, Dist. Miss'y., Neb.,		25
Rev. Susano Arrieta,	Mexicans, Alamagordo, N. M.,	6	Rev. Edward Nieman,	Germans, Arnprior, Ont., Canada,		5
Rev. N. E. Johnson,	Ebenezer Swede Ch., Brooklyn, N. Y.,	6	Rev. Edward Wolf,	Germans, Spencer Grove and Glory Hill, Canada,		27
Rev. J. C. Anderson,	Murray, Utah,	.5	Rev. R. M. Been,	Brush Hill, I. T.,		5
			Rev. W. F. Raebel,	Germans, Gladwin, Mich.,		6

HOME MISSION APPOINTMENTS, SEPTEMBER, 1905

- CALIFORNIA—NORTH.**
 Rev. W. C. Whitaker, Orland.
 G. N. Ballantine, Modesto.
 Madison Slaughter, Rural Evangelist.
 E. H. Jones, Superintendent Oriental Work.
 M. R. Wolfe, San Francisco.
 W. H. Harriss, Hanford.
- CALIFORNIA—SOUTH.**
 Rev. Wm. B. Bradshaw, Banning.
 Elmer K. Fisher, Glendale.
 P. M. German, Garden Grove and Trabuco.
 V. H. Linsley, Fallbrook.
 Timothee Tetreault, Los Angeles, French.
- COLORADO.**
 Rev. J. Albert Kinsman, Fowler.
 C. N. Wester, Colorado Springs.
- GEORGIA.**
 Rev. H. D. Martin, District Missionary, Colored.
- ILLINOIS.**
 Rev. W. B. Morris, North Shore Church, Chicago.
 Carl F. Wahlberg, Kewanee, Swedes.
- INDIAN TERRITORY.**
 Rev. John Cashman, Nowata.
 Wm. H. Deweese, Emit.
 E. H. Harper, Stuart.
 L. D. Martindale, Kinta.
 J. L. Nelson, Dibble.
 A. B. Thomas, Purcell.
 D. J. Eaton, Mounds, Twin Mounds and Bixby.
- KANSAS.**
 Rev. S. D. Anderson, Gardner.
 J. W. Bailey, Protection.
 S. S. Hageman, Abilene.
 Richard January, Tonganoxie, Colored.
 John A. Kjellin, Kansas City, Chelsea Place Church.
 Arthur D. Phelps, Latham.
 Albert J. Skinner, Sterling.
- MAINE.**
 Rev. Nelson Hedeon, Portland, Swedes.
- MASSACHUSETTS.**
 Rev. Andrew J. Linde, Norwood, Swede.
- MICHIGAN.**
 Rev. Alex Laurikainen, Hancock and Copper Range, Finns.
- MISSOURI.**
 Rev. Charles Henry Hands, Tower Grove Church, St. Louis.
- MONTANA.**
 Rev. Willard Fuller, Billings.
- NEBRASKA.**
 Rev. Robert W. Mills, Bloomington.
 John L. Dolm, Emmanuel Church, Phelps County, Swede.
 John A. Howard, Lomax.
- NEW HAMPSHIRE.**
 Rev. Charles Rivier, French, Manchester and Nashua.
- NEW MEXICO.**
 Rev. Y. F. Barnett, Avis, Weed, Lower Penasco and May Hill.
 Arthur St. Clair Sloan, Spanish-speaking people, New Mexico and Arizona.
 F. M. Wylder, Capitan and vicinity.
 F. H. Richardson, Deming.
 C. R. Taylor, Alamogordo.
- NEW YORK.**
 Godfrey I. Cardellicchio, Albany, Italians.
- NORTH DAKOTA.**
 Rev. Edward B. Johnson, Sawyer and vicinity, Swede.
 B. L. Carlton, Fargo, Swede.
 Samuel Batchelor, Cooperstown, Victor Memorial Church.
 Hans Blomgren, Kulm and Rutland, Swede.
 Olof Breding, Bethel Church near Garnes, Norwegians.
 A. F. Choate, Sheyenne and New Rockford.
- MYRON COOLEY, General Missionary.**
 M. B. Critchett, Fairmount.
 Chas. J. Hill, Vang & Beaulien.
 Ole Larson, District Missionary, Scandinavians.
 James Lawson, Donnybrook, Scandinavians.
 N. J. Lee, Park River, Americans and Scandinavians.
 H. F. Lydum, Berton, Norwegians.
 Andrew A. Ohrn, Hillsboro, Norwegians.
 W. K. Sherwin, Rolla.
 Olof Tafllin, Mandan & Bismarck.
- OKLAHOMA TERRITORY.**
 Rev. R. P. Bates, Bethel Church, Washita County.
 Philip Cook, Cheyenne Indians.
 J. W. Laney, Ioland.
 Rev. Colin M. Cline, Hennessey.
 M. M. Minger, Banner.
 James L. Odell, Prairie View and vicinity.
 A. J. Shelton, Arlington.
 J. M. Anderson, Hobart.
 W. L. Payton, Elk City.
- RHODE ISLAND.**
 Rev. Eric Hallden, Providence, Swede.
 M. C. Marsegia, Italians, Dean Street Mission, Providence.
- SOUTH DAKOTA.**
 Rev. J. C. Johnson, Summit (Student) Scandinavians.
- WASHINGTON—EAST.**
 Rev. John Chandler, Pomeroy.
 John Mitchell, Couer de Alene, Idaho.
- WEST VIRGINIA.**
 Rev. Chas. H. Pack, Parsons & Hambleton.
 R. G. Pierson, Moundsville.
- WISCONSIN.**
 Rev. C. T. Everett, Oconomowoc.
 C. A. Anderson, Kenosha, Swede.
 W. S. Boardman, Greenwood.
 H. A. Erickson, Barron.
- GERMANS.**
 Rev. August Transchel, Mountain Lake, Minn.
 Julius Pekrul, Lemberg Association, Canada.
- FRENCH.**
 Rev. J. N. Williams, General Missionary, New England States.

THE FOLLOWING TEACHERS WERE APPOINTED:

- Arkansas Baptist College, Little Rock, Ark.—President, Jos. A. Booker; A. R. Reeves, S. R. H. Reed, Lillie L. Lewis.
 Atlanta Baptist College, Atlanta, Ga.—Prof. S. H. Archer.
 Benedict College, Columbia, S. C.—Rev. Henry H. Thomas, Mrs. Mary W. Stickney, Mrs. Sarah H. Chester, Miss Olive E. Lane.
 Bishop College, Marshall, Tex.—Fannie Adkins, Agnes Bessee, H. Walden.
 Jackson College, Jackson Miss.—Ethel M. Lamy, Elizabeth Champlin, Georgia E. Crocker, Laura J. Loucks, Mary W. Curtiss, Mrs. Florence H. Casey, Miss Ella May Hillpot.
 Americus Institute, Americus, Ga.—Principal, M. W. Reddick; Miss L. E. Washington, Hannah A. Reddick, Miss M. L. Armstrong, Mamie L. Strong, Johnie L. Fowler.
 Coleman Academy, Greshland, La.—Principal, O. L. Coleman; J. D. Stewart, Anna B. Nelson, Myra Harding.
 Spiller Academy, Hampton, Va.—Principal, Geo. E. Read; Mary L. Kirby, Lulu Spiller Hawkins.
 Keysville Mission Industrial School, Keysville, Va.—Principal, W. H. Hayes.
 Northern Neck Industrial Academy, Ivondale, Va.—Principal, Jas. F. Walker.
 Halifax Institute, Houston, Va.—Mrs. M. B. Scott.
 Crow Indian Mission, Lodge Grass, Mont.—Lucy K. Hicks.

FINANCIAL STATEMENT FOR AUGUST, 1905

RECEIPTS

Contributions for General Purposes.....	\$11,337 22
Legacies	934 20
Contributions Specifically Designated.....	396 56
for Church Edifice Gift Fund.....	214 80
	\$12,882 78
Income Accounts for General Fund.....	\$1,695 00
" " " Church Edifice Gift Fund.....	739 70
" " " " " Loan Fund.....	910 28
Miscellaneous	314 82
	\$16,542 58

DISBURSEMENTS

For General Purposes.....	\$30,518 33
" Special " as Designated.....	887 24
From Church Edifice Gift Fund.....	1,850 60
" " " " " Loan Fund.....	2,214 85
Miscellaneous	318 44
	\$35,789 46

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, \$137.50

Yarmouth, First Ch.....	30 00
Thomaston Ch.....	11 45
Kenduskeag Ch.....	6 00
Cape Neddick Ch.....	10 30
South Waterloo Ch.....	5 50
Lee, Y. P. S. C. E.....	4 00
Kennebunkport Ch.....	38 00
Harrington, Y. P. S. C. E.....	4 00
Waldoboro Ch.....	1 00
Buxton Centre Ch.....	17 25
*Bath, First Ch.....	10 00

NEW HAMPSHIRE, \$19.51

Danbury Ch.....	4 10
New London, Wayside Chapel.....	5 00
Bradford Ch.....	4 15
Salisbury Heights Ch.....	6 26

VERMONT, \$77.90

South Newrane Ch.....	14 00
Fairfax Ch.....	10 35
*Middletown Springs Ch.....	3 55

LEGACIES.

Johnson, Estate of Davies Clark.....	50 00
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MASSACHUSETTS, \$1,722.01

Baptist Missionary Society.....	25 00
Boston, First Ch.....	300 00
Dudley Street Ch.....	22 98
Newburyport, First Ch.....	58 79
*Southbridge, A Friend.....	2 00
North Abington, First Ch.....	8 70
Northboro Ch.....	10 00
Cambridge, B. O. Pierce.....	49 50
George Davis.....	50 00
Salem, First Ch.....	100 00
Gloucester, First Ch.....	15 74
Lynn, French Mission.....	5 00
Weymouth, First S. S.....	3 06
Willimansett, Beulah Ch.....	4 85
Quincy Ch.....	5 00
Westfield, First Ch.....	41 11
Monson, First Italian Ch.....	9 80
New Bedford, Swedish Elim Ch.....	10 00
Winchester, First Ch.....	20 70
Lowell, Fifth Ch.....	3 77

Gloucester, Chapel Street Ch.....

Waltham, Beth Eden Ch.....	11 69
North Billerica Ch.....	35 00
Avon Ch.....	10 00
Dighton, First Ch.....	4 00
S. S.....	2 38
West Acton Ch.....	2 20
North Egremont Ch.....	16 32
*Rockland, First Ch.....	11 00
	44 00

LEGACIES
Pittsfield, Estate of Sarah E. Sanders.....

Wakefield, Estate of Emma Hill.....	811 80
	27 62

RHODE ISLAND, \$119.37

Baptist Missionary Society, Providence, Fourth Ch.....	75 00
Providence, Estate of H. Jackson, D.D.....	16 25
	28 12

CONNECTICUT, \$407.88

Stepney Ch.....	10 00
Waterbury Ch.....	5 00
Ansonia Ch.....	92 85
Cornwall Hollow Ch.....	2 00
Montwese S. S.....	5 00
Meriden, First Ch.....	190 14
Winsted Ch.....	5 81
Hartford, A Friend.....	1 00
South Ch.....	25 00
Groton Heights Ch.....	8 75
Stonington, First Ch.....	45 67
	16 66

NEW YORK, \$840.12

Bath, B. Y. P. U.....	5 00
Troy, Fifth Avenue Ch.....	59 53
*Albion, Wm. E. Barker.....	11 00
Richmond Hill Ch.....	35 54
Rochester, Park Avenue Ch.....	65 42
Clifton Springs Ch.....	15 35
Kingston, First B. Y. P. U.....	7 00
Bainbridge Ch.....	3 00
Deposit Ch.....	33 80
Hume Ch.....	5 00
Ballston Spa, First Ch.....	23 18
Wyoming Ch.....	13 00
S. S.....	2 00
B. Y. P. U.....	2 00
West Oneonta Ch.....	3 00

Glens Falls, First Sunlight Circle.....

Albany, First Ch.....	2 00
Memorial S. S.....	19 48
Sennett Ch.....	5 87
Westfield Ch.....	25 00
Concord, Mrs. W. Fuller.....	5 00
Westport, Mrs. Farnsworth.....	2 00
Lowville Ch.....	1 00
S. S.....	15 28
East Schodack S. S.....	10 22
Syracuse, Lowell Avenue Ch.....	5 00

Parkville Ch.....

Cleveland Ch.....	12 00
Bradford Ch.....	5 00
Buffalo, Delaware Avenue Ch.....	6 60
Clifton Springs, Second Phelps Ch.....	9 00
Walworth S. S.....	85
South Dover, First Ch.....	3 93
Groton, Ch.....	17 82
S. S.....	20 00
Braman Corners, Duaneburg and Florida Ch.....	5 00
Kingston, Warts Street Ch.....	9 10
Sinclairville, Women's Society.....	204 00

Moorestown, First Ch.....

Cherry Creek Ch.....	2 75
New York City, Williamsbridge Immanuel Ch.....	5 00
Brooklyn, Central Baptist Y. P. S.....	6 66
Sixth Avenue Ch.....	10 00
	40 00
	60 32

NEW JERSEY, \$619.29

Fairhaven, Augustus A. Thompson.....	2 50
Montclair, First Ch.....	328 28
Greenwich Ch.....	3 25
Upper Freehold Ch.....	13 00
Princeton, L. M. Society.....	8 18
Atlantic City, First Ch.....	20 00
Bordentown Ch.....	155 90
Cape May, Second Ch.....	15 00
Elmer, First Ch.....	3 87
Salem, First Ch.....	32 16
New Brunswick, Livingston Avenue Ch.....	37 15

PENNSYLVANIA, \$397.01

Cherry Tree Ch.....	1 00
Hydetown Ch.....	1 50

Pittsburg, Bond No. 513...	150 00	Huntington, Fifth Avenue Ch.....	20 00	Major Pope	1 00
Maple Avenue Ch.....	5 50	Twentieth Street Ch.	4 25	J. Humphrey.....	1 00
Monongahela, Miss Effie J. Collingwood	22 00	Bridgeport Ch.....	1 53	Rev. D. J. Howell.....	1 00
McKeesport, First Swedish Ch.....	10 00	Shinnston Ch.....	10 02	J. H. Kineor.....	1 00
Philadelphia, Epiphany C. E. S.....	35 70	Rev. G. A. Woofter..	5 75	Wm Cobb.....	1 00
Logan Ch.....	4 00	Coons Run, Union Assn.		N. Q. Thompson.....	1 00
Olney Ch.....	1 46	W. F. Reynolds.....	2 50	J. W. Cobb.....	1 00
Ridgeway Ch.....	6 00	Rev. G. W. Kinsey..	10 00	A. E. Powell.....	1 00
Bellevue, First Ch.....	8 30	Rev. C. H. Pack.....	2 50	Amos Thompson.....	1 00
Ulysses Ch.....	19 05	Rev. P. H. Murray..	2 50	A. D. Thompson.....	1 00
Gold Ch.....	4 00	Rev. W. J. Eddy....	5 00	E. D. Pope.....	1 00
Scranton, Jackson Street Ch.	8 25	Miss Grace Whitescarver	2 50	Oscar Thompson.....	1 00
Big Crossings Ch.....	8 12	Dr. C. O. Henry.....	2 50	E. L. Inman.....	1 00
Markleysburg Ch.....	4 95	Mrs. Wm. Morgan.....	1 00	J. R. Thompson.....	1 00
Lyonsville Ch.....	6 00	Miss Lulu McGee...	2 00	Noah Floyd.....	1 00
Holmestead, First Ch.....	21 36	G. W. Reynolds.....	5 00	P. A. Cobb.....	1 00
Wilkesburg Ch.....	37 92	Rev. H. S. Chenoweth	1 00	Prof. W. H. Knuckles.	2 00
Aldenville Ch.....	4 00	J. R. Bartlett.....	1 00	Raleigh, J. A. Whitted.....	1 50
Three Springs Ch.....	1 10	W. E. Gifford.....	1 00	J. P. Williams.....	2 50
Danville, First Ch.....	13 60	G. W. Southern.....	5 00	Hope Mills, W. H. Carver.	1 00
Peckville Ch.....	3 29	Stone McIntire.....	1 00	Fayetteville, John Thames	1 00
Dalton Ch.....	8 61	Mrs. Finlay.....	1 00	Union Association S. S.	
Jersey Shore Ch.....	8 80	Amos Carr.....	1 00	Convention	5 00
Plum and Troy Ch.....	50	W. Smith.....	1 00	Miss Sophia Baty.....	1 25
DELAWARE, \$6.00					
Wilmington, Eighth Street Ch.....	6 00	Mrs. MacDonald.....	1 00	Miss Minnie Baty.....	1 25
DISTRICT OF COLUMBIA, \$18.55					
Washington, First Ch.....	7 55	Mrs. Reynolds.....	2 00	Miss Maggie Harris...	1 25
Anacostia Ch.....	11 00	C. H. Rector.....	1 00	Baalam Monroe.....	1 00
WEST VIRGINIA, \$503.41					
Spencer Ch.....	26 41	Rev. L. W. Holden..	1 00	Mr. and Mrs. Stephen Manor	2 00
S. S.....	2 90	Rev. J. W. Kirby.....	1 00	Mrs. Maggie Morris...	1 25
Bruceon Mills, Hopewell Ch.....	10 00	Mrs. B. M. Smith...	1 00	Wilson, Baptist Ch.....	14 00
Fairmont, Palatine Ch.....	10 00	Mrs. Newton.....	1 00	Chapel Hill, J. W. Trice..	1 25
Toll Gate Ch.....	3 30	Clarence Rector....	1 00	Durham, Jas. R. Evans...	1 25
Holly Grove, Providence Ch.	2 40	J. N. Stark.....	1 00	Oxford, Rev. Robt. Shepard	25 00
Murphytown Ch.....	3 00	Rev. R. B. McDaniel	1 00	OHIO, \$265.98	
Parkersburg, Mt. Zion Association	2 75	R. F. Payne.....	1 00	Cincinnati, Columbia S. S.	5 00
Union Valley S. S.....	1 10	Miss Nora Coon....	1 00	Price Hill Ch.....	6 00
Lauckport S. S.....	2 00	Nancy Taylor.....	50	Cambridge Ch.....	9 70
Craigmoor, Hopewell S. S.	2 00	Rev. C. L. Trawin...	5 00	Toledo, First Ch.....	51 50
Elizabeth Ch.....	10 90	A Friend.....	7 50	Washington Ch.....	2 50
Central Hill Ch.....	1 50	Lightburn, Mrs. H. E.	1 00	Newport Ch.....	7 50
Rusk, North Fork Ch.....	10 00	Lightburn Ch.....	7 50	Lorain Ch.....	11 06
Saulsbery, Sarepta Ch.....	1 25	Jane Lew, J. G. Jackson.	5 00	Troy Ch.....	43 85
Deerwalk, Middlebridge Ch.	1 60	Grafton Ch.....	2 00	Zanesville, Market Street Ch.....	31 09
Parkersburg, Pleasant View Ch.....	50	G. M. Whitescarver.	10 00	Ada Ch.....	16 85
Powers, Pond Creek Ch.....	1 00	Rev. C. L. Trawin...	5 00	Clear Fork Ch.....	6 40
Leachtown, Kanawa Ch...	82	Serena, Rev. J. W. Moore	5 00	Greenville Ch.....	22 20
Schultz, Goodhope Ch.....	5 00	Fairmont, Dr. C. F. Boyer	2 00	S. S.....	2 07
Flint, Liberty Ch.....	8 00	E. S. Amos.....	1 00	Adamsville Ch.....	50
Alderson, J. G. Alderson..	5 00	Mrs. Amos.....	1 00	Warren Ch.....	32 36
Cairo, Union Ch.....	7 00	S. S.....	5 00	Martin's Ferry Ch.....	3 75
Grafton, Harmony Grove Ch.....	8 00	Free Will Offering..	21 40	Pleasant Hill Ch.....	3 00
Berryburg, Mt. Vernon Ch.	1 58	A. C. Kinkead.....	3 60	Lewisville, Canal Ch.....	1 36
Bridgeport, Simpson's Creek Ch.....	8 00	J. Luther Eddy.....	5 00	Columbus Memorial.....	2 15
Buchannon, Sand Run Ch.	2 18	Mrs. Mary Fickinger	5 00	Gibson, Salem Ch.....	3 35
Grafton, Hepzibah Ch.....	5 82	Mrs. A. J. Stone.....	5 00	Cleveland, Immanuel Ch.	3 79
Pruntytown, Beulah Ch...	8 00	Industrial, Rev. J. C. Cox	5 00	MICHIGAN, \$328.56	
Leading Creek, Rock Grove Ch.....	3 88	NORTH CAROLINA, \$147.40			
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Salem Ch.....	40 00	Thomasville Ch.....	2 00	Detroit, North Ch.....	74 16
S. S.....	5 00	Raleigh, A. W. Pegues, D.D.	5 00	S. S.....	7 92
Ladies' Society.....	2 50	Durham, Dr. C. H. Shepard	6 25	Fourteenth Avenue Ch.	15 50
Clover Run Ch.....	50	Winton, Andrew Sessoms.	1 00	Saginaw, Michigan Avenue Ch.....	71 77
Philippi, Silent Grove Ch..	1 50	Pleasant Plains Ch.....	4 00	Bloomington Ch.....	13 25
Valley Bend Ch.....	1 56	South Winton Ch.....	2 15	Mason Ch.....	52 25
McAlpin, Shinn's Run Ch..	5 00	Arthur Collins.....	9 00	Manistiquet Ch.....	41 75
Coons Run Ch.....	4 05	W. C. Reed.....	1 00	S. S.....	12 31
Scott Depot, Adda S. S.....	1 25	Fayetteville, Moses Brantum	1 00	B. Y. P. U.....	5 38
Teay's Valley Assn.....	51 66	Armour, T. Bibbs.....	1 00	Juniors	1 00
Godfrey, Crystal Ch.....	2 00	E. B. Andrews.....	1 00	Calvary Mission.....	2 89
Federal, Zoar Ch.....	4 43	S. R. Henry.....	1 00	Scandinavian S. S.....	3 50
*For C. E. F.:		Solomon Williams.....	1 00	Escanaba Ch.....	8 25
Parkersburg Ch.....	10 00	Hatcher King.....	1 00	S. S.....	5 15
Mrs. Abbie Devers..	25	B. M. Spaulding.....	1 00	Juniors	2 18
		T. B. Perkins.....	1 00	B. Y. P. U.....	2 30
		W. S. Mitchell.....	1 00	*Benton Harbor, Ladies' Circle	5 00
		W. A. Brown.....	1 00	INDIANA, \$329.11	
		Baptist Ch.....	16 50	West La Fayette, Ch.....	26 50
		Lumberton, M. L. Haywood	1 00	B. Y. P. U.....	10 00
		J. H. Thompson.....	1 00	Fort Wayne Ch.....	106 95
		Alex. Thompson.....	1 00	Russville Ch.....	3 50
		J. W. Smith.....	1 00	Crawfordsville Ch.....	20 75
		Miss Esther Thacker..	1 00	Amity Ch., Johnson Co. Association	1 17
				Beech Grove Ch.....	4 50

Morgantown Ch.....	2 00
Pipe Creek Ch.....	1 25
Cambridge City Ch.....	1 10
Concord Ch.....	5 00
Rosburg Ch.....	1 10
Antioch Ch., Sand Creek Association.....	1 00
South Whitley Ch.....	1 00
North Vernon Ch.....	6 48
Union Ch.....	6 50
Elkhorn Ch.....	4 00
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Salem, Second Ch.....	12 00
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Salem Ch.....	2 15
Sand Creek Ch.....	10 00
Little Blue River Ch.....	8 00
Mt. Pisgah Ch.....	8 00
Fairland Ch.....	5 00
Mt. Pleasant, Second Ch.....	3 00
Franklin, John Clark.....	4 00
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Mt. Gilead Ch.....	8 15
Oswego Ch.....	2 00

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Somonank Ch.....	10 50
Pavillion Ch.....	10 98
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Elgin Ch.....	64 52
Moline Ch.....	50
E. C. Stillfield.....	1 00
Antioch Ch.....	3 68
Chicago, First German Ch.....	38 00
Lexington Avenue Ch.....	39 80
48th Street Ch.....	10 04
Covenant Ch.....	2 00
A Friend.....	50
Springfield, Elliott Avenue C. E. S.....	4 19
East St. Louis Ch.....	35 08
Upper Alton, B. Y. P. U.....	1 54
Pearl, Mrs. Kate Messenbach.....	1 00
Nebo, Marcellus Chambers J. A. Sutton.....	1 00
Bethel Ch.....	4 00
Lake Milligan Ch.....	3 10
Limestone Ch.....	1 50
Reynoldsville Ch.....	1 00
Iola Ch.....	1 00
Shumway, Miss Hattie Dunlap.....	2 50
Little Prairie, Second Ch.....	1 00
Greenland Ch.....	75
Mt. Carmel Ch.....	2 00
Union Ch.....	3 95
Marshall Ch.....	1 55
Bethlehem Ch.....	1 16
Paradise Ch.....	1 00
Raymond, J. D. Kendall.....	1 00
Oak Grove.....	25

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Richland Center Ch.....	7 00
Reedsburg Ch.....	5 00
Union Ch.....	3 78
Ladysmith Ch.....	3 55
S. S.....	1 76
New Lisbon Ch.....	6 00
Pound, Second Polish Ch.....	5 08

MINNESOTA, \$6.75

Clinton Falls Ch.....	2 00
Cambridge, Swedish Ch.....	4 75

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Washington Ch.....	7 90
Lovilia Ch.....	1 30
Oakaloosa Ch.....	7 05
Beacon Ch.....	2 65
Juniors.....	50
Sigourney Ch.....	4 75
S. S.....	2 22
Hillsboro, Harrisburg Ch.....	8 85

Cedar Rapids, Immanuel Mission.....	2 40
Danville Ch.....	40 21
Davenport, Calvary Ch.....	53 56
*B. Y. P. U.....	3 26
*S. S.....	8 19
Marion Ch.....	9 50
Ainsworth Ch.....	7 10
Maquoketa Ch.....	25 00
S. S.....	2 50
Bedford S. S.....	50 00
*Mason City S. S.....	11 03
Comanche Ch.....	27 50
*S. S.....	4 50
Marathon S. S.....	1 36
Ames S. S.....	7 00
Emerson Ch.....	6 95
Grundy Center Ch.....	19 50
Beaver Ch.....	3 42
Waterloo, First Ch.....	127 15
Mt. Ayr Ch.....	8 80
Caledonia, Oakland Ch.....	17 25
Burlington, Walnut Street Ch.....	5 00
Swaledale Ch.....	50 75
Rockwell City Ch.....	18 44
S. S.....	1 21
Hiteman Ch.....	10 00
*Bloomfield S. S.....	10 54
Eddyville Ch.....	4 50
Muscataine Ch.....	77 60
Sperry, Pisgah Ch.....	5 72
S. S.....	1 54

INDIAN TERRITORY, \$7.63

Ada Ch.....	7 83
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OKLAHOMA, \$44.65

Omega S. S.....	3 00
Reed, Mt. Moriah Ch.....	6 85
Arbor, J. P. Hill.....	1 25
Bliss, Freedom Ch.....	2 55
Piedmont, Center Ch.....	1 00
*Mountain View, Rainy Mountain Ch.....	30 00

KANSAS, \$221.62

Hays Ch.....	10 00
Asherville Ch.....	21 40
Newton Ch.....	18 85
El Dorado Ch.....	10 00
Argentine Ch.....	15 00
Downs Ch.....	4 38
Holton Ch.....	2 50
Leavenworth Ch.....	16 00
Armourdale Ch.....	3 50
S. S.....	1 25
*Leavenworth, B. Y. P. U.....	5 00
Armourdale, B. Y. P. U.....	1 25
Atchison Ch.....	35 00
S. S.....	5 00
Peabody Ch.....	10 43
Canon Ch.....	3 71
W. M. Lewis.....	50
Morgan Ch.....	3 40
Herington Ch.....	5 00
Newton, B. Y. P. U.....	5 00
Paola Ch.....	5 65
Leland Ch.....	3 50
Waverly Ch.....	3 87
S. S.....	66
B. Y. P. U.....	71
Protection Ch.....	1 00
Salina Ch.....	5 00
Lyndon Ch.....	12 75
S. S.....	1 50
B. Y. P. U.....	1 50
Auburn Ch.....	8 31

NEBRASKA, \$179.77

*Wayne S. S.....	6 00
Herman Ch.....	2 25
South Omaha Ch.....	76 85
Tekamah Ch.....	18 15
Sterling Ch.....	3 25
Blair Ch.....	9 00
Columbus Ch.....	1 50
Lodi Ch.....	9 96
Gibson Ch.....	5 00
For State Convention:	
Collected per T. L. Smith.....	47 81

COLORADO, \$684.06

Lamar Ch.....	6 75
Denver, Mt. Olivet Ch.....	10 00
*Mt. Olivet S. S.....	8 00
Galilee Ch.....	1 45
Victor Ch.....	6 00
*Golden S. S.....	6 00
Loveland Ch.....	19 75
Grand Junction Ch.....	48 00
Fallsade Ch.....	8 00
Collected per Theo. Hanson.....	58 61
For State Convention:	
Colorado State Convention.....	500 00
Florence Ch.....	5 00
Lamar Ch.....	6 50

NEW MEXICO, \$42.40

Roswell, First Ch.....	42 40
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IDAHO, \$3.80

Collected per D. L. Parker.....	3 80
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CALIFORNIA, \$1,039.85

Downey Ch.....	25 10
Compton, First Ch.....	25 51
S. S.....	2 03
Ladies' Missionary Circle.....	3 31
Collected per Chas. R. Eastman.....	3 75
Los Gatos Ch.....	10 00
San Jose Emmanuel Ch.....	5 00
Penryn Ch.....	20 00
Compton, First B. Y. P. U.....	4 00
Whittier Ch.....	17 00
Hanford Ch.....	2 50
Sacramento, Calvary Ch.....	12 00
Eureka Ch.....	19 25
Oakland, 23d Avenue Ch.....	37 50
Port Bragg Ch.....	34 25
Napa Ch.....	15 52
San Jose, Swede Ch.....	7 50
For Southern California State Convention:	
Collected per P. Petersen.....	75 00
Willets, Mrs. E. P. Vining.....	25 00
First Ch.....	4 00
Collected per C. T. Hewitt.....	40 04
Collected per A. M. Petty.....	448 63
Collected per C. W. Petty.....	45 00
Collected per F. L. Blanc.....	10 00
Collected per S. A. Webster.....	3 00
Collected per Timothee Tetreault.....	10 00
For Northern California State Convention:	
Collected per John M. Collins.....	75 00
Collected per G. W. Avres.....	25 00
Collected per W. H. Harris.....	35 00

OREGON, \$2.50

Heppner, Ladies' Aid Society.....	2 50
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WASHINGTON, \$586.85

Walla Walla Ch.....	24 00
Collected per A. C. Saxton.....	5 00
Seattle, North Ch.....	172 65
Pomeroy Ch.....	18 80
For East Washington and Northern Idaho State Convention:	
Collected per H. W. Ferguson.....	25 00
Collected per A. M. Ailyn.....	341 40

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WOMEN'S BAPTIST HOME MISSION SOCIETY, \$440

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$209.15

TOTAL, \$12,719.78

HOME MISSION MONTHLY.....	250 43	Tupelo, Ark., C. C. Burton	50	Rogers, Ark., Rev. L. F.	
Annuity Fund:		Cottonplant, Ark., C. W.		Compton and wife.....	25 00
Beloit, Wis., A Friend..	9,000 00	R. S. S. Convention....	30 00	Wynne, Ark., Rev. W. F.	
DONATIONS RECEIVED AT IN-		Cottonplant, Ark., G. W.		Lovelace	2 50
STITUTIONS:		Wilson	1 00	Wynne, Ark., Rev. W. F.	
For Alabama Baptist Univ., Ala.:		Greer, Ark., Rev. G. W.		Lovelace	3 50
Clairborne, Ala., Free Mis-		Lewis	2 00	Little Rock, Ark., Col-	
sion	39 60	Van Buren, Ark., Antioch		lected per S. M. Wesley.	3 20
Camden, Ala., Star of		Association	15 00	Tucker, Ark., Collected	
Hope S. S. Convention..	13 72	Van Buren, Ark., Antioch		per M. Willingham.....	2 55
Ensley, Ala., Shiloh Ch..	5 00	B. Y. P. U.....	1 00	Camden, Ark., Collected	
Eufaula, Ala., Eufaula S.		Van Buren, Ark., Col-		per D. J. Crawford....	1 65
S. S. Convention.....	25 00	lected per S. M. Wesley.	9 95	Forrest City, Ark., T. N.	
Evergreen, Ala., Evergreen	18 45	Cottonplant, Ark., Col-		Barnes	1 00
Forkland, Ala., Needham	10 00	lected per Jos. A. Booker	3 00	Little Rock, Ark., Mrs.	
Creek, S. S. Convention.	17 65	per Prof. Reeves.....	7 00	Geo. E. Jones.....	5 00
Opelika, Ala., Auburn S. S.		Jonesboro, Ark., Collected	2 00	Osceola, Ark., Mary Lenox	1 00
Convention	25 00	per Prof. Reeves.....	10 00	Blackwell, Ark., Mid. Ark.	10 00
Peterman, Ala., Colored	25 00	Blytheville, Ark., Miss.		S. S.....	15 00
Bethlehem S. S. Conven-		Co. S. S. Convention...	1 00	Blackwell, Ark., Mid. Ark.	
tion	25 00	Hot Springs, Ark., Miss		Collection	3 50
Selma, Ala., Printing De-	20 25	Anna C. Baker.....	1 00	Scotts, Ark., Lonoke Co.,	
partment	5 00	Osceola, Ark., Rev. L.	1 25	Music Convention.....	12 00
Selma, Ala., North Dallas	26 20	Jackson	1 00	Helena, Ark., Rev. E. C.	
S. S. Convention.....	50 00	Argenta, Ark., B. W. Alex-		Morris	10 00
Selma, Ala., Printing Office	15 00	ander	1 00	Helena, Ark., P. L. & M.	
Tuscaloosa, Ala., State B.	4 25	Gurdon, Ark., Mrs. S. J.	1 00	Executive Board.....	58 00
Y. P. U.....	25 00	Witherspoon	1 00	Argenta, Ark., Union Ex-	
Eps, Ala., Bethlehem S. S.		Marianna, Ark., Rev. R. E.		ecutive Board.....	32 25
Convention, Colored....	15 00	Bryant	1 00	Argenta, Ark., Union	
Eps, Ala., Snow Creek, S.	4 25	Pettus, Ark., St. John Ch.	1 00	Women	200 00
S. S. Convention, Colored..	25 00	South Bend, Ark., Watson		Linwood, Ark., St. Marion	
Eps, Ala., East Alabama S.		Association	25 00	Association	100 00
S. S. Convention, Colored..	1 50	Milo, Ark., Southeast, S.		Little Rock, Ark., Col-	
La Fayette, Ala., Canaan		S. S. Convention.....	25 00	lected per Prof. Reeves..	16 00
Baptist S. S. Convention,		Woodson, Ark., Jefferson		For Jeruel Academy, Ga.:	
Colored		Springs Convention....	10 00	Athens, Ga., General State	
For Arkansas Baptist College, Ark.:		Pine Bluff, Ark., Central		Baptist Convention.....	26 86
Little Rock, Ark., Rev.		Women's Association...	50 00	Atlanta, Ga., W. Mis.	
Ben Cox.....	1 00	Gurdon, Ark., Southwest		Convention	25 00
Little Rock, Ark., Rev. J.		Women's Association...	10 00	Lexington, Ga., Bethle-	
P. Robinson.....	2 85	Grady, Ark., St. Marion		hem Baptist Ch.....	25 50
Little Rock, Ark., A. S.		Women's Association...	25 00	High Shoals, Ga., Hillsboro	
Grooms Grocery Co.....	25 00	Lake Village, Ark., Chicot		Baptist Ch.....	3 00
Edmundson, Ark., Bethle-		Association	10 00	Athens, Ga., Friendship	
hem Ch.....	3 00	Tichenor, Ark., White		Baptist Church.....	3 03
Texarkana, Ark., Organ		River S. S. Convention..	10 00	Atlanta, Ga., S. S. W.	
Executive Board.....	1 20	Widner, Ark., North Ark		Convention	16 70
New York, N. Y., John C.		S. S. Convention.....	10 00	Athens, Ga., Ebenezer	
Martin Ed. Fund.....	200 00	Portland, Ark., "No. 2" Ch.	1 65	Bapt. Ch.....	5 00
Pine Bluff, Ark., Rev. A.		Portland, Ark., Tobias		Lexington, Ga., Friendship	
D. Rowan.....	3 40	Brinkley	2 50	Baptist Ch.....	3 12
Tucker, Ark., Mt. Pleasant		Portland, Ark., R. A. Pugh	2 00	Elberton, Ga., Mt. Calvary	
S. S.....	50	Little Rock, Ark., A. M.		Baptist Ch.....	3 09
Tucker, Ark., Collected per		Middlebrook	1 00	Athens, Ga., J. P. Davis..	100 00
M. Willingham.....	1 25	Little Rock, Ark., W. J.	1 00	Sandy Cross, Ga., Friends.	39 00
		Murry and wife.....			

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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.

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Where Every Prospect Pleases,	<i>Kirk Munro</i>
New England Witchcraft,	<i>M. Imlay Taylor</i>
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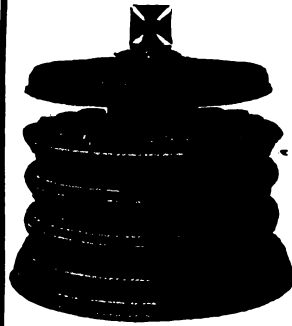
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THE BULWARK OF BAPTIST FAITH
THE LEADER OF BAPTIST THOUGHT

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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

308 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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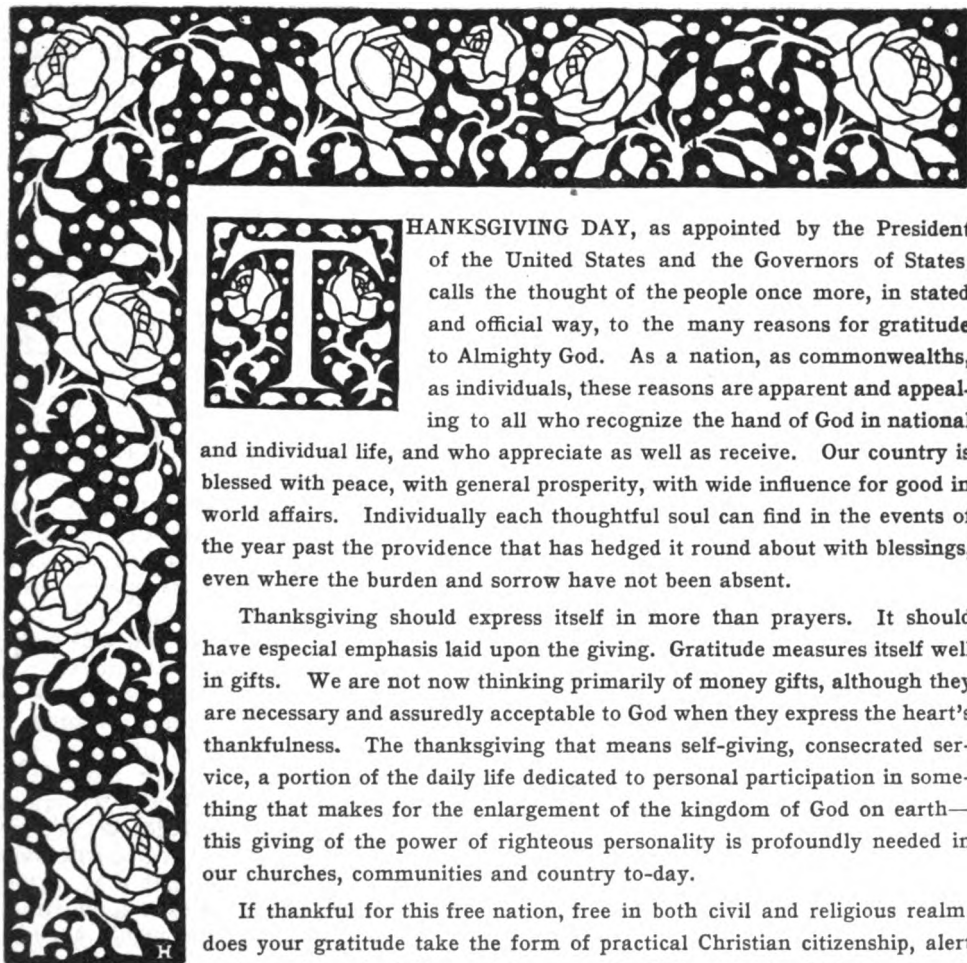
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVIII

NOVEMBER 1905

No. 11



THANKSGIVING DAY, as appointed by the President of the United States and the Governors of States, calls the thought of the people once more, in stated and official way, to the many reasons for gratitude to Almighty God. As a nation, as commonwealths, as individuals, these reasons are apparent and appealing to all who recognize the hand of God in national

and individual life, and who appreciate as well as receive. Our country is blessed with peace, with general prosperity, with wide influence for good in world affairs. Individually each thoughtful soul can find in the events of the year past the providence that has hedged it round about with blessings, even where the burden and sorrow have not been absent.

Thanksgiving should express itself in more than prayers. It should have especial emphasis laid upon the giving. Gratitude measures itself well in gifts. We are not now thinking primarily of money gifts, although they are necessary and assuredly acceptable to God when they express the heart's thankfulness. The thanksgiving that means self-giving, consecrated service, a portion of the daily life dedicated to personal participation in something that makes for the enlargement of the kingdom of God on earth—this giving of the power of righteous personality is profoundly needed in our churches, communities and country to-day.

If thankful for this free nation, free in both civil and religious realm, does your gratitude take the form of practical Christian citizenship, alert to the perils and privileges of democracy? If thankful for Christian church and home, are you a supporter of church and defender of home against the encroachments of the material, sensual and sordid? If thankful for the religion of Jesus that has brought the joy of salvation and enrichments of Christian civilization to you and yours, are you giving of thought, prayer, effort or money to those missionary agencies which are seeking to extend these unspeakable blessings of the spiritual life to the religiously destitute?

As you thank God on Thanksgiving Day for blessings you cannot number, do not fail this year to link yourself personally to the great cause of Home Missions—the evangelizing of our country.

EDITORIAL

Nation Building

THINK of the glory of having some real part in nation building—and in the building of the nation that ought to be the most influential of all nations for righteousness! To American Protestantism God has assigned this superb and splendid task of nation building. When will American Protestantism unitedly and whole-heartedly and consecratedly engage in this work?

But the term American Protestantism is too vague to be effective. This work is individual, not collective. Every Christian is building over against his own wall. Our denomination has its large part to do in the building of a Christian nation that shall hold firmly to the principles of civil and religious liberty and the inalienable rights of the individual conscience. Come closer yet. Every Baptist has some definite work to do in this infinitely important nation building. The home question is, Have you found your work along this line and are you doing it?

The first contribution we are called upon to make is that of personal character. "Make thyself a good man," says Carlyle sagely, "and then thou mayst be sure there is one less rascal in the world." But that is not all, that is only the pessimistic half. Then thou mayst be sure thou canst help others to contribute righteous character for themselves also. But self is the starting-point, beyond doubt.

The second contribution is that of Christian citizenship, which cannot be corrupted by place or pelf; is patriotic rather than partisan, and not afraid to touch the pitch of politics when necessary to bring about reform. It will not do, in a democracy, to become hopeless of good and honest government, and to sit supinely under the domination of the bosses who glory in spoils and graft. That is the kind of nation building that means ruin to the Republic.

The next contribution is active interest in the work of evangelization, and an interest that includes liberal giving accord-

ing to ability to the agencies which are seeking to Christianize the individuals of every race, color, and condition on this continent, as the only sure and safe way to build them into the national life, and maintain this as a Christian nation and the land of the free.

Nation building is the grand and glorious mission in which we have part, if we are true to our divine call. When shall we thoroughly awaken to the fact and get at the work in downright earnest?



The Church Edifice Fund

PICTURE to yourself a missionary pastor and one of his deacons engaged in roofing a little chapel in a Far West settlement, with the thermometer indicating more than 20 degrees below zero—then possibly the need which leads to such heroic service will impress you. It is difficult for one who has always had a church home to appreciate the discouragements of the homeless church. On the other hand, there is no surer way to enlist the sympathies of a Christian man in missions than to bring him into contact with the new and struggling churches in the new and stirring settlements—the churches that have to meet in hired halls and in rooms of houses, finding any kind of place with difficulty. If only it were possible to take a hundred of our Baptist laymen on a trip with Missionary Riley or District Secretary Franklin or Superintendent Woody, we are confident that a half million of dollars for the endowment of the Church Edifice Fund would speedily be forthcoming.

This work pays and endures. It means permanency and power. Fitting equipment is essential to full effectiveness. We believe in building according to the means and place, but always with a face to the future and an abundant faith. We plead for the building of houses of worship in all that the last word implies. Plan a house that induces the spirit of reverence and a worshipful

service is already largely assured. Have a pulpit and not merely a platform. The true minister is an expositor of the Word, not a platform lecturer, and he does well to have the Bible open before him as the visible source of his authority and teaching. The atmosphere of worship does not involve large expense, it only requires taste and a fine perception of what appeals to the higher instincts of the soul.

We are glad to give in this number two illustrations of what we mean by houses that inspire to worship. In both Cuba and Porto Rico the Home Mission Society has built church edifices which are not elaborate or expensive, but are in exterior and interior suggestive of the churchly. In Bayamo and Coamo alike there is joy over the possession of these beautiful houses in which the converts to the gospel can meet for worship.

Remember in your gifts the hundreds of homeless churches in the West and Southwest. If we want the pioneer preacher to hold the outposts we must provide him a place to preach in. A service in a saloon may occasionally do good, as in the instance narrated by Missionary Steinhoff in the October MONTHLY, but it will not do to leave the saloon as the only meeting-place obtainable in the new towns. Certainly if we want to shut up the saloons we must build some churches, and get right at it.



Mormonism's Tyranny

MORMONISM demands a subjection that is un-American and incompatible with the freedom of the person. For example, under the church forms, the following questions are asked of a man when he seeks permission to marry:

1. Do you believe that Joseph Smith was a true prophet?
2. Do you believe that the priesthood has the authority to dictate in all things spiritual and temporal?
3. Will you abide by the decisions of the priesthood in all things spiritual and temporal?

Unless these questions are answered affirmatively the temple marriage is re-

fused. But one who thus binds himself to obey the priesthood in all things is no longer a free agent. He has given away his rights of manhood and can be turned into any kind of agent the church may dictate. This is a worse tyranny than any other ecclesiastical system has attempted to fasten upon its subjects. Were Reed Smoot under no other obligation than this, he would be unfit for a seat in the United States Senate. It is strange how such a system holds its votaries. As ex-Senator Cannon says, "the most intricate problem in psychology lies in finding out the reason why the Mormon people follow the hierarchy of the twenty-six." It is easy to see why the hierarchy of twenty-six follow the people, forcing their money from them through the financial scheme of tithes and holding them firm in one of the most conscienceless monopolies the world has ever known. But the day of judgment will come. Like other monumental hypocrisies, frauds and delusions, Mormonism will pass away. American Protestantism and patriotism must do all possible to hasten its passing.



Wholesale Bigamy

INVESTIGATION has disclosed an astonishing condition of immorality in New York. The startling statement is made by the *Tribune* that there are ten thousand bigamists in the city to-day on the East Side, where the foreign elements are herded. This evil is rapidly spreading, and forms a business for the unscrupulous, who impose upon foreigners ignorant of our laws and innocent of intent to do wrong. The greater number of these bigamists, indeed, think they have fulfilled the requirements of their religion by securing the rabbinical "get," or declaration of separation, and believe they have a right to marry someone else.

The business is promoted to a large degree by an agent known as the "schatchen," who is a marriage broker, arranging with fathers having marriageable daughters to secure a husband. The man secured may have a wife in the Old Country, but that does not concern the "schatchen" if the money required is

forthcoming. Many causes, in fact, induce the immigrant who has left his wife in the Old World until he could get means to send for her, to take up with a new wife. Again, if the wife is sent for, when she arrives the difference between her and the new type of women with whom he has become familiar often leads the husband to abandon the wife for some one sprightlier and more used to American ways.

The situation is one to be controlled by law, yet it is very doubtful whether exposure will lead to a thorough-going remedy of an evil which has permitted such men as Hoch and Witzhoff and other notorious bigamists to flourish. Publicity will do something. It emphasizes the need, at any rate, for the evangelization of these foreign elements. Polygamy in Utah is matched by bigamy in New York. Both must be stamped out.

NOTE AND COMMENT



OUR constant effort is to make **THE MONTHLY** the very best of its class. Changes will be noted in the present number in the face of the type and the general appearance. We hope these will approve themselves as improvements. We thank our many friends for their words of commendation, and especially for the earnest work put by them into the extension of the circulation of the magazine. We shall reach the twenty thousand mark this year, if the present rate of increase continues. But twenty thousand is a way station. Fifty thousand is the halfway station to which the tracks are being extended. Remember that every help toward that point is a help to the great cause whose real terminal is "America for Christ" as the necessary preliminary to the world for Christ.

¶ The Creation Myth of the Crow Indians which Missionary Petzoldt contributes to this number of **THE MONTHLY** is not only interesting, but of value to the student of anthropology. Our missionary at Lodge Grass, fortunately, has a fondness for study of the people among whom he labors, and is acquainting himself with their folklore, religious traditions, and history generally. He has already gathered much valuable material. This Creation Myth was gathered from a number of chiefs and others most familiar with it, and taken down stenographically. We publish it in this form, without the polishing which the missionary

purposes to give it later. The quaint conceits will be relished by our readers. It must be remembered, however, that this is not make-believe with the Crow narrators. They believe theirs is the true account of their origin and that of the race and world. It is to be noted that the introduction of trouble is laid at woman's door, and that there is one chief creative spirit, who mingles freely with animals and men. This story compares not unfavorably with many of the ancient cosmogonies.

¶ Last year we made note of the unusual record of baptisms in our mission fields for the quarter ending with September, 1904. The number was 1,491, not counting reports of less than five names. But the last quarter has surpassed all previous records most decidedly. The number reached the glad total of 1,844. The largest gains continue to be in the West and Southwest, and the summer quarter, when in the eastern sections nearly all our churches are taking a vacation rest, is the chief harvesting season in the mission fields. Evangelism is under full headway in these churches, and faithful work is meeting with its reward.

¶ A valued correspondent takes exceptions to the bright sketch by Rev. A. S. Phelps, entitled "Among the Crackers," in the September **MONTHLY**. He says he has lived in North Carolina and there are no such people or places as those described. We are sorry our friend misapprehends the writer so far as to sup-

pose that there was any intention in the article to reflect upon any class of people. One must be looking for trouble to find anything of an unkind nature. That there are no such people—well, we can vouch for the veracity of the author of the article, who has a keen eye for folks as well as game; and one must know everybody in North Carolina before it would be possible to say what cannot be found there in the line of *genus homo*.

¶ The issue of *Charities* for Oct. 7 is a special number on "The Negro in the Cities of the North." The results of widespread and careful investigation are given by writers competent to treat of the subject. The situation in New York, Philadelphia, Baltimore, Chicago and other cities is considered comprehensively along moral, social and industrial lines. The number is one of great value to all who are interested in the Negro problem. We shall give the chief points made by the various writers in our next issue. Meanwhile, we thank our philanthropic contemporary for this thoroughgoing kind of work, made possible, as it acknowledges, by the cordial coöperation of men and women devoted to social reforms.

¶ When the church is aggressively evangelistic," says a writer, "when the spiritual life of the churches is strong, missionary interest and zeal will follow." We believe that; but we believe the converse is also true, that when the church is zealously missionary it will be aggressively evangelistic and its spiritual life strong. The truth is, the spirit of evangelism and of missions are so akin that the possession of either means church activity and spiritual power.

¶ Hardship has overtaken our little mission church at Ausubal, Porto Rico. It seems that the members live on a tract of land owned by a junta of Spaniards, and the owners recently saw fit to plow up all their available land for sugar-cane. This left the people destitute of sites for their little shacks and of land to keep their few pigs and sheep. The administrator of the estate says the action was taken to compel the people to pay rent for their sites. Not having ready money, the peo-

ple are in distress. They desire to establish a colony, purchasing a section of land large enough to accommodate them and furnish a home where they could freely live in enjoyment of gospel privileges. Missionary Vodra says the action does not appear to be religious persecution, since all the occupants of the land have suffered alike; but it is a difficult condition to deal with.

¶ A Christian worker of wide observation says that the time has come, in church and missionary activities, to pull down the flag of criticism and run up the standard of coöperation. Well put. Church coöperation is another way to spell extension of the kingdom of God.

¶ It will be remembered that the Home Mission Society has taken a lively interest in the establishment of the Baptist Students' Guild at the University of Michigan, and it will be gratifying to note the progress of the work under the successful management of Rev. Warren P. Behan, the director in charge. Writing Sept. 28th, he speaks of the gift of Mrs. Addie Donnelly, widow of the late Dr. John Donnelly, of Michigan, of her husband's theological and missionary library of more than 300 volumes, and also a gift by her daughter of a fine piano. He says:

"The crowning achievement, however, has come through the efforts of Rev. T. W. Young, D.D., who, while visiting Mr. A. Q. Tucker, of London, England, this summer, received from him a check of \$6,800 with which to cancel the mortgage on the property. Mr. Tucker formerly gave the first \$1,500 toward the purchase of the present property. His gifts thus far have reached \$8,300, something more than one-half the price of the property. This most generous gift not only removes a great burden but it gives us freedom to push the work forward in every direction."

¶ Put one touch of Christian sympathy upon any foreigner, and you will from that hour become interested in the cause of missions, for you will have caught the spirit of the missionary. There is no happiness like helping somebody.

The Resignation of Dr. Lathrop

IN his letter, expressing his conviction that he ought to withdraw from the Board by reason of physical inability to perform the service required, Dr. Lathrop says: "It is now, I believe, considerably over fifty years that, with one or two short intervals, I have been a member of the Board of our Home Mission Society. My interest in the work of the Society has increased with the increasing years, and I, to-day, regard this work as second to none in which the Baptists of our country are engaged. My association with my brethren of the Board has been most cordial and loving. It is with extreme regret that I now feel compelled to sever my official connection with the Society, which has so warm a place in my mind and heart."

The Resolution of the Board

The Executive Board of The American Baptist Home Mission Society, in accepting the resignation of Rev. Edward Lathrop, D.D., considers it eminently fitting that exceptional mention should be made of his long and faithful services for the Society. In 1844, sixty-one years ago, and only twelve years after the organization of the Society, he was elected a member of the Board, serving thereafter continuously eleven years. Subsequently, he served for two shorter periods, and lastly for more than thirty-one years in succession, from 1874 to 1905, making a total of nearly fifty years official connection with the Society. During much of this time he was chairman of important committees on the Board, and on two occasions, in 1865 and 1878, was commissioned with others to bear messages of fraternity and co-operation to Southern Baptists.

The relationship between himself and his associates and other officers of the Society has been most delightful; due largely to his own unflinching kindness and urbanity, his transparent Christian character, and his lively interest in the Society's affairs. Here, as in other spheres of service for Christ, he has made large contributions of time and talent to the remarkable progress of the Redeemer's Kingdom in the last century. The Board, while regretting the severance of these relations, extends its warm congratulations to Dr. Lathrop upon his long and useful life, and that at the age of ninety-one years he still retains a bright and buoyant spirit, with a Christian optimism that the triumphs of the gospel during the past century give promise of greater achievements in the days to come.

OUR SPANISH-SPEAKING NEIGHBORS



BEAUTIFUL BAYAMO

By Rev. D. A. Wilson

MISSIONARY TRAVEL IN CUBA: HOW HOTEL MEALS ARE SOMETIMES PREPARED: HISTORIC BAYAMO: OUR BEAUTIFUL CHURCH EDIFICE:

THE Cuba Railroad, which connected the west with the east end of Cuba, and put into ready communication all the principal cities of the island, was a great event and of vast importance to trade as well as to missionary operations. But the missionary who would bring the gospel to the towns and villages and the country place must yet do a very large part of his traveling over all sorts of roads, and even without roads worthy of the name, mounted on a Cuban pony. Nothing is meant, however, in disparagement of the Cuban pony. For the saddle, the average Cuban pony, when he is in trim, has no superior. But the tender mercies of the Cuban toward his beast are often cruel, and ponies which are for hire are apt to have a sore back, which is a sore trial to a man naturally tender-hearted, and who by instinct and education loves a horse.

At the little station called Lindelie, just half-way between Camaguey and Santiago, on the evening of the 24th of August, I met Brother A. B. Howell, who, like myself, was on his way to attend the dedication of the new Baptist chapel at Bayamo. Fearing that we might not be able to obtain horses at the railroad station, Brother Story had thoughtfully arranged to send them from Bayamo. But when we arose at five on the morning of the 25th, the man with the horses had not shown up, and not wishing to lose the cool of the day, we

hired some and set out for Bayamo, forty miles away, without a guide and neither of us knowing a foot of the route. After riding five or six miles, we met our man, who had been lost and had ridden many miles out of the way. We sent him back to the station to return our hired horses, and taking his, which were already tired, we proceeded.

We had not been thoughtful enough to provide ourselves with anything to eat, and it soon became evident that it would be hard to find anything, for houses were few and far between. About eleven o'clock we reached the Cauto (pronounced *cowtoe*), the largest river in Cuba. At our crossing there was neither bridge nor ferry, but as the water was very low we had no trouble in fording it. On the banks of the river lives a widow and six children in a little thatched hut, or, rather, under a thatched roof with no sides. *How* they live is the mystery. As a place to get something to eat the house of this widow by the Cauto seemed about as promising as that which Elijah found at Sarepta. At any rate, there would be some coffee, for when the gaunt form of Starvation himself enters a Cuban home he will still find the coffee-pot warm.

In this instance the coffee was not roasted, and there was no mill to grind it in nor any sugar to sweeten it with. But such slight inconveniences as these were quickly overcome. While I toasted the coffee over the smoking wood fire in the middle of the room, the woman took some stalks of sugar-cane, pounded

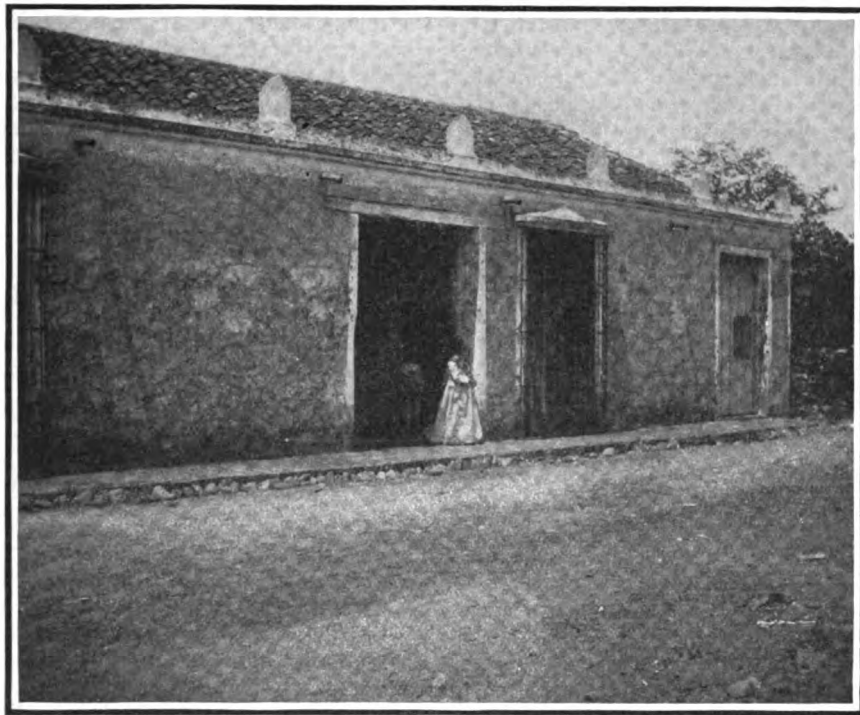


HOUSE IN BAYAMO WHERE CARLOS MANUEL DE CÉSPEDES WAS BORN

them with a heavy stick, and by twisting soon extracted enough of the delicious juice to make our coffee ready sweetened to taste! A small wooden pestle and mortar admirably filled the place of a coffee-mill, and nothing further was wanted. Bread? The younger members of the family are probably not even acquainted with the article. For bread we could choose between roasted *yuca* and roasted green plantains. We chose the latter as being more easily prepared and, possibly, more palatable. The eggs I wrapped in a dampened corn-husk and then placed them in the embers beneath the fire until cooked. These, with some wild boar's meat jerked and broiled over the fire, completed our repast, which we ate with relish and thankfulness; and placing some silver pieces in the palm of our swarthy hostess, we mounted and took leave of our *hotel* on the Cauto.

About eight in the evening, weary, but not too weary to enjoy the generous hospitality of Pastor Story, we entered—myself for the first time—the ancient

town of Bayamo, about which cluster so many historic memories. Bayamo was founded by the first Governor of Cuba, Diego Velásquez, in 1513, but whether on the site of the present town or nearer the coast, I have been unable to learn with certainty. It was the second town founded by the Spaniards in Cuba and was at first called San Salvador de Bayamo because, the historian remarks, "There were the Christians delivered from the Chief Hatuey, and by his death a large part of the island was rescued and saved." Hatuey, the intrepid chief, was leading his people in a war for liberty from the slavery to which they had been reduced by their conquerors. When captured he was fastened to a stake and the fagots were piled around him. He was asked by the priest to confess and receive baptism that he might go to heaven and live again in glory. It is said that he asked if the Christians went to heaven, and when assured that they did, he said he had no desire to go there. Hatuey died in the flames, the first mar-



BIRTHPLACE OF PRESIDENT THOMAS ESTRADA PALMA IN BAYAMO. THE LADY BY THE DOOR IS HIS SISTER, 82 YEARS OF AGE, WHO PREFERS THE ANCESTRAL HOME

tyr to Cuban liberty, and his martyrdom is an undying testimony to the bloody methods of Spanish Romanists.

In Bayamo was born Carlos Manuel de Céspedes, whose biographer calls him the soul of the Cuban revolution. Céspedes was at the head of the little group that, on the 9th of October, 1868, in the little town of Yara in the Bayamo district, formulated the declaration of independence and declared the slaves of Cuba free. On the 18th of the same month he took Bayamo, and was given the command of the army and the revolution was well under way. In April, 1869, Céspedes was proclaimed President of the Republic of Cuba, but did not live to see the republic a reality. Bayamo, however, was to give to Cuba her first President as she had given the earliest champions of liberty, for here also was born the Honorable Thomas Estrada Palma, who has just been nominated for a second term.

Then, too, the national hymn of Cuba

was written by a native of Bayamo, and is called after the name of the town, *El himno bayameso*. Just outside the town, on the banks of the Bayamo River, a beautiful and stately tree stands sentinel over the spot where the author was shot as a traitor to the Spanish Government.

It is sad to look upon Bayamo to-day. Her glory is departed. Where once stood a busy city of 30,000 souls, we find now a town of hardly more than 3,000, with little business life. Her streets are neglected and hundreds of her houses still lie in ruins. But there is, doubtless, an important future for Bayamo, as there has been a romantic past. This must have been the thought of our superintendent when he placed so strong and active a man as Brother A. L. Story in charge of our work there, and when he planned the erection of the beautiful new chapel which has just been completed and dedicated.

The town is situated on good ground, in the midst of a fine plain, and is sur-

rounded on all sides by a magnificent country, equally adapted to agriculture and grazing. At present the only industry developed in any considerable degree is that of stock-raising, and the pastures as yet are far from being stocked. What is imperatively demanded by this new country, which has been settled nearly four centuries, is means of communication. Already a project has been presented to the Cuban Congress for the building of a branch line of the Cuba Railway to Bayamo, and President Palma may be depended upon to use his influence for its early completion. Indeed,

the party with which the President is identified stands pledged in many ways, if successful in the coming elections, to support and encourage every kind of industrial and economic development in the island. With the advent of the railroad, the history of the new Bayamo will begin.

Already the beautiful new house of worship, which stands on one of her principal streets, and the little band of earnest Christians who worship there, form a pleasing prophecy of a new and better life for the ancient and ruined city.

Camaguey, Cuba.

THE DEDICATION AT BAYAMO, CUBA

By Rev. Alfred L. Story

THE 27th of August will always be memorable in the town of Bayamo. For a year and a half we had been working here, lifting up the word of the Lord to a thirsty people and the influence of the gospel has made itself felt. But we had need of an adequate place in which we could present to the people the message of salvation. Through the generosity of the Home Mission Society we have

opened to the public a beautiful church and we start on a new era in the work. For months the principal talk was the new Baptist church, and the inhabitants followed the erection with interest, for it meant that the work that had been started in a small way was to become a permanent feature in the progress of the town.

Brothers Wilson, Howell and Gon-



OUR HOTEL ON THE BANKS OF THE CAUTO



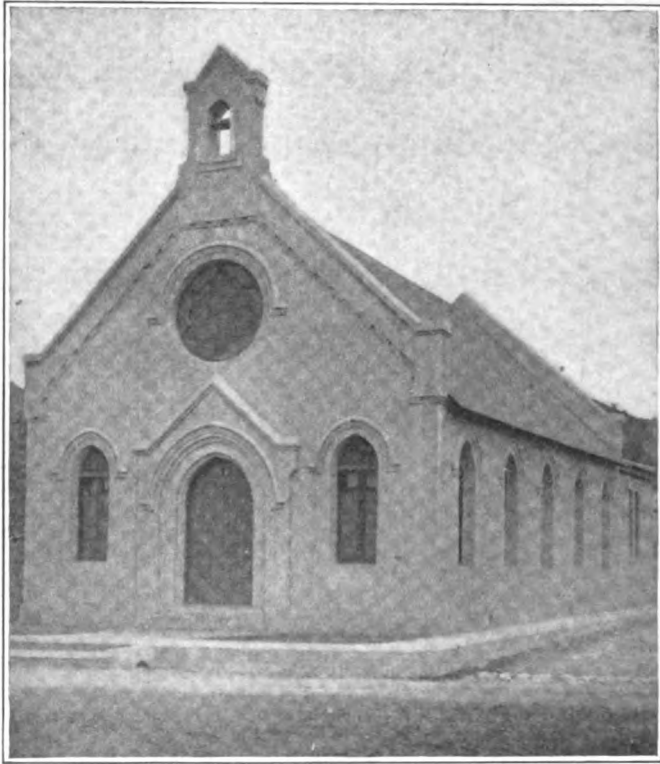
COCKPIT NEAR CRISTO, WITH AMPHITHEATRE SEATS. THE EXISTENCE OF SUCH PLACES IS COMMONLY DENIED IN CUBA, BUT THE SNAPSHOT OF THE MISSIONARY'S CAMERA GIVES ITS INCONTESTABLE PROOF

zalez cordially came over the tiresome roads to give a hand to the dedication. On Sunday morning at nine the children of the Sunday school and of the Christian Endeavor Society held a beautiful service, in which discourses and poems were interspersed with hymns. After the exercises Brother Howell gave the children a short and lively talk that was appreciated by all present.

At seven, the hour set for the dedication, the church was full to overflowing and the sidewalks also were crowded with persons who desired to hear and see. After singing an opening hymn, and prayer by the pastor, Brother Deulofeu read a psalm and Brother Gonzalez read the lesson. After singing another hymn, Brother Wilson preached the dedication sermon. In clear, strong and eloquent language he held the attention of the great audience while he endeavored to explain the true character of a Christian Church. The points brought out were forcible and logical, and a sweet spirit

of love breathed through the discourse. At the close of the sermon, Brother Gonzalez offered the dedication prayer, and Brother Howell, in the name of the American Baptist Home Mission Society, spoke a few words, showing to the people what that church meant to the future blessing of Bayamo.

Bayamo is a town with a great future, and now, with the realization of the railroad that will connect it with the outside world, it is bound to become the center of a great agricultural and mining district. We start out anew in our work here, the erection of our church marking another milestone. We feel strengthened and take fresh courage, for we are certain of grand results in the Lord's work. Now we are in need of an organ that will be adequate to the size of the building, and pray that before long we shall see one. I take this opportunity to request all the readers of this to remember our work here in Bayamo and outlying district in their prayers.



OUR NEW CHURCH AT COAMO, PORTO RICO

PROGRESS IN PORTO RICO

Dedication at Cayey

BY REV. EDGAR L. HUMPHREY

THE dedication of the Cayey Protestant Temple had been a topic of conversation for several weeks prior to the event—not only among the native Christians of the district and members of our congregations, but also among outsiders. Many of those living at a distance came into Cayey on Saturday, the day before, in order to attend all the meetings of Sunday.

In the midst of a rainy season we were favored with a fine, clear day. At ten o'clock on Sunday morning a full house sang, first, "*A nuestro Padre Dios.*" The dedication sermon was preached by our esteemed Porto Rican missionary at Yauco, Eugenio Alvarado. His text was, "One thing have I desired of the Lord,

that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his holy temple." It was a fine sermon and greatly enjoyed by all.

The congregation then read a responsive service furnished by Brother L. E. Troyer. (This was printed in the October MONTHLY.) After the singing of a hymn by the children, the benediction was pronounced by Brother Rudd.

In the afternoon at three Brother Carmelo Diaz, missionary at Caguas, preached an interesting and instructive sermon on "Christ Stilling the Tempest." Again the house was crowded.

At night Brother Rudd made an address. He put these two questions to the

congregation: "Where did this house come from?" and "What is the meaning of this house?" He then proceeded to answer them, which he did to the satisfaction and delight of all. The house was full to overflowing. Many could not get in.

Three things, and only three, were wanting to make the house complete—namely, a bell in the tower, sidewalk in front and on one side, and new pulpit chairs on the platform inside. The 250 new folding chairs, the new Packard organ (a gift from a Kansas pastor), the cedar pulpit, the cedar folding doors on the inside of the main entrance (to shut off view from street), the four large brass lamps with Frink reflectors, the varnished platform, the white-tiled baptistry—all these substantial new things with the high ceiling and the light streaming in through the beautiful colored-glass window in the front gable—combined to make a beautiful, commodious house of worship of which the Home Mission Society may well be proud.

The walls of the house are of brick and stone laid up in cement mortar. The roof is of galvanized iron. In the rear is a large room for a Sunday-school class and a room for the pastor's study. The house is located in the geographical and commercial center of the town. The entire cost of the property, including house, furniture and lot, is about \$6,750.



Missionary Experiences

BY REV. H. W. VODRA

SUNDAY, Sept. 17th, I spent in Guzman Arriba, and helped the brethren dedicate their new chapel. They have built a rough but strong native house, with thatch roof, capable of holding about 100 persons, and situated on the top of a hill, where it can be seen at a great distance on all sides.

The weather was the worst I have experienced since coming to Porto Rico. It had been raining for two days and the

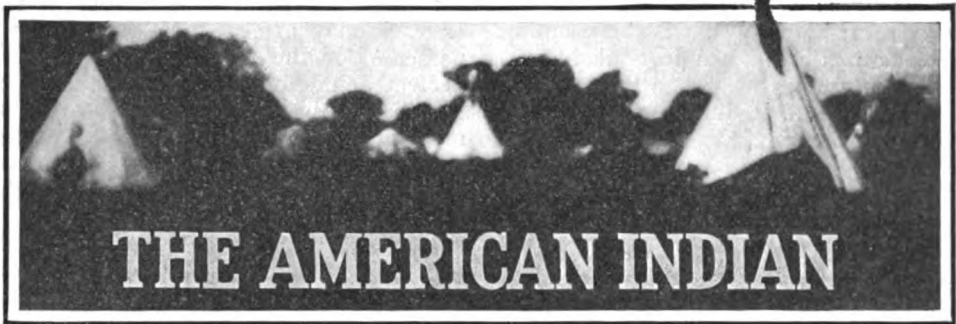
roads were rivers of mud and water. Late Sunday afternoon a thunderstorm passed over the mountains, bringing a perfect deluge of rain. The artillery of the heavens broke forth; sheets of lightning followed by crashes of thunder which shook the very hills themselves. One felt his littleness and looked unto the hills, realizing from whence cometh his help. It hardly seemed possible that we could hold a service that night. However, about five o'clock the people began to arrive and by seven the little room was filled. Some of them had walked over the hills three miles through the mud, across raging torrents, amidst the thunder and lightning, to attend the dedication of their new chapel. You can imagine their joy, for the house is largely the fruit of their own toil and sacrifice. At the close of the service of dedication the Lord's Supper was administered for the first time to this church. The ride home after service was one to test the faith. I put myself in the Lord's care, fastened my eyes on the white speck which represented the pastor's white pony, and almost literally "skated" home.

I received this week a set of fine plate glass window headings for the church here, as a gift from Mr. S. H. Collyer, of Rochester, New York, in memory of his little daughter Gladys, who died recently, quite suddenly, of diphtheria.

In July we held a conference of the workers on this field in Rio Grande, beginning Friday morning and continuing through Sunday. During the daytime we studied subjects of interest regarding the general work of the field and also from the Bible. In the evening we held general evangelistic services, the result appearing in eight confessions of faith at the close of the Sunday evening meeting. Sunday afternoon we held an outdoor service in Mameyes in connection with the newly organized church of that place. This service was well attended and the audience gave a respectful hearing to the gospel message.

Rio Piedras, Porto Rico.





CREATION MYTH OF THE CROW INDIANS

AS TOLD BY MEMBERS OF THE TRIBE
AND PRODUCED VERBATIM, WITH NOTES

By Rev. W. A. Petzoldt



IN the ole time, 'way back, they know 'bout this world that there was no land at all, nothin' but water. There is nothin' on this water but Ee-sah-kwar-te,¹ nothin' but him, and he was travelin' roun' all time. Some wild ducks² come roun'. When he find these ducks he say to them, "Brothers, come over here." He did not make them, they were just there.³ They come and he say, "Brothers, this ain't very well for us to live roun' on this water alone." He told the ducks that under this water there was land. Then he say, "One of you go down and try get some in your mouth."

One of him they went down in the water and after he went down and come back without it he didn't bring it. One other duck say, "Brother, let me go now." This duck went and dove down and come up without it again. A third one he say, "Now I go down." He go down, stay long time, and come up without it.

¹ Ee-sah-kwar-te, or "Old Man Coyote," is the Creator. To the Crows he is a deity of beneficence and cunning.

² Me-ah-kha-ka had an essential part in the creation. All animals, birds, etc., have a personality and are addressed by Ee-sah-kwar-te as relatives; usually, however, as "my brothers."

³ This is thoroughly characteristic Crow logic. It is a convenient explanation for the unaccountable things.

⁴ This mountain is Clouds Peak, near Sheridan, Wyoming, and was made right where Ee-sah-kwar-te was standing at the time of the creation.

⁵ Repetition is a noticeable element of the Crow language.



The fourth duck say, "Why didn't you much count." He went down and bring send me down, these others they ain't up some sand in his mouth and show to Ee-sah-kwar-te and say, "Brother, here your sand."

HOW LAND WAS MADE

Ee-sah-kwar-te pick it up and hold it in his hand. When he hold this sand it dry up, nothin' but dirt now. He told these ducks, he say, "When this was threw aroun' it will make a big land." He throw the dirt four times and the land keep gettin' bigger. After he threw this dirt there is nothin' but land now, no water any more. He make this land nothin' but plain, all level. Ee-sah-kwar-te say to them ducks, "Brothers, they is nothin' on the ground now and I will make a mountain,⁴ rivers, and all kinds trees, choke cherry and plum trees and Indian turnip, and grass, and springs and stones.

CREATION OF MAN

Bime-by he say, "I make lakes, so you ducks can live." He told those ducks after he get through all this, why, he told them,⁵ he say, "I will travel roun' thinkin' 'bout things 'bout what more I make." He went all roun', and after he travel long time he stop and talk to him-



self. He say, "I'm all alone, 'tain't very well for me, I will make man." So he go to the river, take some mud and make man. He made four mans of the mud and took them to where a big tree was hollow. It had a big hole, and he put them in and keep them there.⁶ Then he go 'way many days, and come back to see if those mens be livin' right. He took one out and look at him, and there is no eyes in its face. There was nose and mouth, but no eyes. He say, "Well, I fix that all right." And he pinch out two little pieces and there was eyes. He ask this man, "Can you see roun'?" And this man he answered back, "Yes, I see everything now." Then he call the man Ab-sor-a-ka (the word for Crow Indian).

Ee-sah-kwar-te told him, "You go back and make all the rest of them like I show you do." He go back and fix these three mens just like himself, so they have eyes, too.

WOMAN AND THE FIRST TRANSGRESSION

Ee-sah-kwar-te took some more mud and make four womens and give to the mens. He gave one to each man, and said to him, "That is your wife." These womens dress like the mens. Then he tell them, "Now you go out and travel roun' on the world, and you peoples will grow up. There will be lots of peoples, but there will always be more land than peoples."

Then he go off, too. These mud peoples be by themselves, and after long time he come back to see how they get along. He found that 'tain't right. These womens act bad, run away from their husbands.⁷ He bring them back and change them. He makes short leggins

⁶ One of the narrators stated here that Ee-sah-kwar-te went to the tree and striking it, called out, "Man, come forth!"

⁷ Domestic infelicity brought about by disobedience on the part of the wives. Woman first in fault, as in case of Eve in Genesis.

⁸ Before the advent of the white man the Crows possessed the riches and hunting-grounds in all the West. Now the only game left to them is the prairie-chicken or grouse. Their reservation abounds in these.

⁹ No Crow story is complete without something to eat in it. The Crows are inveterate flesh-eaters, and with a Chicago packing-plant appetite devour an animal entire, excepting only the horns and hoofs. They are always hungry and relish meat, especially the entrails.

and a dress down to the ankles, and then they can't run 'way any more.

THE ANIMAL CREATION

Ee-sah-kwar-te then take more mud and make all kinds of animals. He make deer, elk, antelope, and bugs, and snakes, and worms, and buffalo, and all rest of animals and birds and fishes. He thought he made everything, but he forgot one. A prairie chicken⁸ come down, and say to him, "I want to be an animal in this world." Ee-sah-kwar-te tell him, "I'm finishin', I'm done. I don't think I can do anything with you at all, but anyhow I try to make you if I can." So he kill a buffalo, and took muscles on front leg to make body. He kill rattlesnake, and make prairie chicken tail out of rattle—so it buzz. He settin' there thinkin' 'bout this prairie chicken. It got body and tail but ain't got no nose. So he take gray-wolf's claws and he make a nose on the chicken. He take more claws and make feet. He make wing of bear's claws. He put feathers all over it. He tell the people, "All animals be in this chicken, him good for everybody to eat."

INTRODUCTION OF WEAPONS AND FIRE

Then he go 'way, and after travelin' roun' come back to see how his peoples get along. They say to him, "We see lots of buffalo and lots of game that we like to eat, but we can't eat." Ee-sah-kwar-te told them that he forget somethin'. He say, "You get one of them cherry-wood sticks." After they brought up this wood, why, he make a bow, and after he got through making this bow he make arrow. He put flint on arrow. Then he give to the mens and say, "My brothers, you go out and kill buffalo and deer and elk, and you make shirt from deer skin and robe from buffalo." Then he tell them how to make fire and cook meat.⁹ He took grease wood and sand and dry buffalo chips and rub sticks together in his hands and the smoke come out. Then he get dry grass and put down this smoke and make fire.



WHY NOSES DIFFER

After he fix fire he go 'way. He gone long time but come back to see these peoples again. He is glad so many peoples now on world. They got teepee, meat and buffalo, all they want to eat. 'Fore he go to teepee he know that his face ain't very good. He had a very funny face, not a good face like he make for these mud peoples. So he went back to the creek and took mud and make mud nose on himself. He make nice nose on himself and went in one of the teepees and these peoples they don't know who he was. Ee-sah-kwar-te, they didn't know him. He went in and sat down, and one womans she had a baby to hold. So he hold the baby and make it dance on his knee. The baby move its arm up and knocks the mud nose off Ee-sah-kwar-te. So he took this baby and set it on the floor. He put hand to his nose and said to womans, "Excuse me, I got the nose bleed," and go out. Ee-sah-kwar-te make such bad nose on himself, so all people on earth have different noses, some good faces and some bad faces.

THE FIRST GAME OF CHANCE

He not come back to teepee, but go roun' to some young bucks (young men) settin' on a hill and he say, "My brothers, I goin' to show you somethin' to be a play." He took two willow sticks 'bout so long (indicating about six feet) and cut off strips of bark 'bout so far 'part (six inches), and took piece of smoke tan buckskin and tie it to small end. And he took a roun' stone that got roun' hole in middle. Then he said to these bucks, "All you stan' roun' and I show you the

¹⁰ The stone with the hole was set up at a distance, and the points in the game were made by throwing the sticks into the hole. Gambling is the Crows' besetting sin, although in this they are not unique.

¹¹ "Tell what you know?" "Who are you?" "Give an account of yourself."

¹² Ee-sah-kwar-te had the power of rapid metamorphosis, and could assume any character at will.

¹³ The Crows treat their women kindly, but exclude them from the councils and affairs of importance.

¹⁴ Good medicine is an essential to the Crow Indian religion. The old people all believe in it, and it is the one old custom they hold to most tenaciously.

¹⁵ Exhaustion and pain are a necessary prelude to the dream in which they find medicine. A common method of torture was to cut off the tip of the forefinger and offer it to the sun as a sacrifice. The sun sent the medicine.



play game to gamble on."¹⁰ He show them how to play with two sticks and rock, and that was the first game in the world—not for womens but for bucks.

THE MEDICINE FETICH

Ee-sah-kwar-te go 'way again and meet a white-tail deer in the brush. He make rope out of cottonwood tree bark. Inside of tree you know is just like rib. He make medicine-sticks and tie eagle feathers on. He get on white-tail deer to ride, and soon as he get on it change to a horse. Ee-sah-kwar-te rode to where these bucks play throw-sticks. He come close to these gamblers and they see him. They cry, "Sah-a-pa,¹¹ who is the man trying to get near?" Ee-sah-kwar-te got good face now, nice dress, eagle feathers in his hair, and he have medicine-stick in his hand. They wonders who he is—never see him before like this. One mans said to them, "It is Ee-sah-kwar-te all right 'nough." So this mans take off his blanket and throw it at the horse and this horse begin to buck, and throw Ee-sah-kwar-te down to the ground. The horse run 'way from these bucks and was change back to a white-tail deer. Ee-sah-kwar-te was changed back¹² to an ordinary coyote and run 'way into the bush, too.

HOW PONIES WERE FOUND

After he run 'way he come back to the big crowd of Indians, this time like a man. He call them all in, old mens and young mens, but not the womens.¹³ He say to them, "My brothers, I am goin' to tell you somethin' to make you good people. Young mens, you have climb this mountain to try to find some good medicine to make you big people."¹⁴ After you climb this mountain don't drink any water and don't eat any kind food for four days and four nights. Some wild animal, buffalo, deer, bear, or eagle, they will show you the good medicine in a dream to make you a good Indian chief."¹⁵

So all these bucks try to find this good medicine. Every one go up mountain, and they try to go without food and wa-



ter for four days. They all come back to camp again, they didn't see no medicine or nothin.' But soon one mans he went up there and try by himself — on Clouds Peak, the highest mountain. He took two or three robes with him and three four pairs mocassins. It quite a way to go up there and he fix up to go up there. He stay there two days and two nights. The third day, 'bout sundown, he look up at the clouds. He was lyin' on the top of the mountain and see a white pony 'bout four or five months old 'mong the clouds. After the sun down he go to sleep. He dreamed and saw a white pony 'bout four or five months old. Pony got red ears, kind o' pinto,

¹⁶ The Crows have in their possession immense herds of horses. This was their boasted reputation in the early days.

¹⁷ Several old men of the tribe were present at the telling of the story. This is their affirmation. They all say "Mee-she-a-sach"—white man "he speak with single tongue."



he don't see the body or nothin'. He hear some one say, "That your pony, bime-by it many ponies. You go after this pony five years from now." So he come home to his camp and he tell all the peoples there, "I saw pony." All these Crows they got nothin' but dogs, but use these dogs for pack animals. So after five years, this man he go gather all Crow young mens, 'bout fifty, and they go on warpath and start toward the Sioux. They find big camp of Sioux, Sioux got all kinds and colors of ponies. So he stole 'bout hundred and fifty of them and brings over to the Crow tribe. Now the Crows they got nice ponies, pinto and all kinds.¹⁶ That is the way the Crow tribe began to be chief, and they still are. And from that time on they have all lived in this country. And this is what they all believe. They all say, "Yes, that is so."¹⁷

THE COMANCHE MISSION

By Rev. E. C. Deyo

HISTORY OF A MISSION AMONG THE ARISTOCRATS
OF THE RED MEN: CONVERTS SIMPLE AND STABLE:
A RECORD OF HEROIC AND SUCCESSFUL SERVICE:



HE work among the Comanche Indians began Oct. 3, 1893. On that date my wife and I reached the little unfinished chapel 15 miles southwest of Ft. Sill, Oklahoma Territory. This place is now called Taupa. There had been some mistake about the key, consequently we found the chapel locked. We drew a few nails, opened a window, I went in through the window and opened the door in the rear of the building. Mrs. Deyo came in through the door. I moved some lumber that we might have room to set our trunks on the floor. We used the workbench which the carpenters had left for our dining-table until our furniture came. We slept on a bed made on the floor until February, when our parsonage was completed.

We found the Comanches south of the Wichita Mountains knew nothing of the blessed Christ who died and rose again for them. We knew not their language, they knew little of ours. However, we went from camp to camp telling as best we could of the Jesus who is the Savior of the world, praying with them, asking that they might find the way of eternal life, giving medicine to the sick, etc.

We found them very bright and interesting, as well as very strongly fortified in their old heathen worship. The work among the Comanches was at first very slow. They for centuries had been the dominating people among the Indian tribes of the Southwest. They were the aristocrats of the Red Men. They were so thoroughly satisfied with themselves and with their old way that they were very hard to reach with the new way. We held service at the mission each



NARWACKS, WITH WIFE AND CHILD: COMANCHES

Lord's Day. At a meeting that we held at the Fort Sill Sub-agency, when we had been there a year, 47 men gave me their hand saying they wanted to be Christians; but when it was explained to them that to take the New Road meant to leave the Old Road, 46 drew back, one was baptized. The work has grown steadily until now, at the close of twelve years' effort, we have a good working church of 83 members.

There are about 1,400 Comanches. Our field is large because of the fact that the Indians took their allotments in different parts of the former Reservation, usually taking their land along the creeks. We have members living 40 miles from the mission. They are generally very faithful in their Christian life, some of them

driving 12 miles every Sunday (round trip 24 miles).

They give good testimonies when converted. For example, one young man said: "When I was still a boy my heart was locked very tight, but to-day Jesus unlocked my heart and let God's Spirit come in. Now my heart is just like a bright new silver dollar just out of the mint." Another said: "I have been looking for that which is good for a long time; I have tried many things and have found some comfort and pleasure in them, but I was still not satisfied. Now I am satisfied, I have found Jesus Road. I want nothing else but to hear and to do all that is in this Jesus Road."

When converted these Comanches have that simple faith in God that takes hold on the promises and enables them to trust Him as the child trusts his earthly father; that faith that takes hold on the throne of God. Shortly after we reached this field in 1893, two missionaries from the Chicago Training School came to the field also, Miss Scofield and Miss Corielle. Miss Scofield is now missionary to the Hopies in Arizona.

Besides my preaching service here every Sunday, I go to the Government School twice a month to preach to our children there. These Sundays that I am away Mrs. Deyo conducts the afternoon service at the mission. I also have an outstation 25 miles southeast of this mission, where we hope in the not-distant future to have another church organized. Our work there is very encouraging. The year just closed has been the most prosperous year of our work. Christianity is winning its way among the people. They understand what it is and what it does for them. The hardest fighting is over on this field, but there are yet many sheaves ungathered which we hope to win for the Master.



OUR DISTRICT SECRETARIES

The Southwestern District

BY REV. J. H. FRANKLIN

District Secretary of the Home Mission Society



THE Southwestern has within its bounds more missionaries of the American Baptist Home Mission Society than any other district. Of the 1,512 workers commissioned by the Society last year, 350 were at work in the Southwestern District. Therefore this may be regarded as pre-eminently a mission field. The conditions prevailing in this section are such as might be expected in a region receiving so great attention from the Society. Much of the country has been open for settlement only a short time. Life is in a formative state. The foundations of political, social and religious institutions are just being laid. Material development is rapid.

In most sections of Kansas conditions are more or less stable, and much of the work has taken on permanent form. In Indian Territory, Oklahoma and New Mexico, three-fourths of the churches are without houses of worship, many holding services only once a month, and then in schoolhouses, tents and private homes. Hundreds of these churches are very weak and have never been trained to take part in the work of the denomination. Many of the people in certain sections of these territories have been opposed to the work of existing organizations. It can be seen that the situation will require patient cultivation and much educational work.

In Arizona, though the work is new, practically every church is a factor in the general progress of the denomination, and to the Baptists of this territory must be given the palm for largest per capita offerings for home missions, as well as for missions within their own bounds. This is no mean distinction.

There are 1,400 churches in the Southwestern District, but comparatively few of them are strong. Most of them are where the country is—still in the mak-



REV. J. H. FRANKLIN

ing. They are widely separated, too. The Southwestern District extends halfway across the continent. The Secretary traveled 45,000 miles last year, though he made no attempt at a record. He had a great variety of experience. To-day he may be in one of the large churches of Kansas or some other State. A few days later he is a thousand miles to the west, on the frontier, crossing the plains with a veritable sky pilot, preaching, perhaps, in a schoolhouse or tent, or climbing the hills of a mining camp that has all the difficulties, but little of the romance, of Black Rock. Next he is in the adobe house of worship occupied by a Mexi-

can Baptist church on the borderland to the country of the Penitentes. Next he may find himself addressing the students of a large theological seminary on the needs of the West, or before a convention in one of the old States, trying to give the hosts a larger vision of the real conditions in the undeveloped sections. There are about 80 or 90 associations and conventions in the District. Last season the secretary reached more than 30 of these gatherings. There is office work, with a large correspondence and much literature to be sent out. The newspapers, too, must be remembered. Then—I almost forgot—a Secretary should get up a new sermon once in a while.

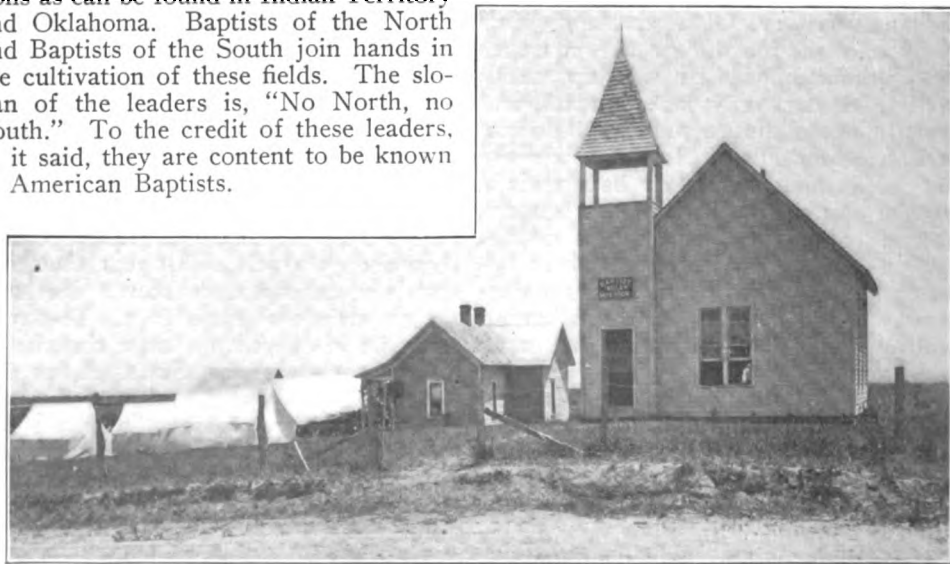
In the Southwestern District are many tribes of Indians. Ah, that is this Secretary's hobby. He likes an excuse for mingling with these ex-savages, who are now devout Christians. He is glad to preach to them through interpreters. He delights in visiting their associational gatherings. His heart is made tender when he receives hundreds of dollars from them to send the "Jesus Road" to other tribes.

Into the Southwestern District have come the people of the North and the South. Nowhere else are there such nearly equal numbers from the two sections as can be found in Indian Territory and Oklahoma. Baptists of the North and Baptists of the South join hands in the cultivation of these fields. The slogan of the leaders is, "No North, no South." To the credit of these leaders, be it said, they are content to be known as American Baptists.

Yes, this is a "raw" country in many parts, and large results will not be apparent in a day, but I am not sure that I should like it so well as a place for work if it were not undeveloped. Last year the Southwestern District contributed about \$5,000 to the work of the Society. The receipts thus far this year show an increase of more than 15 per cent. as compared with receipts for the same period of last year. Let this ratio of increase continue every year for ten years and we shall receive \$20,000 annually from this District. Let it continue for twenty years and we shall receive \$80,000 annually. The principle of compound interest applies.

It is safe to say that at least 100 Baptist churches were organized in the Southwestern District the past year. In Indian Territory alone 10,000 have been added to our churches within the last five years through the efforts of the missionaries and their helpers, to say nothing of the thousands who united with self-supporting churches. It is easy to see that the forces in the Southwestern District, if properly organized and trained, will be able to take a large part in the extension of the Kingdom.

Kansas City, Mo.



CHEYENNE MISSION CHAPEL AND MISS JAYNE'S HOUSE



WORK FOR UNIVERSITY STUDENTS



OF the various movements in behalf of the religious interests of students in our State Universities one of the most interesting is that now in progress at the University of Wisconsin. The experiment at Madison, the capital of Wisconsin and seat of the State University, is of a different character. There the need of religious oversight of the students coming from Baptist families impressed itself upon the Baptist Church, and in cooperation with the State Convention it was decided to engage temporarily an associate pastor who should devote himself to the students and bring them into immediate connection with the church. Pastor F. T. Galpin had a brother, Prof. C. J. Galpin, who was available for the service, and the first of last May he began work as associate pastor. The basement of the house of worship was fitted up for institutional work. The students' pastor found that there were about 200 students in the University from Baptist homes. The response to the attention paid to them has been most gratifying, and proves beyond question the need and great usefulness of such work. The congregations have grown so that, while the present edifice was dedicated in June, 1902, and is modern and well equipped, there is already need to enlarge the audience room by the introduction of a gallery on three sides. The present plan does not include a Guild Hall, though that may come in the future as the work develops. Prof. Galpin is the right man in the right place, and so successful has

his service been that, with the added cooperation of the Home Mission Society, he has now been engaged to carry forward this movement for the coming year.

With regard to the importance of the work, the last report to the State Board says: "Our State University is a centre of power. Our young men and women who graduate from this institution are numbered among our strongest and most influential citizens. Many of them go out into life and are recognized as the leaders in the communities where they dwell. Hundreds of these young men and women are from Baptist homes. Many are the letters received by the Baptist pastor at Madison—letters from fathers and mothers, pastors and friends—soliciting for the boy, the girl, the pastor's kindly and helpful influence. If, in these new school day experiences, the first hours, the first days, the first year, away from home; if these young people in these crucial days, when they are rapidly taking on character for time and eternity; if, in conjunction with the evolution of their intellectual life, there shall be a corresponding evolution of heart life; if, in the development of intellectual power, there shall be a corresponding development of righteousness, that kind of righteousness which comes by faith in Jesus Christ; if these young people, during their school days at Madison, can come in close vital touch with a warm Christian heart, the heart of a man who has nothing to do but look after their interests—if these things can be, the forces for righteousness will be mightily increased."



OUR WORK FOR THE FOREIGNERS

PUPILS OF TWENTY-SIX
NATIONS IN ONE SCHOOL

HERE is a picture by a writer in one of the daily papers that shows vividly the cosmopolitan character of New York life and the varied nature of home mission evangelization. While fanciful, the picture is true as to the different nationalities—they are all represented in this one public school in New York. Read this striking way of putting it in your missionary meeting or any prayer meeting, and remember that the Home Mission Society is working among all of these nationalities except the English, Scotch, and Turkish.

A COSMOPOLITAN GATHERING

Scene—Play-yard, Public School 29.
Time: Recess.

A little Negro boy pulled the tail of a little Chinese boy, for which the little Negro was slapped by a little Jap, who in turn got his hair pulled by a little Irish boy and his shins kicked by a little Russian boy, the while a small Spanish child stuck a pin in the leg of a little French boy, who got so excited jumping around that he did not notice the deftly thrust out foot of a small Hungarian, tripped over it and knocked a glass of water on a diminutive Turk, who thought that an Armenian boy did it and sought to whip him, but was hurled to the ground and held there kicking by an alliance of one small Greek, two stout Germans, one Austrian, one Swede, and one Norwegian, one Pole and one Dane, while a triumvirate of two English boys, one Welsh stripling, and a Scotch laddie tried a rescue, and a little Hebrew boy raced with a little Syrian to see which one would be able to tell the teacher all about it, because good little boys get afternoons off.

This scene is born of no dream. Here is, in fact, a school of all nations. Its roll—the like of which probably can be found nowhere else—contains the names of Italians, Germans, Irish, Poles, Russians, Turks, English, Scotch, Syrians, Armenians, Egyptians, Austrians, Danes, Swedes, Finlanders, Mexicans, Spaniards, French, Chinese, Japanese, Lithuanians, Galicians, Welsh and Norwegians. A bunch of young Americans, by the way, is also present.

“You see,” said Professor Smith, the principal, “our district takes in all the water front where there are boarding houses of all nationalities and the children of the proprietors come here. Then there is the Oriental quarter—Washington street, from whence come our little Turks, Armenians, Syrians and Persians, and the district spreads north to Canal street and east to Catherine street, and if you’ll think over the populations of those streets you will easily see that our school is in the heart of polyglot town.”

THE YOUNG AMERICAN CHRISTIANS AND THE WORK THEY HAVE TO DO

Read the above and then realize two things: 1, That all of these nationalities must be Americanized and Christianized; and 2, That the Christian young men and women of our churches to-day must do the greater part of this work. They will have to solve the problem of evangelization in order to preserve America as a free and Christian nation. Are you taking a vital interest in this great question and already aiding by giving to the Home Mission Society, which is representing you in this work of evangelizing the immigrants?



WHAT ONE WOMAN DID

By Howard B. Grose



FIRST, she moved into a suburban village, some twenty miles from the great city that had for years been her home. Her husband went with her, naturally, but as he does not count in this story, little need be said about him, except that, unlike many husbands, he was a church member and churchgoer, and seconded everything that his wife did.

Accustomed to church activity, a member of the various women's organizations of a large city church, no sooner had Mrs. Grant become fairly settled in her new and pretty village home than she proceeded to find out about the Baptist Church. The result was not altogether encouraging. There was a church—a sort of one—so her next-door neighbor told her; but it had no pastor, and there had been trouble, and what would happen next was always a query in the place. Nevertheless, when Sunday came Mr. and Mrs. Grant set out for the little chapel to learn at first-hand what kind of a Baptist church they were to make their home in.

The chapel looked fairly attractive, but the uncut grass surrounding it, the unfinished sidewalk, the general air of uncaredforness (to coin a word to fit a case), gave warning of a condition of affairs not altogether satisfactory to people who wanted their church to be

as well appointed as their home. On entering, the strangers found a little handful of people waiting for the expected pulpit supply. The greetings were cordial, and that was the one encouraging feature of that morning's experience. The supply straggled in ten minutes or more late; the hymns were sung at the rate of Old Hundred from old, donated hymn-books; the preacher attempted to make up by the length of his sermon for lack of ideas that should have been in it; and, taken altogether, it was the kind of service that approached nearly to everything that a service should not be. It required fortitude and Christianity of a living order to regard that place as a prospective church home. But this was the order of Christianity which the Grants possessed, and at the close of the weary hour and a half they announced themselves as Baptists who had come into the place to establish a home, and, of course, intended to identify themselves at once with the church.

This was good news to the faithful few, who had done the best they knew how, although that best was not very good. It was far better news, indeed, than they could appreciate at the time. Mrs. Grant had a keen vision, and when she saw opportunities she had a way of seizing them. There were opportunities enough now confronting her, and happily no one in the way. Anyone who could and would do anything was eagerly wanted and given free hand. At the

same time, the newcomers were tactful people and not pushers of the objectionable type. They knew that revolutions are not pleasant to the revolutionized, and that to make haste slowly in church, as in other spheres of life, is to proceed effectively.

II

In one week several things happened. Small things, but symptomatic of a new hand. The grass on the church lot was cut, and neatly. The sidewalk was put in perfect order. This did not cost much, but it made the chapel seem a different place. The neighbors were thankful as well as thunderstruck, for this indicated thoughtfulness, and thoughtfulness had been the quality most conspicuously wanting. The members, as they noted the difference, suspected who had done it, and expressed their gratitude. The newcomers only said that as they were having their lawn cut they thought the man could cut the church lawn as well as not, and if the prudential committee approved, they would see to that for the season. Whether the grass-cutter was also a carpenter and sidewalk-builder was not inquired into. It was made plain, however, that all improvements would be approved in advance.

The supply was on time. He had been invited to spend the Sunday with the Grants, and they brought him with them, ten minutes before the service. Deftly he had been made to feel the added efficiency of that much-loved city pastor who packed his sermons with thought and helpfulness and yet found that in half an hour he could convey quite as much gospel as the audience could digest. The chorister, too, had been taken into confidence by Mrs. Grant, who was fond of church music, and inspired him with her own ideas as to time and movement. The hymns went with a new vigor, and that whole service was in strong contrast to the one the Sunday before. Yet, to tell the truth, neither preacher nor chorister was aware that he had followed any other than his own way. As for the members generally, they knew something had taken place, but could not tell what or how. Which was exactly as it should

have been. The strong hand unseen is the master hand that moves things.

III

A meeting of the women of the church was announced for the following Thursday. Mrs. Grant was there. She found that the ladies had a project for a fair to raise money to piece out the current expenses. These were now very light, but a fair was regarded as the easiest way to raise money, since then members of other churches would come in and help. Mrs. Grant made many inquiries, her apology being that, as a newcomer, she was profoundly ignorant as to conditions. When she had discovered that fairs and suppers were the regular things and the only activities in which the church women engaged, she saw some further large opportunities. She did not oppose the fair; but she said that while the others were making ready for that, if they would excuse her from making or baking things, she would spend that time in following a plan which she was sure would add much to the success of their general enterprise. The curiosity which this aroused had to wait for its satisfaction, as nothing further on that line was vouchsafed.

Then Mrs. Grant made bold to inquire about the interest which the sisters took in missions, and discovered that the church did not take missions into consideration. The reason was that it was a mission church itself, in a way, and in need of so much more money than it could raise to pay a pastor that there was no hope of getting anything for outside causes. One member said she did not see how it would be right to send money away when they hadn't enough to pay the coal bills and supplies.

But Mrs. Grant made bold to discuss that point, and did it so deftly and sweetly that she won all the ladies over to her way of thinking, as the scriptural and Christian way. She told of the Mission Circle in her former church and of the noble work the women did for home and foreign missions through their energetic committees. She grew enthusiastic, and her enthusiasm was contagious. She did not ask for any action that day, but did

ask that they all think it over and pray about it, and be ready to act at the next meeting.

"The best way to help ourselves is to help somebody else—that is the teaching of Christian experience and the spirit of the Master, I feel sure," was the point at which she left the subject.

Upon one thing the good sisters were agreed thoroughly, when that meeting closed—that Mrs. Grant was a delightful as well as an energetic woman, and one to thank God for. To which sentiment Mr. Grant, had he heard it, would have said amen.

IV

Before Sunday Mrs. Grant had seen the church treasurer and ascertained that the financial condition was unknown and uncertain, because no canvass had been made and the few members gave from time to time, but not regularly. There was no financial method, and the treasurer never knew what he could depend upon. Deficit and special efforts and fairs and suppers—these were the familiar facts to him. He readily consented to do what he could to establish a new basis, and fell in with all Mrs. Grant's suggestions, even those which meant some extra work for him—for he was a good man, but without initiative.

Before the date for the fair a thorough canvass of the members had been made—chiefly by Mrs. Grant at the treasurer's request—and each one had been asked to put down something, no matter how little, on the subscription list for the next year. The matter was so well presented that the response was much more encouraging than even Mrs. Grant had hoped, and was a total surprise to the church when, at the business meeting called for the purpose, a full report was made. It became evident that it was possible to settle a pastor with very little aid from the Home Mission Society. "And we will not ask for that another year," said the energetic woman who—at the treasurer's request, of course—had read the report.

V

With the aid of her former pastor, Mrs. Grant had found a new pulpit supply,

one admirably adapted to develop such a field, and able to do it because not wholly dependent upon salary. Immediately there was a new interest and new faces appeared in the chapel. This man had a message, which he delivered simply and earnestly. He was lovable and courteous, and to hear him once was to desire to hear him again. Mrs. Grant frankly told him the situation as she had found it, and asked if he could make the sacrifice necessary to establish the little church in the community. When he learned that the church unanimously and warmly desired him to become pastor, he consented. His salary was small, but it was to be paid regularly. There were to be no deficits. And to ensure this Mr. Grant had consented to accept the church treasurership at the earnest solicitation of the former treasurer and the people. It should be said that there were certain good men in the village who, although not Baptists, were interested deeply in the welfare of the place and gladly offered to aid in securing so good a minister as the one called. This, too, was brought about by Mrs. Grant's happy thought.

VI

The fair was a great success, for the ladies were adepts at this method of raising money, and offered what people desired to buy. Mrs. Grant did not discuss the cost of time and money and the wear and tear, as some do who prefer other ways of carrying on church work. But she had removed the necessity for giving the fair to raise current expenses, and had led all to see that the systematic way was the best and most self-respecting. Further than that, she had at length proposed that the proceeds be divided—half to go to the purchase of new hymn-books and a carpet, the other half to home and foreign missions in equal proportions. This was assented to, and as it was realized that the money raised was to be used in part for improvements so much needed and in part to help on the larger work of the kingdom of God, there was a new gladness that made itself felt as an inspiration. The outcome was almost as surprising as the canvass for subscriptions.

There was the neat sum of \$80 to devote to missions; and the little church took its place in the ranks of regular contributors to missionary enterprises.

It was easy, after this start, for Mrs. Grant to convince the women that they should organize a Missionary Society, which should represent the whole missionary cause, having special committees for the general societies and the women's societies with which they were allied. It was comparatively easy, also, with the help of the pastor, to introduce systematic beneficence into the church, so that the one envelope represented a certain proportion for the missionary cause at home and abroad.

VII

At the expiration of a year the revolution had been peacefully accomplished. Where before there was a listless, lifeless body which did not have, because it did not deserve, the respect of the community, now there was an active organization that was felt to be one of the positive forces for good. The current expenses had been raised, and with the ingathering of new families, which were glad to be connected with such a church, the in-

come had been enlarged so that it was with pride and joy that the church reported to the Home Mission Society that it not only needed no further assistance, but had increased the pastor's salary and would pay back the amount received as rapidly as possible.

Baptisms? Of course. Largely from the children in the Sunday-school, but not altogether. One of the first persons baptized by the new pastor was a man of nearly sixty years, who had permitted the faults of church members in times past to keep him from doing his duty, but who could not resist the spirit of this revolutionized church. Thus the prayers of a devoted wife were answered, and a strong man was added to the membership.

The beginning of all this, and a still prominent factor in it? The earnest and intelligent work of one woman, not gifted above the majority of women, but a true Christian with a zeal for the house of the Lord, a true missionary spirit, and a dauntless determination to do all in her power for her Master. She did what her hands found to do, and did it with her might. And the moral of it is obvious all the way through. Take it to heart, some of you, and be up and doing.





Church Edifice Needs

REV. J. A. HOWARD, a zealous missionary pastor, makes this earnest plea for aid to build a church home in a rapidly growing town. Certainly the little church has begun nobly and shows the right spirit. He writes:

At Safford, Ariz., we are worshipping in a little rented adobe house, and are greatly embarrassed by so unsuitable a place, but we are about to begin a church building and hope to have it ready for use in about sixty days. We will need some help, as we are very weak, and surrounded by a large Mormon population. The progress has been slow, but I hope it will be quickened by a new house.

I have been delighted with our work at Globe. I asked permission of Brother Brewer to begin work there, in connection with Safford. We were all a little doubtful about the success. I found, however, that Brother Carson, of Texas, had preached there a few times and I hunted up some Baptists, whose names he gave me. I went up the last of May, preached and visited, urging them to attend services. There was but a little handful at the court house to hear me preach. After much discouragement we organized the last of June with 24 members, and a Sunday School of 15. The Lord gave us a jewel for superintendent, and the School has enrolled over 100, and has had as high as 85 present. The congregations have grown greatly, and our membership is 36, and others are working with us who will join.

We worship in a hall that is too small for us, and are forced to rent a larger hall in the afternoon for our School. The members are enthusiastic, and the outlook very bright. The church is urging me to give them all my time, and the needs and possibilities of the field justify it. The members are very liberal, and willing to sacrifice for the cause; have already secured a lot (the best to be had), and will hold it unincumbered by mortgage. It will cost \$1,500, and is large enough for a church and pastor's home. An investment at Globe right now will pay well. The church will do nobly, and thus deserve help. They will give this year \$100 to Brother Brewer's work. I

will also lead them to share in all our benevolences. I hope the church will in a few years be entirely self-sustaining and large helpers.

I have put in some of the hardest work of my life there, and have received some of the best returns. I was providentially placed here, seeking a dry climate. I am glad to have found so rich a spiritual mine amid these copper hills. Help me to work it. We need capital with which to develop our "prospect," but I don't think you will find that it has been "salted." If Globe continues to grow as it now promises, I have a dream for the future which I want to lay before you some day. Help us all you can now.



A Mountain Field

REV. F. M. WYLDER, of Capitan, New Mexico, says: "My field is peculiar, as it is in the mountains, and to go from Capitan to my other appointments and work means to travel from ten to twenty miles over the roughest of roads. There is great destitution in this (Lincoln) county, where I am the only Baptist minister. Our constituency here are good, earnest Christians, needing particularly, however, to be trained in Christian beneficence. While they are very poor, I have no fear but that they will do their duty when they see it. You can judge from the following instances: When I came to this field a year ago, there was no church at Capitan; now we have an organization with 20 members, who have pledged \$75 for pastor's salary; in eight months raised for missions \$33.17; and pledged \$15 per year for associational work. At August, there was no pastor; I was called for the third Sunday in each month; they have pledged \$75 on my salary this year, and a little over \$25 to associational work; and we expect good collections for both Home and Foreign Missions.

There is great need of work in this county among the Mexicans. They are easy to reach now, and unless we occupy the field soon others will come in. This is a large field and more laborers are needed, if they can adapt themselves to existing conditions, but no one

need come expecting an easy place; it is hard work, with many privations. There is plenty of work for one who has the burning message of salvation to the lost, and who will endure hardships for the glorious privilege of delivering the message.



A Church Edifice Plea

DISADVANTAGEOUS conditions like those described below are very common in western fields, and constitute a strong argument for aid from our Church Edifice Fund. Too often the Society is compelled to decline applications or greatly to reduce the amount asked for. Rev. C. C. Yung, of Bisbee, Arizona, says:

"We are pushing the collections right along, and it is well we began this work so early in the year. We have in part redeemed the time. We are still in the hall. Next door to us is a dance hall, and right below, on the ground floor, is a saloon that is open night and day all the year. One Sunday night they started songs as we began singing, but the Baptist people came out ahead. We plan now to begin work on our house by the first of December if we can get help from the Society."

From the Broad Field

For the Press and Information Committees

** New Mexico shows rapid growth under the efforts fostered by the Home Mission Society. Five years ago there were 17 Baptist churches reported, now there are 46. Nearly all of these have been aided by the Society.

** Five Baptist churches in Arizona three years ago; 15 at present, and new ones soon to be organized. Secretary Franklin believes that in offerings for home missions per capita Arizona will hold first place. What State or Territory can dispute him?

** Pastor Sanchez, of Las Vegas, New Mexico, has reached three of the fanatic Penitentes, proving that even the most fanatical can be reached with the gospel. We have now six churches among the Mexicans in New Mexico, all started within the past seven years.

** Rev. W. O. Sale, pastor at Heppner, Ore., reports a gradual increase in church attendance since the first of April; the hot summer caused a decrease for only about three weeks. The church is in perfect harmony, and in hearty coöperation with all our organized work; the membership is small, but as good as gold. At Ione, where I preach once a month, is another church of the same type.

FINANCIAL STATEMENT FOR SEPTEMBER, 1905

RECEIPTS	
Contributions for General Purposes	\$12,401 43
Legacies, " "	1,353 47
Contributions Specifically Designated	3,775 90
" " for Church Edifice Gift Fund.. ..	282 68
	\$17,813 48
Income Accounts for General Fund	2,089 14
" " " Church Edifice Gift Fund	1,387 97
" " " " " Loan Fund	223 19
Miscellaneous	4,653 81
	\$26,167 59
DISBURSEMENTS	
For General Purposes	\$31,762 83
" Special " as designated	11,489 64
From Church Edifice Gift Fund	5,617 68
" " " Loan Fund	2,335 85
Miscellaneous	1,413 62
	\$52,619 62

BAPTISMS

Rev. S. M. Brownlee,	Tishomingo, I. T.,	20	Rev. J. M. Speers,	Prairie View, I. T.,	42
Rev. R. E. Ford,	Utica, I. T.,	8	Rev. J. W. Tennison,	Kingston & Cumberland,	19
Rev. H. H. George,	Mt. Carmel Ch., Tate,			I. T.,	
	I. T.,	18	Rev. W. A. Turnage,	Addington & Snyder,	8
Rev. B. F. King,	Rush Springs, I. T.,	82		I. T.,	
Rev. A. C. Miller,	Atoka, I. T.,	6	Rev. J. J. Ward,	Loco, I. T.,	65
Rev. J. L. Nelson,	Dibble, I. T.,	93	Rev. M. R. Cooper,	Stillwater, O. T.,	15
Rev. L. F. Patterson,	Sugar Loaf, I. T.,	29	Rev. J. T. Arrington,	South Ardmore, I. T.,	18
Rev. W. G. Shannon,	Chickasaw Assoc., I. T.,	27	Rev. J. G. Brendel,	Indians, Pryor Creek &	26
				Allenville, I. T.,	

Rev. W. T. Cantrell,	Bradley & Terral, I. T.,	21	Rev. J. B. Reaves,	Byars, I. T.,	39
Rev. C. H. Carleton,	Hartshorne, I. T.,	16	Rev. L. W. Wright,	Mill Creek, I. T.,	14
Rev. W. C. Conwill,	Elm Grove Ch., Grant-		Rev. V. G. Cunningham,	Davidson, O. T.,	38
	ham, I. T.,	30	Rev. T. J. Davis,	Teximo & vic., O. T.,	10
Rev. John Crain,	Boswell, Albany and		Rev. W. F. Farrar,	Meeke, O. T.,	20
	Kemp, I. T.,	24	Rev. J. L. H. Hawkins,	Evangelist, O. T.,	7
Rev. J. H. Crain,	Antlers & Hugo, I. T.,	17	Rev. J. W. Hembree,	Hollis, O. T.,	5
Rev. W. H. Deweese,	Emit, I. T.,	5	Rev. R. H. Overy,	Sterling & vic., O. T.,	9
Rev. A. L. Duncan,	Haileyville, I. T.,	6	Rev. G. L. White,	Dist. Missionary, Neb.,	17
Rev. J. M. Foster,	Guertie, Newberg & Cal-		Rev. A. Newton,	Mills County Assoc.,	25
	vin, I. T.,	23		O. T.,	
Rev. James Gore,	Coalgate, I. T.,	10	Rev. C. A. Nutley,	Gresham & Cottrell,	
Rev. J. M. Green,	Mannsville and Ravia,			Ore.,	5
	I. T.,	13	Rev. J. B. Spight,	Hood River, Ore.,	20
Rev. H. P. Haley,	Lindsay & Vic., I. T.,	63	Rev. W. B. Crocker,	Paoli, I. T.,	35
Rev. C. W. Hampton,	Roff, I. T.,	19	Rev. A. H. Lloyd,	Bethel & St. Francis,	
Rev. Marsie Hargo,	Creek Indians, I. T.,	9		Minn.,	10
Rev. Charlie Henderson,	McAlester, I. T.,	5	Rev. B. F. Fellman,	Grace Church, Omaha,	
Rev. W. G. Lucas,	Short Mt. Assoc., I. T.,	35		Neb.,	5
Rev. H. H. Mouser,	New Hope, I. T.,	14	Rev. Antonio Mangano,	General Missionary, Ital-	
Rev. G. L. Phelps,	Creek and Seminole In-			ians,	9
	dians, I. T.,	6	Rev. B. L. Barlton,	Swedes, Fargo, N. D.,	6
Rev. M. A. Eilouth,	Colored, Pawnee, O. T.,	9	Rev. M. B. Critchett,	Fairmount, N. D.,	6
Rev. W. H. Fields,	New Hope, O. T.,	5	Rev. E. B. Johnson,	Swedes, Sawyer & vic.,	
Rev. W. M. Hoover,	Wakita, O. T.,	5		N. D.,	13
Rev. D. B. Jackson,	Lexington, O. T.,	9	Rev. L. L. Zboray,	Foreigners, Lackawanna	
Rev. E. D. Jeter,	Hastings, O. T.,	50		& Wyo. Valleys, Pa.,	5
Rev. T. J. McReynolds,	Granite, O. T.,	7	Rev. L. D. Martindale,	Kinta, I. T.,	17
Rev. L. W. Markes,	Edmond, O. T.,	11	Rev. J. A. Howard,	Safford & Globe, Ariz.,	7
Rev. J. W. Rankin,	Noble, O. T.,	18	Rev. Alejandro Trevino,	Monterrey, Mex.,	6
Rev. D. P. Sanders,	Hurst & vic., O. T.,	61	Rev. W. J. Bell,	Sherburne, Minn.,	6
Rev. J. R. Sharp,	Freedom, O. T.,	70	Rev. F. C. Barrett,	Ansley, Neb.,	13
Rev. A. J. Shelton,	Arlington, O. T.,	11	Rev. L. H. Steinhoff,	Dist. Missionary, North,	
Rev. I. N. Stauderfer,	Concord Assoc., O. T.,	10		Minn.,	11
Rev. H. O. White,	Cheyenne & vic., O. T.,	14	Rev. A. J. Brasted,	Lisbon, N. D.,	10
Rev. H. G. Woodrow,	Wellston, O. T.,	10	Rev. F. W. Stanton,	Bismarck, N. D.,	5
Rev. Flavious Wooley,	Pilgrim Rest, O. T.,	13	Rev. J. M. Wiley,	Stigler, I. T.,	6
Rev. H. H. Allen,	Shell Rock, Wis.,	10	Rev. J. P. Stuart,	Compton Heights, St.	
Rev. L. L. Kyle,	Blackburn, O. T.,	8		Louis, Mo.,	10
Rev. W. L. Payton,	Elk City, Okla.,	9	Rev. W. H. Elsey,	Perkins & vic., O. T.,	6
Rev. J. A. Scott,	Evangelist, Okla.,	66	Rev. Douglas Ogle,	Tologa & vic., O. T.,	5
Rev. J. A. Fridell,	Danes, Irene & Turkey		Rev. H. G. Finley,	Greer County Assoc.,	
	Valley, S. D.,	5		O. T.,	100
Rev. A. J. Davis,	Modill, I. T.,	35	Rev. A. B. Baird,	Chehalis, Wash.,	6
Rev. J. H. Clay,	District Missionary, Neb.,	7	Rev. Trueman Bishop,	Ballard, Wash.,	5
Rev. W. H. Driver,	Maramac, O. T.,	5	Rev. S. E. Milan,	Fall City & No. Bend,	
Rev. W. A. Rowe,	Little River Assoc.,			Wash.,	5
	O. T.,	57	Rev. S. E. Olson,	Swedes, Badger & Delta,	
Rev. G. W. Tubbs,	Comanche, O. T.,	25		Wash.,	15
Rev. I. C. Atchley,	Weleetka, I. T.,	13	Rev. J. J. Tickner,	Arlington, Wash.,	8
Rev. E. A. Hardee,	Hickory, I. T.,	13	Rev. L. E. Troyer,	Coamo, Porto Rico,	6
Rev. R. T. McBroom,	Allen, I. T.,	6			

HOME MISSION APPOINTMENTS, OCTOBER, 1905

THE FOLLOWING TEACHERS WERE APPOINTED:

Atlanta Baptist College, Atlanta, Ga.—Charles D. Hubert.
 Indian University, Bacone, Ind. Ter.—Acting President, Rev. P. B. Guernsey; Mrs. P. B. Guernsey.
 Cherokee Academy, Tahlquah, I. T.—Miss Irie Ferguson.
 Florida Institute, Live Oak, Fla.—Principal, L. C. Jones; J. A. Grimes; Miss Alice L. Waytes, Matron.
 Mexican School, El Porvenir, Mex.—Miss Sofia Guajardo.

COLORADO.
 Rev. C. R. Betts, Cedaredge and Eckert.

CONNECTICUT.
 Rev. A. F. Baker, Evangelist.
 John Barone, Waterbury and vicinity, Italians.
 Joseph Rapp, New London and vicinity, Italians.
 Antonio Roca, Hartford, Italians.

IDAHO—SOUTH.
 Rev. W. R. Rickman, Hailey and vicinity.

INDIAN TERRITORY.
 Rev. A. G. Washburn, District Missionary.
 J. L. Walker, District Missionary.
 C. R. Goodman, Bennington.
 Benj. Thompson, Interpreter for J. B. Rounds.

MICHIGAN.
 Rev. F. L. Curry, South Street Mission, Lansing.

NEW JERSEY.
 Rev. Bruno Bruni, Passaic, Italians.
 A. F. Englund, Jersey City, Swedes.

NEW MEXICO.
 Rev. V. D. Dodgen, Mountain Park and Cloudcroft.

NORTH DAKOTA.
 Rev. R. A. MacMullen, Minot.
 A. J. Brasted, Lisbon.
 F. W. Stanton, Bismarck.
 A. A. Bronnum, Valley City, Scandinavians.
 B. E. Jackson, Grand Forks.
 E. B. Johnson, Selene, Riga and Sawyer.

OREGON.
 Rev. J. H. Howard, Lakeview.

PENNSYLVANIA.
 Rev. Lee Hong, Philadelphia, Chinese.
 N. N. Morten, Warren, Swedes.

RHODE ISLAND.
 Rev. Gideon Aubin, Providence and vicinity, French.
 E. C. Ramette, Woonsocket and vicinity, French.
 R. N. Galassi, Providence, Italians.

UTAH.
 Rev. J. P. Berkeley, Moab.
 L. J. Baker, Bear River and Evangelist.
 L. A. Brown, Calvary Ch., Salt Lake City, Colored.
 Bruce Kinney, General Missionary, Utah and Wyoming.

WASHINGTON.

Rev. R. J. Barbee, Canvas Prairie Association, Idaho.
 Miss E. R. Edwards, Missionary Worker.
 D. W. Myers, Wilbur.
 T. F. Schlosser, Almira and Hartline.
 E. H. Wiman, Reardon and vicinity.

WYOMING.

Rev. A. F. Green, Lander.
 J. M. Jones, District Missionary.
 T. M. Coffey, Beaver Creek Church, Alva.
 A. A. DuBois, Gillette.
 J. B. McKeehan, Evanston.
 GERMANS.
 Rev. G. F. Ehrhorn, Salt Creek, Oregon.

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, \$378.62.		MASSACHUSETTS, \$497.99.		NEW YORK, \$3,726.88.	
Thomaston Ch.	5 00	State Missionary Society.	25 00	Sinclairville Ch.	1 81
Lubec Ch.	1 00	Southbridge, Ella M. Cole	2 00	Clymer Ch.	1 00
North Haven Ch.	6 02	Haverhill, C. W. Train...	1 00	Forestville Ch.	12 00
Hartland Ch.	4 50	Huntington Ch.	11 00	Clifton Springs Ch.	13 75
Milo Ch.	22 05	Dorchester Temple Ch.	40 00	Rockville Center Ch.	14 54
Monson Ch.	6 84	New Bedford Ch.	20 12	*Albion, Wm. E. Barker..	10 00
Dover & Foxcroft Ch.	18 26	S. S.	3 94	Southwest Oswego Ch.	5 24
Dexter Ch.	8 49	Y. P. S. C. E.	3 40	Oswegatchie Ch.	15 50
Portland Central Sq. Ch.	6 61	Fitchburg First Ch.	65 00	Pawling, First Ch.	5 35
Warren First Ch.	6 29	Worcester Lincoln Sq. Ch.	20 11	*Hamilton, First S. S.,	
Skowhegan Bethany Ch.	9 79	Hyde Park S. S.	10 00	Primary Dept'	17 70
Rumford Falls Ch.	7 88	Littleton Ch.	10 00	*Gloversville, L. K. Brown	10 00
Bradley, Misses Whittier		Readville, Blue Hill Evan-		De Bruce Ch.	1 00
and Nash.	1 00	gelistic Society	4 42	Bangall Ch.	6 50
Brooklin Ch.	7 00	Hampden Ch.	20 00	Beekman Ch.	19 70
Nobleboro First Ch.	5 00	Marlboro, Junior Society..	5 00	Mariners Harbor Ch.	3 00
Presque Isle Ch.	3 25	Dorchester, Stoughton St.		*Yonkers, Emily N. Trevor	500 00
Buckfield Ch.	9 25	Y. P. S. C. E.	8 00	*Emily Trevor	250 00
Saco Ch.	6 30	Beverly, First Ch.	75 00	*John B. Trevor....	250 00
Oldtown Ch.	16 32	Gardner First Ch.	14 50	*A Friend	1000 00
Montague Ch.	25	West Medway Ch.	18 75	*Mrs. Elizabeth D. Af-	
Brewer First Ch.	4 50	Worcester, South Ch.	21 45	fleck	100 00
S. S.	2 53	Warefield, First Ch.	68 45	*A Friend	5 00
Bangor, Second Ch.	24 40	Carver Ch.	3 00	*A Friend	10 00
First Ch.	25 00	Melrose, First Ch.	11 85	Glena Falls, First Sunlight	
Washington Ass'n	6 04	Westwood Ch.	4 00	Circle	1 00
Addison Ch.	1 26	Dorchester, Blaney Mem'l		Buffalo, Lafayette Ave. Ch.	19 85
Morrill Ch.	2 00	Ch.	12 00	Throopville, C. E. S.	2 50
Limerick Ch.	5 00	*Worcester, Pleasant St.		Campbell and Erwin Ch.	2 00
Gardiner First Ch.	15 00	S. S.	25 00	Yonkers, Augustus A.	
Farmington Ch.	8 00			Thompson	3 50
Hallowell First Ch.	5 00			*Alex. Saunders	30 00
Woodinham Ch.	1 00			*Mrs. Isaac G. John-	
Bayou Ch.	3 75			son	100 00
Jay Ch.	7 00	Providence, South Ch.	10 00	*Elias M. Johnson... ..	100 00
Parkman Ch.	1 00	Union Ch.	42 88	*Wm. Henry Baldwin	10 00
West Harnswell Ch.	2 00	Pawtucket, First Ch.	75 00	*Friends	27 00
Ellsworth First Ch.	3 85	Oak Lawn Ch.	18 00	Sandusky Ch.	5 70
York Ass'n	7 51	North Kingston, Allenton		S. S.	1 00
East Bluehill Ch.	1 12	Ch.	6 16	Stephentown, C. E. S.	2 50
Manset Ch.	1 25	East Greenwich, First Ch.	6 27	Seneca Falls Ch.	11 50
North Sedgwick Ch.	2 25	Newport, Central Ch.	21 01	Benton Ch.	16 15
Lamoine Ch.	1 00			Manchester Ch.	20 35
Fairfield S. S.	7 50			Ischua Ch.	94
Westbrook Ch.	5 26			Humphrey Ch.	1 50
Weeks Mills, Rev. J. F.				Salamanca, B. Y. P. U.	1 00
Jones	1 00			Phelps Ch.	2 00
Oxford Ass'n	3 50			Holland Patent, First Tren-	
South Berwick Ch.	80 00			ton Ch.	4 00
				Rushford Ch.	10 00
				North Stratford Ch.	5 00
				Indian Lake Ch.	1 00
				North Chester Ch.	5 00
				Auburn, Second Ch.	12 92
				Westerlo Ch.	10 00
				Rensselaerville Ch.	2 60
				Waterloo Ch.	10 78
				Parma, Second Ch.	19 03
				Stamford Ch.	1 30
				Moravia Ch.	25 81
				Auburn Ch.	14 18
				Marion, First Ch.	9 54
				Rensselaer, First Ch.	4 54
				Fenner Ch.	2 91
				Berlin, B. Y. P. U.	6 00
				Maine, First Ch.	9 05
				Clarence Ch.	12 00
				Portland, First Ch.	3 75
				Kennedy Ch.	1 47
				Harmony Ch.	6 50
				B. Y. P. U.	1 00

Cortland S. S.	5 00	Moorestown Ch.	25 20	DISTRICT OF COLUMBIA \$10.	
Cassville Ch.	7 46	Dividing Creek	5 00	Washington, Grace Mission	10 00
Ripley Ch.	3 00	Roadstown Ch.	5 87	WEST VIRGINIA, \$832.34.	
South Bradford Ch.	3 50	Pleasantville Ch.	11 25	Bridgeport, Mrs. Barnes..	10 00
Williamson Ch.	16 00	South Seaville, Calvary Ch.	11 64	Meadow Grove Ch.	1 65
Mahopac Falls Ch.	38 50	Allentown Ch.	10 00	Summersville Ch.	5 00
Rose Ch.	18 50	Camden, Grace Ch.	19 70	Enon Ch.	9 16
Preston Hollow Ch.	19 84	Atlantic City, Bethany Ch.	5 00	Pool, Mt. Gilead Ch.	12 27
Hawverville Ch.	5 30	Bloomfield, First Ch.	115 28	Mt. Lookout, Mt. Pleasant	
Phelps Ch.	15 25			Ch.	5 00
Cohoes, First Ch.	45 00	PENNSYLVANIA, \$744.59.		Muddlety, Beulah Ch.	10 80
Banksville Ch.	10 75	Washington, First Ch.	17 28	Corliss, Minnie Bell Ch. .	4 65
Union Association	5 20	Philadelphia, Lehigh Ave.		Mulvane, Horse Shoe Ch. .	5 00
Skaneateles Ch.	5 50	Ch.	5 27	Lansing Ch.	5 60
*Lockport Ch.	2 00	Wissahickon Ch.	8 17	Beaver, Alderson Ch.	6 12
*Castile Ch.	6 50	Manatawna	3 00	Victor, Antioch Ch.	2 03
*Stuben Ass'n	5 00	Chestnut Hill Ch.	25 00	Cotton Hill Ch.	6 41
*Jamestown Ch.	4 75	S. S.	9 86	Deep Water Ch.	2 00
*Mrs. Rawley	5 00	Richmond, Jr. C. E. S. .	1 00	Fowers Knob Ch.	2 20
*Stockton Ch.	5 00	Gethsemane Ch.	40 80	Calvin, Little Union Ch. .	3 15
*Jamestown, Calvary Ch. .	2 50	Holmsburg Ch.	14 00	Leivassy, New Prospect Ch.	5 68
*Chautauqua Ass'n	22 05	Trinity Ch.	18 01	Russellville Ch.	1 42
*James A. Francis	5 00	*Third German In-		Little Creek Ch.	2 04
*Ontario Ass'n	3 00	fants' Class	2 00	Vaughan Ch.	2 50
*Newland Ch. & S. S.	26 50	*Logan C. E. S.	10 00	Fire Creek, Mrs. G. H.	
*Seneca Ass'n	11 25	West Salem Ch.	7 60	Caperton	10 00
*Granville, Mr. & Mrs. L.		S. S.	1 38	Thurmond Ch.	2 40
R. Temple	10 00	Glenside Ch.	3 74	Pisgah, Mt. Nebo Ch.	1 00
Ovid Ch.	2 00	Wilkesbarre, Rev. J. A.		Little Falls, Pleasant Grove	
Mecklenberg Ch.	3 00	Warlow	2 50	Ch.	1 70
Ithaca, Tabernacle Ch.	3 06	Erie, Second Ch.	5 00	Albright Ch.	1 50
Enfield Ch.	4 50	Huntingdon Ch.	10 00	Stewartstown, Forks of	
Norwich, First Ch.	10 28	Allegheny River Ass'n. .	4 21	Cheat Ch.	4 00
S. S.	5 00	Slate Run Ch.	1 80	Bruceton Mills, Hopewell.	2 50
West Farms, Pilgrim S. S.	6 53	Mt. Hermon Ch.	10 00	Kingwood Ch.	1 00
South New Berlin Ch.	21 00	Goshen Ch.	5 00	Buckhannon Ch.	17 00
Cortland, First Ch.	33 14	Buelah Ch.	5 00	Rupert, Amwell Ch.	6 00
West Eaton Ch.	3 10	Bethel Ch.	10 00	Volga, Bethany Ch.	6 00
Sherburne, Y. P. S. C. E.	8 00	Macedonia Ch.	5 00	Alderson Ch.	5 00
Eden Ch.	17 00	East Bethlehem Ch.	5 00	Green Sulphur, Lick Creek	
*Troy, Mrs. E. H. Betts. .	5 00	Mt. Zion Ch.	5 00	Ch.	2 25
*Miss Edith B. Gurley ..	5 00	Jefferson Ch.	10 00	Asbury, West Point Ch. .	1 00
*Mrs. A. Louise Gurley	100 00	S. S.	2 00	Indian Mills Ch.	5 00
*Mrs. W. F. Gurley. .	5 00	New Freeport Ch.	4 40	Sinks Grove Ch.	3 00
Fleming Ch.	65	Zion, Ch., Beaver Ass'n. .	13 70	Bargers Springs, Little	
Weedsport Ch.	5 00	B. Y. P. U.	1 00	Wolf Creek Ch.	4 60
*West Walworth S. S.	5 00	Scranton, Shiloh Ch.	5 00	Sinks Grove, Mt. Pleasant	
New Baltimore Ch.	3 20	*First Ch.	3 50	Ch.	1 78
Milan Ch.	4 22	Star Junction Ch.	4 87	Elgoud, Mrs. N. G. Colter	1 00
*Rhinebeck, Mrs. Frank		New Kensington Ch.	5 50	Kieffer, Beaver Creek Ch. .	2 05
Hunnick	10 00	Shamokin, First Ch.	5 50	Smooth, Blue Sulphur Ch	1 92
*Mr. & Mrs. L. A.		Coudersport Ch.	12 75	Cashmere Ch.	6 05
Mitchell	5 00	Annin Creek Ch.	4 00	Judson, Elk Knob Ch.	5 00
*Miss Anna Reed	3 00	Cross Fork Ch.	1 96	Anthony, Enon Ch.	2 00
*Miss Loise Esselstyn	50	Antrim Ch.	3 00	Forestville, Fairview Ch. .	2 00
Venice Ch.	3 50	Bailey Creek Ch.	1 00	Hinton, Freedom Ch.	2 00
*Canandaigua Ch.	15 05	Marsh Creek Ch.	1 66	Santifee, Grinths Creek Ch.	1 65
*Ithaca, A Friend	1 00	Morris Ch.	1 50	New Richmond, Laurel	
*Troy, First Ch.	15 05	Northumberland S. S. .	1 00	Creek Ch.	1 00
*Chemung River Ass'n. .	4 00	South Ten Mile Ch.	8 00	Packs Ferry, Mouth of	
*Hudson River, Central Ch	4 50	Picture Rocks Ch.	9 60	Greenbrier Ch.	5 00
*Women's Society	3 20	Milton Ch.	30 00	New Richmond, Mt. Ver-	
*Fabius Ch.	5 50	Pittsburgh, Mt. Washing-		non Ch.	2 25
*Cortland Ass'n	10 00	ton Ch.	10 00	Gates, Oak Grove Ch.	6 00
*Kingston, First B. Y. P.		Monongahela Ch.	6 45	Peterstown Ch.	10 00
U.	5 00	Richardsville Ch.	1 60	Orchard, Pine Grove Ch. .	4 00
*First Ch.	20 00	Emporium Ch.	11 05	Waitville, Potts Creek ..	1 00
New York City:		Williamsport, First Ch. .	36 41	Red Sulphur Ch.	8 63
W'msbridge, Emmanuel		Greensboro Ch.	8 00	Forest Hill, Rose Chapel Ch	7 50
Miss'n Society	10 00	New Geneva Ch.	2 00	Buck, Springfield Ch.	3 22
Morning Star Miss'n. .	11 21	Oak Hill Ch.	5 75	Centennial, Sweet Springs	
Lexington Ave. Ch.	20 00	Olive Branch Ch.	5 25	Valley Ch.	4 00
Ascension S. S.	1 00	Pennsville Ch.	2 00	Girta, Big Island Run Ch.	2 20
North Ch.	6 92	Sugar Grove Ch.	6 00	Highland, Bonds Creek Ch.	2 00
Calvary Ch.	72 00	Connellsville, South Side		Goffs, Central Ch.	86
A Friend	1 00	Ch.	5 00	Latonia, Chestnut Grove	
Brooklyn, Marcy Avenue		Kittanning Ch.	7 38	Ch.	1 50
Ch.	100 00	Brookville Ch.	25 00	Calcutta, French Creek Ch	1 00
First Italian S. S.	5 00	Waynesburg Ch.	27 22	Lucerne, Horn Creek Ch. .	3 90
Pilgrim Ch.	9 36	Warrensville Ch.	33 20	Petroleum, Goose Creek Ch.	1 16
LEGACIES.		Muncy Ch.	17 67	Harrisville Ch.	7 30
New York City, Estate of		Tyrone Ch.	5 83	Indian Ch.	2 00
Catherine Steane	45 00	Sharon Ch.	44 00	Middlebourne Ch.	5 30
NEW JERSEY, \$484.68.		Pittston, Luzerne Ave. Ch.	16 78	Oxford Ch.	1 50
Brookdale Ch.	20 00	Pine Creek Ch.	5 31	Big Spring, Prosperity Ch.	3 00
*Plainfield, Stacey Reynolds	5 00	Salem Ch., Clarion Ass'n. .	4 00	Summers, South Fork Ch. .	5 35
Elizabeth, A Friend	200 00	Galeton Ch.	7 00	Auburn, Spruce Creek Ch.	5 00
Montclair, First S. S. .	25 84	Wryconber Ch.	2 00	Olympia, Standing Stone	
Oakland, James M. Bruce.	25 00	For C. E. F., *Washington,		Ch.	6 20
		First Ch.	102 00		

Tanners, Tanners Fork Ch.	9 25	Armilda, Bethesda Ch....	1 50	Quincy Ch.	2 15
Rusk, North Fork Ch.....	1 65	Echo, Greenbrier Ch.....	6 00	Perry Ch.	15 32
Churchville Ch.	11 00	Winglow, Beech Fork Salem Ch.	50	York Ch.	4 00
Clarksburg, Center Branch Ch.	1 65	Genoa, 12 Pole Valley Ch	1 00	Milan Ch.	7 60
West Milford Ch.....	2 00	Herbert, Spring Branch Ch.	65	Port Austin Ch.....	10 50
Craigmoor, Hopewell Ch..	30	Wayne Ch.	1 00	Clarkston Ch.....	3 00
Troy Ch.	5 00	Big Lynn Ch.....	1 00	Saline Ch.	5 75
Weston, Murphy's Creek Ch.	4 45	Effie, Pleasant Ch.....	2 00	Grand Blanc Ch.	27 25
St. Clara, Point Pleasant..	1 63	Carredo Ch.	1 20	B. Y. P. U.....	8 00
Snow, Victory Ch.....	2 00	Carrel, Spruce Lick Ch...	1 37	Atlas Ch.	3 00
Bristol Enon Ch.....	6 50	For C. E. F.: Fairmount, Rev. W. J. Eddy	3 00	Orion Ch.	10 00
Rock Cave, Mt. Pleasant Ch.	4 75	Mrs. Lydia Hutchison	5 00	Oxford Ch.	60 00
Salem, Black Lick Ch.....	2 00	Cross Roads, Mr. & Mrs. E. Pettel..	10 00	Detroit, Woodward Ave. Ch.	400 00
Grove, Pine Grove Ch.....	6 80	Calvin L. Eddy	5 00	Edmore, O. C. Johnson...	3 60
Tallmansville Ch.	1 00	Mr. & Mrs. Mac-Stewart	5 00	LEGACIES:	
Benson, Mt. Lebanon Ch..	5 00	S. N. Tennant	5 00	Adrian, Estate of Bertha Wilson	40 93
Sago Ch.	3 85	Mrs. Jureta Eddy	15 00		
Cold Water, Indian Fork Ch.	6 70	Miss Benitha Eddy	5 00	INDIANA, \$996.28.	
Avon, Mt. Vernon Ch.....	1 00	Union S. S.....	5 00	Alfordsville, Miss Huldah Allen	50
Kemper, Bennett Grove Ch.	2 00	Huntington, Fifth Ave. Ch.	34 22	*Peru, Mrs. Milton Shirk	500 00
Vadis Ch.	17 75	Parkersburg, Mrs. M. A. Summers	10 00	Ohio Falls, Arthur Bruce..	1 00
Phillippi Ch.	4 05	Alderson, W. W. Stevens.	1 00	Denver, B. Y. P. U.....	1 37
Exray, Ball Gap Ch.....	2 00	Dr. Miller	50	Ch.	11 81
Culloden Ch.	1 00	Mrs. Pack	25	Friendship Ch., White Lick Ass'n	2 00
Martha, Elmwood Ch.....	3 50	Mrs. Stevens	50	Greensburg Ch.....	28 00
Guyandotte Ch.	3 25	Cashmere, Greenbrier Ass'n	5 20	Miss Florence Pierce.	5 00
Milton, Goodhope Ch.....	2 05	Athens, Mr. & Mrs. R. G. Mador	2 00	Center Ch.	3 25
Salt Rock, Mt. Zion Ch..	4 40	Flemington Ch.	2 56	Goodland Ch.	1 25
Porterville Ch.	5 00	Oakhill, Mrs. Hedrick..	1 00	Burnettville Ch.	2 25
Fudges Creek, Susanna Ch.	1 65	Alderson Ch.	15 00	Tipton Ch.	18 01
Huntington, Spring Hill Ch.	1 00	Clarksburg Ch.	22 85	Delaware Ch.	2 00
Wye, Trace Fork Ch.....	25			Tanglewood Ch.	3 30
Milton, Union Ch.....	6 00			Milan Ch.	1 00
Zoar Ch.	1 25			Peru, First Ch.....	251 08
West Hamlin Ch.....	55			John L. Miller	5 00
Eggleston, Big Creek Ch..	1 00			Salem, Second Ch.....	1 00
Grantsville Ch., Mt. Pisgah Ass'n	8 36			Loogootee Ch.....	1 00
Burton, Harmony Ch.....	14 50			Pleasantville Ch.	50
Grangeville Ch.	2 55			Hopewell Ch., Coffee Creek Ass'n	2 40
Dola, 10 Mile Ch.....	1 50			Alexandria Ch.	4 00
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Lumberport, Jones Run Ch.	2 80			Lilly Creek Ch.	1 80
Sardis Ch.	1 00			Mt. Pisgah, Ch. Harmony Ass'n	6 00
Hildreth, Fairview Ch....	17 50			Union Ch., Harmony Ass'n	1 00
Mannington, Union Valley Ch.	50			Prairie Ch.	1 00
Uniontown, Mt. Zion Ch..	1 50			New Harmony Ch. Browns-town Ass'n	75
Big Battle, Welcome Ch..	1 50			South Whitley Ch.....	1 10
Olive, L. S. Whiteman....	1 25			Alpha Ch.	3 25
Ganley Bridge Ch.....	3 00			Vienna Ch.	2 00
Weston Ch.	30 18			Brookfield Ch.....	5 00
Parkersburg Ch.	10 00			Lawrence Ch.	1 25
Oak Hill Ch.	22 37			East Union Ch.....	1 55
Beckley Ch., Raleigh Ass'n	32 28			New Bethel Ch.....	11 25
Oceana, Bright Prospect Ch	5 00			Pleasant View Ch., Indiana Ass'n	1 40
Diamond, Witches Creek Ch.	2 00			Graham Ch.	2 46
Patrick, 2 Mile Grove Ch.	2 00			Freedom Ch., Madison Ass'n	3 00
Lanham, Sweet Home Ch..	1 00			North Madison Ch.....	1 25
Chelyan, Sugar Creek Ch..	1 00			Hayden Ch.	2 85
Winifrede, Sweet Home..	3 00			Barren Fork Ch.....	1 00
Chelyan, Slaughters Creek Ch.	4 00			Little Pigeon Cn.....	1 40
Charleston, Oakwood Ch..	3 00			Boonville, Elmer L. Hower-ton	50
Mt. Radiance Ch.....	1 18			Orleans Ch.	3 00
Jarrett, Mt. Pleasant Ch..	1 00			Mt. Horeb Ch.	3 55
Mink, Mt. Pisgah Ch.....	4 00			Washington Ch.....	1 00
Mammoth, Mt. Lewis Ch..	1 66			Orestes Ch.	8 10
Mt. Carbon Ch.	4 00			Southport Ch.....	16 50
Malden Ch.	5 00			Dana Ch.	5 00
Carbondale Ch.	2 00			Olitic Ch.	50
Marmet, Brownstown Ch.	3 45			Cumberland Ch.....	4 75
Angel, Brier Creek Ch...	1 25			Pleasant Lake Ch.....	25 00
Dial, Blue Creek Ch.....	1 25			Stubenville, Mrs. John Crampton	5 00
Montgomery, Coal Valley Ch.	3 42			Galveston Ch.....	16 90
Hernshaw, Left Lens Ch..	1 45			Gullett's Creek Ch.....	50
Hadley Ch.	5 00			Kewanna Ch.	3 25
Elk Grove Ch.....	2 50			Union Ch., Long Run Ass'n	5 50
Reedy, Harmony Ass'n....	20 59			Cross Plains Ch.....	1 20
Alderson, W. S. Hancock.	1 00			Patriot Ch.	1 00
Nellie, Big Hurricane Ch.	1 00			Markland Ch.	2 00
Rice, Buffalo Valley Ch..	50				
Pharoah, Graggston Ch...	1 50				

ILLINOIS, \$450.60.

Chicago, First Finnish Ch.	4 00
Centennial Ch.	51 14
Windsor Park Ch.	21 85
Normal Ch.	19 75
Salem Swedish Ch.	5 00
Morgan Park Ch.	54 83
Dundee Ch.	10 00
B. Y. P. U.	3 00
Aurora, Claim St. Ch.	40 15
Kewanee, Swedish Ch.	8 75
Mason City, Jr. Union.	1 50
Eldorado, First Ch.	10 00
Westfield Ch.	8 61
Harmony Ch., Salem South Ass'n	4 22
Salem Ch., Salem South Ass'n	2 66
Union Grove Ch., Salem South Ass'n	1 00
Mt. Vernon, Second Ch.	1 00
Salem South Ass'n	2 55
Apple Creek Ch., Macoupin Ass'n	1 00
Charity Ch., Macoupin Ass'n	1 00
Mt. Moriah Ch., Macoupin Ass'n	50
Shiloh Ch., Macoupin Ass'n	60
Young Blood Ch., Macoupin Ass'n	5 50
Clarksville Ch.	5 55
Sidell, Juniors	1 00
Zonobia Ch.	4 00
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Springfield, Mrs. F. Willer	5 00
Martinsville Ch.	3 95
Girard, Harold Metcalf.	10 00
Barrow Ch.	3 00
Bethel Ch., Franklin Ass'n	1 30
Union Ch., Franklin Ass'n	2 40
Ten Mile Ch.	2 00
Macedonia Ch., Franklin Ass'n	1 00
Jackson Ch., Franklin Ass'n	1 00
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Johnson City Ch.	5 00
New Hope Ch., Williamson Ass'n	2 70
Providence Ch., Williamson Ass'n	1 00
Carterville Ch.	2 30
Crab Orchard Ch.	1 00
Carterville, Elizabeth C. Jones	2 00
Brushy Grove Ch.	4 00
Strasburg, Mrs. J. V. Richards	5 00
Pleasant Grove Ch.	3 60
Arthur, Rev. Clark L. Gibbs	5 00
Baker's Prairie Ch.	2 00
Tallula, Mrs. J. Q. Spears	5 00
Hebron Ch.	8 50
Chatsworth Ch.	14 50
Lena Ch.	1 00
Cordova Ch.	48
Ravenswood Ch.	13 75
Momence Ch.	12 25
Benson Ch.	13 91
Aurora, First Ch.	47 30

LEGACIES.

Dundee, Estate of Betsy Clark 10 00

WISCONSIN, \$2,809.37.

Mt. Ida Ch.	1 75
Sparta Ch.	30 00
Mt. Hope Ch.	18 05
Darlington Ch.	3 50
Almond Ch.	75
Brodhead Ch.	5 00
Monticello Ch.	6 00
Stevens Point Ch.	5 00
Quiro Ch.	13 00
Augusta Ch.	8 50

LEGACIES.

Janesville, Estate of James B. Crosby 1257 54

FOR STATE CONVENTION.

Wisconsin State Convention 1462 28

MINNESOTA, \$73.41.

Windom, Rev. John A. Kees	6 00
Spring Valley, B. Y. P. U.	2 00
Money Creek, First Ch.	15 01
Mankato, Swedish Ch.	5 00
Stillwater, Dr. G. E. Clark	10 00
Houston, Swedish Ch.	7 80
For C. E. F.:	
Minneapolis, Bethel Ch.	3 60
Mankato, Swedish Ch.	4 00
Milaca Ch.	2 80
Lincoln Ch.	2 70
Milton Ch.	4 40
Aitkin Ch.	1 00
Friberg Ch.	2 00
Worthington Ch.	2 00
Brooklyn Center Ch.	2 00
St. Francis Ch.	1 10
Comfort Ch.	1 90
Bird Island Ch.	3 00
Benson Ch.	2 10

IOWA, \$374.44.

Delaware Ch.	5 30
Delhi Ch.	3 00
Waterloo, Geo. Brown.	25 00
Sioux Rapids Ch.	1 65
Libertyville, J. P. Campbell	1 00
*Shellsburg S. S.	2 68
Comanche Ch.	25
*B. Y. P. U.	2 00
Bonaparte Ch.	2 25
Cedar Rapids, Calvary Ch.	9 05
*S. S.	5 25
Iowa Falls Ch.	19 00
Oskaloosa Ch.	4 00
Eldon Ch.	4 00
Perry Ch.	1 50
Anamosa Ch.	31 75
Mt. Pleasant Ch.	10 85
*B. Y. P. U.	1 50
Winfield, Beulah Ch.	10 00
Pella Ch.	5 60
Beacon, B. Y. P. U.	1 50
Vinton Ch.	24 25
*S. S.	5 00
Athelston, S. S.	1 35
Clio, Highland Ch.	5 00
Carroll, R. E. Colburn.	10 00
Malvern Ch.	15 91
Iowa Colored Ass'n	5 00
Competine Ch.	5 50
Le Claire, Zion Ch.	9 00
Osceola Ch.	10 00
Waterloo, First Ch.	70 20
Hamburg Ch.	33 75
Osage S. S.	15 00
Renwick Ch.	5 00
Oskaloosa Ch.	1 25
Shenandoah Ch.	4 10
Mt. Union Ch.	7 50

MISSOURI, \$412.74.

St. Louis, Bap't Gen. Ass'n	123 86
Board of Gen'l Home and Foreign Missions	263 88
*St. Louis, Grand Ave. Ch.	25 00

INDIAN TERRITORY, \$10.

Wapanucka Ch.	5 00
Sapulpa Woman's Society.	5 00

OKLAHOMA, \$17.72.

Pond Creek Ch.	6 00
Shawnee, R. M. Burrows.	50
Renfrew, Fairview Ladies' Soc.	2 50
Wamika Ch.	6 72
Hobart Women's Society.	2 00

KANSAS, \$354.16.

Lawrence, First Ch.	31 61
S. S.	5 00
*Chanute, Swedish S. S.	5 50
Iola, G. R. Bunnell and family	10 00
Pamona, Appamoose Ch.	7 00
Dover Ch.	1 00

Osawatomie Ch.	3 25
Yates Center Ch.	1 53
Wamego Ch.	3 11
Neodosha Ch.	2 30
McPherson, Victory Ch.	20 00
First Ch.	35 99
S. S.	20 51
B. Y. P. U.	8 50
Ottawa, North Ch.	7 10
Burlingame Ch.	13 80
S. S.	1 20
B. Y. P. U.	2 00
Wakeeney Ch.	5 25
Collyer Ch.	7 25
Manhattan Ch.	37 75
S. S.	5 00
*Coffeeville S. S.	3 50
Ainsley Ch.	3 75
Louisburg Ch.	2 70
Willsville, New Hope Ch.	1 35
Lakin Ch.	75
Weir, First Ch.	1 45
Leon, Little Walnut Ch.	2 00
Augusta, Palmyra Ch.	2 00
Derby S. S.	75
Finley, Pleasant View S. S.	50
Carbondale, Fairview Ch.	1 50
Auburn Ch.	50
Belle Plaine Ch.	1 00
Prairie Ridge Ch.	1 00
Ottawa, Tany Ch.	5 00
Springfield, Elmgrove Ch.	5 00
*Fort Leavenworth, J. Leavitt	5 00
Abilene Ch.	7 55
Simpson Ch.	4 25
Cawker City, Liberty Ch.	2 25
Cato Ch.	1 50
Morland Ch.	8 30
Smith Center Ch.	12 85
Jewell Ch.	1 00
Lucas Ch.	2 00
Stockton, West Union Ch.	2 50
Cheyenne Ch.	3 00
Vicksburg Ch.	3 00
Colby Ch.	1 25
B. Y. P. U.	88 66
Topeka, First Ch.	1 15
Florence S. S.	1 15
*S. S.	4 00

NEBRASKA, \$110.74.

Collected per C. Armbruster	11 50
Octavia Ch.	10 30
Brook Ch.	2 50
Freomont Ch.	11 15
Broken Bow Ch.	12 17
*Stella, Prairie Union S. S.	6 01
Sterling, Mt. Zion Ch.	1 00
Dorchester Ch.	6 25
Omaha, Grace Ch.	20 00
First Ch.	2 00
Wahoo Ch.	5 75
Tekamah, Silver Creek Ch.	4 00
Valparaiso Ch.	4 11
Red Cloud Ch.	4 00
FOR STATE CONVENTION.	
Collected per C. M. Reve-nahugh	10 00

SOUTH DAKOTA, \$801.71.

Soux Falls, Swedish Ch.	1 71
FOR STATE CONVENTION.	
South Dakota State Con-tion	800 00

MONTANA, \$368.60.

Anaconda Ch.	9 00
First Swedish Ch.	15 00
Butte, First Swedish Ch.	10 00
Livingston, First Ch.	15 50
FOR STATE CONVENTION.	
Montana State Convention	319 10

WYOMING, \$190.53.

Lander, First Ch.	15 00
Hulett Ch.	15
Basin City, Collected per J. M. Jones	19 5
Cheyenne S. S.	1 1

BAPTIST HOME MISSION MONTHLY

FOR STATE CONVENTION.		For Permanent Trust Fund:	Tuscumbia, Ala., Tuscumbia Ch.	1 50
Collected per Bruce Kinney	134 15	Watertown, Mass., Est. of Harriet H. Bartlett	500 00	
Collected per Thomas M. Coffey	7 80			
COLORADO, \$103.		DONATIONS RECEIVED AT INSTITUTIONS:		
Pear Park Ch.	6 50	For Alabama Bapt. University:		
*Denver, Bethel B. Y. P. U. S. S.	5 00	Auburn, Ala., First Bapt. Church	2 50	
Calvary Ch.	80 43	Anniston, Ala., Snow Creek Association	25 80	
Rocky Ford S. S.	3 80	Clayton, Ala., Shiloh Bapt. Ch.	61 00	
Cripple Creek Ch.	2 00	Decatur, Ala., First Bapt. Ch.	1 50	
NEW MEXICO, \$36.		Decatur, Ala., Individuals.	12 50	
Santa Rosa Ch.	3 00	Deatsville, Ala., Autaugo Association	10 00	
Tucumcari Ch.	2 00	Eufaula, Ala., First Bapt. Ch.	2 75	
Carlsbad, First Ch.	23 00	Eufaula, Ala., Individuals.	1 25	
FOR STATE CONVENTION.		Eufaula, Ala., Ministerial Class	3 05	
Collected per R. P. Pope..	8 00	Eufaula, Ala., Thankful Ch.	2 05	
UTAH, \$128.85.		Florence, Ala., First Bapt. Ch.	1 45	
Salt Lake City, Calvary Ch.	2 00	Lowndesboro, Ala., Lowndesboro S. S.	5 00	
FOR STATE CONVENTION.		Linden, Ala., Ministerial Class	8 00	
Collected per Bruce Kinney	124 10	Montgomery, Ala., First Baptist Church	5 00	
Collected per L. J. Baker..	2 75	Montgomery, Ala., Montg. Antioch S. S. Convention	20 00	
IDAHO, \$104.75.		Montgomery, Ala., Montg. B. Y. P. U.	10 00	
Hagerman Ch.	27 50	Midway, Ala., Ministers & Deacons	4 02	
Soldier Ch.	5 05	Opelika, Ala., First Bapt. Ch.	1 97	
Pocatello, First Ch.	40 50	Opelika, Ala., Individuals.	1 00	
Weiser Ch.	18 70	Selma, Ala., Printing Office	57 50	
Emmett Ch.	15 00	Selma, Ala., First Baptist Ch.	2 58	
CALIFORNIA, \$866.84.		Selma, Ala., Green St. Bapt. Ch.	5 00	
FOR GENERAL CONVENTION.		Selma, Ala., Mrs. E. W. Pollard	1 00	
Northern California State Convention	600 00	Thomasville, First New Hope Ch.	1 35	
Collected per E. R. Bennett	168 40	Thomasville, Ala., First Bapt. Ch.	10 13	
FOR SOUTHERN STATE CONVENTION.		Thomasville, Ala., First S. S.	62	
Southern California State Convention	98 44	Thomasville, Ala., Individuals	11 50	
OREGON, \$5.		Thomasville, Ala., Ministerial Class	4 00	
Baker City, First Juniors..	5 00			
Women's Bap't Home Mission Society	220 00			
Woman's Am. Bap't Home Mission Society	712 86			
TOTAL, \$17,590.83.				
Home Mission Monthly...	446 86			
For Annuity Fund:				
Essex, Vt., Wm. E. Huntley	1000 00			
Oakland, Cal., James M. Pruett	1000 00			

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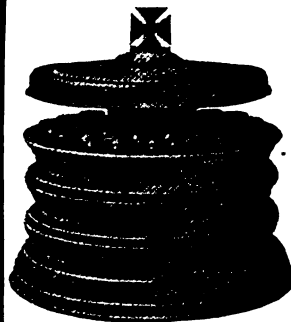
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THE BAPTIST HOME MISSION MONTHLY



"WISE MEN FROM THE EAST CAME TO JERUSALEM, SAYING, WHERE IS HE THAT IS BORN KING OF THE JEWS? FOR WE SAW HIS STAR IN THE EAST."

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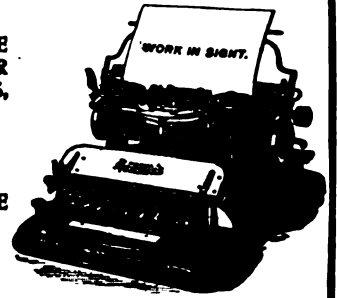
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
308 FOURTH AVE., NEW YORK CITY
REV. HOWARD B. GROSE, EDITOR

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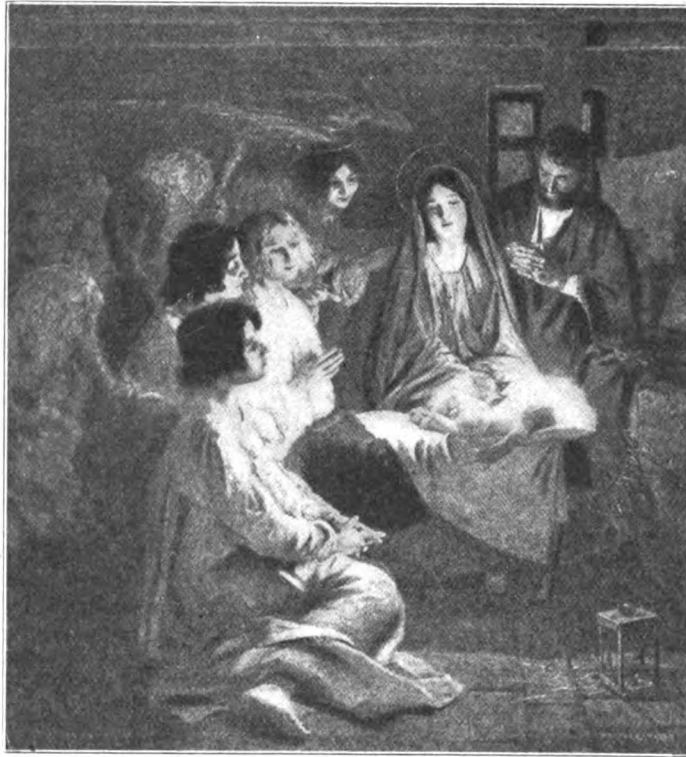
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And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born unto you this day in the city of David a Saviour, who is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,
Glory to God in the highest,
And on earth peace, good will among men.

The Love Gift of God the Father

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVII

DECEMBER 1905

No. 12

CONTENTMENT



LET US LEARN TO BE CONTENT WITH WHAT WE HAVE. LET US GET RID OF OUR FALSE ESTIMATES, SET UP ALL THE HIGHER IDEALS—A QUIET HOME; VINES OF OUR OWN PLANTING; A FEW BOOKS FULL OF THE INSPIRATION OF A GENIUS; A FEW FRIENDS WORTHY OF BEING LOVED, AND ABLE TO LOVE US IN RETURN; A HUNDRED INNOCENT PLEASURES THAT BRING NO PAIN OR REMORSE; A DEVOTION TO THE RIGHT THAT WILL NEVER SWERVE; A SIMPLE RELIGION EMPTY OF ALL BIGOTRY, FULL OF TRUST AND HOPE AND LOVE—AND TO SUCH A PHILOSOPHY THIS WORLD WILL GIVE UP ALL THE EMPTY JOY IT HAS.

DAVID SWING



The Downfall of Autocracy

THE historian of the future will have it to say that the chief event that marked the early years of the twentieth century was the downfall of absolutism in the last stronghold left it. As America has its Fourth of July, and France its Twenty-first of July, so Russia will have its Thirty-first of October. The Japanese-Russian war pales in importance in comparison with the casting off of the yoke of irresponsible and tyrannical government by the people of Russia. For it was not the Czar who granted a constitution and rights of representation and suffrage of his own free will. These rights were forced from a frightened and imperiled autocrat by the mighty uprising of his people. Only his hasty action, under the influence of Count Witte, saved Russia from a Red Revolution as sweeping as that which devastated France. As it is, revolution has not been altogether escaped, and it is too early to tell what the outcome will be of the radical socialistic and anarchistic element.

Whatever comes, however, it seems impossible that the out-of-date form of government which the Russians put up with until last October should be re-established. The bureaucracy would doubtless go to any lengths to stir up sedition and rioting, in order to convince the Czar that he had made a mistake and must again assume his former authority and put down all opposition by military force. It is charged that the terrible massacres of the Jews at Odessa, which have surpassed the former awful experiences of these hapless people in the Czar's domains, were instigated by the leaders who oppose Count Witte's plans. Whether this be true or not, the old or-

der has passed. The reaping of the whirlwind is what every student of Russian history has believed to be inevitable. Centuries of oppression and repression and almost inconceivable corruption and cruelty on the part of the ruling powers furnished conditions which made retribution inevitable.

A free Russia will mean much to the world. It will take long to readjust things and bring unity and sound government and stable out of such diverse elements; but it can be done. Then will come separation of Church and State, as it must come in every popular government the world over. That will mean the inevitable progress of Protestantism. Russia will stop sending her people to this country to find civil and religious liberty. A free Russia will prove a new world power of vast significance, to be welcomed, not dreaded. Surely, history is making rapidly in our day, and the hand of God is plainly to be seen in this new and amazing chapter.



"Merry Christmas"

THE familiar greeting. Is it so familiar as to have lost something of its significance? You sound the depths of Christmas in the idea, Christ-come. The coming of Christ changed the world. The change has gone on through the centuries. But that coming was intended to change it vastly more yet—so totally, indeed, that men still stagger at the conception when it is placed before them as the "vision splendid" of a realized Christianity.

Christ has come but to a part of His own, and in part only to that part. His teachings are accepted, but only in part. They are too far above man's selfishness

and greed and ambition as yet. The so-called Christian world would stand aghast if the principles of Jesus were by miracle suddenly to be put into control and operation everywhere. Even the Christian church would find a pretty thorough house-cleaning going on.

But what a new world this would begin to be. Universal brotherhood. Love dominant and triumphant. That would mean "Merry Christmas" in true sense to the poor and downtrodden and homeless and hungry; but not less to the unhappy rich, the miserable luxurious. Wars, factions, classes, false distinctions, hatred, corruption, crime—these would disappear if Christ were really come in every heart and become to each the life of life.



The Negro in Northern Cities

WE referred last month to a special number of *Charities* which dealt with some phases of Negro life. The writers had possessed themselves of knowledge at first hand. Some of them were social settlement workers, some secretaries of societies engaged in philanthropic work, all experts in sociology. Most of the articles consider the Negro in the cities of the North, counting Baltimore in the list. Booker Washington tells why Negro business men should go South, instead of trying to fight an unequal struggle in the North. Questions of death rate, illiteracy, and of housing, are also considered. We shall avail ourselves here of some of the conclusions reached.

Next to the matter of where to live, features of the studies that stand out clearly, says *Charities*, may be grouped about two words, "opportunity" and "responsibility." When the Negro is excluded from industrial opportunities, as in Chicago, the strike-breaker appears; when kept from decent streets and obliged to live beside the worst of his own race and of all races, we have the breeding of Negro criminals; when earning

only the wages of menials, we have the working mother and the broken homes that mean degradation and peril. When, again, the Negro father is not held by the courts to the same accountability as the white bread-winner, there follows wife desertion, illegitimacy and kindred ills; when the "basket habit," or petty thieving, is winked at, larger thieving is bred; when the Negro voter is bandied and bought by ward bosses, his integrity is ruined: when ability to pay the rent is all that is asked by landlords, moral degradation results.

Here is a paragraph worthy of careful reading: "There is much in these articles to give countenance to Mr. Booker Washington's expressed belief that the masses of colored people are not yet fitted to survive and prosper in the great northern cities to which so many of them are crowding. There are also, however, many indications of the beginnings of progress. Professor Boas, answering as an anthropologist, the questions as to how far the undesirable traits found in our Negro population are due to social surroundings, and how far to racial traits, insists that there is nothing to prove that licentiousness, shiftless laziness, or lack of initiative are fundamental characteristics of the Negro. On the contrary, Professor Boas finds that in his aboriginal home the Negro shows the traits of a healthy primitive people with a considerable degree of personal initiative, a talent for organization, an imaginative power, technical skill and thrift. The scientific presumption is that the Negro has the inherent capacity for progress, for civilization."

This is one of the crucial points raised by the opponents of Negro education. Upon this and all other points at issue, the results of the careful investigation made by men and women interested in ascertaining the truth, and acting from the highest motives, are emphatically favorable to the colored people, and should greatly encourage their leaders.

NOTE AND COMMENT



THE thing to do that will bring joy and blessing to one's own life is not merely to wish others a Merry Christmas, but so to act towards them that the spirit of Christmas shall be injected into their lives all through the year. To give joy is one of the greatest things in this world.

¶ One of our missionaries among the Indians, after some trying experiences with hostile agencies, writes: "Some people do not believe there is a devil, but if they worked out here they would see plenty of his cloven footprints." We do not have to go outside of New York for that, brother. The trouble is, people have become so accustomed to the footprints here that they scarcely notice them.

¶ It is with great gladness that we introduce to our readers a companion to White Arm, chief of the Crows, upon whose character we have loved to dwell. Now comes the story of Hosteen-nez-ki, a Navajo, whose conversion promises much for the work among that tribe. Superintendent Brewer tells the story in a most interesting way, and before long we hope to have a good likeness of this generous and rejoicing convert. In his gratitude for the new life he offered to give from fifty to two hundred acres of his land—as much as the Mission needed—for its new station. Do not fail to read the sketch.

¶ In place of the old-time Anti-Mission Baptists there are now apparently a good many Non-Mission Baptists. These are no improvement. Indeed, we rather think indifference is more difficult to deal with than opposition.

¶ The removal of Dr. W. C. Bitting from the pastorate of Mt. Morris Church in New York to the Second Church in St. Louis is a great loss to our denominational forces in a city which needs the strongest men. Dr. Bitting was one of the influential citizens of the metropolis,

as well as a warmly loved and widely appreciated minister of the gospel. Probably no other man in Harlem exerted so much influence. Twenty-two years had won for him a large place. He built up the Mt. Morris Church, and gave it standing and power. But his service was not confined to his church nor to his community. He was a leader in city missions and other good causes. St. Louis is to be congratulated upon securing one of our ablest preachers and pastors.

¶ Mixed metaphors will creep in. In some church resolutions concerning the close of a pastorate we find this fine illustration: "We feel impelled to give public expression of appreciation for the work wrought among us, and the *welding of the church together in an unfolding of spiritual life* for future work." How much easier it is to use words than to think.

¶ President Roosevelt did a just and characteristic thing on his southern trip in visiting our colored school at Jacksonville, the Florida Baptist Academy. First he addressed the students in the chapel, and then a great crowd out of doors; and he gave sound advice, just as straightforward as he gave to the white people of the South. By the very boldness of his acts, and his plain determination to do what he thinks is right and to be the president of the whole people, regardless of race prejudice or opposition, he carried the South with him in a remarkable manner. After all, there is nothing people of all sorts so much admire as a man who isn't afraid to do what he has a mind to.

¶ Many churches and young people's societies wish to make use of photographs in connection with missionary meetings. Rev. W. A. Petzoldt, our missionary to the Crow Indians, writes that he has made up a set of fifty pictures of the Crow Indians, selected from over 500 plates which he has taken; and he is an expert photographer, as the illustrations

from his camera in *THE MONTHLY* have repeatedly shown. He generously offers to loan this set to individuals or societies for use in missionary meetings, the only expense being the postage, or ten cents. We should hope that persons availing themselves of this offer would send at least twenty-five cents, to help pay for the wear and tear, which would involve new prints. The set is sure to please and interest.

¶ Nothing will take the place of personal service. It is not possible to emphasize too strongly the words of the late Dr. Howard Crosby: "Our city can only be evangelized when every Christian citizen becomes an evangelist." For "our city" substitute your city, town or village, and the words will hold as true.

¶ A letter from a member of one of the St. Louis churches speaks of the evangelistic meetings which are in process under the leadership of Drs. Chivers, Woelfkin and Francis. Among other things, the writer says: "Your three representatives have tightened up the loose things in a good many of the Missouri and Illinois Baptists, and I have a good deal of confidence in sending out representatives the way you are now doing. I hope and pray that God may add his blessing to the work that you have recently commenced, which looks to me a little like the work that Jesus did during the last three years of his life."

¶ We give the Juniors, in this number, a sweet hymn for Christmas use. It is Luther's Cradle Hymn, set to a sweet old English song. The two simple verses can soon be taught, so that the piece can be sung at the Christmas exercise. We will furnish copies of the hymn, if desired, at \$1 a hundred copies.

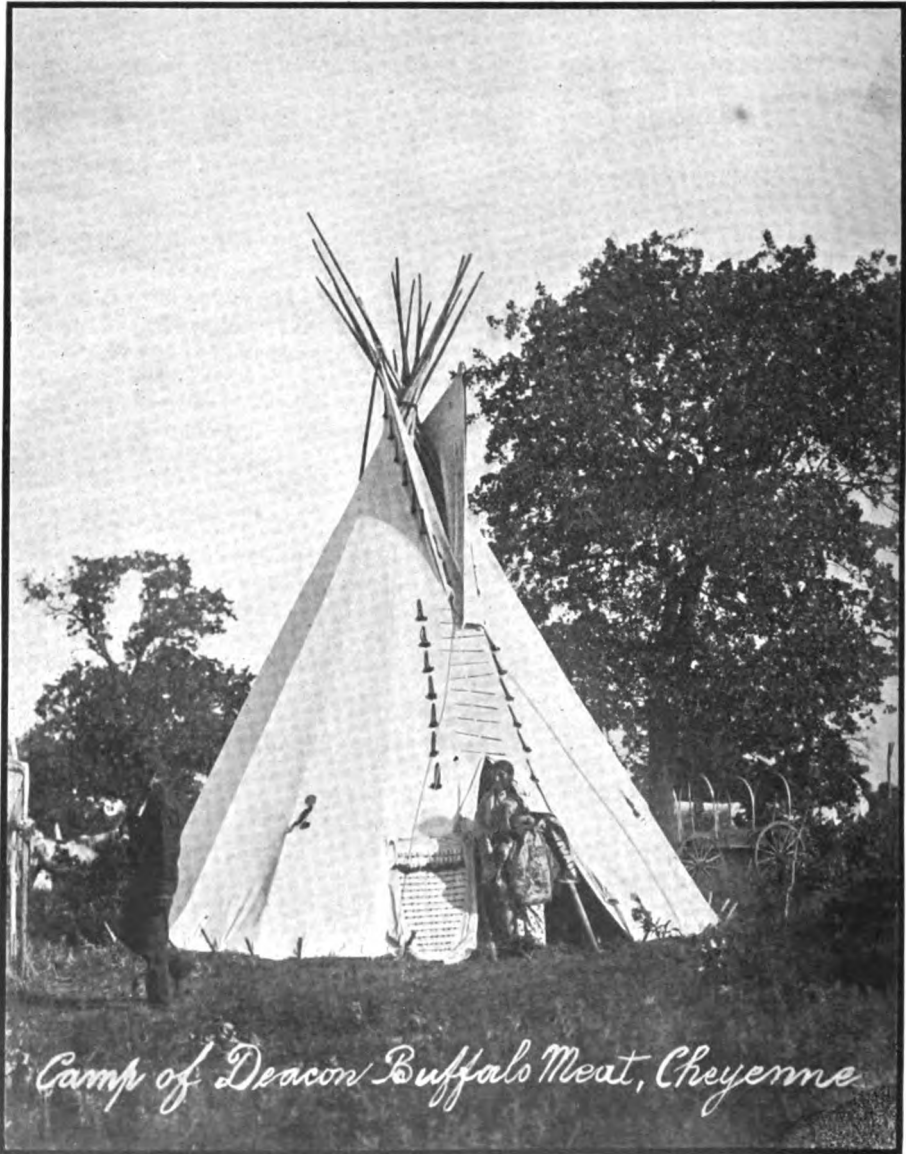
¶ What poet among our pastors will write and send us a stirring Home Mission Hymn? We will agree to get fitting music for such a hymn and publish it. There is a great lack of suitable hymns for our Home Mission meetings. Now, brethren, put your best brain and your heart into a patriotic hymn, something that will quicken the pulses and take rank with "The morning light is breaking."

¶ We heartily thank the Rev. D. C. Smith, of Pierre, South Dakota, for this good word, showing that the evangelistic number of *THE MONTHLY* was reaching its aim: "I have a score of books in my study on 'Evangelism,' besides the Bible. The October *MONTHLY* is the best pamphlet on evangelism I have seen in years."

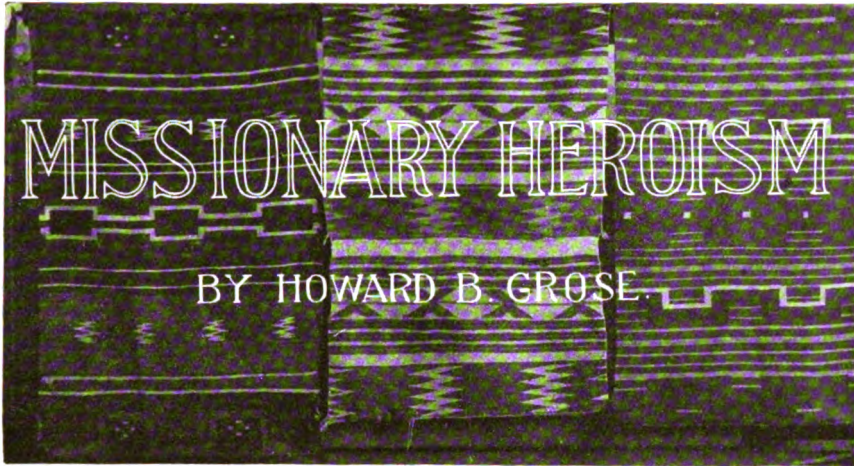
¶ We regret to know that the Congregational Home Missionary Society is embarrassed greatly in its work by an exceedingly heavy debt. Special appeals have been made to the churches, to relieve the distressing situation which makes it impossible to pay promptly the meagre salaries upon which the missionaries and their families are dependent. We hope the Congregational churches will see to it that their Society is not crippled; and we are sure our Baptist churches will so increase their contributions to our work this year that the debt of our own Society may be wiped out. Will you do your part?

¶ The credit of securing the largest club for *THE MONTHLY* so far reported by any of our missionary pastors belongs to Rev. T. F. McCourtney, of Douglas, Arizona, who sends in a list of 26 names. A club of 26 in every Baptist church that is able to sustain a pastor would not give us all the circulation we desire for *THE MONTHLY*, but it would put us a long way forward on the road. How about your church?

¶ What Christians want to do is to make their combined influence tell for right. In Boston the great new store of the Henry Siegel Company opened with a family liquor department. Then the superintendent of the Christian citizenship work for the Massachusetts Christian Endeavor Union took the matter in hand, printed remonstrances and prepared to circulate them throughout the religious organizations. On the very day following the mailing of this remonstrance, however, a letter came from the firm announcing that the company would discontinue the sale of liquors. Public opinion is powerful. Christians do not get together and wield it as often as they should.



A CHRISTIAN HOME IN WHICH THE LOVE AND PEACE OF CHRIST ARE KNOWN, THANKS TO THE EVANGELIZING WORK OF THE AMERICAN BAPTIST HOME MISSION SOCIETY



LET me give you some idea of what it costs to be a home missionary. Some people have an idea that it requires heroism to go across the seas to preach the gospel, but does not mean so much to preach the gospel in our own country. I want to show, by this simple story from real life, that it takes heroism and grace to be a real missionary anywhere, and that it is not place but service and sacrifice that should be counted.

There was a young minister in a little western city of some ten thousand inhabitants. He had a church of over two hundred members, an excellent house of worship, and a neat new parsonage for a home. The thriving little city—proud of itself as all such little western cities are and have a right to be—had all the modern improvements, including electric lighting in the houses. The church was united and progressive, and thoroughly devoted to the consecrated young pastor and his family, consisting of wife and two little children. The home was comfortable, and there was in this pastorate everything that a good man and minister could ask in the way of opportunity, hard work with steady returns, growth and enjoyment. He had no reason to envy any brother pastor east or west, and did not think of so doing. He loved his work and was blessed greatly in it.

Not a great many miles distant from

the city there was an Indian encampment on the reservation which had been granted this tribe, which was one of the uncivilized tribes, and also one of the neglected tribes, so far as Christian missionaries were concerned. The tribe had not been neglected by the corrupt whites who had fire-water to sell and gambling games to introduce and all sorts of evil devices wherewith to lure the poor red men to ruin. Nor had Indian agents neglected to exploit the tribe for gain, under protection of the government they betrayed. No wonder the Indians hated these whites, and wanted to murder them. No wonder that they fought, when they were inflamed by the fire-water supplied by the whites. All this gave them a bad name.

A man of large heart, with the compassion of the Master, this good minister of Jesus Christ became much interested in this tribe of Indians. He felt their wrongs, and their helplessness appealed to his sense of chivalry. A number of times he visited their encampment, in company with a friend who was also much interested in the Indians and traded with them, but always honestly. Unconsciously the minister was drawn toward the Indians, who seemed as "sheep without a shepherd." Superstitious, ignorant, pagan in religion, often unkempt and unclean in their rude homes—who was there to seek to lift them up into the Christian light and life? A burden of soul came upon the young

man as he thought of them. As he wrote his sermons for his people, before him rose the sight of the untaught, unsaved red men and women and children for whom no Christians cared. How could they be reached without a preacher? Who would be willing to live among them and sacrifice his life for them? All sorts of questions arose in his mind, and he could neither answer nor forget them.

While this burden was laid upon the young pastor in the little city, by a Providence not strange to those who believe in Providence and are accustomed to note its workings, there came from this Indian tribe an appeal to the American Baptist Home Mission Society to establish a mission and school, in order that the children of the tribe might not be taken away and placed in the government schools, but might be educated at home and thus remain with their parents. These Indian parents loved their boys and girls, even as white parents do if they are right-hearted, and when the children were taken away by force, it was a cruel blow, but without remedy—for civilization has always been pitiless in dealing with the poor Indian. Learning in some way that a neighboring tribe had a Christian mission and kept its children, this tribe sent a most piteous plea for a similar mission.

A mission requires a missionary. The plea of the tribe stirred the hearts of the good men who went to investigate the situation, and they were inclined to establish a mission among these neglected people. But where was the man self-sacrificing enough and heroic enough to leave all the comforts of civilization and take up his abode in a log house, and in isolation labor for these semi-savages?

Then spoke up that young minister from the little city. When he found out that the Home Mission representatives were going to visit the tribe, he had volunteered to show them the way. When the question of establishing a mission came down to the critical point, Where is the man? he rose and said quietly, "If you think I am fitted to undertake this work, I will do it!"

No one but God knows what it cost to say that. At first it seemed to the

older men as though the sacrifice were too great for him to make, but they soon realized that such a feeling was unworthy, and they gave him godspeed in a great work—all the more blessed because it demanded such supreme sacrifice. When the pastor returned home and told his wife what he felt it his duty to do, like a true wife and Christian she said his choice was hers, and entered with him into the spirit of the new service. His church, like a true Christian church, did not try to dissuade him when he declared he felt this to be the call of God. The people knew that men do not sacrifice so much for whim or upon momentary impulse. They knew also what a true man the pastor was; and they did all they could to make the way bright for him.

In a few months the young man, cultured and scholarly, had left his congenial surroundings and work, his friends and books, and was hard at work among the Indians, guiding them in the cutting and hauling of logs for a mission house and school, struggling with their difficult language, ministering to them in their sicknesses—for he had considerable medical skill and knowledge—and in every way making himself their friend and adviser. The big chiefs liked the slender but muscular paleface, with his bright eyes and ready smile, and his cheering words for everybody. They didn't know about his strange religion, but they came to know *him*, and they believed in him. That was the first great step toward believing in his Lord. But the days were long and lonesome, the fare poor, the boards hard to sleep on, the weather wet and cold and trying, the deprivations and discomforts many, the apparent results small. Absent from family, from all that made life delightful and easy, it would not have been strange had this young minister decided that he had been mistaken in his call to hardship and sacrifice, and that he could not bring his wife and little children into such a life. It was one thing to read about the uncivilized, another to live with them and share their lot.

But if any such thoughts came to the

missionary, he successfully concealed them. He threw himself into his work with as much zeal and consecration as ever David Brainerd knew. He brought things to pass in a manner that astonished the Indians, accustomed to slow movements. By and by his family came, and now there was an example of Christian civilized family life for the Indians to note and copy. It was all very simple

and primitive, with log house and none of the modern improvements that made the little city home attractive; but it was neat and homelike, and bright with love and the joy of doing good. The wife and mother had full share of the deprivations, but she was a Christian woman, pure gold, ready to do her part without complaining or regret. And the work of winning a tribe to Christ went forward,



DEACON LONE WOLF'S GRANDSON AND DEACON POPE SANKEY'S SON BURDETTE; TWO KIOWA BOYS—MEMBERS OF OUR MISSION SUNDAY SCHOOL

slowly as was to be expected, but visibly, nevertheless.

As though sacrifice of home comforts and friends and the pleasant life we enjoy were not enough, death came and took away one of the little group, the youngest, the baby. With exposure as the probable cause, what would have been more natural than regret and re-
pining, and a desire to leave such peril while one child yet remained. Again the mighty demand upon heroism, faith, consecration. Sorrowing, but not cast down, never did these devoted missionaries hint of giving up their work. The duty seemed plainer than ever. By affliction they were now prepared to enter yet more sympathetically into the lives of the people they had taken for their own, to live with, and, if need be, die for.

There was no glamor about the work; no romance in the daily routine; nothing inviting in the necessary contact with unpleasant features of camp and village life; just hard, patient, loving service from morning till night. But love was the secret of happiness. And what joy came to these two who had surrendered so much, when the first convert told of the love of Jesus and his purpose to walk

in the Jesus Road. What reward when the mission was dedicated and at last preaching services could be held without the aid of the interpreter. What compensation when homes were cleaned, and children washed and neatly dressed, and when parents invoked blessing upon the Christian missionaries who had brought the knowledge of Jesus and the true God to those who knew Him not.

Heroic is the work they are doing—these cultivated young people among a people uncultivated but changing. They are only representative of many others. Do not pity such noble workers, for they need no pity, but pray for them, and for some of the same spirit for your home task. For in measure greater or less it requires heroism to be a Christian worker anywhere, in home or church or community.

Surely the thought of their self-sacrificing service will inspire us with deeper interest in our missionaries and in the cause they represent. And when we know that their regret is not for themselves, but only for lack of means to meet the needs of their work, we shall be ready with our gifts, in order that the larger things may be possible.





THE REVIVAL IN WALES

By H. L. Morehouse, D.D.



DIRECTLY after the Baptist World Congress, I attended the annual meeting of the Welsh Baptist Union, at Abercarn, in southeastern Wales, chiefly for the purpose of obtaining information from first sources concerning the origin, character and results of the great revival. For nearly three days I met many who had been most actively engaged in the work; ministers, educators, business men, one of whom had been in 80 meetings with Evan Roberts, and a newspaper reporter who had been in 140 of his meetings and by his reports in a leading London daily had done much to make Roberts famous.

ANTECEDENTS OF THE REVIVAL

One of the most philosophical of the Welsh pastors indicated three things which had been in the nature of a preparation for the revival.

The first was, the different type of preaching within the last three or four years. Formerly sermons had been works of art. In their annual and other meetings preachers tried to meet the tests of sharp criticism as to their logic, construction of discourses, and doctrine. Preachers and people had the critical spirit in these matters. But somehow preaching became more pointed and practical. It aimed less at the head than at the conscience. It set men to thinking more about themselves and their relations to God.

The second thing was the system of

written Sunday school examinations, which has been introduced extensively. This has given an impetus to the study of the Scriptures and a better knowledge of their teachings.

A third factor has been the musical festivals of groups of churches, ten to fifteen, as the case might be. These were under capable musical directors, and prizes were given for the best choir or the best group of singers. Thus all over Wales the people became familiar with the great hymns of the Christian church. In this we have the secret, largely, of the remarkable singing in the meetings of our Welsh brethren. It was noticeable at the Baptist World Congress; it was mightily uplifting in the meetings at Abercarn.

These were preparatory, indeed, but they do not account for the revival. Neither was it the product of a powerful human personality, as some revivals apparently have been. Evan Roberts was a child, not the father of it. Before he was heard of, the fires were burning throughout Wales.

ITS SPONTANEOUSNESS

It was not worked up. It came down. It broke forth in ways unexpected to the pastors of churches. Instead of being leaders in it, they often followed on. Ordinarily their vocation as preachers was gone. The following is a typical instance of the way the work began and went on:

The Baptist church in a certain town

had been accustomed to one prayer meeting each week. Some began to ask the pastor if they could not have another. He cordially acquiesced. Before long they wanted a third. This was granted. The attendance and interest increased.

The pastor felt that something unusual was coming. One Sunday morning it came. The preacher was interrupted by a yearning prayer from the pews. Then a young man under deep conviction of sin cried aloud for mercy. The sermon was never finished. For seven months, almost every night, meetings were held, and during about four months the pastor hardly preached a sermon. Formerly in prayer meetings it could be safely predicted who would take part and about what they would say. Now, several were praying at once. Women who had never been heard in a prayer meeting took part with great liberty. The burden of prayer was for greater consecration, for clean hearts, for the manifestation of God's presence among His people. The burden of soul for the unconverted came afterward. There was but little testimony at first. It was prayer, prayer, prayer. With new experiences of divine grace and power came thanksgiving and song and testimony, like sparkling water from a full spring. Evan Roberts himself is no preacher. His comments on Scripture passages are short and simple. And he rarely prays in public. One who had been in about four score of his meetings stated that he had heard him pray but three or four times and then briefly. He takes part or remains silent, as he considers himself moved by the Holy Spirit.

It took hold of all classes of the people. Principal Edwards, of the Baptist College at Cardiff, told me that he was in meetings almost every night for about six months; that during all this time there was no preaching; that if anybody had tried to preach he would have been prayed or sung down, not as an act of discourtesy, but as a result of the irrepressible spirit of prayer and thanksgiving among the people. His own home and vacant rooms in the school building became a shelter at night for men converted in the "rescue mission" work. The compas-

sionate spirit of Christ animated the people, who exceedingly rejoiced in the triumphs of grace in fulfilment of Scripture: "Where sin abounded, grace did much more abound." It was not a genteel revival with the careful observance of all the conventional proprieties. The spiritual life in its fulness was let go unconstrained; sometimes, indeed, with demonstrations of excitement, but usually free from extravagant exuberance. The Welsh temperament accounts in part for these peculiarities of the revival. The audiences which we addressed, at an open air meeting where nearly two thousand were present as well as in the crowded churches, were remarkably responsive by ejaculations and applause; as they were when addressed by others in their own native tongue.

The awakening was spontaneous and simultaneous in many places. As interest developed men from the ranks spake with power as the Spirit gave them utterance. Street preaching and prayer and song were common, sometimes near midnight when the closing of public houses or saloons sent men into the streets. The work went on by the inherent power in the churches.

SOME RESULTS

Many churches in a year more than doubled their numbers. One church of 250 members had 370 additions. Converts were not rushed inconsiderately into the churches. Frequently baptism was deferred for weeks after the profession of faith. Though the Baptist churches of Wales had no "missionaries" or evangelists, they received about 40,000 additions, making a total now of about 145,000.

The revival has been attended with striking ethical results. Profanity is noticeably less. Drunkenness has diminished to such an extent as to create consternation among the manufacturers and sellers of spirituous beverages. Most remarkable transformations of character are reported, and the moral tone of whole communities has been changed for the better. There has been a general revival of the custom of family worship, which had fallen into disuse.

The revival is regarded by our Welsh

brethren as a great rebuke to the arrogant claims of the Episcopal Church that it is preëminently the channel of grace, through its alleged apostolical succession, for sinful men. It is most evident that God's saving power was conspicuously displayed not through that established State Church with its riches and its ritualism, but through the dissenting bodies. And it is freely predicted that the remarkable growth of these bodies will lead to the disestablishment of the Anglican Church in Wales not long hence.

This new increment of power in Wales is having also a profound effect in England, where some of the favorite preachers are Welshmen who by their fervor and their freshness of thought attract large audiences. Some of the popular Welsh songs are finding their way into

English churches, stirring the slower pulses of the English people. From the great ingathering in Wales larger accessions to the ranks of the ministry will come to reinforce and to reinvigorate and to make more stalwart the dissenting churches of England. To other lands the influence of this movement has extended. A pastor at Neuchatel, Switzerland, visited Wales to study this movement; and upon his return after relating to his people the simple narrative of the way in which God was working there, soon found his own church imbued with the same spirit, resulting in about 200 conversions. The thrill of it has been felt here also. May we not expect this remarkable movement to be the forerunner of a world-wide revival?

A PRELIMINARY EVANGELISTIC TRIP

Field Notes by the General Evangelist

I AM glad to jot down some of the experiences of this preliminary trip in our evangelistic movement.

VERMONT STATE CONVENTION

I was present at two sessions of this gathering in Fair Haven, at both of which they discussed the evangelistic problems. The missionaries among the Swedes and Italians gave most stimulating reports of their successful missions. All the ministers are prayerful for an awakening. They not only welcome help of evangelists, but are determined to do real soul winning work. I learn that they have made an engagement with Rev. C. C. Maxfield as the State Evangelist.

WISCONSIN STATE CONVENTION

At Appleton I attended only one session, which was devoted to Sunday School work. I followed the first speaker at the evening session upon the subject, "Importance of Evangelism in the Sunday School." A deep spirit of earnestness characterized the gathering. Dr. Hulburt, the State Secretary, with his board, is solicitous for a good State Evangelist. He has arranged for a number of conferences. Those on Christian

Stewardship will be during November, and three on Evangelism during December.

SOUTH DAKOTA CONVENTION

This was not a very large convention, but piety, enthusiasm and a spiritual atmosphere marked all the meetings. The business of the Convention was largely entrusted to the executive board, which sat through midnight sessions in order that the general meetings might be given to inspiration and waiting on God. Dr. Williams, of Minneapolis, our District Secretary, made an inspiring address upon the Welsh revival. I followed with an address appealing for prayer for a revival among us. Dr. Shailer Mathews, of Chicago University, gave some very clear addresses, sounding out the great ethical notes that need to be reëmphasized in our attempt to win souls. Besides some Scripture expositions I made the final address upon "Some promising features in present day Evangelism."

NEBRASKA CONVENTION AT OMAHA

This was a largely attended gathering. The brethren of this State are seeing their opportunities and seeking to seize

them. Dr. Batten, of Lincoln, surprised the convention by showing that the Nebraska dairy interests exceeded in wealth the output of all the gold of the United States during the last year; and that the wheat crops netted approximately \$250,000,000. He deduced from this condition that churches should cease to conduct their work upon the principles of "hard times." To suit my engagements, the committee arranged for me to have the first evening, and I spoke on "The new emphasis in evangelism." I had also a conference with the ministers of Omaha and believe that the Spirit inspired them to undertake larger things in the way of direct soul winning.

PARSONS, KANSAS

Here, by some misunderstanding, I arrived too late to accept my place on the program; but it turned out to be among the "all things." The annual sermon was preached upon the theme of "The triumphant Lord." This made a fine preparation for my word upon "He always leadeth us in triumph." My address was at first punctuated by applause, but toward the end the quieter and more effective mood of prayer fell upon us. The young men of Kansas are aiming at the best things and they are waiting for a vision on the bright horizon.

INDIANA CONVENTION AT NEW ALBANY

Here was a meeting marked by the presence and power of God. I arrived the last day of the feast and was hurried by Rev. Chas. A. Cook, into an eight o'clock meeting for prayer. In that gathering was an unseen presence. Prayer was unconventional, direct, fervent. Every one present realized that "the power of God was present to heal." The entire afternoon session was devoted to the subject of soul winning. For this meeting we made careful preparation by fasting and prayer. Dr. Carter, of Muncie, made an effective address on the motives and issues of the Welsh revival. Mr. Lehigh, the State Missionary, spoke with power on "The Needs of Indiana." I made an address, and then announced an after-meeting. The session had lasted three hours. Only the ministers were in-

vited, but three-fourths of the audience remained. Dr. Villers, of Indianapolis, President of the Convention, gave a testimony that came near to all hearts. Then the spirit of prayer fell upon us. Strong men were utterly broken before God. Prayers commenced audibly were ended in sobs. It was a melting time with "prayers and supplications with strong crying and tears." The meeting continued until nearly six o'clock, and then closed with a triumphant note.

The day following I visited the Southern Theological Seminary. Dr. Sampey gave me his hour, and I spoke to the students on "The life of Christ manifested in the believer." Sunday I preached in Indianapolis; Monday attended the Ministers' Meeting, and had another season of heart-searching and soul-refreshing. We spent two hours in conference and prayer.

THE OHIO CONVENTION AT CINCINNATI

The Pastors' Conference opened on Monday evening, and the first session was given to our work. The congregation was large. They listened earnestly and I had a sense of the presence and power of God with us. Up to this time I had much of the fellowship of Rev. Chas. A. Cook, with whom I enjoyed seasons of prayer for blessing.

MICHIGAN CONVENTION AT JACKSON

I arrived here in time for the Ministers' conference, and made the last address upon "Places of Emphasis in the Minister's Life and Work." The first session of the convention was set for my address on "The place of Evangelism in Christian work." Here I had the largest audience of all the trip. Not a vacant seat in the large church. Here, too, God's presence was nigh us.

ILLINOIS CONVENTION AT JOLIET

At this Convention the Rev. Father Crowley, author of "The Parochial School a Curse to the Church and a Menace to the Nation," was much in evidence. He was the speaker at the laymen's banquet, and appeared before the Convention with some startling statements. He is a hammer striking heavy blows. He told me that McClurg's, the

great Chicago publishing house, had been compelled to throw his book out under threat of boycott. The Baptists have given him the largest channel of circulation. He said he was wonderfully impressed with the Protestant ministry, their character, integrity and earnestness. My own address did not come on until 9.30, after the annual sermon. I felt I was smiting a wearied audience. They were gracious and gave me their best attention; but it was weary at its best. The best work here was done in individual conference.

NEW YORK CONVENTION AT BATAVIA

Here the brethren graciously gave me the final address in the Evangelistic session, Rev. C. A. Morse, of Brooklyn, giving me his time—while my scheduled address on "The Gospel in respect of Repentance and Faith" was read in the afternoon.

MASSACHUSETTS CONVENTION

This convention at North Adams brought me on during the Sunday School sessions. I spoke on "Evangelism among the Children," and here I had the feeling of being divinely aided.

Everywhere there is a noble response to the new emphasis which we are bringing upon our vital theme. And if I read the signs aright, we are moving on the Lord's main line and shall rejoice in abundant harvests.

Cornelius Warfield



Evangelism in the Northwest

BY REV. HEINRICH SCHWENDENER

THE revival in Wales during the last year was certainly wonderful and blessed, but the revivals in which I had the privilege of participating last winter and spring in North and South Dakota and western Canada, especially in Alberta, were no less the work of the Holy Spirit.

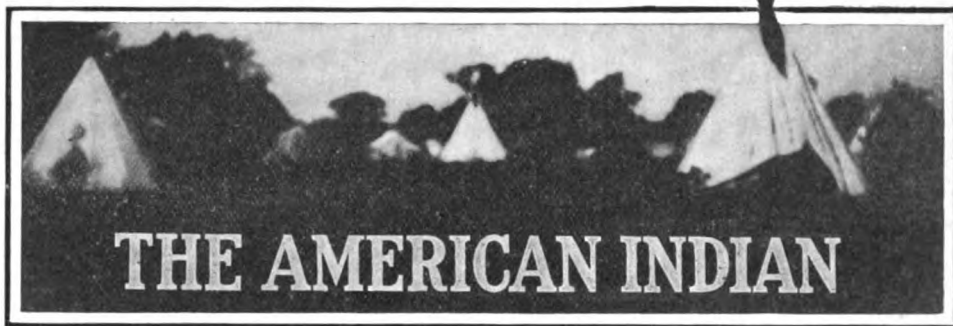
In spite of the severe winter weather, the church near Le Duc, Alberta, with a seating capacity of about 200, was filled

to its utmost capacity at every service. The people gladly drove many miles through the snow to attend the services, coming often in crowded sleigh loads, singing on their way the beautiful hymns used in the meetings.

The daily morning services usually lasted from two to three hours and were full of interest. During the afternoons those seeking salvation assembled here and there for inquiry and prayer meetings. The evening services began at six o'clock, and often lasted until eleven or twelve, and it was nothing unusual for ten to twenty to pray aloud at once, such was their earnestness in seeking. As I believe in preaching the gospel, the sermons were not very short, and after the sermon the time was devoted to prayer and inquiry meeting, those already converted laboring earnestly among the seekers. So mightily did the Spirit work that it was difficult to close the meetings. Indeed, sometimes after being dismissed the people would again begin to cry aloud unto the Lord, and would even remain till midnight or later. During the first week we had ninety-nine conversions, which is something unusual among my people, as the Germans are not easily persuaded.

I might also tell you of the wonderful work in Parkston, South Dakota. For years this church has met with but little success, but few having been admitted by baptism. For a few nights no deep interest was awakened, the people seeming careless and indifferent. But the church members were deeply in earnest, and not only prayed for a revival, but expected it, and it came. When one evening at the close of the meeting eight young people came forward, and gave me successively their hands, in token that they were earnestly seeking the Savior, a great revival had begun.

Sometimes in response to my invitation to come forward, fifteen or twenty would stand waiting their turn to clasp my hand. I have seen some of these under conviction continually on their knees for two or three hours, crying incessantly unto the Lord, regardless as to whether others were singing or praying at the same time. And they found peace.



HOSTEEN-NEZ-KI

By Rev. George H. Brewer

THE STORY OF A NAVAJO INDIAN'S CONVERSION
A COMPANION CASE TO THAT OF WHITE ARM



THE readers of THE HOME MISSION MONTHLY have followed with ever-increasing interest the story of White Arm, the Crow Indian, who first offered his land for the Mission House and School, and then while at the Anniversary Meetings in St. Louis offered himself to Christ. It is as interesting as a romance, yea, more so, because it is true. Recent events at the Baptist Mission House on the Navajo Indian Reservation in New Mexico furnish a striking companion story to the conversion of White Arm. It is the miracle of grace in the regeneration of Hosteen-nez-ki. At the mission and at the trading post, he is called McCarthy, but his real Navajo name is Nez-ki (fat man). What a book the history of his life would make! He was born about 65 years ago, not ten miles from the spot where he was born again on Saturday, Sept. 30, 1905, but the events and stirring incidents intervening between his natural and spiritual birth would fill a volume as interesting as the story of Geronimo, Sitting Bull, or old Manuelito, the Navajo chief, with whom Nez-ki was associated when he was a young and dashing warrior.

It is not my purpose in this article to tell of Nez-ki's exploits, or attract undue

attention to his unique personality, but to tell how one Navajo Indian broke away from a life of sin and vice, to which his legends and superstitions bound him, to Jesus Christ and His "good road." When Dr. Rairden and Dr. Chivers were on the reservation one year ago, the fact became known among the Indians that a new building site was under discussion. The facilities of the old mission house were inadequate for the needs of the growing work. Hosteen-nez-ki began to think it over. Had he not been helped by A-nez-shodie (this is the name they have given to Mr. Wright, our missionary, meaning "the man with a black coat"); had he not heard from Sunday to Sunday the missionary's good talk from the Jesus Book? When he was sick had he not received and used the medicines A-nez-shodie gave him? Had not the missionary been praying to his God to send rain to the drought-stricken reservation, and when the rain was withheld for months after it was due, and thousands of Navajos began to feel the pangs of hunger and famine, had not A-nez-shodie fed him and clothed him, together with many other Indians in similar circumstances? These questions and many others Nez-ki began to ask himself. Now, what had he ever done to deserve all this? Had he obeyed the things A-nez-shodie said were written in the Jesus

Book? No, far from it. He was a gambler. He drank whiskey when he could get it. He walked in the Medicine Man's bad road. If the things written in the Jesus Book were true then Nez-ki was a lost man, and this fact began to dawn upon his awakening conscience.

What must he do? He returned to his Hogan, collected his highly colored gambling cards and paraphernalia, and without a moment's hesitation threw them all into the fire. He came down to the Mission to talk it over with A-nez-shodie. He was not satisfied. He wanted to do something more. He offered to give the mission 40, 50, 100, yes, 200 acres of land—as much as would be needed for the new buildings. He also gave a fine spring of water. Still Nez-ki was not satisfied. There was something more that he must do. His friends soon noticed a change in his conduct and attitude. They talked about it among themselves. They spoke of it to Mr. Wright. He did not join them in their games and dances. He did not even plan for the A-be-chi soon to be given, which is the one great Navajo dance of the year.

On Thursday, Sept. 28th, the writer, in company with Mr. Wright, after a drive of 80 miles from the railroad station, reached the Mission. Nez-ki was waiting for us. He wanted to renew his offer of the land and spring, but he remained around the Mission. There was something more on his mind and heart.

Friday passed and still he said nothing. Saturday morning shortly after breakfast he slipped into the sitting room behind the stove. He motioned to Hudson, the interpreter, and said he wanted to talk.

He began by recounting some of the stirring scenes of his life. He told of the Navajo wars with the Apaches; of the trouble with the United States Government; of his imprisonment with his old chief Manuelito at Ft. Sumner, and of the four years in that military prison; of Kit Carson, the famous Indian fighter and scout; of the Navajos' return to their native heath after the imprisonment in 1869. Then he told of his wicked and crooked life, of his gambling and vice. It was a broad and dark road he had been traveling. He was getting old; soon he must give up and pass on—where, he did not know; but he felt that he must make some change. Could we tell him how?

It was the cry of a soul in the night. It was like a cup of refreshing to talk to that man. It was only necessary to explain a little further what it meant to walk in the Jesus Road. Nez-ki was ready. Would he pray? Could he do it? Yes; he knelt down with us and began his first prayer. What he said, God in heaven knows. I could not understand it, and Hudson could not remember it; but it seemed a beautiful prayer. Then we all prayed, each taking turns. When



A NAVAJO HORSEMAN

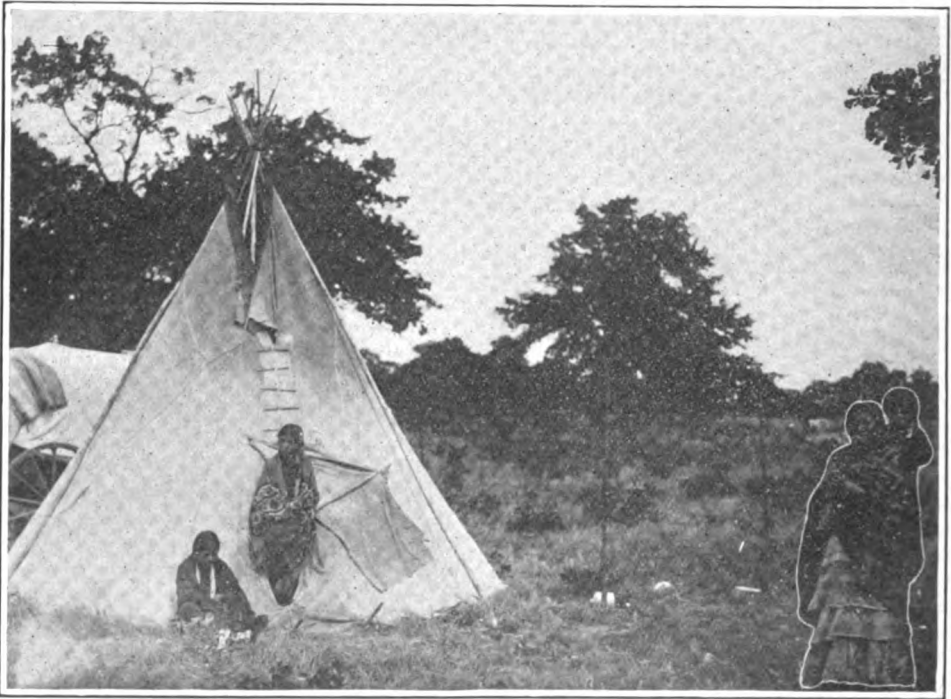


MAKING ADOBES' SUN-DRIED MUD BRICKS

we arose from our knees, there was a new light in Nez-ki's eyes. He gave the missionaries his hand and said, "I am over on your side now, to walk with you in the Jesus Road."

There were Indians standing around the Mission, and Nez-ki began at once to preach the gospel. First to one, then to another, then to a group of Indians, Nez-ki told of what he purposed in his heart

ki makes the second distinct convert. Slow progress, some say, but wait and see. The Navajos are more attentive now to the preaching than they have ever been before, and a goodly company are truly considering. All during the summer the average attendance at services on Sunday has been above 50. Seats are improvised with boxes and boards to accommodate about 40. They sit in a cir-



AN ARAPAHOE TEEPE AT THE WATONGA ASSOCIATION

to do, and of the Jesus Road in which he was now walking. He is only a babe in Christ, and he has much to learn and many things to overcome, but his life and testimony since the day of his conversion bear witness to the change wrought in his savage breast by the grace of God.

Other Indians are interested. Hudson Bainbridge, our interpreter, has been a Christian a little over one year. He was the first convert. He has had some severe temptations and trials, but he steadfastly maintains his Christian life. Nez-

cle, Indian council fashion, and those who cannot get inside stand around the doors and windows. The light is surely breaking through their hearts. Let us hope and pray that the conversion of Nez-ki may lead many Navajos to take the step he has taken. Doubtless he and Hudson will soon offer themselves for baptism, then will come the formation of our first Navajo Baptist Church. Who can foretell what the future has in store for us among the 20,000 neglected Navajos?

Phoenix, Arizona.

A SUPERINTENDENT OF WORK AMONG FOREIGN POPULATIONS

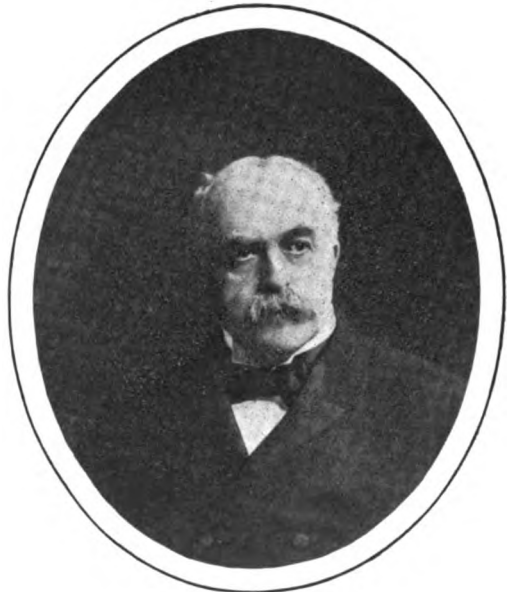


THE growth of the Home Mission Society's work among our foreign populations brings with it large responsibilities and peculiar problems. Last year 314 missionaries were commissioned for this service; nearly one hundred of these in New England, New York, New Jersey and Pennsylvania. The Germans in co-operation with the Society have a most capable Superintendent, Rev. G. A. Schulte; and the Swedish Conferences have some district missionaries who exercise supervision of their work. For more than thirty years Rev. J. N. Williams, D.D., has been Superintendent of our French missions in New England, but at his advanced age and with failing health is unable longer to render effective service. There is a large field of increasing importance requiring closer attention than it has been receiving, including in the Eastern States just named, the French Canadians, Italians, Swedes, Portuguese, Finns, Poles, Hungarians, Slovaks, Jews and Chinese. No one who is not conversant with the questions that are constantly arising in connection with these diverse mission fields can have any conception of the time and tact required in dealing with them.

The work of a superintendent may thus be outlined in general, though it is not and cannot be stated in all of its details. He will attend annual conferences, and hold special conferences with missionaries; will confer with representatives of co-operating State Conventions and City Mission Societies engaged in this work; will study conditions and prospects of particular fields where work is being done or is proposed; the character, qualifications and methods of missionaries, and co-operate with them at times in special services; seeking out

suitable men; adjusting local difficulties that sometimes arise; and enlisting more fully the interest of American pastors and churches in this work

The Board feels that the man providentially and specially prepared for this service has been given the Society in the person of Rev. James M. Bruce, of New



REV. JAMES M. BRUCE

York City, who reads and speaks French, German and Italian, and above all has a heart aglow with a desire to aid in the evangelization of these peoples. Recently he prepared a paper in Italian which was received with great acceptance by the Italo-American Educational League, before whom it was delivered. As the Lord leads on, so we follow; hoping that with every advance step like this, which brings with it added financial obligations, the Society may have yet more generous support from our people.

THE NEW SUPERINTENDENT

Rev. James M. Bruce possesses peculiar qualifications, both by temperament and training, for the service to which he has been called, and which appeals to him most powerfully. As the following brief sketch of his life shows, the years which he spent in study abroad gave him a familiarity with foreign languages which he has not lost. His connection with the mission work at Memorial Church, moreover, brought him into contact with many foreigners, and gave him frequent occasion to use the languages he had learned in Europe years before, and had happily not forgotten. This is an essential qualification for such a work, where the touch with the workers of various nationalities must be close and at first-hand.

Mr. Bruce was born and grew up in New York. At the age of twelve he was baptized by the Rev. Dr. Edward Lathrop in the Tabernacle Church, of which his parents and grandparents were members and his father, John M. Bruce, was a deacon. His father-in-law, Dr. Edward Bright, was also identified for many years with the same church. Mr. Bruce was graduated at Columbia College at the age of nineteen. The next two years he spent abroad traveling and studying languages, especially German. He took his theological course at Rochester Seminary. After his marriage, he and his wife spent three years abroad. In Paris he attended the Theological School of the Protestant Free Church. The next winter in Florence he heard lectures at the Waldensian Seminary. The third winter was spent at Oxford, where he was a member of the University, and listened to the lectures of Pusey, Liddon, Moseley, Ruskin and others.

While in Oxford he received and accepted a call to the church at Dover Plains, Dutchess Co., N. Y. He remained there five years, and then went for five years to the church at Hudson, N. Y. Leaving there soon after his father's death, he returned to New York. The larger part of the next fifteen years he was connected with the Berean, afterwards the Memorial Church, as associate pastor with Dr. Edward Judson. Dur-

ing this period, however, there was an interval of two or three years when he worked on the editorial staff of *The Examiner*. Circumstances led Mr. Bruce to take up his residence in his early home at Yonkers, and while there he gave himself for some four years to starting and carrying on the Bethany Baptist Church, of which Rev. Charles L. Arbuckle is now the successful pastor.

Mr. and Mrs. Bruce have three sons, all of whom are in New York—John, in the advertising and publishing business; Edward, a lawyer; and Osborn, in the office of Bruce & Cook. Mr. Bruce has the sympathetic temperament which enables him to reach the hearts of those among whom he labors. He has tact as well, and the quality that inspires confidence. He is a cultivated Christian gentleman, of wide acquaintance, accustomed to meet and deal with men and affairs. His heart is wholly enlisted in the great work of evangelizing the foreigners, a work that is one of the greatest that can engage the attention of American Protestants, and that must engage it more and more.



Personal Obligation

How do you regard the immigrants—as hopeless, worthless, or raw material for Americanization and Christianization through your cooperation with other American Christians? The answer involves weal or woe to our country.

American indifference to the foreign problem is more to be feared than foreign superstition. The immigrant is commonly introduced into the subway of American life and left there. Christianity must get him out into the open, into the sunshine, into the enlightenment of gospel liberty, before he will cease to be a peril.

It is well to talk about American Protestantism's responsibility for the assimilation of foreign elements; but this must be translated into terms of the individual Protestant's personal share in the responsibility before effective work will be done in the way of making Christian citizens out of the newcomers from over seas.



PRESIDENT ROOSEVELT AT FLORIDA BAPTIST ACADEMY

A RED LETTER DAY AT OUR MISSION SCHOOL:
THE PRESIDENT PLEASSED WITH STUDENT SINGING:
SOUND ADVICE AND ENTHUSIASTIC RECEPTION



SCHELDOM is an educational institution in the Southland honored with a visit from the Chief Executive of the nation. Such, however, says Principal N. W. Collier, was the distinguished honor accorded the Florida Baptist Academy, the Home Mission Society's school at Jacksonville, Fla., on Oct. 21st, when President Roosevelt and party spent there about forty minutes. The President delivered two addresses, the first in the chapel to the students, at which time he expressed his very great pleasure in meeting them and listening to their beautiful singing. Later, from a platform erected in front of the main building, he spoke to a throng of 10,000 enthusiastic colored citizens who had assembled at the Academy to do him honor. The account which follows is taken from the daily *Metropolis* of Jacksonville:

All along the streets through which the President and party were driven the homes of colored citizens were decorated with flags and bunting. The decorations at the Academy were profuse and artistic. Streamers and flags floated from every window and door, and the

walk from the front gate to the chapel was laid with crash, strewn with flowers. The interior of the chapel was one blaze of the national colors, and the platform on which sat President Roosevelt and party was decorated with potted palms and other plants.

The stand from which the speaking took place was also heavily decorated and carpeted. Suspended over the dais from which the President delivered his address was a full-grown eagle, so mounted that its outstretched wings gave it every appearance of being in the act of flight.

The President and party were first conducted to the chapel, where the students were assembled, over 300 in number, and also the members of the alumni association. As they entered the chapel, the school yell was given, followed by singing "The Old Flag Never Touched the Ground," every member of the large chorus waving a flag while singing. Then the students sang with all of its plaintive beauty the plantation melody, "Steal Away to Jesus." The last song rendered was the popular campaign song composed by the Johnson brothers, and used in the great campaign last fall.

"You Are All Right, Teddie," is its title. Prof. Collier explained that the author of this song was once the teacher of music in the Academy, and Jacksonville is his home. The life and sprightliness of this song went right to the heart of the President, who showed his appreciation, laughing heartily.

Prof. Collier eloquently welcomed the President and party and introduced Councilman J. Douglas Wetmore, who introduced the President in a brief speech, paying him a tribute for his broad stand for a square deal to all men. Prof. Collier and Councilman Wetmore were both loudly applauded, and when President Roosevelt arose the applause was deafening, accompanied with the waving of flags, handkerchiefs and hats.

THE ADDRESS

What the President said is so apt and true and worthy of wide reading that we give his address in full:

Mr. Councilman, Mr. Principal and You, My Fellow-Citizens: It is a very great pleasure for me to be here this afternoon and say a few words of greeting to you; and let me by way of beginning say a word of special greeting to you, my comrades of the Grand Army. I had a colored regiment of cavalry in my brigade at Santiago, and they did well. And now, my friends, let me say what pleasure it has been to come into this Baptist college this afternoon, and what a pleasure it has been in driving through the streets, to have the governor and mayor point out to me house after house owned by colored citizens, who, by their own energy, industry and thrift, have accumulated a small fortune honestly and are spending it wisely. Every good American must be interested in seeing every other American citizen rise—help himself upward, so as to be better able to do his duty by himself and those dependent upon him and by the State at large. And, oh, my friends, it seems to me that it is true of all of us that our duties are even more important than our rights. If we do our duties faithfully, in spite of difficulties that come, then sooner or later the rights will take care of themselves.

And now what I say to this body of my colored fellow-citizens is just exactly what I would say to a body of my white fellow-citizens. What we need in this country is typified by what I have been shown as having been done by people of your race to-day.

We need education, morality and industry. We need intelligence, clean living and the power to work hard and effectively, and no man interested, as every President must be,

in the welfare of all his fellow-Americans could be otherwise than doubly pleased not only by the evidences of thrift and prosperity among what must be evidently many hundreds of your number here in the city, as shown by the homes that I have seen, but interested also in seeing an educational institute like this carried on as this institute evidently is carried on.

The costliest crop for any community is the crop of ignorance. Now, it is perfectly true that education of mind alone won't make a good citizen, but it is equally true that you cannot get the best citizen without education of mind. We need to have our people of every race educated, as the principal in his words of introduction said, in heart, mind and hand, educated, so that mind and hand can do their several tasks and that behind head and hand will be the heart, the conscience; the sense of clean and just living which makes the foundation of our good citizens. That is just as true for white men as it is for colored men; it is true for every one.

I was very glad to listen to the singing to-day—liked it all, including the last song. I wish I could have had a chance to listen to some of your educational exercises, and I want to say a special word of acknowledgment to school teachers, men and women alike, who are doing the work of education, and in saying that word I also want to point out this, and this is true not only of colored men, but white men. It is absolutely essential that we have people do well in their professions, but there is a limited number of professions, and there is an almost unlimited number of agricultural and mechanical trades.

Develop yourselves; do your level best to develop, in addition to good teachers, in addition to preachers, and preachers who shall preach to colored men, as preachers should preach to white men, that by their fruits shall ye know them, and the truly religious man is the man, decent and clean in his private life, orderly, law-abiding, the man who has shown himself, the man who does all he can to put a stop to crime, to wrongdoing of any kind, who treats his neighbor well, who is a good man in his own family, and, therefore, is a good man in the State. It's what we have a right to expect from Christian worship that we see in churches.

I say all honor to teacher, all honor to preachers, but it is quite impossible that the whole of any people can be teachers or preachers. The bulk have got to be men who follow trades and mechanical pursuits, who are first-class farmers, first-class tradesmen and carpenters, and who excel in any of those respects, and every man who makes that kind of good farmer or thrifty, progressive, saving mechanic who gets to own his house, to be free from debt, to be able to keep his wife as she should be kept,—every such man is not only a first-class citizen of this country, but is doing a mighty work in helping uplift his race. I thank you for your greeting, and wish you well with all my heart. Good-bye.



An Example of Indian Giving

CHURCHES	HOME MISSIONS					TOTAL	LADIES' SOCIETY		TOTAL
	EXPENSE	MISSION	FORUM	WOMEN'S SOCIETIES	OTHER OBJECTS		MEMBERS	CONTRIBUTIONS	
RAINY MOUNTAIN	495 17	235 45	25 00	127 53	180 05	1064 40	18	3 84	18
SADDLE MOUNTAIN	114 00			78 68	399 88	588 56	16	27 2	18
ELK CREEK	9 00	35 57	1 00	46 50	156 43	240 59	2	3 3	18
COMANCHE	52 25	30 00	5 00	30 00	30 00	187 25	8		54
FIRST CHEYENNE	123	20 75	6 00	6 20	3 50	37 68	12		16
SECOND CHEYENNE	338	11 00	4 50	11 00	12 00	41 93	4		22
TOTALS	672 03	352 37	41 50	429 31	781 86	2412 32	60	2 56	186

A Christmas Suggestion

The Society has still on hand a number of applications from missionaries for donations of clothing and other household necessities. Winter is almost upon us. It will be necessary in order that such gifts may be made in good season that the churches willing to aid our missionaries in this way should make early application for the names of families needing assistance. We shall be glad to receive requests from churches and Ladies' Aid Societies, and will respond to them promptly until our supply of applications is exhausted.

The Simple Things

You do work you cannot measure when you send missionary literature to another. For instance, in reading the life of John M. Peck, our Baptist pioneer, you learn that he received a copy of the *Baptist Missionary Magazine*, containing an article on India. That article fixed his purpose to become a missionary; and while he felt he could not go abroad, he recognized the equally great need of evangelization at home. The writer of that article had no idea of the effect upon Peck and American evangelization which his article should produce; nor had the one who sent the magazine any conception of what would

result. It is a simple thing to send a copy of THE MONTHLY to a friend or neighbor. Why not do it, and trust God for influential results?

The Mother Society

An elaborate illustrated compendium of the history of the Massachusetts Baptist Missionary Society has been published by Mr. George C. Whitney, of Worcester, one of the best presidents the Society has had. The work is calculated to stimulate the interest and pride of Massachusetts Baptists in their State work. The illustrations include past and present officers, the executive board and directors, and the foreign workers sustained by the coöperation of the Home Mission Society with the State organization. As the original Baptist society for missionary work, the Massachusetts body possesses especial interest. President Francis Wayland was once its secretary for a brief period, and John M. Peck was commissioned by it. The relations of this strong organization to the Home Mission Society have always been very close. The present Secretary, Dr. W. H. Eaton, who has served since 1888, possesses the confidence of the churches and of his brethren in an unusual degree, and has seen the work develop to large proportions. He recognizes the gravity of the problem presented by the vast increase in the foreign population, and when the Massachusetts Baptists in general see the situation as clearly as he does, something different will be doing in the way of evangelization. Massachusetts has an admirable State Evangelist in Rev. W. E. Waterbury, whose labors are greatly blessing the feeble churches and the rural communities where Christianity is at a low ebb.



JOSIAH JONES IN THE METROPOLIS

By Howard B. Grose

WHAT A NEWCOMER
DID TO INTRODUCE
SOCIABILITY. AN EX-
AMPLE THAT MIGHT
WELL BE FOLLOWED
WITH GOOD RESULTS.
WORK FOR MEN'S
CLASSES THAT IS
PRACTICABLE

I

JOSIAH JONES, in village church, a worker was of note,
And nothing went with proper zest unless it had his vote.
But when he got to great New York he felt another man,
For when one is Manhattanized he's cosmopolitan.
And yet he oft recalled with grief the pleasant days of yore,
The Young Men's League he organized, by which he set great store.
He went to church, but could not find a place that seemed like home;
Nobody took a thought of him, and he was free to roam.
But roaming was not to his taste, and like a Christian true,
He sought a field where there might be some work for him to do.
He went to church three Sundays in a very pleasant place;
Fine house, good pew, good preacher, with a genial, friendly face;
Nice people all around him; but there never was one word
Of greeting or of welcome to a stranger, that he heard.
He thought of how it was at home, and felt so lonesome there.
He had a friendlier feeling on the street in open air.
And so from church to church he'd gone, to see if he could find
A Christian brotherhood somewhere, of that free-hearted kind
That by experience he knew, in the League he'd left behind.

II

At last Josiah, in despair, since no one wanted him,
Determined he would take the lead, and do it with a vim.
In short, as a reformer he set out on a reform,
And chose a church as fortress which he meant to take by storm.

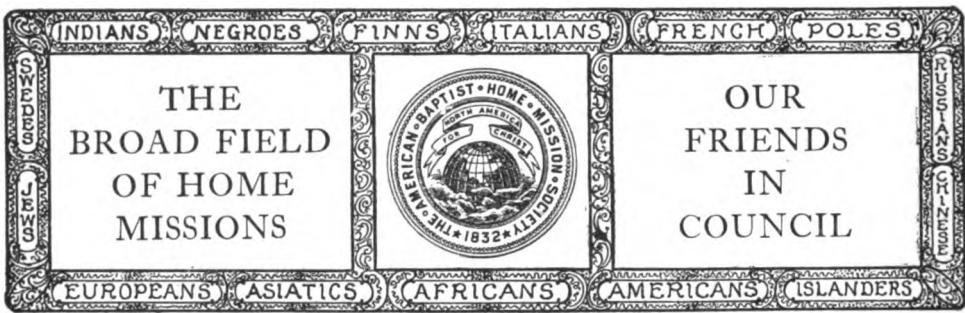
One Sunday evening he went in, unnoticed as before,
 And took his seat conveniently short distance from the door.
 When services were over, and the silent people started
 To file in solemn fashion out, Josiah spake, warm-hearted,
 Put out his hand and grasped one near, and gave it hearty shake,
 And spoke, and bowed, and shook, and spoke, till ice began to break.
 That many thought him crazy there is little doubt, but then,
 Josiah had his mind made up, and meant to find some men.
 He asked a half a dozen nice young fellows if they'd wait
 And talk with him a moment on a matter very great.
 He told them how he'd come and gone, unwelcomed, left alone,
 And then how different it was in one church he had known.
 He told them of the Young Men's League, its welcome to young men,
 And how it made them feel they'd like to come in there again.
 Then he proposed they form a League to make that church a home
 For newcome fellows like himself that didn't want to roam,
 But hungered for somebody to invite them just to come.
 To his surprise four of the six agreed that he was right,
 And said they'd join in League with him, and start that very night.
 They'd try to get the pastor in, although he was so busy,
 His round of things for every day would make one fairly dizzy.
 At any rate there was a chance to give a grand surprise,
 And some old ways of bad repute to revolutionize.
 The Shake-hands League, that was the first next Sunday undertaking.
 The people wondered, but the League continued right on shaking.
 They sat down by the door and watched, and welcomed every one,
 Unconscious of the blessing that their Christian work had done.

III

I haven't time to tell the tale, but this was the result :
 Josiah carried his reform, as with a catapult.
 He forced his way into the church, became chief organizer,
 Had everybody social, or he wanted to know why, sir.
 Strangers began to come so fast, the empty pews were filled,
 And every small objection by success was promptly killed.
 The Young Men's League of the Stranger's Home, that was Josiah's pride;
 As he saw the homeless welcomed, then his soul was satisfied.

The moral? This: you may be sure example is not lost.
 A Christian man in one place, who'll not stop to count the cost,
 Will be Christian in another, and will make his influence tell,
 Till in others kindly virtues shall instead of coldness dwell.
 If your church is ever friendly, then where'er your members go,
 They will joy and benediction on their fellow men bestow.
 And the manly man who lives his life upon the friendly plan,
 Not only is the Christian, but true Cosmopolitan.





THE BROAD FIELD OF HOME MISSIONS

OUR FRIENDS IN COUNCIL

True to the Life

I HAVE just read with much joy and profit Mr. Haskell's article, "How Mission Churches Grow," published in the October MONTHLY. I want to thank you for publishing this article. I am sure it will help others as it has helped me. We on the frontier need to know that there are those who, like this writer, understand the real conditions under which our work is being done. And I cannot tell you how much satisfaction we have in reading such articles as this from time to time. For more than twelve years I have been seeing, over and over again, the very things of which Mr. Haskell has so happily spoken.

I have just returned from a trip into South Idaho, where we encountered one of those experiences which Mr. Haskell must have had in mind when he wrote about "The Oasis in the Alkali Plains." We had to drive for about twelve miles in the midst of a "dust-storm" that was terrific, almost blinding at times. The young woman who had driven to the railroad to meet me was a good driver and, although the road was difficult and quite dangerous at times, she never seemed to be afraid, nor did she lose control of her team. As we were going down a bad "grade" the storm was so fierce that I thought I would better lead the horses. We had gone only a little way when, looking around, I saw that the wagon had blown over. The young woman succeeded in getting out all right, and without stopping to make any fuss about the matter, or to look after her hat, which had blown away, she set to work at once to straighten things out as well as she

could. We soon had the team unfastened from the wagon, and although we had to walk some distance, after a time we reached the "Oasis" (her home), where we were warmly welcomed and made comfortable by the anxious mother, who, with us, felt very thankful for our safe deliverance from the storm and all its discomforts and dangers. I greatly enjoyed preaching the gospel for a few days to the people who gathered in the comfortable meeting house of that little Home Mission church planted in one of the far-away valleys of the Snake River.

I wish we could have Mr. Haskell's article in tract form. I believe it would get hold of the hearts of many and make them fast friends of the faithful home missionary and of the cause which he serves.

L. G. Clark

Helena, Montana.



A Pertinent Question

I AM preparing to speak in the interest of home missions to-morrow morning and so have been reading THE HOME MISSION MONTHLY for September. THE MONTHLY is a great help in stirring up one's enthusiasm and is much superior to former years in make-up and in material furnished. I am heartily in sympathy with its purposes and the grand work of the Society.

In reading the article on "Where Ministers Are Wanted," I am impressed with the truth of it, but feel impelled to say to the writer of the article, Would you,

as a man of "ability and training," be willing to labor in the smaller churches and in the hardest fields? It seems to me it is comparatively easy for men receiving from \$2,000 to \$4,000 salary per year to say to other men of "ability and training," "You should be willing to labor in the small and difficult fields." This may be, and doubtless is, a great need, but one who would be very bold in pointing it out should seemingly be very forward in illustrating it by setting an example of personal sacrifice that would give weight to one's words.

No doubt men of training and ability should take up this work in these little, discouraging, hard fields, but would *you* be willing to do it, or do you, like other men of equal or similar ability, feel that you are called to the larger field? It seems to me to be a very close and personal question, and I trust I may be pardoned for suggesting it.

L. A. Rawley

(We admit that the question is in order, and worthy of deep consideration. We can only say, in this case, that the article was an editorial in the *Examiner*, credited to it by us, and we do not know the writer; but we suspect that it was not a minister who wrote it. For ourself, we should be chary of making such statements for the very reason the good pastor above suggests. It is so much easier to preach sacrifice than to practise it. At the same time, every man has his place, and must try to find and fill it. Not all can occupy the pioneer fields. It requires, indeed, men of peculiar ability and temperament and training. We doubt not there are men in \$4,000 pulpits who could not stay six months as pastors of some \$600 frontier mission churches.—Ed.)



What Shall We Do About It?

IN an article in the September number of **THE MONTHLY** we noticed the statement, "What is needed in the ministry is not greater numbers, but more men of ability and training who will be willing to labor in the smaller churches and in the hardest fields." Surely there is a

lack of consecration somewhere. Are our Baptist pastors turning from the faith once delivered to the saints? We believe that there was never a time when they were more faithful. If we look carefully we shall find that the lack of consecration is among the rank and file of Christians that make up our churches.

I have in mind a missionary pastor (one out of many), well educated, who has been offered pulpits in another denomination with salary three times his present allowance, as well as high honors along other lines, but has declined them all because he is a Baptist from principle. Living in a city he is obliged to dress himself and family well, and after paying rent and other regular expenses has a balance of less than \$500 with which to support a large family. He is an indefatigable worker and has little time for leisure or rest. Within a block lives a business man of limited education who has his regular office work hours and commands a salary of \$200 per month.

Another pastor of high intelligence who can step outside his chosen calling and command from \$50 to \$100 per night is working for a far less sum than the average day laborer. There is no salaried profession where the pay is so irregular, the church often being months in arrears, in spite of the urgent requests of the pastor. Church members that would cut off their right hand sooner than defraud a carpenter or merchant, consider it perfectly legitimate to come to the end of the year with a deficit in the pastor's salary. Our country, especially the West, has taken a seven league stride in material prosperity and high prices, but the pastors' salaries remain stationary, a dwarf among giants.

A pastor cannot live without faith—and a wonderful gymnasium he generally has in which to exercise it, yet so long as he is in the flesh he finds his physical nature crying out for something more substantial. When the church or community are ready to do their part, the pastor will never be found wanting to assume and share his part of the burden.

L. E. S.

FIELD SECRETARY'S OUTLOOK

The Journeyings of To-ko-bah

DURING the anniversaries in St. Louis, our Kiowa brother, Gote-bo, gave the Field Secretary a new name by which henceforth he will be known among the Kiowas. The name is To-ko-bah, and its meaning is "The Great Traveler." The reason given for the selection is an interesting one. Three years ago or more while on a visit to the Kiowas he told them the story of a visit to Bethlehem. The Kiowas listened with wondering interest, and the story lingered in their memories. When they came to choose a name for him they said, "What could be more fitting than To-ko-bah? For surely he must be 'a great traveler' who had been to the far-away birthplace of Jesus." If they had accompanied him during his journeyings to and fro across this vast continent in the interest of missions, they would have found added reason for their choice.

A TRANS-CONTINENTAL TRIP

At midnight on Sunday, Oct. 24, after two preaching services and a Sunday School address in Brooklyn, N. Y., a start across the continent was made by the Field Secretary. A halt in Buffalo disclosed the startling and unwelcome fact that his good wife had been taken suddenly ill in that city and was lying in hospital. Plans were quickly reconsidered. The attending physician gave assurance that there was no occasion for alarm, and that the journey might be pursued without undue anxiety or apprehension. The good wife herself sweetly and bravely said, "Go on; you have your engagements to fill. Your work ought not to suffer, or people be disappointed. I am in good hands and very comfortable." Shortly after nightfall, though not without some tugging at the heartstrings, the journey was resumed. About noon on the following day a conference was

held in the Union Depot at St. Louis with Pastors Williamson and Johnston regarding an evangelistic conference to be held in that city under the leadership of Drs. Woelfkin and Francis, and preliminary plans were made. By noon on the following day, Oct. 27, Oklahoma City was reached, in time for participation in the meetings of the

OKLAHOMA AND INDIAN TERRITORY CONVENTIONS

The features of special interest in these meetings was the discussion of a proposal to unite the two Conventions in anticipation of the expected political union of the Territories. The latter was regarded as a foregone conclusion; the former seemed on that account desirable even though somewhat premature. The matter had been widely discussed; committees had been at work framing a basis of union; the contracting parties were together in the same city; and a marriage ceremony was in prospect. Oklahoma, by unanimous vote, made proposal; Indian Territory was coy, and finally consented with such hesitancy and divided feeling that the wedding was at least postponed. The result was attributable, in part at least, to recent agitation in Indian Territory in favor of separate statehood. This agitation may yet cause a postponement of the whole matter of statehood. Joint sessions of the two conventions were held in the interests of Home and Foreign Missions. At the Home Mission meeting addresses were made by Dr. Barton of the Southern Board, and by the Field Secretary of the Home Mission Society.

AN INTERESTING SIDE TRIP

At Darlington, a couple of hours' railroad ride from Oklahoma City, is the Government Agency for the Cheyennes and Arapahoes. The agent, Major

Stough, a man of wide experience in Indian affairs, who appreciates fully the labors of Christian missionaries for the enlightenment and redemption and civilization of the Indians, had cordially invited Dr. Rairden, the Field Secretary,



ANDREW, SON OF SPOTTED BIRD: KIOWA

and Missionary Hamilton to visit the Agency. Even a casual inspection sufficed to show the thoroughness of the provision made for the comfort and training of the large family of Indian boys and girls—100 or more; while interviews with teachers and officials clearly disclosed the fact that they were a picked body, inspired by worthy ideals of service, and actuated by higher motives and aims than the securing of a day's wage for a day's work.

CHRISTIAN COMITY

For seven years or more a mission has been maintained at the Agency by our

Congregationalist brethren. An old trading store has been remodeled so as to furnish in one half a chapel, in the other a dwelling for the missionary and his family. The children of the school and the employees of the Agency attend the services, the latter contributing to the support of the work. Last year there was an attendance of 130 at the Sunday School, with possibly 75 at preaching services. Services are conducted also at the Cheyenne school, three miles distant. A proposal has been made to transfer this entire mission work to the Baptists, who already have charge of the field-work on the Reservation, Rev. F. L. King among the Arapahoes, and Rev. R. Hamilton, with the native preacher Philip Cook, among the Cheyennes. The proposal to transfer the mission at the Agency is at once an act of gracious courtesy and one of wise economy. The Congregationalist missionary—a man of most excellent spirit—recognizes the fact that the Baptists have the field, and that the children when they leave the school enter the Baptist churches. It seems to him fitting that to the Baptists should be committed the initial mission work at the schools. The opportunity thus offered is an unusual one. The acceptance of it would secure for us the key to the whole Arapahoe and Cheyenne Reservation. This acceptance involves the purchase of the mission property and the addition of a thoroughly qualified missionary to our working force. We cannot afford to miss such a rare opportunity for putting our work on a firm and permanent basis.

CHANGES AT INDIAN UNIVERSITY

The new school year at Indian University opened with fine promise. Notwithstanding the fact that the primary and intermediate departments of the school have been cut off, the attendance at the opening of the term was as large as that of last year. It is believed that the change will attract a larger number of advanced students, and it is certainly in keeping with the idea and aim of the school. Several of the Indian students present have the ministry in view. With the opening of this new year, Rev. J. H. Scott, D.D., who has represented the Society for

seven years or more, retires from the presidency. During his term of service the school has grown largely in numbers and in efficiency; a fine dormitory for girls has been erected at a cost of about \$10,000; a president's house, and four or five other cottages, have been erected; the campus has been beautified, and what was once a bleak stretch of upland prairie has been transformed into a sightly college property. Rev. P. B. Guernsey, whose work at Roger Williams University, Nashville, Tenn., was rudely interrupted by the fire which destroyed the main buildings there, will serve as Acting-President at Indian University until a permanent successor is found. Dr. Guernsey and wife are already at work. It was the privilege of the Field Secretary to welcome them to their new, though temporary, post of service.

A HALT AT OMAHA

Correspondence on the wing is no easy task, and it becomes necessary to alight now and then. A halt of a day and a half was made at Omaha, partly for this purpose and partly to confer with Baptist pastors there regarding an evangelistic conference, with special services following, to be held in that city during the latter half of November.

ON TO PORTLAND

Away we go again, over the rolling prairies rich with the spoils of harvest; across the silent, treeless, far-reaching plains; up the slow, steady grade of the long eastern slope of the Rockies; under the shadow of the foot-hills in Colorado; through the magnificent Royal Gorge with its giant crags and towering peaks; up the steep mountain grades until we cross the great Divide at an elevation of over two miles; over the Tennessee Pass, and down cañons and gorges until we pass through giant gateways of castellated rock into Utah! Away again through valleys made fertile by irrigation, and over dreary stretches of sagebrush desert in Idaho, until at last we glide by the waters of the broad, beautiful, majestic Columbia, and find ourselves in Portland, Ore. Such a trip enables one to appreciate the vastness of

our national domain, the broad stretches of territory yet to be reclaimed and possessed, the limitless resources of which as yet only the fringes have been touched, as well as the wonderful development already attained. Well has it been said that "America is only another name for opportunity." So far as material development is concerned, the opportunity is being seized and pressed. No enterprise is deemed too daring, no scheme too gigantic, no expenditure too great. Man's mastery over nature is asserting itself with increasing emphasis, and even earth's desert places are being transformed into fertile fields and fruitful gardens.

THREE DAYS IN PORTLAND

To visit Portland, if only for a day or two, and leave out the Fair, would be to miss an informing exhibition of the wonderful resources and possibilities of the Pacific Coast States, with their prolific soil and untold wealth of minerals. The Exhibition was not large as Exhibitions now go, but it was compact, ornate, well-arranged and in some respects distinctive. For beauty of situation, between fir-clad hills and the Willamette River, it surpassed other Expositions. In profusion and brilliancy of floral display it was second to none—as might be expected in this land of roses and—rubbers, sweeping skies and wealth of flowers. The most distinctive building—unique, indeed—was the spacious Forestry Building, erected of huge logs, with roof supported by giant tree trunks which in girth and height reminded one of the massive pillars of the temple of Karnak, decorated throughout with products of the forest. The specimens of native woods exhibited in this building were a revelation of the wealth of the Oregon and Washington forests; and of the varied ends of utility and beauty to which their products might be put. Fruits, flowers, grains, vegetables—of these, too, there was a display, almost bewildering in variety and profusion and richness—evidences of a land of plenty!

To visit Portland and leave out the White Temple—the spacious and ornate house of worship of the First Baptist

Church — would be to miss Portland's center of religious activity. Under the ministry of Pastor Brougher this church is growing in numbers and influence, and is becoming more and more a focal point of evangelistic and social force. A plea for Home Missions at this church on Sunday morning, and at the Second Church in the evening, with an address before the Y. M. C. A. in the afternoon, filled out a busy day.

To visit Portland and leave out a trip through the city and suburbs to see the location of our Baptist churches and missions, would be to miss seeing a Baptist opportunity. Our people in Portland are waking up to the opportunity. Points of vantage for the future as well as for the present are being seized. Under the leadership of Rev. J. Bentzien, who has been engaged as City Missionary, the work of development is being pushed.

OREGON BAPTIST CONVENTION

The annual meeting of the Oregon Baptist Convention was held at Eugene, Oct. 10-13. The report of the Board of Managers was a most encouraging and hopeful one, telling of distinct and marked advance. The number of baptisms during the year was 1,074 — the largest number ever reported by Baptists in Oregon. The special services of Rev. H. Wyse Jones, State Evangelist, contributed largely to this gain. "The pastors aided have reported to him the addition to their churches of 348, of which number 292 have been by baptism." There was no question as to the wisdom of continuing such services, and the offer of our Home Mission Society, through its Committee on Evangelism, to cooperate in the support of the evangelist, was most gladly accepted. An address on "Evangelism," another on "Some Signs of Promise," and a third on "Our Home Mission Work," made up the contribution of the Field Secretary to the

sessions of Tuesday, Oct. 10. By way of added measure, a brief address was made on the following morning to the students of the State University.

WEST WASHINGTON CONVENTION

The annual gathering of West Washington Baptists was held at the capital city, Olympia, Oct. 11-13. Here, as at Eugene, the reports of the year's work were encouraging, and the dominant note was one of courage and hopefulness. Special mention was made of the wise and fruitful services of State Evangelist A. D. Carpenter. In his case, too, the offer of cooperation in support for another year was heartily welcomed. A ready and generous hearing was given the Field Secretary as he presented the broad work, the blessed achievements, and the pressing claims of our Home Mission Society. A conference was held with leaders of the State B. Y. P. U., which will, it is hoped, contribute to the awakening of fresh and added interest.

INTERRUPTED PLANS

The further plans of the Field Secretary included dedication services at Walla Walla, Ore., Oct. 15; a visit to Pullman, Oct. 16; attendance at the East Washington Convention, Spokane, Oct. 17-19; service with the Crows at Lodge Grass, the glad privilege of witnessing the baptism of White Arm, Oct. 22; and a call at the Iowa Convention, Ottumwa, Ia., Oct. 25. But a telegram summoning a hasty return to Buffalo, N. Y., interrupted these plans, and in place of this fellowship and joy of service, there was an anxious ride across the continent to find both wife and daughter seriously ill in hospital; yet, thanks to a kind and gracious Providence, with good promise of recovery.

E. E. Chivers.





THE MEXICAN CONVENTION

By Rev. J. H. Franklin



I am glad to give you my impressions of the Convention at Monterrey, and the work in general, as I was able to study it through the workers and their reports.

In the first place, there was a good attendance. About 40 delegates represented 22 churches and two associations. Some of these messengers had traveled six or eight hundred miles to reach Monterrey. Then, the local attendance was good—far beyond my expectations. Every evening, and at some day sessions, the church building was packed with people who impressed me as intelligent and substantial. With this impression I was particularly pleased. We seem to be reaching a large number of capable people, who come mostly from the middle class, I understand. If the rest of our Baptist churches in Mexico are at all like the one in Monterrey, we have reason to feel encouraged at the character of the nucleus we have in this field. It is commonly reported, however, that our church at Monterrey is by all odds the leading evangelical church anywhere in Mexico, whether judged by numbers, influence, or character of its membership. Almost every Sunday the congregations crowd the house, which will accommodate 250 to 300 people. This must be a great power in disseminating the truth in a town of 60,000 people, especially with such a man as Trevino leading it.

It was evident that it was a Mexican convention. The Americans were genuinely a part of it, but the meetings could

have been conducted in business-like and profitable manner even if there had been no Americans present. This evidence of executive ability was gratifying. The Mexican brethren had been assigned to most of the places on the program, and, without exception, they had prepared papers on their subjects. The reports indicated progress.

I am now more optimistic in regard to our work in Mexico than before I attended the Monterrey Convention. Indeed, before my visit I rather underestimated our efforts there. After inquiry, I found that in reality we have accomplished more than appears on the surface, and much that can never be reported in statistics. I was told that since the "evangelicals" have been at work in Mexico there has been a great improvement in the general religious atmosphere; that the truth being known, the people in general have been helped in thought by it, and there is coming, slowly, of course, a better conception of Christianity; that the opposition of the priests has called attention to evangelical teachings, until most people have heard something concerning them. If this be true, we have great encouragement to continue our efforts to set men free, though we have small numbers to report for many years.

The relations existing between our missionaries and the missionaries of the Southern Foreign Mission Board are most cordial. The men whose words of appreciation of my visit touched me most deeply were the Southern men. This cordial fellowship I was glad to note. Rev. W. H. Sloan was present and aided



BANK AND PUBLIC BATH IN BEAUTIFUL MONTERREY

me in keeping up with the proceedings and in getting into touch with the situation. I spoke through interpreters several times, and always had evidence of appreciation. Seldom has my heart been made gladder than when some missionary was kind enough to speak of the good it had done him or the cause to have a representative of the Society come with words of encouragement.

I am convinced that in Mexico, as in most papal or pagan fields, we must lay our plans for a long campaign. As soon as we are able we should increase our forces there, and I believe we shall do well to look out for the men of broad vision and ability to make an impression on the thought and life of the people. As I see the situation, ten men such as I have mentioned will do more to influence the religious life of Mexico than fifty or a hundred men of less ability. I cannot close without a word of appreciation of Brother Trevino. He is an able minister. His address on the London Congress in its comprehensive sweep surpassed any report of that meeting I have heard anywhere else.



A Chance to Help

One of our faithful missionaries—Rev. L. Ekelund, Kenmare, N. D., has had the misfortune to be burned out. With few exceptions the family lost everything in the house, and any aid that can be rendered in the way of supplying bedding and warm clothing before winter

sets in will be specially acceptable. Particulars can be obtained by writing to the American Baptist Home Mission Society, 308 Fourth Ave., New York.



Missionary Sprague's Retirement

OWING to the illness of his wife and the opinion of her physician that she cannot endure the climate of Cuba, Rev. T. H. Sprague, who left his Philadelphia pastorate to engage in our Home Mission work at Camaguey, eastern Cuba, and was the representative there of the Philadelphia Baptist young people, has been compelled to resign and will return to this country in December. Mr. Sprague has rendered excellent service, especially in the development of the educational work which is so necessary. He says in a recent letter:

"Our work here has been encouraged by the baptism of a brother a short time since, another was accepted for the ordinance last evening. I have over 35 names on the roll of the correspondence school for native pastors and workers, which I have in charge. I believe this will be one of the most important agencies looking toward a more efficient service on the part of our native workers. I am to retain charge of this branch of the work until after my return to the States until some one is found to take it up. My Mission Library project has been encouraged by the gift of 100 volumes by Mrs. J. Lewis Crozer, over 30 volumes by the Publication Society, and over \$25 by other friends; which gives a collection now of over 200 volumes, a good nucleus for a splendid library." Mr. Sprague's address for the present will be 25 South Vermont Avenue, Atlantic City, N. J. This enforced retirement from the Cuban field is regretted by his co-workers, who appreciated his many admirable qualities.

THE OLDEST LIVING BAPTIST

By Rev. G. W. Nicholson

MRS. DEBORAH STAPLES SILLIMAN was born February 21, 1800, and is still living in Easton, Conn. She was one of six children. She was baptized in a small brook at Stepney by Rev. Mr. Wildman, pastor of the church in Stratfield, and united with that church in 1813. In 1821 she was married to Nathaniel Silliman of Easton, who died in 1825. Their only child, a son, was then six months old. This son lived to be forty-three. In 1831 she, with a number of others, took letters from Stratfield Church and formed a church in Easton, where she still holds her membership. For many years she was one of its most active members; teaching in the Sunday-school, singing "treble" in the choir, etc. To-day her voice is low but sweet, and she still loves to talk of spiritual things.

Mrs. Silliman never married again, and for many years has lived with a granddaughter within a few miles of the place of her birth. Always blessed with a cheerful disposition, her family and friends are devoted to her. Never very strong, she has had three very severe illnesses, probably the most severe at the age of seventy, when she had typhoid fever; recovering from this, she enjoyed uninterrupted good health until she was ninety, when she was again quite ill.

Her greatest weight has been 120 pounds; her present weight is 80. Recently a friend took her to ride in an automobile, which she enjoyed much and tells of it with great delight.

The little girl beside her is Mary Silliman, five and a half years old, a great-granddaughter, just one hundred years' difference in their ages. A recent account of her says: "Though in possession of all her faculties, Mrs. Silliman finds it difficult to speak very loudly, the throat muscles tiring quickly when she talks, but her hearing is quite acute

and it is not necessary to speak above the ordinary pitch of voice for her to hear. She finds much enjoyment in reading,



MRS. DEBORAH SILLIMAN, AGED 105—HER GREAT-GRANDDAUGHTER MARY, AGED 5

and reads a Book of Psalms which has large type. She uses glasses when reading. A year ago she had the distinction of holding her great-great-grandson on her lap. He is a four-year-old boy from Minneapolis. Mrs. Silliman arises at 11 and retires at 8.30. Her days are spent in reading and mending. She is honored as Connecticut's oldest living citizen.



MISSIONARY LEAVES

By Rev. C. H. Hands

THE writer of the epistle to the Hebrew Christians closes with these pregnant words: "They of Italy salute you." The salutation unfolds recognition and fellowship enjoyed. In the territory embraced by the Tower Grove Baptist Church of St. Louis is a populous section known as Dago Hill. The people are mostly of Italian origin. Religiously they are in the power of priestcraft and all of darkness, ignorance and superstition which that system represents. A few days ago Miss Lydia Bonacker and this writer had occasion to pass through this section on a missionary tour. Our attention was arrested to a large sized oil painting of the "Suffering Christ." The portrayal of suffering with the thorn crown pressed into the flesh revealed an artist in full sympathy with his subject.

On the return, Pastor Hands said, "I am going in here to make the acquaintance of the artist and learn his object in painting the picture." In this we were disappointed, for the artist was absent. However, we found a young man, a mother, and several bright children. The young man made this confession: "I have not been to church for five years. The last time I saw the priest I swore at him. Since then I have not been troubled by him." Placing his hand upon his heart, he exclaimed, "I want something to satisfy which the priest does not possess." He was a man conscious of his soul's deep need and not knowing how to have that need supplied. To the question, "Would you like a Bible in the Italian tongue?" he replied, "the priest won't let us read that book."

Miss Bonacker having a Bible with her, showed it to him, when he exclaimed, "I would like an American Bible." Instantly Miss Bonacker asked his name,

and writing it upon the inside cover with marked passages for him to read, presented it to him in the name of the Baptists of our city and nation. Pastor Hands then asked the privilege to pray with them. But in amazement they exclaimed, "We don't know how to pray, never been taught to pray." When assured that prayer would be offered for them, they readily consented, and there, kneeling on uncarpeted floors, we had our first prayer-meeting in an Italian Catholic home.

Leaving this scene, we found a group of Italian children returning from the public school. In response to the question, "Would you like a children's meeting?" one bright little girl said, "Why don't you come and visit my mother?" Following her leading, we were soon in a home with two Italian mothers and a group of interesting children. Without any hesitation they showed us their Catholic catechism, all they have to guide them in their soul-thirst for salvation. In a few minutes Miss Bonacker was teaching the children the sweet words:

"Jesus loves me this I know,
For the Bible tells me so;
Little ones to him belong,
They are weak but he is strong."

The ready response which these children manifested in trying to learn and sing these words unfolds the deeper desire of their hearts for that liberty which only Christ can give. They of Italy have "saluted" the Baptists of St. Louis in the first children's meeting to be held with these families by Miss Bonacker. Here is a small beginning. But who can foretell the result? Pray for those of Italy.





IS YOUR SOCIETY IN NEED OF A NEW IMPULSE?
TAKE UP THE STUDY OF MISSIONS AND TEST IT

Pioneering and Its Rewards



HE work of seed sowing is going on all over the great West. The instances given by Rev. W. B. Pope, the energetic missionary superintendent and secretary in Colorado, can be duplicated again and again. Never was pioneer work more needed than now. There is urgent call for the true missionary spirit. Read the results of self-sacrificing service:

Less than one year ago a young man landed in Colorado, bringing his bride with him. He said he had come for work. Didn't mind if it was hard. He was robust and determined. His soul was aglow with missionary zeal. His bride, too, stood ready to share the hardships and sacrifices of pioneer life. Shortly after coming to Colorado he engaged with our mission board and was sent to the northwestern part of the State where there was no Baptist church or Sunday school for several counties. A ride by rail of more than 300 miles, and a stage trip of eighty miles. In the afternoon of a June day our brother and his wife found themselves in a small town, but the people were all strangers. Not a soul did they know. But with Bible in hand and Jesus Christ in the heart these servants of the Lord began at once to scatter the precious seed of truth. No house being available to live in, a small tent was secured and pitched out in the edge of the town. House-to-house visiting was done and the old, sweet story was preached as opportunity afforded. Later the big gospel tent belonging to our convention was sent to the rescue. Meetings were conducted nightly, and the days were spent in visiting among and in-

structing the people. Conversions began to occur. More than a score were baptized in the clear, beautiful mountain creek that runs through the town. Now there are more than sixty persons gathered into a Baptist church, and the pastor is hopeful of 100 by the time the church is one year old! Pioneer work. Building, but not on another's foundation. Some of our missionaries spend weeks away from home preaching in school-houses, mountain towns, mining and cattle camps and wherever opportunity offers.

Not long since one of our ministers visited a new town and preached, I think, the first sermon ever preached in the place. As a result four persons accepted Christ. Another one of our preachers went into a mountain place to conduct a funeral. At the close of the service an old man gave his heart to God and this resulted in three other conversions. Thus it may be seen that the gospel has not lost its power even in the mountains of the West. As in Paul's day, it is the "power" of God. The one great need of our West is men who believe the gospel—who have confidence in it—and will preach it.



"Give and It Shall Be Given Unto You"

BY REV. LEONARD W. RILEY

God is as good as his word. How refreshing to find examples of those who believe his word and put Him to the test. This has been done recently in a very unusual way. In the eastern part of Oregon there is an aged brother, living on a dry ranch near the Snake River, about ten miles up the river from Weiser, Idaho. While making a poor shift to support his family, consisting of wife,

two daughters and one son, from the products of this small ranch, he also serves as pastor of a little church known as the Snake River Valley Church. The children are all in school and they are really poor. Recently, as General Missionary, I sent to him an appeal for an offering for State Missions, however small it might be. To this he wished very much to respond, but lacked the means. So, in true apostolic fashion, he took the matter to his Lord and became convinced that he ought to fish one day for the Lord. Camped near by were some Indians, who wanted to buy salmon at fifty cents apiece. The salmon, bruised and battered by their long journey from the Pacific Ocean, up to the Columbia River, are almost unfit for food, yet are highly prized by the Indians. So our good brother promised the Lord that the proceeds of one day's fishing should go to State Missions. Whether he would get none, or only one or two, he did not know, but his share of all caught that day was for the Lord. He had to have a partner, who of course would claim half of the day's catch. As stated by the

brother who tells me the story, "God's blessing seemed to rest upon them. I guess they cast their net on the right side of the ship, for our brother's share at night was five dollars, which I herewith send to you. Then the Lord gave him another day of extraordinary success in which he got rather over two days' average catch, that is, extra fish for the day spent fishing for the Lord with some over for good measure. I felt you ought to know the story. It looks as though now as of old there is a right side of the ship. I fear we have not all cast our nets on that side else there would be more money in mission treasuries."

Perhaps it was only sentiment, but I could not forbear putting this good brother's offering down as the first receipt on the work of the present year, and with a prayer that the same spirit of sacrifice and devotion may be manifested in all the offerings of the year. May a multitude more "cast their nets on the right side of the ship," and thus give the Lord of all an opportunity to richly bless. Assuredly He waits to be gracious!



OUR NEW CHAPEL AT LAS TUNAS CUBA

MERRY CHRISTMAS

TO THE JUNIORS

Christmas Manger Hymn

Luther's Cradle Hymn

1. A - way in a man - ger, no crib for his bed, the lit - tle Lord
 2. The cat - tle are low - ing, the poor ba - by wakes, but lit - tle Lord

Je - sus laid down his sweet head; The stars in the sky look - ed
 Je - sus no cry - ing he makes. I love thee, Lord Je - sus, look

down where he lay, the lit - tle Lord Je - sus a - sleep in the hay,
 down from the sky, and stay by my crib, watch - ing my lul - la by.

THIS HYMN CAN BE USED TO ADVANTAGE BY THE JUNIORS AND PRIMARY DEPARTMENTS IN SUNDAY SCHOOLS FOR THE CHRISTMAS EXERCISES. THE WORDS CAN EASILY BE TAUGHT THE CHILDREN, AND THE TUNE IS SWEET AND FAMILIAR, READILY CAUGHT.

SAMMIE KIDD'S MISSIONARY BOX



UR missionary box came just in time so pa could go to the state convention, 'cause ma said he couldn't go 'cause his Prince Albert didn't clean well after pa and the yearling calf dragged each other 'round the yard and it was muddy.

We got a letter from a minister what is pastor to a rich church in the city, and it said would pa give the measure of us, 'cause his people would be pleased to send us some things and he did. After a while a card came from the express office that there was a box there and it was the one that we thought it was and had prepaid and had pa written on it and the man what rides on the dray brought it up for 50 cents.

When he had gone and left the box on the piazza, pa got the ax and ma 'n I watched pa put his hand on the box and looked up toward the sky and I guess he prayed and I wisht he wouldn't 'cause I wanted to see what was in the box and it was bigger'n old Nell's feed bin in the barn. Then pa opened it and he was so careful it made me nervous, but after awhile he got all the boards off and said, "Samuel, you may put the ax back in the shed." He didn't tell me to hurry, but I got back by the time he had the papers off and on top there was a splendid big quilt and it was prettier than any we had, and ma spread it out and said, "O, isn't that lovely!" Pa said it was and so did I.

The next thing was a lot of pillow slips, and ma was so pleased again and now we won't have to sleep without pillow slips the nights when ma has washed that day. When we had laid the quilt and the slips to one side pa picked up a box and it had a pair of new shoes for him, and they was new style and fit, and wouldn't let cactus prick his foot through the hole by the sole 'cause there wasn't any. And then he pulled out a lot of night robes with trimming on for every one of us and there was a nice pocket in mine just like pa's and I'm glad so are all of us. There was a lovely black dress for ma and she held it up to her and it was just long enough and after a while she put it on and stood in front of our little looking glass what she stood against the wall, and turned 'round an' 'round till pa told her not to get dizzy, and wasn't she getting some vain, and ma looked grand just like the lady what

[The little State paper in Colorado, "The Baptist Bulletin," edited by our friend, Rev. W. B. Pope, has a possibly precocious but unquestionably clever contributor who signs himself "Sammie Kidd." He is a Junior whose story all the Juniors will want to read; while the ladies who bless themselves and enrich others in the way of getting up missionary boxes will enjoy this genuine description of a box's reception. Editor Pope says it is not fiction but fact, and we suspect he is a close relation of Sammie's.—Ed.]

is married to the man what sells tickets to the railway station and he gets a big salary and we don't. Pa turned 'round and blew his nose hard when he saw ma all fixed up next Sunday, and he said he guessed he'd got a bad cold sitting up with the drunk man what was going to be arrested only pa took him and told the marshal he would be responsible.

Pretty soon pa lifted up a bundle and it said "Samuel" on it and I opened it and it was a whole new suit and had a vest and I guess Jim Barker won't put airs on around me next Sunday. They was some gray walking skirts for ma and it becomes her complexion to wear gray and some shoes that was just like is advertised in the papers and costs \$4.00. Ma put 'em on and they was her size and they fit her and she wiped her eyes and so did pa.

Then we found some suits for pa that he could use every day and look just as nice as Professor Baird, and two good black coats that was cutaways and they was better than the Prince Albert that the calf dragged with pa in it. Pa said how does it fit on my collar and he looked in the glass and turned around and looked, and ma said wasn't he afraid he would get dizzy? Pa said he was dizzy, and it was enough to make a man dizzy to get such a lot of good things and they was stockings and underwear and neckties and ribbons and a lovely winter jacket for ma, and a overcoat for me and a whole lot of things beside a doll that was for little sister, and it's a beauty and is named Clara. After a awful long time pa found the bottom of the box and the last thing was a pasteboard box as big as pa's shoes was in and he said, "Ah! candy! I know by the weight." And it was fine and lasted a long time, 'cause ma wouldn't let me eat it all at once and we put it on the table.

And that is part that we got in our missionary box and I'm glad that we are a missionary. SAMUEL KIDD.



Sunday School Literature

The periodicals of the American Baptist Publication Society stand for the highest Christian character and the utmost denominational fidelity, and they are represented on their merits. From every point of view they hold rank as the very best for Baptist Sunday schools. Some important additions have been made for 1906. Few of the smaller Sunday school periodicals have so largely aided in molding public Sunday school opinion as the *Superintendent*, holding its place strongly, after twenty-two years of activity, as unique, progressive, fearless, and essential to the best development of superintendents and schools.



SAMPLE OF THE CROW INDIAN DOLLS—BODY OF DRESS IS RED, BORDER GREEN, BEADS WHITE. THIS WAS MADE BY MC KINLEY NOT MIXED, WHO NAMED AND SIGNED IT AS ABOVE



CROW CALENDARS AND DOLLS FOR CHRISTMAS



We are glad to print the following letter, which explains itself. Here is an opportunity to get a Christmas gift of an original kind, and at the same time aid an enterprising Indian mission school in securing an

equipment for industrial development. Missionary Petzoldt is planning wisely for the future life of those who become Christians. He knows that industry is essential to right conduct, and that the place to begin is with the children.

LODGE GRASS, Montana, Nov. 1, 1905.

Dear Brother: You will doubtless remember the measure of success which attended the venture of our Crow Indian boys and girls last year in making calendars for the Christmas trade. We are planning along similar lines this year. The boys and girls will make Indian calendars again, and a limited number of Indian dolls. The calendars, we think, will be an improvement over those of last year, and will sell for 50 cents. The Indian dolls will be "the real thing," the same as the papposes play with in the teepees and camps, and will sell for 75 cents. THE PROFITS ARE TO GO FOR MATERIAL AND POULTRY TO EQUIP SCHOOL POULTRY YARDS. We desire to teach the older Indian boys and girls the care and raising of poultry, and this industry will be theirs exclusively, and become a part of the industrial equipment of the Mission school. We hope that in time, from this undertaking, *we can start the parents of our children in raising poultry for themselves.* We are encouraging the Crows in raising garden vegetables, dairying, and poultry raising, and here is a good opportunity to encourage effort for material uplift. This plan will, if carried out, add to the equipment and

efficiency of the Mission school. If you desire to lend it encouragement, may I ask that you mention it in the December issue of THE HOME MISSION MONTHLY.

Kindly include three items in referring to the above; either article will be sent on approval if desired; money can be sent in postage stamps or express orders; the address is Crow Indian Mission, Lodge Grass, Montana. Assuring you of the appreciation of the Indian boys and girls, and also of ourselves, I am,

In the Master's service, your brother,

W. A. PETZOLDT.



Their First Home Missionary Offerings

HERE is an interesting list. The names are sent by Rev. F. L. King, our missionary among the Arapahoes, where a church was recently organized. See how the grace of giving is at once cultivated in these converts to Christianity. How their example should stir up some Christians who forget that there is such a cause as home missions, and allow the offerings to pass without once making contribution. These Indians no sooner confess Christ than they become contributors to missionary causes. We count this as an honor roll. Pastor King says:

I SEND TO-DAY THE FIRST MONEY GIVEN BY THE ARAPAHOES FOR JESUS' WORK, TO BE USED BY THE SOCIETY. THE NAMES OF THE GIVERS ARE AS FOLLOWS:

JULIA THUNDER50
CLARA THUNDER50
FRANK SWEETZ40
CHEYENNE WOMAN50
LONE-MAN50
MINNIE LONE-MAN50
HAIL25
CUT-NOSE50
STAR WOMAN25

Total\$3.90



Advance in Western Washington

THINGS move in the West. And sometimes the movement is spiritual as well as material. There is cheer in this good report from Rev. L. W. Terry, our general missionary in one of the big districts of the big Northwest. Meeting houses signify stability. He writes:

We have dedicated 9 new Baptist churches, valued at \$63,300, in Western Washington during the past convention year, and five others are in process of erection, valued at \$5,500. This is the best record ever made in one year in our convention field. Since I began work in Western Washington 26 new churches have been erected, valued at \$117,450; 12 churches extensively repaired to the extent of \$7,600; and 6 parsonages erected, valued at \$8,400. I am sure you will be greatly interested in these figures and to know that since 1900 our total church property in Western Washington has increased 132 per cent., the present value being \$335,000.



A Sample Week

IF you are seeking a life of ease, do not become a home missionary. Plenty of hard work, seasoned with difficulties, is the fare on which the faithful pioneer pastor thrives. Rev. E. O. Butler is out in Alamosa, Colorado. He furnishes us with this sample of a missionary's week:

Our work moves slowly but steadily forward. I am trying by the help of God to push along. If any of the readers of *THE MONTHLY* imagine that a missionary pastor has an easy time, let them read the record of a single week's work in and around Alamosa. Sunday morning I assisted in Sabbath school at 10 o'clock; preached at 11. In the afternoon

drove about 10 miles to a schoolhouse and preached to a crowd of eager listeners. I drove back in time to have part in the young people's prayer meeting, and preach again at 8 o'clock. On Tuesday I rode my wheel (against a north wind) 14 miles to Mosca, where I preached at night. On Wednesday I returned, attended to some pastoral work, and conducted my prayer meeting. The remaining days, except one-half day, were given to hauling material for the foundation of the church building, driving one of the teams and handling material with my own hands. There is much to do and the laborers are few.



A Chinese Evangelist

STRONG commendation of one of our Chinese workers is given by Rev. E. H. Jones, of San Francisco. In consecration and in giving some of our Chinese converts set a remarkable example. Read what Mr. Jones says of this street preacher:

The Chinese brother, Ko Chow, who has been working under our direction as Evangelist here, is a noble brother and is doing a very good work. He reaches more Chinese with the gospel than all the other workers put together. I was delighted a few days ago to find him preaching to about 200 Chinese in front of the largest theater. He had already been preaching about two and a half hours when I came. He seems indefatigable. He can hold a street crowd with wonderful power. He is a valuable worker. Mr. Chambers can feel assured that his contribution to the solving of the problem of what to do with the Orientals who flock to our shores is the best possible. I hope he will continue his good work through Ko Chow. Souls are being converted and seed sown that will be counted in the future harvest.



MEXICAN BAPTIST CHURCH, LAS VEGAS, NEW MEXICO, REV. J. G. SANCHEZ, PASTOR

WORTHY OF A CHURCH HOME

By Rev. H. H. Treat

THE November MONTHLY has just been read and with interest. I am rejoiced to notice the emphasis on Church Edifice work, am glad that more and more churches are getting roofs to cover the congregations. But I want to call especial attention to the picture that was printed in the September MONTHLY of the Mexican Baptist Church of Las Vegas, New Mexico. Will you notice from the picture that there is nothing "churchly" whatever about the building? It is nothing more than the last room of a line of old adobes. It is merely a meeting place. Were it not that a consecrated Mexican pastor and family and his converts make the place attractive because they realize that they are working with God, the results that are credited to them could not be seen.

As pastor of the American Church in Las Vegas let me describe the situation briefly. Dr. Chivers will remember, most likely, and can bear me out. Our Mexican Baptist church and parsonage are merely two small adobe buildings adjoining, that were bought "second hand." They are situated on the downhill side of the street. The lot has no opening on the back or sides, so it is not possible to have drainage. Result—when this spring came on after a winter of much snow, the yard was a mud puddle, water stood around the houses, escaping only by evaporation and by soaking into the adobe mud. And during the meet-

ings of Santa Fe Association, which held its sessions with the First Church of Las Vegas in September, Pastor Sanchez and one visiting Mexican missed one entire session, because a heavy rain storm so flooded the small yard that they were obliged to work much of the afternoon to get rid of the water and save the walls of the house.

The prayer of many of the Baptists of Las Vegas is that the Mexican brethren may soon possess a good lot on a better street, and have buildings that will be attractive and churchly. At present there is a fine lot in a very desirable place, well situated upon the most traveled street, and only a block removed from the present property, that can be bought at a moderate price. New buildings would be needed, however. Some of us are trying to work a real estate transfer. If a deal can be put through we hope that the Home Mission Board will not say "No!" Las Vegas is an important Mexican center, and we need a more permanent place of worship and pastor's residence, upon the best thoroughfare. Las Vegas people gave nearly as much more money as the Home Mission Society sent last Spring to use in repairing the property. In all probability some money could be raised locally in case it were seen to be wise to build new. Yet we must look to the Society for some help. Our present property is now at its most salable stage.

The Santa Fe Association

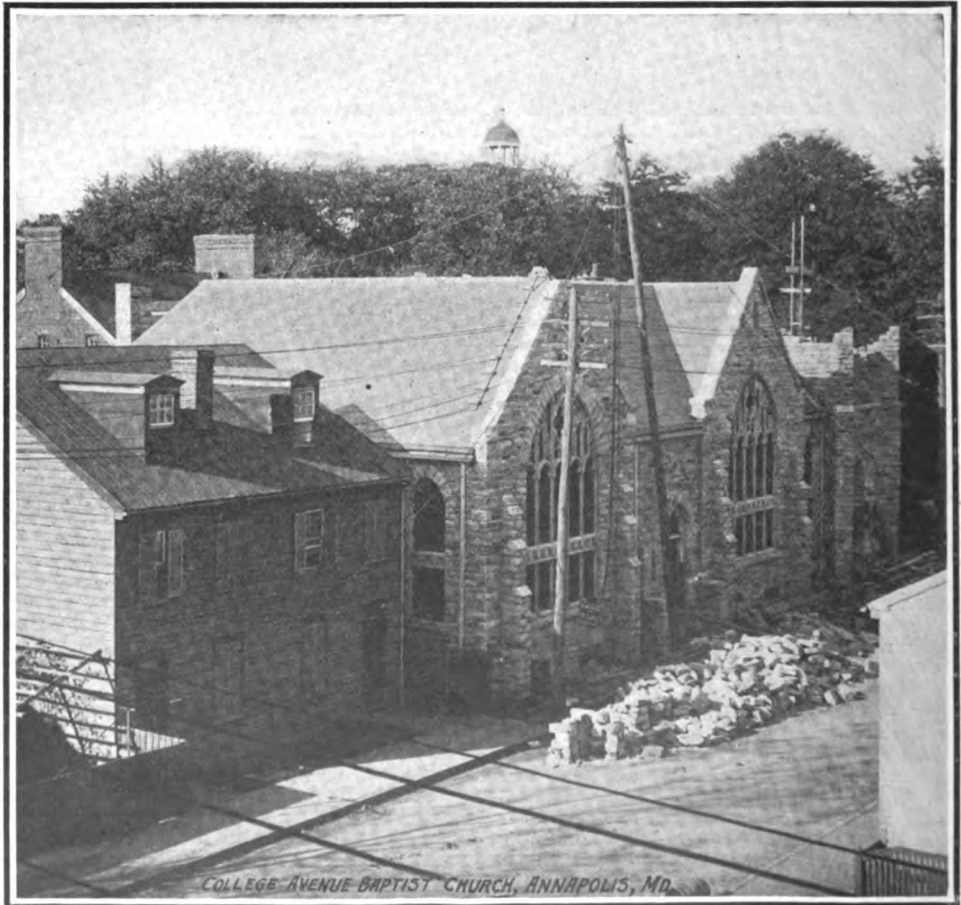
The Santa Fe Baptist Association was held with the First Church of Las Vegas, Sept. 23-25. New Mexico has three Associations. The largest as to extent of territory is Santa Fe, which takes in the ten churches on the line of the Santa Fe Railroad. From Raton the most northern, to Silver City in the South of the Territory, there must be fully 500 miles of distance. So when I report only five churches represented, it may be understood *why*, especially when the Santa Fe is a four-cent railroad.

At any rate, fifteen or sixteen delegates met and for two days prayed and wrought over our section of the Territory, enlarged our vision with glimpses of the work and workers in all the fields of the Master, and returned to our homes praying that in the year to come we might have the grace and the money to support a new missionary at the prosperous

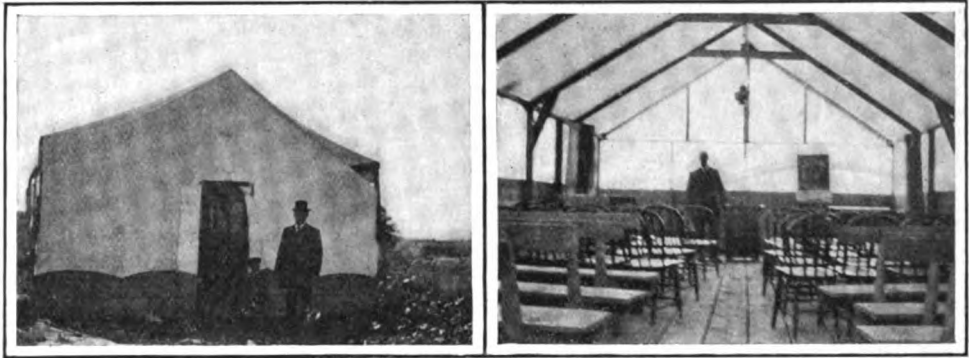
towns of Dawson and Roy, places between Raton and Las Vegas.

In the church statistics was found the report of 33 baptisms. Two of our churches, Albuquerque and Raton, are not receiving help from the Society for current expenses, though Raton is just completing a new edifice, upon which the Society gives aid. One great need for this western half of the territory is more workers, more permanent workers. Men and women who are physically well and spiritually sound, who will give their lives if need be. Here is the place where one can help to form a new State, make impressions that will be felt. Here gambling is licensed and many deplorable things exist. And yet the power of the gospel of Christ is being felt as never before. The Anti-Saloon League is getting started. Our Association was the first to welcome this work. So on we go. Brethren of the East, pray for us; help us all you can!

H. H. TREAT.



A CHURCH WHICH THE HOME MISSION SOCIETY IS HELPING TO BUILD,
IN THE VICINITY OF THE NAVAL ACADEMY



A STRONG PLEA FOR A CHURCH HOME

This is the Tent in which Rev. C. R. Betts has been carrying on his church work at Cedaredge, Colo. He says the services will not be practicable when the thermometer registers zero. At night he sleeps with only a tent for protection. But the work must go on, and a house must be built.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN

PRESIDENT, MRS. WM. A. MOORE, DETROIT;
CORRESPONDING SECRETARY, MRS. A. J. FOX, DETROIT;
RECORDING SECRETARY, MRS. F. K. RUMSEY, DETROIT;
TREASURER, MRS. E. C. MURPHY, DETROIT.

THE 32d annual meeting of this Society was held in Jackson, Oct. 17th, with the largest attendance in years, and a marked increase in interest throughout the sessions. Mrs. C. C. Conley, of Albion, led the opening devotional service. In the absence of President Moore, Mrs. L. H. Trowbridge, of Detroit, was made presiding officer. Mrs. J. H. Russell, of Jackson, extended a cordial welcome, saying in part:

"It is twenty-five years since this convention has met in Jackson, since which time the Baptist cause has grown, branching out from this the mother church, until to-day we have your independent churches, and the spirit of missions has increased accordingly. Through me these churches bid you welcome to their city, their hearts and homes, in behalf of the glorious cause you so nobly represent." This welcome was responded to by Mrs. Herman Buvus, of Detroit.

The report of the executive board showed a growth in interest and work, many new workers, the organization of fifteen new "What I Can" societies, and new Junior Unions organized. Mrs. E. C. Murphy (née Miss Vinton), the treasurer, reported receipts for the year \$4,254.31. All reports from our various representatives on the field were of the highest order. Miss Anna Barkley, our Young Ladies' representative in Cuba, gave a stirring address on her work, its great needs, and what the results have been, making all feel that this

field is an important one, and all money sent there yields rich returns. One new representative goes out this year with Miss Barkley—Miss Mary Barnett, of Pontiac, Mich. Miss Barnett very sweetly told in a few words "Why I want to go to Cuba." "That the Lord's plan shall not be marred for my life, believing it is His will I should go to these people and that quickly."

Our Field Secretary, Miss Esther Karnell, has accomplished much the past year toward arousing greater personal responsibility in Woman's work, which has been felt for good all along the line. The officers of last year were reelected with only one or two changes, and at the first Board meeting for 1905-6, appropriations were increased to \$5,000 for the various fields. We believe "In unity is strength," and with growth in interest there should be enlarged pledges for the Lord's treasury. Though sorrow has touched many of our Board the past year, the regular meetings of the Board have been unusually well attended, while a careful survey of the field discloses a successful year for the Society, while we trust many have been brought into His sunlight through our several representatives. There have been more calls for literature the past year than formerly, showing a desire for greater enlightenment in regard to the work. More emphasis will be placed the coming year upon our Young Ladies' work, which will have Miss Harriet Hodge, of Detroit, as su-

perintendent. The future of Woman's Work lies in the young women of to-day, hence it behooves us as Christian women to provide the choicest material for these young people, that in years to come the mother Society may not fall short of the past well earned records for the Master. Our Society will support, or aid in the support, of some sixteen missionaries on the various fields the coming year, adding to this list as the needs demand and our treasury will permit.

"Our field is the world; whether sowing or reaping,
Or gleaning the handfuls that others have passed;
Or waiting the growth of the seed that with weeping,
On rocky and desolate plains we have cast."

"Yet each for his toiling, and each for his mourning,
Shall sometime rejoice, when the harvest is won;
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are won."

FLORENCE K. RUMSEY.



A Polyglot Meeting

THE Baptist church at Edwardsdale, Pa., of which Rev. L. Ton Evans is pastor, is doing much for the foreign element, in co-operation with the Home Mission Society. It

is now proposed to put a competent woman missionary into the field. The pastor writes of some recent occurrences as follows:

On Sunday week Rev. Mr. Suillard, pastor of an independent church of 250 members, with Sunday school of 300 in Luykens Valley, was baptized at our church. This brother was at first intended for the Catholic priesthood. He has been for years pastor of a United Brethren church. He is popular in his town, can preach in English and German fluently, and leads a beautiful Christian life. At the same service we had a little Hungarian girl from our foreign class, who sang English and Welsh hymns, with nearly perfect pronunciation. There was on the platform a Polish priest of the Independent Polish Catholic Church at Plymouth, who spoke of the great movement toward Protestantism and especially the New Testament teaching, as believed in and taught by Baptists. He said to Mr. Suillard, as he came out from the baptism: "I shall follow Christ and submit to this simple ordinance of His exactly as you did to-night." His people are as yet very ignorant, however, and he feels he cannot move as rapidly as he would like, but he is moving—and his people are moving with him.

HOME MISSION APPOINTMENTS, NOVEMBER, 1905

THE FOLLOWING TEACHERS WERE APPOINTED:

Atlanta Baptist College, Atlanta, Ga.—Emily Laycock, L. C. Reynolds.
Benedict College, Columbia, S. C.—Cecelia B. Gary.
Indian University, Bacone. I. T.—Mary Bowen.
Shaw University, Raleigh, N. C.—Gertrude E. Randall, Leola K. Miller.
State University, Louisville, Ky.—Robert Brown, Mrs. Mamie E. Steward, Mrs. Charlotte Purce, Geo. A. Hampton, Geo. F. Robinson, Mrs. Martha E. Hoskins.
Friendship Institute, Rock Hill, S. C.—Principal F. D. Sims, M. A. Murray, A. L. White, Mrs. A. P. Cloud.

Jeruel Academy, Athens, Ga.—Claudia M. August.

ARIZONA.

Rev. D. C. Williams, Tucson.
CALIFORNIA, NORTH.

W. H. Harriss, Hanford.

CONNECTICUT.

Rev. G. Carrado, Italians, Torrington.
J. E. Klingberg, Swedish Elim Ch., New Britain.
Wilhelm Kohler, Swedish Conference.

COLORADO.

Rev. D. G. Delano, District Missionary.
I. D. Hall, Center.
E. O. Butler, Alamosa.
C. J. Coulter, North Side Ch., Denver.
C. M. Kessler, Montrose.
A. A. Layton, Lake Ave. Ch., Pueblo.
E. C. Long, Mt. Olivet Ch., Denver.
M. B. Milne, Florence.
Emmanuel Payne, Eaton.
J. G. Jeantet, Mexicans, Alamosa and vicinity.
J. T. Jenkins, Holyoke.
T. G. Magruder, Lamar.
W. B. Pope, General Missionary.
W. E. Sawyer, Bethel Ch., Denver.
C. N. Wester, Tabernacle Ch., Colorado Springs.

IDAHO—SOUTH.

Rev. F. M. Burtch, Hailey and vicinity.
W. J. Agee, Caldwell.
W. J. Bowler, District Missionary.
T. S. Dulin, Payette.
R. T. Guernsey, Idaho Falls.

N. S. Hollcroft, Nampa.
F. S. Lawrence, Pocatello.
T. A. Leger, Middle Valley.
W. R. Moon, Weiser.
E. S. Rogers, Emmett.
J. H. Schenck, Twin Falls.
C. R. Waite, Mountain Home.

ILLINOIS.

Rev. Eckhard Umbach, Third German Ch., Chicago.
P. E. Sanborn, Swedes, Galesburg.
E. A. Asplund, Swedes, Monmouth.
Adolph Bendzulla, Poles, Chicago.
Chow Leung, Chinese, Chicago.
C. W. Finwall, Logan Sq. Norwegian Ch., Chicago.
L. T. Foreman, Trinity Ch., Chicago.
Vaclav Hlad, Bohemians, Chicago.
C. A. Homan, Fifth Ave. German Ch., Chicago.
J. H. Jappinen, Finns, Chicago.
Vaclav Kralicek, Bohemians, Chicago.
L. J. Olson, Humboldt Park Swedish Ch., Chicago.

Henry Wernick, Second German Ch., Chicago.

KANSAS.

Rev. J. A. Kjellin, Chelsea Pl. Ch., Kansas City.
W. L. Andrews, Mt. Pleasant.
J. W. Bailey, Protection.
W. P. Botts, Hollenberg.
J. M. Gooding, Horace.
J. N. Kidd, Sedan.
John Melmaker, Great Bend.
Sherman Moore, Lincoln.
F. M. Morris, Calvary Ch., Cameron.
G. C. Peck, Rosedale.
H. Mac D. Thompson, Norton.
I. H. Clemons, Wilson.
C. W. C. Ericson, Wakeeney and Collyer.
S. S. Hageman, Abilene.
David Heitmeyer, Hill City.
E. B. Meredith, General Missionary.
T. S. Mosher, Lacrosse.
T. J. Neal, Abbyville.
J. R. Rairden, District Missionary, North West.
J. A. Rosendahl, Swedish Conference.
A. J. Skinner, Sterling.
J. H. Van Leu, General Missionary, Colored.
E. L. Winfree, Atwood.

- MASSACHUSETTS.**
 Rev. N. N. Aubin, French, Manchaug.
 John Bjark, Swedes, Quincy.
 Oliva Brouillette, French, Salem and vicinity.
 C. O. Dahlen, Swedes, Brockton.
 Matts Eselstrom, Finns, Worcester.
 J. S. Grundman, Lettish, Boston.
 J. E. Koskinen, Finns in Mass.
 A. J. Linde, Swedes, Norwood.
 E. A. Lagerstrom, Swedes, Springfield.
 N. E. Nelson, Elim Swedish Ch., New Bedford.
 F. A. Perron, French, Fitchburg, Gardner and Leominster.
 Victor Sandell, Swedes, Lynn.
 J. C. Smith, French, Marlboro and vicinity.
- MICHIGAN.**
 Rev. W. P. Behan, Director Baptist Students' Guild, Ann Arbor.
 L. J. Anderson, Danes and Nors., Frankfort and Bear Lake.
 Ludwig Djupstrom, Swedes, Iron River.
 C. E. Douhan, Swedes, Norway.
 C. H. Ekblad, Swedes, Escanaba.
 G. A. Johnson, Swedes, Menominee.
- MINNESOTA.**
 Rev. John Lindgren, Finns, Duluth.
 J. A. Biddeson, International Falls and Warroad.
 Alex. McG. Stewart, Breckenridge.
 A. S. Anderson, Danes, Alden.
 E. M. Atwood, Little Falls.
 W. J. Bell, Sherburne.
 C. E. Beagfalk, Swedes, Comfort.
 J. P. Bergstrom, Danes and Nors., Walworth.
 S. O. Borsheim, Nors., Lake Lillian.
 C. F. Bronson, Worthington.
 Thomas Broomfield, Bemidji.
 N. L. Christiansen, District Missionary, Danes.
 A. J. Dahlstrom, Bethany Swedish Ch., St. Anthony Park.
 J. J. Fors, Finns, Ebenezer Ch., Duluth.
 A. P. Garrett, Fariabault.
 C. T. Hallowell, District Missionary, South.
 John Hallstrom, Swedes, Brunswick.
 Richard Hamer, Ogilvie.
 W. J. Hilton, Philadelphia Ch., St. Paul.
 A. J. Hoag, West Duluth.
 Bertinius Jacobson, Danes and Nors., Tyler.
 C. F. Lindberg, Scands, Mankato.
 E. S. Lindblad, Bethel Swede Ch., Minneapolis.
 John McFarlane, St. James.
 H. R. McKee, Parkers Prairie.
 M. M. Nicholson, Hubbard.
 Harold Nielson, Swedes, Cloquet and Sandy Lake.
 Gustaf Nygren, District Missionary, North East.
 John Oliver, St. Cloud.
 Carl Orest, Second Swedish Ch., St. Paul.
 L. E. Peterson, Swedes, Friberg and Oscar.
 W. W. Pettingill, Blooming Prairie and Ellendale.
 E. R. Pope, General Missionary.
 E. H. Rasmussen, Kasson.
 L. H. Steinhoff, District Missionary, North West.
 August Westberg, Swedes, Upsala.
 J. G. Wirth, La Porte.
 W. E. Wrapp, Battle Lake.
- MISSOURI.**
 Lydia D. Bonacker, St. Louis.
 Minna S. Roeseman, St. Louis.
- MONTANA.**
 Rev. Richard Schwedler, Anaconda.
 F. A. Agar, Great Falls.
 Carl Berntson, Swedes, Anaconda and Butte.
 F. R. Brown, Belt.
 A. M. Burleson, East Gallatin and vicinity.
 L. G. Clarke, General Missionary, Montana and South Idaho.
 W. G. Evans, Flathead Valley and vicinity.
 Willard Fuller, Billings.
 L. B. Hardy, Livingston.
 J. A. Hughes, Stevensville.
 L. L. Kneeland, Hamilton, Corvallis and Darby.
 F. O. Nelson, Swedes, Great Falls.
 Wm. Remington, Lewiston and vicinity.
 Henry Vanen, Immanuel Ch., Missoula.
- NEBRASKA.**
 Rev. E. G. Boyer, Carpenter.
 Edmon Clark, Farnam.
 J. W. De Merrit, Hartington.
 David Eller, Pleasant Prairie.
 A. M. Horan, Valparaiso.
- Andrew Jacobson, Swedes, South Omaha.
 Christen Petersen, Wahoo.
 F. C. Barrett, Ansley.
 S. E. Bishop, Dickens.
 C. W. Brinstad, General Missionary.
 J. H. Clay, District Missionary.
 A. A. Dye, Ponca.
 Paul Hallin, Swedish People.
 E. L. Hardcastle, Shelton.
 C. J. Johnson, Swedes, Osceola.
 F. H. McDowell, Immanuel Ch., Omaha.
 C. R. Osback, Swedes, Bristow.
 J. J. Schuler, Dorchester.
 T. L. Smith, District Missionary.
 T. S. Wold, Loup City.
- NEW HAMPSHIRE.**
 Rev. J. C. Smith, French People.
- NEW JERSEY.**
 Rev. P. A. Hurwitz, Jews, Newark.
 J. V. Viberg, Swedes, Arlington.
- NEW MEXICO.**
 Rev. J. A. Brumfield, Tularosa.
 J. R. Jester, Silver City.
- NORTH DAKOTA.**
 Rev. C. C. Williams, Ellendale.
- OHIO.**
 Rev. W. W. Conner, Niles.
 J. E. Ekstrom, Swedes, Cleveland.
- OKLAHOMA.**
 Rev. H. H. Clouse, Kiowas, Rainy Mountain.
 Philip Cook, Cheyennes.
 E. C. Deyo, Comanches, Fort Sill.
 Robert Hamilton, Cheyennes, Watonga.
 G. W. Hicks, Kiowas, Elk Creek and near Anadarko.
 F. L. King, Arapahoes.
 W. A. Wilkin, Wichitas, Anadarko.
 J. B. Rounds, Cheyennes and Arapahoes, Darlington.
- OREGON.**
 Rev. H. Wyse Jones, Evangelist.
 W. H. Gibson, La Grande.
 E. A. Leonard, St. John's Ch., Portland.
 J. H. Howard, Lakeview.
 C. R. Lamar, Harrisburg.
 C. C. Pilkey, Lebanon.
 J. C. Austin, Rogue River Association.
 John Bentzien, City Missionary, Portland.
 A. L. Black, Calvary Ch., Portland.
 C. H. Ferrell, Rogue River Association.
 A. L. Hoen, District Missionary, Danes and Nors.
 C. C. X. Laws, Mt. Olivet Ch., Colored, Portland.
 G. A. Learn, City Missionary, Portland.
 C. H. McKee, Hillsboro, Warren and Yankton.
 A. B. Minaker, Burns.
 J. W. Mount, Condon.
 C. A. Nutley, Gresham and Cottrell.
 L. W. Riley, General Missionary.
 J. B. Spight, Hood River.
 L. J. Trumbull, Astoria.
- PENNSYLVANIA.**
 Rev. E. J. Nordlander, Swedes, McKeesport.
- PORTO RICO.**
 Rev. Primitivo Quiles, Cidra and vicinity.
 Gerardo Davila, Rio Piedras District.
- TEXAS.**
 Rev. A. R. Griggs, General Missionary, Colored.
- SOUTH DAKOTA.**
 Rev. W. H. Hubbard, Evangelist and General Missionary.
 M. B. Critchett, White Rock.
 T. M. Shanafelt, General Missionary.
 C. A. Lindahl, Swedes, Sun Prairie.
 H. E. Hewitt, Bryant.
 W. E. Adams, Montrose.
 J. W. Allen, Spencer.
 Carl Antonson, Scandinavian Conference.
 C. H. Bolvig, Danes and Nors.
 J. F. Bryant, Dell Rapids.
 M. B. Critchett, White Rock.
 C. G. Flanagan, Armour.
 J. A. Fridell, Swedes, Strandburg.
 H. H. Gunderson, Lead.
 F. S. A. Jensen, Lodi and Spirit Mound.
 L. W. Ross, Arlington.
 A. C. Keene, Elkton.
 J. S. Schroeder, Wagner.
 P. M. Smock, Hot Springs and Buffalo Gap.
 L. E. Viets, Watertown.

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, \$75.43.		*Lynn, Mrs. A.M. Pickford	150 00	Syracuse, Lowell Ave. Ch.	10 00
South Alworth Ch.....	6 00	Clinton, First Ch.	17 29	Ithaca, First Ch.	82 01
Camden, Chestnut St. Ch.	4 63	Norwood, Y. P. S. C. E. . .	7 00	S. S.	7 00
South Paris Ch.	9 26	Boston, Clarendon St. Ch.	95 79	Primary S. S.	2 00
East Lebanon, Miss Clara		East Boston, Central Sq.		Oxford Ch.	27 15
Hanscom	9 50	S. S.	2 01	Churchville Ch.	3 33
Waterboro First Ch.	2 00	Newton Centre, First New-		Greece Ch.	8 85
Hancock Assn.	4 35	ton Ch.	148 73	West Henrietta Ch.	15 65
Emery Mills, Y.P.S.C.E. . .	2 00	new Bedford, First Ch. . .	50 00	Brockport Ch.	26 67
West Gardiner, Mrs. P. B.		Hancock, First Ch.	5 00	S. S.	2 76
Robinson	8 00	Attleboro, First Ch.	3 55	Mumford Ch.	33 15
Calais, Second Y.P.S.C.E.	27 00	Winter Hill, A Friend. . .	20 00	East Henrietta Ch.	4 00
Kennebunk, Village Ch. . .	2 69	Framingham, First Ch. . .	25 50	Ogden S. S.	7 00
		Whitman, First Ch.	11 00	Hamlin Ch.	15 15
		Lawrence, First Ch.	23 41	Earlville, First Ch.	14 18
		Springfield, Park Avenue		S. S.	3 12
		Memorial Ch.	4 64	*Yonkers, James M. Hunt	50 00
		West Boylston, First Ch. . .	10 25	*F. R. Ford	50 00
		East Dedham, First Ch. . .	7 17	*Mrs. A. L. Skinner. . .	10 00
		Winchester, First Ch. . .	16 65	*Frank J. Esser	2 00
				Canistota River Assn. . .	18 90
				South New Berlin Ch. . .	1 00
				Adirondack Ch.	1 00
				East Aurora, First Ch. . .	24 52
				Buffalo, Prospect Ave. Ch.	96 15
				Reid Memorial Ch.	13 70
				A Friend	1 00
				Glenwood Ave. Ch.	11 15
				South Side Ch.	5 00
				Cold Spring, First Ch. . .	4 00
				East Worcester Ch.	6 56
				East Marion Ch.	140 00
				Oswego, First Ch.	28 84
				Syracuse, Olivet Ch.	25 50
				Cazenovia Village Ch. . .	29 62
				Woodhull Ch.	2 00
				River Assn.	2 00
				Clarence Ch.	4 76
				Georgetown, Y. P. S. C. E.	3 00
				Erieville Ch.	1 60
				*Elbridge, Mrs. M. J. Win-	
				chester	25 00
				Moriah Ch.	3 05
				Rochester, Park Ave. Ch. .	47 58
				University Ave. Ch.	6 00
				Wilder St. Ch.	5 50
				Parcells Ave. Ch.	8 42
				Middletown, Calvary S. S.	1 80
				Lake Placid, Adirondack	
				Ch.	9 94
				Sodus Centre, First S. S. .	2 00
				New York City:	
				*R. R. Reeder	25 00
				Mt. Morris Ch.	20 00
				*Miss May N. Moor-	
				head	3 25
				Morning Star Mission	11 90
				Williamsbridge Em-	
				manuel Ch.	10 00
				Brooklyn, Ch. of the Re-	
				deemer	19 63
				Bedford Heights Ch. . .	23 98
				*E. A. Fitter	300 00
				Mumford, Second Colored	
				Ch.	5 00
				Farmer, First Ch.	5 00
				S. S.	5 00
				Webster Ch.	13 00
				Penfield Ch.	4 00
				Jamestown, Swedish Ch. .	5 00
				Greene, Central Ch.	11 15
				Hamburgh, First Ch.	5 00
				Vernon Ch.	3 00
				Ogdensburg, First Ch. . .	27 84
				Otego, First C. E. S. . .	2 25
				Niagara Falls, First Ch. .	30 00
				Buffalo, Lafayette Ave. Ch.	16 00
				Clifton S. S.	5 00
				New Rochelle, Salem Ch.	190 00
				Reed Corners Ch.	19 40
				Slonsville Ch.	6 00
				Yonkers, Warburton Ave.	
				S. S.	25 00
				Syracuse, Delaware Ave.	
				S. S.	4 72

NEW HAMPSHIRE, \$153.71.

Claremont First Ch.	11 18
New London, First Ch. . .	10 69
Antrim, First Ch.	18 50
Milford, First Ch.	47 25
Nashua, First Ch.	35 00
Woodstock, First Ch. . .	1 30
Nashua, Crown Hill Ch. .	6 23
S. S.	3 66
For C. E. F. Antrim, Wm.	
Hurlin	20 00

VERMONT, \$56.68.

South Londonderry Ch. . .	3 92
S. S.	76
*Brattleboro, Mrs. J. C. S.	
Smith	2 00

LEGACY.

Brandon, Estate Sarah A.	
Powers	50 00

MASSACHUSETTS, \$11,928.71

Massachusetts Bap't Con-	
vention	25 00
Springfield, Mrs. S. J. V.	
Root	50
Mansfield Ch.	14 27
North Attleboro, First Ch.	11 28
Y. P. S. C. E.	3 53
North Bellingham, Y. P.	
S. C. E.	5 00
Groton Ch.	15 75
West Springfield Ch.	5 70
Methuen, First Ch.	22 39
Brookton, Warren Avenue	
Ch.	9 00
First Ch.	70 59
Worcester, First Ch.	178 75
Dewey Street Ch.	12 24
Y. P. S. C. E.	6 51
Somerset Ch.	12 00
Leominster, First Ch. . .	67 21
Marblehead, First Ch. . .	10 00
S. S.	4 00
Mansfield, Y. P. S. C. E. .	8 00
Amesbury, Market St. Ch.	50 00
Chicopee Falls, First Ch. .	11 02
South Hanson Ch.	10 51
Cheshire, First Ch.	5 41
Salem, Central Ch.	12 87
Gloucester, Chapel St. Ch.	7 54
Belchertown Ch.	5 00
North Hampton, First Ch.	21 34
Holyoke, Second Ch.	22 01
Colerain, First Ch.	6 67
Lowell, Worthen St. Ch. .	20 41
New Marlboro Ch.	6 70
Cambridge, Old Cambridge	
Ch.	134 81
Westboro, First Ch.	18 97
Clinton, Y. P. S. C. E. . .	3 85
Grafton, First Ch.	6 00
Lee, First Ch.	5 00
Ayer, First Ch.	7 00
Chelsea, First Ch.	98 22
West Acton Ch.	12 58
Athol, First Ch.	12 00
North Bellingham Ch. . .	5 00
Bolton Ch.	14 49
Turner's Falls Jr. Society	
	10 00

LEGACIES.

Cambridge, Est. Robert O.	
Fuller	10,000 00
Southbridge, Est. J. Ed-	
wards	22 00
Danvers, Est. Maria Good-	
hue	320 30

RHODE ISLAND, \$303.02.

Baptist Convention	150 00
Lonsdale, First Ch.	11 10
Providence, Broadway Ch. .	1 44
Fourth Ch.	15 00
Calvary Ch.	39 00
First Ch.	43 78
Central Ch.	4 86
East Providence, Second	
Ch.	37 84

CONNECTICUT, \$529.51.

Glastonbury, Mr. and Mrs.	
D. H. Carrier	10 00
Danbury, Second Ch.	25 00
New London, Italian Mis-	
sion	3 00
South Norwalk Ch.	33 34
Ansonia, First Ch.	10 00
Yalesville Ch.	8 72
Wallingford, First Ch. . .	70 12
Bantam Ch.	2 00
Torrington, First Ch. . .	4 50
Stratford, First Ch.	50
Hartford, A Friend	1 00
Brooklyn Ch.	9 50
Waterford, First Ch.	9 75
Waterbury, Second Ch. . .	5 00
New Haven, Calvary Ch. . .	305 08

LEGACY.

Putnam, Est. Mary P.	
Gates	32 00

NEW YORK, \$3,590.12.

CONTRIBUTED

Bartlett Ch.	8 00
Camden Ch.	2 00
Remsen, First Ch.	7 00
Second Ch.	2 00
Whitesboro Ch.	7 00
Cascade Ch.	5 50
Holland, S. S.	2 53
Strykersville Ch.	7 15
Yorkshire Center Ch. . .	20 50
Buffalo, Michigan Ave. Ch.	1 00
Hunt Ave. Ch.	1 10
Milford Center Ch.	2 05
S. S.	1 55
Blodgetts Mills S. S. . . .	1 15
West Danbury Ch.	3 00
Gaines and Murray Ch. . .	16 00
Binghamton, Conklin Ave.	
Ch.	43 62
*Jamestown, Anna L. and	
Mary R. Crissey	50 00
Albany, First Ch.	21 68

Valley Falls Ch.	2 18	Auburn Ch.	2 00	Coalton Ch.	1 00
Saugerties Ch.	17 00	Gelatt Ch.	1 25	Wellston Ch.	6 00
Poughkeepsie, A Friend ..	1 00	Halstead Ch.	11 00	Sand Fork Ch.	7 34
Redwood Ch.	2 00	South New Milford Ch.	1 21	Madison Ch.	1 50
Carthage Ch.	6 00	Wyalusing Ch.	9 00	Wells Creek Ch.	2 00
Montour Falls, First Ch. .	11 91	Homestead Ch.	21 27	Homestead Ch.	2 00
LEGACIES.					
Despatch, Est. Emma W. Lewis	25 00	Altoona, First C. E. S. .	10 00	Bryn Zion Ch.	1 14
Fayetteville, Est. Fidelia D. Eaton	549 80	Greensburg Ch.	7 02	New Dayton Ch.	7 27
Franklin, Almira P. Northrup	380 00	Bethel Ch.	5 87	Galion Ch.	1 50
NEW JERSEY, \$7,048.72					
Hackensack, First Ch.	102 00	Dilltown Ch.	1 00	Kenton Ch.	25 50
*First Ch.	35 00	East Mahoning Ch.	16 28	Warren Ch.	17 90
South River Tabernacle Ch.	5 00	Homer City Ch.	3 00	Foraker Ch.	1 17
Rutherford S. S.	10 00	Richmond Ch.	3 50	McDonald Ch.	6 00
Morristown Ch.	100 00	Tunkhannock S. S.	3 17	New Hampshire Ch.	1 00
Plainfield, Park Ave. Ch.	41 50	Lairdsville Ch.	3 00	Pemberton Ch.	2 68
Newark, North Ch.	29 55	Berlin Ch.	2 00	Thompson Ch.	5 00
Jersey City, Parmlly Mem'l Ch.	35 00	Honesdale Ch.	10 00	Gordon Ch.	3 00
Newport, Ch.	5 09	Pittsburgh, Shady Ave. Ch.	120 75	Cincinnati, Norwood Ch.	10 55
West Creek Ch.	2 00	Homewood Ch.	18 64	Van Wert Ch.	5 55
Haddenfield Ch.	43 37	Girardsville Ch.	13 44	Bethel Ch.	1 00
Camden, Tabernacle S. S. .	4 00	Picture Rocks, Birthday Box	1 62	Canton Ch.	53 18
B. Y. P. U.	4 00	Grafton Ingram Ch.	12 50	S. S.	5 00
Tuckerton Ch.	2 50	Conshohocken Ch.	12 38	B. Y. P. U.	5 45
Quinton Ch.	11 71	Norristown, Olivet Ch.	14 94	Bible Class	4 70
Union Ch.	18 00	First C. E. S.	3 00	Hubbard Ch.	31 68
LEGACIES.					
Bridgeton, Est. Hannah Mulford	2800 00	North Sewickley Providence Ch.	12 20	Fairview Ch.	2 75
For C. E. F. Bridgeton, Est. Hannah Mulford	3800 00	Hepzibah Ch.	5 00	Myrtle Ch.	1 64
PENNSYLVANIA, \$1,069.30.					
*Sayre, First S. S.	10 00	Flat Woods Ch.	26 90	LEGACY.	
Franklin, Second C. E. S. .	2 00	Star Junction Ch.	5 80	Mansfield, Est. Charlotte A. Wise	289 06
Washington, First C. E. S. Philadelphia:	14 00	Starrucca Ch.	1 00	MICHIGAN, \$419.71.	
Chestnut Hill Ch.	5 00	*Chester, First S. S. .	25 00	Cedar Springs S. S.	3 05
New Tabernacle Ch.	23 43	*Waverly, Abington Ch. .	30 00	Juniors	1 16
S. S.	20 00	*C. E. S.	20 00	Iron River, Swedish Ch.	1 60
Germantown, First Ch.	24 00	Philadelphia, Mrs. A. T. Amber	100 00	Detroit, Gratiot Ave. Ch.	10 44
Passyunk Ch.	9 00	For C. E. F. Red Hill, E. M. Ogden	5 00	North Ch.	5 20
Logan Ch.	6 00	Altoona, Mem'l Ch.	5 00	Negaunee, Ch.	2 00
North Frankford Ch.	7 28	DELAWARE, \$207.36.			
Mantua Ch.	31 78	Baptist Convention	202 36	Montrose Ch.	5 00
S. S.	19 17	Camden, Wyoming Ch.	5 00	Goodells Ch.	3 00
First Lethish Ch.	8 28	DISTRICT OF COLUMBIA, \$35.63.			
Dotterer Mem'l Ch.	1 54	Washington, First Ch.	10 63	A Friend	25 00
*Trinity S. S.	5 00	Second Ch.	25 00	Harrisville, Calvary Ch.	75
*H. B. Myer's Class	10 00	WEST VIRGINIA, \$128.86.			
*New Tabernacle, Y.P. S.	15 00	Newark Ch.	2 20	Gurts, First Ch.	50
*Tioga Temple, C. E. S.	6 25	Cameron, Forksridge Ch.	3 40	Plainwell Ch.	20 00
*Grace Temple C.E.S.	19 00	Wolfmun Ch.	2 20	Washington Ch.	1 85
Mt. Bethel Ch.	1 00	Reeces Mills, Mineral Ch.	2 50	Watertown Ch.	3 70
Lansdale Ch.	9 00	Reedsville, Pleasant Valley Ch.	80	Port Huron, Mrs. S. R. Patterson	5 00
North Wales	10 00	Ch.	1 20	Unionville Ch.	1 50
Pittston, Luzerne Ave. Ch.	5 72	Spencer, Triplett Ch.	1 20	Harbor Beach Ch.	2 50
Rock Run Ch.	1 00	Grafton Ch.	75 00	Laurel Ch.	1 50
Shamokin Valley Ch.	1 00	Tipton, Oak Grove Ch.	10	Elmer Ch.	1 55
Hughesville Ch.	1 10	Stumptown, Mrs. Bailey Stump	1 00	Melvin Ch.	2 75
Cambridge Ch.	10 00	Griffithsville, Coal Valley Assn.	40 46	Speaker Ch.	3 00
Braintim Ch.	20 00	TENNESSEE, \$2.35.			
Meadville Ch.	3 43	N. C. and C. D. Assn.	2 35	Fremont Ch.	1 07
Williamsport, East End Ch.	5 50	NORTH CAROLINA, \$151.67.			
Huntingdon Ch.	10 00	*Raleigh, Collected per J. A. Whitted	151 67	Aurelius Ch.	12 00
Prospect Hill Ch.	21 30	OHIO, \$810.40.			
Trevorton Ch.	2 85	Rossmoyne, Mt Carmel Ch.	14 06	Englishville Ch.	1 00
Jeanette Ch.	1 00	Youngstown, Swedish Ch.	5 00	Croswell Ch.	9 10
Saltillo Ch.	2 64	Dayton, Williams St. Ch.	10 00	Muskegon Heights Ch.	3 00
New Milford Ch.	6 55	Wayland, Bethany Ch.	3 50	Jackson, First Ch.	7 50
Clarks Green Ch.	8 00	Riley Creek Ch.	13 00	Reed City Ch.	2 54
McKeesport Ch.	24 85	S. S.	3 15	Salem Ch.	6 00
Narberth, Ch. of Evangel.	24 22	Cleveland, East End Ch.	78 00	St. Louis Ch.	3 25
Elizabeth Ch.	8 68	Bellefontaine Ch.	13 00	Palo Ch.	19 25
Lansdowne Ch.	7 60	Prospect Ch.	26 00	Romeo S. S.	2 17
Lockport Ch.	2 00	Piqua, First Ch.	11 00	Alto Ch.	2 00
New Castle Ch.	40 00	Union Branch Ch.	4 00	Ensley Ch.	2 00
Fairview Ch.	2 00	Kingsville Ch.	13 25	Rockford Ch.	2 50
Marcus Hook Ch.	30 50	Toledo Riverside Ch.	6 04	Walled Lake Ch.	4 00
Belleve Ch.	7 30	Ashland Ave. Ch.	69 22	Alpena Ch.	27 25
Pittsburgh, Union Ch.	24 33	New Vienna S. S.	10 00	Williamston Ch.	9 00
		Perry Ch.	2 64	Durant Ch.	8 50
		St. Paris Ch.	11 25	Saginaw, Mackinaw St. Ch.	10 00
		Shelby, Auburn Ch.	4 40	Flat Rock, Mrs. A. P. Barnaum	1 00
		Lorain Assn.	4 53	Tawas City, Ch.	9 13
		Perry Ch. Ashtabula Assn.	3 60	Grand Rapids, Second Ch.	18 53
		Welsh Hills Ch.	2 20	St. Clair Ch.	12 00
				Adrian Ch.	24 89
				Elmwood Ch.	3 85
				Belding Ch.	60 00
				North Street Ch.	2 50
				*Detroit, Warren Ave. Ch. Woodward Ave. S. S.	20 50
				North Ch.	10 73
				INDIANA, \$568.01.	
				Bluffton, G. F. McFarren.	100 00
				Mt. Pleasant Ch.	1 00
				Indianapolis, South St. Ch.	40 85
				J. H. Van Demon	25 00
				E. A. Bonham	5 00

Mrs. Judith C. Bryan	5 00
Bluff Avenue Ch.	3 00
Germania Ch.	8 20
Emmanuel Ch.	12 80
Garden Ch.	8 00
River Avenue Ch.	12 00
Lima Ch.	6 20
Prairie Creek Ch.	3 50
New Prospect Ch.	2 00
Marion Ch.	19 25
John C. Haswell	5 00
Denver, B. Y. P. U.	1 55
Chili Ch.	1 00
Mentone Ch.	5 00
Switz City Ch.	3 00
Little Shiloh Ch.	2 50
Pleasant View Ch.	3 50
Stinesville Ch.	2 50
Spencer Ch.	8 25
New Marysville Ch.	3 00
Plainfield Ch.	1 55
Big Walnut Ch.	60
Cartersburg Ch.	1 00
Amo Ch.	2 00
Olive Branch Ch.	2 00
Auburn Ch.	5 30
Lebanon Ch.	60 67
Rev. O. A. Cook	5 00
Columbus Ch.	80 84
Garrett Ch.	24 00
Mt. Carmel Ch.	1 00
Lewis Creek Ch.	26 25
Evansville, Calvary Ch.	5 00
Peru, Lydia Pool	20 00
Liberty, Center Ch.	10 30
Wolcottville Ch.	11 35
Kendallville Ch.	6 00
Columbia City Ch.	4 65
Anderson Ch.	12 60
Warren Ch.	11 00

ILLINOIS, \$465.38.

Andalusia Ch.	3 00
Greenville, Stephen Blacet	5 00
Edward Blacet	4 50
Highland, Mrs. Adeline	
Estoppey	5 00
Alton, Cherry St. A. M.	
S. S.	6 00
P. M. S. S.	3 60
First Ch.	16 40
S. S.	15 16
Ozark, C. W. Lankin	30
New Burnside, Mrs. J. C.	
B. Heaton	5 00
Raleigh, Ladies Aid Soc.	5 00
Rileyville Ch.	5 50
Harrisburg, W. S. Black-	
man	1 00
East St. Louis, Second Ch.	9 55
Nokomis, S. S.	4 00
Tamaroa Ch.	6 50
Olney Ch.	4 50
Dundas Ch.	2 20
Ingraham Ch.	1 50
Wakefield, Miss Maude Hall	25
Ida Warren	50
Sailor Springs, A. Conley,	
Sr.	3 00
Bogota, A. A. Hankins	50
Wakefield, Peter Warren	50
New Hope Ch.	1 75
Broughton Ch.	5 00
Pleasant Grove Ch.	2 00
New Salem Ch.	50
Hopewell Ch.	2 00
Carmi, Rev. D. Manley	1 00
Burnt Prairie, Miss Pearl	
Fulkerson	1 50
McLeansboro Ch.	6 80
Mt. Zion Ch.	4 00
Dahlgren Ch. and S. S.	4 80
Carmi Ch.	3 00
Friends	55
Marissa Ch.	10 30
Moweaqua Women's So.	5 00
Bois D. Arc. Ch.	6 32
Kell Ch.	4 00
Harrisburg, W. F. Scott	5 00
Lakewood Ch.	3 60
Woodlawn Ch.	2 00
Ellis Grove Ch.	10 00

Fairview Ch.	3 00
Galum Ch.	3 00
Holts Prairie Ch.	7 80
Union Ch.	4 00
Joliet, Eastern Avenue Ch.	30 00
Waukegan Ch.	38 54
Hudson S. S.	11 00
Kirkwood Ch.	2 10
Evanston Ch.	1 00
Manlius, W. H. Johnson.	25 00
Marengo, A. Friend	19 25
Plano Ch.	2 25

Chicago:

Belden Ave. Ch.	34 70
Bethel Ch.	10 00
Covenant Ch.	11 50
Maplewood Ch.	15 00
Second Ch.	25 00
Rodgers Park Ch.	14 00
La Salle Ave.	27 79
South S. S.	2 57

WISCONSIN, \$2,427.13.

Shell Lake, First Ch.	2 85
Thorp, First Ch.	5 00
Collected per A. W.,	
Runyon	19 75
Green Bay, First Ch.	5 00
Wausau Ch.	14 30
S. S.	5 00
Merrill Ch.	11 00
Osceola Ch.	10 00
Neenah Ch.	16 32
Greenwood Ch.	3 00
Hudson Ch.	42 75
Ashland Ch.	4 65
Omro Ch.	10 35
Saxeville Ch.	12 50
Marinette Ch.	9 25
La Crosse, First Ch.	53 60
Grand Rapids Ch.	2 10

LEGACIES.

River Falls, Est. J. W.	
Gibson	452 00
FOR STATE CONVENTION.	
Collected per F. O. Carlson	75 00
Collected per N. F. Clark	119 33
Collected per A. W. Runyon	19 75
Wisconsin State Con.	1533 63

MINNESOTA, \$4,961.58.

Minneapolis, Fourth Ch.	29 60
Calvary Ch.	4 40
Pipestone, First Ch.	1 64
Park Rapids, First Women's	
Soc.	10 00
Breckenridge, First C. E.	
S.	3 30
S. S.	1 35

LEGACIES.

Minneapolis, Est. Mrs.	
Sarah P. Butler	500 00
FOR STATE CONVENTION.	
Minnesota State Con.	3543 64
Collected per C. T. Hallo-	
well	119 01
Collected per H. A. Sother	150 00
Collected per J. B. Sundt.	12 50
Collected per L. H. Stein-	
hoff	586 14

IOWA, \$536.03.

Ministerial Conference	9 00
Indianola Ch.	13 60
S. S.	6 51
Seymour Ch.	4 00
Keokuk, First Ch.	58 65
*Iowa Falls, B. Y. P. U.	3 70
Oakwood Ch.	9 38
New Haven Ch.	1 50
West Chester Ch.	15 00
Russell S. S.	5 00
Chariton, May Ch.	10 89
Emerson S. S.	11 60
Waterloo S. S.	15 00
New Market Ch.	15 00
Shellsburg, Parkers Grove	
Ch.	3 50
Dubuque Ch.	2 00
Osceola S. S.	5 20
North Union Ch.	8 50
Leon S. S.	61

Akron Ch.	2 47
Humboldt, B. Y. P. U.	5 00
Red Oak Ch.	84 75
S. S.	25 00
B. Y. P. U.	10 00
Juniors	2 25
Maloy Ch.	14 10
*Kirkman S. S.	1 28
Mt. Ayr, Oakland Ch.	8 00
Lorimer Ch.	1 64
Athelstan Ch.	4 25
Clarinda Ch.	6 70
S. S.	8 65
Des Moines, First Ch.	37 81
Clearfield Ch.	23 75
B. Y. P. U.	1 65
Juniors	1 00
*Hedrick, B. Y. P. U.	2 50
Murray Ch.	5 00
Renwick, Mr. and Mrs. O.	
E. French	5 00
A Friend in Iowa	100 00

MISSOURI, \$363.15.

Board of Gen'l Home &	
Foreign Missions	363 15
INDIAN TERRITORY, \$31.89.	
Weleetka, I. C. Atchley	5 00
Webbers Falls Ch.	2 50
Purcell, W. B. Crocker	1 50
Tate Ch.	2 50
Prairie Gap Ch.	1 50
Honey Creek Ch.	75
Pea Vine Ch.	75
Paul's Valley Ch.	1 00
Fort Towson, W. A. Rob-	
erson	1 50
Cherokee, Women's Mission-	
ary Society	8 50
Colemann Ch.	60
S. S. of C. and C. Assn.	65
Chickasaw & Choc. Assn.	5 00
Rev. U. S. Robinson	14

OKLAHOMA TERRITORY, \$73.65.

Watonga, Collected per F.	
L. King	3 90
Oklahoma City, First Ch.	54 50
Comanche Association	6 25
Pawnee, Colored Ch.	1 00
Cleveland Ch.	8 00

KANSAS, \$1,097.73.

Anthony, First Ch.	16 00
Salina, Robert Cox	1 00
Council Grove Ch.	14 05
Pleasant Vail	1 89
Sedan Ch.	50
Harmony Ch.	1 50
Atwood Ch.	5 00
Pratt, First Ch.	10 00
Washington Ch.	21 75
Fairview, Delaware Ch.	33 00
Cicero, Avon Ch.	1 00
Redfield S. S.	2 10
Joy Creek Ch.	7 00
Jordan Creek Ch.	5 00
Highland Station Ch.	4 00
Newton Ch.	5 50
S. S.	2 00
Kingman Ch.	1 25
Women's Circle	5 00
Abilene, Garfield Ch.	3 00
Asheville Ch.	5 50
B. Y. P. U.	3 10
Kansas City, Edgerton Pl.	
Ch.	23 00
Lansing S. S.	3 50
Cummings Ch.	1 00
Belpre, B. Y. P. U.	1 50
Abilene Ch.	5 75
S. S.	2 00
Colby Ch.	8 72
Gem. Ch.	8 05
B. Y. P. U.	3 01
Osawatimie Ch.	1 00
Reading Ch.	4 55
S. S.	26
B. Y. P. U.	34
Meade Ch.	5 00
Plain Ch.	3 00
Ottawa, First Ch.	107 38

FOR STATE CONVENTION.		*Livingstone S. S.	8 00	Collected per Gustaf John-	
Collected per W. M. Blair	12 13	COLORADO, \$227.92.		son	9 50
Collected per W. P. Botts	5 02	*Denver, Judson Mem'l		Collected per H. Wyse	
Collected per I. H. Clemons	1 00	Ch.	71 70	Jones	25 81
Collected per Robt. Cox..	1 00	*First C. E. S.	5 00	Collected per C. A. Nutley	5 40
Collected per Thos. Jent	3 00	Capitol Hill Ch.	3 50	Collected per L. W. Riley	374 35
Collected per J. N. Kidd..	5 00	S. S.	11 60	Oregon State Convention.	383 23
Collected per R. L. Stratton	2 00	Juniors	75	WASHINGTON, \$3,970.23.	
Collected per J. J. Willis	3 00	*Pueblo S. S.	2 00	Pe Ell Ch.	10 65
Collected per J. R. Rairden	245 65	Mesa. Ch.	18 00	Collected per A. D. Carpen-	
Collected per E. B. Meredith	484 73	Sterling Ch.	30 00	ter	48 43
Collected per E. L. Winfrey	8 00	Cripple Creek, Colored Ch.	1 25	Sumas Ch.	10 00
NEBRASKA, \$1,673.16.		Lake City Ch.	2 50	Collected per F. E. Taylor	25 05
Dickens Ch.	5 00	Colorado Springs, First		Bellingham Ch.	28 40
Bristow, Swedish Ch.	3 60	Ch.	11 00	Charleston S. S.	5 00
Omaha, Immanuel Ch.	21 85	Holyoke Ch.	13 50	Chehalis Ch.	80
Calvary Ch.	20 00	FOR STATE CONVENTION.		Dryad Ch.	17 50
Loup City Ch.	7 60	Colorado State Con.	62 12	Colfax Ch.	15 00
Kearney, B. Y. P. U.	2 50	NEW MEXICO, \$532.70.		S. S.	4 00
Ord. Elyria Ch.	2 85	Carlsbad Ch.	2 00	Blaine Ch.	15 00
B. Y. P. U.	1 85	FOR STATE CONVENTION.		Custer S. S.	5 00
Lincoln, East Ch.	48 10	Collected per G. H. Brewer	80 70	Brush Prairie Ch.	1 78
S. S.	18 97	Collected per R. P. Pope	450 00	Portland, Swedish Ch.	3 75
B. Y. P. U.	5 00	ARIZONA, \$189.58.		For C. E. F. North West	
Lewiston Ch.	1 00	Collected per Lee I. Thayer	10 00	Convention	208 10
Denton, Emerald S. S.	1 37	FOR STATE CONVENTION.		FOR STATE CONVENTION.	
Bancroft Ch.	25 60	Collected per G. H. Brewer	163 43	North West State Conven-	
Palmyra Ch.	11 05	Collected per Lee I. Thayer	13 40	tion	2650 00
Blair S. S.	5 00	Collected per D. C.		North West Con. per Chas.	
Norfolk Ch.	5 00	Williams	2 75	Asplund	15 00
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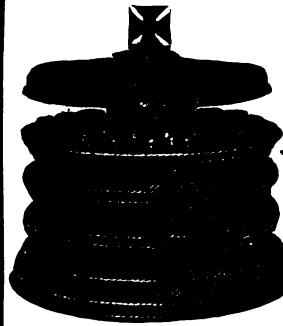
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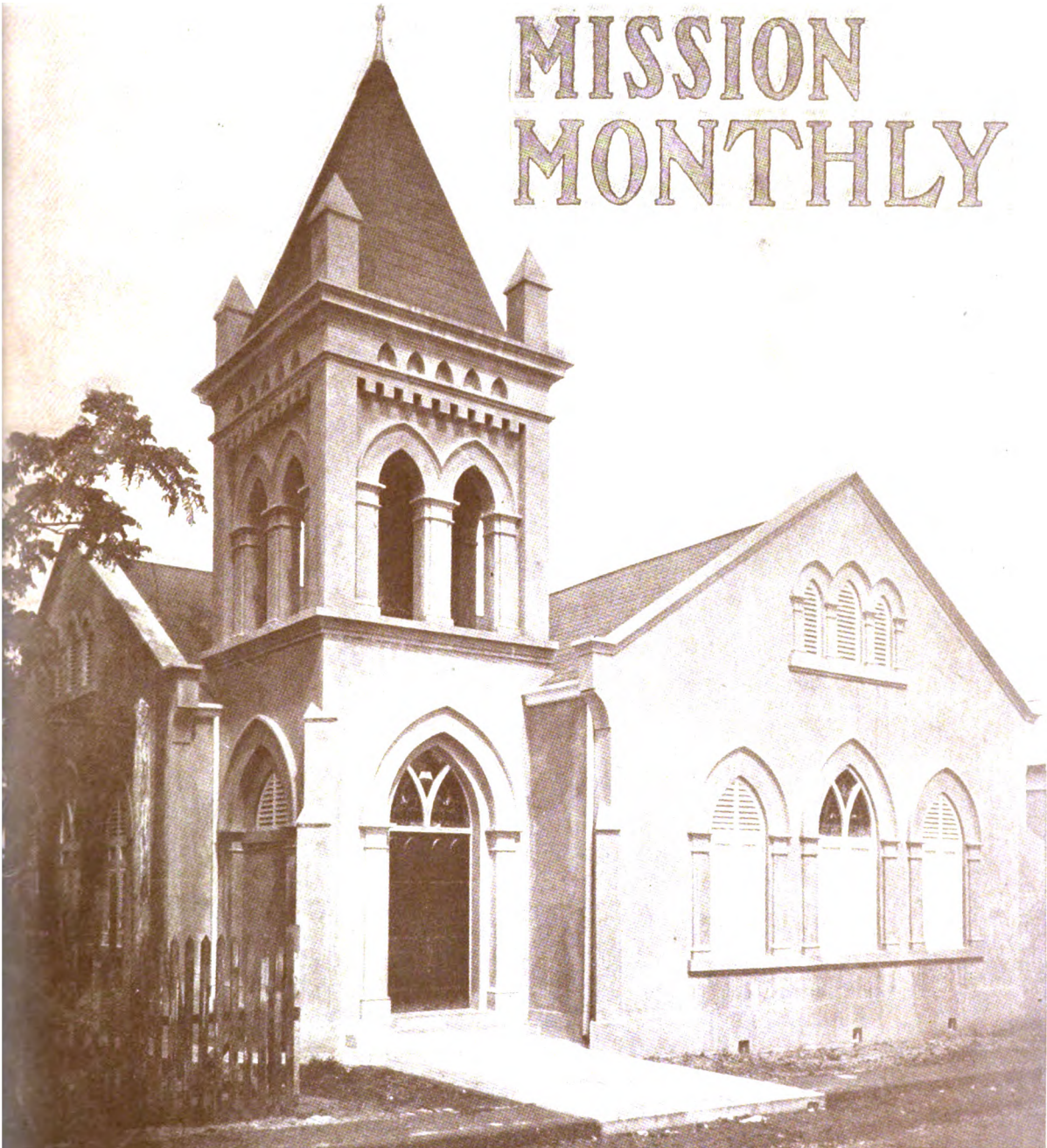
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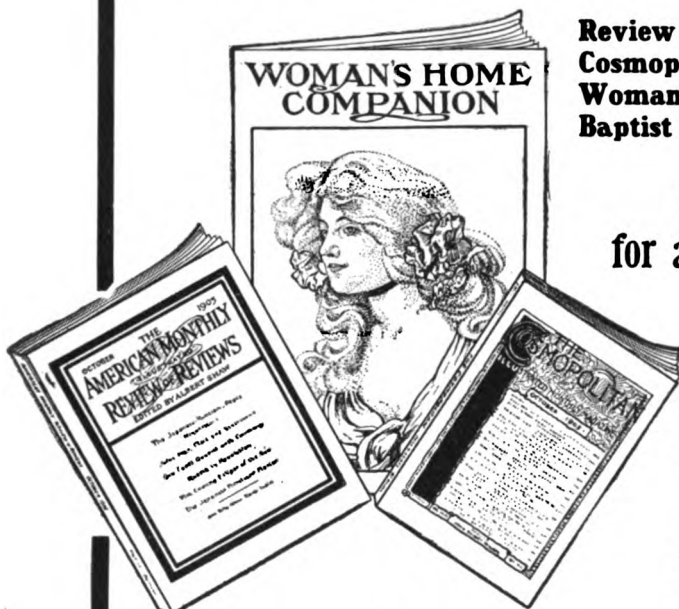
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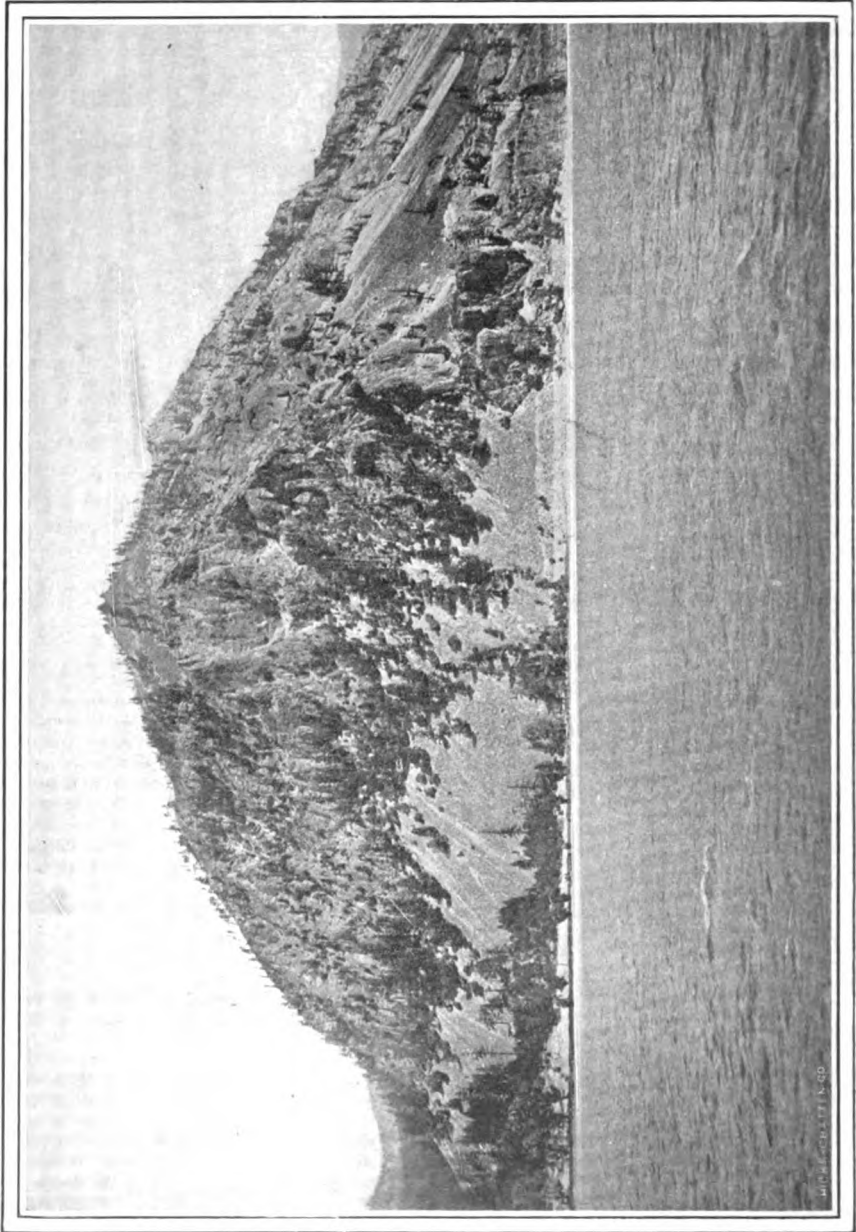
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A New Volume



NEW YEAR and a new volume. We begin now the twenty-eighth, with the same spirit and purpose that marked the entrance upon the twenty-sixth and twenty-seventh volumes — to present the great cause and work of American Home Missions in such manner as to appeal to the Christian and patriotic motive in every American, every Protestant, every lover of home, church, country, and God.

What a cause is this! "North America for Christ." The evangelization of a continent which carries with it the destinies of the world in peculiar wise. No other portion of the globe holds such possibilities as America. No other presents such tasks. Here is already the agglomeration of races; here must take place the amalgamation of races. Bismarck, who had one of the keenest minds of Europe, clearly foresaw the destiny of America. "There you have brought together in a democracy, which leaves every man free to develop what is in him, all the races of mankind. It will be lasting disgrace to America if, out of the amalgamation of these races, she does not produce a higher type of manhood and womanhood, and a nobler character, than the world has yet seen." That is true; and Protestant Christianity is the only amalgam.

Puzzling and pressing the problems; beyond present grasp the opportunities; broader than present statesmanship the sweep of events; deeper than common faith the movements of the kingdom of God — who is great enough for these things? Our government has been thrust into world prominence by unavoidable circumstances; our communities have had cosmopolitanism flung upon them by the

tidal waves of immigration. There is no escape from the divine duties and responsibilities of unparalleled conditions. God Himself has written the word "Missions" in living letters all over this continent. Only the blind and deaf and dumb—and that wilfully—can escape it.

It is the missionary spirit that is to save America, and America is to save the world. The gospel—we have it, we must give it, or be recreant to the most sacred trust ever imposed upon redeemed men. This is missions, and in this work *THE HOME MISSION MONTHLY* takes place among the glad servants. If a great cause can inspire worth in it, it shall be worthful to every reader this coming year.



Concerning Oregon

EMPHASIS is given in this number to Oregon, one of the great States that is, and one of the greater that is to be, in the mighty West. The greatest word in the Oregonian lexicon of to-day is "Possibilities." Our Baptist leaders out there have vision, and have begun in earnest to turn some of the possibilities into actualities. The pioneer missionary work so nobly begun more than sixty years ago by such men as Jason Lee and Marcus Whitman seems as yet only in its beginnings. To every church that has been organized ten more might be added without meeting the need of new communities; and if this multiplied number were planted, need would by that time call for ten times as many more. This is a vast work in a vast territory. Few will doubt that there is to be a steady growth in population in this State whose size and resources and climate have been made known so widely through the Lewis and Clark Exposition.

In his article, General Missionary Riley shows something of what the Baptists have done and are planning to do in Oregon. Much credit is due to men like himself, who possess the true spirit and qualifications for the work of church and home and commonwealth building. It is worth while to throw one's life into such a work. There is much to encourage. The per capita tax showing in the grace of giving puts the Oregon Baptists in a good rank—one that should awaken some questioning and research among Baptists in other sections. There is also an energetic movement and a swing in some of the new Oregon towns that we should like to see in the church life everywhere. "They do it with both hands earnestly," as the ancient prophet said of men of his day engaged in anything but religious work. Christians should learn the lesson.

We are glad that, through the courtesy of the Oregon leaders, we are able to show the faces of many of the faithful workers in the State, and give an idea of the church buildings, many of which have been erected with the aid of the Home Mission Society. To every pioneer in the work of evangelization THE MONTHLY gives its godspeed.



Getting and Giving

IN speaking of people who have gone from the East to the West in order to grow up with the country, a correspondent says the trouble is that they have "come West to get and not to give." This is not a peculiarity, however, of which they have a monopoly. Probably as large a proportion of those who remain in the East are animated by a similar spirit. This is, indeed, the spirit in man with which Christianity has from the first had to grapple. The will and desire to get are universal. Nor is it wrong to get and to want to get more. To use the power of acquisition is as much a duty as to use any other power. Abuse is the wrong, or

the wrong may come in illegitimate methods employed.

Christianity's work is to teach the right relations of getting and giving, and to add always to the desire to get, the will to give. This is more commonly an acquired grace. It may be more blessed to give than to receive, as the Scripture declares, but it is not so natural or easy to most people. Like other acquired graces, however, this has rich compensations and rewards. Those who have learned by experience the joy of giving will never join the class of the "getters, not givers."

When Christians, East and West, and all between, shall become members of the Get and Give Order of Loyal Disciples—we might as well add one more order to the great number existing—then shall the missionary treasuries rejoice, and the means be in hand for the great work of evangelization at home and abroad. How is it with you? Have you been getting and then forgetting to give, or has giving kept pace with getting, and the Lord been honored with the first-fruits of all your increase?



The Week of Prayer

FOLLOWING is the program for the Week of Prayer, as issued by the Evangelical Alliance:

Sunday, Jan. 7, 1906. Sermons on "The Spirit and the Fire." Matt. 3:11-12; Matt. 7:16.

Monday. Believers Purified and Quickened.

Tuesday. The Church Wholly Renewed in the Love and Life of Christ.

Wednesday. The Unsaved Aroused to Seek Salvation.

Thursday. Society Evangelized.

Friday. Missions Re-Inspired and Re-Inforced.

Saturday. All Mankind Redeemed, Restored.

Sunday. Sermons on "Conditions of Blessing." Mal. 3:10.

NOTE AND COMMENT



THAT is a capital sketch on another page, in which a Kansas meeting house is supposed to give an autobiography. Many a house of worship West and East could tell a similar story of struggle, faith, prayer, leadership, discouragement, debt, pluck, and accomplishment. Nearly every one could tell, also, how in the hour of extremity the Home Mission Society, through its Church Edifice Fund, put its strong hand to the work and gave the needed help and hope to save the day and carry the enterprise to success. Thanks to "E. H. B.," the writer, for an exceptionally interesting story that ought to bring aid for many another church "sick for a church home."

¶ When an Association containing 28 churches, with 4,654 members, and church property valued at \$411,900, reports the sum of \$29,739 raised for current expenses, and a total of \$241.54 contributed for home missions, we submit that the members of those churches ought to have some searchings of the heart. One of the churches has 840 members, and the home mission total of all the churches would be pitifully small for that single church. In the light of such record, it is not surprising that the net gain of all the churches in membership during the year was 76.

¶ The freshman and sophomore classes of the Leonard Medical School of Shaw University have voluntarily agreed to abolish hazing. This decision was reached after a disturbance that brought President Meserve into activity as adjuster. Through his tactful dealing with the matter, the classes, numbering eighty young men, agreed to a man to abolish the custom, and general satisfaction is expressed at the outcome. The students of the Medical School, by the way, are an unusually intelligent and fine set of men, who would do honor to any institution.

¶ Still the immigrants pour into the country without any lessening of the stream. Last year the total was 1,027,491, making a new high record. More than 11,500 were denied admission, owing to the increased care taken on the part of the commissioners. So there are a million more, chiefly from Italy and the south and east of Europe, to assimilate. All must learn American ways and ideas, and nearly all need to be evangelized. When will American Protestantism awake to the situation and do something to meet its imperative demands?

¶ A writer in the *Congregational Home Missionary* makes the practical suggestion that the Government should place in the hands of each immigrant, upon landing, a pamphlet in his own language which shall bid him welcome and give him counsel and instruction. Add to this the handgrasp of a warm-hearted missionary, and much would be accomplished toward the desired end of Americanization. A vast deal may be done by kindness, nothing but evil by contempt.

¶ An exceedingly important meeting was that of the National Civic Federation in New York, the first week in December. Commissioner General of Immigration Sargent pointed out that while over a million immigrants had come to the United States the past fiscal year, the sections of the country that needed and wanted them—the South and West—did not get them. He proposed that the United States take some steps hereafter to distribute the newcomers according to the needs of the country. As one means to this end, he recommended that instead of having the majority of the immigrants received at the port of New York, as at present, efforts should be made to have them enter at all ports. Six States received 76 per cent. of those who came last year, and the South, which is entering upon an era of industrial development and prosperity, got only 46,343 of the million.

¶ Many speakers considered this matter of distributing the immigrants, which is recognized as one of the problems of pressing importance. Associations are forming in the South to induce immigration thither, and vigorous efforts will be made to import a new labor element into States that have long been regarded as peculiarly belonging to the colored people, if not indeed limited to them by climate. If the foreign peoples should settle in the South in large numbers, there would be a new issue, the outcome of which it would take a high prophetic gift to predict. Such an issue the white people of the South would probably welcome. The Negro would certainly be put on his mettle if brought into labor competition with the thrifty and saving Italians and Slavs.

¶ When you study the lives of missionary heroes, you are living in high, inspiring and ennobling company. Such study makes one larger, broader, better Americans and Christians. One purpose of THE MONTHLY is to bring you into company of the many genuine missionary heroes who are at work in our own country to-day. To touch such consecrated lives even through the printed page is stimulating.

¶ We present elsewhere a most convincing proof of the value of the Evangelistic Conferences which are being held in the West and Northwest. The western pastors who express their opinion of the meetings at Omaha make clear the deep and lasting influence of such expository and prayerful evangelism. Dr. Rairden has done the cause a service by securing these estimates from the pastors.

¶ The New Year Suggestions, which will be found on another page in this issue, are taken, with one or two modifications, from a circular distributed in the First Baptist Church of Saratoga Springs, N. Y., with a request from the pastor, Rev. T. F. Chambers, that every member mark some numbers, expressing what he or she would willingly seek to do for the coming year, and return the pledge to the pastor. We spread the ex-

cellent idea through the medium of THE MONTHLY. How it would cheer the heart of your pastor if you would cut out and mark this pledge, sign and send it to him. If any pastor desires these pledge cards, we will furnish them, neatly printed, at fifty cents a hundred.

¶ Dr. Daniel Shepardson, the "wheel chair evangelist," who died in Honolulu in November, endeared himself to thousands in all parts of the country by his beautiful spirit, as he enriched their minds and hearts by his expositions of Scripture. He was a gifted man, and accomplished a notable work in the face of what would have been to most men insurmountable difficulties.

¶ One pastor has suggested that a capital way to reach the entire membership of the church with missionary intelligence would be to furnish such churches as wish it with a Church Bulletin of four pages, printed on the inside, leaving the outside pages to be filled with the local church news. A monthly or quarterly church paper of this simple sort might, in his judgment, be of great service both to the church and the cause of missions. The cost of paper and printing would be small, and this expense could be met by advertising, or the churches would willingly bear it, for the advantage of the church pages. We welcome ideas; and if any of the pastors would like to have a sample of such a church paper of four pages, size 8 by 10½ inches, we are prepared to send it, on application, together with the cost per hundred copies.

¶ Dr. Samuel McBride, District Secretary of the Home Mission Society in New York, is making a tour of our missions in Cuba, in company with Dr. Moseley. *El Mensajero* speaks of his preaching in English to a congregation at Camaguey, and refers to his visit as "notable." We shall expect some description of the journey from him by and by. The same paper tells of the return of Missionary Howell from the United States, accompanied by his family. His home will be in Guantanamo, where he is in charge of the mission work.

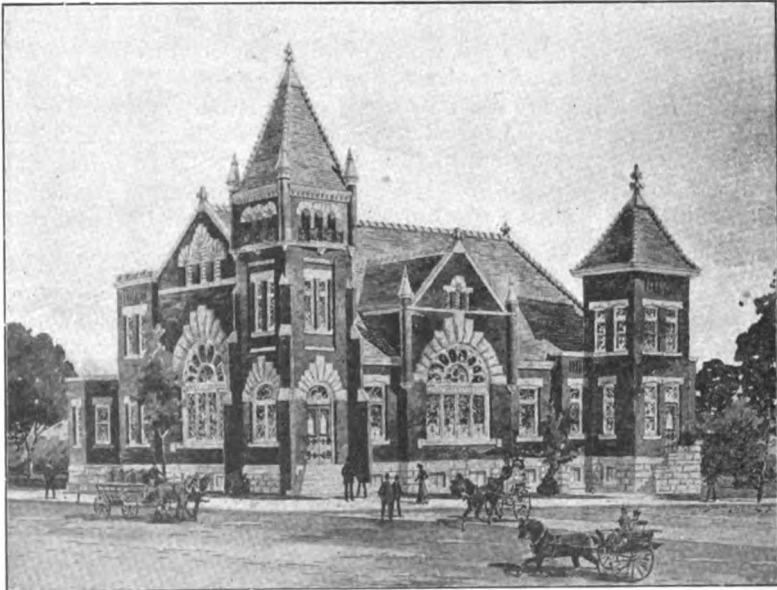


THE OLD MEETING HOUSE

A CHURCH BUILDING OBJECT LESSON

Does it Pay to Aid the Churches in their Early Struggles?

HERE you see pictures of the old and the new meeting houses at Muskogee, Indian Territory. Some twenty years ago the Home Mission Society helped this church to build a house. Now the church has, without aid, erected the fine and commodious house of worship shown below, and dedicated it free of debt. This illustrates the work of the Church Edifice Department and its large returns.



THE NEW HOUSE OF WORSHIP AT MUSKOGEE

BUILDING CHURCH HOMES

By the Editor

THE year 1906 ought to be made a Happy New Year to at least two hundred of our Baptist churches in the West and Southwest by reason of the erection of houses in which they may gather to worship God. Will you help to make it such a year? As it is now, the Church Edifice Department of the Home Mission Society will not be able to aid, by gift and loan, much more than one hundred of these struggling churches, whose very life depends upon the securing of a church home.

Nothing is more important, and nothing pays better, than this housing of churches. The investment which the Home Mission Society makes is such as to commend itself to business men, who look at everything from the standpoint of economy and outcome. Such multiplication of returns is rare. This is due to the principle upon which the work of the Department is conducted. This principle is to make every dollar multiply itself. The gift from the Home Mission Society, or the loan, or both combined, is made at the exact moment when it will serve as inspiration and impulse. The church needs a home. That need becomes imperative, but the people are not blessed with means, and to erect and pay for a house of worship seems impossible. Then comes the suggestion of aid to a limited extent—just the extent required to put hope and vigor and enthusiasm into the undertaking—provided the people unitedly will say, "let us rise and build."

Splendid results of wise management! Look at the two illustrations given elsewhere in this issue—Oklahoma City and Muskogee, I. T. They constitute proof and appeal. They tell a story that should bring half a million of dollars in endowment to the Church Edifice Fund. What these two churches have done, five hundred churches in new sections rapidly settling might do and would, were it possible to give them aid at the hour of the forward call.

Another fine feature of this church edifice work is that the churches which seek aid are not begging churches, trying to get others to pay bills which should be paid at home. On the contrary, with only exceptions enough to prove the rule, they are self-respecting, loyal, consecrated churches, seeking to occupy large fields with small resources, paying per capita, to support a pastor, sums far in excess of the average church member in the older communities. They have nearly all of them been planted with prayer and faith and sacrifice. Many of them have worshiped in halls and unsuitable places for years, but have kept the faith and survived, and at last with great joy reached the possibility of a home—humble, small, inconspicuous often in the first building, but a church home. If the story of church building could be written in detail, nothing more touching would be placed before the reader. Men and women have builded their very health and hearts into these meeting houses.

As you look at the remarkably effective cover of this January MONTHLY, and reflect upon the influence which such a house of God—not expensive but fitting—must exert upon the community in which it stands as a representative of the interest of American Baptists in the extension of God's kingdom in Cuba, may the desire be born in you, reader and disciple, to have share in placing not less suitable houses of worship at other strategic points. Take a new and personal interest in this important part of the Home Mission Society's work. Do not lessen your gift to the general work of the Society—for even now the shadow of debt itself lifts itself in threatening proportions—but start this new year in the happiest way by making an added gift, designated to the Church Edifice Fund.

You may help some little Oregon or Montana or Oklahoma church build a humble chapel to-day, and live to see that church build, unaided, a splendid temple for itself in the to-morrow.

A GREAT DAY IN OKLAHOMA CITY

HERE is another of the striking object lessons, teaching the vast value and blessing of the work of the Home Mission Society. In its early days, when the struggle for existence was a hard one, the Home Mission Society aided the church at Oklahoma City, both in building, and in maintaining a pastor. This was exactly what the Society has been doing ever since its organization, so that scarcely a western church can go back into its records without finding that it owes much to the fostering care and help of this organization which represents the denomination as its helping hand. Seldom has the pioneering work paid larger returns. Oklahoma City was one of the strategic points—that was plain from the first, but the amazing rapidity and substantial character of its growth could not be foreseen. A city has been born there as in a day, and a city that is an eye-opener to the visitor, even though he be accustomed to swift movement.

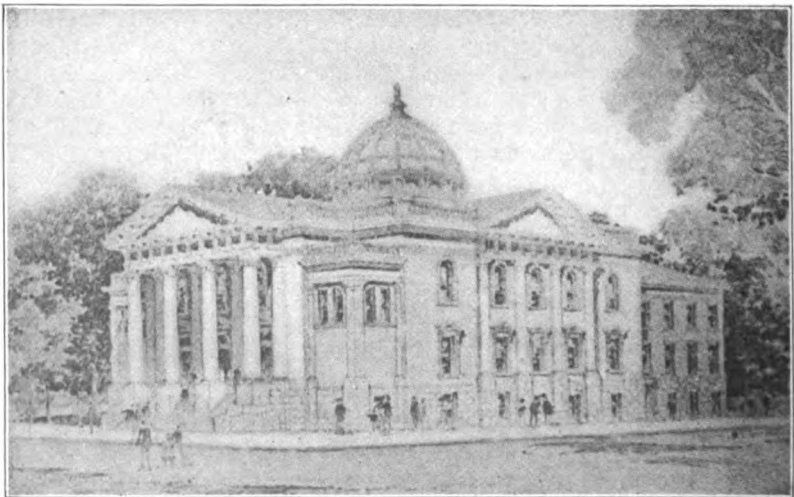
In this city the First Baptist Church has kept pace with the general progress. In faith it has planned large things. As it has gained in membership and ability, it has had vision given it to see the needs of the field. When Dr. Henry A. Porter became pastor something more than a year

ago, a forward movement began. Warm-hearted, genial, able, set on doing great things, he soon gained the confidence and affection of the church not only, but of



THE OLD MEETING HOUSE AT OKLAHOMA CITY

the community as well. Under his leadership the church laid large plans. The old meeting house, which we show, was outgrown and inadequate. It was decided to build a Temple that should be a source of pride to the city, as well as a perfectly equipped home for an enlarging church



THE NEW BAPTIST TEMPLE AT OKLAHOMA CITY

work. The picture of the edifice now in process of erection will show how nobly the church has planned. The laying of the corner-stone of this new house, on Nov. 2, was an occasion of great rejoicing. The weather was perfect, the company great, and the program equal to the occasion. Addresses were made by Dr. N. B. Rairden, Superintendent of the Home Mission Society, and by Dr. M. P. Hunt, of Louisville, Ky., representing the Home Mission Board of the Southern Convention, which is working in co-operation with the Home Mission Society in Oklahoma. The new Temple is located in the heart of the city. It will probably cost about \$60,000, and will be one of the most complete and commodious of churches.

Look at the first meeting house, and then at the new one. The first was deemed large in its day, and was built probably with even greater self-sacrifice and struggle than will be required in the present undertaking, because then the



FIRST MEETING HOUSE IN PUEBLO

church was small in membership, and without financial resources. That beginning, in faith and prayer and denial, made possible this day of larger things. All honor to the Baptists of the most important city in a great State that they realized the necessity of fitting equipment.



THE HOME MISSION SOCIETY AIDED THE CHURCH, BOTH BY GIFT AND LOAN, IN SECURING THIS FINE NEW HOUSE OF WORSHIP. CONTRAST IT WITH THE OLD HOUSE, IN WHICH DEVELOPMENT WAS IMPOSSIBLE. DEDICATION NOV. 26, DR. CHIVERS PREACHING THE SERMON

New Year Suggestions

"TO EVERY MAN HIS WORK."—Mark 13:34

1. I WILL SUPPORT THE SUNDAY EVENING SERVICE BY MY REGULAR ATTENDANCE.
2. I WILL BE PRESENT AT THE MID-WEEK PRAYER MEETING, AND WILL BE READY TO TAKE PART IN PRAYER OR TESTIMONY.
3. I WILL ATTEND SUNDAY SCHOOL EITHER AS A TEACHER OR SCHOLAR.
4. I WILL UNITE WITH THE YOUNG PEOPLE'S SOCIETY.
5. I WILL BECOME A MEMBER OF ONE OF THE MISSIONARY ORGANIZATIONS OF THE CHURCH, AND CONTRIBUTE TO THE GREAT MISSIONARY CAUSES, ACCORDING TO MY ABILITY.
6. I WILL ENGAGE A PEW OR SITTING, AND WILL TAKE A PACKAGE OF ENVELOPES FOR WEEKLY CONTRIBUTION TOWARDS OUR CHURCH EXPENSES.
7. I WILL MAKE ONE CALL EACH WEEK ON A "SHUT-IN," OR STRANGER, OR SOME PERSON IN SPECIAL NEED.
8. I WILL COMMEND THIS CHURCH AND ITS SERVICES EVERY WEEK TO SOME STRANGER, OR PERSON NOT IDENTIFIED WITH ANY CHURCH.
9. I WILL SELECT SOME ONE WHO IS NOT A CHRISTIAN AND EARNESTLY ENDEAVOR BY PRAYER AND SOME FORM OF ACTIVE PERSONAL INFLUENCE TO LEAD THAT PERSON TO JESUS CHRIST.

I PLEDGE THIS FOR THE SAKE OF JESUS CHRIST AND HIS CHURCH. BY HIS STRENGTH I WILL ENDEAVOR TO FULFIL MY PROMISE.

Name:



EVANGELISTIC CONFERENCE AT ST. LOUIS

By E. E. Chivers, D. D.

Chairman of the Special Committee on Evangelism



THE first in the series of Conferences and special meetings planned by our Committee on Evangelism was held in St. Louis, Mo., beginning Oct. 31st. The meetings were under the direction of the Field Secretary and Dr. Cornelius Woelfkin. By way of introduction, special services were conducted at eight different points on Sunday, Oct. 29. A rally of the Baptist Young People's Union of St. Louis was held on Monday evening, Oct. 30. The Conference proper opened Oct. 31, and continued through three days. Three sessions were held daily in the Third Baptist Church: in the morning for the pastors only; in the afternoon for pastors and others specially interested in Christian work; in the evening for the people at large. The hours were devoted to expositions of Scripture; to the enforcement of fundamental and vital truths regarding the source and secrets of permanent power in Christian life and service; and to prayer. There were over 50 pastors in attendance, and fully 250 people were present at the afternoon sessions. The hearts of men were deeply moved and stirred by the presentation of the truth. There came to many a new vision of the exaltation and privilege of

the believer, and of the possibilities of power available for Christian service. So deep and eager was the interest quickened that the pastors requested three added meetings for conference and prayer on alternate mornings of the following week. Large congregations gathered nightly, filling the main floor of the spacious audience room.

During the second week of the meetings, an afternoon service was held daily in the Third Church, and there were evening services at the Third and Delmar Avenue churches. A feature of interest was the holding of two meetings at noon for business men. These were in the banquet room of the Planters' Hotel, which was kindly placed at our disposal by the proprietor. Nearly 100 assembled to listen to the message, and many expressed appreciation. Special services were started in other Baptist churches, not only in St. Louis but also in other parts of the State. Pastors went home from the Conference inspired and strengthened for fresh endeavor. There were immediate and evident results, but the full fruitage of the meetings will not be gathered in a day. Impulses were communicated which will doubtless express themselves in continued activity, and in a new and permanent attitude toward Christian service.

EVANGELISTIC CONFERENCE AT OMAHA



UCH a volume of testimony as comes from pastors of Nebraska and Iowa concerning the recent Evangelistic Conference there, is rarely obtained.

It gives ample proof of the value of the meetings. We should like to publish the statements in full, as they were sent to Dr. Rairden, our Superintendent of Missions for the Trans-Mississippi District, in response to his request for expression as to the character and impression of the meetings, but space compels condensation. We give enough to show how general was the good received, and how hearty the sentiment of the ministerial brethren. The new movement touches the spiritual life of the churches in just the way anticipated and hoped. Read carefully the comments which follow:

FROM J. W. CONLEY, D.D., OMAHA

The Conference greatly exceeded my expectations in its real helpfulness. I feel confident that its influences will tell for good throughout the months which lie ahead. Some of the features which especially impressed me were: The large place given to sincere, earnest and heartfelt prayer. Those in charge of the Conference prayed as men thoroughly acquainted with God, and they helped others to pray with new power. I was pleased with the unconventionality of the meetings, no cut-and-dried program, but the utmost liberty all the way through, and yet a harmony and unity secured by the Spirit of God. The addresses were saturated with Bible truth. The expositions were extremely suggestive and helpful and almost wholly free from fanciful interpretations. It was a great satisfaction to have our attention so constantly directed to the fundamental truths and sources of permanent power in the Christian life and service. I was not only greatly delighted with the Conference, but I received much help for my work and look forward to the winter campaign with greatly increased confidence that the Lord will graciously lead in His work.

FROM REV. H. B. FOSKETT, FREMONT

The Conference was especially strong in its emphasis upon "intercessory prayer." Dr. Woelfkin's own example in this matter was of supreme value. He prayed five times at one session. It was contagious also, and that was still better. Our churches are powerless because prayerless. More than one man went away from the Conference crying in his soul, "Lord, teach us to pray." While the spiritual

uplift of the Conference was most blessed, its practical value will be found not so much in its scriptural expositions and discussion of methods, as in its real intercessory prayer, the burden of soul for lost men that wrestles with God till victory comes. I most heartily endorse Dr. Woelfkin's plan of the Conference, but specially appreciate his spirit and that of his coadjutors.

FROM REV. F. A. CASE, COUNCIL BLUFFS

As to the Conference, I considered it a great spiritual feast and uplift. The Bible teaching was not only instructive but under the Spirit-filled teachers many of the hidden mysteries were brought forth. So the most helpful feature to me was the amount of Bible knowledge gained. I do not think I received any new impetus along the line of an evangelistic mood, for I endeavor to keep myself continuously in that atmosphere. Never a Sunday but what I preach and expect to see some soul brought to Christ.

FROM REV. H. R. WALDO, MALVERN, IA.

I cannot be thankful enough for that spiritual feast. I know it shall prove to be a lasting good to me. My people felt something of my blessing in our services Sunday. One thing of vital importance impressed upon my heart and mind was the continued incarnation of Jesus in his people, the church. Another most precious truth vivified for me was the necessity of the Word as the Sword of the Spirit. I shall renew my energies in searching the Scriptures and in their meditation and in memorizing much more of the Word. The Spirit has led me to not neglect expository preaching. The Scripture expositions were a rich feast for my hungry soul, and I shall find continued power for myself and my people through his work and labor of love.

Still another thing of very great importance was impressed upon me, viz., that an atmosphere of faith is essential to Christ's raising the "dead in trespasses and sins" as it was in His earthly walk, but He is able to create the needed "atmosphere." If my church has dead faith, the Master is able through my faith to resurrect her faith. I knew this before, but now it shall be experience. Finally, I want to say: I came home more desirous than ever before "to live Christ" and not merely to "parallel" or "imitate" Christ.

FROM REV. E. R. CURRY, OMAHA

The sessions grew in impressiveness and power. I can frankly say that no series of meetings ever made the same impression upon me in certain directions. To specify: The expositions showed with unmistakable clearness the real relation of the believer to Christ and His work, and the believers' relation to the work of Christ, in the world and for the

world. They made clear also the work and ministry of the Spirit in the believer. They presented with great force the glorious place of Christ, the world's Saviour, in the world now, and what it is to be. These brethren made very plain to us all the large place prayer must occupy in the life of the ministry. The addresses and the personality of the men were constantly impressing home upon us the power of the Word of God when it is in us and when we are possessed by it. I believe that the ministry of our churches who spend days under the direction of such leaders will ever afterwards be men of faith and courage, soul winners in the truest sense of that term, magnifying the Lord Jesus Christ.

FROM REV. C. E. TINGLEY, BOONE, IA.

I was able to attend but two sessions. Every moment I was there was enjoyed, but, what is far more important, I came away with a greater determination to "do the work of an evangelist" in my regular pastoral work. I liked best the idea of the pastor's meeting in the morning, where the discussion was not so much of plans for evangelistic work, as the heart preparation we need. Speaking from my personal experience, as well as what I have observed in others, our greatest drawback is not lack of methods, but a lack of the Spirit of God. A multiplication of such gatherings all over our country cannot fail to be fruitful in its definite results in the work of the pastors.

FROM REV. GEO. VAN WINKLE, SO. OMAHA

The Conference gave me great spiritual uplift. I have a broader vision and a hope and courage that I did not have before it. Two things were especially helpful: 1. The emphasis put upon prayer, together with spontaneous prayer by the men themselves. 2. The place given to the simple exposition of the Word, with the disparagement of all claptrap methods and advertising. Altogether it was the richest feast I have ever enjoyed.

FROM REV. A. H. BEAVER, GLENWOOD, IA.

1. I like the men; they seem well adapted to the work and have a pleasing personality. 2. They are thoroughly scriptural and able in their exegesis. 3. The Conference was devotional, stimulating, and conducive to a deeper spiritual life.

FROM REV. L. M. DENTON, LINCOLN

I believe the conferences are the advance movement for large good to the kingdom of Christ. I was glad the leaders held so firmly to the place of emphasis in our ministry of to-day; the deepening of the evangelistic spirit in the churches through the exaltation of Christ in our preaching. I was even more deeply impressed by the spirit of the leaders than by their excellent teaching of the Word. There was manifested by them not only confidence in prayer but also delight in prayer. Best of all that spirit seemed to become contagious. It is my confidence that each listener became aware of a but partially developed

source of power at his command, and that the Word received a new sacredness and significance from the beautiful unfolding of its messages. I wish such another opportunity might soon be mine.

FROM REV. C. H. BANCROFT, FRIEND, NEB.

One of the most fruitful experiences I have ever enjoyed. All features were so helpful it is difficult to pick out the most fruitful one. I think I was most helped by the spirit of intense earnestness, the simplicity and deep devotion that characterized each session. I have stored up much material that I feel will prove very useful in my ministry.

FROM REV. WM. T. REES, LINN GROVE, IA.

I was conscious that Christ was present, and that I did have fresh visions of His blessed face. The Conference brought the truth powerfully to my heart that God will let His blessings flow through us to the world. The grace of Christ cannot flow through my heart without cleansing my own poor heart.

FROM REV. E. A. E. PALMQUIST, MOMENCE

The fact that impressed me was the old one made significant by Alexander Maclaren that the preaching the churches and the world need is expository.

FROM REV. W. M. MARTIN, RED OAK, IA.

The Conference to me was a great spiritual uplift, an awakening of greater desire to know the truth, and teach it to men in its simplicity.

FROM REV. CH. ARMBRUSTER, OMAHA

I esteemed it one of the greatest and happiest privileges of my life to sit for three days with this Conference. To me the most salient points were the genuine sincerity and the emphasis laid on prayer and on the incarnation and cross of Christ. Also the sane putting of the Word of God. This new evangelism, bringing the old truth, helped me to adapt myself better to the needs and conditions of to-day. The new zeal invoked can only bring a harvest of souls.

FROM REV. SAMUEL MILLER, PALMYRA

I was especially impressed with the wonderful expositions of Scripture, with the presence of the Holy Spirit and the spirit of prayer. I believe these men have the right view of evangelism. We want not more machinery but more of the power of the Holy Spirit, a better knowledge of God's Word, and more prayer among the members of our churches. This it seemed to me was the aim of Dr. Chivers and his helpers.

FROM REV. J. L. HEDBLOOM, STROMSBURG

Personally I received a great blessing. The spirit of prayer and reliance upon the Holy Spirit impressed me very much. I believe it would prove a great blessing to our churches if we could have similar gatherings in different places throughout the State, and the more the better.



*Coprighted 1899.
by H. A. Hale.*

VIEW OF MT. ST. HELENS, FROM PORTLAND

HICKS-CHATTEN CO



— PORTLAND HARBOR —

PORTLAND HARBOR, OREGON

MORE ABOUT OREGON

By Rev. Leonard W. Riley

General Missionary of the Home Mission Society for Oregon

A COMPREHENSIVE VIEW OF WHAT BAPTISTS ARE DOING
IN ONE OF THE GREAT STATES OF THE GREAT WEST
HOME MISSION WORK THAT COUNTS: A NOBLE MINISTRY



OUR Editor writes that he is to have "a sort of Oregon number pretty soon," and kindly gives to me another opportunity to say something more about Oregon. I am very glad indeed of it, for from what I have heard, some have received a wrong impression of Oregon from the article on "Some Personal Experiences of a General Missionary." Perhaps others have felt as one brother from whom I have heard. He is one of our leading preachers and educators in the East, and is planning a trip to the Pacific Coast. In talking about it with one of our Oregon ministers he expressed a fear that he might not be able to stand it, that he had read Mr. Riley's article in THE HOME MISSION MONTHLY and *wanted to know if it would all be like that!*

I want here to assure the worthy "Doctor" that he *may* get a taste of what was revealed in the article, but I very much doubt it. It can be provided for him, if he desires, but the probability is that during his whole trip he will not, so far as personal comforts are concerned, realize that he is outside of Eastern civilization. On the other hand, if I am not greatly mistaken, he will find things more up to date here than where he dwells. The average farmer of the East knows the latest models of the tools he must use, but does not always find it possible to dispose of the old in order to purchase the latest. But when he sells everything out and comes West, rest assured that when he comes to stock up again he puts in the very latest from beginning to end. As the cost of the latest in every department of labor does not greatly differ from that of the older models, a moment's thought

is sufficient to understand that in many respects the West surpasses the East. Here the "Doctor" will find Pullman sleepers and dining cars, automobiles and rubber-tired carriages, cities and towns equipped with every modern convenience. Listen. Think for one moment! Where has this Western population come from? A native-born Oregonian or Washingtonian is almost as rare as an Indian. About the first question asked when two people meet out here is, "What State are you from?" Our population is made up largely of those who have come from the East, fully acquainted with all known in the East. What, then, are they going to do when they arrive here? Will they revert to a sort of savagery or heathenism, or will they not rather begin to build a civilization which will be an improvement upon that which they have left?

PIONEER TYPE AND POSSIBILITIES

In the West you will find that hardy, progressive class who have been the pioneers of a better material civilization from the time the first settlers landed on the Atlantic slope. The westernmost point has now been reached and is being rapidly populated. An intelligent man once explained to me why Ohio had produced so many great men. Three tides of immigration moving westward from New England, Pennsylvania and Virginia, representing as many different peoples, had met there, and, being the hardest and most progressive of their types, the result of their blending into one people could not be otherwise. (The great wizard of the vegetable world will substantiate this statement.) Here on the Pacific Coast we have the blending into one people of not three types only, but of almost every known type. What will be

the result? We can only judge by the past, and that tells us that some day the Pacific Coast will present the mightiest civilization the world has ever known. That is now in the process of making, and he who comes West should reasonably expect to see better than he has left behind him, and in many respects he doubtless will.

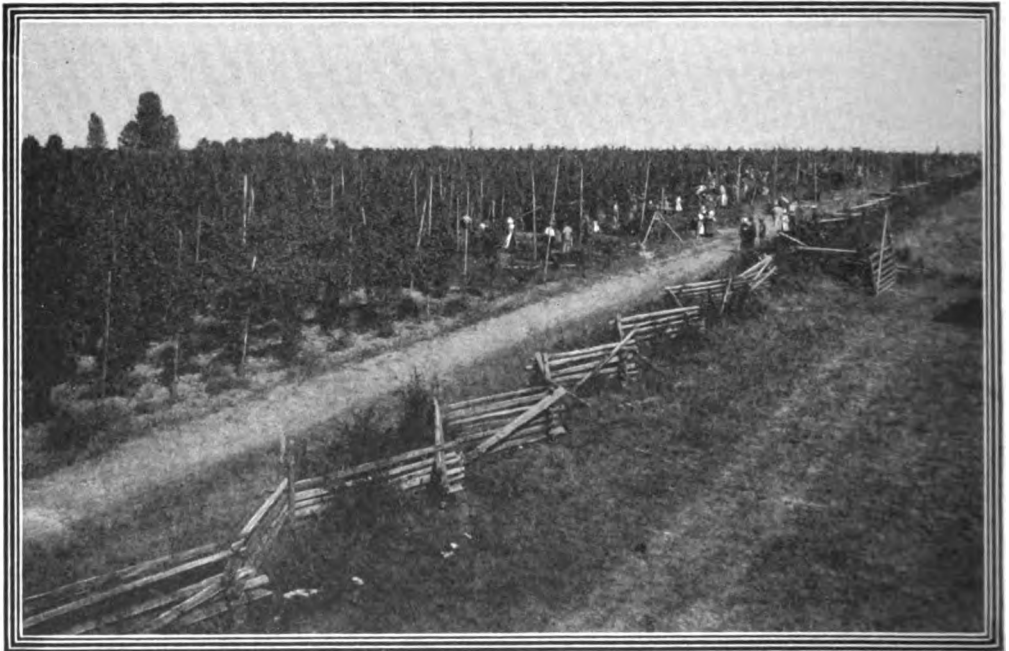
HOME AND CHURCH BUILDERS

Now I do not want from the above to give another wrong impression, and lead anyone to think that the people of the

while they are helping themselves, building churches and parsonages, while at the same time they are also building their own homes. According to my own conviction, no money to-day invested in mission work is destined to result in larger gains to the Master's kingdom than that now being invested on the Pacific Coast. Some thinking along the lines above suggested will lead others to the same conviction also.

A STATE OF SIZE

It is difficult for anyone to get a right

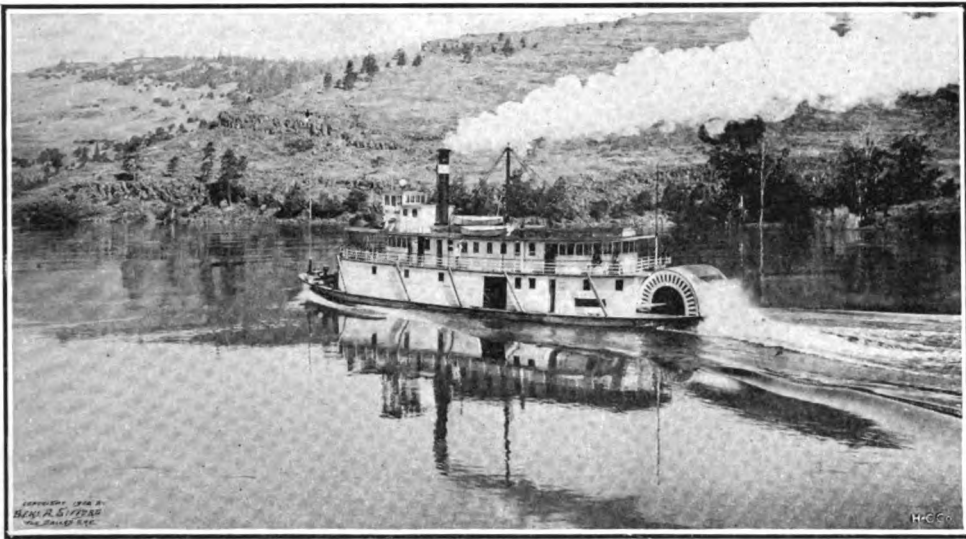


AN OREGON HOP FIELD

West are abundantly able to care for their own work in the Master's kingdom. All who come West are not Christ's followers. The opposite is usually the case. It is true also that those who come West are here very generally to *get* and not to *give*. It is equally true that the great majority are home-builders, and not home-owners. It is further true that the church members in the West *are giving more per capita, and more in proportion to the wealth possessed*, than those of the East. They are being helped, but mean-

impression of the real situation. For example, he who visits Oregon will probably come in on the line of the O. R. & N. Company's railroad, and probably go South on the Southern Pacific. These are the two roads in Oregon. Aside from them are only a few short branches. One of these runs from east to west on the north, and the other north to south on the west.

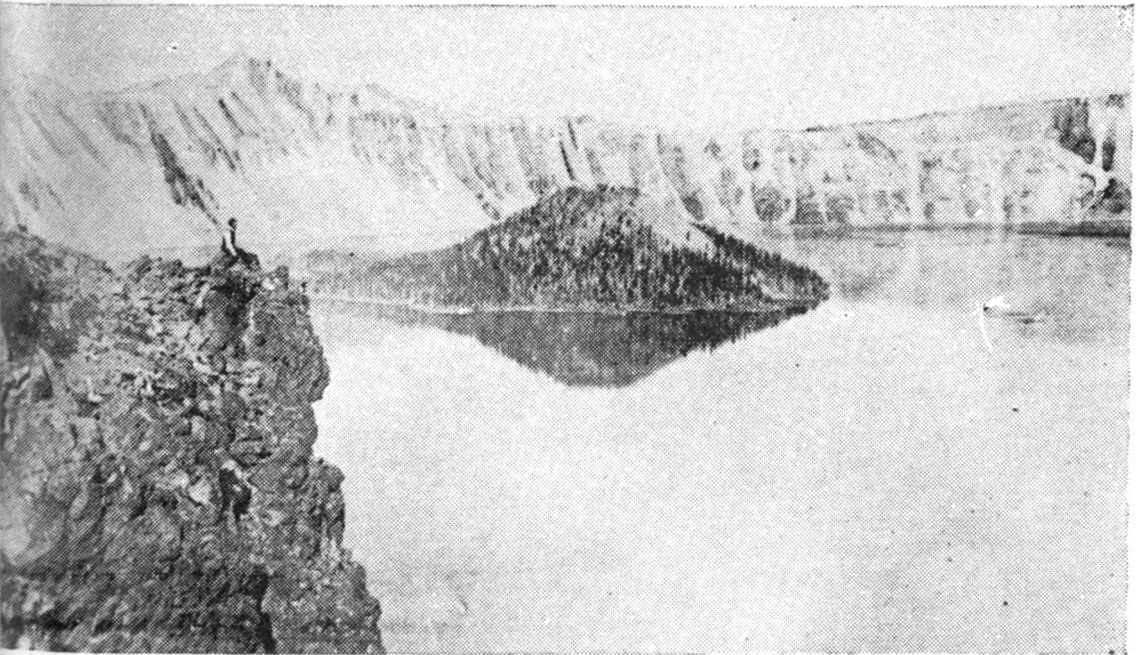
The average man who makes the trip goes East with the idea that he knows all about Oregon. And he will have one



A STEAMBOAT ON THE COLUMBIA

of two impressions: viewing the sage brush and sand along the O. R. & N. Railway, he will think Oregon fit for nothing but jack-rabbits and not worthy of missionary investment; or seeing the beautiful city of Portland, the far-famed Willamette Valley, and the fine towns

along the lines of the Southern Pacific, and the marvelous products of the soil, the mines and the rivers, he will think Oregon abundantly able to take care of herself. He has, however, seen very little of Oregon and probably never "thinks" before he proceeds to "tell all about it."



CRATER LAKE, SOUTHERN OREGON. THE CHIEF WONDER OF A NEW NATIONAL PARK



REV. LEONARD W. RILEY
GENERAL SUPERINTENDENT FOR OREGON



J. F. FAILING, TREASURER
OREGON BAPTIST CONVENTION



REV. C. C. SPERRY, PIONEER



REV. A. J. HUNSAKER
PIONEER PREACHER



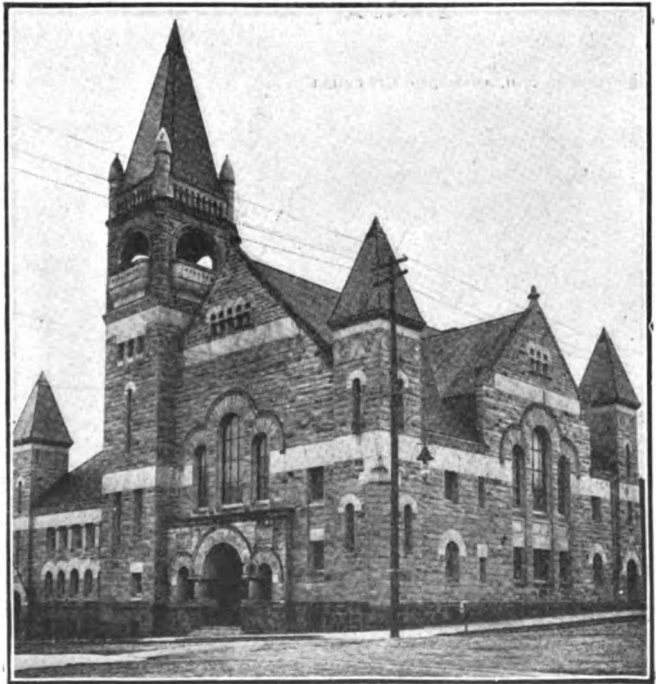
REV. J. W. BROUGNER

the missionaries of the Home Mission Society in Oregon are laboring with earnest zeal and untiring devotion to so possess the land *now* that by and by it may be what our Master would have it. They have *seen the vision, they know the possibilities*, and the Master himself knows how hard it is for them to confine themselves to the financial bounds fixed for them by the Lord's people in their giving! Good men are available for fields that are white unto the harvest, but the Secretary must needs write again and again in response to the appeals, "I am very sorry to report that our Board cannot respond to your call. We have already reached the limit of our appropriations for this year."

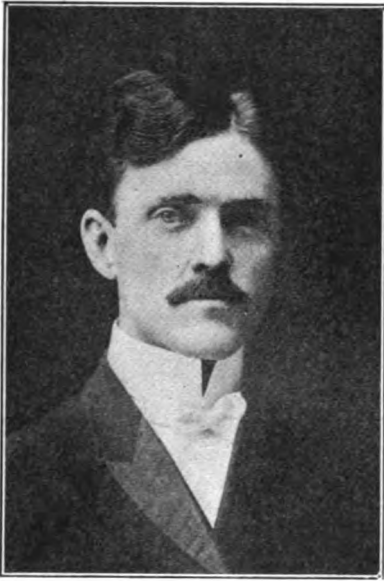
THE HOME MISSION INVESTMENT

It is impossible to go into detail here concerning the resources of Oregon, and it is not necessary, since that information is easily accessible elsewhere. It is not necessary, either, to say anything concerning conditions material and commercial. That is all too well known and pre-

He has traveled 800 miles in Oregon, true enough, but he has seen only a very small portion of it. Oregon has 96,030 square miles, or over sixty million acres. She has counties larger than several New England States combined. New York State has 49,170 square miles and a population of 8,066,672, or 164 people to the square mile. If Oregon's population were equally dense she would have 15,748,920 people within her borders! Those who know the resources of Oregon, compared with those of New York State, know also that Oregon can not only accommodate that population, but a still larger one. Those who know the situation are equally positive that some day such will be Oregon's population, and



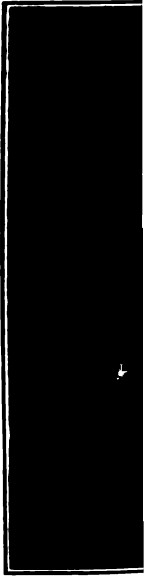
FIRST CHURCH, PORTLAND



REV. W. C. SALE, HEPPNER



REV. J. B. TRAVIS



REV. J.

A GROUP OF OREGON PASTORS : I

These are some of the younger men in the ministry of the State with vast possibilities, and who belong to the highest ranks. In many instances pioneer work that will tell on the future of the State.

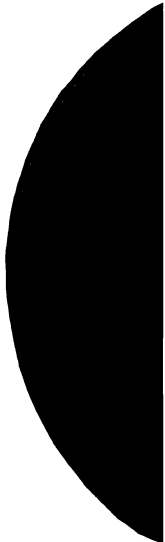
REV. F. H. ADAMS, MC MINNVILLE



REV. C. A. NUTLEY, GRESHAM



REV. E. S.





...T, HOOD RIVER



REV. A. B. MINAKER, BURNS

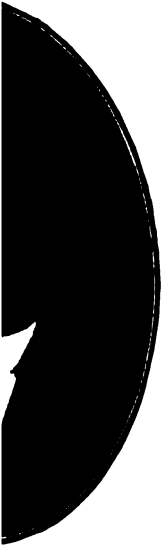


REV. H. B. ROBINS, OREGON CITY

SIONARY ALL IN SPIRIT AND WORK

are putting their lives into the great work of evangelizing a
e of Christian Commonwealth Builders. They are doing in
e far West. Baptists have good reason to be proud of them.

...S, ROSEBURG



REV. ORA C. WRIGHT, EUGENE



REV. G. A. LEARN, SELLWOOD, PORTLAND





REV. J. C. RICHARDSON, PIONEER

dominant in the minds of all, East as well as West. I am writing now to those who have been redeemed by the precious blood of the Lamb of God. If possible I want to give to them some *definite* idea of what has been accomplished in Oregon as a result of the investment of the offerings they have made through the Home Mission Society. They have a right to know, and to demand that their gifts

be properly expended, for the Society is organized for a definite purpose, and it is the right of its constituency to know that that purpose is being fulfilled. The Society is not a pension bureau or a charity organization, but a firm doing business for and in the name of the Lord Jesus Christ, and its course must be such as

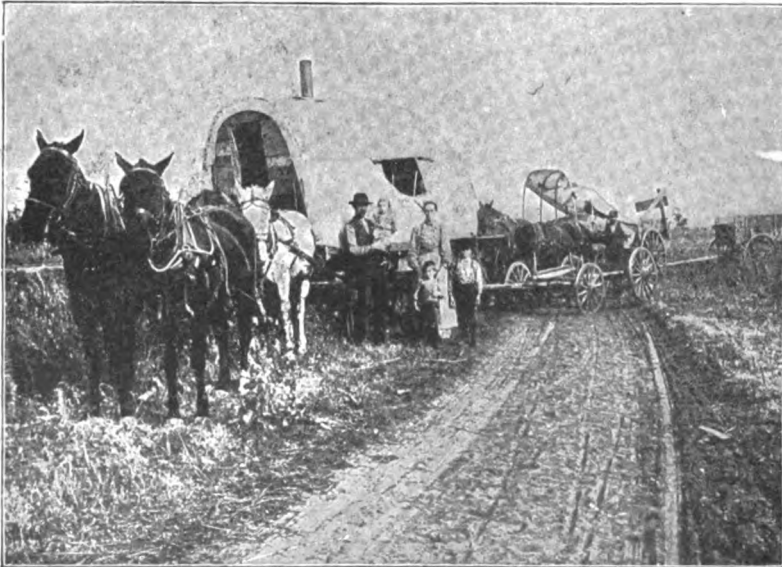


REV. C. H. MATTOON, PIONEER

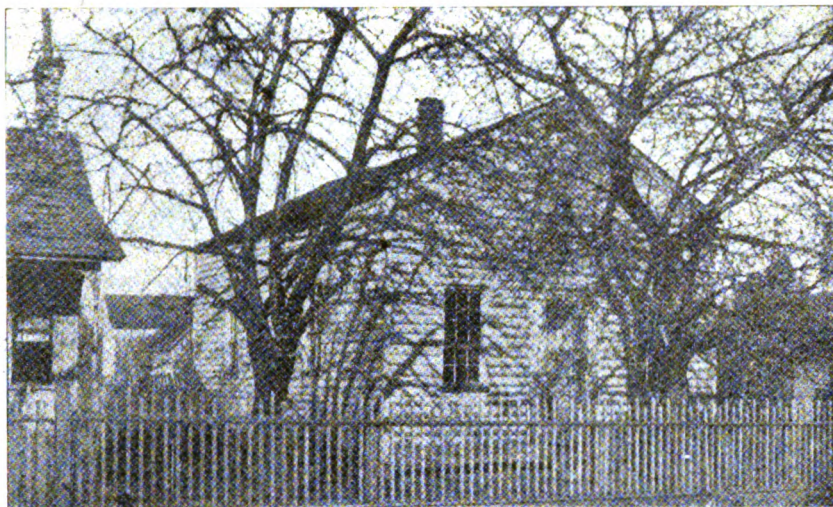
will commend itself to the judgment of the average business man.

BAPTISTS IN OREGON

To state the condition of Baptist work in Oregon to-day is to tell of the work of



A FAMILY EN ROUTE, BLESSED BY A PIONEER MISSIONARY



FIRST BAPTIST MEETING HOUSE IN OREGON

the Home Mission Society, for there are but few churches in the State that have not at some time received aid in the support of pastor or erection of building. There are now 122 Baptist churches in

Oregon in cooperation with the State Convention and the Home Mission Society, having a total membership of 9,838. For the year ending Sept. 30, 1905, they reported 1,076 additions by baptism, the



FIRST BAPTIST CHURCH, SALEM, ORE.

largest number in the history of Baptist work in Oregon. The other additions were 942, making a total gain of 2,018. The losses were 663, which leaves a net gain of 1,295, as against a net gain of 769 the preceding year. The resident membership is 7,800. They have property valued at \$429,375, with an indebtedness of \$26,066. For current expenses they raised \$47,840; for debt and permanent improvement, \$28,717; for benevolences, \$9,586; or a per capita of \$1.22 per resident member. The grand total raised was \$96,185, a per capita of \$12.33.

PROGRESS OF RECENT YEARS

In 1890 the population of Oregon was 313,767; in 1900, 413,636; while to-day



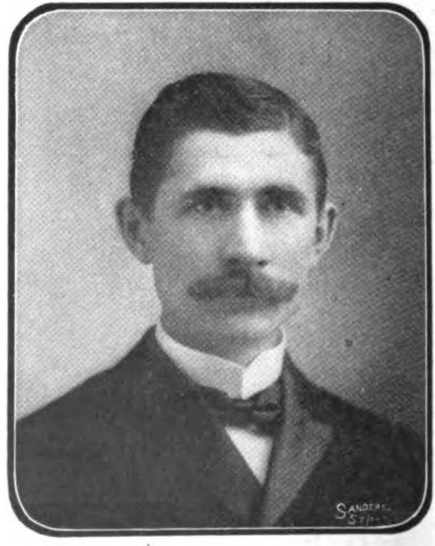
MRS. PHOEBE J. ADAMS, CITY MISSIONARY
OF PORTLAND; LATELY DECEASED

500,000 is regarded as a safe estimate. In 1890 our Baptist membership was 5,043; in 1900, 6,921, and to-day it has reached 9,838. That is, while the population of the State has been increasing during the past five years 1.73 times as rapidly as during the preceding ten years, our Baptist membership has been increasing 3.11 times as rapidly. For ten years from 1890 to 1900 the rate of increase was 187 per year. For the past



J. B. CLARKE, PACIFIC BAPTIST

five years it has been 583. In 1890, one in 62 of the population was a Baptist; in 1900, one in 59, while to-day one in 50 of the population of the State is a member of a Baptist church in the State. In 1890, 367 baptisms were reported; in 1900, 244; and in 1905, 1,076. Since 1890 the following churches have become self-



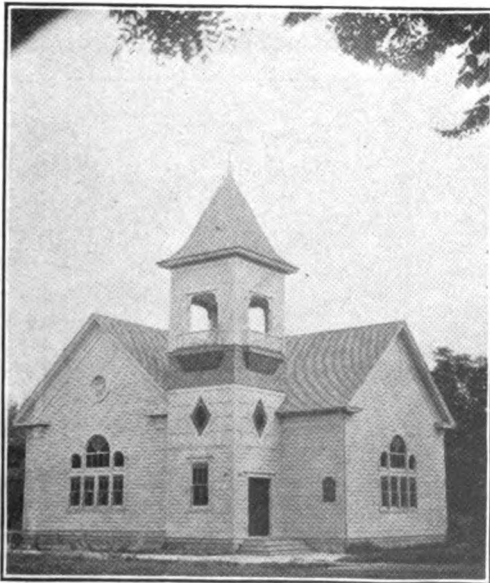
REV. JOHN BENTZIEN
CITY MISSIONARY, PORTLAND



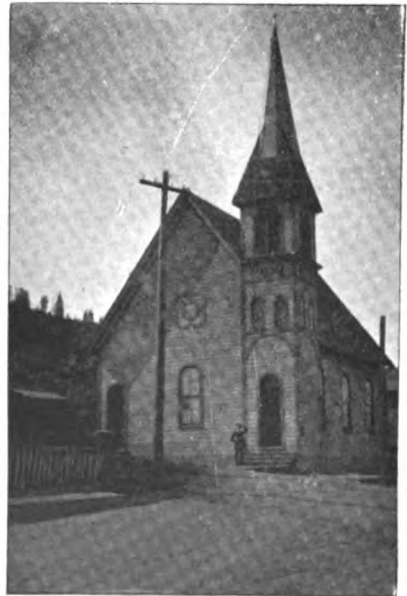
CENTRAL CHURCH, PORTLAND

supporting with full time preaching: Ashland, Medford, Grants Pass, Roseburg, Eugene, Albany, Independence, Newburg, Portland Immanuel, Portland Third, The Dalles, Pendleton, and Baker City First. There is to-day a self-supporting Baptist church, with full time

preaching, in every one of the leading towns of Oregon with the exception of Astoria, Corvallis, La Grande and Cottage Grove, and of these four the latter is the only one with no Baptist church at all. There is a Baptist church of some kind in every county in the State save



FIRST CHURCH, PENDLETON



CHURCH AT ASHLAND

one, though many of these counties have no more than one, and that one hardly worth counting!

A WISE POLICY

Our policy in Oregon is not to see how widely the funds can be scattered, or how many men can be appointed, but rather to *put men who know how to bring things to pass on fields where something can be brought to pass.* This plan calls for fewer men and larger salaries, and is proving an effective method of establishing the cause. For the present it eliminates a certain class of fields, and also a certain class of men. Such funds as are placed at our disposal can not properly be invested in any man whose past is one record of oft-recurring changes. Churches in such condition that an annual change in their pastorate is necessary, are required to "set their house in order" before further investment is made in them. This plan looks to the speedy establishment of self-supporting churches where such are possible, and to the appointment of district and associational missionaries in every part of the State, under whose labors groups of churches may be brought to the point of supporting pastors. In some sections of the State, notably in Portland, where we now have Rev. John Bentzien, Rev. G. A. Learn and Rev. E. A. Leonard as city mission-

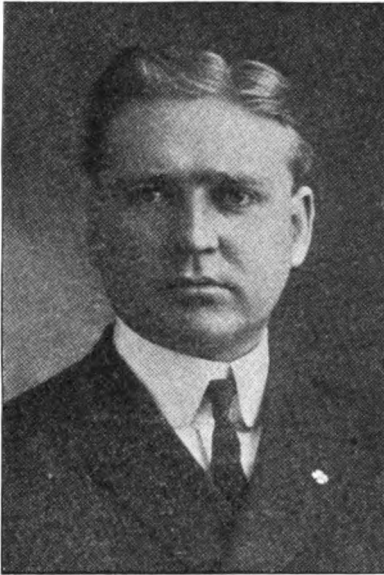


FIRST CHURCH, MC MINNVILLE

aries; and in the Rogue River Association, where we have Rev. J. C. Austin and Rev. C. H. Ferrell as association missionaries, our cause is moving forward rapidly. Our Board of Managers has emphasized again and again the statement "that the right man on the right field is a combination that will soon reach self-support." Every missionary must get something done, or give a very good reason for not doing it. If he can not,



FIRST CHURCH, GRANT'S PASS



REV. F. W. CARSTENS, MEDFORD



MRS. F. W. CARSTENS, PASTOR'S ASSISTANT

then there is but one thing left to do. Common honesty demands it! Honest business methods are but God's methods, and must be followed in the administration of such trust funds as those of the Home Mission Society.

MISSIONARY AND EVANGELISTIC

Thirty-eight missionaries were under appointment last year, including our beloved State Evangelist, Rev. H. Wyse

Jones. The record of their work indicates the splendid quality of the men. During the year they preached 4,394 sermons, conducted 1,805 prayer meetings, made 16,378 religious calls, distributed 33,932 pages of tracts, and baptized 384 converts (not including the work of the evangelist save with the missionary churches). The work involved an expenditure of \$12,250.43, of which sum



CHURCH AT DILLARD



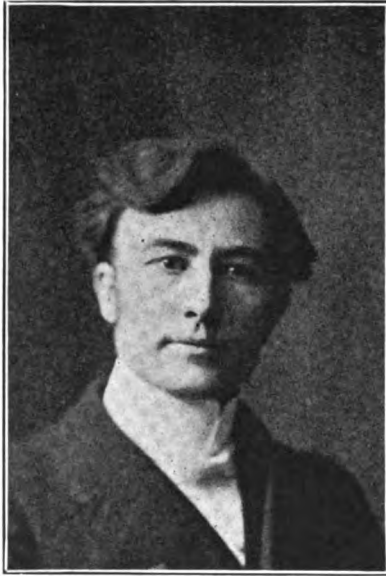
CHURCH AT BURNS

\$6,354.24 came from the Home Mission Society, \$900 from the Publication Society, and \$4,561.37 from the State.

The work of our evangelist is worthy of more than passing mention. The results he has given in the October number of *THE MONTHLY*. It should be said, in



REV. G. L. HALL, PENDLETON



REV. H. WYSE JONES

addition, that the cost of the work aside from the salary amounted to \$38.13 for traveling 3,199 miles, and \$50.25 for advertising the meetings. Here is a maximum of results at a minimum of expense which is worth the consideration of Baptists the country over. The "localizing" of the evangelist is one of the most significant movements of the work of our churches in the present day. He has now a part of the work in a given section, responsible to some one, as are our other workers. He comes to be known and greatly beloved for his own and his work's sake. Though Mr. Jones has been at work over a year in Oregon, he has calls enough on hand to keep him here for two years yet to

come! None can measure the results of his work, not only in winning souls, but in quickening all the workers, and in counseling and inspiring the pastors, who have learned to love him. I can wish for no State anything better than the securing of an evangelist like our "Evangelist Jones."



REMODELLED CHURCH AT EUGENE, OREGON



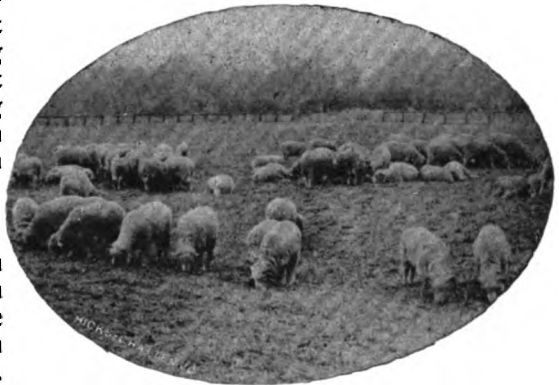
MT. HOOD FROM PORTLAND

work has only just begun. As yet the population is only a fraction of what it is destined to be. Towns and cities are yet to be builded where there are now only villages. If twice the money were at our disposal it could all be well invested in good men who are already available. After viewing what has been done, and beholding what is waiting for the coming of the reapers, I want my last word to be A PLEA TO THE BAPTISTS OF AMERICA TO PROVIDE NOW VASTLY INCREASED OFFERINGS, THAT WE MAY SEIZE THE OPPORTUNITIES NOW PRESENTED TO THE BAPTIST WORKERS IN OREGON.

Thus far, 23 men are under appointment in Oregon, and for their support \$10,240 has been voted. They are strong men and true, worthy of the investment being made in them. They are "getting the thing done." Good work has been done in Oregon. The aim of all our men is to do better yet.

WHAT OF THE FUTURE?

Just one word more. I have spoken almost entirely of the work that has been done, hoping thereby to inspire confidence in the great work our Home Mission Society is carrying on here in Oregon. It remains to be said, however, that the



AN OREGON SHEEP-HERDER'S CARE



MT. HOOD FROM THE COLUMBIA

OBSERVATIONS ON THE INTER-CHURCH CONFERENCE

By Henry L. Morehouse, D.D.

THE Inter-Church Conference on Federation in New York City, Nov. 15-21, 1905, was a notable event. About seventy speakers from various denominations delivered addresses on assigned topics. These, generally, were of a high order. The principal themes were concerning a United Church in relation to Religious Education, to the Social Order, to Home and Foreign Missions, to the Fellowship of Faith, to Evangelization, to the National life, to Christian Progress, to the Kingdom of God; with discussions on the Practical Workings of Federation. A permanent organization was effected, to be known as "The Federal Council of the Churches of Christ in America," for the promotion of the spirit of fellowship, service and coöperation and to secure a larger combined influence in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life. It is expected that the Council will hold its first meeting in 1908 and thereafter once in five years. Baptist speakers of the Conference were Dr. Faunce, the President of Brown University, Dr. Tupper of New York City, and the Corresponding Secretary of the American Baptist Home Mission Society, the latter being also on the general Committee of Forty and its sub-committee of five to draft the plan of organization.

We observe a disposition in some quarters to criticise the Conference for limiting its membership to denominations holding what are commonly known as evangelical views. Unitarians, particularly, are hurt because they are not included. Why should they be? Is there not a clear line of demarcation between evangelical Christianity and Unitarianism? How shall two walk together except they be agreed? What place have they in a conference where Jesus Christ is exalted in prayer, in song and in ad-

resses as the Divine Redeemer by virtue of his atonement, his resurrection from the dead, and his ascension to the Father as our Advocate; and what have they in common with Evangelical Christians in discussing the great questions relating to the evangelization of the world? Where are their missions to the heathen?

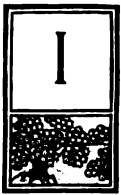
If the object of the Council were merely philanthropic and sociological, the case would be different. It is much more than this; it is to exalt Christ by bringing men to acceptance of Him both as Redeemer and Lord. The redemptive features of Christ's work—the supreme thing of all—are not in the Unitarian creed, if indeed they have any creed on which they agree. They "make void the cross of Christ," as having any special efficacy in human redemption. The question is not whether some excellent and very conspicuous Unitarian is not worthy of recognition; the deeper, and the vital, question is: What is the general attitude of that body toward Christ as the Son of God and the Savior of men?

In a recent statement of representatives of that body, on this matter, we find the following: "We affirm that the doing of the will of the Master is the vital thing, and that beliefs about the nature of Christ are unimportant in comparison with practical obedience to his precepts." This is not a fair statement of the case. Nobody among us puts belief in lieu of obedience, but we do hold that belief determines conduct and is the mother of obedience, and furthermore, that the "nature of Christ" is not all that is involved in the act of faith. Christian faith is both an act of the mind and an attitude of the soul toward the person and work of Christ in their totality. To call him Master and disown him as Redeemer is not the Christianity of the New Testament. We believe the action of the Conference is pleasing to our Lord and Savior Jesus Christ.

THE AUTOBIOGRAPHY OF A MEETING HOUSE

By E. H. B.

I



AM a Baptist Meeting House, standing on a prominent corner of a Western city of 15,000 inhabitants. It is a great honor to be one of those hallowed houses that point spires of hope heavenward and call

down the protecting care of Providence upon all the land; a great thing to be a church edifice at all; but to be a Baptist church house is to my mind the greatest thing in the world, next to being the Baptist church itself.

I am the second largest meeting house in our town, and no one will deny that I am more safely and strongly builded, if I am a trifle smaller, than my brick neighbor. I am a five-gabled structure with a broad tower; my extreme dimensions are 62 x 73 feet, and I can give seating room to seven hundred people.

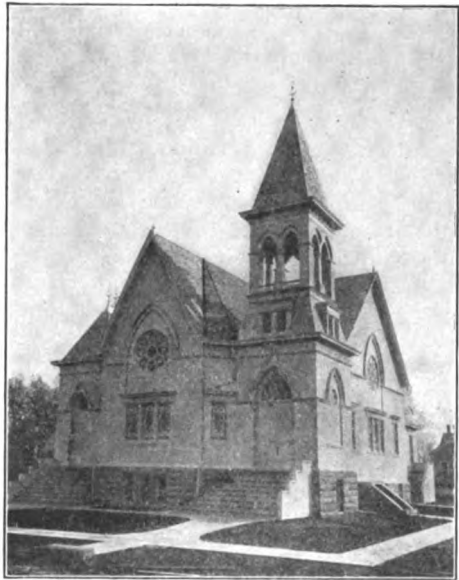
But let me tell you how I came to be. The church was constituted nearly thirty years ago, and was here before there was any other church in the vicinity, or even a town. The church passed through years of difficulties, and 1894 found it without a house of worship and with only a handful of faithful members. But it was God's handful, and in their extremity He sent the help they had long time prayed for—a leader and shepherd. This help came in an unlooked-for way, and not exactly in the dress they expected, but their need was the measure of their gratitude. God gave a large ingathering from among the poor, and the city Opera House was rented for Sunday services at \$25 per month.

The need of a meeting house was now so great that the church elected a building committee to look about and see what could be done. The chairman, a young woman, was chosen to lead the enterprise because she seemed to have more faith than the rest that God meant to give them a house.

II

First, the ground for me to stand on must be found and paid for. To find a suitable lot the committee met once a week for fifteen weeks. Every available site in the city was visited, investigated and abandoned; until two lots on a desirable corner were offered for \$1,300, and a lot owned by the church could be turned in on this price at \$500. It was favorably reported to the church and the bargain closed. To show you the resources at that time, turn to this extract from the beginning of the minute-book of the committee:

"Meeting opened by prayer. (The eighty-one meetings recorded in this book were all opened with prayer.)



Money received on the building fund, \$5.50; money collected by chairman, \$62.50; pledges received to date, \$39. Moved and carried that we use \$25 to apply on the lot. Moved and carried that a receipt for \$3 be written in favor of A. S. Warren for hauling rock."

The last item refers to the beginning of my foundation. The chairman visited a crusty old man who owned a rocky hill, something very scarce in this country, and after long persuasion received permission to dig stone for my underpinning. Then the country members and such others as had teams donated a day's work whenever they could; the earth was scraped away, the quarry opened up, the stone hauled, and every man given credit for every hour of labor as so much contributed to the building fund.

Meanwhile, appeal for lot-money went on. The Bible call kept before the people from September until the lot was paid for, was, "COME, LET US BUILD UP THE WALL OF JERUSALEM THAT WE BE NO MORE A REPROACH." This was accomplished by March of the next year.

The contract for the foundation was let and work began in May. The shibboleth for this work was, "BE STRONG AND OF A GOOD COURAGE AND DO IT; HE WILL NOT FAIL THEE NOR FORSAKE THEE UNTIL THOU HAST FINISHED ALL THE WORK FOR THE SERVICE OF THE HOUSE OF THE LORD."

The corner-stone was cut by a young man convert employed in the marble works, and donated to the church. It was laid with rejoicing on a rainy Friday afternoon in June. When the foundation was finished the effort had been so great and the sacrifice so prolonged and general that a rest must be taken. The city had suffered the year previous from a prolonged strike among the miners, and conditions almost amounting to a financial panic were obtaining at that time. When the chairman visited the business men for sympathy and aid, she was not only generally denied substantial help but was loaded with advice to abandon such a hopeless task, for it could not, in their opinion, possibly be accomplished.

IT WAS AT THIS TIME THAT THE CHEERING LETTER FROM THE HOME MISSION SOCIETY CAME SAYING THAT THEY HAD VOTED TO DONATE THE LAST FIVE HUNDRED DOLLARS FOR THE BUILDING. THIS PROMISE, though it was to be several years be-

fore it could be claimed, WAS FRAMED AND HUNG IN SIGHT OF THE PEOPLE, AND PROVED TO BE A STAR OF HOPE SHINING THROUGH THE MISTS OF DISCOURAGEMENT AND DELAY.

It was also at this time that the chairman received a promise for her own encouragement that came from authority even more convincing and kept alive a faith that never failed: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain. The hands of Zerubbabel have laid the foundation of this; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."

III

Here are extracts from words given to the church April 13, 1896, the close of the second year of struggle:

"*Dear Brethren:* We come to you after another year of blessing. More than a hundred have professed conversion in our regular and a few special meetings. The average attendance at prayer meeting has been about fifty. This has been a year of financial depression everywhere and we have not escaped the pinch of hard times. We have had the destitute to care for; many of our members live from day to day on scanty pittances and in very humble homes. We are free from the help or hindrance of any monied men. But with God's help we have contributed to all the benevolent objects of the denomination, and paid high rental for the Opera House and prayer meeting places. The end of another fiscal year finds us without our church home, but faithful and persistent labor has resulted in the purchase of a beautiful site, upon which rests a foundation so well made as to speak eloquently of the beauty of the structure it will bear. This has all been paid for and a fair balance in the treasury is being swelled daily, which, when great enough, will be used to purchase material for the superstructure."

A large banner bearing the words, "BRING WOOD AND BUILD THE HOUSE AND I WILL BE GLORIFIED, SAITH THE LORD," was now stretched across the auditorium every Sunday.

Means sufficient had been gathered for the dimension lumber; these timbers were unusual in size and strength and there was much delay at the mills in getting them out. But presently sound of saw and hammer proclaimed that I was now to be more than a castle in the air or a drawing on cloth—I was to be a substantial shelter for the dear people who had talked about me so long.

I wish you could see my picture on that day when my roof timbers were being placed. Many church members were at work on me, for those who had strength and no money wrought as they were able. A circular letter sent out at this time, among other things says: "We have advanced to this stage in building with every bill paid as soon as presented and not a dollar borrowed. It has all been done by prayer and giving. Not once has the church resorted to being a house of merchandise. At this time \$28 remains in the treasury, and the roof, floor, windows, doors and seats remain to be purchased before the building can be used for worship. We are sick for our church home and almost weary, our task is so great. We have met in building committee almost every Monday night for two years, handing in money collected, crying to God for more, planning how far we dare go for another week, and talking over the countless subjects and cares incident to such a task."

IV

Work went on until I was enclosed, my doors and windows being roughly boarded up, and then another pause. For three months I stood cheerless and useless, longing for the blow of hammer and swish of trowel. Money must now be borrowed for the completion. This was done and work began again; and later a Sunday in April was set for the dedication. Prayers and tears and nerve force and heartache had been driven into me

with every nail, and it seemed as though I were already sacred, but on this day I was to be given to God as a birthplace for souls. Miss Jessie Ackerman, then assistant pastor of the Fourth Baptist Church of Chicago, preached the sermon; cornets and stringed instruments made a solemn sound before the Lord; crowds came and went; \$3,000 was pledged to liquidate the debt; one soul was converted; and the great day closed.

And then the little chairman, thinking the promise was claimed and believing her work to be done, and very tired in body and brain, went away. Difficulties and discouragements came on; the subscriptions were largely uncollected, and I had the humiliation to stand, after such a clear record, a meeting house in debt. Two years went by before Rev. W. E. Powell invested eighteen months of consecrated effort in my behalf, and the debt was reduced to \$1,300; but they never forgot that the great Home Mission Society stood good for the last \$500.

Then, as if the God of Heaven would make that promise good that "The hands of Zerubbabel hath laid the foundation of this house and his hands shall also finish it" — the promise that the chairman thought was fulfilled when I was dedicated supposedly out of debt — he sent her back and gave her grace to sink the last vestige of this mountain into the plain.

So this is the brief history of how I come to stand to-day an eight-thousand-dollar Baptist church edifice, kept open only for sacred things, and having already opened the watery grave to hundreds of saved sinners. Written indelibly within and in sight of any who wish to read, I hold the names of 890 different persons who contributed of their means that I may lift my tower a continual praise to God, and tell passers-by of the rainbows round about the Throne as my chaste windows catch and scatter the glory of the setting sun.





THE YOUNG PEOPLE

Topics for the Home Mission Meetings of 1906



Give below the five Home Mission topics in the prayer meeting program for 1906, as arranged for the young people's societies. We suggest one change, namely, that on Nov. 25th the topic be "John M. Peck and frontier missions," taking as basis the chapter on Peck in our Home Mission text-book, "Heroes of the Cross." We shall endeavor to furnish helps on these topics, and additional literature pertaining to them can be had by writing to the Home Mission Society, 308 Fourth Ave., New York. The topics and dates follow:

Jan. 28: Home Missions in our Cities (Luke 19:41-48).

April 29: Home Missions among Foreigners in America (Eph. 2:13-19).

June 24: John Eliot, and Missions among the Indians (2 Tim. 2:1-13).

Aug. 26: Home Missions among our Island Possessions (Isa. 42:1-12).

Nov. 25: John M. Peck and Pioneer Work.

The topic for March 25 is "Bountiful Sowing," which introduces the great subject of Christian stewardship. This grace of giving underlies genuine interest in missions. If you really believe in them you will give to them.

The January topic is of great importance. The great cities are the dominating factors in the present political, commercial and social life of America. This is a regrettable fact. City evangelization is among the foremost needs. Every city of size has its City Mission Societies. These are generally independent, but work in cooperation with the Home Mission Societies. None of the Protestant denominations as yet has taken hold of the city mission work with anything like

adequate plans and means. Our Home Mission Society's work in the cities is devoted mainly to the foreign populations, for whose evangelization missions and missionaries are maintained. This work is in its beginnings. It must be vastly extended, if the thousands of foreigners who come here as Roman Catholics, but soon abandon allegiance to that church, are to be saved from going into utter infidelity. Young people may do a great work by engaging personally in this effort to evangelize and Americanize the immigrants who settle in the great centers. Christian kindness could reach a multitude of souls that are hungry for recognition and a friendly word.



Some Pertinent Questions

HERE are some questions put to young people in the *Home Missionary* by Rev. E. B. Allen. We should like to have answers from our young people. Your experience may help others. Send your answers to the editor:

"You have your home missionary study class started by this time? What, no leader? Ask your pastor, or, better yet, do it yourself. No one will enter the class? *You* will, will you not? Of course you will. Have a fine class of *one*, if you can't get any more. I know you are the '*only one interested*' in your society. If they were *all* interested your work would take another direction. Be glad you have *this* work to do and go at it. Don't forget that study class this year!

"What first really stirred and directed your interest in home missions? A verse? Tell us, so that we may arouse others. An address? What did the speaker say? Let us pass it on, if it is brief. A book? Name it. A glimpse of the need: Relate it. Let us share our work, our woes and our worthy plans."

That Home Mission Study Class

HAVE you organized one yet for the study of "Heroes of the Cross in America"? Now is the time to plan for a course to begin in January, when the holidays are over. The Week of Prayer may give a good preparation for the study. Every missionary hero to be studied was a man of prayer and faith, of consecration and courage. These lives are deeply interesting, but they are more and better than that—they are impulse-giving.

Have you no leader in your Society to start such a study class? Suppose you serve as leader! Of course you have not thought of such a thing, and do not feel equal to the task, but neither did Moses feel equal to leadership, nor any other really great leader at first. Willingness to try, when the impulse of the spirit comes, is a long step toward success. Think of the good you may do if you secure two or three or half a dozen to form a class with you, and then go ahead with the study. The "Helps" are real helps, and the study carries itself along finely, using the questions as starting points.

Eliot gives chance to study, incidentally, the Indian question as it is to-day, and to follow a lesson upon his fine and sensitive spirit with the work now being done among the Indians by our Baptist missionaries. Peck and Whitman afford opportunity to discuss the present frontier and pioneer work, never more urgent and needed than now. Dwyer brings the evangelistic itinerant into view, and moves one toward personal concern in soul winning. Ward brings Christian education forward, and the school work of our Home Mission Society is worthy of study at this point.

Send for a sample of "Heroes," if you have not seen it. You will want to keep it in your library.

BE A COMMITTEE OF ONE TO CREATE A NEW MISSIONARY INTEREST AND SPIRIT IN YOUR SOCIETY AND CHURCH.

That is one way to make this New Year a memorable and influential year in your life.

Garrison

WHITTIER'S TRIBUTE, READ AT THE FUNERAL
IN BOSTON

The storm and peril overpast,
The hounding hatred shamed and still,
Go, soul of freedom; take at last
The place which thou alone canst fill.

Confirm the lesson taught of old—
Life saved for self is lost, while they
Who lose it in His service hold
The lease of God's eternal day.

Not for thyself, but for the slave
Thy words of thunder shook the world;
No selfish griefs or hatred gave
The strength wherewith thy bolts were
hurled.

From lips that Sinai's trumpet blew
We heard a tenderer undersong;
Thy very wrath from pity grew,
From love of man thy hate of wrong.

Now past and present are as one;
The life below is life above;
Thy mortal years have but begun
The immortality of love.

With somewhat of thy lofty faith
We lay thy outworn garment by,
Give death but what belongs to death,
And life the life that cannot die!

Not for a soul like thine the calm
Of selfish ease and joys of sense;
But duty, more than crown or palm,
Its own exceeding recompense.

Go up and on! thy day well done,
Its morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier tasks that God has willed.

Go, leave behind thee all that mars
The work below of man for man;
With the white legions of the stars
Do service such as angels can.

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free!

HOME MISSION APPOINTMENTS, NOVEMBER, 1905

CALIFORNIA—NORTH.

- Rev. Ko Chow, Chinese Evangelist.
 J. L. Allen, District Missionary, Northern Ass'n.
 F. C. Stannard, Melrose Mission, Oakland.
 H. F. Wright, Redding.
 J. A. Sutherland, Sacramento.
 Mrs. Anna C. Hall, Chinese Mission, Oakland.
 John Hedeen, Swedes, San Jose.
 H. E. Adams, Gospel Wagon Work.
 A. C. Austin, Point Richmond.
 George Ayres, Second Colored Church, Hanford.
 A. W. Backlund, Swedes, Kingsburg.
 G. N. Ballentine, Modesto.
 G. W. Black, Fallon, Nevada.
 Mary I. Brace, Chinese, San Francisco.
 W. A. Chapman, Westport.
 G. L. Cowen, Lemoore.
 C. E. Dunham, Covenant Church, San Francisco.
 C. R. Eastman, Oak Park.
 C. L. Engle, Sacramento River Association.
 M. L. Goff, Mendocino.
 W. H. Harris, Hanford.
 F. C. R. Jackson, Clovis.
 J. L. Matthews, Del Rey.
 F. L. Norton, San Francisco.
 Peter Petersen, Danes, District Missionary,
 L. P. Russell, Palo Alto.
 Madison Slaughter, Visaya and Porterville.
 J. L. Sproles, Los Gatos.
 F. H. Webater, Sparks, Nevada.
 W. C. Whitaker, Orland.
 G. P. Williams, Sanger.
 M. R. Wolfe, Bethel Church, San Francisco.

COLORADO.

- Rev. C. R. Betts, Cedaredge and Eckert.
 G. L. Boroughs, Sterling.
 J. F. Hardy, Arvada.
 J. A. Kinsman, Fowler.

IDAHO, SOUTH.

- Rev. O. F. D. Wilson, Cambridge.

ILLINOIS.

- Rev. R. E. Manning, Supt. of Missions, Chicago.

INDIAN TERRITORY.

- Rev. G. L. Phelps, Creek Indians.
 Daniel Bird, Indians, Cherokee Association.
 J. T. Arrington, Hennespin.
 I. C. Atchley, Henryetta.
 R. M. Been, Macedonia.
 J. T. Bowling, Boynton and Morris.
 J. G. Brendel, Pryor Creek.
 S. M. Brownlee, Nebo.
 W. F. Cantrell, Terrel.
 C. H. Carleton, Hartshorne.
 J. R. Cavness, Wewoka.
 T. F. Coe, Fort Gibson.
 P. J. Conkwright, Bristow.
 Wm. Crawford, District Missionary.
 W. B. Crocker, Paoli.
 D. N. Curb, South Ardmore.
 D. J. Eaton, Mounds, Twin Mounds and Bixby.
 A. S. Edwards, Inola.
 J. T. Evans, Indianola.
 J. M. Foster, Center and Allen.
 H. H. George, Mt. Carmel, Sasakwa and Mt.
 Pleasant.
 J. J. Gibson, Poteau.
 I. B. Gooch, Sallisaw.
 C. R. Goodman, Bennington.
 James Gore, Coalgate.
 J. M. B. Gresham, Muldrow.
 H. P. Haley, Lindsay.
 R. F. Hamilton, Woodford.
 C. W. Hampton, Roff.
 E. A. Hardee, Stonewall.
 A. J. Henson, Bokashe.
 W. P. Hill, Coweta and Begga.
 C. H. Holland, Tishomingo.
 W. P. Holland, Wapauncka.

- J. W. Hulsey, Wilburton.
 T. G. Keith, Porter.
 B. F. King, Minco and Tuttle.
 R. F. McBroom, Francis and Antioch.
 J. A. McCullough, New Hope.
 A. L. Miller, Atoka.
 J. B. Morris, Second Church, Poteau.
 C. R. Naylor, Okmulgee.
 J. L. Nelson, Pleasant Grove.
 Oscar Paschel, Graham and Fox.
 L. F. Patterson, Heavener.
 J. A. Peters, Black Gum.
 C. M. Powell, Stilwell.
 J. T. Ray, Eastman.
 J. B. Reaves, Byars.
 W. A. Robberson, Fort Towson and Long Creek.
 W. G. Shannon, Chickasaw Association.
 W. F. Smith, Addington.
 J. M. Speers, Mt. Carmel.
 J. C. Stalcup, General Missionary.
 J. W. Tension, Mannville and Kingston.
 A. B. Thomas, Purcell.
 R. A. Tuell, Stilwell and vicinity.
 A. G. Washburn, Zion Association.
 J. M. Wiley, Stigler.
 L. W. Wright, Mill Creek.

KANSAS.

- Rev. A. B. Roberts, Smith Center.
 Eric Spong, Swedes, Enterprise.

KENTUCKY.

- Rev. P. H. Kennedy, General Missionary, Colored.
 R. B. Butler, District Missionary, Colored.

MASSACHUSETTS.

- Rev. S. C. Delageau, French, Worcester.
 Alfred Barone, Italians, Monson.

MEXICO.

- Rev. W. H. Sloan, Aguas Calientes.

MICHIGAN.

- Rev. G. P. Sundquist, Swedes, West Bay City.

NEBRASKA.

- Rev. E. E. Finkle, Bridgeport.
 George MacDougall, Olivet Church, Omaha.
 C. R. Welden, Peru.
 Thomas Collinson, Lewiston.
 J. B. Frost, Pilger and Stanton.

NEW HAMPSHIRE.

- Rev. Karl Karlson, Swedes, Manchester.

NEW JERSEY.

- Rev. A. F. Englund, Swedes, Jersey City.
 Alfred Lindblom, Swedes, Newark.

NEW YORK.

- Rev. Francesco di Tomasso, Italians, Troy and vic.

NORTH CAROLINA.

- Rev. L. T. Bond, District Missionary, East, Colored.
 S. H. Witherspoon, District Missionary, West,
 Colored.

VERMONT.

- Rev. C. C. Maxfield, Evangelist.

WASHINGTON, WEST.

- Rev. A. D. Carpenter, Evangelist.
 Rev. M. R. Thompson, Second Church, Belling-
 ham.
 Philip Graif, Marysville.
 William Blair, Salkum.
 Archibald MacKintosh, Kirkland, Avondale &
 Union Hill.

BAPTIST HOME MISSION MONTHLY

Indiana, Indianapolis. College Ave. Mission Circle, 1 bbl. to Montana. 35 00
 Total to Dec. 15, 1905. \$1,908.08
 Previously reported 1,262.28
 \$3,168.86

DONATIONS TO SPELMAN SEMINARY, ATLANTA, GA.
 Norwich, Conn. Vineyard Workers Central Church, 1 box.
 Atlanta, Ga. Spelman Teachers, magazines.
 Elkhart, Ind. Rev. Dr. L. Light, 100 copies music.

Beverly, Mass. Home Mission Circle, 1 box.
 Boston, Mass. The George E. Crosby Co., 1 electro-type.
 Lexington, Mass. Collected by Miss M. E. Goddard, 1 bbl. and 1 box.
 Reading, Mass. Woman's Missionary League, 2 bbls.
 Southbridge, Mass. Miss Ella M. Cole, 1 set books on Africa.
 Whitman, Mass. Home Mission Society, First Church, 2 bbls.
 Castile, N. Y. Mission Circle, 1 bbl.
 Providence, R. I. Mrs. E. H. Snow, 1 bbl.

CONTRIBUTIONS AND LEGACIES FOR NOVEMBER

Contributions and Legacies not otherwise noted are for general purposes. Items marked thus are * designated for specific purposes. C. B. F. for Church Edifice Fund.

MAINE, \$165.12		Fannie W. Whitmore.	5 00	Moreland Ch.	4 00
Presque Isle, First Ch.	3 25	Worcester, Lincoln Sq. Ch.	28 81	Camillus Ch.	60 00
Bath, First Ch.	4 80	East Dedham, Second S. S.	10 00	Yonkers, Warburton Ave.	250 00
Buxton Center S. S.	1 00	Fall River, First Ch.	20 00	H. M. S.	9 00
Oakland Ch.	2 53	Chelsea, Mrs. P. R. Mason	5 00	Himrods Ch.	4 50
Damariscotta, First Ch.	118 13	Somerville, Winter Hill Ch.	139 99	Worcester, C. E. S.	4 50
West Sumner Ch.	3 50	Andover Ch.	10 00	Pinghamton, Mrs. L. A.	5 00
Skowhegan, Bethany Ch.	8 34	Roslindale, First Ch.	56 31	Curtis	15 00
Sedgwick Ch.	2 75	Drury, Rev. J. H. Brig- ger and wife.	5 00	Middletown Ch.	10 50
Brooklyn Ch.	1 50	*Needham, First S. S.	25 00	Alabama Ch.	42 00
East Bluehill Ch.	1 50	Westminster Ch.	7 26	Oswegatchie Ch.	13 54
North Sedgwick Ch.	2 35	Haverhill, First Ch.	38 84	Lima S. S.	5 00
Lamoine Ch.	2 00	For C. E. F. Southbridge, Central Ch.	25 00		
Manset Ch.	1 25	LEGACIES.			
Waldoboro Ch.	2 00	Dalton, Est. of Aaron R. Powers	250 00	New York City: Mt. Morris Ch.	30 00
Portland, Central Sq. Ch.	0 87			W'msbridge, Emmanuel Ch.	5 00
Surry	75			Madison Ave. Ch.	100 00
NEW HAMPSHIRE, \$46.62.				Morning Star Miss'n.	13 28
Manchester, Swedish Ch.	5 00	RHODE ISLAND, \$49.21.		Fifth Avenue Ch.	982 95
Laconia Ch.	4 57	Hope Valley, Y. P. S. C. E.	10 00	Mt. Morris Ch.	15 00
Wilton S. S.	5 35	Newport, First Ch.	39 21	*Fred D. Storey.	25 00
Fitzwilliam, First Ch.	10 00	CONNECTICUT, \$152.31.		Brooklyn, Greenwood Ch.	97 45
New Ipswich Ch.	3 50	*Madison S. S.	10 00	*Yonkers, William N. Bailey	10 00
East Jaffrey, First Ch.	18 20	New Haven, Olivet Ch.	9 00	For C. E. F.: Belleville, Mrs. Fred'k Williams	20 00
VERMONT, \$28.05.		Niantic Ch.	11 68	Albion, Wm. E. Barker	10 00
Barre, Swedish Ch.	1 80	Primary S. S.	1 00	LEGACIES.	
North Troy Ch.	3 00	Lebanon	5 00	Franklin, Est. of Avery T. Northrup	180 86
Jay Ch.	2 00	Hartford, South Ch.	25 00	Middletown, Est. of Israel Cole	100 00
Chester, First Ch.	21 25	A Friend	1 00		
MASSACHUSETTS, \$1,285.25.		Memorial Ch.	6 00	NEW JERSEY, \$351.62.	
Massachusetts Bapt. Miss. Society	25 00	Putnam Ch.	32 82	Ridgewood, Emmanuel Ch.	22 01
Quincy, Swedish Ch.	5 00	Easton Ch.	7 50	Jersey City, Summit Ave. Ch.	31 50
Watertown, Lettish Branch Ch.	3 00	LEGACIES.		Hoboken, Second Ch.	4 50
Cambridge, First Swedish Ch.	15 00	Putnam, Estate of Joanna Barrett	43 41	Rutherford Ch.	38 38
Lowell, Swedish Ch.	2 00	NEW YORK, \$2,493.97.		Morristown, First Ch.	30 47
French Ch.	5 00	Buffalo, Edith M. Culver.	5 00	Pemberton Ch.	20 50
Gardner, Swedish Ch.	7 25	Troy, Fifth Avenue Ch.	67 63	New Brunswick, Livingston Ave. Ch.	36 70
Lynn, Swedish Ch.	1 35	Syracuse, Delaware Avenue Jr. S. S.	6 95	Woodbury, First Ch.	14 55
Wenham Ch.	26 55	Jr. S. S.	6 95	Pattonburg, Bethlehem Ch.	1 00
Sharon Ch.	11 26	Stanley, Bethel Ch. Ontario Ass'n	25 50	LEGACIES.	
Cummington Ch.	10 25	Fayetteville Ch.	31 88	Ocean Grove, Est. of Sarah E. Sampson	152 01
Norwood, Swedish Ch.	5 00	Gloversville, First Ch.	115 15	PENNSYLVANIA, \$2,284.01.	
North Scituate, First Ch.	15 00	Saratoga Springs, First S.S. Elbridge Ch.	10 00	Pittsburgh, Fourth Av. S.S.	29 05
Mansfield, First Ch.	10 50	Rochester, Park Avenue Women's Society	65 00	Fourth Ave. Ch.	460 00
Allston, Brighton Avenue Y. P. S. C. E.	15 00	Madison Ch.	40 51	Mt. Washington Ch.	9 38
Southbridge, Central Ch.	204 55	Massena Ch.	25 40	Washington, First Ch.	18 69
Boston, Ruggles St. Ch.	105 80	Launcester, First Ch.	6 15	Philadelphia: Roxborough Ch.	23 43
Dudley St. Ch.	84 66	S. S.	18 96	Mrs. S. A. Trevor, in memory of M. R. Trevor	500 00
John W. Horton and family	10 00	S. S.	6 08	New Tabernacle Ch.	10 94
South Chelmsford, First Ch.	9 00	Palmira Ch.	25 75	Belmont Ave. Ch.	30 55
Norwell, Lucy Turner.	5 00	Waterford, Y. P. S. C. E.	10 00	S. S.	15 96
Dorchester, Temple Ch.	10 00	Portageville Ch.	3 16	*Wissahickon, B. Y. P. U.	10 00
Palmer, First Ch.	4 37	Y. P. S. C. E.	5 4		
Melrose, First Ch.	56 02	Etna, C. E. S.	2 37		
Colrain, Second Ch.	1 68	Sarborn S. S.	2 00		
Beverly Farms Ch.	9 00	Valley Falls, First Ch.	5 00		
Fraintree Ch.	2 00	North Manlius Ch.	4 81		
		Ransomville Ch.	9 00		
		Clifton Springs Ch.	3 50		
			1 00		

BAPTIST HOME MISSION MONTHLY

*First S. S.	8 15
*Fairbury S. S.	5 00
Ord. Ch.	14 20
Grand Island Ch.	70 25
Geneva Ch.	5 42
*Giltner, Salem S. S.	3 10
Liberty, Mt. Carmel Ch.	2 05
Palmyra Ch.	10 65
S. S.	2 50
A Friend	20 00
Hampton, Bethany Ch.	11 50

NORTH DAKOTA, \$50.00.
LEGACIES.

Grand Forks, Est. of L. H. Carter	50 00
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MONTANA, \$183.22.

FOR STATE CONVENTION.

Montana State Convention.	183 22
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WYOMING, \$29.65.

Gillette Ch.	10 00
Cheyenne, First Ch.	5 85
Laramie Ch.	5 70
Evanston Ch.	8 10

COLORADO, \$992.33.

*Denver, Judson Mem'l Ch.	35 00
*First C. E. S.	70 50
Grand Junction Ch.	1 50
Lamar Ch.	7 25
For C. E. F., Colorado State Convention	109 08
FOR STATE CONVENTION.	
Colorado State Convention	833 85
Collected per J. F. Hardy.	5 00

CALIFORNIA, \$3,387.

Julian Ch.	10 00
Clovis Ch.	4 50
Northern Association	25 00
Clovis, P. R. Jackson.	4 35
Mendocino Ch.	18 00
S. S.	5 00

FOR STATE CONVENTION.

Gen'l Convention of California	150 00
Collected per E. R. Bennett	100 00
Willits, Mrs. E. P. Vinning Ch.	25 00
Collected per C. L. Engle.	15 00
Clovis S. S.	2 50
Collected per P. Petersen.	128 90
Collected per G. W. Black.	5 00
Oakland Ch.	7 75
Collected per Chas. R. Eastman	40 00
Collected per F. C. R. Jackson	5 25
Collected per F. H. Webster	30 00
Mendocino Ch.	30 00
F. C. Stannard.	40 00
Southern California State Convention	715 00
Collected per C. G. Cressey	50 00
Collected per P. M. German	45 00
Collected per A. M. Petty.	480 75
Collected per C. W. Petty.	45 00
Collected per Timothee Te-reault	30 00

OREGON, \$375.23.

FOR STATE CONVENTION.

Oregon State Convention.	375 23
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WASHINGTON, \$1,009.04.

Collected per I. P. Brown.	1 00
FOR STATE CONVENTION	
East Washington & Northern Idaho Convention.	500 00
Collected per I. P. Brown.	14 00
Collected per A. M. Allyn.	140 05
Collected per Miss E. R. Edwards	34 24
Collected per E. P. Lyon.	40 00

Collected per D. L. Parker	5 00
Ritzville Ch.	75 00
Mr. & Mrs. E. P. Lyon.	35 00
Davenport, First Ch.	68 75
Spokane, First Ch.	25 00
Collected per Robert J. Barbee	71 00
Gen'l Miss'y Society of German Bapt. Chs.	1000 00

Women's Am. Bapt. Home Mission Society	1024 59
Women's Bapt. Home Mission Society	220 00
TOTAL, \$19,721.79	
Home Mission Monthly...	269 28

PERMANENT TRUST FUND:

Ia., Waterloo, A Friend..	6,000 00
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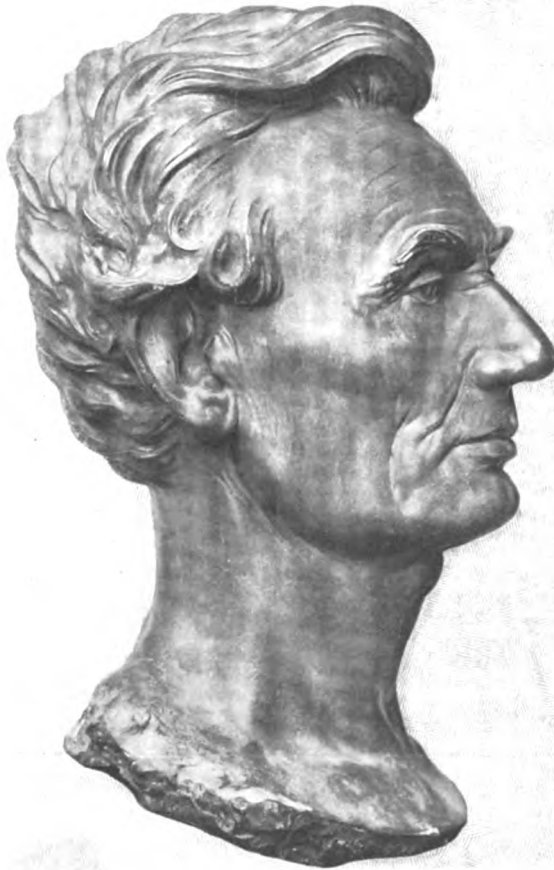
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FEBRUARY 1906

THE BAPTIST HOME MISSION MONTHLY

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*Yours Sincerely
William R. Harper*

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVIII

FEBRUARY 1906

No. 2

TRUE AMERICANISM

Oh, make Thou us, through centuries long,
In peace secure, in justice strong:
Around our gift of freedom draw
The safeguards of Thy righteous law:
And, cast in some diviner mold,
Let the new cycle shame the old!

—Whittier.



ABRAHAM LINCOLN was a type of true Americanism. He had, as Phillips Brooks said, in his memorial sermon from which we quote, "a supreme degree of that character which is the most distinctive possession of the best American nature; that almost indescribable quality which we call, in general, clearness or truth.

"It is the great boon of such characters as Mr. Lincoln's, that they reunite what God has put together and man has put asunder. In him was vindicated the greatness of real goodness and the goodness of real greatness. The twain were one flesh. In him, goodness and intelligence combined and made their best result of wisdom.

"It was just the nature which a new nation such as ours ought to produce. If ever there was a man who was a part of the time and country he lived in, this was he.

"**THE SHEPHERD OF THE PEOPLE!** that old name that the best rulers ever craved. What ruler ever won it like this dead President of ours? He fed us faithfully and truly. He spread before the whole land feasts of great duty and devotion and patriotism, on which the land grew strong. He taught us the sacredness of government, the wickedness of treason. He made our souls glad and vigorous with the love of liberty that was in his.

"May God make us worthy of the memory of Abraham Lincoln."



A Gentle Hint

THIS is a suggestion in the line of self-development. There is nothing that will develop one's powers like using one's brains. On the other hand, there is a natural indisposition to do this. It is so much easier to let other people use their brains for us, that many will allow others to think for them, pray for them, and even pay for them. The result is detrimental and often disastrous.

To avoid having others do for us what it is far better to do for ourselves, we suggest that, so far as missionary meetings are concerned, the self-developing and really most interesting way to get up programs for them is to have the missionary magazines and other missionary literature at hand, and from these sources select such material as will suit the particular occasion. It is a good plan to have a scrap-book, with space allotted to various topics, such as the Indians, the Home Mission schools among the colored people, the Church Edifice Department, the evangelistic work, the pioneer missionary fields, and Christian stewardship. When anything of interest is read, cut it out and put it in its appropriate place. Then it will be easy and pleasant to make up a program that will be effective. And this will be a great deal better than to take a program entirely made up and sent out by the Society.

Occasionally, as a sample that may perhaps be helpful, the Home Mission Society purposes to put forth a program. But to do this frequently would, in our judgment, not be for the best good of the churches. The pastor is sometimes the one to prepare the mis-

sionary program; more often, with his advice and suggestion when desired, this work can well be done by a live missionary committee. Not only is it the right thing for the young people's society to have such a committee, but it is a most helpful thing for the church to appoint a standing missionary committee.

We are persuaded that those who have gifts to develop in the line of program-making—and their number is large in our churches—will find themselves deeply interested if once they engage in the work; and we are equally certain that where the programs are thus locally prepared and energetically carried out, the missionary meetings will be among the best and most spiritual which the churches hold.

The aim of *THE MONTHLY* is to furnish missionary material, awaken interest, and stimulate thinking that shall result in action; but it is not our aim to do other people's thinking or work for them.



President Harper

WILLIAM RAINEY HARPER was a remarkable man. He had great mentality and vitality. His brain bred ideas as the sun breeds clouds, and knew no rest save when he was asleep. His physique was strong; he often said he had no nerves. He could drop into sleep at any time, under any conditions, and get as much refreshment out of ten minutes' sleep as most do from seven hours. For years he would work till midnight and at four be ready for stenographer or study. Thus he really lived longer in his forty-nine crowded years than most men do in seventy. He loved

work, he knew nothing of idleness, he was ever doing something. Precocious, at fourteen he was graduating with Hebrew valedictory; at sixteen he was where the average graduate of to-day is at twenty-four. A born teacher, he was full of enthusiasm, and imparted enthusiasm as well as instruction. Quick master of languages, he became as surely master of himself; hence his mastery over others. Closely associated with him during the trying formative period of the University of Chicago, seeing him in varied circumstances, the writer never knew him to lose his self-control.

Dr. Harper was that rare combination—scholar and executive. It was as natural for him to plan a world university, and fill in to the minutest details, as it was to learn and teach a language, or construct a new grammar or language method. Thus as president he was at once a leading scholar in his specialty and foremost in the front ranks of administrators. He was a natural diplomat, knowing how to get his ends accomplished with least friction. He understood American men as well as Hebrew roots. He struck out new lines. Originality bristles all over the University of Chicago. The one element not found in it is rest. Dr. Harper was incarnate action. He knew nothing of the "still air of delightful studies." The stir of Chicago pulsates in its great educational institution. It is a vast, intricate, amazing educational machine, with no second. The loss to the educational world in the death of its creator is recognizedly great.

It is not too much to say that Dr. Harper gave a new impulse to Bible study in America, and especially to the study of the Old Testament, which was his particular field. Others may place him as a critic, but we know that he was a reverent and devout student of the Bible, that his studies and con-

clusions made it a living Book to him, and that he made it a living Book to multitudes of others. A pioneer in the correspondence school method, if not its originator, through his American Institute of Sacred Literature his work became widely influential. Through his summer schools also he reached large numbers of ministers of all denominations. No man has done more to make the messages of the ancient prophets familiar to the men of to-day.

Dr. Harper's plans were so carefully matured and practical that he gained the confidence of business men at once. They instinctively felt that he was master of the situation, and they came to believe in what he believed in, as a business proposition. In this way he drew from many sources large sums of money for the University. All that genius for planning and carrying out could do to build a university in a day, so to speak, was done—time being the one further necessary element. The results must seem marvellous to all who know what the University campus was in 1892, and who see it now. No other monument could equal this as testimony to achievement.

But it was left for the last year of this life to bring out conspicuously the character of the man, which is greater than his achievement. Concerning this we have seen nothing so finely discerning as the editorial utterance of the *New York Tribune*, which we quote for the benefit of all our readers:

No part of President Harper's life of devotion to young men was more practically useful, more splendidly inspiring, more spiritually strengthening than his last year of suffering and work and cheerfulness. He was a hero whose perfectly natural and unconscious revelation of his own character makes him an example to all men of courage and devotion and faith. It is not wonderful that men trained and disciplined are brave on the battlefield, where martial sounds, excitement, tradition, public opinion, even fear itself, lift them above natural weakness and nerve them to self-sacrifice. It is a different sort and a nobler sort of heroism that enables a man

bearing his death warrant with him to go cheerfully about his daily tasks when general custom, the influence of other minds, the sorrow of friends, the wasting power of disease and the strain of slow moving time all conspire for depression. The man who goes on with his work in the face of fate, conquering human frailty every day where the hero of the battlefield conquers it only once, commands our admiration even when his nobility of spirit is marred by self-pity. How much more uplifting is the example of one who takes death, like life, as a matter of course and as

a mere incident of his soul's progress, to be faced with awe and reverence as one of God's mysteries, but with unbroken cheerfulness and simple continuance in the joy of working! President Harper's life and death should be a light of inspiration and purification to a whole generation of American youth, especially the college youth for whom his energies were chiefly expended. They must have a higher vision of life and its possibilities because of him, and find it less easy to drift into self-centred conceptions of duty and success.

NOTE AND COMMENT



THE American Baptist Home Mission Society thoroughly appreciates the loyalty of its constituency to the great work of American evangelization. May the blessing of God rest abundantly upon the great host of unnamed, unpaid workers who are earnestly engaged in one way and another in stimulating interest in the cause of Home Missions. **THE MONTHLY** owes much of its increasing circulation to its willing representatives in the churches who often undergo weariness of the flesh, and doubtless of the spirit also, in their efforts to get good people to read and thus inform themselves about missionary work. Such service is fruitful of good results.

¶ That January number is the best of all, writes a pastor, who adds that among the live pastors of Oregon—and what a bright set they are—he found the face of a college chum. Of course that gave him special interest in the number, which did have the merit of making one feel that the Baptists in the Far West are progressive, like the section, and must be reckoned among the forces that are making a great future for the Pacific Coast. There is no better place for a young minister who wants to make his life tell, than in these pioneer fields, where things move so fast that one can see them go.

¶ If we are not backward in pushing the claims of the missionary magazines

upon our Baptist church members, it is because of the positive conviction that the more copies of **THE MONTHLY** taken in a church, the more members will there be upon whom the pastor can rely for support in carrying on the work of the church. A regular reader of the up-to-date periodicals which our denominational societies are now furnishing will not be without something to speak of in prayer meeting or something to give when it comes to giving time. We could wish that all pastors were of one mind with us in this conviction, for it would be to their own and their people's good if they were. A church full of the missionary spirit is a church full of the Holy Spirit, and where the Holy Spirit is there is power.

¶ It has been decided that the Anniversaries will be held this coming May in Dayton, Ohio. As the Southern Convention is to meet in Chattanooga, this arrangement will make it possible to have the General Convention of Baptists at a point within easy reach of both series of meetings. The Dayton Baptists will give hearty welcome to the denominational representatives, and we shall hope for a large gathering of delegates.

¶ We have received a gratifying number of responses to the request for a Home Mission hymn, and what is better than numbers, two or three hymns that will be a real addition to those in our hymn-books. We cannot print all that have been received, but shall from

time to time give those that reach up to the standard fixed by our musical critic, who will relieve the Editor from the unpleasant task of decision. We thank all the friends who have responded. In one instance both hymn and tune came from one of our pastors, and in another we happened to have a musical friend at hand who no sooner read a hymn handed him than a fitting tune began to frame itself; so that in these cases we shall give both hymn and music, all ready for singing. There is still room for other hymn-writers who can yield to the inspiration of missionary patriotism.

¶ A good woman widely known in home mission circles has passed away, in the death of Mrs. Rachel B. Taylor, of Brooklyn. She was president of the Long Island Branch of the Women's Home Mission Society for more than a quarter of a century, and an earnest Christian worker who will be greatly missed.

¶ In its eightieth annual report the American Tract Society says the number of new publications in foreign languages shows an advance. The large number of immigrants, and their unequal distribution, has created an unusual demand for suitable tracts with which to reach them. There were 81 colporters in the field last year.

¶ We are indebted to the courtesy of *McClure's Magazine* for the fine portrait of Lincoln on our cover, and for the border used inside. We do not know of a more satisfactory likeness than this. *McClure's*, by the way, has been doing some splendid work in behalf of civic and social righteousness, and is in touch with the life of the people.

¶ A strong statement issued by the Indian Territory Church Federation for Prohibition statehood, opens with these words: "Indian Territory, in asking that prohibition be made a condition precedent to statehood, is only asking that this Christian nation do what it has deliberately agreed to do, is only asking for good

faith." Later it says: "After this the President passed upon the bill containing this clause and himself assumed the obligation to continue prohibition in Indian Territory. It is too late now to raise the question of the propriety of the Federal Government doing this; that question has already been determined. It is not only a question of whether this nation's word is worth anything. 'If such promises so solemnly made,' said Mr. Bonaparte, present Secretary of the Navy, are not kept by the American people, they can be bound by no treaty, . . . and no one can reasonably place faith in our national honor.'" That is the truth of it, and it remains to be seen whether the liquor power rules Congress.

¶ The Home Mission hymn given in this number was written by Judge Greene, of Seattle, Washington, a leading layman of that great State, and a man of fine literary taste. We are indebted to him and to his former pastor, Rev. F. E. Taylor, who suggested the writing of it, for a new hymn of decided literary and missionary merit; and Mr. Palmer has written music for it that befits the words, and will, we believe, find favor with the people. We shall be prepared to furnish hymn and tune at \$1 a hundred.

¶ We are glad to say that the story of White Arm is now completed, covering his baptism and the beginning of a new home life, with Pretty Shell, his wife, a member also of the church at Lodge Grass. The booklet treats of the transformation of a soul, and cannot be read without new sense of the gospel's power. We commend it to pastors for a prayer-meeting reading, or for Sunday evening service. The spirit of evangelism is in it. It may be had in quantities at \$2 a hundred, and Sunday-school teachers could not influence their scholars more forcibly than by giving them a copy of the attractive booklet, which contains two portraits of White Arm; besides pictures of Missionary Petzoldt, Pretty Shell and Pretty Beads, and their former tent home. Two cents a copy.

Abraham Lincoln

BORN FEBRUARY 12, 1809; SHOT APRIL 4; DIED APRIL 5, 1865; ELECTED
PRESIDENT OF THE UNITED STATES IN 1860 AND 1864; ISSUED
THE EMANCIPATION PROCLAMATION SEPTEMBER 22,
1862, FREEING OVER FOUR MILLION SLAVES



“Rich in saving common sense,
And as the greatest only are—
In his simplicity sublime;
Who never sold the truth to serve the hour,
Nor paltered with Eternal God for power;
Whose life was work, whose language rife
With rugged maxims hewn from life;
Who never spake against a foe.
Let his great example stand
Colossal, seen in every land,
Till in all lands and through all human story
The path of duty be the way to glory.”

NEXT to Washington, Lincoln stands forth as the grandest patriot in our American life. Washington was the Father of his Country; Lincoln was her most loyal son. Washington brought the United States of America into being; Lincoln made that being immortal. Washington unfurled a new flag among the nations of the world; Lincoln made that flag a mighty power among those nations. Dead, they yet speak. The good they did will last through time and on through eternity. And so our Nation has most fittingly made the birthdays of these, her illustrious sons, legal holidays, to inspire us to a purer, nobler, holier manhood.—George H. Smyth, Jr.

A house divided against itself cannot stand. I believe the government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided.—Abraham Lincoln.

I know there is a God, and that he hates the injustice of slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God.—Abraham Lincoln.

“Righteousness exalteth a Nation”



AMERICA FOR CHRIST

A HOME MISSIONARY HYMN

ROGER SHERMAN GREENE, 1906
VOICES IN UNISON

PARKER C. PALMER, 1906

1. O Thou, the King in man-ger born, A - mer - i - ca is call-ing Thee, Awakened by the
 2. Thanks unto Thee for mercies past, The grace untold that is to come; For might-y con-ti-
 3. From tropic isle to arc-tic ice, From east-ern to the western sea, Is preached Thy awful

climbing morn That first il-lum-ined Gal - i - lee. Still lurks in vales be-lat-ed night, Still
 nent so vast, The sol - i - tude, the cit - y's hum, The fertile field, the crags of gold, All
 sac - ri - fice, Thy rend-ed tomb and vic - to - ry; But oh, what meant that vic-to-ry, What

darkling grope thesin enticed, While faith proclaims meridian light, And cries America for Christ.
 races in one land comprised, — And best, the right to take and hold This great America for Christ.
 meant Thy be-ing sac-ri-ficed, If not Christ for A - mer - i - ca, And so A-mer-i - ca for Christ?

4 The sowing of the precious seed
 And reaping side by side progress;
 Lord of the harvest, send with speed
 More lab'ers, and supremely bless!
 They sow in tears, they toil in pain,
 They render up their lives unpriced;
 Be this their everlasting gain—
 Their crown—America for Christ!

5 Soon shall rewarding day be due,
 The time for Thy return be reached,
 The gospel for a witness true
 Among all nations have been preached.
 Oh, then, the suffering and loss—
 What joy! if only it sufficed
 To tender Thee, who bore the cross,
 A saved America for Christ!

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A SHORT TOUR IN THE SOUTHLAND

By The Editor

BIBLE CONFERENCE AT ATLANTA: FOUR OF THE HOME MISSION SCHOOLS FOR THE COLORED PEOPLE: A GREAT EDUCATIONAL ENTERPRISE AND SOME OF ITS RESULTS IN RACE ELEVATION

THERE is a certain wonder about modern travel that does not wear off. For example, at four of a December afternoon, I am in my office at the Rooms in New York; steam and electricity come into play via elevator and trolley, and at five I am on a Pullman car in New Jersey; I eat and sleep at the rate of forty-five miles an hour, and breakfast in Virginia; at six that evening, having crossed portions of three other States, I am in the new and beautiful station at Atlanta, receiving cordial welcome from President George Sale, of Atlanta Baptist College. There is the wonder of it. Had the train been on time—which it commonly isn't—within twenty-four hours I should have been transported from the metropolis of America to the capital of Georgia, more than 800 miles; from North to South; from a cold climate to a warm one; from a white belt to a mixed one, with its incidental problems and its distinctive life.

PAINT AS AN INDICATOR

As the train passed through towns and villages of the different states, the first thing that attracted my atten-

tion was the absence of paint. Now, paint is not merely a matter of color and taste, it is an index. Just as paint on a face bespeaks something as to the character, so does paint or the lack of it on a house tell a story concerning the owner and the community. There are paintless sections in the United States, and they represent a certain type of civilization. The South has many places where paint is scarce, but there are signs that the paint business is rapidly growing, and it is significant of a new era that nearly all the new houses, including the neat ones erected by the manufacturing companies for their workmen, are neatly painted.

THE NUMEROUS FACTORIES

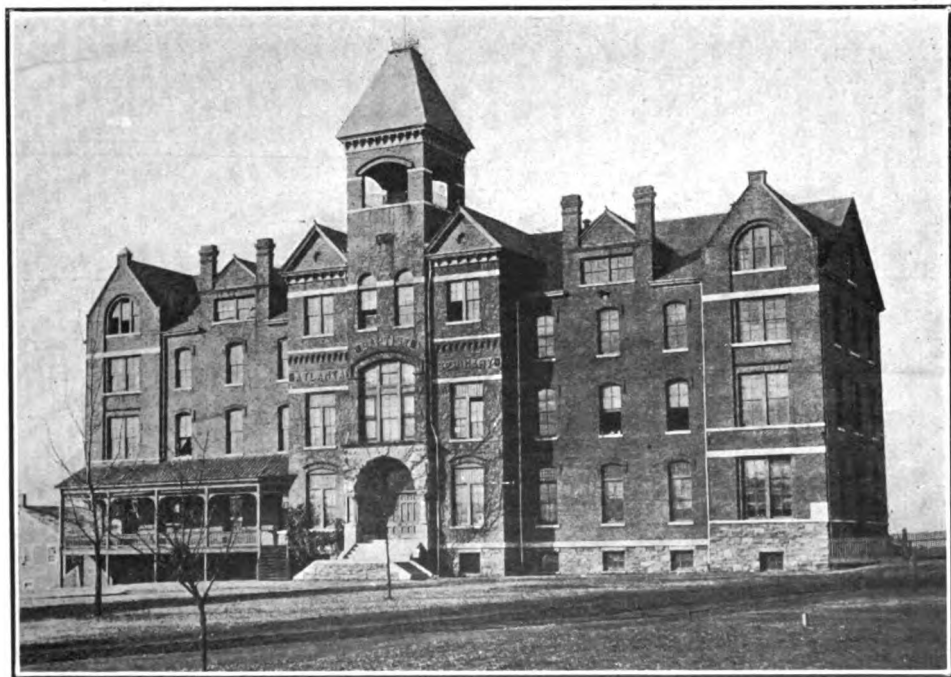
The second thing to strike the eye was the large number of mills and factories, many of them new, nearly all modern and extensive, of improved type. "The largest furniture-making town in the world," remarked a fellow-passenger at the breakfast table, as we passed by a great plant in a Carolina town; nor would he admit that any place in Michigan could equal it. Certain it is that manufacturing is making great strides, and is changing the South.

The spirit of industrialism and commercialism has come into the conservative communities. Cotton is still king, and the value of its manufacture as well as its production has impressed the South. The old order is passing. Poor negroes and poor whites continue to loaf around the railway stations, to see the trains go by; the temptation to laziness and leisurely ways still lingers in the sunny climate; and the man on horseback with the handy gun may occasionally be seen from the car window, as of old; but there is a

of the good southern brethren, persuaded that they have piety and patriotism sufficient to deal with them—including Thomas Dixon—in the right way and time. Thomas Dixon, by the way, would like nothing better than to make himself an issue, but he gets no countenance from the thoughtful men of his own section.

PLUNGING INTO MEETINGS

I was in Atlanta, primarily, because President Sale had been good enough to invite me to take part in his Bible



GRAVES HALL, MAIN BUILDING OF ATLANTA BAPTIST COLLEGE

new stir in the atmosphere. Factories are running, and freight cars are being loaded with the products, cotton and prosperity are in evidence, and the new South is awake to a good many things. What will the new order be? Who can tell, as yet? Assuredly, not the casual visitor from the North. One of that class is not overwise, but is wise enough not to try that prophetic job. He is contented to leave the southern problems in the hands

Conference, a report of which he will give elsewhere in this number. I may say that it is one of the good things his fertile brain has originated for the advancement of the people to whom he is giving his useful life. Its aim is to stimulate Bible study, teach practical methods of Christian work, and otherwise aid all who can be brought together—ministers, students and laymen. The pastors need such help, and many of them have shown their appre-



PRESIDENT'S HOUSE ATLANTA BAPTIST COLLEGE

ciation of it. The influence is excellent upon the whole body of the students, which for two days devotes itself to the Conference work. By holding the evening sessions in the chapel of Spelman Seminary, the students of that school get the benefit of the platform addresses. This Conference ought to develop into a great power, and draw from a large territory. It will, when the colored ministers awaken to its possibilities of good for them.

A GREAT SCENE

Dinner was no sooner over at the hospitable home of President Sale than it was time to attend the evening session at Spelman. So I was ushered at once into one of the most interesting student scenes to be found in the South or elsewhere. The great room, with its broad galleries, was filled with the guests and students of seminary and college. To sit and look into the hundreds of eager and attentive faces, to note the quick response to the points made, to mark the dress, the mien and

manner, and to hear the singing, was to realize the educational work as no description could. Here you could see a race in its development, and get new ideas of the meaning of the task to which the American Baptist Home Mission Society was providentially called forty years ago. That body of students alone—representative young men and women—would justify the undertaking, if it needed justification. Yet that was but one gathering of many similar in significance and character that could be brought together in our schools. I was thinking of these things, I fear, while the appointed speakers were talking; yet I heard them, too, and good talkers they were.

A GENEROUS OFFER

I am not going to report the Conference, but I must say a word about the two addresses of that evening. Neither of them was brief, but what listeners those students are! They had something worth listening to. First came a personal friend of the president,

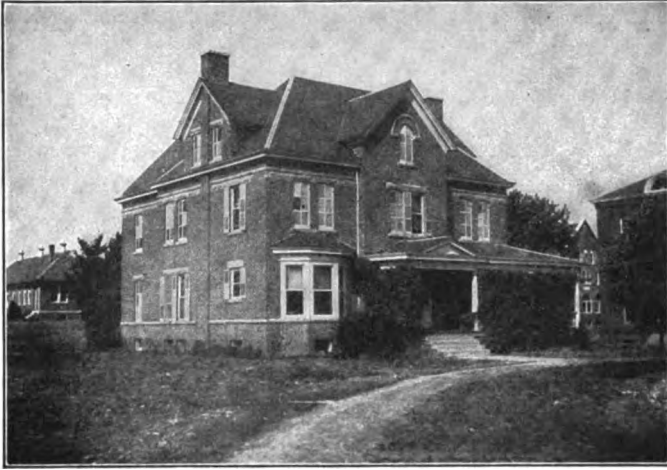
Mr. Samuel D. Jones, a big six-footer, incarnation of geniality, and a president also, both of a large manufacturing plant and the Atlanta Chamber of Commerce. Man of affairs, influential citizen, he was glad to speak to the students on "Character in Business," himself possessing a basis upon which he could stand. A cheery, philosophical, witty; capital address he made, such as one learns to expect from the southern layman who begins by saying he is not an orator and cannot make a speech. Mr. Jones was better than a mere orator, and breathed manliness and Christianity. He gave some straight advice as to honesty and punctuality and faithfulness, and closed by saying that it was frequently charged that the Negroes had no chance to enter the trades, but that should not be said so far as he was concerned, for he would give in his foundry a chance to every physically competent Negro who should prove

himself worthy and capable, and would promise that color should make no difference. This was greeted with warm applause, as it deserved to be. Mr. Jones is the type of man who means everything to this nation. American is the word that fits his size.

The second speaker was Dr. J. M. Waldron, of Florida, who runs an institutional church in Jacksonville on a broad scale, and is a live man full of ideas and vim. So light in complexion, that he often passes for white, he is a radical on the race question, and urges his people to stand on their own feet and prove their mettle. He is a good deal of an orator, and kept his hearers alert for the next sentence. What if it was after ten o'clock, time is not the one thing in this world to be thinking of. Not even if there was a promise to attend the Spelman Chapel service at eight the next morning, as the preliminary to a full day's work.



PRESIDENT SALE IN HIS LIBRARY, PRESIDENT'S HOUSE



REYNOLDS COTTAGE, SPELMAN. PRESIDENT'S HOME

THE CHAPEL SERVICE

A day of steady rain, but the students were in place when the precentor rose to lead the singing, which is a feature of Spelman. Miss Giles had summoned the whole school, as is done on special occasions, and so I saw all grades, from the kindergartners to the trained nurses. I wanted to photograph a score of those faces, to get them into *THE MONTHLY*, but it was not possible. After a hymn and the chanting of the Lord's Prayer, with wonderful effect, Dr. Waldron had a message for the girls, and then the students sang one or two of their distinctive hymns of a former day, and we had the brief devotional service. Then by classes, marching to music, the great student body passed out to the work of the day. The singing at Spelman is worth going from New York to Atlanta to hear. Best of all, the students are learning the grand hymns of the church, as part of their musical training, and it will not be easy, after their taste has thus been elevated, to catch them with the cheap and tawdry concert-hall stuff that is being dumped by music publishers upon the Sunday schools and young people's societies of to-day. The music teachers in our schools are rendering

a fine service to a race that is especially gifted with vocal talent.

A bronze tablet on the chapel wall keeps alive the memory of Miss Packard, the founder of Spelman; while Miss Giles, who was associated with her from the beginning, is still in charge as the honored president. She has a strong body of teachers, and Spelman is a noble monument to the heroism and faith of two godly women, supported by Christian philanthropy in their efforts to educate colored girls.

FINELY LOCATED INSTITUTIONS

It was due to the Home Mission Society that Spelman got the fine campus it occupies, this property, which was a barracks during the war, having been bought by Dr. Morehouse, at a low figure. Yielding gracefully to the claim of the ladies that Spelman should have the site, the Society bought an adjacent hill for the College, with result that the two schools are in one of the finest sections surrounding the thriving city. The grounds are near and yet conveniently separate. Spelman has a fine group of buildings, including the new and admirably equipped hospital, which is modern in every respect, and furnishes unsurpassed facilities for the training of nurses. The most skilful surgical treatment

is thus placed within reach of the colored people. It was a great pleasure to renew acquaintance with Miss Giles in the commodious home that has been provided for her. From Reynolds House and the campus of to-day it is a long look back to the humble beginnings in the basement room of a colored church twenty-five years ago. But through all the growth into the leading school of its kind there has been no change in the aim or spirit of the teachers or in the atmosphere of vital Christianity that pervades the institution. This atmosphere, indeed, is felt in all our schools.

A MINISTERIAL COLLEGE

Atlanta College has as yet only two buildings, besides the President's house, which is a model as our views of exterior and interior indicate. The campus is roomy, however, and affords opportunity for some philanthropic millionaire to invest some money to good purpose. The number of students has grown until all available space is occupied. The 200 young men impressed me strongly by their manly and earnest character. The quiet but virile personality of the president is felt in every part of the work. He believes in what he is doing, believes in his students, believes in the ultimate triumph of the principle of human rights, and wisely guides those who are to be preachers and teachers. He has won a deservedly high place for himself and the college as well among the best people of Atlanta, who recognize a real man and respect his opinions even if they are pronounced. This may be a good place to say that the Home Mission Society has been generally fortunate in the consecrated and able men it has secured for its educational work. Their worth has told not only upon the students, but upon the white people, who have been led to recognize the good which the schools are doing. Former prejudices are giving way before actual accomplishment and a better understanding and closer acquaintance. The financial credit of our

schools is maintained at a high point, and press and people speak of the work in terms most gratifying.

A FAIRLY BUSY TIME

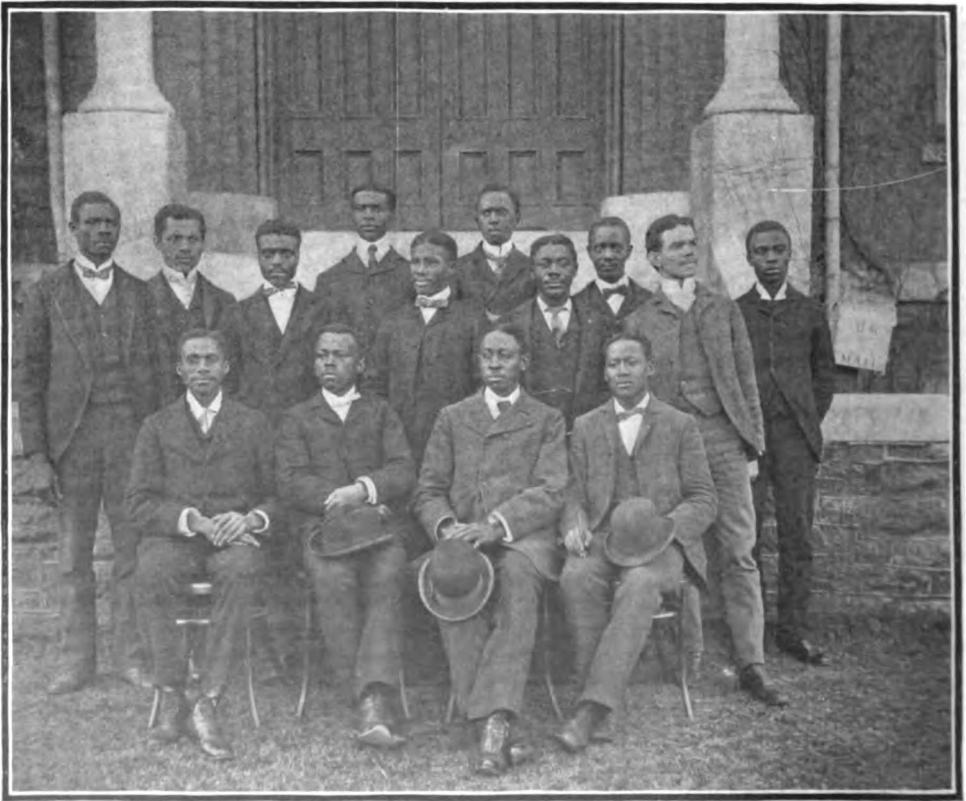
President Sale saw to it that I was not idle, but there was chance for a view of the sky-scrapers that seem unnecessary in Atlanta, where there is room to spread out; a glance at the growth of the city in the last decade; a call on the pastor of the Second Church, Dr. White, and inspection of his fine house of worship; a too brief chat with Dr. Landrum, one of the strong men who sees the home mission needs of our country and is broad in vision and sympathy; and a pleasant visit with one of the editors of the *Index*. Besides, I saw the College eleven decisively beat the team of the Atlanta University in a clean game of football; and while not a football enthusiast, I was glad to have the Baptist boys win over their hitherto invincible rivals. The Spelman girls doubtless shared in the joy, and there was plenty of demonstration of college spirit. As for the addresses and chapel talks arranged for me in swift succession, I can only say that the attentiveness and responsiveness of these student gatherings inspire one to do his best, and I felt especially grateful for the opportunity of bringing the life and work of Garrison before those so deeply indebted to him for their present position.

A HALF DAY AT BENEDICT

A midnight train from Atlanta, a hurried rising at five, to be turned out in the chill dark at Augusta, because the "sleeper" had to go where I did not want to; an hour's wait and then four hours or more jolting along in a leisurely way; and for the first time I was in Columbia, South Carolina, where Benedict College is located. A peculiarly backward city, that has refused to be caught in the modern swirl—that was the way Columbia impressed me. Mostly unpaved and unkempt, with spots of beauty, and some stately homes, but with a general air of

sleepiness, it presented a remarkable contrast to lively Atlanta. Benedict has a fine campus, well situated, and the buildings make a good showing, with abundance of foliage. The new Convention Hall and Carnegie Library are a decided addition, but the cry is for more room. There are more would-be students than places to put them, and overcrowding in the dormitories results. President Osborn made me at home and gave me the "freedom" of the college. I found Rev. H. H. Thomas, who is in charge of the theological training, turning his hand to amateur carpentry with a view to increasing the accommodations in Colby Hall. I also saw in some of his classroom exercises the pathetic side of the work for colored ministers, well on in years some of them, who are preachers and pastors, yet are eagerly learning

the rudiments of English, that they may fit themselves for better service. The Greek recitation took me back many a long year to days when under that veteran teacher, Dr. Boise, I was trained to put the accent where it belonged. In the printing office I had an interested audience as I recalled the method of correct typesetting which my father taught me. For many years I had not handled a "stick," but I set up some lines of type for the enjoyment of the printer-students, who are learning a good trade as a part of their education. They have power presses and a fair outfit of type, and do the College printing in general. Then President Osborn drove me out to the farm, where agriculture to a limited extent is under way. This is a good piece of property, and if South Carolina takes a forward stride there



A GROUP OF STUDENTS AT ATLANTA BAPTIST COLLEGE

is no reason why this land may not some day make the College well off. Meanwhile, the president would like it if somebody would give the money to build another dormitory, and a house or two for families of professors,



COLBY HALL, BENEDICT UNIVERSITY

whose quarters are unconscionably cramped.

There was a pleasant group at the faculty table, where I was made a welcome guest, and the fare proved that a co-operative dining room can be successfully run when there is an experienced caterer. In the evening I saw the students in a body in the chapel, and they had a lecture, the length of which at least they will not

soon forget. But there was no other chance at them, as my train-schedule called for a start at the unearthly hour of four-fifty next morning. If anything were needed to show the back-number character of Columbia it would be found in the hours at which trains leave. Dr. Osborn said it did not matter to him, for he was commonly up and at work by five, but it mattered to me, for I have no such bad habit as that. Up I got, however, and found a nice breakfast ready, thanks to one of the kind teachers; and after a two-mile drive through the crisp morning air I had the pleasure of waiting nearly two hours at the station in a company that included sleepy and cross fathers, tired mothers, and crying babies. All of which led to reflection, not wholly favorable to railway management.

NORTH CAROLINA'S CAPITAL

Raleigh was finally reached, nevertheless, and at Shaw University I was on familiar ground, and found President Meserve overwhelmed with students—now a familiar story. He was also full of joy at the manner in which the Baptist State Convention, which had met in Raleigh, had passed reso-

THE NEW LIBRARY BUILDING AT BENEDICT UNIVERSITY.]





THE MEDICAL FACULTY OF SHAW UNIVERSITY—A FINE BODY OF PHYSICIANS AND SURGEONS

lutions highly commending the work done at Shaw. He had good reason to be gratified. Shaw is a great school, and things move with precision and purpose. The most is made of all the money that can be gotten hold of, and it does seem a pity that for want of a little more, so much should have to go undone as yet. But the president has faith that it will come, and the students are learning how much they can do to help. The industrial features greatly interested me, but the time has not come to dwell upon them. The chapel was filled in the evening, and a fine audience it was. The next morning I had a chance to attend chapel service. Within less than five minutes the great room filled, until nearly 500 students were in place, from the professional classes down to the preparatory. The teachers were all on the platform. The president who was about to make a short journey southward, had some sound words to speak, and the visitor was asked to say something, so that there was more than usual talk. When the service closed, the passing out of that great company was a fine bit of drill work; the step was caught by line after line and there sounded the tramp, tramp, as of an army. The snap and smoothness were characteristic of the institution. One of the most enjoyable experiences of my trip then came. Visiting the Medical School, I found the professor who

was to lecture on the heart had failed to arrive—not heart failure, however—and the hundred or more students in the class-room asked me to take the vacant place. It was my first, and probably last, medical lecture, and I had a good time, whatever may have been the case with the others. What I do not know about anatomy would fill many lectures, but the heart was the subject that ought to be in my line, and at any rate the young doctors-to-be will get no harm if they follow the advice given them, and become the kind of Christian physician pictured before them. More honesty and less drugs is the elementary principle in my medical school,

ON TO RICHMOND

Program called for lecture at Virginia Union University that same evening. Practicable if the Southern railroads had any notion of holding to a schedule. As it was, former experiences were repeated. Train almost two hours late; margin close if no more time should be lost; train in no hurry; time lost all along the way; freight wreck somewhere ahead; but at last Richmond was entered, with an hour or so to spare, and the University two miles or more away.

I made it, and found everything in readiness. The students of Hartshorn were present, in addition to those of the University and friends from out-

side. There is a fine body of students at Richmond, and President Hovey has enviable opportunity to do a solid and enduring work. As I looked out on the imposing stone buildings that make the campus a surprise to visitors, I thought of the days when that great-hearted man, Dr. Nathaniel Colver, took his commission to become head of "The National Theological Institute and University," and started out in Lumpkin's jail and slave-pen. Then it was a big name and little school, now the University has come and the name must be lived up to.

SOME REFLECTIONS

On the way to Washington next morning there was time to review the swift-passing and fully occupied days and nights and particularly early mornings of the week since I left New York, and to gather up impressions as to the extent and value of this school work. I doubt if the Baptists of the North in general have any true conception of the magnitude of this enterprise. What does it mean to have some six thousand students in the colored schools under Home Mission direction? Think of the influence of the schools upon every scholar! If you could see the homes from which large numbers of them

come, the need and effect of the new environment would be appreciated. The new homes of the Negroes tell the story. The one-room cabin is going. The schools understand the peculiarly religious nature of the Negroes, and are careful not to neglect that side of the education which is so essential to the formation of right character. I wish the same attention was paid to Bible study and to religious culture in all our white schools. The work is hard, the salaries of teachers are too small, and these teachers are doing patiently and without trumpeting a heroic Christian service. There ought to be more room, more teachers and better paid, and there must be, if progress is to keep pace with demand. Considering the limitations and difficulties under which the work has been done, I do not believe any other undertaking can surpass in results the educational work of the American Baptist Home Mission Society for the colored people of the South. Our denomination should know the facts, because such knowledge will lead to THE ENDOWMENT OF THESE GREAT SCHOOLS which are turning out cultured Christian leaders of a race, and doing an inestimable work for American citizenship.



THE ATLANTA CONFERENCE

By President George Sale

THE third Annual Conference for Moral and Religious Training was held at the College, Thursday and Friday, Dec. 7-8. A heavy rain all day Friday prevented a large attendance from the city, but the faculty and students presented a good audience to each speaker. Among those from a distance who attended the conference were Rev. Howard B. Grose, Editor of *THE HOME MISSION MONTHLY*, J. Milton Waldron, D.D., pastor of Bethel Baptist Church, Jacksonville, Fla.; Rev. C. S. Miller, superintendent of the John C. Martin Educational Fund, and Prof. J. W. Hubert, who represented the Tuskegee Normal and industrial Institute; Rev. W. G. Johnson, D.D., Macon; Rev. J. H. Brown, Athens; Rev. J. C. Center, Lithonia.

The first meeting was held Thursday evening. Addresses were delivered by Samuel D. Jones, Esq., of Atlanta, and Dr. Waldron. Mr. Jones is a prominent citizen of Atlanta. His subject was "Character in business."

Dr. Waldron's address was on "The Ministry as a Life Calling." He presented to the young men the opportunities for good offered by the ministry in a way to deepen the conviction of those already preparing for that work, and it is hoped to induce others to consider it as a vocation. This meeting and all the night sessions of the conference were held in the chapel of Spelman Seminary, which was filled with teachers and students of both institutions at each session.

On Friday the program comprised a minister's conference at nine and two and a students' conference at the same hours. These were followed by a general conference, and at 3.30 by a meeting for men and boys only. The conferences were pervaded by a spirit of deep earnestness and many testimonials were given as to the good received. The students conference was

conducted by Mr. George E. Haynes, Secretary International Committee, Y. M. C. A., who led in a helpful conference on the student's voluntary Bible study, pointing out the principles, methods and results of such study. At the morning meeting an excellent address was given by Prof. B. G. Brawley of the faculty on *The Bible in Literature and Life*. This was followed by an address by Mr. Grose, of a very practical character, giving an outline of method for the personal study of the Bible. The addresses were followed by discussions which indicated deep interest in the subjects. At 3.30 an address was given by Dr. J. W. E. Bowen, of Gammon Theological Seminary, Atlanta, on *Pure Bodies, Pure Souls*. The serious hearing given to this address indicated that it would not fail of good results. At eight p. m., the closing meeting conference was held: addresses being given by Mr. Grose on *The Bible a Living Book*, and by Dr. Waldron on *The Institutional Church*. Both addresses were full of instruction, and were heard with profit and pleasure by the large audience present.

Mr. Miller was detained by illness, but spoke to the students on Sunday evening and Monday, and his visit was fully enjoyed. Our thanks are due to the speakers whose addresses were of a uniformly high order and all of whom contributed to make this conference, like its predecessors, an occasion of great moral and spiritual uplifting to the college community.

On Sunday night Mr. Grose delivered an illustrated lecture in the Spelman Lecture Course on "A Day with Bismarck." While in Germany in 1892, Mr. Grose was the guest of the great Chancellor at his country seat. The story of how he secured this privilege and his account of the visit made up a lecture of the most enter-

taining and instructive character. It should have a place on every lecture platform in the country. It holds one like a fairy tale, and indeed it is hard to realize that the recital is one of sober facts.

Sunday, Dec. 10th, was the one hundredth anniversary of the birth of William Lloyd Garrison. By previous arrangement Mr. Grose spoke in the afternoon service at Spelman on the

life and work of the great abolitionist. It was a comprehensive presentation of the man and his time, and gave a view of both full of instruction and inspiration. The presence and addresses of the genial editor of THE MONTHLY helped largely to give to the College Conference its distinctive character, and his visit to the schools will remain one of the delightful features of the school year.

JAMES B. SIMMONS, D.D.

By H. L. Morehouse, D.D.

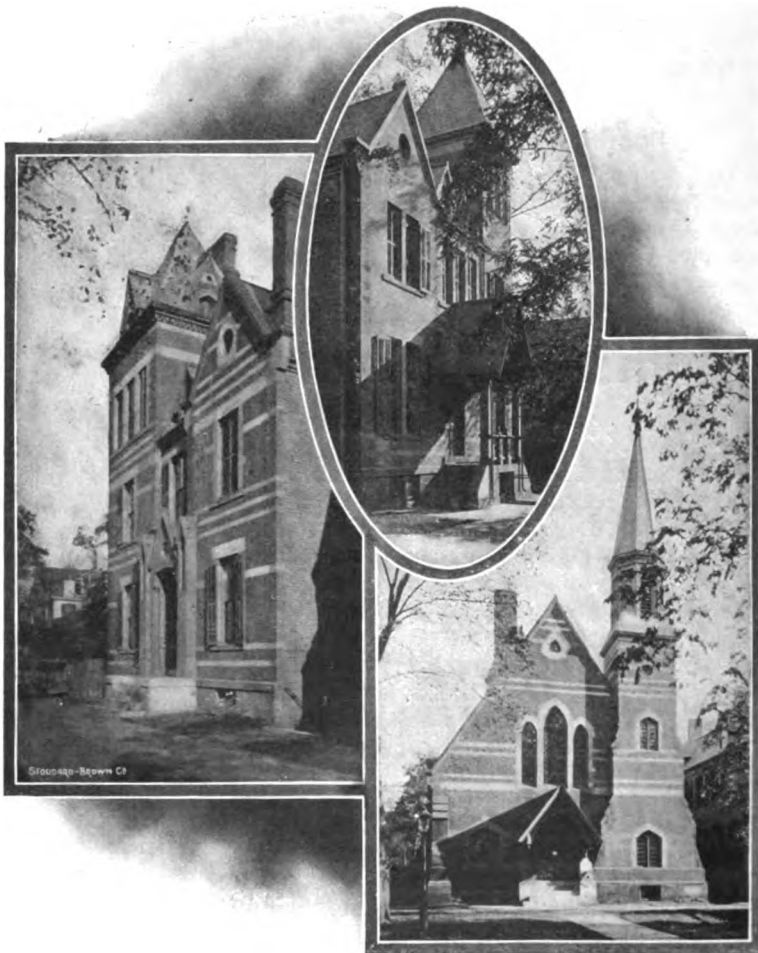
THE death of Dr. James B. Simmons, which occurred in New York City on Monday, Dec. 17th, 1905, at the age of seventy-eight, removes from the denomination one who had long been identified with its organized activities. He was born in Dutchess County, New York, and at the age of sixteen united with the Baptist Church of Northeast, in that county. He was graduated from Brown University in 1851, and from Newton Theological Seminary in 1854; his early pastorates were the Third (now the Union) Baptist Church in Providence, R. I., the First Church in Indianapolis, and the Fifth Church in Philadelphia. These pastorates were successful in the development of the churches in beneficence and in numbers.

In 1867 he was elected by the Executive Board of the American Baptist Home Mission Society as a Corresponding Secretary, associated with Rev. J. S. Backus, and continued in this position until 1874, when the Society decided to have but a single Corresponding Secretary. Upon his retirement the Society gave formal expression to the valuable service which Dr. Simmons rendered, especially during the last five years of his connection with it, when he devoted himself particularly to the development of the educational work for the colored people. He was instrumental in securing generous contributions for this pur-

pose, and in his visits to the South sought to bring white Baptists of that section into sympathetic relations with the work. His connection with the Society at the time when in every direction there was a great expansion of the Society's operations was a valuable reinforcement. He devoted himself with great zeal and assiduity to the varied tasks of that formative period in the Society's work among the colored people. Several institutions had been established before his election; but he was instrumental in strengthening them and in the founding of two or three others. He fully believed that the Negroes should be given equal privileges and opportunities with others, and was a strenuous advocate of their rights.

After his retirement from the Society in 1874, he devoted attention to the endowment for Columbian University at Washington, D. C., and thereafter to the Centennial Educational Movement in the State of New York. Subsequently he became pastor of the Trinity Baptist Church of New York City, and during the later years of his life was District Secretary of the American Baptist Educational Society.

He also generously aided by gifts and his will in the establishment of a college at Abilene, Texas, which bears his name, and where his remains and those of his wife, who died several years ago, are buried.



THE FINE PROPERTY PURCHASED BY THE NEW HAVEN BAPTISTS FOR THE ITALIAN MISSION. AN EXAMPLE OF THE EQUIPMENT BAPTISTS SHOULD FURNISH IN OTHER CITIES, TO MEET THE REQUIREMENTS OF THE WORK OF EVANGELIZATION

THE ITALIAN ADVANCE IN NEW HAVEN

By Rev. James M. Bruce

Superintendent of Work among Foreign Populations

THE first Sunday of the year was a happy and memorable day for the Italian Baptists of New Haven. After ten years of hard work and much vicissitude the Mission is at last housed in an attractive and beautifully situated chapel, which forms the central feature of a very desirable church property. This embraces, on one side of the chapel, a well-appointed

parish house, and on the other, a spacious building designed and used for an Old People's Home by Trinity Episcopal Church, from which the whole property was purchased by the New Haven Baptist Union. The price paid was \$15,000, probably not more than a quarter of the original cost. Contributions were made by the Home Mission Society and the Connecticut

State Convention. The Trinity Church authorities were willing to dispose of the property, even at so great a sacrifice, because it had become less available for their uses on account of the rapid increase of Italian residents in the neighborhood. It is a happy instance of the working together of things for good that this very circumstance makes the site a favorable one for the Italian work. After the purchase was completed certain repairs and alterations in the chapel were made, for which the Italian congregation raised \$400, and on Sunday, Jan. 7th, dedication services were held in the afternoon, in English, and in the Evening in Italian, both of deep interest and largely attended.

At the afternoon Service, Mr. W. H. Douglass, president of the New Haven Baptist Union, occupied the chair. Dr. E. J. Walker gave a brief and informal historical address vividly delineating the struggles and trials of the Mission during its ten years of existence, and incidentally showing what loyal and generous support it has had from its indomitable friends among the Baptists of New Haven. The sermon was preached by Rev. C. K. Flanders. Rev. Dr. Ford offered the prayer of dedication. The Young People's Society of the Church sang in Italian a dedication hymn, written by the pastor. The Rev. A. Di Domenica, Mr. C. E. Prior, of Hartford, representing the Connecticut State Convention, congratulated the New Haven Baptists on what they had done for the Italian work and wholesomely exhorted them to keep in as close personal touch with it in the future as in the past. Rev. W. D. Mossman spoke on behalf of the New Haven City Mission, whose hospitality had been enjoyed for a long time by the Italian Baptists. Mr. Douglass very happily expressed the interest of the New Haven Baptist Union, the treasurer of which, Mr. C. M. Parker, gave an animated account of the purchase of the property. The Home Mission Society was represented by Rev. J. M. Bruce.

At the close of the afternoon service, Mr. Di Domenica, whose work as pastor during the last three years has done much to unify and establish the Italian Mission, very happily voiced the thanks and hopes of his people. He made a spirited and genial financial appeal on the plan of *vive voce* subscriptions, which, as he said, he had learned in America, and within ten minutes secured \$100 to complete the payment for a much needed piano.

At the evening service the Chapel was crowded with a fine-looking Italian congregation. The pastors of the Italian Methodist and Congregational churches participated in the services. The sermon was preached by Rev. A. Peruzzi, the veteran Italian Missionary, now stationed at Boston, who eloquently emphasized the thought that in order to get and do the most and best in their beautiful church home, the people must open their own hearts to God that he might make each of them his tabernacle. The prayer of dedication was offered by Rev. G. Boccaccio, and Mr. Bruce spoke, as at the afternoon service, in behalf of the Home Mission Society.

The present active membership of the church, so auspiciously going forward, is about 30. Nearly 70 have been baptized since the mission was started, but many of these have left the city and some have died. Six were baptized last year and two on the second Sunday of January. The condition of the Sunday School is good and promising, especially with the new facilities that will now be enjoyed. As soon as the parish house can be occupied a modest but most useful institutional work will be possible, for which there is need of workers, as also of a Bible reader for evangelistic visiting in the Italian homes. Pastor Di Domenica writes: "We have a good band of young men, who are trying to do a great work among their countrymen. We have a great future before us, and hope that the Lord will give us the strength to do all we have in mind to do for His kingdom."

STATE CONVENTIONS OF 1905

By N. B. Rairden, D.D.

General Superintendent of Missions for the Trans-Mississippi Division



HE writer has been permitted to attend eight State Conventions in the Trans-Mississippi Division for the present year, and would like to gather up a few of the impressions made by these gatherings.

They have been marked in some respects, and differ from any meetings we have had heretofore.

Their spirituality has been very marked. From the first meeting of the Pastors' Conference to the closing meeting of the Convention there has been a mighty current of devout spirituality. In most cases the business of the Convention has been transacted in a quiet unassuming way which has left it in the second place in the minds of the people. Thousands of pastors and Christian workers have gone home inspired with the idea that the spiritual work of our churches is the greatest thing to be considered. The devotional meetings have been well attended, whether they came at the beginning of the session, in the middle, or at the close. Thousands of people have testified to the power of God upon the churches and pastors; especially is this true of mission churches and their pastors. Reports from the fields since the conventions have shown that many churches are now in a state of revival. Neighboring pastors as a rule are aiding in special meetings. In some cases parties of young people have gone out from the stronger to the weaker churches or missions, and are doing splendid work in soul-winning.

EVANGELISM

Each convention has taken advance steps in the matter of genuine and biblical evangelism. Nearly all the conventions have appointed special committees to cooperate with the General Missionaries in organizing volunteer pastoral

help or securing evangelists of known character and worth. A very urgent desire has been expressed that evangelistic conferences should be held in each State and Territory. This indicates a great awakening on the part of all our people to the real object of church life—to win those who are out of Christ. The coming year ought to show the largest result of any year in our history in this respect.

UNITY AND PROSPERITY

The unity of our people in each State and Territory has been very marked. In only two conventions has there been a single vote taken which was not unanimous. This has been a marked feature also of the board meetings, and this shows that while there is the utmost liberty, there is also unity in the thought and feelings of our people regarding each department of the Lord's work, and an intense interest in the convention work in each State and Territory.

The treasurers of all the conventions except two reported the conventions out of debt, and in some instances the largest receipts of any year in the history of the conventions. Large plans were made for the coming year, and unless something unusual occurs, this next year will be the greatest year in offerings made to State Missions that we have ever known in these States.

A DESERVED TRIBUTE

Something ought to be said in this connection in regard to the splendid work of our General Missionary in each State. The positions which they occupy subject them to much undeserved criticism. Many people feel that if things do not go as they would like them to go, the missionaries are to blame, and they criticise the General Missionary because he is the executive officer of the convention. If a person does not secure as good a place on the convention program as he thinks

he is entitled to, it is, of course, the General Missionary's fault. If a church does not receive as large an appropriation as it wants, the General Missionary is to blame. If there is trouble in a church, as a rule they send for the General Missionary, and whichever way he advises, since it must be against one or the other of those who have differed among themselves, he is sure to receive criticism from one or the other. If differences arise between a pastor and church, his advice is sought, and usually one or the other is not fully satisfied. If his advice is asked regarding the fitness of a man for a vacant field, and he gives in confidence any facts which are unfavorable to the man or church, it is sure to get to the interested party sooner or later. If a church or pastor fail to agree with the General Missionary, whether justly or unjustly, the first thing to do is to cut off their contribution to the convention. Few people think of the great burdens of anxiety and care which he has to bear. Few remember to pray for him. If he makes a mistake, or any one thinks he does (and who does not make mistakes?), it becomes an object of gossip, and goes from mouth to mouth, constantly growing; and probably the first he learns of it, it has become a matter of general talk, and he suffers seriously, though it may be unjustly, from it. Is it any wonder that men break down under such burdens? And such self-denying labors! He travels by day and by night with much weariness of the flesh, weariness of the heart, and so little real brotherly sympathy and encouragement! In thinking of these noble men of God who have been called to do this service, I often think of the statement of Paul's trials and afflictions. Nevertheless, these men are rendering the most important services to the kingdom of God of any of our denominational servants, and their crown of reward will surprise many who have not been thoughtful of their labors of love.

CHRISTIAN STATESMANSHIP

Properly to perform the varied duties coming to our General Missionaries requires ability of a very high order. A

General Missionary must be a man of the broadest sympathy, thoroughly acquainted with the denominational affairs, able to gather up the facts regarding a field and Association, or the entire State in such a way as to put his finger upon the weak point and devise means and methods of strengthening each and lifting up the whole body. He must have great discretion and tactfulness, he must have a judicial turn of mind, so that he will be impartial in his judgments of men and measures. Withal, and above all, he must be a man of such tender sympathy, such devout love for Christ, and for His people, that he may with loving touch help to heal the wounds and inspire the people—however discouraged they may be—to renewed activity and devotion. He must be a good business man, able to secure large contributions for church building, for paying church debts, for pastoral support, and for the support of the convention—for without ever-increasing funds, the missionary work of the convention would soon become greatly weakened. It is particularly satisfactory to say that in every State in this division every General Missionary has been re-elected by unanimous votes, and there has been shown much thoughtful consideration for them, with an increasing appreciation of them and of their labors.

Dr. E. B. Meredith, of Kansas, will soon enter upon his eleventh year. Rev. C. W. Brinstad, of Nebraska, has just entered his seventh year. Rev. George H. Brewer, of New Mexico and Arizona, will soon enter upon his sixth year. Rev. W. B. Pope, of Colorado, has entered upon his fifth year. C. W. Brewer, Esq., of Oklahoma, and J. C. Stalcup, Esq., of Indian Territory, have entered on their third year. The two latter, being under appointment in conjunction with the Home Board of the Southern Baptist Convention, stand in a slightly different relation to the others of whom I have written above.

I trust that every real lover of the Lord will pray for these brethren. Give them your sympathy, and remember the trying conditions under which they strive to do the Lord's work.

THE BLACK SATIN GOWN

By Susan Hubbard Martin

I

ONE SIDE OF IT



OTHER, there's no use talking, missionary boxes are a delusion and a snare." Dolly hung up the dish pan as she spoke and gave the dish cloth an energetic shake. Mother was mixing bread on a table near by. "Dolly!" she cried.

"They are," insisted Dolly sturdily. "Do you know, I half dread to see them come. It somehow makes my faith weaker, and I fall to questioning things that do me no good. Father, for instance, and his life here as a Home Missionary. Oh, mother, does anyone know or care, I wonder? And will it do any good? All his self-denials and hardships. People seem ungrateful, even if they are not; those we are among, I mean. Do you suppose they appreciate father? That sweet, rare nature that is content to give all, year after year, and ask nothing in return; and, mother, they may talk about the Careys and the Judsons all they will, but I doubt if they faced greater discouragements than those that confront us—poor home missionaries out on the plains. There may have been greater dangers, but were there any more real heartaches? The battle for daily bread, and the bitterness of always needing necessary things, and then those missionary boxes from the city churches!"

"Mother, I don't want to be ungrateful, but tell me, did you ever *once* get anything out of them you wanted?"

"Wants and needs are different things," returned mother, with a little sigh, half merry, half sad. "Everything sent has helped some of course. If things were newer, they would last longer perhaps. But see here, little daughter, father is not doing the work here for the approbation of man but for the approval of God. If he were, he would be in a city church

himself, but he came here because he felt he must. That is why every sacrifice is sweet and every effort sanctified 'In His Name.' Oh, Dolly, you are young and youth is exacting. You look at the material side, father at the heavenly. But don't lose heart, Dolly. Perhaps this missionary box will not be so disappointing."

"But, mother," repeated Dolly, "tell me, have you ever received anything yet from a missionary box that you wanted?"

Mother looked at her and smiled.

"Dolly," she returned suddenly, "I'm going to confess something. Eleven years, isn't it, since we came here? Well, ever since that time, I've been wishing some one would send me a black dress, not a common one—don't look so astounded, Dolly, even mothers have their vanities—but a silk one, perhaps even a satin. Not that it would do so much *real* good, but there would be the satisfaction of having for once the thing one longs for. But," with a smile, "it has never come."

"And never will," said Dolly. "You blessed mother, who would ever have dreamed *you* ever wanted a black satin gown, and out of a missionary box! That would indeed be a miracle. Missionaries' wives should not aspire to such richness, mother mine."

"Oh, I know that," laughed mother. "I was simply confessing. There comes father now, and he is bringing in the box."

II

ANOTHER SIDE OF IT

As Miss Constantia Carstarphen walked into the church parlors, the ladies looked up. Miss Constantia was handsome and stately and always well dressed. She was worth looking at. She could afford good clothes, too, being the richest young woman in Pelham.

In her arms she carried a good sized

parcel. "How is the box coming on?" she inquired, taking a chair.

Little Miss Pemberton answered, "Not quite so well as usual." Miss Constantia smiled a little.

"What I want to know is this: *Do* people save all their worn-out clothes for missionary boxes? We seem to have nothing else. If this keeps up, the ragman will go out of business."

"Oh, everything comes in good out on the plains," said plump Mrs. Grayson, easily, "missionaries don't need fine clothes."

"No, but they need whole ones," cried Mrs. Pemberton. "Just look at that skirt. At the risk of everlastingly offending Mrs. Grant who gave it, I'm simply *not* going to put it in."

Miss Constantia opened her package. There was a thoughtful look on her face.

"Put this in for me," she said, flushing a little. Little Mrs. Pemberton took it, unrolling it. It was a beautiful black satin gown, lustrous, rich, and without a break.

"You're not going to send that," she cried; "Constantia Carstarphen! what has gotten hold of you?"

Miss Constantia smiled.

"Missions, Home Missions," she replied. "Did any one of you hear Dr. Vincent Sunday night? No, I believe none of you was there. Well, you don't know what you missed. For the first time in my life I became interested in Missions. These poor home missionaries out on the plains, giving their best, year after year. Tell me, should we always send to them our poorest? How will God regard us? Sitting as we do in cushioned pews listening to fine sermons, hearing beautiful music, and wearing our clothes with well-bred satisfaction. Do we really know anything about sacrifice? Oh, I'm ashamed of the little I've done."

"Friends, there's something the matter with our religion when we send out a box like this. Let me confess. I was going to send a roll of cheap blue calico

and an old velvet hat, but when I heard that sermon I went home and looked over my clothes, my good ones. 'What shall I give?' I asked myself, and then my eyes fell on this satin gown. And do you know I had the *queerest* feeling, as if the Lord wanted me to send that. It did not take me long to decide. And so I am sending it, trusting that it will fall into somebody's hands and make her happy."

The ladies looked at the beautiful garment. One by one a silence fell upon them. Little Mrs. Pemberton was the first to break it. She walked over to the box and took from it a worn pair of shoes and some faded shirt waists. "I'm going to change my offering," she said, flushing a little.

"And so am I," cried another; and then in the twinkling of an eye the box was nearly empty. The ladies had taken out their contributions. "Let us meet here again to-morrow," said Mrs. Pemberton, slowly, "and give as unto the Lord." "Amen," said a voice near by. They all looked up. It was Dr. Vincent.

III

THE BRIGHT AND BLESSED INSIDE

Father brought the box in and set it down. "Well," he said half humorously, half sadly, "are we prepared?"

"We are," replied Dolly, with a smile, and then they pried open the lid.

"Oh!" cried Dolly rapturously, seizing a pretty pair of soft white curtains that lay on top; and after this a dainty blue dressing sacque came to light, and next a new hat tastefully trimmed.

"Mother, mother!" cried Dolly, "there's been a revolution somewhere—just look!"

"What," said mother, as Dolly held it up in all its beauty—"a black dress?"

"A black *satin* dress," corrected Dolly, solemnly. "Oh, mother, there's a beautiful warm feeling in my heart already. The world is full of dear people after all. A black satin gown, and for you; isn't it too, *too* blessed?"





THE YOUNG PEOPLE

THE MORNING STAR CHRISTMAS



ANY go to Chinatown to see the sights, try "chop suey," and say that they have been "slumming," but it was for quite a different purpose that a good number of interested people visited Doyer street in New York on Monday evening, Jan. 8. The Christmas exercises of the Morning Star Mission were to take place, and this occasion is always one of enjoyment to the Chinese and their friends. The hall which is on the third floor of an old building, and utterly unfit for a crowd, since escape in case of fire would be impossible, was thronged, a large proportion of the company consisting of guests. Young men of the Mission acted as hosts, and affairs were conducted in the most polite way, under the general direction of Fung Yuet Mow, the accomplished leader in the work. To the disappointment of many, with one or two exceptions the Chinese boys and girls were dressed in American fashion, which is horribly commonplace and ugly compared with the Chinese dress. Really, it seems a pity to change the dress, but that goes doubtless with Americanization.

Time is not an element that enters seriously into calculation in the program of such an evening, and if it was late when the exercises began, it was very much later when they ended. But the little children gave no signs of being sleepy, and there was so much variety that time slipped by apace. The Chinese program consisted principally of recitations, appropriate to the event celebrated, and the language used throughout was English, save in the singing of three or four hymns. The little folks acquitted themselves well,

and the young men displayed great bravery in handling our tongue. The happy faces told a story not to be put into words. A converted Chinaman wears a peculiarly joyous expression.



CHINESE-AMERICAN HOPEFULS

The faithful work of the teachers was in evidence, but not more so than the appreciation of the taught. A steady, effective work is being done at this Mission. **WHAT IS IMPERATIVELY NEEDED IS A SUITABLE CHURCH HOME AND PARISH HOUSE.** This was emphasized by Dr. Brouner, a firm friend of the

movement, who proposed an offering on the spot toward a new church, the proposition resulting in adding a goodly sum to the fund already in hand. This does not mean that the fund is formidable as yet, but it is something to make a definite start and accumulate a few hundred dollars. By and by some wealthy Baptist will visit the Mission, see for himself the possibilities of this work, and raise the fund to building proportions. Until then Fung Mow and his loyal band must struggle along, in ill-ventilated and in-commodious quarters, doing the best they can. That is the way in which our work among and for the foreigners is mostly carried on at present. But we shall wake up some day to the true needs of evangelization and the true nature of Christian stewardship. May it be before our country is swamped by paganism, infidelity and indifferentism.

There was an object lesson in the program when a stray Italian, bright-eyed and keen, took part in a recitation with a little Japanese girl. Another object lesson when a lad of eight or nine played a violin solo, accompanied on the piano by a little Chinese girl. The boy's nationality can only be guessed; he has the dark eyes and olive complexion of a Portuguese or Italian: his parentage is unknown. What is known is that he was picked up in the street by a Chinaman who has a white wife, and that this couple have adopted the waif, who is talented and promising. And he is getting a Christian education in the Mission!

One of the most interesting events of the evening was the address by Dr. Tong, who is a special Commissioner sent by the Chinese Government to see that justice is done in regard to the entry of Chinese into America. And here was another and most striking object lesson as to the work of missions. Dr. Tong made an admirable speech, in which he impressed upon the young Chinaman the great opening there is in China for Chinese who are educated in the English language and

ways, or who have learned useful trades such as China wishes to have introduced. Then he told how glad he was to be in that Christian Mission, and said he never should forget the Mission in San Francisco, of which his father was the missionary pastor, and where he learned to love Jesus and became a Christian. His father sent him to China to get an education and take his place among the official class, and he was now in the employment of the Chinese government; but he was a Christian official, and was trying to do all he could to help forward the western movement in China, which meant Christianity and the enlightenment of his people. HE OWED EVERYTHING, he said with feeling, TO THAT LITTLE MISSION IN CALIFORNIA AND HIS EARLY TEACHING THERE. No young man present could tell what God might make of him for China's good, if he became a true follower of Jesus, and in that spirit returned to China to serve his country. It was an impressive utterance, and as one looked into the fine face of the straightforward and simple-hearted man, the real character of the Chinese—not the laundry class which we commonly see—but the educated caste, with which the world will have to reckon, could be seen. If such representatives as Dr. Tong could get the ear of vast audiences of Americans, there would be increased probability of getting the Chinese immigration question fairly considered and rightly answered.

The appreciation of Fung Mow was gracefully shown by the presentation to him of a fine Morris chair, while his wife and children were not forgotten. It was somewhat late when the ice cream and cake were served, but there seemed to be no diminution of interest on the part of the Mission folk, and a second dish did not appear to frighten even a six-year-old. It is a good work that is being done in Chinatown, at 17 Doyer street; a little Christian leaven, at least. And the Mission ought to have a fit place to work and worship in. Who will help?

OUR SPANISH-SPEAKING NEIGHBORS



THE WORK IN PORTO RICO

By Rev. A. B. Rudd

I TRUST the readers of THE MONTHLY will not tire of dedication items from Porto Rico. Rio Piedras, Coamo, Cayey, all in rapid succession, and now Yauco rejoices in a new house, dedicated to the Master. How the people filled to overflowing the house, and listened with profound respect from the streets in front and at the side of the church! Don Angel Villamil, our spiritually-minded gospel preacher, converted some years ago from the Romanish priesthood, and who is working at present in connection with the Christian Alliance, preached the dedication sermon. It was a clear presentation of the fundamental ideas of real worship, and made a great impression. Then came a most carefully prepared and well delivered address from Mr. Huffman, of the United Brethren Mission, pointing out the special significance of an evangelical house of worship. Rarely have I heard a discourse more to the point, or better adapted to catch hold of the hearers. To these two workers the brethren of Yauco, as well as those of our Mission, are deeply indebted.

On the following evening, Bro. Ramon Velez Lopez, assistant pastor of the Ponce church, preached a strong sermon on Regeneration to those who assembled in the new house. On Sunday three interesting services were held, morning, afternoon and evening, all of which were well attended and

left a good impression on the town at large. Don Elpidio de Mier, also a convert from the priesthood, and a lovable brother who is growing in grace and Bible knowledge, preached Sunday evening from the text: "Behold the Lamb of God," after which the writer spoke briefly on some of the fundamentals of our Baptist belief.



REV. L. H. TROYER
Missionary at Coamo, P. R.

It is interesting to record the fact that since the opening of our new house in Yauco, the attendance at our services has increased, according to

the recent testimony of Bro. Alvarado, the pastor, at least 75 per cent. I mention this that my readers may understand the need for new houses on the mission field.

It will not be out of place to state in this connection that the work on the Yauco field has developed to such an extent that it has become necessary to give Bro. Alvarado a helper for the rural districts. I wish I might tell of two points on his field where a most interesting work has sprung up, both of which promise much for the future. Think of finding more than a hundred people gathered on a dark night away off in the mountains, where even day travel is difficult, to hear the Good News proclaimed! This was the delightful experience of the writer on his visits to these two far-away preaching points. Bro. Alvarado finds his hands full of work, nor is he afraid of it.

Our "Week of Prayer," observed early in November, has served to awaken many of our churches to a new sense of their privileges and obligations. A spirit of revival is evident in many points. In Ponce the hearts of the members seem refreshed and new activities are noted. Many are asking to be received for baptism. In Corral Viejo, where the writer lives, our little country church of some 45 members is being stirred as never before. On recent evenings 21 have asked for baptism. Last evening, after a talk by the missionary from the text: "How shall we escape if we neglect so great salvation," 8 came forward to make profession of faith. The Spirit was with us in power; heart throbs and tears told the tale. Let the home Christians pray for us.

Ponce, P. R.



FRENCH SUNDAY SCHOOL AT MANCHAUG, MASS., WHERE A BAPTIST CHURCH WAS ORGANIZED BY THE CONVERTED CONGREGATION OF AN INDEPENDENT FRENCH CATHOLIC CHURCH. REV. N. AUBIN IS THE PASTOR AND HAS A SUBSTANTIAL WORK IN PROGRESS.



CHRISTMAS AT RAINY MOUNTAIN

By Rev. J. H. Franklin



At their Christmas meeting of 1904, the Kiowa Indian Christians of Rainy Mountain Church kindly invited "Two-gwodle-ladle" to come a year later and help in the services. This invitation I was glad to accept, for long ago I learned to love our Indian work. It was almost midnight, and not a star could be seen through the clouds and rain, when I stepped from the train, but Missionary Clouse, devoted and faithful in his work for a neglected people, was on hand, and soon we were feeling our way over the seven miles of prairie that lay between us and the Mission.

A large number of Indians were in camp around "the Jesus House." For several days before Christmas they waited for the birthday of Jesus, and while they waited we preached, Moses or Toibo interpreting. They were slow to move. The ghost-dance leaders, wrapped in their blankets, with cheeks painted, and hair braided, would attend the services and listen attentively. Why there was no move we could not understand. At last it came, and on Christmas day, while the outside world was throbbing with excitement, out on the plains of Oklahoma, where only the chirping of the birds disturbed the silence, Missionary Clouse led five Kiowas into the water. On Christmas

day they put on Christ in baptism. The Savior had made his advent into at least five hearts.

In the evening, before the gifts on the tree were touched, the Rainy Mountain Christians finished the offering to send "the Jesus Road" to other tribes. Old ghost-dancers gave liberally. One gave \$10 and another \$6, each avowing that while he was not in "the Jesus Road," yet he loved the Christians and wanted to help in their work. They gave to send the gospel to the Navajos, the Crows and the Hopis, and here is their record in benevolences for 1905,—the record of a church of about 140 converted Indians, some of whose deacons could tell stories from their own lives to shock their hearers:

American Baptist Home Mission Society.....	\$242.70
Women's Home Mission Society	120.00
Missionary Union	25.00
Help in erecting house of worship for Red Rock Kiowa Church	173.00
Other objects	15.00
	<hr/>
	\$575.70

If the pastors of our white churches would plan to have their people give as Mr. and Mrs. Clouse plan the Rainy Mountain offerings, our work could be

enlarged at once. One year's giving is hardly finished before pledges are taken for another year. The Indians call it the "twelve-moon" money.

The last feature of the Christmas celebration was the tree. And such a tree! It was burdened with presents. Thoughtful church societies had made it possible for every Indian to have a present. No, I forgot. I saw the missionaries take articles from their own homes in order that some new arrival at the camp might not be disappointed. Our missionaries to the Indians are self-denying people. They are giving their lives that a pagan people may know the Christ. I have a conviction that the Christ life lived by our missionaries is responsible in large measure for excellent results on our Indian mission fields. At least one visitor can testify that to rest in their homes is a blessing. One can not come into contact with self-giving men and women without feeling rebuked at his own selfishness. "And the life was the light of men."

When the day was over the mis-

sionaries were weary from much toil. A few hours rest, and they turned their faces toward another year of effort for a needy people. They are finding their satisfaction in seeing lives changed, and in a consciousness of sweet service. May God richly bless our heroes and heroines, who work among the Indians. The very thought of them is precious and blessed to one who knows their devotion to the service of the King.

But how about the tribes that know not of the coming of the Babe of Bethlehem?

In 1857, nearly half a century ago, Rev. D. S. Clouse was a missionary of the Home Mission Society at Greenville, Pa. To-day his son is a missionary of the Society to the Kiowa Indians, near Mountain View, Oklahoma. In the evening of life the father is resting with his wife in the home of their son. He preaches to the Indians through an interpreter once in a while, and they have given him a Kiowa name which means "good talker."



GROUP OF RAINY MOUNTAIN CHURCH MEMBERS

CHRISTMAS AMONG THE COMANCHES

By Rev. E. C. Deyo

WE never have our Christmas gathering just at Christmas time because of the meeting at the Government School, twelve miles east of us, where most of our Indian children are for ten months each year. Most of the parents of the children want to be at the school when the children there have their tree. We also like to be there at that time. In due time we gave notice to the Indians that our Christmas dinner at the Mission would be on Saturday, December 30th, and the tree at night of the same day. They were instructed to come on Friday to camp. Some came for service Sunday, the 24th, and stayed: in fact



CHEYENNE WOOD GATHERER

some have not yet gone. They kept coming all the week, until by Friday night we had something more than a hundred here. We held service on Thursday night, Friday night, and three meetings on Sunday.

The subject Sunday morning was "The rich young ruler;" in the afternoon "The judgment." The meetings were good. The climax was reached Sunday afternoon, when ten came forward for prayer, saying they desired to find and walk in the Jesus Road. Some of these expressed a desire to be bap-

tized in the spring. These Comanches are a poetical people. Some that are converted in fall or winter say they want to wait until nature puts on new life and beauty, so that all things may be in harmony with the new life that they profess to put on by the symbol of death to the old life and resurrection to the new life that is to be hid with Christ in God. Again, some who have been converted in summer wait until the leaves of the trees put on their various tints of gold, red or brown. It seems to me that if any people will especially enjoy the beauty of the heavenly home it will be the Christian Comanches. But back to our Christmas.

At noon on Saturday, a bountiful dinner was served to 108 Indians. This, it is needless to say, was enjoyed by all, for Indians are like white people, they like a good dinner. At night a talk was given on the birth of Christ, God's great Christmas gift to the world. This Christ was the first receiver of Christmas gifts from men. Then followed the Christmas offering, which amounted to \$64.30. Last came the giving and receiving of presents. The tree was beautiful, thanks to the many Christ-loving hearts in the east and north who contributed to this part of our Christmas. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Every one present received something, and all were happy, and I hope better for having been present at this meeting.

Many more were expected, but on Friday night it rained, then turned to snow early Saturday morning. Saturday was a very unpleasant day. Sunday was better, but since that time it has been raining almost continually, preventing some who live a long distance away from going home. Taken all in all, it was the best Christmas gathering we have had.

Tampa, Okla., Jan. 2.

THE WHITE MULE SIGNAL

By D. D. Proper, D. D.

IT is interesting and encouraging to trace the development of some of our little Baptist churches on the western frontier. That scripture, "despise not the day of small things," receives fresh emphasis. The evolution of such glorious results from such small beginnings proves the superintending providence of God, and becomes an inspiration to increased activity.

In these narratives we also learn of the heroic struggles and trials of God's isolated heroes and heroines, in laying the foundations for the great Baptist brotherhood in the West. All of the self-denying labors of the Lord's anointed ministers in this great field will never be recorded in earthly history, but the full record will be written on high.

One of these churches which has an interesting history is the Baptist Church in Delta, Colorado, organized by Rev. J. A. Haycraft, Dec. 10, 1883. When the brethren in the State did not have enough faith to send a missionary into the Gunnison Valley country in western Colorado, Dr. Morehouse gave Brother Haycraft a roving commission to that part of the country. The results of that work may be found in a letter from this good brother, now preaching in Colorado Springs.

The church used to meet in a little log cabin (still standing, I hear), with a dirt roof and a dirt floor, for a time at least. Here they held prayer meetings, and preaching services when they could get a preacher. Some years ago in attending a roll-call service in this church, I heard

Mrs. R. D. Blair read an interesting history of the early struggles. One item I remember. She said at times they were entirely without preaching in the place, and at other times appointments were very uncertain. She instanced the case of Rev. Mr. A——, not a Baptist, but the only preacher near the place. He was a partial invalid, and could only preach part of the time. He lived on the "Mesa" (tableland above the valley), and there was a long grade coming down from this "Mesa" along its side, and the minister was accustomed to ride a white mule. Not knowing certainly whether there would be service, owing to the precarious condition of the preacher's health, the people would watch just before preaching time for the white mule coming down the grade, and by that would know there was to be service. In course of time Rev. Henry Grant (now in Iowa) became pastor and a meeting house was built. That brother with the white mule performed an important service. I think he has gone to his heavenly home, and the white mule is no longer there, but the Baptist church lives and is very prosperous. The church numbers nearly 250 members, and preparations are being made to build a fine new meeting house in the near future. Rev. Milton Fish is the honored pastor and is doing a very successful work. Some of the choice saints of God are in this church, and among them is my friend, Dr. A. H. Stockham, the superintendent of the Sunday school, and a prominent officer of the State Convention.





A Noble Gift

The Home Mission Society has just received \$2,000 on the Annuity Plan, from a man and his wife who have been missionaries in a foreign land, but who on account of the wife's failing health have returned to this country. They recognize the importance of evangelizing the multitudes coming to our shores from other lands. At one time they were in the service of the Home Mission Society, and so they have a balanced view of the importance of the work at home and abroad. In sending their offering they say:

"Having devoted some years of our lives to home mission work and thereby deepened the interest we have always had in that cause, we desire to make it possible for us to be of service to that work after we shall have passed from the activities of this life. To this end we desire so to dispose of the small means at our command as to create a fund which shall be a perpetual one, the income only being available for current use, to be devoted to the support of one or more home mission pastors working among weak churches of the Baptist denomination. It is our desire that this aid be given *preferably to work among immigrants from foreign countries, because we believe that upon the Christianization of these people depends the safety of our civil and religious liberties, and the perpetuity of our government.* It is a present pleasure to feel that as the first four years of public life were spent in following our flag and the support of our country, we may still help in the maintenance of what was then secured."

Christian Stewardship

HERE is no work that is more vitally related to all the great interests of the individual, the church, and the kingdom of God than the earnest and faithful training of men in the principles and practice of Christian Stewardship. Here is the pathway to the solution of many of the problems in church life to-day. Along this pathway the people will be led into deeper spirituality and greater usefulness because, through the adoption of Christian Stewardship principles, the whole life, in the home and in business, in all money getting and money using, will be adjusted to God and to the great business of His kingdom.

Notes from Porto Rico

Rev. L. E. Troyer, missionary pastor at Coamo, writes that the members of the Coamo church are taking a lively interest in maintaining a mission at Los Lascos, about four miles away. Eighteen persons went out there one evening to assist in the singing. Mrs. Troyer is doing admirable work in the day school at Coamo.

At Barros the church is being tested by severe persecutions from the Roman Catholics. The brethren of the church there have raised money for the purchase of another horse for use in the country districts, where a great deal of labor is required.

☞ Send for the mite boxes, for use in the Sunday school and the various societies of the church. The Home Mission Society is prepared to supply you with attractive boxes, which will inculcate the giving habit.

FIELD SECRETARY'S OUTLOOK

DEDICATION AT PUEBLO

THE new house of worship of the Lake Avenue Baptist Church of Pueblo, Col., was made possible by the combined efforts and sacrifices of Pastor Layton and his people, with encouragement and stimulus from the Home Mission Society, which had promised a gift of \$500 and a loan of \$1,000 from its Church Edifice Fund. Even with this offer of aid the task was a herculean one. To many it seemed an impossible task. It would have been impossible but for the faith and persistence of the pastor. It involved an outlay of \$8,113.94. On the morning of dedication there remained a deficiency of \$2,632 over and above the generous appropriation of the Society. The outlook was anything but promising. It had been hoped and confidently expected that Pastor Stephenson would secure in advance a large contribution from the citizens in Pueblo. Pueblo believes in him, and responds to his call. Sickness had prostrated him, and the work was undone. The dedication sermon was preached by the Field Secretary. Dr. Harl, of Canon City, President of the Colorado Baptist State Convention, preached in the evening. There had been no canvassing in advance. Everything depended upon the appeal and the response of the hour. The members of the church are poor. They had already given—to the full measure of ability, as many thought. Yet in response to the appeal the added sum of \$1,549 was pledged during the day. All were surprised and gladdened, and the day was a happy one. Pastor Stephenson's personal work is yet to be done. It will be well done as soon as strength permits, and the balance will be secured. The situation of the church is well chosen. The field offers large promise. The Sunday school has already doubled in membership. Congregations have increased. Accessions have been made to the church. The outlook is promising.

(A picture of this new house was given in the January MONTHLY.)

HILARIOUS GIVING

From Pueblo, Col., to Minneapolis, Minn., to attend another dedication service, is a long circuit. On Sunday morning, Dec. 3, the Field Secretary preached at the dedication of the Trinity Baptist Church, Minneapolis, Dr. L. A. Crandall, pastor. The entire cost of this new church property, including furniture and equipment to date, was \$55,065. A mortgage of \$10,000 had been arranged, leaving \$10,000 to be raised on Dedication Day. The pastor took the task in hand. In about ten minutes the amount was secured, and within half an hour report was made that over \$11,500 had been pledged or paid. Sub-urging was needed. The people gave freely,

generously, gladly. It was "hilarious" giving. There was no "pump handle" work; it was scripsions of various sums came pouring in so fast that the scribes had to call a halt more than once in order to make the record. No the outflow of an artesian well. The day was a happy one, for pastor and people. The building is a model of good taste and quiet elegance. The location is one of the finest and most promising in the city. The membership comprises an unusual number of able men and women. A delightful spirit of unity pervades them. The people think they have the best of preachers and pastors; the pastor is equally sure he has the best people. Ten were baptized at the evening service. At the communion service, Dec. 10, 28 were welcomed into fellowship, and 175 out of a possible 200 gathered for the communion.

BUSY DAYS

On the evening of Dec. 3, the Field Secretary preached in the Elim Swedish Baptist Church to a large congregation, and Dr. Woelfkin at Trinity Church. On Monday morning addresses were delivered by both to the Baptist pastors of Minneapolis and St. Paul. A luncheon, tendered by the gentlemen of Trinity Church, followed, with a season of good fellowship. On Friday, Dec. 8, a conference of State Convention Secretaries and General Missionaries of the Home Mission Society was held in the Central Church, the morning session being devoted to a presentation of the Society's plans of evangelism, and the afternoon session to a discussion of practical problems in Home Mission work. A rally of Minneapolis Baptists was held in the evening, with addresses on Evangelism by the Field Secretary and Dr. Woelfkin. On Saturday evening, Dec. 9, 70 or 80 representatives of Minneapolis Baptist Churches took dinner together, and spent a profitable and inspiring evening in advocacy of a forward movement in city missions and church extension. On Sunday, Dec. 10, Dr. Woelfkin and the Field Secretary conducted several services; the former preaching in Central Church, Minneapolis, in the morning, and in First Church, St. Paul in the evening; the latter at First Church, St. Paul, in the morning and at Fourth Church, Minneapolis, in the evening, with an address, by way of good measure, at a Men's Meeting in the Y. M. C. A. rooms in the afternoon. On Monday, Dec. 11, there was an informal but fruitful conference with the pastors in the morning, and a grand rally of Baptists, including German, Swedish and Dano-Norwegian churches at First Church, St. Paul, in the evening. The Twin Cities have recently been mightily stirred by the evangelistic meetings held under the leadership of Dr. Chapman and his band.

of associate evangelists, and all or nearly all the churches have received quickening and accessions.

CONFERENCE AT EAU CLAIRE, WIS.

State Secretary Hulburt had arranged for an Evangelistic Conference at Eau Claire, Wis., under the direction of Dr. Woelfkin and the Field Secretary. The attendance of pastors was not large, but as the Conference advanced all who were present felt the quickening presence of God, begetting new purposes, imparting new power, and leading to fresh consecration. The church at Eau Claire is at present pastorless. The members had yielded to a spirit of depression and discouragement, but the Conference brought reviving. The house was filled at the evening services. The preaching of Dr. Woelfkin made a deep impression and there were some gracious tokens of the Spirit's presence and working.

INTERESTING EXPERIMENTS AT MADISON

The next point touched in the circuit of Conferences was Madison, Wisconsin's famous University town. The attendance of pastors here was larger, and, as in other places, the interest was cumulative. All shared the feeling that the Home Mission Society was pursuing a beneficent plan in sending Dr. Woelfkin out on his ministry of quickening and inspiration. Our Baptist work in Madison is marked at present by a two-fold experiment—an effort, on the one hand, to meet some special needs in the life of the town, and, on the other hand, to touch the student life. The alert and resourceful pastor, Rev. F. Galpin, to supply what he regarded as a lack in the town, has introduced into his work some institutional features. The University had its well-equipped gymnasium. The Y. M. C. A. had its University centre, with a fine building approaching completion, and its plans for ministry to student life. There was no town Y. M. C. A. or gymnasium. The pastor set out to make some provision for the needs of the town boys. Though under limitations in point of space which to many would have been prohibitive of the experiment, there has been provided in the basement a reading-room, a plunge, bath, and a shower bath, with lockers, etc., and on

the main floor, in the rear, a room for gymnastics where classes exercise under a competent instructor. The Boys' Club is now a recognized institution, and this is but a link in the chain of organization. Plans are now under way for extensive alterations of the church building, and additions to it, to provide more adequate quarters for this institutional work.

Effort is being made in another direction to reach the Baptist students in the University, and to bring them into closer relation to the life and work of the local church. There is a certain exclusiveness in college life. It has its own modes of thought and action. Studies are absorbing. The interest of the student in town or church is the passing interest of the stranger. Too often the relationships and claims of church are forgotten. The college Y. M. C. A. supplies in part the religious needs, but this work needs to be supplemented. At Madison, as in Ann Arbor, an experiment is under way, supported jointly by the State Convention and the Home Mission Society. At Madison, the pastor's brother, Prof. C. J. Galpin, is employed as assistant or associate pastor, to work among students. He makes his lists of Baptist students; seeks to establish the bond of personal acquaintance and friendship between himself and them; organizes a guild; forms chapters, each under the guidance of a competent professor, for such observation and study as they can give of social problems, with special reference to Christianity in its relation to those problems; holds weekly "at homes;" has a University Class which meets in the Baptist Church for an hour at close of Sunday morning service for "A Study of the Christian Life," and for "Mutual Help in Right Living." The aim is certainly a worthy one. The experiment of adapting means to end will be watched with interest. Certain it is that we, as Baptists, can not afford to relinquish in any measure our hold upon student life. We have been too unmindful of it and have suffered untold loss.

E. E. Chivers.



A FRUITFUL STATE WORK

By Rev. C. W. Brinstad

General Missionary for Nebraska

I AM very glad to say that the missionary work of the Convention, all things considered, has been done in a very satisfactory manner during the past three months. I think the Convention has been fortunate in the selection of men. Most of these could command a much larger salary in other fields if they chose to do so, but are impressed with the opportunities afforded in Nebraska at this time and are willing to make the sacrifices. The baptisms for the quarter have been 67. To these should be added about 50 received through the labors of our evangelists not included here. Commendable progress is being made upon our missionary fields towards securing better equipment, which will hasten self-support. A number of new out-stations have been opened up during the quarter which promise well for the future. I am also rejoiced to state that we are closing the quarter in splendid financial condition.

Inasmuch as I am soon to leave my present position, it may be of interest to note some of the results of the last six years in which it has been my privilege to serve as General Missionary and Corresponding Secretary of the Nebraska Baptist State Convention. Since the year 1900, at which time I began the work, there have been organized 30 churches; 36 meeting-houses have been erected at a total expenditure of \$185,600; and 20 parsonages costing \$33,250; making the grand total cost of new property during the six years \$218,850. Thirty-five ministers have been ordained; 152 have entered the State, 110 have changed pastorates within the State, and 75 have left the State. At the close of the Convention year in 1899 there were but 88 pastors in Nebraska; in 1905 there were 139. During the year 1899 there were 442 baptisms; during 1905 there were 1,088. In 1899 the total membership in the State was 14,778, in 1905 17,053. In 1899 there was raised for the Convention within the State \$2,974.80; in 1905 \$5,009.05, an increase of 70 per cent. The total contributions by Nebraska Baptists in 1899 were \$11,420.83; in 1905 \$19,671.50. In 1899 the total valuation of church property within the State was \$481,418.00; in 1905, \$704,396.00, an increase of \$222,978.00. In 1899 the total contributions for all objects were \$93,967.45; in 1905, \$171,842.86, an increase of \$77,875.41. This splendid showing is due largely to the fact that during this entire period there has been the utmost harmony and spirit of coöperation on the part of our Board of Managers. I do not recall

at any time any action taken without practical if not absolute unanimity.

The difficulties of our work may be indicated in a measure by the number of changes taking place in our pastorates. There have been 337 changes during the six years I have been General Missionary, and of all the pastors who were serving in 1900 only three remain to-day in the same pulpits. This constant and frequent changing is due to the fact that the great bulk of our churches are small and weak financially. The average salary paid is \$600, and to secure this amount it is often necessary to combine two or three fields. Eighty per cent of our churches are not self-supporting for full time. During the interim of pastorates the General Missionary must manage in some way to keep the interest going, and also aid in selecting men who are sufficiently self-sacrificing to accept the meagre salaries offered, and at the same time competent to do the work that needs to be accomplished. It has been our policy to induce pastorless churches in every instance to increase the salary of the incoming pastor over that of his predecessor, and I am glad to say that in the majority of cases we have been successful. With the present material prosperity in Nebraska it would seem that the growth which has been witnessed in our denomination in Nebraska during the past six years should be not only continued but largely increased.

As you are already aware, I shall close my present work Feb. 1st to accept the call of the California Convention. Since this will be my last full quarterly report, I wish to express my appreciation of the helpfulness manifested by the Superintendent of the Trans-Mississippi Division, Dr. N. B. Rairden. He has always been ready to assist in every way the work of the Convention in this State, and to his wise counsels in no small degree is due the success already achieved. It is a matter of personal regret that I shall not continue to be identified with him and with our present Board of Managers. I cannot possibly hope for more hearty support than I have had during the past six years.

(Mr. Brinstad has rendered great service to our cause in Nebraska. Under his direction the work has grown steadily and the evangelistic feature has been prominent. It will be difficult to fill his place, but California offers a large field and will appreciate him as Nebraska has done.—Ed.)



ON THE FIRING LINE

Glad News from Oklahoma

There has been a revival of great interest among the white people in the vicinity of our Indian Mission at Watonga, among the Arapahoes. Rev. F. L. King says:

"About two months ago the white people sent word for us to come over into Greenfield and help them in a series of meetings. With the help of the pastor of the little church we began the meetings. Our hearts were made glad early in their progress by seeing Edgar, our oldest child, give himself to Christ. The Lord has wonderfully blessed us in the work. Last Sunday, in the presence of 500 or 600 Indian people coming from far and near, I baptized 36 persons in the river, two miles west of the Indian chapel. A number of Christian Indians were present at the baptism, and were deeply interested in knowing about the white people coming. There have been 49 additions to the little church, and we thought the meetings would close, but the interest is breaking out in new places. The new converts, as well as the older members, are working with the unsaved. To-day 6 more are waiting baptism, and still many more are deeply concerned. We cannot tell yet what is in store for these people. Many who are becoming Christians are leasers of Indian lands, and all are near neighbors to the Indians; and while it may be many years before the Indian and white work can be merged into one, I believe that the fact that so many white people are coming will greatly encourage the Indians in their Christian lives. More than half of this church of 60 or 70 members are young men and women just starting in the Christian life, just ready to develop into a strong manhood and womanhood."

Coming in such close connection with the large number of conversions among the Arapahoes, Missionary King's cup of joy must be full.

How Would You Like to Work Under These Conditions?

We do not know how more vividly to make real the need of church homes than to print this quarterly report from a missionary pastor. It tells a story that ought to bring dollars and dollars to meet such want and patient service.

TWIN FALLS, IDAHO, Nov. 27, 1905.

Enclosed you will find my first quarter's report for the Twin Falls field. The report is not as full as I should like it to be, but it is the best we can do under the circumstances, as we have no house of worship, and must depend upon the schoolhouse—a building of one room, and a place where all public meetings are held, as well as the various church services. The Baptists have one Sunday (second Sunday of the month), and we get

as many extra hours as possible, sometimes 11 a. m. and 2 or 4 p. m.; hence we are badly handicapped.

I have with my own hands cleared the lot of sage brush, and in a few days will, with the help of some brethren, begin the excavation for a church house which we so greatly need to carry on the work here in this desert. The town is less than two years old, has a population of 1,500 to 2,000 people and still growing. People are coming and going each day.

The church has been crippled in various ways. The former treasurer left us, and it was not an easy matter to secure another, hence the bad condition of our finances; and it has also crippled me in my work. The largest part of our membership live in the country and the roads have been very bad; in fact there are no roads, only trails. Because of no place we cannot have any Sunday school. The weekly prayer meetings are being held in the shack in which I am staying, and they are proving a source of great help and spiritual strength to the few that come.

There has been a great deal of sickness during the past quarter among the membership; some of the very best workers are at present time sick or have sickness in their homes—a great drawback. *But the worst class and the hardest to do anything with is those who have come here just to make money.* They want to be considered Christian and members, but are so engrossed with their own affairs that they have little time or money for the church or cause of Christ. We will make a very strong effort to contribute to all benevolent causes, and try real hard to keep up the financial standing of the church. Yet the entire membership are poor people, and are having a very hard time out here in the desert. But I trust and believe God will bless every honest effort put forth for his work.

JOHN H. SCHENCK.

A Chance for Consecrated Brains

HERE is a loud call for some consecrated, self-sacrificing young minister. It may come to some member of the graduating class in one of our theological seminaries as God's opening. Information as to the field can be secured by writing to Dr. H. L. Morehouse, 308 Fourth Avenue, New York City. What follows is from one of our honored missionaries, who knows how to endure hardship as a good soldier, and also knows the rich compensations of patient service:

"Do you know of any wideawake, energetic, Spirit-filled young man who would be willing to come to this church (of about 70 members), and give his time and energy towards building up a Christian community? At first there would be little promise of even a living salary, and yet there is no question in my mind that if the right man came he would soon make a place for himself, and would have a comfortable living."

BAPTISMS

Rev. E. L. Winfrey, Atwood, Kans.....	5	Rev. J. H. Van Leu, Colored Gen'l Miss'y, Kans.	8
Rev. J. W. De Merrit, Hartington, Neb.....	9	Rev. E. J. Nordlander, Swedes, McKeesport, Pa..	11
Rev. J. H. Clay, District Missionary, Neb.....	10	Rev. C. E. Murphy, Beulah Ch., Detroit, Mich...	6
Rev. P. H. McDowell, Immanuel Ch., Omaha, Neb.	5	Rev. D. J. Evans, West Park Ch., St. Louis, Mo.	12
Rev. J. N. Kidd, Sedan, Kans.....	18	Rev. Olof Lind, Swedes, Lake Nebagamon, Wis...	6
Rev. T. F. McCourtney, Douglas, Ariz.....	5	Rev. N. O. Patterson, Mondovi, Wis.....	19
Rev. N. J. Hilton, Philadelphian Ch., St. Paul,		Rev. F. G. Wolter, Third Ger. Ch., Detroit, Mich.	6
Minn.	20	Rev. W. B. Morris, North Shore Ch., Chicago, Ill.	5
Rev. A. A. Dye, Ponca and Martinsburg, Neb...	8	Rev. H. McD. Thompson, Norton, Kans.....	10
Rev. C. R. Welden, Peru, Neb.	12	Rev. E. B. Taft, Lone Star Ch., Prescott, Ariz...	5
Rev. C. G. Flanagan, Armour, S. D.	17	Rev. Teofilo Barocio, Mexico City, Mex.....	6
Rev. C. E. Bergfalk, Swedes, Comfort, Minn....	5	Rev. C. E. Maxfield, Immanuel Ch., Detroit, Mich.	6
Rev. D. E. Baker, Corvallis Ass'n, Ore.....	8	Rev. E. S. Lindblad, Bethel Swede Ch., Minne-	
Rev. F. M. Morris, Cameron, Kans.....	17	apolis, Minn.	11
Rev. A. J. Dahlstrom, Bethany Ch., St. Anthony		Rev. S. E. Ewing, Euclid Ave. Ch., St. Louis, Mo.	21
Park, Minn.	6	Rev. C. A. Nutley, Gresham and Cottrell, Ore...	13
Rev. John Oliver, First Ch., St. Cloud, Minn....	9	Rev. C. J. Ferrell, Rogue River Ass'n, Ore.....	7
Rev. C. R. Osback, Swedes, Bristow, Neb.....	8		

HOME MISSION APPOINTMENTS, JANUARY, 1906

ARIZONA.		L. B. Mathewson, Otay.
Rev. L. L. Smith, Mexican People, Douglas.		G. W. Taylor, Covina.
T. D. Cross, Clifton and vicinity.		A. M. Petty, General Missionary.
W. A. Burgess, Colored People, Phoenix.		COLORADO.
CALIFORNIA—NORTH.		Rev. J. N. Studley, Ault.
Rev. H. Y. Jones, Chinese Teacher, San Francisco.		G. W. F. Dixon, Wellington.
A. O. Hess, Anderson.		W. R. Hardy, Bethlehem Ch., Colored, Pueblo.
D. J. Weddle, Willits.		CONNECTICUT.
J. L. Allen, Colored People, Northern Ass'n.		Rev. B. F. Benoit, French, Putnam and Danielson.
J. W. Davis, Lakeport.		N. E. Valerius, Swedes, Hartford.
J. A. Dennis, North Oakland, Colored.		Angelo Di Domenica, Italians, New Haven.
S. S. Fisk, Caspar.		GEORGIA.
S. P. Hotaling, King City.		Rev. A. B. Murden, General Missionary, Colored.
John Morgan, Second Colored Ch., Fresno.		D. D. Crawford, District Missionary, Colored.
J. T. Porterfield, Sonora.		IDAHO—SOUTH.
F. T. Walker, Beth Eden Ch., Colored, Oakland.		Rev. W. S. Black, Blackfoot.
S. M. White, Memorial Ch., Mountain View.		P. J. Collop, Boise Valley.
CALIFORNIA—SOUTH.		ILLINOIS.
Rev. H. H. Loyd, Thermal, Mecca and Indio.		Rev. O. S. Jacobson, Swedes, De Kalb and Sycamore.
I. O. Burroughs, Whittier.		INDIAN TERRITORY.
W. M. Collins, First Ch., Bakersfield.		Rev. J. N. Edwards, Wagoner.
E. K. Fisher, Calvary Ch., Glendale.		G. W. McDow, Cornish.
C. W. Her, Memorial Ch., South Pasadena.		W. A. Robberson, Ft. Towson, Spencerville and
J. B. Thomas, Rivera.		Long Creek.
H. B. Turner, San Luis Obispo.		KANSAS.
J. E. Wolford, San Dimas.		Rev. J. A. Kjellin, Chelsea Place Ch., Kansas City.
C. J. Banks, Paso Robles.		A. D. Phelps, Latham and vicinity.
W. B. Bradshaw, Banning.		W. F. Rainsner, Seward Ave. Mission, Topeka.
W. W. Carterwood, Oceanside.		M. R. Holt, Hays.
W. C. Clatworthy, Immanuel Ch., Los Angeles.		A. E. Martin, Clyde.
C. G. Cressy, Lompoc.		S. R. Williams, Chetopa.
P. M. German, Garden Grove and vicinity.		H. D. Allen, Garden City.
J. F. Jenkins, Santa Monica.		H. P. Fuller, Elm St. Ch., Eureka.
V. H. Linsley, Fallbrook.		

FINANCIAL STATEMENT FOR DECEMBER, 1905

RECEIPTS.

Contributions for General Purposes	\$15,926 06
Legacies, " "	1,492 74
Contributions Specifically Designated.....	1,951 14
" for Church Edifice Gift Fund.....	737 13
	<hr/>
	\$20,107 07
Income Accounts for General Fund.....	\$4,421 77
" " " Church Edifice Gift Fund.....	1,865 82
" " " " Loan Fund	507 32
Miscellaneous	4,209 00

DISBURSEMENTS

	\$31,110 98
For General Purposes	\$39,992 72
" Special " as designated	4,306 98
From Church Edifice Gift Fund	8,058 55
" " " Loan Fund	431 15
Miscellaneous	445 20

\$53,234 60

DONATIONS OF CLOTHING, ETC.

Maine, Yarmouth, Ladies of the Ch., 1 bbl. to I. T.	\$58 50	New Jersey, East Orange, Woman's Society, First Baptist Ch., 2 bbls. to North Dakota, 3 bbls. Oklahoma Territory.....	209 00
Massachusetts, Franklin, Ladies Aid, 1 bbl. to Kansas	15 00	Michigan, Benton Harbor, Mission Circle, 1 bbl. to Indian Territory.....	19 25
New York, Knowlesville, Woman's Society, 1 box to Nebraska	68 00	Illinois, Galesburg, Ladies' Missionary So., 1 box to Washington	35 82
New York, Brooklyn, Ladies of Emmanuel Ch., 1 bbl. to Indian Territory.....	72 00	Illinois, Chicago, Ladies of Calvary Ch., 1 bbl. to Nebraska	110 00
New York, New York City, B. Y. P. U. of Calvary Baptist Ch., 1 box and 1 bbl. to Kansas	100 00	Illinois, Englewood, Ladies of Ch., 1 bbl. to New Mexico, value not given.....	
New York, New York City, Missionary Soc. of W. 33d St. Ch., 1 box to Indian Ty.	25 00	Total to January 15, 1907.....	\$710 57
		Previously Reported.....	3,168 39
			\$3,878 96

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 Fund

MAINE, \$48.85		*Collected per Rev. C. Woelfkin	14 00	Highland, J. L. Pratt....	30 00
Castine, Mrs. Wm. G. Sargent	3 00	LEGACIES.			
North Sedgwick, Y. P. S. C. E.	1 39	Newburyport, Estate of Mary Elwell	23 15	Geneva, D. Moore and wife	25 00
Bluehill Ch.	5 00	Merrimac, Estate of William H. Thompson....	725 00	Delhi Ch.	14 68
Sedgwick Ch.	2 78	Haverhill, Estate of John D. Newcomb	25 00	Belleville Ch.	5 00
Manset Ch.	8 75	RHODE ISLAND, \$60.37.			
Rumford Falls Ch.	6 80	Tiverton, Central Ch.	25 00	New York City: Ch. of the Epiphany	2 66
Saco, First Ch.	11 70	Phenix Ch.	13 00	Morning Star Miss'n 2d Ave. Ch.	12 19
Waterville, French Miss'n Jefferson, First Ch.	20 58	Newport, Central Ch.	22 37	11th St. and Lexington Ave. Ch.	35 89
Charleston, Free Temple Ch.	1 40	CONNECTICUT, \$502.05.			
Wayne Ch.	2 81	New Haven, Howard Ave. Ch.	10 00	Auburn, Second S. S.	5 00
Turner Ch.	2 00	Stamford, First Ch.	120 00	Port Washington Ch.	1 00
North Sedgwick Ch.	1 98	Cromwell S. S.	3 50	Amsterdam, First Ch.	60 55
NEW HAMPSHIRE, \$60.44.		Southington, First Ch.	47 55	First S. S.	13 55
Goffstown Ch.	13 00	*Hartford, First Ch.	300 00	Albany, Emmanuel Ch.	200 00
Jr. C. E. S.	5 00	Hartford, First S. S.	15 00	Sandy Hill, Mrs. Caroline Edwards	24 00
Keene, First Ch.	20 84	A Friend	1 00	Boonville, First Ch.	8 60
Newport, First Ch.	6 00	Wallingford, B. Y. P. U.	5 00	North Java, Minnie A. Warren	1 00
New London, First Ch.	3 00	NEW YORK, \$1,643.78.			
Franklin Falls Ch.	12 60	Macedon Ch.	5 82	Rochester, Estate of Daniel Cross	95 00
VERMONT, \$36.35.		*Penn Yan, First Ch.	7 00	NEW JERSEY, \$358.27.	
Collected per C. C. Maxfield	14 10	Y. P. S. C. E.	6 00	Bergen Point Ch.	15 00
Plainfield, Mrs. A. B. Taft	3 00	Middlebury, First Ch.	50	Mt. Olive Ch.	10 75
West Brattleboro Ch.	6 25	Smyrna, Ch.	1 20	Plainfield, First Ch.	520 00
North Springfield Ch.	13 00	Port Byron S. S.	1 00	Dover, Swedish Ch.	10 00
MASSACHUSETTS, \$3,539.40.		North Manlius, Y. P. S. C. E.	11 50	Highstown, T. J. Griffith	10 00
Rockport Ch.	10 00	Liberty Ch.	8 89	Stelton, Piscataway Ch.	48 00
West Fitchburg, Beth Eden Ch.	12 41	Sandy Hill Ch.	53 10	S. S.	5 00
Lynn, Essex St. Ch.	10 10	Syracuse, First Ch.	59 00	Northfield Ch.	5 00
South Bellingham Ch.	4 55	Bath Ch.	21 28	Rutherford Ch.	2 00
Somerville, Winter Hill S. S.	4 80	S. S.	1 37	Hackensack, Calvary Ch.	44 00
*East Northfield, Y. M. C. A.	10 00	B. Y. P. U.	2 00	North Millville Ch.	9 00
Salem, Mrs. Margaret D. Phillips	10 00	Warwick, Calvary Ch.	15 59	Newark, Clinton Ave. Ch.	67 85
Worcester, South Ch.	3 00	Akron, First Ch.	17 50	S. S.	20 00
Rowe Ch.	1 30	Utica, Tabernacle Ch.	50 00	LEGACIES.	
Wakefield, First Ch.	40 26	Masonville, Ch.	10 30	Ocean Grove, Estate of Sarah E. Sampson.	91 67
Pittsfield, First Ch.	40 05	Athens, First Ch.	5 00	PENNSYLVANIA, \$745.32.	
Dorchester, Blaney Memorial Ch.	16 00	Nicholville Ch.	5 00	Montrose, S. A. Dawley	4 50
Webster, First Ch.	20 00	*Port Jefferson, Y. P. S. C. E.	10 00	Hites, Mathias Stencsek	2 00
Russell Ch.	3 50	Lorraine Ch.	1 05	Pittsburgh, Bond No. 575	127 50
*Worcester, Pleasant St. S. S.	25 00	Alps, A. Friend	25 00	Philadelphia: Hebron Ch.	16 44
Malden, First Ch.	432 18	La Grange, Rev. W. T. Potter	9 50	Lehigh Ave. Ch., 1/4	8 70
Dorchester, Temple Ch.	89 54	Spencerport, Mrs. Martha A. Smith	1 00	Fourth Ch.	103 30
Boston, Tremont Temple Ch.	25 00	Stanley Ch.	6 00	Chestnut Hill Ch.	1 00
Roxbury, Dudley St. Ch.	78 71	Utica, Tabernacle Ch.	5 00	Third Germantown S. S.	6 34
Springfield, State St. Ch.	135 85	Belleville, Home Mission Circle	25 55		
Weston, First Ch.	30 00	Clifton Park, Center Ch.			
Boston, First Ch.	500 00				
*East Northfield, Ezra H. Stevens	1250 00				

*B. Y. P. U...	2 42
*First Germantown	
B. Y. P. U.....	10 00
*Logan, C. E. S....	10 00
*Belmont Ave. B. Y.	
P. U.....	15 00
Pottsville, First Ch.....	27 05
Upland Ch.....	69 57
Preston Centre Ch.....	1 85
Shenandoah Ch.....	13 62
*Harrisburg First Ch.....	5 00
California Ch.....	15 77
Chester, First Ch.....	10 00
Mt. Pleasant Ch.....	20 52
Elwood City Ch.....	6 25
Scranton, Green Ridge	
Ch.....	35 95
Ashland, First Ch.....	5 58
Centralia Ch.....	2 85
Wilkesbarre, First Ch.....	23 40
Hazleton, S. S.....	2 71
Marsh Creek Ch.....	13 50
Monongahela, First Ch.....	8 00
Franklin Union Ch.....	6 03
Hatboro, Ch. and S. S.....	12 34
Rankin, Slovac S. S.....	3 00
Scranton, A. B. Harmon	
Allegheny, Judson Me-	
morial S. S.....	7 16
Scranton, North Maine	
Ave. S. S.....	12 00
Prospect, Mt. Zion Ch.....	15 70
Jacobs Creek Ch.....	11 35
Harrisburg, Tabernacle	
S. S.....	4 12
LEGACIES.	
Wellsboro, Estate of Isa-	
bella R. Boyce.....	100 00
DISTRICT OF COLUMBIA, \$16.73.	
Washington, First Ch...	16 73
WEST VIRGINIA, \$137.48.	
Rupert, Amwell Ch.....	8 81
Newfound, Rock Castle	
Ch.....	5 25
Indian Creek Ch.....	2 25
Huntington, Fifth Ave.	
Ch.....	46 00
North Spring, Little Huff	
Creek Ch.....	4 70
Hinton, First Ch.....	15 00
Ronceverte Ch.....	5 30
Bolt, Breckenridge Ch.....	5 25
Beckley, Raleigh Ch.....	17 84
S. S.....	7 16
Mountain Cove, Hopewell	
Ch.....	5 00
Cashmere, Ch.....	4 18
Tincher, Little Sewell Ch.	
Flatwoods, Mrs. L. J.	
Huffman.....	2 50
Lookout Ch.....	5 00
TENNESSEE, \$2.00	
Harriman, Mr. and Mrs.	
J. R. Thompson.....	2 00
NORTH CAROLINA, \$503.60.	
*Collected per J. A. Whit-	
ted.....	503 60
OHIO, \$360.84.	
Springfield, Blessed Hope	
Women's Soc.....	1 74
Harveysburg, Jonah's Run	
Ch.....	27 65
Marietta, F. S. Smith.....	10 00
Anchor Ch.....	10 00
Cherry Valley Ch.....	2 70
Portsmouth Ch.....	10 00
Youngstown, First Ch.....	37 10
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THE PUBLISHER'S PAGE

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"I enclose check for \$10 to renew my subscription to HOME MISSION MONTHLY. Don't stop magazine when it expires. I will try and renew. Aim to be a 'permanent.'"—E. J. Currier, Grand Junction, Col.

This pays up the subscription to July, 1925. We sincerely hope the good brother will be able to renew for another twenty years. At any rate, we shall regard him as a "permanent." One other subscriber has paid up to 1920.

* * * *

"Reading THE HOME MISSION MONTHLY quickens my love to God and towards all the world. It must be an inspiration to all who read it."—Mary E. Johnson, West Boylston, Mass.

* * * *

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* * * *

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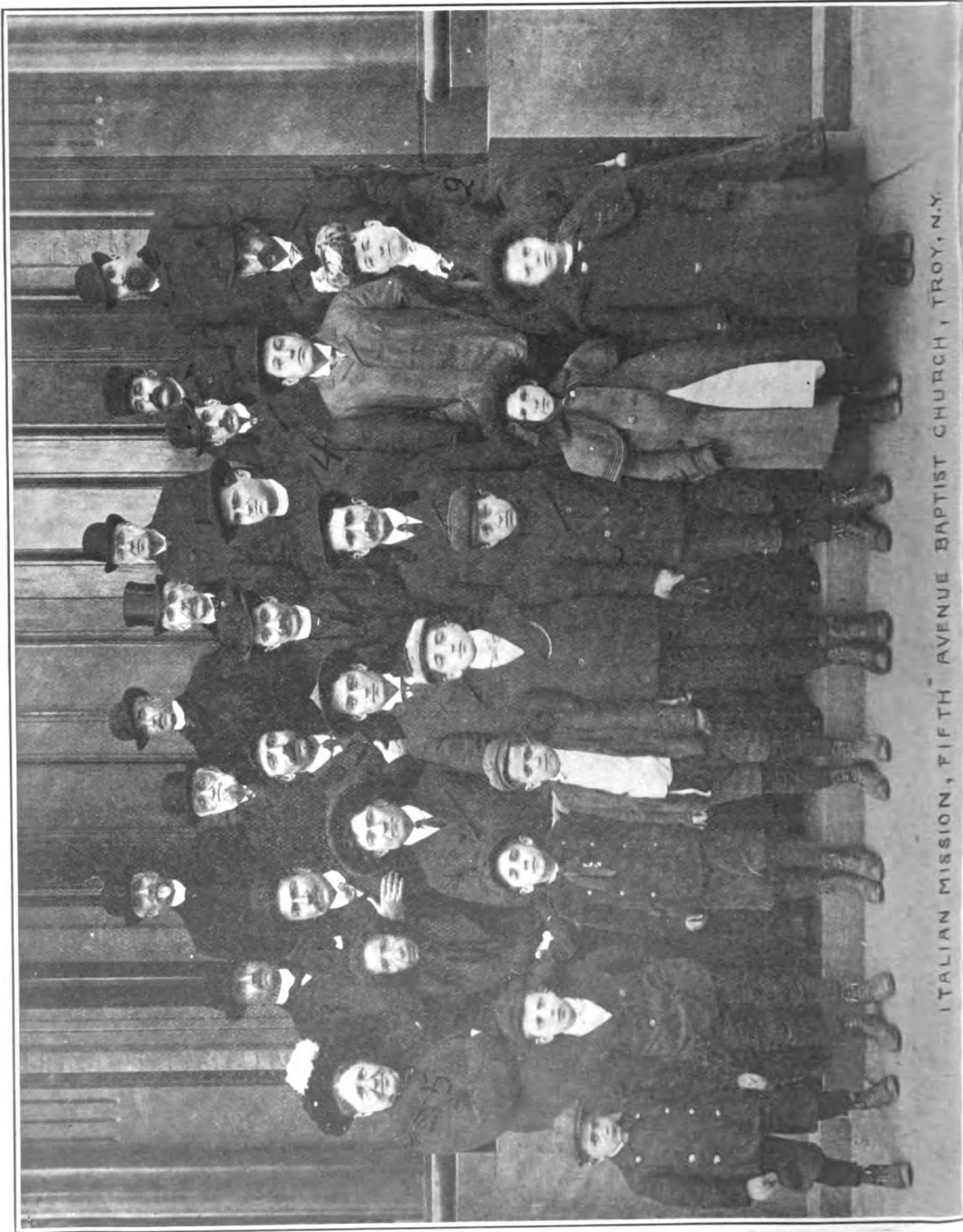
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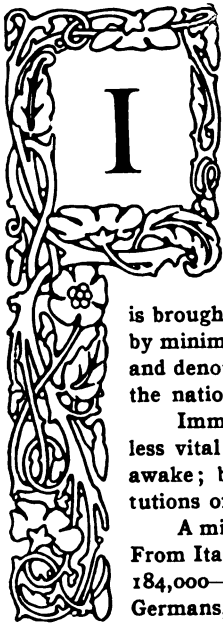
VOL. XXVIII

MARCH 1906

No. 3

WANTED A PROPHET

The wise man's eyes are in his head, but
the fool walketh in darkness.—*Solomon.*



IN other words, the difference between the wise and otherwise is one of sight. The supreme problem of America is immigration. The supreme need of America to-day is for a prophet of keen sight who shall make the people see the situation, and of such compelling personality that, once awakened to duty, they shall be constrained to play the part of patriots and Christians in solving this problem of assimilation and evangelization.

While Christians are walking in the darkness of indifferentism and of that optimism which is born not of faith but of ignorance, immigration is steadily changing the face of our civilization. When the voice of warning is raised, instantly the charge of being an alarmist is brought. The truth will be seen some day that the problem can never be solved by minimizing or deriding it. The abolitionists were longtime ostracised, hated and denounced as disturbers of the peace; but the Civil War at last aroused the nation to self-defence—self-preservation at infinite cost.

Immigration is a radically different problem from that of slavery, but not less vital to the Republic. It is a marvellous opportunity for a Christian nation, awake; but an unarmed invasion signifying destruction to the ideals and institutions of a free and nominally Christian nation, asleep.

A million immigrants last year—equal to the entire population of Connecticut. From Italy, 221,000; from Austria-Hungary, 275,000; from Russia and Finland, 184,000—or about 680,000 in round numbers from the south and east of Europe. Germans, 40,000; Scandinavians, 51,000; Ireland, 52,000; England and Scotland, 80,000. Illiterates, 230,000! And practically all these from the three countries first named. Unskilled laborers, 430,000, enough to fill a city the size of Cincinnati or Buffalo. Add those with no occupation, and those classed as servants, and they would make a grand total of 780,000 of the 1,000,000.

The immigration of the last five years brought 4,241,000 foreigners to America, with the proportion of illiteracy and unskilled labor about the same as last year. Alien in language, dress, customs, training, manner of living, and for the most part in religion—absolutely unamerican—is there nothing in these figures to arouse a dormant Americanism? "The wise man's eyes are in his head."

God give us a prophet—a man of Lincoln's mold—to awaken American Christianity and lead it into that combined evangelization which alone can preserve America by making Christian Americans of the newcomers.



The Spiritual Renaissance



THE tidings of revival come from every side. There is a quickening of spiritual impulse and life in the churches and in our educational institutions. Evangelism is no longer in the air, it is in the active realm of Christian experience. There is a remarkable responsiveness to the presentation of the claims of Christ upon the hearts and consciences of men. Souls that have been hungering and thirsting after the gospel, without realizing the real nature of the desire, have discovered the satisfaction of a new or renewed soul life. Many ministers have recognized the inadequacy of human devices, however ingenious and perfect, when the spirit of power is absent, and have gone to the sources of divine power. Prayer has become a new thing to many, even to many who have accounted themselves praying Christians. Faith, prayer and effort have met with reward prompt and abundant. Churches that have not recorded a baptism for a long period are earnestly asking why, and the very question is more than half-way toward an answer that means revival. The attitude of Christians in all the denominations is changed to one of expectancy and urgency.

All this means much for Christianity. It is time there was a new attitude, a new zeal, a new apprehension of patent facts, a new interest in the great missionary enterprises of the kingdom of God. The intellectual and spiritual unrest of the past fifteen years has borne fruit, and the fruit is not good to the eye or taste. Apples of sodom grow in the garden of the "isms," which so many have culti-

vated to the neglect of the faith that saves and stimulates and develops the soul. In the light of results, the reaction has come. Men want a religion that produces righteousness, that brings peace, that enables one to face death fearlessly. Negations and destructive criticism have had their day; a constructive faith that makes Christ the centre and essence of life has revealed its power anew, and Christianity needs nothing but genuine living witnesses to press forward to conquest.

Elsewhere we give proof of the wise and effective work of Drs. Woelfkin and Chivers as the evangelistic representatives of the Home Mission Society in its forward movement. This is no ephemeral effort in which these men are engaged. It possesses the elements of abiding influence. It brings men to the fundamentals of power. Instead of a mass meeting, a group of pastors, large or small, comes together for conference. But, as one pastor expressed it, every pastor goes home an evangelist to do a ministerial work such as he has not conceived of before the conference. Nowhere has the message been received with greater result than in the colleges. It counts largely when the leading young men in an institution are brought into a clear and manly stand for the Master—means more to-day than it did a quarter of a century ago, when one takes into account the atmosphere of to-day, with its surcharge of materialism. And it comes as the result of no play upon the emotions, no trick, no sentimental appeal, but the straightforward preaching of Christ and Him crucified, and the duty of a man to play a man's part and live a man's life in the love of God.

Great is the work; widespread is the

interest; vast is the need of evangelization. Pray that the revival may cover the land, and that you may have personal share in its spread.



Irrigation and Immigration

IRRIGATION will open millions of acres of land to successful cultivation—land that has been barren and waste for want of water. Immigration is bringing aliens at the rate of a million a year into America—aliens largely of the illiterate and unskilled class. What we want to do is to make irrigation and immigration work together. That is, the immigrants must in some way be settled where the irrigated lands afford the opportunity. Under the homestead laws let the newcomers be guided to a destination where there will be a fair chance to evangelize and Americanize them.

Already irrigation projects are under way that will reclaim 1,050,000 acres of land in eleven States, and projects have been approved covering 339,400 acres more, chiefly in eastern Oregon. The Reclamation Act was only passed by Congress in June, 1902, but a résumé of the work accomplished shows 77 miles of canal, 54 miles of distributing system, and 186 miles of ditches constructed, while tunnels having a total length of nearly four miles have been driven, and more than 250 miles of telephone lines been installed. The estimated cost of projects under way is \$30,000,000, but the government will reap rich returns as the reclaimed lands are taken up. These reclaimed lands will support a population many times greater than the country now has.

If the immigrants can be distributed, and if the great majority can be settled on farms, instead of herded in the cities which are far too congested now for either health or morality, one solution of the immigration problem will have been found. All that can be said at present is that something like a systematic effort

is making to place before immigrants the advantages of the various sections, including the South, and the great desirability of going where small holdings of land can be had. No class of people is hopeless that has the agricultural faculty, and it is a fact that agriculture is the natural vocation of the great majority of those who are coming at present. The Italian huddled in contract labor camps is one being; the Italian fruit grower or small farmer—that is, the Italian on the soil, is another. The same is true of the Slav, although many suppose he has no aptitude save for the mines.

When we can get millions of immigrants located in the irrigated and reclaimed Great American Desert, there will be a brighter outlook. All honor to Major John W. Powell, to whom credit for the inception of this great work of reclamation is due.



A Suggested Remedy

IN his timely book, *The Problem of the Immigrant*, which shows what the various nations are doing, or to speak more correctly, are not doing, with reference to immigration, Mr. J. D. Whelpley suggests international coöperation as a remedy for some of the evils from which various countries are now suffering. He rightly says that emigration is an international affair, to be regulated by an international board, which should see to it that the immigration is natural, and not the result either of the greed of transportation companies, or unsanitary or oppressive conditions. Since the emigration movement from one country is the immigration movement into another, certainly both countries are mutually interested in the subject. An International Conference to consider emigration laws and regulations would not fail to be of benefit to all the countries concerned. As it is now, the United States government has been practically alone in the restrictive measures as yet attempted.

NOTE AND COMMENT



AN enthusiastic pastor in Michigan sends in a dollar, which sets his name ahead for four years, with these opening words: "HOME MISSION MONTHLY for January just received. My, what a paper, and what an influence it ought to exert, and what a circulation it should have!" Thank you, brother. We like your way of putting things.

¶ The Broadway Baptist Church of Louisville, Kentucky, has invited the General Convention of Baptists of North America to hold in that city its meeting in May, in connection with the anniversaries of the Northern Societies at Dayton and the Southern Baptist Convention at Chattanooga. This is the most central location convenient to the northern and southern meetings, and should ensure a large and notable gathering at this first meeting of the new organization. The program will undoubtedly be worthy of the occasion. Dr. Carter Helm Jones, pastor of the Broadway Church, was formerly pastor in Elizabeth, New Jersey, and is well known both North and South. His church has a new meeting house of the fine type characteristic of Louisville, and that city is one of the most attractive in which to meet. Its hospitality is of the heartiest sort. Dayton and Louisville should draw a large number of delegates from the North. Begin to plan for it at once. Churches, send your pastors, and through their reports let the information and stimulus of the great meetings be extended throughout the country. This is the way to develop the denominational consciousness, in which lies a large element of power for progress.

¶ If advertisers could note the immediate response to any kind of suggestion or request made in these pages, they would be eager to get advertising

space in THE MONTHLY. It is gratifying to know that the magazine is not only glanced over but read, and read through, by so many.

¶ Two devoted men, who can endure hardness as good soldiers of the Lord Jesus Christ, are wanted this spring, for mission work in Alaska, under the auspices of the American Baptist Home Mission Society, of New York. Two missionaries also are wanted for Cuba and Porto Rico, one who has had some experience in teaching.

¶ Dr. W. C. P. Rhoades has been given a six months' leave of absence by the Marcy Avenue Baptist Church of Brooklyn, of which he is a pastor. He sailed on Feb. 27th for a trip to the lands about the Mediterranean. For seventeen years he had served most efficiently as a member of the Executive Board of the Home Mission Society and hears the good wishes of all his associates on his well earned vacation. The only other member of the present Board who has served the same length of time is Dr. A. S. Hobart, of Crozer Seminary. The Society owes much to the faithful and sagacious service of these men.

¶ The twenty-fifth anniversary of Spelman Seminary at Atlanta will occur in April of this year, and the event will be celebrated by a week of rejoicing, beginning on Friday night, the 6th, and continuing through the following Wednesday, which is Founder's Day. The anniversary sermon will be preached by President Hunt of Denison University, and during the week many eminent speakers will be heard, including Governor Terrell of Georgia, Judge Pendleton, and other Southern men who appreciate the service Spelman is rendering. Among the features of the program there will be an illustrated historical sketch, a session devoted to the Spelman Graduate in the various walks of life, a sample school session, class-day exercises, and platform addresses each evening. Plans are mak-

ing for a good delegation of friends from the North. There is no school deserving of wider recognition than Spelman. It is the only one of its class, and has a record not surpassed by any institution. At least a hundred of our laymen ought to plan to make the trip to Atlanta, taking in Shaw Commencement on the return. Such a visit will be a liberal education in itself in home mission lines.

¶ The Home Mission hymn which we give this month is by one of the Executive Board, Rev. Boardman B. Bosworth, who is author of both words and music. Next month we shall publish a patriotic hymn that we believe will sing its way through the land. On a recent Sunday the splendid chorus of the North Church in Camden, N. J., sang the hymn "America for Christ" at two services, with fine effect, and it was pronounced a melodious and singable missionary hymn. By and by we shall issue these pieces in program, so that congregations can use them. Meanwhile, let every church member take *THE MONTHLY*, and be practising up in advance.

¶ An envelope system for church offerings is now regarded as indispensable by business-like churches. There are various devices for taking the various offerings, in most cases different envelopes being used for current expenses and benevolence. Rev. Lyman R. Swett, of Blaney Memorial Baptist Church in Boston, has patented an ingenious duplex envelope, which enables the giver to place in one section the offering for missions, and in another the regular church offering. The idea is worked out simply and effectively, and commends itself to all who see it. It avoids duplication of envelopes and confusion of amounts. There is no increase of expense over the ordinary envelopes. It will pay church treasurers to investigate this device. Believing that the system stimulates missionary giving, we will forward all inquiries sent to us.

¶ We give on another page a group of the members of the Italian Mission

in Troy, together with members of the Committee in Charge and deacons of the Fifth Street Church. The hour was unpropitious for gathering the Mission attendants. The work is making good progress. There have been eleven baptisms the last year, including two priests, one of them a remarkably fine character. On Christmas Sunday over sixty persons were present; the usual attendance is about thirty. The numbers indicate the following: 1. Evangelist and Pastor, Francesco Di Tomasso; 2. Mrs. Tomasso; 3. Mr. Lo Presti, the first priest baptized; 4. Mr. Pampana, the priest recently baptized, and going to Colgate University to prepare for the ministry; 5. Mrs. L. E. Gurley, a strong supporter of this good work.

¶ Rev. Bruce Kinney writes about Mormonism and the Mormons from close contact and knowledge. He has had abundant opportunities, as superintendent of our home mission work in Utah, to study the practical workings of the system, and learn the character of its product. His opinion will carry great weight. The picture he paints is dark, but how could the teaching of such men as the Mormon leaders, who are confessed perjurers and law breakers fail to be demoralizing? If a pledge is not sacred to the president of the church, what shall it be to his blind followers? If perjury is permissible in high places, shall truthfulness be expected in common places? We hope a recent writer is right when he says the Mormons as a whole are better than their religion or their leaders. Surely they are deluded and ignorant, or they could not be held by such a monstrous system. The ultimate remedy lies in the gospel. The law may have something to say when political rights are usurped, but government cannot abolish Mormonism. The Mormons must be won from their delusions. Christian effort should be greatly increased in Utah. Above all, the situation must not be regarded as hopeless.

A VERY SERIOUS SITUATION

¶ According to the latest calculations, the American Baptist Home Mission Society requires \$248,000 to meet its obligations maturing in March.

¶ Unless its receipts are much more than for the same month last year, there will be a crippling debt of at least \$75,000.

¶ How is this accounted for? Partly because of a deficit of \$38,000 brought over from last year.

¶ Partly by a decrease of \$26,768 in legacies.

¶ Partly by an imperative increase of appropriations for the year.

¶ The executive board has declined scores of importunate appeals for enlargement.

¶ Must there be painful retrenchment in this time of general prosperity and in the midst of most gracious blessings upon its evangelistic work and generally all over its vast field?

¶ Every individual and every church that has not yet made an offering for Home Missions is earnestly asked to do so and to have it in the Society's treasury before Saturday, March 31st.

OUR NATIVE LAND

B. B. B., 1906

BOARDMAN B. BOSWORTH

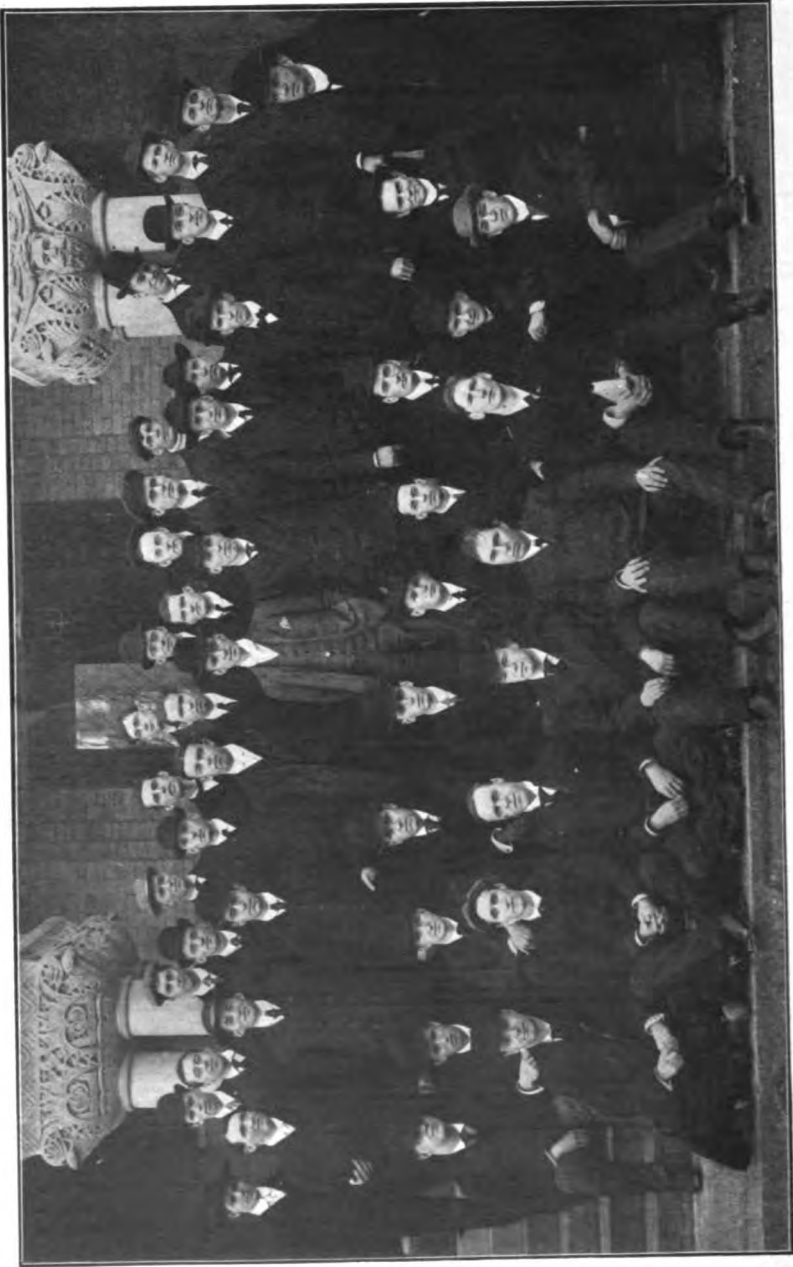
1. O God, de - fend our na - tive land From ills im - pend - ing o'er us;
 2. Our Fa - thers showed their faith in God, And, in His name be - liev - ing,
 3. That faith of old, as wealth un - told May we, their chil - dren, prize it;
 4. For so our land shall ev - er stand, More safe from all of - fen - ses

Up - hold us with Thy pow'r - ful hand; Make plain our path be - fore us;
 They sought a wil - der - ness a - bode, Their homes and kin - dred Jeav - ing.
 And rath - er far than lands and gold Un - to our own de - vise it;
 Than it could boast were war - like host And na - vies its de - fen - ses;

From war and strife pre - serve our life, Al - mighty to de - liv - er;
 They built a state ex - ceed - ing great, Sur - pass - ing ev - 'ry na - tion.
 Throughout our land, on ev - 'ry hand, Dif - fuse its bless - ings ev - er,
 And God a - bove, in bount - eous love, Shall bless our land and na - tion

Thy sav - ing grace, in ev - 'ry place, Pro - claim - ed be for - ev - er.
 They trust - ed God, be - lieved His word, And knew His great sal - va - tion.
 And spread the fame of His dear name Whose good - ness fail - eth nev - er.
 With plenteous store for - ev - er - more, And show us His sal - va - tion.

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GROUP OF MINISTERIAL STUDENTS AT DENISON UNIVERSITY, JANUARY, 1906

The total number of these students at Denison this year is fifty-four



THE CONFERENCE IN INDIANAPOLIS

By T. J. Villers, D.D.



THE Indianapolis Conference, conducted by Dr. Woelfkin and Dr. Chivers, was a source of great spiritual stimulus and enrichment to the churches. The methods used, being simple and natural and absolutely free from every objectionable feature, commended themselves most heartily to the very best people. There were no tricks or expedients or trumpets; but it was soon noised that Christ was in the house, and straightway many were gathered together.

For eight mornings Dr. Woelfkin spoke specially to pastors, about sixty being present from different parts of the State. Those were eight days on the Transfiguration Mount, where we caught glimpses of our Lord's glory. As we descended from our Hermon, one pastor expressed more than his own feelings when he said: "This Conference will mark the beginning of an entirely new epoch in my ministry." Instead of having had with us two evangelists for a week and a day, we now have sixty evangelists for a lifetime.

At the afternoon meetings for two weeks, these men of God brought messages to Christian workers. They led us into a clearer understanding of the mysteries of grace, quickened an ever-increasing heart-hunger after likeness to Christ, and laid bare the secrets of spirit-

ual power. The effect of these services will be permanent.

The evening gatherings for two weeks and a half were of a more popular nature, though the speakers never dropped from the dignity of ambassadors. Dr. Woelfkin's sermons, such as those on "The Forgiveness of Sins," and "Faith the Atmosphere of Power," created a profound impression. There were times when the silence was oppressive. In the after-meetings of the last week some were brought to a public confession of the Saviour; and the work of soul-saving then begun is now being continued in many of the churches. A conservative pastor of another denomination remarked to me: "If I could get evangelists like those, I should like to have them in my church." In these Conferences the Home Mission Society is doing a greatly needed work, and in a way that is highly commendable.



The Day of Prayer at Denison

BY PRESIDENT EMORY W. HUNT

THE Home Mission Society has placed Denison University and all of its friends under a heavy obligation by the recent visit of Drs. Chivers and Woelfkin. Thursday, January 25, was the Day of Prayer for Colleges. We prefer to continue the observance of this time-honored day, suspending in its behalf all

college exercises in the middle of the week, instead of devoting a Sunday in February to it, as is coming to be the fashion. Dr. Chivers came early and supplied the pulpit of the Baptist Church at both services January 21, Pastor Baldwin being absent in Florida. On Monday he addressed the Association of Ministerial Students on "America as a Mission Field" and preached in the church at night. Dr. Woelfkin arrived that evening and both men were kept busy with meetings, public and private, day and night, until the close of Friday. Dr. Woelfkin preached each evening and at the morning services in the college chapel on the Day of Prayer.

We are not counting the results; but we are experiencing the deepest and most general interest in the Christian life known here for a generation. There was no time last fall when football was more the theme of thought and conversation among the students than is the spiritual life now. Many men who are strong in influence have made a declaration for Christ. Several of them are seniors. A like deep interest is found among the young women of Shepardson College, the women's department. "It is the Lord's doing and it is marvelous in our eyes," but we are grateful for the men who were the instruments of His work, and honor them more than ever before.

We have been especially interested in observing the work of these brethren as an exposition of their ideal of evangelism, which governs the new work of the Society in this line. We are glad to give testimony to the depth, reality, thoroughness, tact, good taste and good judgment which has been manifested here. The utter absence of methods which an unsympathetic critic of evangelism might call the "tricks of the trade"; the simple but powerful presentation of the divine truth and the entire reliance upon its presentation, with the blessing of the Spirit of God, to accomplish the results desired; the emphasis placed upon the deeper truths of the Word of God and the reality of the spiritual life; all of these commanded respect and won the confidence of all.

It is our earnest conviction that the deepest needs of our church life and of the Christian life of our time can be met by no makeshifts, by no mere methods. The radical need is for more life, and God is using these brethren to bring these truths before the hearts and consciences of His people. May God speed them upon their mission and give them the attention and hearty co-operation of all of our people!

FROM ANOTHER SOURCE

Writing of the meetings at Granville, Rev. A. S. Carman tells, in the *Journal and Messenger*, what immediately followed the visit of Drs. Woelfkin and Chivers:

"All day Saturday the students were busy, and at the Sunday morning Y. M. C. A. meeting six more young men joined the number of converts. Dr. Hunt preached morning and evening in a most telling way, and at the close of the evening service five or six others of the students asked for prayer. Twelve or fifteen of the children and youths of the Sunday School gave evidence of conversion or conviction during the day, so that perhaps fifty have already been reached by the movement, which is still in progress. The majority of these are young men in the college, and include the captain and "pitcher" of the baseball team, with his "catcher," two or three prominent football men, including the famous big "tackle," Ellor, whom Dr. Woelfkin had personally labored with at Peddie Institute, two years ago, the sons of two of the trustees of the university, and many others who have great influence among the students, and whose many friends will be unspeakably rejoiced, as will all friends of Granville, at this the greatest blessing which has come to us in many years. It is a worthy beginning of the seventy-fifth anniversary."



The Committee on Evangelism

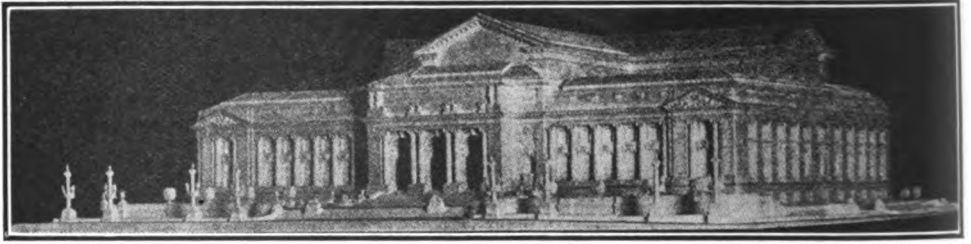
The Committee on Evangelism of the Home Mission Society held a special meeting at the rooms of the Society, Feb. 6. The report presented showed that in addition to the Evangelistic Conferences

and special services held by Dr. Woelfkin and the Field Secretary at important centers, nine State Evangelists are already at work under joint appointment by the Home Mission Society and State Conventions. Applications for co-operative work were received from two other States and acted upon favorably. In addition to these an evangelist is at work among the French people of New England, and another among the Germans. Arrangements were made looking toward a series of evangelistic conferences in New England to be con-

ducted by Dr. A. C. Dixon. At the coming Anniversaries in Dayton, Ohio, in place of the three addresses usually given on Sunday evening, a special service will be conducted by Dr. Woelfkin, and plans are being matured for evangelistic services at several centers on that evening. It was also recommended that the Secretary correspond with Secretaries of State Conventions urging that in their plans for fall meetings provision for the holding of distinctively evangelistic services be included.

E. E. CHIVERS, Secretary.





A HOME MISSION STORY—PINK ENVELOPES

By Edwin P. Farnham, D.D.

I

"The day is long, and the day is hard,
We are tired of the march and of keeping
guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be
done;
Tired of ourselves and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm,
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works too;
And the days that seem long to live are His,
A bit of His bright eternities,
And close to our need His helping is."



IT was Saturday night, and the Hartwell family were all gathered in the dining-room to partake of their customary New England Saturday night supper of simple baked beans and brown bread. For although they were now living within the limits of the great city of New York, certain home habits had become as fixed as fundamental principles in a Puritan orthodox creed. The Hartwell boys and girls were becoming modernized, but they were perfectly certain that their dear father and mother would continue to be Puritans till the end of their days. Arthur was a freshman at college and Meriel, a beautiful girl of seventeen summers, was in the junior class in the high school. The older children were beginning to appreciate some of the unwritten laws of family life in the Hart-

well home, but Ned and Frank and Marjorie were perfectly sure that when they were grown up they could improve on a few of the customs of the family. Not that any of them objected to the regular Saturday night supper. Not at all. Arthur wrote home from college that he could endure all the ills of life that fell upon him in his new surroundings if only he could spend one solitary hour every week at home—the hour between six and seven o'clock on Saturday night. They all understood what that meant, for Arthur knew beans years before he began even to prepare for college.

Nor did the older children at all object to another habit well confirmed in the Hartwell home. They could now understand the profit of it in their wider range of school life.

Mrs. Hartwell quite insisted upon it that at the supper hour every Saturday night every member of the family should be prepared to recite a brief poem or a few verses of a hymn, or a passage of Scripture, or a helpful quotation of prose or poetry from some worthy source, gathered during the week. Mrs. Hartwell was a cultivated woman. She was a cultivated Christian woman. And noble mother that she was, in spite of all the ifs and ands and buts and whys and wherefores that came pelting down upon her like charges of small peas from five animated pop-guns, she had persisted gently through the years and had won a notable victory. Arthur, Ned and Meriel were long since willing converts to the plan. Many a choice bit of literature had been brought to the home fresh from

school life. And it is only fair to say that many a public school teacher had been blessed by the intellectual effervescence of the Hartwell boys and girls. The benefits upon school and home were mutual, but they were not small. Both Mr. and Mrs. Hartwell had been teachers before they were married, and Fröbel's maxim, "Come, let us live with our children," had been incorporated into the very lives of the Hartwells. Living with their children they lived also with their children's teachers. They lost no opportunity to assist the public school teachers in stimulating and molding the precious charges entrusted five days in the week to these public servants, who at the same time are home-makers and nation-builders.

On the Saturday night of which we have been speaking Mrs. Hartwell recited with unusual interest Susan Coolidge's poem, "Co-workers with God." The experiences of the week had not been altogether easy. And these words of the poem had served as guiding hands to make her strong:

"We fight, but 'tis He who nerves our arm,
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works, too;
And the days that seem long to live are His,
A bit of His bright eternities,
And close to our need His helping is."

"*'And close to our need His helping is.'* Oh, I like that beyond telling," said Mrs. Hartwell. "I want you all to learn this little poem this very next week if possible. I am sure it will make school work and home work easier and more delightful if we catch the real spirit of it."

"Papa, what do you think of this?" chimed in Meriel and Marjorie. "Why isn't it just as good for girls as for boys?"

Meriel and Marjorie had been reading during the week "The Two Little Knights of Kentucky," and were greatly pleased with the motto that the young knights Malcolm and Keith had adopted for themselves. At Mrs. Hartwell's sug-

gestion they had adopted it for their own. They had been assured by their mother that there was no patent or claim upon it of any kind; in fact, they might feel perfectly free to suggest it to their friends and playmates in school and out. It was made of such perfect material that it could be used constantly, it would never wear out, and it was precisely as good for girls as for boys. This was it, and Meriel and Marjorie recited it together as though it were their very own:

"LIVE PURE, SPEAK TRUTH, RIGHT THE WRONG, FOLLOW THE KING, ELSE WHEREFORE BORN?"

"Perfect!" responded Mr. Hartwell. Let us all learn it here and now. It will not take more than two minutes, and it will last a lifetime.

"LIVE PURE, SPEAK TRUTH, RIGHT THE WRONG, FOLLOW THE KING, ELSE WHEREFORE BORN?"

"I have it!" exclaimed Ned. "I read that book last summer when I was having my two weeks' vacation at Grandpa Strong's, and I intended to speak to Frank about it when I came home, but I forgot to do it—and I am afraid I forgot the motto, too, but I think it is first rate. Grandpa Strong said that he never read a better one and he wished all the boys and girls might make it their own."

"'Follow the King'—what does that mean?" asked Mr. Hartwell. "We have no king. Our chief magistrate is one of the people elected by the people." "Isn't this it, papa?" chimed in Marjorie. "Doesn't it mean that we are to follow the 'Divine King—else wherefore born?' Else what is the use of living in God's world if we do not try to do the will of Him who made the world and everything in it?"

"That is the meaning of it," responded Mr. Hartwell, "and the greatest joy and inspiration of my life is to know that every one of my children is endeavoring to follow the one true King. Let us see now if we can all repeat in unison this beautiful motto that Meriel and Marjorie have brought us, and let us try every day of our lives to keep it—'Live pure, speak

truth, right the wrong, follow the King, else wherefore born?"

II

WHICH TELLS OF MISSION NEEDS

"Isn't this a good time for you to tell us about the 'Pink Envelopes,' papa?" inquired Ned. "Only they aren't pink any more. They are white, just like the others this year, only a little smaller. For next Sunday the envelope is marked 'Special—for Long Island Missions.'" I didn't know that Long Island was a mission field. I would like to know what becomes of my money and whether I ought to give five cents or fifty. I have only two dollars in my pocketbook and I don't think I can give over twenty-five cents unless somebody is a good deal worse off than I am. I want to save fifty cents for Home Missions and fifty cents for Foreign Missions this year. I haven't forgotten what Dr. Chivers told us about the Indians. In my opinion they have been about the worst abused people on earth, and if now they are ready to send their children to Christian schools, and if the old war chiefs are becoming Christians themselves, I think they ought to have a fair chance. Don't you remember how Arthur told us that there wasn't a football team that came to play with Cornell last year that put up a pluckier game than the Indians? And Uncle Joe told us that he attended a revival meeting only last week where two Indian sisters were helping in the services. He said that the older one played the organ splendidly; she also played the violin and the guitar and sang duets with her sister sweetly enough to melt everybody. Wasn't that great? A converted savage singing the gospel to convert white people who were neither savages nor Christians! And all that on Long Island, too. And the younger sister played the violin and the guitar and the banjo—and Uncle Joe said she knelt down at the choir-rail and offered as beautiful a prayer as he ever heard in his life. I tell you I'm going to stand by the Indians."

"But what about those people that converted Indians and other people are try-

ing to convert on Long Island? Where do you put them in your system of special offerings?" inquired Meriel? "That is precisely what I want to know," responded Ned. "I want to know what Long Island Missions are, anyhow."

"Perhaps if you give papa a chance to



A LITTLE INDIAN GIRL IN FULL DRESS

tell us, we shall find out," interjected Frank.

"Prithee, noble sir, not for a king's ransom would I have hindered thy fair speech," whispered Marjorie.

"I know where you got that," said Frank. "You got it out of the 'Two Little Knights.'"

"It was a very good place to get it, and a very good thing to get," responded Mrs. Hartwell.

"The *truth* is what we want to speak, but the truth is never harmed because it is spoken kindly and with utmost courtesy."

"Papa, will you tell us now about missions on Long Island?"

"Can't we ask any more questions?" inquired Frank, in a subdued tone.

"Oh, yes," said Mr. Hartwell. "You can interrupt me at any time if there is anything you do not understand, or if I omit anything you want to know about. To begin with, you know that Long Island is well named. It is quite a long garden plot, swept by ocean breezes on the south shore for more than a hundred miles, and broken and diversified on the north shore by bays and promontories, very greatly increasing the length of its water-line. Its soil is largely sandy and porous. Yet with cultivation and irrigation it produces the best of fruits and vegetables. Practically the entire island could be turned into a great garden. Thousands of acres will doubtless always be put to purposes of gardening, but its location on the ocean and bay and sound, and in such nearness to the crowded city, makes it very attractive for multitudes of people to find their homes here. You know that the two greatest boroughs of New York are on Long Island—the Boroughs of Brooklyn and Queens; that already there are nearly two million of people here! that Brooklyn is increasing at the rate of about one thousand per week; and that from 1900 to 1906 the Borough of Queens increased at the rate of 137 per cent., and that the development is extending far beyond the limits of the city, out in the country districts on the island.

"Take this for an illustration. You can all see the picture, although none of us can understand fully what it means. The superintendent of the building department in the single Borough of Brooklyn reports that the operations of his bureau—that is, the buildings constructed within that one borough during the past year—if attached to one another, would extend over a distance of thirty-seven miles. The cost of these buildings amounts to seventy million dollars. Relatively, the building operations in the Borough of Queens, which is one-third larger territorially than Brooklyn, have not been smaller than in Brooklyn. All this means that many thousands of people every year are finding homes on this island. Within ten years it is quite possible that a million more people will be coming to us, to make their homes here. By 1920 there is every reason to believe that New York will be the greatest city in the world, probably a city of over 8,000,000 inhabitants—greater than London of the same date, for it is growing at a more rapid pace. I am very glad that Ned remembers so well what Dr. Chivers told us about the Indians, and I am sure we will all try to do our part in *righting their wrongs*, which have been many. Yet if all the Indians in all the tribes in our great country were brought together the total number would be only one quarter the number of immigrants coming to us in a single year.

"What do you think of this, Ned? If twenty-five of our Western States and Territories were depopulated—not a person left in them—the entire quota of their population could be filled from the single State of New York; and if fifteen of our Western States and Territories were depopulated the quota could be filled from New York city alone. The largest Jewish city in the world is New York. The largest German city in the world but one is New York. Almost the largest Italian city in the world is New York. And the great proportion of all the foreign populations that are swarming in our great cities are desperately in need of the gospel of Jesus Christ. Right here on Long Island we have now nobody knows how many Jews and Ital-

ians. Probably not less than 125,000 of each nationality. Some would put the figures at 150,000.

"Is it any wonder that our Home Missionary Society is beginning to devote its attention energetically to the solving of the great problems of Christianity in our large cities? Would anybody be surprised, do you think, if some of our multi-millionaires should announce their purpose to strongly reinforce Christian toilers who at the same time are Christian statesmen, who see clearly that unless Christianity triumphs in the centers of population, it fails everywhere?"

"Well, I think," said Ned, with more deliberation than was customary, "I think that something had better be done—and that right away."

"But this is only a small part of the picture," continued Mr. Hartwell. "The craze for money-making, the spirit of worldliness, has invaded all ranks of society. Scores of families are moving away from the churches and remaining away from church services in order to be relieved of responsibility. House parties and Sunday visiting are increasingly popular. The ferries and transportation lines are more crowded on pleasant Sundays in the summer-time than on holidays. It has been freely predicted that while now it is a common thing to find twelve or fifteen thousand men and boys at a Sunday ball game, within five or eight years fifty thousand will be found at the open race-tracks."

"But you don't believe it, do you, papa?" exclaimed three voices in unison.

"I don't know what to believe," answered Mr. Hartwell—"except this. I am perfectly sure that as individuals and as a family we ought to do all we can to stay the tide of ungodliness that is sweeping through the country, and we ought to give all we can—both in loving service and in systematic offerings of money—to spread the saving knowledge of Jesus Christ to all tongues and peoples."

III

WHICH SHOWS WHAT LARGE THINGS
MANY SMALL GIVERS CAN DO

"I want to ask a question right here," said Frank. "What is the use of our

giving a few nickels, or altogether a few dollars, when nothing short of tens of thousands of dollars will meet the real need? I declare, papa, you have made me feel as though my twenty-five cents that I had set apart for Long Island missions didn't amount to anything. I might as well spend it for a big bunch of fire-crackers and set them all off at once and be done with it. I'd like to know what twenty-five cents can do toward giving the gospel to two million people?"

"I was thinking the same thing," interjected Ned. "It's a hopeless case anyhow."

"I was thinking," began Meriel, "how much good twenty-five cents would do if it was given times enough by a good many people. How many members are there in our church, papa?"

"One hundred and ninety, if I remember correctly."

"And how many in our Bible School?"

"Four hundred and fifty, I believe."

"And how many members in all of our churches on the island?"

"About 20,000, and in our schools 21,000 scholars."

"I have thought of it in this way," continued Meriel. "If 100 members of our church should average one dollar apiece, and if 400 members of our Bible School should average only five cents apiece—that would make an offering of \$120. And if all the churches and schools did as well, the whole amount would be over \$12,000. And that would help to build several chapels and help to support quite a number of pastors and missionary workers, wouldn't it? Our pastor told us the other Sunday that if every one would do his part all the work of the church would be easily done. It isn't so hopeless, after all. Do you remember, Ned, the motto we learned two years ago at Grandpa Strong's:

"I AM ONLY ONE, BUT I AM ONE; I CAN NOT DO EVERYTHING, BUT I CAN DO SOMETHING; AND WHAT I CAN DO I OUGHT TO DO, AND BY THE GRACE OF GOD I WILL DO."

"And that bit of Lowell's 'Sir Launfal' that mamma taught us last Christmas:

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself, with his alms feeds three:
Himself, his hungering neighbor and Me."

"I see the point," said Frank. "I guess my quarter will find itself in good company after all."

IV

WHICH HAS A PRACTICAL TURN AND AN ILLUSTRATION

"But this is what I would like to ask," inquired Marjorie. "Suppose we give our money and our time and our love, too, is there any real use in preaching the gospel to hundreds and thousands of people who don't seem to care a particle about it?"

"That question goes to the very core of the matter," answered Mr. Hartwell. "There is a fatal notion abroad that only the people who are hungry for the gospel and simply begging for it will accept it. But such is not the case at all. Else what could ever have been the excuse for carrying the gospel to the heathen? They did not know that there were any good tidings to be preached to them,

much less were they hungry for them. Who was it that preached six or eight years before baptizing a convert in Burma?"

"Adoniram Judson," responded a chorus of voices.

"And who spent years in the South Sea Islands among the cannibals and fire worshippers before winning converts?"

"John G. Paton," was the ready reply.

"And now there are about 20,000 good Christian people in the two islands where he labored," said Mr. Hartwell. "But let us come home. What success did our own Mr. Mangano have last summer preaching in his open tent every night for nine weeks right in the midst of 15,000 Italians in the Williamsburg district?"

"I can tell you," responded two voices at once. "Mr. Mangano brought a company of Italian children out to Forest Park for a picnic in the summer-time, and THE HOME MISSION MONTHLY for September tells all about it. He won the hearts of scores of Italians, and very soon the First Baptist Italian Church of Brooklyn is to be organized with the members that have been received by



MR. MANGANO'S SUMMER ITALIAN SCHOOL

baptism into his Mission at Hope Chapel. Uncle Will was telling us the other day that if money could be secured to build and properly equip a church edifice in the center of this great Italian colony, he hadn't the slightest doubt that within five years a large and strong and flourishing Baptist church would be the outcome of his work there."

"One result, Uncle Will said," insisted Meriel; "for a dozen other results would follow in quick succession. Don't you remember he told us that last September two of the converts of the Mission, noble young Italians, went to Colgate Academy to begin preparation for ministering to their own people. Uncle Will was full of it that night he took supper with us. He said that splendid work was going on among the French and Bohemians and the Swedes and Germans as well as among the Italians."

"Yes, indeed," continued Mr. Hartwell. "You have gotten hold of the truth in the matter. The good tidings of the gospel are to be preached to every nation and tongue under the sun. There is not a moral being anywhere who does not need to hear them and accept them. Hard hearts can be melted by the gospel if it is presented in the right spirit—with good tact—in the very love of Jesus Christ."

"But what about our native-born home-heathen right here on Long Island who have always known about the gospel and have never accepted it?" asked Frank.

"That is not an easy proposition," answered Mr. Hartwell. "Yet we have no reason to be discouraged. The truth will win its way—is even now this very hour winning its way. What do you think of this? Uncle Will handed me this letter to read to you at the supper-table to-night.

SAG HARBOR, January 18, 1906.

11 P. M.

Must write briefly. A great meeting to-night. House crowded down-stairs, some in gallery. Men, men, men. The tide is rising. A great number stayed behind and came up after the meeting to be helped and to become Christians. Many stood during the meeting.

People of all denominations and the unsaved, too, coming to me and saying "You must not close these meetings this week."

"Does that answer your question, Frank? If not, listen to this. Here is a letter from the new pastor at Port Washington addressed to Uncle Will only last week:

We held our annual meeting last night. Elected four new deacons—all of them new members of the church within six months. Have baptized since October first, fourteen; received by letter, three; by restoration, one. Can now account for 43 members. The old Free Church a half mile out of the village has been opened and is under our charge. We hold prayer-meeting there every Wednesday night, Sewing-School every Saturday afternoon (about fifty girls present), and Bible School every Sunday afternoon. We intend to raise \$200 to put in gymnasium apparatus for the boys and young men, and I guess we shall succeed, for already two or three people in the community are working against us. We intend to canvass the whole town and invite all the people to go to some church. If you have any more friends who will help us let me know."

"I wouldn't have believed it," said Frank. I remember Uncle Will told us that three years ago the trustees of the Long Island Association were on the point of selling the church at Port Washington and abandoning the field. I think I will put in a half-dollar for the present and coming millions on Long Island, and go to work and earn another half-dollar just as soon as I can."

"Very good," responded Mr. Hartwell. "If all the boys and girls and fathers and mothers do as well as that, Frank, our debts will be paid, and before twelve months have gone you will have a story of Long Island missions from Uncle Will to rival anything he has told us yet. He was saying to me the other night that four new chapels ought to be built this spring, that the effectiveness of ten of our mission churches and schools could be doubled easily if proper equipment could be provided, and that the Italian Mission must have an improved plant."

"Don't you think some rich man will see the need and make a big gift right

away?" asked Frank. "I remember Uncle Will said that inside of two years Mr. Mangano could have an orchestra of fifty instruments and a chorus of two hundred Italian voices just as well as not if he could only get the money to set the catgut vibrating. He said that college-bred young men and women were begging him to give them a chance to work among the Italians, and that the Italians were wonderfully responsive and open-hearted, but that try as he might he

couldn't get money enough to support those who wanted to devote their lives to city missions. I don't see through it. I SHOULD THINK SOMEBODY WOULD PUT A MILLION DOLLARS INTO TWO MILLION PEOPLE. That wouldn't be extravagant."

"I think somebody will — sometime," said Mr. Hartwell.

"You remember the last line of the little poem mother taught us:

"CLOSE TO OUR NEED HIS HELPING IS."



REVIVAL AT INDIAN UNIVERSITY

By Rev. P. B. Guernsey

You will be delighted to know that the meetings with Rev. J. H. Franklin, which I wrote you we were expecting to hold, were fruitful almost beyond our hopes. At their close every student in our boarding department, boy or girl, was a professing Christian. For days before he came we had been meeting for prayer on the subject and sowing the seed. Mrs. Guest, the boys' matron, out of her deep interest in the unsaved among her "boys," had written to the parents of every unconverted boy to say that we were to have the meetings, and asking them to join us in prayer for the salva-

tion of their boy. She and other teachers worked earnestly for this end and so did the Christian students. Brother Franklin presented in a most simple, manly and attractive way the gospel as a preparation for life rather than for death, and won the allegiance of every heart among us. I am sure you will be rejoiced to know that we are now, unless a new student who came to-day shall make an exception, literally a Christian college. New students are coming frequently and a number of others are expected.

Bacone, I. T.



DEAN STREET MISSION IN PROVIDENCE R. I.

WE are glad to have this excellent picture of the Italian Mission in Providence which is under the pastoral charge of Mimi C. Marseglia, one of the consecrated missionaries who have been developed by the work among his people. In his last quarterly report the missionary shows 41 sermons preached, 14 prayer meetings held, 157 families visited, and 7,000 pages of tracts distributed. The number of church members is 20. The Sunday-school attendance is 127, showing how the Mission is extending among the children. The Italian work in Providence owes much to the deep interest and willing service of Mrs. D. W. Faunce, who has fostered it from the first in close coöperation with Dr. H. M. King, Pastor of the First Church, who has been a wise leader in the evangelization of the foreign population of his city. This picture tells its own hopeful home mission story.

FIELD SECRETARY'S OUTLOOK

DAYS OF QUICKENING IN INDIANAPOLIS

AT the meeting of the Indiana Baptist State Convention, the spirit of prayer and of yearning for revival found expression for itself in unwonted measure and power. Plans were soon made for the holding of an Evangelistic Conference under the leadership of Dr. Woelfkin and the Field Secretary, for the deepening of this spirit. This Conference was held with the First Baptist Church in Indianapolis, Jan. 3-5. The pastor, Rev. T. J. Villers, D.D., seconded by his brother pastors, made careful and prayerful preparation for it. Entertainment was generously provided for visiting pastors, fully fifty of whom were in attendance. Two sessions were held daily, with a public preaching service each evening. On the third day the brethren asked whether it would not be possible to continue the Conference for another week. This was accordingly done, with cumulative interest. The brethren listened eagerly to the rich expositions of truth by Dr. Woelfkin. The spirit of prayer was quickened. Men caught new visions of truth and duty, and felt within them the stirring of fresh impulses to service, and went back to their fields to translate into life the visions and experiences of the mount. Appreciative letters since received bear witness to the depth and permanence of the impressions. At some of the afternoon services, designed for any who were specially interested in Christian work, there were nearly 200 in attendance. Dr. Woelfkin preached every evening from Jan. 3-19 to large congregations, sometimes numbering over 600. Believers were quickened in life and for service, and at many of the services others entered upon the path of discipleship. The meetings were continued, under the leadership of the pastor and the State Evangelist, and later reports bring glad news of conversions.

A day was spent with the students of

Franklin College, where President Bryan is building wisely and with whole-hearted devotion upon the foundations so deeply and truly laid by his predecessor, Dr. Stott. It is a thoroughly Christian school. Nearly all the students are confessed followers of Christ.

During the visit to Indianapolis the Field Secretary spent a Sunday with the first church in Peru, Ind., and made a hasty trip to Pella, Iowa, for a conference with Prof. Farmer, who has since accepted the presidency of Indian University, Bacone, I. T.

MEMORABLE DAYS IN GRANVILLE

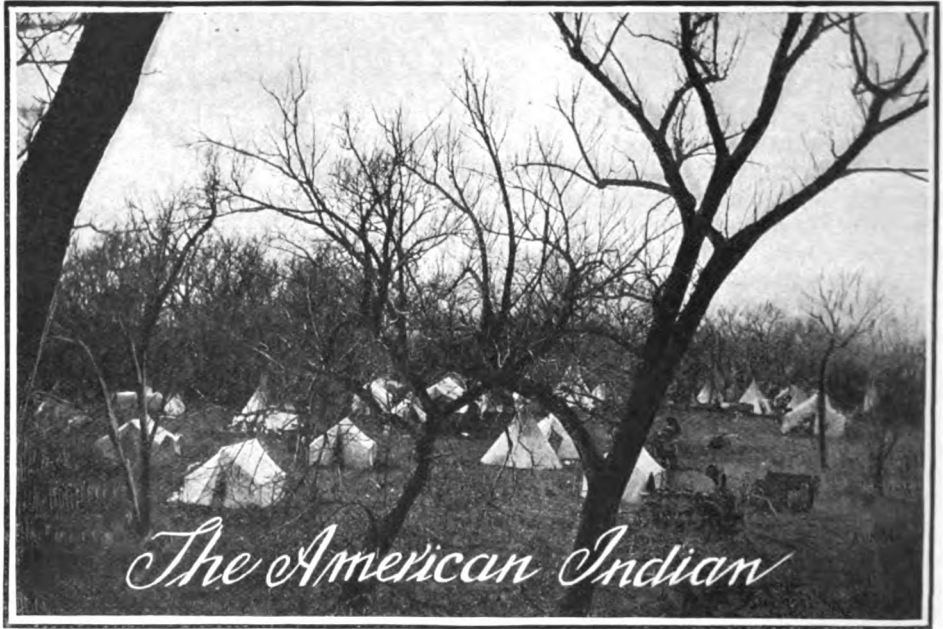
The Baptists of Ohio are justly proud of their educational institutions in Granville—Denison University and Shepardson College. These institutions have always stood for worthy ideals in education, and for character as the highest end of education. Under the administration of President Hunt their good traditions are amply sustained. With new buildings and improved equipment and enlarged resources, the old and true ideals are as strongly emphasized as ever. The moral and religious atmosphere is clear and bracing. There is an earnest and pervasive Christian spirit. On this inviting field, with its prepared soil, Dr. Woelfkin and Dr. Chivers, your Field Secretary, gladly spent a few days, Jan. 21-26, in special religious services. It was a busy week. There were public services on Sunday, chapel exercises each morning, separate services for young men and young women each afternoon, and public preaching services at night. By way of added measure, the Field Secretary addressed the Ministerial Band, forty or fifty strong, on "Our Country as a Mission Field, and on two afternoons met the Juniors of the Baptist Church. Then there were social engagements at boarding clubs and fraternity houses, together with hours set apart for personal inter-

views with students. On three successive mornings at chapel exercises, brief papers were read by the professors of Biology, Physics and Mathematics, defining their personal attitude towards Christ and Christianity, and their view of the claims of the Christian faith. These papers, embodying a personal confession of faith, made a deep impression upon the students, and helped to create a favoring disposition towards the message of the preacher. As the services proceeded, it was evident that there was a spirit of serious and deepening thoughtfulness in the student body. Christian students gave themselves to prayer and to personal ministry. Study rooms became prayer rooms. Late one night the President's telephone rang, and the glad message came that in one of these prayer rooms a student had surrendered to Christ. On the following morning two or three students sought an interview with their President. The Spirit of God was at work. It had been planned that the services should close on the evening of the Day of Prayer for Colleges, but the feeling that there were many on the verge of decision led to the announcement of another day of services. Just before the close of the last service opportunity was given for any who had accepted Christ to confess Him with their lips. There was a moment of tense silence and expectancy. A stalwart young fellow arose amid a group of students—members of his fraternity—and in clear resolute tone said, "I have accepted Christ as my personal Saviour, and dedicate my life to him." Another, and another, and another followed, until twelve had spoken. Then came an outburst of song, "Oh! happy day!" and ten more arose in succession. Just before the benediction was given, there was another pause, and three more confessed Christ. Several of these were seniors, and among them were young men of recognized leadership in every department of the life of the college, alike in its sports and in its studies. It was a time of rejoicing and of enlarged expectation. The end is not yet.

A TWO DAYS' HALT IN CLEVELAND

The busy days in Granville were followed by two days of service in Cleveland. The Field Secretary spent the morning of Sunday, Jan. 28, with the East Cleveland Church, presenting the work of Home Missions and addressing the Sunday School. This church, under the wise and inspiring leadership of Rev. E. A. Hanley, Ph.D., is making remarkable progress, in spite of cramped quarters and embarrassing limitations imposed while their new edifice is in process of erection. Their new house will give them added prestige in the community, and furnish needed equipment for their varied and extending work. Dr. Woelfkin conducted three services during the day. On the following morning there was a large gathering of ministers—sixty or more, including representatives of several denominations to listen to an address by Dr. Woelfkin on "Places of Emphasis in the Minister's Life and Work." This was preceded by a statement by the Field Secretary of the Home Mission Society's plans of evangelism. Reports from the field brought good news of gracious gatherings to the churches. A Conference was held in the afternoon with a Committee appointed by the Ohio Baptist State Convention to consider the extension of work among foreign-speaking peoples in the State. At night 420 men, representing Men's Leagues in the several Baptist churches of the city, sat down to supper in the lecture room of the Euclid Avenue Church, and then assembled with others in the main room to listen to an address by Dr. Woelfkin on "The Atmosphere of Power." It was an inspiration to look into the faces of so large a company of men, and to think of the possibilities of service in the kingdom of God represented by them. There are vast resources of undeveloped power in the men of our churches, which, if brought out and consecrated and wisely directed, will mean much for the progress of the kingdom.

E. E. Chivers.



OUR BLANKET INDIAN MISSIONS

By N. B. Rairden, D.D.

FOR a number of years the greatest opposition we have had to encounter in our work among the Kiowas has been the Ghost Dancers, whose leader was Sate-Appeto, whose camp is on the Washata River, some twelve miles northeast of our Rainy Mountain Mission.

For the past year Rev. H. H. Clouse and wife, our missionaries, have been holding services at this camp more or less frequently. The cardinal principle of the Ghost Dancers' religion is the old Messiah craze, which originated among the Sioux. They believe and teach that the Indian Messiah will come again soon, and that at his coming all the white people will be burned up and the dead Indians will be resurrected; the buffalo will also be resurrected and all kinds of wild game, and the Indians will again have undisputed possession of their lands and return to the barbarous times when they spent their lives in the chase. There is something about it which appeals to the

Indian nature very strongly. They claim that the Christian religion is the religion for the white man, but that this is a special revelation to the Indians. There is no question in my mind but that some of the leaders are sincere, but others are fostering this idea for "revenue only."

Missionary Clouse secured the consent of the Ghost Dancers that a Camp Meeting should be held at their camp, and they turned over to the use of the missionaries the cook-house which they had erected, and the grounds for camping. Probably 500 Indians assembled by Sept. 28th, and meetings began that night. The writer, together with Missionary Burnett and wife, and Miss Cottrell, of the Osage Mission, Rev. F. L. King, of the Arapahoes, four Christian Comanches, and the missionaries from the different Kiowa Missions, were in attendance. The writer did not arrive until Friday evening. Rev. George W. Hicks, of Elk Creek Kiowa Mission, preached that night, and opportunity was then

given for Christian testimony from the Indians, after which Sate-Appeto made a talk.

Among other things, he said: "Missionaries tell us that our fathers, who never heard of Jesus, have gone to the bad place, where they are burning in a great fire. Now, if my friends have gone there, I want to go there too, for I want to be where my friends are." Another point he made was that they are taught by the missionaries that Jesus came to the white people and the white people killed Him; and he gave the impression that if Jesus had come to the Indians they would never have treated Him in such a manner. Another point in his address was that the white people claimed to be Christians—to be the friends of the Indians, and yet they came there and established saloons and gambling places in order to take away the Indians' money as well as to ruin his health. Also that many professed to be Christians and did very

bad things—that their lives were much worse than the lives of his followers. His address was a very shrewd arraignment of what he considered to be the teachings of Christianity as compared with the belief and practices of his followers, and it shows what our missionaries have to contend with among these people.

In a subsequent meeting, which was attended by Sate-Appeto and his followers, a sermon was delivered from the text, "The times of this ignorance God winked at, but now He commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world by that Man of whom He hath given assurance unto all men in that He hath raised Him from the dead." The teachings of the Scriptures were plainly stated that those who never had the gospel will not be held accountable for rejecting it. Also the fact was brought out, that while Jesus came to an-



INDIAN ASSOCIATION AT ANADARKO. MEETING TENT ON THE RIGHT. MISSIONARIES CLOUSE AND KING IN FRONT ROW ON THE LEFT. PHOTOGRAPH TAKEN BY MISSIONARY W. A. WILKIN

other nation altogether, some of the white people rejected Him as well as the Indians, and that they killed Him; that the fathers of the white people had received the knowledge through missionaries sent to them, just the same as the Indians had received the knowledge of the gospel through their missionaries; that some of the white people believe and some do not, just the same as with the Indians. The final judgment was dwelt upon at length, with the conditions upon which God would judge righteously through Jesus Christ, and that everyone would be held accountable for what he knew or what he had the privilege of knowing. The question of the living of unworthy lives by professed Christians was greatly deplored, whatever their color or nationality.

Rev. C. W. Burnett, of the Osage Mission, preached a very effective sermon on Saturday. In spite of the opposition, five persons came forward, giving evidence of genuine repentance and faith, and were baptized on Sunday afternoon, and the missionaries all felt that God had given a victory even in the stronghold of opposition. The gospel is surely but slowly winning its way among these Blanket tribes.

A REMARKABLE CIRCUMSTANCE

Our missionaries have been at work among the affiliated tribes in Oklahoma for the past ten years. Our Missions are established upon the principle that what the Indians need first is the gospel, and whatever the conditions may be under which a mission is established, an interpreter is secured at once, and from the very beginning commences to teach them from the Word of God that they are sinners, having consciously and knowingly transgressed, and that the only way of salvation is through Jesus Christ. This is constantly poured into their minds. The result in these two tribes has been excellent, and God has greatly blessed our method of work. Another Christian body have had a missionary laboring in these tribes, and the missionary has been so impressed with the method pursued and with the results secured in our Missions

on the Reservation, especially during the last meeting of the Blanket Indian Association, that he has recommended to the Society which he represents that his Mission should be transferred to us. In this and other ways God is placing the seal of His approbation upon the labors of our missionaries and upon the methods pursued in reaching the people. This is a great providential opening, and one that we should enter upon at once. It will require the expenditure of about \$1,200 to reimburse, in part, the Society which owns the Mission buildings and other necessary equipments. We need a man of good ability, and especially one who is energetic and tactful—one who is willing to make this his life-work, preferably a comparatively young man, having a wife capable of doing work among the children and in the homes of the people. There are two schools on the Reservation, within a few miles of the Mission station, and while they are Government schools, the missionary and his wife will have the right of way, and the sympathy and help of the teachers in the school, as well as the closest possible sympathy from the Indian Agent and employees in the Agency. We are hoping and trusting that God's people may respond with sufficient gifts to enable the Society to take over this work.



What the Gospel Can Do

BY REV. F. L. KING

SIX months' more work with the Arapaho Indians has given greater confidence in the Indians and in the power of God's Word than ever before. Can an old-time heathen Arapaho Indian who, only a few months ago, lived a polygamous life; a gambler, a drunkard, and a member of a tribe which has been one of the lowest tribes morally in the United States: can such an one be saved and utterly change his ways? We would like to show our Christian friends this man and tell them the story of his life for the past six months. Living fourteen miles from church he has time after time during the summer broken camp on either Friday or Saturday, and driven to the

Mission, camping either at or near the church for the service on Sunday. He is now a praying man, asking the blessing before his meals, and gathering his family around him for family prayer. On the Sundays when he cannot come to church on account of bad weather *he has a meeting in his own home*, remembering the meeting at the church and asking God's blessing on it. More than this, *he works with the unsaved Indians, trying to lead them to Christ.*

What we say of this man as to his Christian growth may be said of almost all the Indians who have started in this Jesus Road. They have a simple child-like faith that many of our white Christians might do well to pattern after. When the twenty-two came out confessing Christ at our Association last June we were a little skeptical about their sincerity; in fact, there were some whom we almost wished would not apply for church membership. But some of these very persons have been our most faithful workers, showing conclusively the love of God in their hearts. In any matter of question God's Word is always considered final. They are hungry for the Bible. Only a few days since, as this band of Calf-Head Indians was moving to Darlington for their annuity money, they camped at Twelve-Mile point, and while at camp at night they had the Bible read and interpreted to them by an educated boy. The dreamer used to be the leader of his people, but now God's Word is taking the place of the dream.

MORE GOOD NEWS

The last three months have been months of harvest. The many years of seed sowing seem now to be rewarded by ingathering of souls for the kingdom. In response to a call from some white people, in the early part of November we held services at Greenfield and 50 persons were added to the little Baptist church at that place. Among these white people there is a great and calling need for some wideawake young man to train the young converts in the Bible. We cannot do any of this work. The time that we did take seemed almost like

robbery from the Indians, and yet we felt that aside from the benefit it would be to the white people it would help to create a better community for the Indians.

Now as to the Indian work, I scarcely know what phase of it to speak of. Such a change, such a reformation has taken place in the past few months. Do not think that the Indians are all turned into angels and that we have a paradise among them. No, but the conditions have changed wonderfully. There is a dense grove of elm and cottonwood trees along the river near Left-Hand's house. This is about three miles from the Mission, and near where the Indians held their sun-dance in the winter of 1902. In this grove the Indians gather every winter and dance, make medicine, fast, play hand, eat mescal, gamble for money, and do many things that drag them down. Early in January they began to gather this year, and for the first time in their history the camp-caller announced Jesus Meetings for one week. This meant that during this time there was to be no heathen worship, no gambling or drinking, but that all were to think of the Jesus Road that week. On Wednesday of that week Chief Left-Hand, in calling camp, told his people to wait and not take the Jesus Road yet. He urged them to attend the meetings, but on that day he said, don't take the road. On Thursday, and after he had heard the gospel faithfully preached by some of the visiting missionaries, he said to his people to go on and take this Road, as it was all right. On Friday he called the same thing, and seven came forward that day for prayers and baptism. In fact, Left-Hand himself seemed deeply moved by the meetings. He spoke of the quiet way the week had passed, of the kindly feeling that existed among the people, and added many words of encouragement. On Sunday following this week for Jesus we baptized ten in the river near the camp. Six of these had professed Christ at other times and the other four had never made any profession. The great work of training these converts is before us.

Watonga, Ok. T., Feb. 1.



FULL-BLOOD PREACHERS

A GREAT REVIVAL AND BIBLE INSTITUTE

By Principal Walter J. Pack

IN several respects this has been a unique session at Cherokee Academy. Several advances have been made that are gratifying and encouraging to those directly interested in the school, and should be interesting to all who are concerned in moral and religious development. A large number have been enrolled this session, especially in the advanced grades. For the past few years it has been the aim of the school to increase the number of advanced students and reduce the number in the lower grades. This has gone on gradually but surely. Those who visit us express a surprise to find so many grown young men and women of the school.

There has been a perceptible advance in the moral tone. The growth of moral perception is necessarily slow everywhere, but the Christian school presents an opportunity for character building that can not be found elsewhere. Day after day means may be used that will nourish and build Christian character. Unless there is an advance in moral perception and high moral action the school, whether public or private, is failing in the most vital point. The Bible, as the most valuable book, is taught in all of the grades; and its wholesome effect is noticeable. It is gratifying to see how much the students are interested in the Bible work as taught in the Academy.

The life of Christ is now being systematically studied, using Blakeslee and Nordell's outlines and helps. By the use of maps Christ is followed from place to place and His sayings studied as He spake them.

From year to year there have been converts in our school, but the period from Jan. 7th to 12th was the greatest soul gathering the school has ever witnessed within its walls. The seed had been sown during the past few months, then came the harvest. For several weeks it has been known that Rev. J. H. Franklin, District Secretary of the Home Mission Society, was to spend several days at the Academy and hold special services. He had been here before and received a warm welcome. The faculty thought him the man to arouse and reach the students, and being solicited by them he came. The first sermons were preparatory. The students were deeply impressed from the beginning and the work of grace was felt in every heart. Without high pressure or sensationalism, 45 students, most of whom are in the advanced grades, accepted Christ. Others were deeply interested and asked for prayer. It was one of the best meetings that I have ever seen in school or in the church anywhere. The spiritual uplift was well worth the effort. If we had more preachers like Bro. Franklin, clean in life, pur-

pose and speech, Christianity would not be sneered at so often. The preacher is often sneered at because not only he but his work is shallow and weak. The cheap sentimental, sensational preaching has done great harm to the cause and brought reproach upon what should be regarded sacred by every man. Strong gospel preaching, given in a sweet spirit, is what the world needs at the present and for all time. The students made a unanimous request that Bro. Franklin return next session and hold another meeting for us. I do not believe he has a superior in this southwest from several stand-points. He was, while in school, and is still, manly, courageous, charitable, conservative, safe.

An interesting Bible Institute was held at the Academy during the holidays for the full-blood Cherokee preachers. They had accepted an invitation to come during the holiday period for Bible study. Twelve of their preachers came, and at the close of the Institute one after another arose and said that they had caught fresh ideas and inspiration from studying Paul as a missionary. Some of them can not read English, and they have so little translated into their own language of a helpful nature that they appreciate any new ideas and aid. They need sympathy, encouragement and assistance. A well-informed full-blood preacher can do better work among his own people than an outside man can possibly do.

One of the preachers who attended the Institute, and who made an eloquent and heartfelt speech at the close of the session, died a few weeks later of pneumonia. His name was Daniel Gritts. Late on the last afternoon I got what preachers were at hand and had their picture taken, which is reproduced in this issue. Some of these are among the leaders of their people; everyone of them I believe to be good men.

Rev. W. S. Willie, of Bacone, assisted in the Bible work of this meeting. He is well liked by the Cherokees and his talks were acceptable to them. Rev. Mr. Dyke of the Murrow Orphans Home also gave some helpful talks. Rev. J. G. Brendel, former missionary to the Cherokees, came in time to preach on Saturday night, following up the line that had been pursued in the Bible work.

This is a trying time to the full-bloods. A dissolution of their tribal government is at hand; thousands of whites are coming in and settling up around their churches; new modes of farming and cattle raising are coming; in fact, the full-bloods must adjust themselves to new conditions, which makes this a dangerous but important period. Let us pray that God's guiding hand may help our Indian brother and defend him against graft and greed, which are ever present in this country. This is soon to be one of the richest States in the Union, but if the native possessor be intimidated and discouraged, and without sympathy and encouragement from the Christians of our land, God's reproach will doubtless be upon us. Let us pray that this be not so.

It is in my heart to express here my high appreciation for all of the responses to the call that I made in *THE MONTHLY* last August for library books for our Academy. I have received from that call a goodly number, many of which are valuable, and all can be used to advantage. Some books were sent without name and without letter announcing the giver's name. I wish to thank them especially, as I cannot write them a personal letter.

These books will be a great help to our interesting School. May God's richest blessings abide on all who are trying to help worthy boys and girls.

Tahlequah, I. T.



HOME MISSION ILLUSTRATIONS FOR THE SUNDAY SCHOOL



TEACHER can do much to stimulate missionary interest by using a single apposite illustration drawn from the mission field. It is our purpose to give each month such an illustration, brief and simple, drawn from life.

We trust that many teachers may find this page helpful in lesson preparation.

LESSON FOR MARCH 4

Let your light so shine.—One day a man of fine appearance came to one of the Home Missionaries in Porto Rico, asking for some Bibles, tracts and school books. He said he was from far up in the mountains, where there were no schools, no teachers, no missionaries. By chance, while in a certain village, he had heard a gospel sermon by a missionary. It was all new to him. He got a New Testament and read of Jesus. He found peace through believing, and immediately wanted to do something for his neighborhood. He confessed that he had been known as the "bad man" of his district; had led in gambling, cock-fighting and drinking. Now he wanted to show by his life what Jesus had done for him. He had started a school in his own house and invited all the children to come: he was paying a teacher until a government school could be secured. On Sunday he was telling his Christian experience and holding a Sunday school. He pleaded for a missionary. To-day the "bad man" is the central influence for righteousness in his district. He is indeed letting his light shine.

LESSON FOR MARCH 11

Love your enemies.—A converted Indian chief, in one of our Home Mission stations, said in one of his testimonies for Christ, that he felt sure he was walking

in the Jesus Road because he used to hate white man and wanted to kill him; white man had treated red man cruelly and deceitfully, and ought to be killed and scalped; that was the way he used to feel; but now he loved white man as his brother, and would treat him as well as he could. Even if white man treated him bad, he would love him, because Jesus loved all people. That was a pretty strong proof of his conversion. He had put to himself one of the hardest of all tests—to love your enemies.

LESSON FOR MARCH 25

Intemperance overcome.—Can the gospel save the drunkard? A missionary among the Arapaho Indians asks this question and answers it by a recent instance. This old Indian was not only a drunkard but a gambler, belonging to one of the lowest tribes morally of all the Indian tribes. He became interested in Missionary King and gradually yielded to the influence of the missionary's kindly and helpful and godly life. At length the old man came to the meetings, and said he wanted to walk in the Jesus Road. The missionary did not put much faith in him at first, he seemed such a hopeless case. But now, after months of observation, the missionary is satisfied that the love of Jesus has entirely changed the Indian. He has held firm in his profession; has given up all his old habits; is a praying man, asking blessing at meals and gathering his family around him for prayer. He has driven fourteen miles to church, camping at the Mission from Friday till Monday; and when the weather would not permit this, has had a meeting in his own home. Yes, the gospel can save the drunkard. As John B. Gough said, "Nothing but the grace of God can."





A NOTABLE YOUNG PEOPLE'S CONFERENCE



THE second mid-winter conference of the United Society of Christian Endeavor was held in New York during the second week in February, under the auspices of the New York Union of Christian Endeavor.

In connection with the conference of three days the board of trustees held their semi-annual session. Among the matters of interest decided by the board was the decision as to the place of holding the next international convention in 1907. Los Angeles, Seattle, Kansas City and Minneapolis were the applicants, and there was an especially eager effort on the part of Kansas City and Los Angeles. It was felt that the convention would accomplish more for all interests involved by going into the rapidly growing Northwest, where things are in a formative state, and where the great pioneer field of home missions may be touched most helpfully. It certainly will be a lesson in patriotism and an education in Americanism to all the young people who travel from the eastern sections across the continent. Time enough has elapsed since the San Francisco Convention to whet interest in another trans-continental journey. It will be possible to go out by one route and return by another, so that those who desire may visit Southern California. Side conventions will doubtless be arranged for, and the working forces can be utilized to good advantage, so as to make a definite impression for good all along the line. We see no reason why, in connection with the convention, there should not be a missionary and evangelistic campaign that should enlist a large number of

workers and result in great spiritual blessing.

Washington is an empire in itself, and Seattle is one of the wonder cities, conquering as it does steep hillside and valley, and rejoicing in a climate of sunshine and buoyancy. Oregon, next-door neighbor, is another empire, with vast possibilities. It is a land of large things, and the religious enterprises must be commensurate with the commercial. Those who went to San Francisco will never forget the impressions received, and have been broader minded, more sympathetic and less sectional ever since. The same effects will be produced by this convention, and the young people, especially those of the eastern section, will do well to lay their plans far ahead. To see one's own country means so much for the future of that country, that we urge many who have had some idea of going to Geneva this summer to the World's Union Convention, to consider whether they can do that and also go to Seattle, and if it is a question of one or the other, then make it a serious debate, allowing all the arguments of Christian patriotism their due weight in favor of Seattle. This is no mere matter of holiday excursion or vacation pleasure seeking. Our young people have an opportunity to exert a powerful influence for the cause of Christ. Gospel trains traversing the prairies and plains and gliding through the mountain cañons make an object lesson that attracts the attention even of those commonly submerged in materialism.

The great Northwest will extend warm welcome to the Christian hosts, and will doubtless woo many of the young men to seek homes and service and success

within its ample territory. We shall soon have a survey of our Home Mission work in Washington, and see to it that our readers know the religious history of the section.



Mission Study

HAVE you had a Home Mission Study Class in your society? If not, there is still time to organize one for the spring months. We have a supply of "Heroes of the Cross" on hand, sufficient to meet your orders. This will introduce you to the subject, and prepare you for future text-books. Do not let this year go by without some organized effort in this line, and be sure to report to *THE MONTHLY*, if you have had a class. Tell us how the work was carried on. Give suggestions as the result of experience.



A Reading Club

WHERE for any reason it seems impossible to organize a Home Mission Study Class, we suggest that it would be of value and interest if a number of young people should constitute an informal club, with this as a bond, that each member should promise to get and carefully read "Heroes of the Cross," and then all meet together for an evening's discussion of the subject, each giving impressions received, and bringing out the special points of interest from the varied points of view. If there were as many members as there are chapters in the book, each member might take a chapter to review briefly, thus giving definiteness of aim. The results of this much attention to a great theme, and the influence of thus being brought into touch with heroic characters, would well repay the time and thought involved. Where you cannot have a study class, try a reading club; and let us know the result.



Drink Demoralization

A temperance worker in the anthracite mining districts of Pennsylvania

says the morals of the workers are not so good as they were ten years ago, and the reason he gives is not the great influx of non-English speaking miners, but the example set by the men among whom they find themselves, that leads the Slav, the Hungarian and the Pole to greater excesses in drinking than they knew in their home land. He puts the more blame on the Irish miners, who are spending more for beer than ever before. Drinking and gambling, and not the foreigner, make the mischief.



A Kiowa Picture

From a letter written by our missionary among the Kiowa Indians, Rev. H. H. Clouse, we draw this picture of a revival service, which may be read with good effect in the prayer meeting or to a Sunday school class:

We have had a revival season, with Rev. J. H. Franklin, one of the Home Mission District secretaries, as our evangelist helper. We had services Tuesday, Wednesday and Thursday evenings. There was some interest on the part of Christians, but a holding back and a stubbornness on the part of the unsaved. On Saturday night two came forward for prayer. On Sunday afternoon, before taking the expression, we had a season of prayer; during that prayer-time God's people drew near to the throne. You could feel the presence of the Holy Spirit. We began to sing and Toybow (one we think God has called to the ministry), began to exhort. In a little time ten were forward for prayer. Of these four were at that time received for baptism, and in the evening another gave himself to Christ. Aside from these five, others were deeply impressed by the truth and Spirit. In the afternoon the pastor gave a "wise talk" to the church and those who were about to be baptized. To the church on the care she should take of the children God had given her; to the converts on the way to live the Christian life. Then we organized into a company and marched singing to the baptistry near the pastor's house. It was a beautiful picture as these five young people followed their Lord in the way He appointed. I have never baptized at one time five more hopeful converts. I wish all my helpers could have been here. How our people did sing the praises of God in their own tongue, because



HELPS FOR THE DAILY LIVING

Some Stewardship Aphorisms

SELECTED BY REV. CHAS. A. COOK



GOD'S inalienable ownership implies man's undeniable stewardship. This is the one corner-stone of the whole biblical system of giving, and because it is practically denied and virtually obsolete, we need to begin at the beginning if we are to have a new and true system in the Christian use of money.—A. T. PIERSON.

Christian Stewardship is not merely a matter of right giving, it is a matter of simple common honesty and faithfulness in the use of trust funds. "Will a man rob God?"

Giving is only a part of stewardship. Stewardship has to do with all our relations to property or wealth.

We need a revival of the early Christian conception of stewardship, as involving, not the selling of all our goods and giving of them to the poor, but the holding and using of all our property in trust for Jesus Christ and for the interests of His Kingdom.—A. H. STRONG.

The making of money for the sake of money is folly, and the very basest and most vicious folly at that.—SENATOR ALBERT J. BEVERIDGE.

The phrase "vulgar millions" has crept into our common speech, and it will disappear only when the new and modern conception of private wealth shall have worked its beneficent results and made all millionaires nothing more than the managers of trust funds for the betterment not of themselves or their immediate families, but of the race.—SENATOR BEVERIDGE.

Too many appeals to give have been made from the changing standpoint of a particular need, while the standpoint that never changes is the believer's relation to God as a steward.

If a pastor would have a spiritual church let him diligently, year after year, lead his people to appreciate the fact that they are God's stewards and are responsible to Him for the use of all *property* and wealth.

What Shall the Year Be?

HOW can we make this year the very best we have yet lived—best because most helpful, most marked by development of mind and heart, by positive growth in Christian manhood and womanhood?

The only way is to make each day tell. See to the days and the months will take care of themselves. No well-spent tomorrow can make up for a misspent today. No intent to do right will answer the divine requirement to do right. We do not need to dream great things—only to do the things we ought that each day brings.

Something each day,—a smile,
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day,—a word,
We cannot know its power;
It grows in fruitfulness
As grows the gentle flower.
What comfort it may bring
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

Something each day,—a thought,
Unselfish, good, and true,
That aids another's need
While we our way pursue;
That seeks to lighten hearts,
That leads to pathways clear,
For a helpful thought each day
Makes happy all the year.

Something each day,—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.

Something each day,—a smile,
A word, a thought, a deed,—
This surely is Christ ministry
To meet the human need.
If in our lives each day
These virtues four appear,
The Lord with joy supreme
Will crown the coming year.

NOTES FROM THE FIELD

**President Harris, of Bucknell University, will deliver the baccalaureate address at the commencement of the Leonard Medical School of Shaw University on April 12th.

**The First Osage Baptist Church has been organized, with ten constituent members. On the 21st of January seven converts were baptized, and with the three missionaries they made up the membership of the first Christian church of any denomination among the Osages. Rev. C. W. Burnett, the missionary in charge, says that if these new members walk straight, there will soon be others to follow them. There is a point in that remark that many of us might take to ourselves.

**Special meetings have been held at Shaw University, led by Rev. George O. Bullock, a graduate of the institution and now pastor in Charlotte. President Meserve sends the remarkable statement that of the 508 students enrolled, so far as can be ascertained only nine are unconverted. How many schools can make a showing like that? In such schools the Home Mission Society is laying hold of the Christian element in the South and making it a factor in the elevation of a race.

**At Sparks, Nevada, Pastor F. H. Webster leads a membership of 38, and has a Sunday-school of over 200. Sparks is a new town; the church is a new church, only a year and a half old; but things move, and the people have a house of worship, costing with the site about \$3,700, and a good parsonage. There is already a population of 2,500, and railroad repair shops make growth certain. Fire recently damaged the meeting-house and destroyed the pastor's library, but in spite of this hindrance the interest is unabated, and the outlook full of hope.

**Special meetings in the missions at Velarde and Alcalde, New Mexico, with Rev. J. G. Sanchez, a Mexican pastor and missionary, as the preacher, have resulted in a number of conversions, and the cause for which Rev. W. H. Rishell is laboring so faithfully will be much strengthened in consequence.

**In Watertown, Mass., a hall used by the Lettish people for a theater has been secured for Sunday evening services, and Rev. J. S. Grundman reports that about 100 were present the first Sunday evening; people who would not attend a church, but were drawn to the hall. Six have been baptized in this Lettish work during the past six months.

**The new school building and teachers' residence is now complete, and we have moved in. It is a fine building for this country, the best in the Copper River Valley. That is one report from Rev. G. S. Clevenger, our missionary in Copper Center, Alaska.

**At Velarde, New Mexico, Missionary Rishell had Rev. J. G. Sanchez, one of our Mexican missionaries, assist him in evangelistic meetings for two weeks, with good results. The story will be told by Mr. Sanchez in the next issue. At Velarde and Alcalde many Mexicans were reached, through visiting in homes as well as preaching services. "We were on the go every day from morning till night, and some nights till midnight." Among the converts are Mr. Arrellano, an old friend and patron of the mission school at Velarde, and his son, Juan, one of the former pupils, now a teacher. A confirmed drunkard has professed conversion, and if his reformation lasts he will exercise a positive influence for good, as his case is widely known. The revival work stirred up the priest to excite prejudice and attempts were made to stop the special meetings. This is perhaps the best proof of the success of the undertaking.

**Twenty-two converts have been baptized into the church at Kodiak, Alaska, where the Baptist Orphanage of the Woman's Society of Boston is situated, with Rev. Curtis P. Coe as superintendent. There are now fifty children in the Orphanage. The climate is not so severe at Kodiak as many suppose. Early in January the thermometer fell to zero, and this was the coldest weather in more than two years, according to the *News Letter*, the Orphanage paper.

BAPTISMS

Rev. Jose Gonzales Perez, Guantanamo, Cuba....	8	Rev. E. L. Humphrey, Caguas District, Porto Rico	12
Rev. A. L. Story, Bayamo, Cuba.....	7	Rev. Hermogenes Quiles, Cidra, Porto Rico.....	17
Rev. Vincent Tuzzio, Songo, Cuba.....	18	Rev. J. G. Brendel, Pryor Creek, I. T.....	7
Rev. A. B. Rudd, Gen. Miss'y, Southern Porto Rico	28	Rev. D. N. Curb, Ardmore, I. T.....	5
Rev. R. V. Lopez, Ponce, Porto Rico.....	8	Rev. J. N. Edwards, Wagoner, I. T.....	7
Rev. Gabriel de Santiago, Coamo, Porto Rico....	6	Rev. J. M. B. Gresham, Muldrow, I. T.....	14
Rev. Angel Acevedo, Barros and Barranquitas, Porto Rico	6	Rev. W. P. Hill, Coveta and Beggs, I. T.....	15
Rev. A. A. Layton, Lake Ave. Ch., Pueblo, Colo.	21	Rev. C. H. Holland, Tishomingo, I. T.....	8
Rev. G. H. Dowkontt, Mariner's Temple, N. Y. City	6	Rev. J. T. Ray, Eastman, I. T.....	25
Rev. Hermogones Quiles, Cidra, Porto Rico.....	28	Rev. W. A. Robberson, Ft. Towson, Spencerville and Long Creek, I. T.....	6
		Rev. R. A. Tuell, Stilwell and vicinity, I. T....	8
		Rev. A. O. Hess, First Church, Anderson, Cal..	9

Rev. D. J. Eaton, Mounds, Twin Mounds and Bixby, I. T.....	15	Rev. C. Van L. Lawrence, Hunter, Okla.....	37
Rev. A. B. Thomas, Creek Indians, I. T.....	6	Rev. L. W. Marks, Edmond, Okla.....	8
Rev. G. Lee Phelps, Purcell, I. T.....	25	Rev. Geo. H. Mitchell, Dover, Okla.....	9
Rev. H. H. Clouse, Kiowa Indians, Rainy Mountain, O. T.....	5	Rev. T. G. Netherton, Woodward, O. T.....	26
Rev. J. R. Cavness, Wewoka, I. T.....	9	Rev. Douglas Ogle, Tologa and vicinity, Okla....	32
Rev. R. G. Adams, Dist. Miss'y, Colored, Western Virginia.....	36	Rev. W. L. Payton, Geary, Okla.....	17
Rev. F. A. Perron, French, Fitchburg, Gardner and Leominster, Mass.....	8	Rev. J. R. Sharp, Freedom, Okla.....	15
Rev. F. L. King, Arapahoe Indians, Watonga, O. T.....	10	Rev. A. J. Shelton, Deer Creek and Arlington, O. T.....	5
Rev. F. C. R. Jackson, Clovis, Cal.....	5	Rev. R. E. Smith, Valley View and Retrop, Okla. 17	
Rev. John Morgan, Second Colored Ch., Fresno, Cal.....	10	Rev. E. R. Williams, Fairview Ch., Greenwood, Okla.....	8
Rev. J. A. Sutherland, Emmanuel Ch., Sacramento, Cal.....	5	Rev. R. J. Barbee, Camas River Association, Idaho	11
Rev. C. W. Burnett, Osage Indians, Pawhuska, O. T.....	7	Rev. E. S. Lindblad, Bethel Swede Ch., Minneapolis, Minn.....	9
Rev. R. C. Farmer, Greer County Assn., O. T....	68	Rev. J. A. Scott, Evangelist, Okla.....	10
		Rev. W. W. Davis, Lewiston, Idaho.....	8
		Rev. W. E. Powell, Pullman, Wash.....	7
		Rev. C. W. Iler, Memorial Ch., So. Pasadena, Cal.	5
		Rev. G. W. Hicks, Kiowa Indians, Elk Creek and near Anadarko, O. T.....	8

DONATIONS OF CLOTHING, ETC.

Donations of Clothing, Etc.....	
Maine, Bangor. Woman's Home Mission Circle, First Baptist Ch., 2 bbls. to North Carolina.....	\$53.50
Vermont, North Springfield. Ladies of Missionary Society, 2 bbls. to South Carolina New York, Malone. Ladies of Farnham Mis'y Society, 1 bbl. to Indian Territory New Jersey, Montclair. The Woman's Missionary Circle, 1 bbl. to Minnesota.....	43.00
	90.00
	15.00
Pennsylvania, Philadelphia. Women's Union of Memorial Bapt. Ch., 1 bbl. to Oklahoma Territory, 1 bbl. to Washington.....	138.45
Pennsylvania, Philadelphia. Ladies of Fifth Ch., 1 bbl. to North Dakota.....	100.55
Total to Feb. 15, 1906.....	\$440.60
Previously reported.....	\$3,878.96
	\$4,319.56

Norwich, Conn. Children's Band, 1 Xmas pkge.
 Melrose, Mass. Children's Band, 1 Xmas pkge.
 Fitchburg, Mass. Baptist Church, 1 box.
 Woonsocket, R. I. First Bapt. Church, 1 bbl.

DONATIONS TO SPELMAN SEMINARY, ATLANTA, GA.
 Charleston, Mass. Judson Society, First Baptist Church, 1 bbl.
 Dorchester, Mass. Stoughton St. Baptist Church, 1 bbl.
 Newburyport, Mass. Mrs. John E. Bailey, 1 pkge.
 Newburyport, Mass. Ladies' Aid, Bapt. Ch., 1 bbl.
 Granville, Ohio. Woman's Missionary Society, First Baptist Church, 1 bbl.
 Unknown Donor, 1 bbl.
 Boston, Mass. Benevolent Circle, Clarendon St. Baptist Church, 1 pkge.
 Haverhill, Mass. Helping Circle of King's Daughters, Portland St. Baptist Church, 1 bbl.
 Lowell, Mass. Fifth St. Baptist Church, 1 bbl.
 Wakefield, Mass. Woman's Home Mission Society Baptist Church, 1 box.
 Potsdam, N. Y. Ladies' Aid Society, First Baptist Church, 1 box.
 Providence, R. I. R. I. Branch of W. A. B. H. M. S., Union Baptist Church, Cranston St. Church, 1 bbl.
 Warren, R. I. Woman's H. M. Society of Baptist Church, 1 bbl.

DONATIONS TO JACKSON COLLEGE, JACKSON, MISS.

Monson, Maine. Ladies' Missionary Society, 1 bbl.
 Everett, Mass. Baptist Church, 1 bbl.
 Melrose, Mass. Miss Harriet B. Vose, 1 Xmas pkge.
 Malden, Mass. Maplewood Bapt. Church, 1 bbl.
 Clinton, Mass. Baptist Church, 2 bbls.
 Reading, Mass. Baptist Church, 2 bbls.

HOME MISSION APPOINTMENTS, FEBRUARY, 1906

ARIZONA.
 Rev. Eugene Keene, Aultman.
 CALIFORNIA—NORTH.
 Rev. C. W. Brinstad, General Missionary.
 Mrs. Anna C. Hall, Chinese Mission, Oakland.
 Rev. W. H. Dorward, Biggs.
 Massao Matsuoka, Japanese.
 CALIFORNIA—SOUTH.
 Rev. Timothee Tetreault, French, Los Angeles.
 D. S. McGlashan, San Pedro.
 A. N. Jacquenim, Huntington Park.
 C. W. Petty, Buckhorn.
 E. H. Brooks, Oxnard.
 S. K. Dexter, Huene-me.
 V. A. Henry, Goleta.
 Thomas G. McLean, Carpenteria.
 COLORADO.
 Rev. Francis Tuck, Steamboat Springs.
 F. A. Conners, Del Norte.
 R. M. Von Miller, District Missionary, Germans.
 CONNECTICUT.
 Rev. A. O. Lawrence, Swedes, Waterbury.
 INDIAN TERRITORY.
 Rev. Alfred Folsom, Choctaw and Chickasaw Indians.
 Jackson James, Choctaw and Chickasaw Indians.
 Thomas James, Choctaw and Chickasaw Indians.
 IOWA.
 Rev. Gustaf D. Forsell, Swedes, Council Bluffs.

MICHIGAN.
 Rev. Peter P. Von Morawski, Poles and Bohemians, Detroit.
 MINNESOTA.
 Rev. John E. Abramson, Sleepy Eye.
 Emanuel Bjorkquist, Swedish Conference.
 A. McG. Stewart, Granite Falls.
 Hans Blomgren, Swedes, Aitken and Deerwood.
 D. B. Livingstone, St. Paul.
 MISSOURI.
 Lydia D. Bonacker, Tower Grove.
 Rev. G. H. Murch, St. Louis, Fourth Church.
 Friedrich Jerger, St. Louis, Second German Ch.
 D. J. Evans, St. Louis, Supt. of Missions.
 J. C. Armstrong, St. Louis, West Park Church.
 S. E. Ewing, St. Louis, Euclid Avenue Church.
 C. H. Hand, St. Louis, Tower Grove Church.
 Minna S. Rosemann, St. Louis, Lady Miss'y.
 J. T. Smith, St. Louis, Fee Fee Ch.
 NEBRASKA.
 Rev. Arthur F. Howell, McCool Junction.
 Samuel Miller, La Clede.
 R. W. Mills, Bloomington.
 NEW JERSEY.
 Rev. Bruno Bruni, Italians, Passaic.
 Edouard Revel, French, Paterson.
 Vincent Lomonte, Italians, Camden.

NEW YORK.
 Rev. Geo. H. Dowkontt, Mariners' Temple, New York City.
 G. L. Brown, Buffalo, Maple St. Church.
 J. W. Griffith, Buffalo, Dearborn St. Church.
 N. E. Miller, Buffalo, Hunt Ave. Church.
 J. E. Nash, Michigan St. Ch., Colored, Buffalo.
 Wm. M. Rownd, South Side Church, Buffalo.
 Lewis Scelfo, First Italian Church, Buffalo.
 Mary N. Talmadge, Prospect Ave. Ch., Buffalo.
 Frank H. Young, Kensington Church, Buffalo.

OKLAHOMA.

Rev. J. G. Schlemann, Carmen.

OREGON.

Rev. C. H. Davis, Dallas.
 Gilman Parker, Grace Church, Montavilla.

PENNSYLVANIA.

Rev. John Kolesnikoff, Russians, Scranton and vic.
 PORTO RICO.

Rev. Alfonso Quinones, Cayey and Camp Henry.
 Dario Riub, Adjuntas.

SOUTH DAKOTA.

Rev. Gideon Nylander, Swedes, Sioux Falls.

F. E. Hudson, Huron.
 E. A. Schlaman, Hill City.
 A. A. Ohrn, Norwegians, Berton.
 C. R. M. Laird, Egan.

VERMONT.

Rev. Andrew Kallgren, Swedes, Barre.
 WASHINGTON—EAST.

Rev. C. M. Duke, Asotin.
 Miss E. R. Edwards, District Missionary.
 Rev. Geo. Campbell, Waterville.
 A. B. Waltz, Colfax.

WASHINGTON—WEST.

Rev. F. E. Taylor, City Missionary, Tacoma.
 G. N. Annes, Fern Hill.
 T. J. Giblett, South Tacoma.

WEST VIRGINIA.

Rev. J. A. Crown, Logan.
 D. L. Schultz, Lazearville and vicinity.

WISCONSIN.

Rev. J. J. Enge, Wild Rose.

WYOMING.

Rev. A. W. Caul, Lander.
 DISTRICT SECRETARY.
 Rev. W. A. Elliott, South Western District.
 EVANGELIST.
 Rev. A. W. Runyan, Wisconsin.
 Robt. Carroll, Ft. Dodge, Iowa.

THE FOLLOWING EDUCATIONAL APPOINTMENTS WERE MADE:

Indian University, Bacone, I. T.—President W. C. Farmer.
 Virginia Union University, Richmond, Va.—C. E. Schaible.
 Coleman Academy, Gibsland, La.—Mrs. M. Moore, E. Robinson.
 Florida Institute, Live Oak, Fla.—Luberta A. Landers.
 "Two Gray Hills" Mission, Crozier, N. M.—Mrs Susie Denay.

APPOINTMENTS IN JANUARY:

KANSAS.

W. K. Estill, Fredonia and vicinity.
 D. J. Mueller, Prairie Ridge.

MAINE.

Rev. P. N. Cayer, French, Waterville.
 MASSACHUSETTS.
 Rev. A. J. Feola, Italians, Haverhill and Lawrence.
 David Abdullah, Syrians, Boston.
 Jos. Antoszewski, Poles, Chicopee.
 C. E. Johnson, Swedes, Cambridge.
 Isaac La Fleur, French, Lowell.
 Herman Litorin, Swedes, Lowell.
 J. P. Ockerstrom, Swedes, Gardner.
 Carmine Pagano, Italians, Springfield.
 Angelo Peruzzi, Italians, Boston and vicinity.
 F. C. B. Silva, Portuguese, New Bedford.

MINNESOTA.

Rev. T. M. Gilpin, Mizpah.
 MONTANA.
 Rev. W. A. Petzoldt, Crow Indians, Lodge Grass.

NEBRASKA.

Rev. C. J. Pope, General Missionary.
 Christian Ducholm, Herman.

NEW HAMPSHIRE.

Rev. J. D. Nylin, Swedes, Concord.

NEW JERSEY.

Rev. Harold Svenson, Swedes, Dover.

NEW YORK.

Rev. Antonio Savarese, Italians, Williamsbridge.

NEW MEXICO.

Rev. H. O. Morton, Logan and Clayton.
 Blas Chavez, Mexicans, Albuquerque and vicinity.
 F. M. Wylder, Captain, Nogal and Angus.
 J. R. Jester, Silver City.
 S. S. Arrieta, Mexicans, Alamogordo.
 C. H. Brewer, General Missionary, New Mexico and Arizona.

J. A. Brumfield, Tularosa and vicinity.
 H. A. Covington, Plainview and Floyd.
 V. D. Dodgen, Mountain Park and Cloudcroft.
 Rafael Gallegos, Mexicans, Pecos Valley.
 W. C. Grant, Elida, Unity, Lemuel and Texico
 R. P. Pope, District Missionary.
 Milton Reece, Tucumcari and Dawson.
 H. L. Robertson, Quay and vicinity.

J. F. Rorex, Portales.
 J. G. Sanchez, Mexicans, Las Vegas.
 H. H. Treat, Las Vegas.
 Everett Ward, Artesia and Lakewood.
 S. R. Wood, Carlsbad.
 R. B. Wright, Navajo Indians, Two Gray Hills
 J. M. Woolam, Hagerman and Dexter.

NORTH DAKOTA.

Rev. S. W. Hover, Jamestown.
 P. P. Overgaard, Norwegians, Hillsboro.

OHIO.

Rev. S. J. Peterson, Swedes, Youngstown.
 J. P. Westerberg, Swedes, Pennsylvania Con.

OKLAHOMA.

Rev. I. C. Patton, Watonga.
 E. M. Jones, Perry.
 L. W. Marks, Edmond.
 J. W. Slaten, Erick.
 R. P. Bates, Bethel Church, Washita County.
 S. M. Edwards, Hopewell and Lake Creek.
 R. C. Farmer, Greer County Association.
 A. B. Kirk, Pond Creek.
 J. W. Laney, Ioland and vicinity.
 J. A. Matthews, Concord Association.
 R. L. Meigs, Hinton.
 J. M. Newman, Beaver County Association.
 W. L. Payton, Geary.
 R. E. Smith, Valley View and Retrop.
 C. W. Brewer, General Missionary.
 C. W. Burnett, Osage Indians.
 C. M. Cline, Hennessey.
 V. G. Cunningham, Davidson.
 W. F. Farrar, Meeker.
 H. G. Finley, Texola.
 W. F. Harris, Waurika.
 J. W. Hembree, Hollis.
 E. R. Hosman, Unity Ch., Lawrence.
 Job Ingram, Omega and Huntsville.
 D. B. Jackson, Lexington.
 W. D. James, Pawhuska.
 L. L. Kyle, Ralston.
 T. L. Largen, Perkins.
 C. V. Lawrence, Hunter.
 T. J. McReynolds, Granite.
 R. W. Martin, Blue Mound.
 D. E. Mellichamp, Chandler.
 G. H. Mitchell, Dover.
 N. E. Mitchell, Apache.
 W. D. Moore, Anadarko.
 T. G. Netherton, Woodward.
 Alfred Newton, Mills County Association.
 Douglas Ogile, Taloga.
 W. B. Peeples, Capitol Hill Church, Oklahoma City.

J. W. Rankin, Noble.
 R. A. Rushing, Faxon.
 I. A. Scott, Evangelist.
 J. R. Sharp, Freedom.
 A. J. Shelton, Deer Creek and Arlington.
 A. L. N. Sorenson, Stroud.
 J. T. Stephens, Lawton.
 E. K. Tyson, North Western Association.
 T. R. Williams, Greenwood.

OREGON.

Rev. D. E. Baker, Corvallis Association.
 C. A. Boberg, Oregon Swedish Conference.
 W. C. Sale, Heppner and Ione.

PENNSYLVANIA.

Miss Martha A. Conaway, Foreign Work, Edwardsdale.

UTAH.

Rev. H. F. Gilbert, Provo.
 C. C. Stillman, Eureka.

GERMANS.
 Rev. G. E. Lohr, Third Ch., Chicago.
EVANGELISTS.
 Rev. W. E. Woodruff, Minnesota.
 D. A. Shannon, Michigan.
WASHINGTON—EAST.
 Rev. Charles Branson, Garden Park Ch., Spokane.
 D. L. Parker, Sand Point.
 E. H. Wiman, Reardon.
 G. D. Hyden, Colville.
 D. W. Myers, Wilbur.
 R. J. Barbee, Camas Prairie Association.
 A. M. Allyn, General Missionary, E. Wash. and Northern Idaho.
 J. P. Brown, Second Colored Ch., Roslyn.
 R. I. Case, Autanum and vicinity.
 John Chandler, Pomeroy.
 H. E. Crowell, Hillyard.
 W. W. Davis, Lewiston, Idaho.
 F. A. Hill, Latah and Tekoa.

W. M. Jennings, Garfield.
 C. O. Johnson, Harrison, Idaho.
 W. S. Lake, Union Park Church, Spokane.
 E. P. Lyon, Liberty Park, Church, Spokane.
 W. A. McCall, Davenport.
 John Mitchell, Coeur d'Alene, Idaho.
 W. E. Pettibone, Central Church, Spokane.
 W. E. Powell, Pullman.
 Butler Presson, Clarkston.
 T. F. Schlosser, Almira and Hartline.
 J. W. Tanner, Wenatchee.
 R. A. Thomson, Ellensburg.
WASHINGTON—WEST.
 Rev. J. S. Wallace, South Tacoma.
 F. E. Taylor, City Missionary, Seattle.
 The following Educational appointments were made:
 Shaw University, Raleigh, N. C.—Rev. J. A. Whitted, D.D., Special Agent.
 Walker Institute, Augusta, Ga.—Principal J. E. Brown, Miss L. A. Lee, L. D. Davis, Belle B. Lyons, Eula B. Whitmore.

FINANCIAL STATEMENT FOR JANUARY, 1906

RECEIPTS.

Contributions for General Purposes.....	\$38,717 12
Legacies.....	20,275 97
Contributions Specifically Designated.....	2,682 57
" for Church Edifice Gift Fund.....	122 12
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	\$61,797 78

Income Accounts for General Fund.....	\$8,669 49
" " " Church Edifice Gift Fund.....	3,152 81
" " " " Loan Fund.....	1,770 17
Miscellaneous.....	6,208 45
	<hr/>
	\$81,598 70

DISBURSEMENTS

For General Purposes.....	\$57,904 65
" Special " as designated.....	6,586 13
From Church Edifice Gift Fund.....	3,818 95
" " " Loan Fund.....	1,264 31
Miscellaneous.....	3,601 92
	<hr/>
	\$73,175 96

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, \$248.60.		MASSACHUSETTS, \$22,568.31.	
Waterville Ch.....	5 25	Brentwood Ch.....	4 00
Rockland, First Ch.....	100 00	Greenville Ch.....	13 00
East Winthrop Ch.....	4 50	New Ipswich Ch.....	5 90
South Paris Ch.....	8 72	Fitzwilliam, First S. S.....	4 00
Oakland Ch.....	6 68	Antrim, First Ch.....	35 51
North Livermore Ch.....	4 00	Nashua, First Ch.....	14 00
Kennebunk Village Ch.....	4 77	VERMONT, \$423.21.	
Hallowell, First Ch.....	5 00	Bennington, First S. S.....	6 50
Freeport, First Ch.....	15 23	Baptist Convention.....	25 00
Damariscotta, First Y. P.		East Hardwick, Mrs. D. B.	
S. C. E.....	10 00	Dye.....	125 00
Bangor, First Ch.....	38 00	Newport.....	5 95
East Corinth, First Ch.....	2 77	Essex Junction Ch.....	14 00
Penobscot Assn.....	4 65	Pownal Cr.....	1 50
Bangor, Second Ch.....	36 25	Wst Halifax Ch.....	2 56
Oldtown, First Ch.....	2 78	Whiting Union Y.P.S.C.E	3 00
NEW HAMPSHIRE, \$170.28.		Fairfax, First Ch.....	8 25
Exeter, First Ch.....	30 00	Bennington, First Ch.....	207 95
Lyme Centre Ch.....	16 50	*Collected per C. C. Max-	
New London, First Ch.....	6 00	field.....	2 50
Manchester, People's Ch.....	28 28	For C. E. F., St. Johns-	
Hudson Y. P. S. C. E.....	1 89	bury, J. M. Mitchell....	5 00
Hampton Falls Ch.....	11 20	LEGACIES.	
		Fairfax, Estate of J. M.	
		Hotchkiss.....	16 00
		Pittsfield, Morningside Ch.....	17 50
		Y. P. S. C. E.....	21 50
		Globe Village, M. J. Lyon.....	1 50
		Holliston Ch.....	7 00
		Pittsfield Ch.....	100 00
		Reading Ch.....	19 14
		S. S.....	5 35
		Worcester, Dewey St. Ch....	7 34
		Pleasant St. Ch.....	51 08
		First Ch.....	213 73
		South Ch.....	3 20
		Pleasant St. S. S.....	25 00
		North Uxbridge, First Ch.....	7 25
		South Frammingham, Park	
		St. Ch.....	25 00
		Y. P. S. C. E.....	15 00
		Jr. Ch.....	6 00
		Far and Near Soc.....	25 00
		S. S.....	5 00
		Brookline, First Ch.....	105 41
		East Boston, Central Sq.	
		S. S.....	2 11
		Salem, Central Ch.....	13 33
		Roslindale, First Ch.....	2 00

Westboro, First Ch.....	41 19	South Norwalk, A. Thomp-son	100 00	*Dundee Ch.....	1 87	
North Attleboro, First Ch.	7 09	Hartford, A Friend.....	1 00	*Oneonta Ch.....	57 59	
North Uxbridge, First Ch.	37 25	Groton Heights Ch.....	5 57	Syracuse Tabernacle.....	30 00	
New Bedford, First Ch....	1 53	Wallingford, First Ch....	6 41	Troy, First S. S.....	112 00	
Maplewood, First Ch.....	22 00	Eastford, First Ch.....	4 00	Trioga Center Ch.....	4 00	
Malden, A Friend.....	10 00	New London, First Ch....	70 87	Middletown, Calvary Ch..	2 70	
Cambridge, First Ch.....	150 00	Bridgeport, First Ch....	184 20	Albany, Emanuel Ch.....	200 00	
Second Ch.....	6 00	*Coll. per A. F. Baker...	46 00	Stephentown, Mrs. Elna- than Sweet.....	75 00	
Natick, First Ch.....	29 58	NEW YORK, \$13,973.52.			Central Ch.....	46 25
North Arlington, First Ch.	7 50	Cortland Ch.....	32 38	Albion Ch.....	5 00	
Chelsea, Mrs. P. R. Mason	5 00	Vernon Ch.....	8 00	Worcester Ch.....	5 00	
West Acton Ch.....	29 02	Brookfield, First Ch....	5 20	Camillus Ch.....	8 87	
Gloucester, Chapel St. Ch.	6 35	Albion First S. S.....	3 68	Alpine, Mr. and Mrs. G. I. Dewey.....	2 50	
B. Y. P. U.....	4 63	Oneida Ch.....	18 15	West Walford, George Lew- ellyn.....	5 00	
Foxboro, First Ch.....	9 05	Manlius Ch.....	14 50	Troy, Fifth Ave. Ch.....	76 93	
Lynn, Mrs. A. M. Pickford	150 00	Elbridge, First Ch.....	43 81	Berlin B. Y. P. U.....	4 50	
Washington St. Ch.....	10 00	Batavia, Miss Francis E. Huntley.....	800 00	Buffalo, Edith M. Culver.	5 00	
Winthrop, First Ch., Miss Alice Spear's S. S. Class Y. P. S. C. E.....	5 52 8 25	*Miss Francis E. Hunt- ley.....	200 00	*Prospect Ave. Ch.....	50 00	
Granville Ch.....	15 00	Mariners Harbor Ch....	5 88	NEW JERSEY, \$1,222.01.		
Groton Ch.....	8 00	Geneva Ch.....	19 85	Roselle Ch.....	12 25	
Whitman, First Jr. Union	5 00	Minerva Ch.....	13 69	Rahway, First Ch.....	32 00	
Winchester, First Ch.....	18 85	West Plattsburgh Ch....	6 55	Paterson, Union Ave. Ch..	13 14	
East Dedham, Second Ch.	10 00	Waverly Ch.....	41 75	Clinton Ch.....	15 30	
Springfield, Highland Ch.	70 37	Jamestown Swedish Ch..	5 00	S. S.....	3 00	
Danvers, First Ch.....	20 00	Hoosick Falls, First Ch..	38 56	Newark, Emmanuel S. S..	3 25	
Salem, First Ch.....	50 00	Yates Ch.....	12 00	Bloomfield, First Ch....	134 86	
Somerville, East Somerville Ch.....	11 40	Ossining Ch.....	79 17	New Monmouth Ch.....	10 00	
Elvira A. Merrill.....	75 00	Binghamton, Park Ave Ch.	12 15	Arlington, Swedish Ch....	6 25	
Chas. N. Miller.....	50 00	Akron C. E. S.....	9 00	South Plainfield S. S....	2 66	
Newton Centre, First Ch..	262 48	Albany, First Ch.....	27 89	Arlington, First Ch....	14 78	
Petersham.....	8 25	Pavilion, First Ch.....	9 25	Newark, First Italian S. S. South Ch.....	150 00	
Melrose, First Ch.....	6 08	Wyoming, John A. Stray- line and family.....	10 00	Orange, Washington St. Ch.	23 00	
Lowell, Northern St. Ch..	30 53	Kendaia Ch.....	7 03	Somerville Ch.....	23 85	
Weymouth, First S. S....	4 56	Hamilton, First Ch.....	103 17	Haddenfield Ch.....	55 03	
Agawam, First Ch.....	44 64	Eden Ch.....	7 00	Cherryville Ch.....	49 78	
Clinton Y. P. S. C. E....	7 33	Troy, Sixth Ave. S. S....	3 20	Bayonne Ch.....	5 00	
Brookville Ch.....	4 85	Albion, First Ch.....	141 46	Elizabeth, Central Ch....	436 35	
North Adams Ch.....	5 55	Buffalo, Delaware Ave. Ch.	69 94	Paterson, Union Av. C.E.S.	10 00	
Dorchester Y. P. S. C. E..	6 00	Wellsville, First Ch....	42 33	Newton Ch.....	14 50	
Dighton, First Ch.....	1 87	New York City:			Asbury Park, First Ch....	5 49
S. S.....	1 63	Ascension S. S.....	9 00	Jersey City, North Ch..	36 80	
Taunton, Winthrop St. Ch.	113 03	Kindergarten Assn. ...	75 00	New Brunswick, First Ch.	125 00	
Dorchester, Stoughton St. Ch.....	175 00	W'msbridge Emmanuel Ch.....	18 67	Phillipsburg, First Ch....	19 41	
Gay Head Ch.....	2 50	A Friend.....	200 00	Junction, Central Ch....	2 25	
Boston, Clarendon St. Ch..	42 06	A Friend.....	10,000 00	Bayonne, First Ch.....	4 06	
*State Bapt. Missy. Society	29 16	Fifth Ave. Ch.....	53 84	Westfield, S. S. Inf. Class	5 00	
*Collected per A. St. James For C. E. F., Amesbury, First Ch.....	12 75 5 05	Christian Herald.....	10 18	PENNSYLVANIA, \$4,859.61.		
LEGACIES.						
Boston, Estate of Daniel Sharp Ford.....	20,000 00	Mount Morris Ch.....	25 00	McKeesport, First Swedish Ch.....	12 50	
Agawam, Estate of Mary Ann Smith.....	250 97	Morning Star Mission *Arthur M. Waitt....	12 28 100 00	Swissvale Ch.....	2 00	
RHODE ISLAND, \$459.75.						
Providence, Federal Hill, Italian Ch.....	4 25	*Arthur M. Waitt....	100 00	Montgomery, A Friend...	2 00	
Central Ch.....	232 00	Brooklyn:				
Mary L. Welch.....	125 00	Euclid Ave. Ch.....	5 00	Philadelphia:		
Broadway Ch.....	27 95	Emmanuel Ch.....	500 00	Falls of Schuylkill, S. S.....	15 00	
Fourth Ch.....	5 00	East New York, First Ch.....	14 77	Germantown, First Ch.	40 00	
Calvary Ch.....	39 50	Central Ch.....	50 00	Bethlehem Ch.....	85 62	
North Kingstown, Allentown Ch.....	2 50	Fourth Ave. Ch.....	22 48	Gethsemane Ch.....	37 28	
J. C. E.....	1 11	Greene Ave. Ch.....	127 05	S. S.....	24 42	
Central Falls, Broad St. Ch.....	14 38	Sixth Ave. Ch.....	55 59	Rev. W. H. R. Collicie	15 00	
Newport, A Friend.....	5 00	Sixth Ave. S. S., Inf- fant Dept.....	3 53	Shiloh Ch.....	12 14	
Phenix Y. P. S. C. E....	8 00	*Strong Place S. S....	5 00	Wayne Ave. Ch.....	15 15	
CONNECTICUT, \$697.76.						
New London, First C.E.S.	10 00	Rochester, Mr. and Mrs. T. E. Volck.....	1 00	Frankford Ave. Ch....	16 78	
New Haven, First Ch.....	134 65	Castile B. Y. P. U.....	2 00	Tioga Ch.....	39 50	
Suffield, Samuel N. Reid..	10 00	Ithaca, Tabernacle Ch....	2 00	Simpson Store, Mrs. P. A. Ealy.....	11 25	
Waterbury, Italian Mission, Ch.....	8 00	Ballston Spa, First Ch....	43 52	James N. Ealy.....	3 00	
Hartford, Thos. G. Wright and wife.....	5 00	Adams Village Ch.....	22 67	Mrs. R. J. Sproul....	1 00	
Minnie Wright.....	5 00	Ogden Ch.....	21 00	East Mahoning Ch.....	1 50	
Norwich, Central Ch.....	100 00	Freedom, Bethel Ch.....	5 89	Allentown Ch.....	20 32	
Calvary Ch.....	9 31	Dewittville, Miss F. G. An- gell.....	50	Reading, First Ch.....	49 90	
New Britain, Swedish Eliim Ch.....	2 75	Buffalo, Fillmore Ave....	15 84	S. S.....	6 00	
		York S. S.....	20 00	Mahanoy City.....	10 00	
		Woodhull Ch.....	6 00	Williamsport, First Ch....	41 11	
		East Troupsburg Ch....	4 50	Scranton, Dudley St. Ch.	6 25	
		Utica Tabernacle.....	10 00	Monongahela, Union B. Y. P. U.....	3 00	
		Cobelskill, J. A. Fox and family.....	7 25	Towanda, First Ch.....	1 80	
		Rochester, A Member of First Ch.....	35 00	New Britain Ch.....	30 88	
		*Geneva Ch.....	8 00	Berwin Ch.....	14 00	
				Blakely, Olyphant Ch....	11 89	
				Goshen, Ten Mile Assn...	5 25	
				Bethlehem, First Ch....	8 00	
				Steelton, Central Ch.....	3 10	

Minersville Ch.....	9 24	Milton, Enon Ch.....	4 00	New Liberty Ch., Long	6 20	
Meadville Ch.....	4 06	Hico, J. A. Sandige.....	1 00	Run Assn.....	5 00	
Lock Haven Ch.....	14 25	Parkersburg, Mrs. S. J.	2 00	North Madison Ch.....	1 85	
Altoona, First Ch.....	60 79	Powell.....	2 00	Patriot Ch.....	17 10	
Monessen, Bethany Ch.....	5 00	NORTH CAROLINA, \$125.00.			Scaffold Lick Ch.....	2 00
Phoenixville, Rev. A. B.	15 00	*Collected per J. A. Whit-			Lawrenceburg Ch.....	9 55
Still.....	6 00	ted.....	125 00	S. S.....	2 45	
Louistown Ch.....	41 75	TEXAS, \$1.50.			Kent Ch.....	2 35
Holidaysburg Ch.....	15 28	Fort Worth, Mrs. Ella			Brownstone Ch.....	6 00
Harrisburg, First Ch.....	40 00	Brooks.....	1 50	Delaware.....	1 60	
Cambridge Springs Ch.....	10 00	OHIO, \$1,580.12.			Connersville Ch.....	32 53
Huntingdon Ch.....	9 42	Cleveland, Euclid Ave. S.S.			S. S.....	13 83
Greensburg Ch.....	1000 00	Dayton, First Ch.....			B. Y. P. U.....	2 81
Upland, Mrs. J. L. Crozer	5 00	S. S.....			Jrs.....	1 00
Sharon, First S. S.....	6 50	Central Ch.....			Vevay Ch.....	25 50
Clinton Ch., Wayne Assn.	34 85	Memorial S. S.....			Wirt Ch.....	12 25
Narberth Ch. of Evangel..	13 50	North Fairfield Ch.....			Napoleon Ch.....	2 50
Reading, Berean Ch.....	8 00	Cleveland, First Ch.....			Washington Ch.....	5 20
Pittsburgh, Johnston Ave.	1 35	Seville, Mrs. Bostwick's			Seymour Ch.....	102 05
Ch.....	3 75	Class, S. S.....			S. S.....	18 60
Roulette Ch.....	114 00	Chester Ch.....			B. Y. P. U.....	2 07
Jenkintown Ch.....	5 00	Cambridge Ch.....			Salem, First Ch.....	2 82
Scranton, Penn Ave. Ch..	20 00	Warren Ch.....			Chalmers Ch.....	2 80
Philadelphia:	250 00	Columbia Ch.....			New Marion Ch.....	3 00
Grace Temple C. E. S.	200 00	Lorain, First Ch.....			Tanglewood Ch.....	5 35
Memorial C. E. S.....	200 00	Martin's Ferry Ch.....			Sparta Ch.....	13 00
Mrs. Gustavus W.	5 00	Dresden Ch.....			Vernon Ch.....	3 00
Knowles.....	3 00	Geneva Ch.....			Cross Plains Ch.....	1 20
Mrs. B. Griffith.....	9 50	Toledo, Ashland Ave. Ch.			New Albany, Culbertson	8 50
Logan Ch.....	9 53	Northwood Ch.....			Ave. Ch.....	2 75
Richmond C. E. S.....	9 00	Marietta S. S.....			Macedonia Ch., Long Run	2 75
Northwest Ch.....	1 75	Mt. Gilead Ch.....			Assn.....	3 00
North Frankford.....	11 00	Martinsburg Ch.....			Julian.....	2 00
North East, First Ch.....	11 25	S. S.....			Miss Lillie Julian.....	95 78
B. Y. P. U.....	1 88	S. S.....			Muncie, First Ch.....	5 00
Pittsburg, Mt. Washington	75 03	B. Y. P. U.....			L. A. Clark.....	5 00
Ch.....	4 00	Wellington Ch.....			Miss Emma B. Good-	5 00
Bridgeport Ch.....	5 00	Owl Tree Ch.....			win.....	5 00
Picture Rocks Ch.....	2 48	Myrtle Creek Ch.....			Mrs. E. B. Slack.....	10 00
Scottdale Ch.....	16 00	Owrick Ch.....			W. F. Warner.....	25 00
Y. P. S.....	12 00	Bucyrus Women's Circle..			Mrs. Thos. W. Warner	10 00
S. S.....	29 75	Delaware, Mrs. E. A. Allen			Mrs. C. M. Carter.....	3 05
Middlebury Ch.....	3 68	Granville, Mrs. E. S.			Little Sand Creek Ch.....	17 80
Logans Valley Ch.....	1 25	Shepardson.....			Assn.....	1 00
Ardmore, First Ch.....	8 27	Cleveland, Euclid Ave. Ch.			S. S.....	1 00
Phoenixville Ch.....	36 62	*For C. E. F., Springfield.			Richmond Ch.....	21 74
Danville, First S. S.....	50 00	First Mission Circle.....			Osgood Ch.....	9 55
Brookfield Ch.....	5 00	MICHIGAN, \$285.57.			Acton Ch.....	5 00
Parkerford Ch.....	5 00	Neganee, Norwegian Ch.....			Crooked Creek Ch.....	8 00
Pittsburgh, Union Ch.....	19 15	Grand Rapids, Wealthy Av.			Rykers Ridge Ch.....	7 55
Oakland Ch.....	38 61	Ch.....			Rock Creek Ch.....	3 00
Dunbar Ch.....	3 50	Parma Ch.....			Montpelier Ch.....	8 20
Butler Ch.....	2600 00	Berlin Ch.....			Jeffersonville Ch.....	2 50
McKeesport, First Ch.....	30 00	South Haven S. S.....			Otter Creek Ch.....	10 00
Redstone Ch.....	5 00	Mt. Morris S. S.....			Lick Branch Ch.....	1 95
Upland, Samuel A. Crozer	82 56	Detroit, Woodward Av. Ch			Franklin, First Ch.....	26 80
Bloomburg, Mrs. Catharine	1 25	North Ch.....			Mt. Pleasant, First Ch....	15 00
A. Tustin.....	50 00	Pentwater Ch.....			Olitic Ch.....	1 00
For C. E. F., Altoona Mem-	5 00	Alma Ch.....			*Indianapolis, First Ch..	21 50
orial Ch.....	2 50	Deckerville Ch.....			*Peru, Mrs. Milton Shirk.	500 00
Phoenixville, A. B. Still	7 15	Romeo Ch.....			ILLINOIS, \$1,201.31.	
DISTRICT OF COLUMBIA, \$266.33.	20 00	Traverse City Ch.....			Evanston, First Ch.....	263 63
Washington, Metropolitan	5 00	Baldwins Prairie Ch.....			Young Blood Ch.....	2 00
Ch.....	3 00	Porter Ch.....			Pleasant Grove Ch.....	2 65
First Ch.....	20 86	Jackson, Memorial Ch.....			Mattoon Central Ch.....	5 50
Calvary Ch.....	1 32	S. S.....			Jacksonville Ch.....	46 57
WEST VIRGINIA, \$216.47.	5 60	B. Y. P. U.....			Gilead Ch., Macoupin Assn.	1 85
Rock Lick, Nathaniel Lyon	25 00	Kalamazoo, First Ch.....			Alton, First S. S.....	17 76
Wolf Creek, Broad Run Ch.	2 00	Ithaca, Dr. McCandless..			Carpenter, S. S.....	2 50
Ceredo Ch.....	1 85	INDIANA, \$1,207.54.			East Alton S. S.....	3 40
Alderson, Greenbrier Ch..	50 00	New Bethel Ch.....			Brushy Grove S. S.....	2 25
S. S. Class 6.....	14 85	Ebenezer Ch., Laughery			Pleasant Hill Ch., Bay	4 07
Bridgeport, O. D. Barnes.	3 00	Assn.....			Creek Assn.....	8 25
Lewisburg, Mrs. M. J. M.	4 56	Bear Creek Ch.....			B. Y. P. U.....	30
Masters.....	7 25	Vienna Ch.....			Hopewell Ch., Rehoboth	6 00
Cedar Grove Ch.....	7 30	Scottsburg Ch.....			Assn.....	6 00
S. S.....	5 00	Uniontown Ch.....			New Stonington Ch.....	13 00
Williamson, Miss Mamie	5 00	Seymour, Thos. Conway..			Pearl S. S.....	1 34
Shromate.....	31 69	Graham Ch.....			Hillcrest S. S.....	1 50
Rupert Amwell Ch.....	4 31	Ebenezer Ch., Brownstown			Mrs. Geo. W. Long.....	1 00
Huntington, Fifth Ave. S.S.	3 75	Assn.....			Benton, Wm. P. Asa.....	5 00
Mannington, Miss Stella	2 30	Blue River Ch.....			East Fork.....	2 00
M. Stewart.....	1 10	Kimberlin Ch.....			Mt. Carmel Ch., Rehoboth	6 56
Knawl, Rev. W. B. Fisher	85	Underwood Ch.....			Assn.....	11 89
Arnoldsburg Ch.....					Bethel Ch., Shelby Assn..	

Richwoods Ch., Sandy Creek Assn.	3 00
Berlin Ch.	12 92
Chicago:	
First Ch.	182 62
Tabernacle Ch.	26 43
Garfield Park S. S.	2 30
Englewood, First Ch.	45 00
Memorial	125 00
Roseland Ch.	7 53
Centennial Ch.	30 00
Lexington Ave. Ch.	93 64
Fourth Swedish Woman's Aid	10 00
Second German Ch.	15 00
Bloomington, First Ch.	73 91
Pontiac Ch.	16 80
Oak Park Ch.	10 00
Waukegan Ch.	11 46
Carthage Ch.	27 75
Woodstock S. S.	4 62
Rockford, First Ch.	21 00
Sterling Ch.	40 35
Marengo S. S.	14 46
Griggsville Ch.	5 00
Dover, R. L. Dean & wife	5 00
W. L. Dean.	8 50

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Merrill Ch.	22 00
Waldo Ch.	10 00
Milwaukee Bay View Ch.	5 00
South Ch.	21 35
Wauwatosa	41 25
Saxeiville B. Y. P. U.	3 95
Almond Ch.	1 25
S. S.	1 12
Bancroft Ch.	2 25
Wausau Ch.	48 85
Sheboygan Falls Ch.	6 60
Green Bay, First Ch.	6 00
Madison Ch.	44 98

*Collected per A. W. Runyan 39 70

FOR STATE CONVENTION.

Collected per N. F. Clark. 120 60

MINNESOTA, \$494.83.

Northfield, Electa Goodhue	25 00
Sleepy Eye Ch.	15 96
Minnetota Ch.	1 72
Lakefield Ch.	5 00
Tenney Ch.	5 42
Ellendale Ch.	1 50
Geneva Ch.	3 38
Montevideo, First Ch.	11 10
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Minneapolis, Calvary Ch.	5 83
St. Paul, First Ch.	4 50
Northfield, First Ch.	20 48

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Wasioja, L. B. Cooper	2 00
Racine, First Ch.	3 12
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Maynard, Leentrop Swedish Ch.	3 75
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Leentrop Ch.	3 00

FOR STATE CONVENTION

Northfield, C. T. Hollowell	5 00
Collected per W. E. Woodruff	16 46
L. H. Steinhoff.	316 87

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S. S.	3 43
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Hamburg Ch.	45 00
Winfield, Beulah Ch.	3 60
Harlan Ch.	1 00
Percival Ch.	8 65
S. S.	3 13
Corning Ch.	1 50
S. S.	2 50

Mitchell S. S.	2 00
Des Moines, Forest Ave. Ch.	20 62
First Ave. S. S.	15 57
First Ch.	38 50
Exira, Union Ch.	4 40
S. S.	33
B. Y. P. U.	83
Oskaloosa S. S.	3 50
Corydon Ch.	5 00
Sidney Ch.	5 40
Ames S. S.	4 25
Rockwell City S. S.	2 00
Akron Ch.	8 13
West Union S. S.	3 17
Knoxville S. S.	4 48
Coryden, Miss N. E. V. Shelton	25 00
Mrs. G. W. Shelton.	10 00
Marathon S. S.	3 23
Mt. Ayr Ch.	14 00
Malvern Ch.	12 48
Renwick Ch.	8 35
Dow City S. S.	3 74
Forest, Swedish S. S.	4 20
Arthur S. S.	4 00
Kiron S. S.	16 80
Missouri Valley S. S.	1 00
Chariton Ch.	22 35
Emerson S. S.	1 35
Cedar Rapids, Danish Ch.	6 00
Goldfield S. S.	2 50
Atlantic S. S.	5 27
Independence Ch.	21 86
Mineral Ridge, Mt. Pleasant Ch.	11 37
Milford Ch.	6 00
Cambria Ch.	5 00
Lorimor Ch.	8 36
S. S.	3 00
Hedrick S. S.	2 91

MISSOURI, \$1,077.90.

Board of Gen'l Home and Foreign Missions	712 90
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*F. H. Ludington	340 00

INDIAN TERRITORY, \$198.72.

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Vinita Ch.	26 75
Madill Ch.	2 25
Byres Ch.	1 50
Pauls Valley Ch.	3 00
Purcell Ch.	2 50
Enterprise Ch.	1 25
Tulsa Ch.	12 50
Duncan Ch.	1 75
Dustin Ch.	6 62
Simon Ch.	5 00
Ft. Gibson Ch.	13 00
Wagoner Ch.	16 00
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Bristow Ch.	6 00
Tishomingo Ch.	10 00
Muskogee Ch.	54 80
Webers Falls	14 00
Nowata Ch.	5 00
Tate Ch.	1 00

OKLAHOMA, \$331.27.

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Watonga, Second Cheyenne Ch.	10 00
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Red Stone Ch.	2 00
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Temple Ch.	1 25
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Pawhuska Ch.	5 00
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KANSAS, \$1,360.98.

Elk Falls S. S.	1 00
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Xenia Ch.	2 87
Climax Ch.	3 00
Fairport, Edwin Potter.	10 00
Buxton Ch.	3 00
Caldwell Ch.	25 00
Emporia Ch.	25 00
Hutchison Ch.	36 60
Concordia, Swedish Ch.	22 45
Rantoul Ch.	3 20
Wilson, John Kejr.	5 00
Bronson Ch.	5 00
S. S.	1 80
Sterling Ch.	8 00
Fredrick Ch.	2 70
Halstead, Bethany Ch.	6 16
Girard Ch.	7 40
S. S.	2 00
B. Y. P. U.	1 00
Stafford Ch.	17 46
S. S.	3 00
B. Y. P. U.	1 10
Sabatha Ch.	10 00
Iola Ch.	28 65
Antrim, Plano Ch.	15 00
Kincaid Ch.	7 70
S. S.	2 30
Sharon Springs, Swedish Ch.	2 43
Albion Ch.	7 50
McPherson, Victory S. S.	1 50
Hutchinson Ch.	20 00
S. S.	8 00
Olmitz, J. F. Boyle, Ch.	5 00
Ft. Scott Ch.	29 10
Bush City Ch.	4 25
Pittsburgh, First Ch.	36 00
Clay Centre, Swedish Ch.	6 73
Hackney S. S.	2 00
Argentine Ch.	2 50
Belle Plaine	1 25

FOR STATE CONENTION.

Kansas State Convention, per J. H. Van Leu	416 15
E. B. Meredith	456 00
J. R. Rairden	77 09

NEBRASKA, \$229.62.

Chapman Ch.	3 30
Farnam Ch.	5 00
Ponca Ch.	4 00
Alma Ch.	1 25
Grand Island Ch.	9 50
Oakland, Swedish Ch.	60 50
Swedish King's Daughters	25 00
McCook Ch.	4 55
S. S.	1 35
Stella, Prairie Union S. S.	3 63
Omaha, Immanuel Ch.	7 25
Tobias B. Y. P. U.	1 00
Western, Swedish Ch.	11 65
Wahoo, Swedish Ch.	5 45
Stromsburg, Eden Ch.	5 00
Central City Ch.	1 00
David City Ch.	1 00
Bluff Centre Ch.	3 00
Shelton S. S.	1 35
Alexandria, Mrs Sarah Berkley	2 00
Cornell S. S.	6 00
York Ch.	8 65
Humboldt Ch.	10 77
Tecumseh S. S.	2 65
Columbus S. S.	3 92
Stark, Swedish Ch.	10 00
Surprise, Bethesda Ch.	7 85
Peru S. S.	1 75
Western Ch.	17 15
Mead, Emmanuel S. S.	4 10

NORTH DAKOTA, \$478.81.

Fairmont Ch.	14 25
Mandan, Swedish S. S.	2 25
Rolla	2 85

FOR STATE CONVENTION.

North Dakota State Conv.	459	46
SOUTH DAKOTA, \$16.50.		
Dell Rapids, First Ch.	11	60
Scand. Women's Society	5	00
Great Falls Ch.	9	80
Women's Society	5	85
WYOMING, \$65.55.		
Jordan Ch.	5	00
Cheyenne, First Ch.	28	25
Hulett Ch.	1	65
Eastern Beaver Creek Ch.	2	00

FOR STATE CONVENTION.

Collected per J. B. McKeehan	28	65
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COLORADO, \$1,236.26.

Grand Junction	5	96
Boulder Y. P. S. C. E.	25	00
Las Animas Ch.	8	85
Canon City Ch.	48	45
S. S.	11	50
La Junta Ch.	68	25
Delta S. S.	2	50
Rocky Ford Ch.	15	00
B. Y. P. U.	17	75
Trinidad Ch.	30	00
Denver, First Y.P.S.C.E.	5	00

FOR STATE CONVENTION.

Colorado State Convention	1000	00
NEW MEXICO, \$31.75.		
Las Vegas Ch.	1	75

FOR STATE CONVENTION.

Collected per J. M. Woolam	10	00
J. G. Sanchez	20	00

ARIZONA, \$235.15.

Buckeye Ch.	4	50
Palo Verde Ch.	2	25
Phoenix Ch.	90	00
Tempe Ch.	54	65
Douglas Ch.	44	00
Prescott Ch.	14	25
Tucson, First Ch.	15	50

FOR STATE CONVENTION.

Coll. per W. R. Burgess	10	00
UTAH, \$12.00.		
Murray Ch.	12	00

IDAHO, \$226.27.

Idaho Falls Ch.	3	55
Cœur d'Alene Ch.	6	00

FOR STATE CONVENTION.

Southern Idaho State Con.	216	72
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CALIFORNIA, \$217.25.

Stanford, Geo. J. Pierce	1	00
Madera, First Ch.	26	30
Banning S. S.	1	60
Vallejo, Cornell Ch.	40	00
Modesto Ch.	20	00
San Diego, First Ch.	100	00
Oakland, 23d Ave. Ch.	8	33
Santa Rosa, A Friend	20	00

OREGON, \$325.47.

Alsea, W. R. Barclay	1	00
Portland, First Ch.	91	99
First S. S.	8	88
Emmanuel Ch.	14	00
Harrisburgh Ch.	5	05
Independence Ch.	13	60
Newberg Ch.	11	42
Mt. Olivet Ch.	2	25
Riddle Ch.	1	00
McMinnville Ch.	62	74
Oregon City S. S.	2	64
*Collected per H. W. Jones	110	90

WASHINGTON, \$562.83.

Bellingham, Second Ch.	15	30
Spokane, Union Park Ch.	5	00
Central Ch.	17	86
Shelton Ch.	8	75
S. S.	5	00
Spangle Ch.	5	00

FOR STATE CONVENTION.

Northwest State Conv.	400	00
Per L. W. Terry	125	92

PORTO RICO, \$80.00.

San Juan Ch.	15	00
*For C. E. F., Coamo, Ione A. Troyer	65	00
Home Mission Monthly	829	93
ANNUITY FUND:		
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Pawtucket, R. I., Viotti P. Bixby	1000	00
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WOMAN'S AM. BAP. HOME MISSION SOCIETY, 1,772 80

WOMEN'S BAP. HOME MISSION SOCIETY, 220 00

TOTAL, \$60,559.58

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Selma, Ala., Printing Dept.	19 25

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Montezuma, Ga., Fourth District Union	10 00

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J. R. Brooks, Friendfield, Pee Dee Assn.	90 25
H. McGowan, Anderson, Educational & S. S. Con.	4 00
May T. Crawford, North Adams, Mass.	4 00

For Hartshorn Memorial College:

Northern Virginia Baptist Assn.	21 56
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For Hearne Academy:

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Hearne, Tex., Miss Lemmie Moore	30
Rev. Prince Jones, Ft. Worth, Tex., Mt. Gilead Ch. and S. S.	5 05

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J. J. Johnson, Decatur, Tex., St. John's Ch.	23 71
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Abr. Johnson, Navasota, Tex., Friendship Ch.	3 40
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Abilene Bap't Ch.	3 50
Abilene, A. H. Herring	1 00

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Houston, Tex., Mrs. A. Bishop	25

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Ripley, Tenn., Rev. A. G. Currin	2 00
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Memphis, Tenn., Mrs. W. F. Lake	10 00

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Canandaigua, N. Y., Union Ch.	4 10

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Titus Sackett	10 00

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New Bern, N. C., Kathleen Martin	5 00
New Bern, N. C., Friends	3 70

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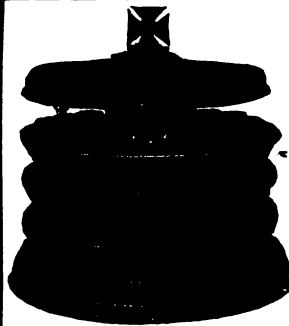
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 BOSTON and CHICAGO

1928

1904

The Examiner

The 20th Century Religious Journal

**THE RESERVOIR OF BAPTIST NEWS
 THE BULWARK OF BAPTIST FAITH
 THE LEADER OF BAPTIST THOUGHT**

EDITORS: { THOMAS O. CONANT, LL.D.
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APRIL 1906

THE BAPTIST HOME MISSION MONTHLY



THE OLD WORLD POURING INTO THE NEW

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
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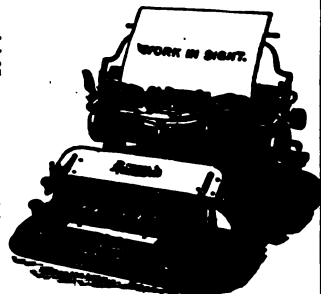


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THE PUBLISHER'S PAGE

What Our Readers are Saying

A FOREIGN MISSIONARY'S BROTHERLY WORD

Read this commendation of **THE MONTHLY**, from a Missionary in the Philippines, who has paid his subscription to 1913:

DEAR EDITOR:

Yes, I must have the magazine right along. I enclose a little for subscription in advance. Please change the address to Iloilo Banay, Box 49, and greatly oblige.

I take great interest in all the work of the Home Mission Society, and am proud of the improvements made of late in the editing of the magazine. I believe you are doing as good work as the greatest missionary at the front or anywhere else in making your magazine do its part toward informing the minds and so rationally quickening the consciences of the thousands of Baptists who should be doing more mission work. In this day when so many good magazines are so cheap and so well printed and so profusely illustrated, a missionary magazine editor must hustle, or his sheet will not show up much on the reading table in any but the few homes where it is not so sorely needed—where they would read it, however poorly it were gotten up. I believe in working the pictures, and every typographical device available, in addition to matter that is strictly first-class.

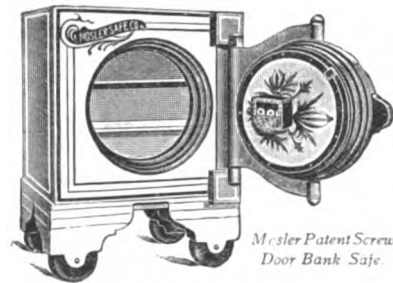
Fraternally yours,

CHAS. W. BRIGGS.

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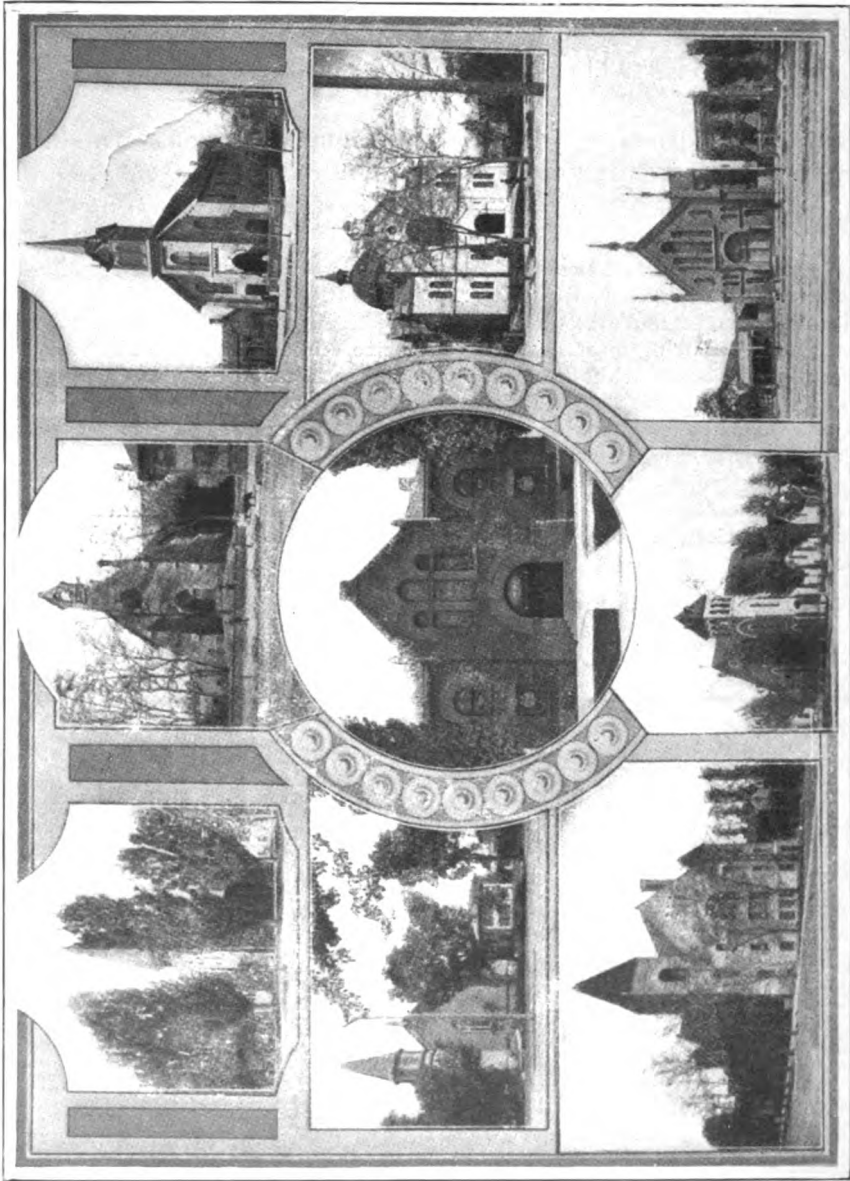
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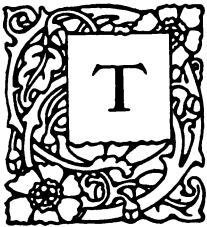
VOL. XXVIII

APRIL 1906

No. 4

THE WORLD'S HOPE

Read what Rev. Herbert Anderson, an English Foreign Missionary, says about the vital connection between Home and Foreign Missions, and the duty of Christian nations.



THE future success of missions will be largely affected by the success of the Church in dealing with problems that lie at her very door. The connection between home and foreign missionary work is living. If the Christian nations of the West become increasingly heathen, non-Christian nations will not accept so readily the message we take to them. Let me repeat what I said at the National Convention of Christian Endeavor held at Birmingham a few weeks ago—a movement that is doing glorious work for Christ and His Church, not only at home but abroad; the conversion of the world is bound up with the national character of professedly Christian lands.

I have been in India nineteen years, most of that time in Calcutta, and it has been my privilege to mix with men who are moulding the destinies of India, its political ideas, its social ideas, and many of its religious ideas. When I have been placing the truth as it is in Christ before them, not once but again and again have they answered, "Do you wish us to become as a nation like the nations of the West? Do you wish greed of power, pride of race, ghastly wars, the drink traffic, the gambling spirit, the woful tale of crime that crowds your daily Press? Are not these characteristic of your western national life, and if so shall we become Christian?"

Now, the answer to that, and the only answer I can at present give, is this: That it is one side of a picture. There are philanthropies that tend the dying on the battlefield, that clothe the naked, heal the sick, give comfort for pain, smiles for tears, and a blessed hope for dark despair.

But mark my point, which is this, that it depends upon national righteousness at home to some extent as to how far our mission work can be successful. Every blow struck at evil and injustice in London or New York is a blow struck for truth and righteousness in Pekin or Calcutta. Then strike on, beloved, strike on! Redouble your efforts to stem the rising tide of evil in the civic and national life of the West.



The Influence of America



THE words of Mr. Anderson, the foreign missionary, with which this number of *THE MONTHLY* opens, should be read and read over again by those who are interested in the redemption of the world. He has had to face the question concerning American Christian civilization in practical manner, where evasion was not possible. He has found it difficult, as any man would, to make a heathen people see how it is possible for a Christian nation to do and permit the things which are done and permitted in America, and while he could point to another side, he could but feel the weakness of his apology. Of course, with our finely discriminating minds, we can justify and explain many things that would be inexplicable to a poor heathen; but apologizing for what ought not to be is poor business at best. The truth is that we ought to set a more Christian example to other nations. We ought to be a Christian nation in fact. We ought to protest less about our benevolent purposes and engage more in actual benevolence. We should set right earnestly about home evangelization and home practice of Christianity, in order that our foreign missionary representatives may not be kept busy apologizing for the home type of religion.

World evangelization depends upon the object lesson furnished by the Christian peoples. America occupies the most conspicuous position in this respect. To no other land are the eyes of the pagan peoples turned as to

this. We are sending our missionaries to every part of the world. The natural inquiry is, what does your religion make of your own people? It is not enough to say that it creates the character of a large number of them. A country is judged by its dominant characteristics, and by its worst rather than its best types. The question is as to what the prevailing spirit and methods and ideas are. A ruling militarism does not speak well for a Christian nation. A materialistic conception of life, a low level of public morality, a grasping commercialism, a weakened spirituality—these are poor recommendations for Christianity. We must show a vastly better product, than Mohammedanism or Buddhism if we are able to justify Christian missions among pagan peoples.

Yes, it does "depend upon national righteousness at home as to how far our mission work can be successful" in foreign lands. The world is now brought close together, and the blow for righteousness struck in New York is felt in Peking or Calcutta. So the prevalence of unrighteousness, the blow of injustice dealt to the black man, the crime exploited by our daily press as its chief stock in trade—all this is known and felt in the far parts of the world. What we have to do is to attend to the matter of national righteousness. That is the end towards which all the work of the Home Mission Society is distinctly and definitely directed.



The Way It Works

WE give a letter below which shows the spirit of churches that are aided in their establishment and early develop-

ment by the Home Mission Society. There could be no finer object lesson. Such recognition of help rendered at the critical stage of existence gives the Society the pleasure that gratitude and affectionate regard of the child afford the parent. More than that, the missionary spirit displayed, the appreciation that leads to sacrifice in order that the need of others may be supplied, bring still greater satisfaction. The letter is from Rev. Joseph B. Travis, pastor of the First Baptist Church at Grant's Pass, Oregon:

It gives me great pleasure to tell you that our church has decided to make no application for aid this year. This you will see is quite a step for us to take; from \$300 to nothing, but we believe that with God's help we can make it. Several reasons influenced us. The chief one was the need for another Association Missionary to foster the interests in smaller places. Releasing \$300 goes a long way toward the support of another man.

And again, God has so blessed us the past year we know we can trust Him for the future. Our emphasis this year is to be put on missionary effort. With grateful hearts we acknowledge our indebtedness to the Home Mission Society.

Thus this church, which in its time of need has been liberally helped, begins its repayment, which will go on through the years. Thus are created and fostered the feeders in turn of both the home and foreign work.



The Commercial Value of Cheerfulness

THIS heading in a trade paper struck our attention the other day. The article pointed out the positive value to a "drummer" or a business agent of a happy face, a cheery manner, an optimistic way of looking at things. A cheerful personality sells goods, because customers like contact with it. So the argument ran. It was a good argument, full of truth and suggestion.

Everything that can be said as to the commercial value of cheerfulness can be emphasized with regard to the

religious value of this much-to-be-coveted asset. Cheerfulness is capital to the Christian worker as much as to the commercial traveler. A personality bright with cheer does more good to the weary and despondent and tempted than any other medicine. Any other, we say, for cheerfulness is in itself a medicine, of far greater potency than the majority of drugs. It is in the modern *materia medica*, which recognizes mood and temperament and will as factors in disease.

A cheery Christianity—that is what the world needs, and also the type that it wants and appreciates, admires and imitates. Let us secure this character-quality at any cost. We cannot all be rich—and we should be grateful to a kind providence for that—or prominent or influential in conspicuous degree, but we can, by the grace of God and the exercise of a will moved by faith, be cheerful. And we can help to spread the infection.



None Too Soon

WE are glad to note that immigration reform is seriously agitated. Out of the many bills proposing changes in the immigration laws that have swamped the House Committee, something may be evolved that will be worth while. The bills aim, in general, to check the steamship agencies which promote immigration simply for the fare, and to secure a certificate of character. The fact of so many bills, in both House and Senate, shows a waking up to the situation that is hopeful. If now the Christians would only arouse themselves and do their part, which is even more important than legislation, the outlook would brighten greatly.

President Roosevelt has declared that he favors the shutting out of all whose standards of living would tend to lower ours. We must raise the standards of thousands already here.

NOTE AND COMMENT



THE sketch in this number written by a missionary pastor whose field has been in the city is one that goes straight to the heart. There is no fiction in it, and it is told not in the spirit of complaint or martyrdom. We commend it to a wide reading. There are heroic souls all around us—and this pastor's wife takes no second rank in the life chapter here given.

¶ By the time this number reaches our readers, the books of the Society will be closed, and the financial record of the year ending March 31 will have been made. Whatever the outcome, it is too late to change it. But it is exactly time to begin the record of a new financial year with a sufficient increase all along the line to wipe out any deficit that may come over. Let the first offerings show a truer appreciation of the imperative claims of this great Home Mission cause. We do not believe American Baptists will respond to increasing requirements with decreasing revenues, or advocate retrenchment where every divine indication calls for advancement.

¶ A note received from Principal Barrett of Jackson College, as we go to press, says: "We have just passed through a genuine, old-fashioned revival in the past two weeks and more, during which Christians have been very much moved, and over 35 have hopefully accepted Christ. Nearly all the school boarders are now on the Lord's side, while in all over 300 are hopeful Christians. We are having a large and prosperous session." That is the kind of evangelistic agency our Home Mission schools furnish; and in this Christianizing of the scholars lies the real hope of the colored people.

¶ Good news comes of a remarkable revival in Salt Lake City, Utah, which began in the East Side Baptist Church, was continued through meetings in the First Baptist Church, and then in union meetings, in which the Presbyterians and Methodists joined. Dr. William F. Coburn, of Boston, was the evangelist who presented the gospel so effectively that the stronghold of Mormonism was stirred before the meetings

closed. The converts include Mormons, Spiritualists and Christian Scientists, and many church members were brought to a new spiritual life. At the First Church there were over 75 professions of conversion, and 43 have already united. The evangelical cause has been greatly strengthened. There is nothing like a revival to sweep away the "isms," and nothing but the gospel can do it.

¶ Rev. J. D. Nutting, who is engaged in the Gospel Wagon missionary work in Utah, says his workers in their hand-to-hand campaigns come to pity the common people far more than condemn them. The leaders deserve the blame, not the masses, who are the deluded victims. "The majority of them are as sincere in believing Mormonism as we are in believing Christianity, and must be dealt with on that basis." That is to be remembered in all Christian work. Impugn a person's sincerity and you will find it difficult to reach either his head or heart.

¶ A missionary pastor in Indian Territory says, after narrating hard conditions and slack work in the mines: "It is very hard to get people to contribute as they should when burdened with debt." That isn't the worst of it, brother. It is very hard to get them to contribute as they should when they are not burdened with debt, but have plenty to spare. If it were not, the Home Mission Society would not itself be burdened with debt, nor ever hear the word again in connection with its treasury. If our people would only contribute as they should, what a mighty work for America the Home Mission Society would be able to do.

¶ President John H. Harris, LL.D., of Bucknell University, is to deliver the baccalaureate address at the commencement of the Leonard Medical School of Shaw University on April 12.

¶ In the midst of controversies of all kinds—since the spirit of controversy is inherent in human nature and is one of the agents of progress—there is this satisfaction, that the great mass of Christian workers is moving steadily along, attending to the business and duty of the hour. Below the surface cur-

rents flow the steady sweeping streams. The individual Christian need not fear the outcome of vexed questions, if only he is faithful to his particular task.

¶ For a number of the illustrations used in connection with Rev. Bruce Kinney's enlightening article on Mormonism in this issue, we are indebted to the courtesy of the *Home Missionary*, our Congregational contemporary, and one of the missionary magazines, by the way, that has done much to quicken interest in missionary publications. It is broadly and alertly American, and ably represents its denomination in the home field.

¶ Our effort to provide some modern missionary hymns has met with an appreciation most gratifying. We have published four of the hymns in a neat buff and blue leaflet, which can be had for \$2 a hundred, so that congregations can be set to singing in connection with the home mission exercises. We are prepared also to furnish a program of recitations and readings, to be used with the hymns. Hymns and program will be sent free to any Sunday school or young people's society that will make an offering for our work. Send stamp for a suitable copy—or better, for enough to supply your Sunday school or congregation.

¶ More than one missionary pastor will appreciate the reply which Henry Ward Beecher made, when asked by a member of his ordaining council if he believed in the perseverance of the saints. "Yes, sir," was his answer, "I used to believe in that doctrine until I came out West and observed how badly church members behaved when away from home." There are still too many church letters in the bottom of the trunk.

¶ Pastor Herbert J. White, of the First Church in Tacoma, Washington, has begun a needed and large work by opening in connection with his church a Bible Institute, in which the word and work of Christ may be studied by busy people. The object is to train lay workers and not afford a short-cut into the ministry. Mr. White was formerly pastor in Boston and at Beverly, Mass., and is a devoted Bible student and indefatigable worker. We shall note the progress of this work with interest.

¶ There are 150,000 unevangelized Mexicans in Arizona who need the gospel. A mere beginning has been made in this direction. The field is large and inviting. All

that is needed is the money and men for Mexico in our own territory. The demands are really pathetic, in view of the limited resources at present available.

¶ We cannot undertake to supply fountain pens to our subscribers as we have done hitherto, because the dilatoriness of the pen manufacturers in filling orders has caused us and our subscribers so much annoyance that we are not willing to place orders further. We regret this, as the premium offer has been acceptable to so many.

¶ The third Home Mission hymn, written by Pastor Hill, up in the high hills of the Adirondacks, belongs to the class of rapid moving, stirring pieces that fit in well when action is desired. In the metre it reminds one of the "Battle Hymn of the Republic," and it has its own swing. Mr. DeReef has caught the rhythm of the words, and we think there is room for a hymn of this character, with its refrain, "America for Jesus Christ for ever," which ought to ring itself into the consciousness. Try it in your Sunday school.

Church Calendar Ideas

The First Baptist Church of McMinnville, Oregon, issues a neat calendar. One of the items, that was new to us as a calendar feature, is here given:

TENTH LEGION—All those who are now tithers, please fill out the following: I have been tithing for the past..... and my testimony is
Signed.....

All who will now begin, please sign here. Believing the tithing system to be Scriptural, I decide to devote at least one-tenth of my entire income to religious work.

Signed.....

The following notes are also suggestive:

THE PASTOR'S BOX is for questions, suggestions, requests or any information helpful in the work. Anonymous communications will be duly considered.

STRANGERS will find good friends here by being friendly. Make yourself known to the pastor and others. We want to help you.

MOTHERS with restless children need not leave the church. By sitting in the Bible school room you can hear and not disturb the worshippers.

OUR YEAR TEXT.—"They help every one his neighbor; and every one saith to his brother, 'Be of good courage.'" Isaiah 41:6.

OUR YEAR MOTTO.—"Doing God's work in God's way for God's glory."

GOD OF OUR PILGRIM FATHERS

Rev. ROBT. E. HILL, 1906

R. E. DEREEF, 1906

1. God of our pil-grim fa-thers! We a-dore Thee for Thy grace; In fore-front of the
 2. May ev'-ry tribe of Redmen hear the gos-pel of God's Son, And by its matchless
 3. The millions born in bondage have been loosed from slav'ry's chain, The colored race is

na-tions Thou hast made for us a place. Up-on us shine, O Love Divine! And
 pow-er to e-ter-nal life be won. Come, Heav'nly Dove, on wings of love, And
 freed from those who bartered man for gain; They suffer'd wrong, help them be strong, They

make this land for-ev-er Thine: A-mer-i-ca for Je-sus Christ for-ev-er.
 turn their hearts to God a-bove: A-mer-i-ca for Je-sus Christ for-ev-er.
 must to Zi-on's King be-long: A-mer-i-ca for Je-sus Christ for-ev-er.

REFRAIN.

A-mer-i-ca for Je-sus! Ye Christian pa-triots, sing! A-mer-i-ca for

Je-sus! Oh, let the watchword ring! God speed the day when all shall say, Wher

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4 Behold the foreign hosts of darkness coming to our shore.
 Oh! wist ye not that God is leading pilgrims as of yore?
 Give them the Light, these sons of night;
 Their souls are precious in God's sight:
 America for Jesus Christ forever.

5 O Christian patriots, arouse ye! Heed your Sovereign's call.
 He saved you for His service; consecrate to Him your all.
 Serve ye the Lord! obey His word!
 Gird on the Spirit's mighty sword!
 America for Jesus Christ forever.

EFFECTIVE EVANGELISM

Evangelistic Conference in Porto Rico

BY REV. H. W. VODRA

LAST week we held a conference with the brethren in Mediania Alta. Judging from the expressions of satisfaction of those present, it was fruitful of good results. We held two sessions daily for study and prayer and gave the evening to evangelistic effort. The whole church attended all of the daily sessions and the chapel was crowded at night. We could not calculate the number of people outside, but there were many listening at all the windows and doors. The last night I repeated the stereopticon lecture on the Life of Christ. The whole barrio came and listened with great reverence to what the New Testament has to say of Christ and His saving grace.

This conference was especially marked by the Spirit's presence. From beginning to end there was an increasing sense of His presence and power. Thursday afternoon was given to a résumé of the studies and to prayer and testimony. Many wept as they told of their love for Christ and prayed for pardon and strength. There was noticeable in the prayers a yearning for the salvation of others.

This church is very poor, yet the members came to our help out of their extreme poverty. They furnished the beds, cooked the food, giving many things to enrich our table, and at the

close brought me \$1.66 which they had collected. This they begged me to accept and use in defraying the expenses of the conference.

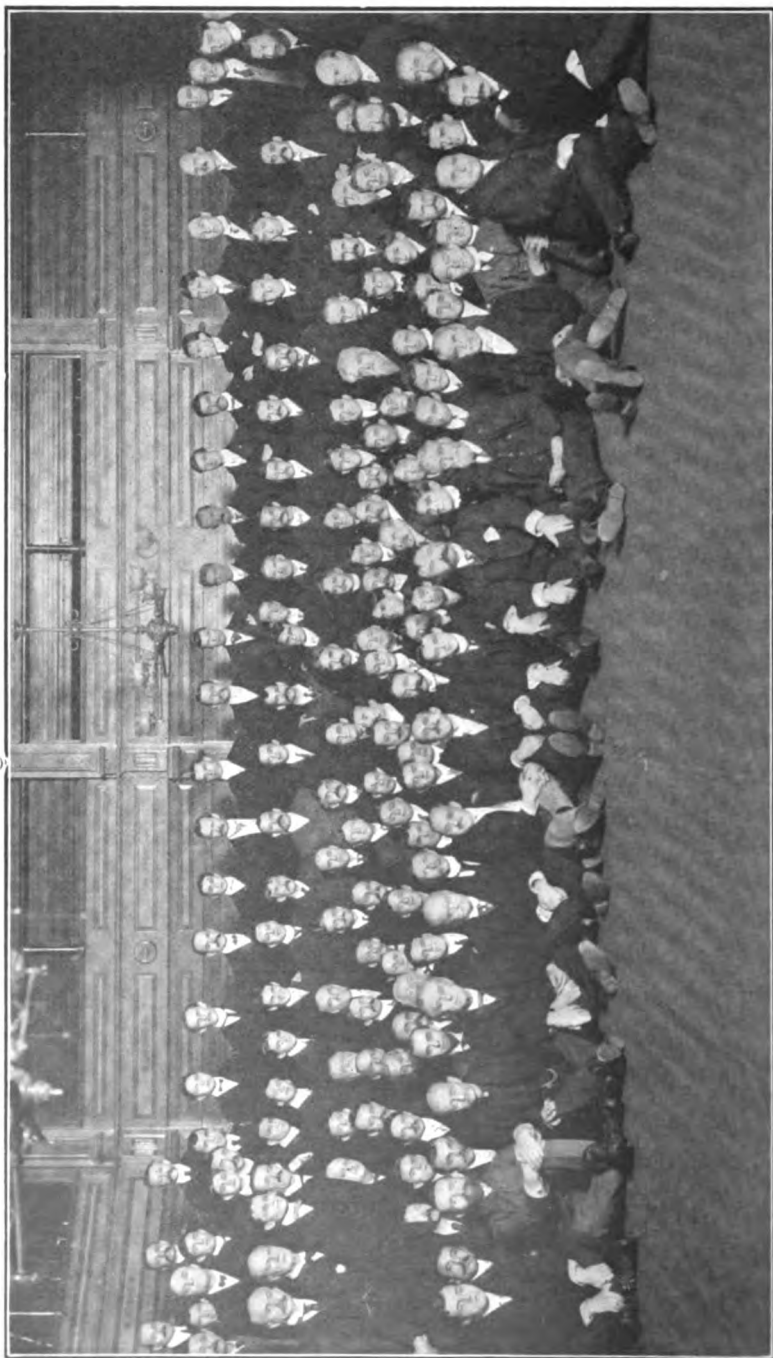
There was a noticeable advance in the work of all our helpers; a breadth of view and a grasp of the Scripture quite remarkable. Also a deepening spirituality and loyalty to the Word of Christ. Pastor Fuster has asked for a similar conference at Guzman Arriba in May.

Rio Piedras, P. R.

An Estimate of Value

THIS word from John H. Chapman, President of the Baptist Young People's Union of America, shows what he thinks of the evangelism in which we are engaged under lead of Drs. Woelfkin and Chivers.

"The American Baptist Home Mission Society, in these recent years, has inaugurated some strong and worthwhile lines of service, but none, in my judgment, is more far reaching and offers larger promise for missionary endeavor than this evangelistic conference service. I am sure that any thoughtful person seeing the conditions and the great opportunity that is presented now for stronger and more sane leadership must be impressed with the great wisdom shown in this new departure in the interests of the home mission cause."



A GATHERING OF THE MEN'S CLUB OF THE EUCLID AVENUE BAPTIST CHURCH, CLEVELAND, OHIO .

MEN'S CLUBS IN CHURCHES

By E. O. Sellers

Leader of the Men's Club of the Euclid Avenue Baptist Church in Cleveland

THIS MEN'S CLUB IS AMONG THE MOST ACTIVE AND PROGRESSIVE AND AGGRESSIVE OF ITS CLASS: PASTOR CHARLES A. EATON MAKES IT HIS RIGHT ARM



THE GERM of every successful movement or organization is "a man." Beautifully organized "clubs" or fine theoretically outlined plans will fall to earth unless backed by the genius man. Not only must we have a leader, but he must be a man of vision. He must have a vision of the need, of the agencies and powers at hand to use, and of the ultimate aim. Where is he? Where can the leader be found? In nine cases out of ten right at home. Show men the nobleness of the effort, impress upon them the fact that in no other place can a man invest his influence, his money and his life to yield so great and sure return as in the work of the church of Jesus Christ, and the rest is easy. A little education along this line, and soon the man will appear, who with little coaching will develop as "leader."

The "how" of a successful work for men, as for instance the work of the Euclid Avenue Church, is a hard question to answer, and the answer must of necessity deal in generalities. To begin, it is perhaps best to enumerate some of the activities as carried on by our men's club: Bible classes, mission meetings, male chorus, street meetings, theatre meetings for men only, seeking employment for men, visiting the sick, directing the boarding houses, "going after" the strange young man, especially in the boarding-house and hotel district, the direction of boys' clubs, the conduct of a men's mission, are a partial list of the activities of this club, which, inclusive of applicants, now numbers about 500 men. Perhaps not more than one-half of the members of the club are members of the Euclid

Avenue Baptist Church, and scores are not members of any church, yet such is the *esprit de corps* that, though it numbers both Jew and Catholic, all are enthusiastic and loyal members. Every class and occupation known to men are among its members, but at no time is its prevailing aim (namely, a religious club for men), kept in hiding, but per contra, it is the constant emphasis upon this theme, and the holding up of the manliness of Christ and his church, that attracts men in such large numbers.

Three hundred and fifty men have sat down at its annual banquet, the guests of honor being the mayor, congressman, and a college president, and it is a rare thing at its social gatherings to have less than 300 to 500 men present.

One of its activities is the inauguration of "the St. Clair Street Branch," a mission whose chief aim is to reach men, although Bible classes, socials, Sunday schools and other activities will be conducted. The entire management, conduct and policy is to be in the hands of the men's club, only one of the executive committee at present holding any official position in the church, and all of the workers are men who have come into the church during the past four years, the period of the club's greatest development and activity, and each as a result of the work of the club.

Two results upon the church as a whole are significant: Of the more than 100 new members thus far received last year, over 40 per cent are men, and the average attendance upon church services is from 41 to 47 per cent men.

The successful men's work will have,

first, an emphasis upon the spiritual. In no other way, and with no such firm grip can men be attracted and held as by an emphasis upon the vital Christian truths, backed up by a manly Christian manhood.

Secondly, the work must have the element of originality; must avoid rut and routine as a pestilence, and always have a clear vision of the need and

means, and not hesitate to side-step from beaten paths.

Lastly, emphasize individuality. Make each fellow feel as though he, and he only is responsible under God for the success of the work. With these elements enthroned in the hearts of men, God will give the increase to the glory of His name.

Cleveland, Ohio.

THE CALL FROM CALIFORNIA

By J. Sunderland, D.D.

THE truth is, we are facing such a state of things, both in California and Nevada, as we have not faced before since I came to California. The Board felt that if we were ever going to enlarge our work in Nevada it must be done this year, and at least one missionary must be appointed for pioneer work. So it was voted to ask Southern California to join with us in the appointing of a missionary for the new fields in Nevada. Of course his work will be little more than prospecting and laying some foundations which must of necessity be followed by larger efforts. The situation seemed to be such that it was simply to shut ourselves out from those fields forever unless we should go in now. The building of the Clark Railroad through the southeastern part of Nevada, the extension of the Southern Pacific southward almost the entire length of the State, the building of a new line across the State from east to west, the development of large irrigation works by the Government, bringing hundreds of thousands of acres under cultivation, the discovery of extensive and valuable mines, all combine to make it imperative that we go into Nevada in a larger way than we have been doing, and at once. Then in California the immigration is very large into all sections. A railroad is extending to the northwest through some of the fin-

est portions of the State, where we have done almost nothing; the Western Pacific is coming from the East, great forces of men are already at work grading; our cities and towns are building up at a rate that I have never seen anything like before in this State, and it seemed imperative that we should listen to these facts and the claims which they make upon us.

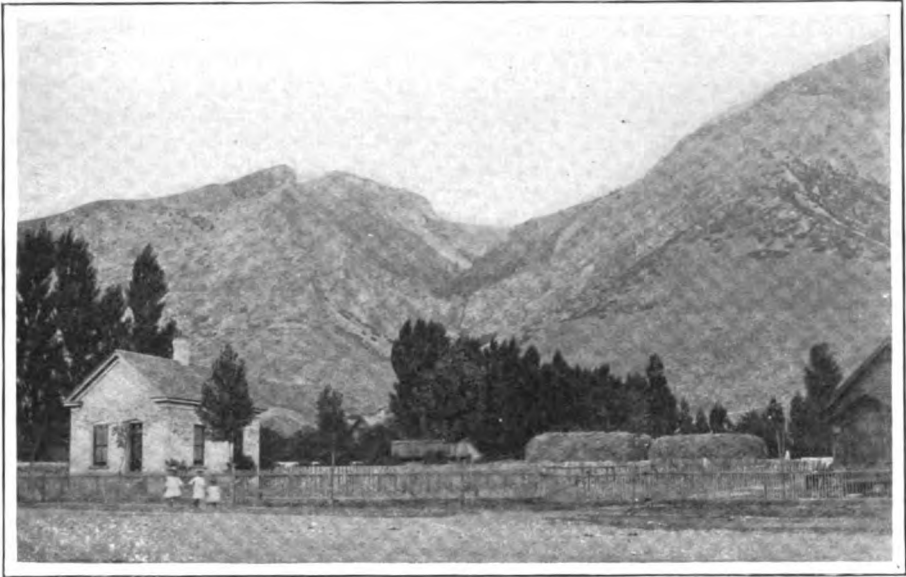
As I have thought it over and looked it over, I have felt most intensely that we were little more than playing at missions in this State. I have no hesitancy in saying that, from a very large knowledge of our great home mission fields in this country, we have in Northern and Central California and Nevada the greatest, the neediest, the most promising, and the most important home mission field in the United States.

Oakland, Cal.

Hard to Eradicate

Race prejudice is unreasonable, but the hardest thing to be done in this imperfect world is to rid people of unreasonable prejudice or unreasonable anything else; because you cannot convince the unreasonable person that he is unreasonable. He thinks you are. Religion even cannot destroy such prejudice unless one gets religion through and through.





THE TITHING YARD, FOUND IN EVERY MORMON VILLAGE

MORMONISM AND THE MORMONS

By Rev. Bruce Kinney

General Missionary for Utah and Wyoming

I As a Doctrine

THE Mormons make a great deal of their Articles of Faith, and well they may, for these articles are the most respectable part of Mormonism and at the same time the most misleading. These articles are printed on leaflets which advertise various stores, they are pressed into the hands of tourists as they alight from the cars, they are put in little racks in depots and hotels hundreds of miles away in every direction, they are printed on letter heads and in every possible way brought to the attention of the public. The Christian worker who has heard about the horrible Mormon doctrine is astounded to see how closely the Articles accord with the belief of evangelical Christians. And so they do, if the words used mean the same to them that they do to us. In that case there is comparatively little to which we would

object. But, as we shall show, the Mormons put their own meaning into words and thus wholly change them. We give the Articles:

Mormon Articles of Faith

ART. 1. We believe in God, the Eternal Father, and his Son, Jesus Christ, and in the Holy Ghost.

ART. 2. We believe that men will be punished for their own sins, and not for Adam's transgressions.

ART. 3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

ART. 4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

ART. 5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

ART. 6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

ART. 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

ART. 8. We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

ART. 9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God. (See under 7 and 8.)

ART. 10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

ART. 11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

ART. 12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

ART. 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul; "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Deceptive Use of Words

To illustrate what we have said about their deceptiveness, let us take a look at the first Article. Any evangelical Christian would cordially endorse that as it stands. Does it mean what it says? Let us interpret it by authentic and authoritative Mormon publications which bear the imprint and approval of the church. What do they mean by the words "God," "Jesus Christ," and the "Holy Ghost?" Here follow some verbatim quotations:

"Are there more Gods than one? Yes, many."—*Catechism*, p. 13. "God himself was once as we are now, and is an exalted Man."—*Joseph Smith, J. of D., VI*; p. 4. "And you have got to learn how to be Gods yourselves, the same as all Gods have done before you."—*Jos. Smith, J. of D., VI, 4; Comp. 283*. "He [Adam] "is our Father and our God, and the only God with whom we have to do."—*Brigham Young, J. of D., I, 50*. "When our

Father Adam came into the garden of Eden he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him."—*Brigham Young, J. of D., I, 50*. "There is no other God in heaven but that God who has flesh and bones."—*Jos. Smith, Comp. 287*. "Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons . . . possessing every organ, limb, and material part that man possesses."—*Key 42*. "Each God, through his wife or wives, raises up a numerous family of sons and daughters: . . . for each father and mother will be in a condition to multiply for ever and ever."—*The Seer, I, 37*. "His chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness, 462*. "The purest, most refined and subtle of these substances [as electricity, etc.] is that substance called the Holy Spirit."—*Key 46*. These gods are "therefore subject to the necessary laws which govern all matter."—*Key 44 and 46*.

Would you assent to this Article with such an interpretation? This is nothing more or less than a revival of the ancient Phallic religion. Here is the grossest sensualism and materialism.

In reference to sin they teach that it was necessary for Adam and Eve to fall, that God meant that they should, and that they "rejoiced because they had transgressed the commandment." "Unless he (Adam) had done so . . . neither could he have had mortal posterity." *Catechism, 32, 33*.

Teaching about Christ

Concerning Christ, Brigham Young declared (*J. of D. 1:50*): "He was not begotten by the Holy Ghost." Apostle Hyde declared in a sermon that Christ was married to the Marys and Martha at Cana. The atonement of Christ and faith in it will save no one. Men are saved by "a life of good works" (*Compend. 8, 9*). No one . . . can be saved without baptism" (*Catechism 40*). "All will be damned who are not Latter Day Saints" (*J. of D., 1:39*). The Holy Ghost comes only by the laying on of hands of the Priesthood" (*Mormon Doctrines, 16, 17*). Justification by Faith is evil and only evil (Talmage on Articles of Faith, 120). Here we see plainly taught salvation by works, sacramentarianism, sacerdotalism.

Blood Atonement

Here follows the doctrine of Blood Atonement which they now attempt to deny. But it was taught and practised when they dared to do so, and in the history of Utah and Mormonism hundreds have been slain in harmony with this doctrine, which carries the weight of Brigham Young:



"Will you love your brothers and sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? . . . THAT IS WHAT JESUS CHRIST MEANT [by "love thy neighbor as thyself."] . . . I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. . . . The wickedness and ignorance of the nations forbid this principle being in full force, but THE TIME WILL COME WHEN THE LAW OF GOD WILL BE IN FULL FORCE. This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, SPILL IT. . . . THAT IS THE WAY TO LOVE MANKIND."—Brigham Young, *Tabernacle sermon*, Feb. 8, 1857; *J. of D.*, IV: 219, 220.

Authority of the Priesthood

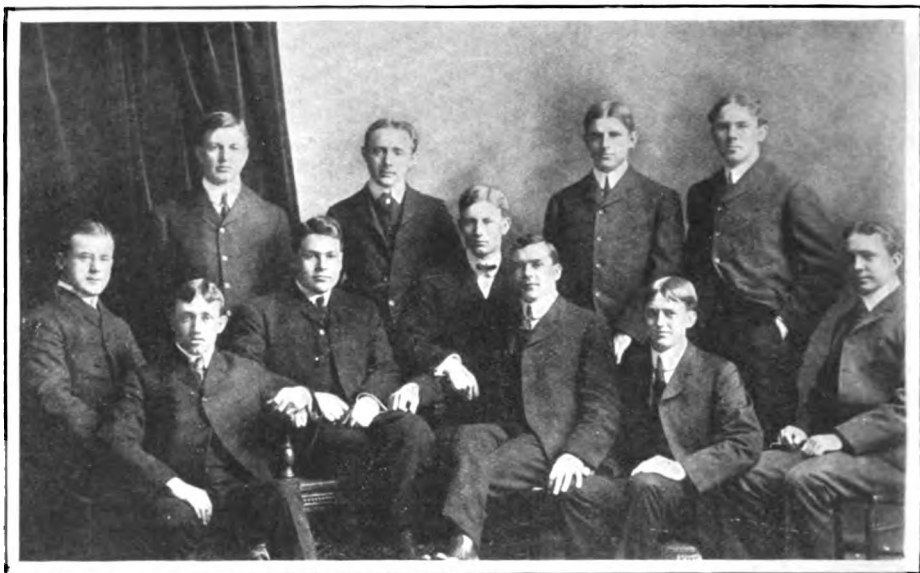
Some conception of their ideas of the authority of the priesthood may be had from what follows:

"Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are in reality part of God. . . . men who honor the priesthood in them honor God, and those who reject it reject God."—*Roberts, New Witness for God*, 187. "I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundation as to think that the Priesthood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing. . . . It is a dreadful thing to fight against or in any manner oppose the Priesthood."—*Pres. Geo. Q. Cannon, sermon in Tabernacle, April 5, '97*. "Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things spiritual or temporal."—*Sermon by Pres. Gowans, Logan Journal, May 26, 1898*. "When a man says you may direct me spiritually but not temporarily he lies in the presence of God."—*Deseret News, Apr. 25, '95*. "The Priesthood of God . . . is perfect, and perfect obedience is required of a subject whether high or low, rich or poor."—*Mil. Star*. 14:259.

"Whatever I might have obtained in the shape of learning by searching and study respecting the arts and the sciences of men, whatever principles I may have imbibed during my scientific researches, yet, if the prophet of God should tell me that a certain theory or principle which I might have learned was not true, I do not care what my ideas might have been, I should consider it my duty at the suggestion of my file leader to abandon that principle or theory."—*Wilford Woodruff, J. of D.*, V: 83. "If Brother Brigham tells me to do anything it is the same as though the Lord told me to do it. This is the course for you and every other saint to take."—*Apostle H. C. Kimball, J. of D.*, I: 161. "The Lord has not given the members of the church the right to find fault with or condemn those who hold the Priesthood."—*Pres. G. Q. Cannon, Juv. Instr.*

The Bible a Byword

Mormons make loud protestations of their belief in the Bible, but notice only "so far as it is translated correctly." Bishop Chipman, of American Fork, said to a friend of mine, "We quote the Bible only because you fellows believe it." A good Mormon woman, cornered in an argument, said, "We are right, and I don't care a—"



GROUP OF MORMON STUDENTS IN AN EASTERN UNIVERSITY

what the Bible says." Here are some authorities on the subject:

"Thou fool, that shall say, A Bible, a Bible, we have got a Bible; and we need no more Bible. . . . ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written."—*Book of Mormon*, 11 *Nephi*. 29:6-10. "And if thou shalt ask, thou shalt receive revelation upon revelation."—*D. and C.*, 42:61. "Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"—*Apostle Pratt, Divine Auth. of B. of M.*, p. 218. "Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible."—*Apostle J. W. Taylor, Conference, Salt Lake, April 5, '97*. "The living oracles [priestly revelations now] are worth more to the Latter-Day Saints than all the Bibles, etc."—*Apostle M. W. Merrill, Conference, S. L. City, Oct., 1897*. "Compared with the living oracles these books are nothing to me."—*Pres. Wilford Woodruff, same conference*.

False Professions of Loyalty

They profess to honor rulers and to obey law, but when we learn what they mean, we find that it refers only

to rulers and laws authorized by their priesthood:

"The priesthood 'holds' the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges."—*Key*, p. 70. The priesthood will bear rule, and hold the government of the kingdom under control in all things."—*Brigham Young, J. of D., II.*, p. 189. The priesthood "is the legitimate rule of God, whether in the heavens or on the earth, and it is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven no other power will be or rule."—*Apostle John Taylor, J. of D., V: 186 and on*. "The question with me is . . . when I get the word of the Lord as to who is the right man [to vote for] will I obey it, no matter if it does come contrary to my convictions?"—*Pres. Jos. F. Smith, sermon in Tabernacle; Des. News, Dec. 6, 1900*.

Defiant Law Breakers

In accordance with these utterances we have the sublime picture of Joseph F. Smith, president of the Mormon Church, under oath before the Senate Committee and defying Congress to interfere with his self-confessed law breaking. One Apostle fled when a warrant was sworn out for his arrest on the charge of polygamous living

based upon his own public utterance before the University of Utah. Three apostles have been in hiding ever since the subpoenas were issued for them by the Senate Committee. It is known that at least three of the Apostles have taken plural wives since the Manifesto, and more than half of them are now living in polygamous relations. This in spite of the law.

The Rule of Polygamy

We have given the Articles of Faith which they scatter with such a lavish hand all over the world. Yet they fail to say one word about the "everlasting covenant of polygamy." Here is the law in reference to it:

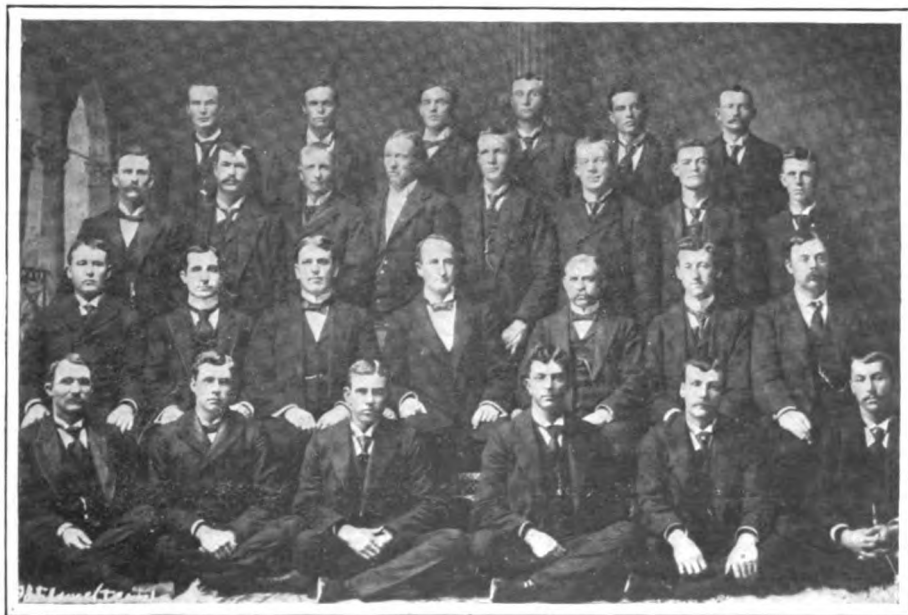
"For behold, I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." "And again, verily I say unto you, if a man marry a wife . . . by the new and everlasting covenant, and it is sealed unto them . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world. . . . Then shall they be Gods, because they have all power, and the angels are subject unto them." "And again, as pertaining to the

law of the priesthood; if a man espouse a virgin, and desire to espouse another . . . if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified."—*See P. G. P.*, pp. 123, 136. "If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation."—*Comp.*, p. 125.

Plain Perjury and Perfidy

But some one will say that this was all done away with by the Manifesto. That is what the leaders of the church swore to before Master in Chancery Loofboro. But according to the testimony of these same leaders in Washington, they are living in polygamy now; and more than that, they are teaching it, though they solemnly promised the government that they had given up polygamy both "as a doctrine of faith and practice."

Still further, the present head of the church said in Ogden, at the Weber Stake Conference, June 12, 1903, that any one who denied the doctrine of polygamy might as well deny any other doctrine of the prophet Joseph. So it



GROUP OF MORMON ELDERS, ENGAGED AS MISSIONARIES IN THE SOUTHERN STATES

appears that it is still as always their fundamental doctrine, but nothing is said about it in their Articles of Faith.

A Sensual System

If anything further is needed to show the gross sensualism of the whole system, we need only read what they teach as to the origin and destiny of man.

"This individual, spiritual body, was begotten by the heavenly Father, in his own likeness and image, and by the laws of procreation. It was born and matured in the heavenly mansions. . . . The spirits which kept their first estate were permitted to descend below, and to obtain tabernacles of flesh . . . in our present world, and which we will call a second estate."—*Key*, 56-57. "We came to this earth that we might have a body. . . . The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment."—*Jos. Smith, Comp.* 288. "You are here . . . to raise families and properly educate them."—*Pres. Lorenzo Snow, sermon, Des. News, June 2, 1899.* "Through the essence and power of the Godhead, which is in him, . . . he is capable of rising from the contracted limits of manhood to the dignity of a God, . . . and is capable of eternal exaltation, eternal lives [having children forever] and eternal progression."—*Pres. John Taylor, Med. & Ato.*, 140.

Perverted Teaching

In the Tabernacle, June 5th, 1904, at the General Conference of their Young People's Mutual Improvement Association, Joseph F. Smith said: "There is no exaltation for any man without a woman nor for any woman without a man . . . Alone is not in the likeness of God. There is no exaltation or eternal progression without a wife. We must live as God lives. Marriage is eternal. Neither man nor death can separate. The only thing that can separate is absolute apostasy from the Mormon Church. Then his once wife, or talent as Jesus put it, will be taken from him and given to the one who has ten. This is the most vital principle of the Gospel. It involves the wellsprings of life."

It may be stated without fear of successful contradiction that the older Mormons and the present hierarchy, which absolutely controls the affairs of

the church, are now living up to these Articles of Faith as we have seen them interpreted by themselves, as nearly as they dare to. A very natural question arises as to the kind of life which results from this doctrine.

II

Character Produced by Mormonism

Christ judges us by the heart, but He has told us that "by their fruits" we shall know men. I do not like to talk about the kind of life that results from Mormon doctrine. Either I shall not say all that I feel and know, or some will think that I have been needlessly brutal and unjust in my statements. But the truth must be told in order that conditions in Utah and the reasons for our position may be fully understood.

The Moral Sense Seems to be Utterly Obliterated by Mormonism

Profanity and obscenity among men, women, children, bishops and apostles is too common to need proof. These two sins are so rife that Apostle Lyman recently declared in the Tabernacle, that obscenity was the chief sin of Mormons.

Intemperance is another prevailing vice. Bishops and other high officials are addicted to liquor, and it does not affect their standing or influence among Mormons. The church itself owns Salt Air Pavilion, where liquors are sold by express permission of its authorities.

In April, 1905, Joseph F. Smith, the present president of the church, attended a prize fight in the theatre which is owned by a church corporation of which he is also president.

Mormon Leaders are Notoriously Untruthful

Apostle Penrose is editor of the *Deseret News*, their official paper. Penrose is commonly known here as the "Apostolic Liar." This may seem harsh, but a fact more or less never seems to be considered by him or

others. One example will suffice. Last winter the *News*, of which Penrose is editor, said editorially: "We again emphatically deny . . . that the church leaders have broken any pledges . . . No pledges have been broken by the church leaders or by their permission." This same Penrose was called to Washington by the Smoot Committee and admitted that he was a polygamist living with two plural wives. Mr. Tayler asked him:

A Mormon's Testimony

This may sound harsh, but it is no worse than Brigham Young himself said about the Mormons. I append his testimony in this regard, which I heartily endorse for once:

"I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the *greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can*



TYPICAL GROUP OF MORMON SCHOOL CHILDREN

"Did you receive special amnesty at the hands of President Cleveland, in which one of the conditions was that you should thereafter obey the laws relating to living in polygamy?" Penrose answered, "Yes, sir." Tayler asked, "And have you lived up to that amnesty?" Penrose replied, "No, sir." These things need no comment. Innumerable other incidents of a similar kind might be cited to show that Mormons have no regard for truth. In short, the church as a body, and the leaders as individuals, have been and are now violating their most solemn vows and promises.

mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. [WHY AND HOW?] We can beat them because we have men here that *live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God.*"—Brigham Young, reported in *Des. News*, vol. 6, p. 291; *J. of D.*, IV, p. 77.

The Mormons will deny that they are immoral, but I repeat that Mormonism seems to have withered their moral sensibilities. I really believe that they do not regard as immoral things which simply appal us.

Immoralities of all Kinds Abound

Young men who are conspicuously obscene, profane and immoral, are sent away on missions. I have heard men damning the church for sending them on a mission, but they go just the same. Practices are common and encouraged among the young which would horrify any but Mormons. Is it any wonder that where such ideas prevail, and where it is taught that the chief object of life is the begetting of children, there are so many forced marriages. Especially in communities remote from Christian influences, it is the universal testimony of physicians and nurses that the majority of marriages are of that character. Every encouragement is given to early marriages even at the cost of immorality before marriage.

The Dance and Drink

The dance is a part of their religious system and plan to encourage early marriage. These dances are held in the meeting house, and sometimes follow a religious meeting. They are opened with prayer and closed with the benediction. In a town of a few hundred they have an old shambling frame meeting house and started to build a new one. The foundation was laid and then the whole enterprise given up. But almost immediately they began work on a very large and fine brown stone dance hall and are carrying it to completion.

I heard a young Mormon woman say: "We had a fine time at the dance last night. There were only eighteen couples there, but we sold over \$60 worth of beer."

The Tithing System

The Mormon church demands that all of its followers shall pay in to the hierarchy a tenth of his or her income annually. This is the *sine qua non* of a good Mormon. He may do almost anything else if he does not leave this undone and still retain his good stand-

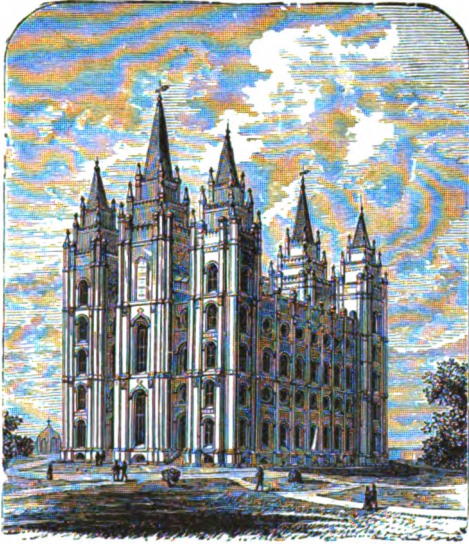
ing in the Mormon church. Contrary to the usual supposition, this tithing money does not go to pay the current expenses of the local ward meetings. This money goes to the hierarchy, which never gives any account to anybody of the amount received or spent or what it is spent for. It is nobody's business. "Pay your tithing and trust your leaders," is the slogan. Consequently they have other funds to raise. The first Sunday of every month they must fast and give the priesthood what they have saved in that way. They must bear the expenses of the local ward in which they live, and the stake of which that is a part. For repairs, building, and to send out missionaries, they must "dig up" again. The church does not bear the expenses of its missionaries. If a poor man is called on a mission his ward will sometimes give him a benefit dance or in some other way raise money to send him off, and then his poor wife must struggle at home as best she can to support herself and babies and send money to her husband that he may carry on his work as a missionary.

People often wonder at the self-sacrifice of these Mormon missionaries. It must be borne in mind that THEY ARE NOT VOLUNTEERS. They are "called" to go. This means that they are ostracised socially and boycotted commercially should they refuse.

A Church Trust and Tyranny

The hierarchy uses this very tithing, gouged from its devotees, to establish monopolies in various necessities and to crush the competition which any one dares to establish. A man will pay tithing and see that very money used to crush him if his business conflicts with one on which the church has decided to have a monopoly. Joseph F. Smith is president of some fifteen or so of the largest commercial organizations in Utah. His successor will be president of these same corporations. Woe to anyone who wishes to start a

business in opposition to any of these. Charles Smurthwaite, of Ogden, tried to start in the salt business in competition with the Inland Crystal Salt Company, a church institution, and was threatened, and finally "cut off" from the church for persisting. For further facts in this celebrated case, which oc-



THE MORMON TEMPLE, SALT LAKE CITY

curred in 1905, write the *Salt Lake Tribune*.

The Mormon church courts interfere, contrary to law, in the private business affairs of their members. Ask the *Tribune* for the facts in the Raleigh and Birdsall cases. Defenseless women are driven from their homes to the poor house and the insane asylum to gratify the insatiate greed of the church for money.

Using the Public Schools

Their doctrines are forced upon unwilling hearers in the public schools of Utah and other States. The *Deseret News* denied that any religion classes were held in the public schools. Finally an order of the First Presidency to the teachers was intercepted and published. State Superintendent of Schools, Nelson, who is a Mormon,

testified that such classes were held in over 300 schools to his knowledge. When school should close at four o'clock it was technically dismissed an hour or two earlier, and with no opportunity given for those to leave who did not want to stay, the teachers went at once to the work of the religion class along lines laid down by the church. They used the public school building and the time which belonged to the public school work to propagate their ideas, and it was made as uncomfortable as possible for any who did not want to stay. In spite of the denial that such classes existed the hierarchy finally issued an order for their discontinuance.

The Church in Politics

The Mormon church interferes in the free exercise of political rights. There are innumerable and indubitable cases of this. B. H. Roberts tried to run for Congress in spite of the wish of the hierarchy, and was crushed into submission; finally was allowed to run and was elected, but not allowed to take his seat. Apostle Moses Thatcher tried to break into the Senate of the United States against the wishes of his associates. He was defeated and was deposed from his apostolate. These are matters of public action and public record. Smoot was forced upon the Republican party and the people of Utah in spite of the protests of many Mormons of all parties. One Mormon, who respectfully voiced his objection in an anonymous letter in one of the papers, had his identity discovered and was summarily and immediately prohibited from any further exercise of ecclesiastical functions. This is the Hood case. The church has absolutely dominated the politics of the State of Utah. It practically controls the State of Idaho, and it dominates certain countries and districts in Wyoming, Colorado and Arizona, to my certain knowledge.

The Conclusion

Thus Mormonism is in its doctrine unscriptural, demoralizing and degrad-

ing; while in its practice it is immoral, dishonest and untruthful, and in its political interference and domination unjust and un-American. As was abundantly proved in the Smoot hearing in Washington, the Mormon leaders, from the president down, think nothing of committing perjury or of defiantly disobeying the laws they have solemnly pledged themselves to obey.

Mormonism has no legitimate claims as a religion. IT IS A DELUSION, A DISGRACE AND A DANGER. As a political and

commercial trust, it is one of the most perfect systems of fraud yet devised by human ingenuity.

What the strong arm of American righteousness has to do is to crush the system and save its victims. The latter can only be done by their evangelization, the work in which our Home Mission Society is engaged. As a political and law-breaking institution, Mormonism must go. Recent events in Salt Lake City show the handwriting on the wall.



CHICAGO'S EVANGELISTIC CONFERENCE

By Rev M. P. Boynton



THE recent Conference on Evangelism, under the auspices of our Home Mission Society in cooperation with the State Committee on Evangelism and the Evangelistic Committee of the Chicago Baptist Ministers' Conference, held at the Lexington Avenue Church, in Chicago, was in many respects the most helpful and remarkable meeting in our city for many a day.

1. The personnel was surprisingly representative. Iowa, Wisconsin, Michigan, Indiana, Ohio and Illinois were represented. From all over our State brethren came to get the uplift and instruction of the meetings. No recent meeting kept such a constantly

large attendance on the part of the Chicago ministry. The faculty and student body of the Divinity School were largely represented.

2. The program was a model for such a gathering. The leading features were strong, provoking helpful discussion and humble prayer. The openness of the program, permitting modification and at times complete change of theme and speaker to meet the immediate demand, was a feature to embody in the proceedings of future gatherings of our Baptist brotherhood.

3. The productions were of the most helpful sort. The addresses of Dr. Woelfkin and Dr. Chivers were timely and filled with deep suggestion. Dr. Woelfkin carried the large part of the program, delivering in all some eight set sermons, besides remarks in

response to calls from the floor. The expositions of Scripture were scholarly and free from cant and time-worn phrases. These expositions were an unusual feature and proved to be molders of the spirit of the sessions in which they were given.

4. The personal touch was constant. Dr. Woelfkin and Dr. Chivers mingled with the audiences and were ever found as centers of little groups, eagerly listening and questioning. The tables at which they ate were thronged. An "after-meeting" on Tuesday afternoon brought together a large company of ministers for prayer and closer questioning of Dr. Woelfkin. It was a melting meeting. Deep sobs were heard and all hearts glowed with divine warmth. The power of the

Conference was found quite as much in this personal touch as in the splendid sermons and addresses.

5. The purpose of these Conferences was made clear by the prophet who leads them and by whose suggestion they are held. Dr. Chivers put it in one terse sentence when he said, "We believe it is better to inspire ten men to greater effort on their individual fields than to send ten men to do the work for them." No man can have heard the words and touched the characters of Dr. Chivers and Dr. Woelfkin and fail of more consecrated effort and larger satisfaction in his labors.

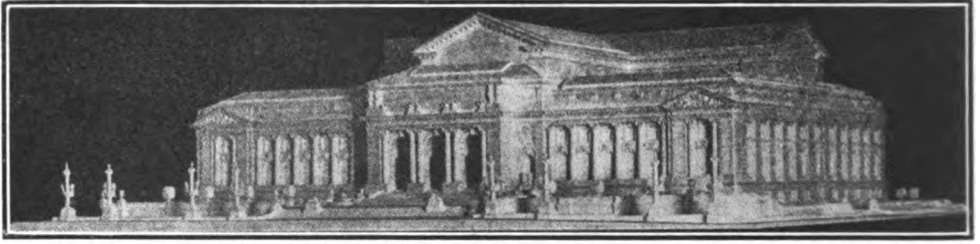
The Lexington Avenue Church feels itself greatly honored in having been the host of such a gathering.

"WE BELIEVE IT IS BETTER TO INSPIRE TEN MEN TO GREATER EFFORT ON THEIR INDIVIDUAL FIELDS THAN TO SEND TEN MEN TO DO THE WORK FOR THEM."—*Dr. Chivers' Motto.*



A WINTER BAPTISMAL SCENE IN THE BIG HORN BASIN, WYOMING

It is not uncommon to break the ice for baptism. Zero weather has no terror for the converts. This group is suggestive of the pioneer work that is helping to make the rapidly growing New West Christian.



THE MISSIONARY IN THE CITY

AN AUTOBIOGRAPHICAL CHAPTER BY ONE OF
THE UNNAMED AND UNKNOWN HEROES OF
HOME MISSIONS—A CLOSE VIEW OF REAL LIFE



AM not a martyr, I am not a hero, I am not complaining. God has been good, His people have been kind, His work has been filled with joy. So much has been written of the making of the men who carry the gospel to foreign lands, and of their early experiences, that we feel a deep interest in them, and the cause for which they labor has grown dearer. So much has been written of the making and the work of the men who labor in the homeland, far away from railroad and city, where popularity is sparse and problems are many and great, that we honor their work and the men who do it. We have heard much of the men who labor in the cities among the people of foreign customs and tongues, or who labor in the great slums among peoples of diverse tongues and more diverse characters, and we have learned to honor them and their work. Have you ever read the story of the making of the man, and of his experiences, who labors as a missionary in the homeland in the city, the pastor of an organized church, among people of his own race, color and habits.

It is hard to think of him as a missionary. To many of us he has been a "city pastor," holding a favored place among the ministers. His work is easy, for his church is small and there is little to do. When he submits his

quarterly reports to the Society he tells indeed of the work he has done, he may speak of his hopes and encouragements and joys, but he says nothing of the rest. If he speaks of his work in a public way, he tells of the encouragements and the triumphs that, woven in and out, make up the little picture of his experience, but he never turns that picture around to show you the ragged and broken ends. There are no strange lands or customs or peoples to add romance or interest to his story if he would tell it. His privileges and advantages are to be envied, and we regret that the money we pay for Home Missions must go to such favored ones as he. That we may better know this man and his work this story is written. It may or may not be interesting, but it is true.

I

BIRTH, BOYHOOD AND EDUCATION, OR THE
OUTCOME OF PLUCK AND PURPOSE

I was born in a log cabin, in the woods in a western state. My father wrested his home from the forest and farmed the land until his death. My early life was the life of the average boy upon the farm: plenty to eat and wear, plenty of hard work with but few luxuries or books. When six years old, I walked with my older sister three and one-half miles to a country school through sunshine and rain, through dust and mud, until I was fourteen. The conditions of the roads did not permit our going more than five months in the year. It

was never a task to go, for I cannot remember the time that I did not expect to become a minister and did not realize that that would require a thorough education.

The first sermons I ever heard and understood were preached in this school house. The first Sunday school I ever attended was held in this same place, to which I walked. When I was about fourteen, a school house was built near my home, which permitted me to attend more months in the year, first because the conditions of the weather and roads now made no difference, and second, because I could now attend the school and at the same time work from 5 to 9 a. m. and from 4 to 7 p. m. upon the farm. In this school house I was converted during a series of meetings being held by a missionary of the American Baptist Home Mission Society.

Having finished the country school, I spent one year in an academy. After another year or two I entered college. About Christmas of my first year in college, I preached my first sermon, in a country school house. My sister and I "batched" together and attended college. The college did preparatory work and I did six years' work in five years, besides preaching for neighboring churches as acting pastor almost every Sunday. Whether my preaching was good or not, it was in demand. For this service I received all the way from a deacon's "thanks, in behalf of the church," to five dollars in cash per week. From this I paid travelling expenses and partially supported myself and sister. We received some help from home. My father's illness kept me at home from what would have been my senior year, during which year he died. After a year upon the farm, at the same time acting as pastor of a neighboring church, I returned to school and completed my work, taking the degree of A.B. In college I won many honors and prizes in oratory, both collegiate and intercollegiate.

During the next summer I was married, and in the autumn I went with my wife and my mother to one of our

best Theological Seminaries in the East. We landed in the city with forty dollars. With this we rented four rooms, fitted them out, and began housekeeping. I did full work and preached practically every Sunday as acting pastor for three years. For the first year's services, I received \$2.82 per week above travelling expenses. The second year I received \$1.75 per week above travelling expenses, and the third year, I received \$5 and travelling expenses. We received in addition some aid from the school and some cash from the western farm. Our baby boy was born at the beginning of the second Seminary year. The first year three of us and the second and third years four of us lived, moved and had our being on \$3.60 per year. This included rent, books, food, fuel, clothing—in short all expenses. All this in an eastern city!

I received high grades in all my work in the Seminary, and was said by at least one of the professors to have been the strongest man in the pulpit the Seminary had turned out during his connection with it, about fifteen years.

II

THE MISSION PASTORATE IN THE CITY, AND WHAT CAN BE DONE ON \$700 A YEAR

The seminary course closing the question of a pastorate must be settled. Several places opened near, but I had always intended returning west. The foreign field was tempting; first, because my heart was in the foreign work; second, because it paid a living salary, gave free transportation, care, when ill, and promised an occasional vacation. But I believed myself best adapted to the work in our own land.

An unsought-for call came from a mission church in a western city. The church had thirty-five resident members, a house of worship, and promises of growth, though it had not had a baptism for more than two years. The salary was to be \$700, \$350 from the church and the remainder from the Home Mission Society. We sold our household effects for five dollars. This was all we had with which to purchase

transportation for 3,000 miles. Of course it would be easy to borrow. Have you ever tried it? I have. I went to the president. He could do nothing for me in any way. I went to the dean. He agreed to lend me \$50 from the student's loan fund for six months. I still needed \$75. I next went to my pastor. He did not have it, but could get it for me from some of the millionaire members of his church. At least he would try. A few days later he sent his secretary to inform me that he had failed. I went to a number of my friends. Some who lived in brownstone houses and in gilt-edge style. They had no money. After much hesitation, one man consented to O. K. my note, if it should not be for more than three months, if I would promise him faithfully that I would not let it come to him for payment. I promised. With this information I returned to the dean. He thought he could secure the amount, but later told me the lady would attend the World's Fair and could not spare the money. I wrote to some friends, but they were "just out of money." At last the dean was successful. He borrowed the \$75 on my O. K. note, for three months' time, at a reasonable rate of interest from —, a servant girl who worked in the kitchen of one of his friends and who was not a Baptist!

I reached my pastorate one day and began my work the next. I borrowed \$100 for two years with which to begin housekeeping. It will soon be due and will be paid. We paid the \$75 at the end of three months when due. We paid the \$50 at the end of six months when due. We also paid our rent each month. We paid \$50 down on furniture and paid \$10 each month for a period of sixteen months. We had enough to eat, and dressed well. We entertained a great deal, as every city pastor must.

The Society paid its salary quarterly—\$87.50. About all of this went on notes and rent. The church paid its salary monthly—\$29.20. Of this \$2 was contributed toward pastor's salary, \$10 for furniture, \$3.25 for fuel. We had

remaining \$13.95 for food, clothing, books, stationery, car fare, and a hundred and one unexpected expenses. We received for funerals and weddings during the year and a half \$14.25. We received in donation from the church and people in cash and provisions about \$30.

Did we always have enough? That depends upon definitions. We lived near the edge of the city and a hundred times have we gone out, husband, wife and baby, to the woods in the twilight and darkness to gather fuel. We went in the twilight, for we did not wish our people to know. They were paying all they could. We drew the gathered fuel home on a little old wagon until it broke down and then we carried it on our shoulders and in our arms. Sometimes it rained and the grass was high and wet, but we must have fuel. At such times the wife and baby remained at home. Did we have enough to eat? We had a small vegetable garden the two summers, and managed to buy meat when we had company, but have often lived for a month at a time with no meat in the house. Did we have enough to wear? Our clothing always looked neat, and the people could not tell that it was often thin.

We lived six miles from the center of the city. I was frequently called upon for addresses in the downtown churches. I usually had money for car fare, a few times I borrowed ten cents from a confidential friend, and once I walked. Of course I received nothing for these addresses. Once I was asked to conduct the music in a downtown church during a series of revival meetings. I knew I had but forty-five cents, so I hesitated. They insisted. I conducted the singing four evenings, hoping something would happen. It did not and I could go no more. They never knew why. The man who preached received \$50 per week. We have kept letters written to friends in the house for many days, because we had no stamps and nothing with which to buy one. We have kept articles for publication in religious newspapers until after they were sent for a second time, for the same reason.

We have watched a slight cold grow worse and worse, until serious illness followed, when ten cents, if it had been in the house, would have prevented it.

My wife is a college-bred woman. Her family tree would be honored in Boston's most select circles. We love music and art, but hear and see little of them. We do not revel in hardship, nor love sacrifice for its own sake.

Is the life of the missionary pastor in the city easy? In a way, yes. The Christ came from heaven to work for us with no place to lay his head, and he did not complain.

A few of the best magazines can be taken. A few of the best books can be purchased. Out of that \$13.95 a month? Yes. Besides this we gave on an average one dollar per month to the missionary offerings of the church.

Can one do his best work under such conditions. Could you? I heard no one complain of the work done either in the pulpit or in the pastoral part. Aside from this, I have been doing half work in a neighboring university and will soon receive my A.M. degree.

During the first year twenty were added to the church, mostly by baptism. Missionary offerings of the church doubled and attendance at all services of all departments of the church doubled.

After a year and a half of service, we accepted an unsought-for call to a much larger church. This, too, is a mission church in the same city. It will soon become self-supporting. The salary is a little larger and the work is much heavier. It was not the first call, but it was accepted, because we believed it was God's call. We still believe it, for He is wonderfully blessing us in the work. It was hard to leave our former people for we love them dearly. They could not understand why we went and many judged us harshly. Some said we went for the money. Others said we had the "swell-head." Some said frankly, that if we went they would lose their confidence in us. But a few said, "It is God's call; we love you, but will let you go."

I have written this story on condition that the name and state of the writer be not disclosed. We court no sympathy. It is a joy to be a co-worker with Jesus Christ. I expect to be a missionary but a few months longer. I have written that you may know something of the inside life of the missionary city pastor. This is not an unusual story. I know men who could duplicate it and some could make it sound tame. These are the men for whom the Society asks your money.

Are they worthy of it?



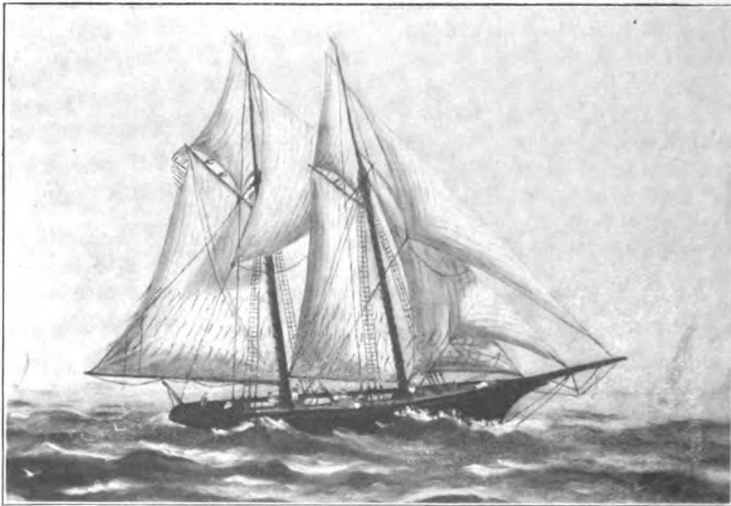
Fleetwing Calendar

1906

"Christ Jesus is the Captain of our Salvation."

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. *Psalms 107, 23-24.*

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the World to Save Sinners.



**GOD
IS
LOVE**

**GOD
IS
LIGHT**

The Fleetwing in the Ocean Race of 1866. The Start from Sandy Hook

MISSION YACHT

**"FLEETWING"
FOR SAILORS
AND
BOATMEN**

PATENTED

JANUARY--1906.							
SUN	MON	TUE	WED	THU	FRI	SAT	
P. Q.	1	2	3	4	5	6	
ad	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31	P. M. 10th	L. Q. 17th	W. M. 24th

SUPPORTED BY

**THE AMERICAN BAPTIST
HOME MISSION SOCIETY
NEW YORK**

THIS PICTURE OF THE "FLEETWING" IS MADE FROM A PHOTOGRAPH OF AN OIL PAINTING BY MRS. JONES, WIFE OF THE MISSIONARY CHAPLAIN.

The original has been presented to the Home Mission Society by the artist, and adorns the walls of the Board Room. The Calendars are 25 cents and may be ordered from the Society, 312 Fourth Avenue, New York.

THE MISSION YACHT "FLEETWING"

By Rev. William Jones

Missionary Chaplain in Charge



URING nearly a year now, the Gospel yacht "Fleetwing" has been in commission for the Master's service; so that the work carried on by this agency may truthfully be said to be past the initial stage. The evangelization of seamen as a class is a new venture for our Home Mission Society, but the success which has attended the labors of the Missionary on board the "Fleetwing" has more than met the expectations of its promoters. The need for this work is so great and so apparent that the wonder is how it could have been neglected so long by this most evangelical and aggressive denomination.

The "Fleetwing" is anchored in the Erie Basin, right in the heart of steam and sailing vessels, pleasure yachts, canalboats, and, indeed, all sorts of sea-going craft. The open winter has kept the Bay clear for navigation, so that more than the average number of vessels for the season have come and gone; and that means that the Missionary was brought into contact with more men than otherwise he would have been. Outside the regular service it may be safely stated that between 300 and 400 hear the Gospel in some way or other every week. This is done by preaching from the deck, visiting, and distributing tracts, and also by talking to the men who come into our reading room—the cabin which is used for that purpose.

In short, wherever there is an opportunity of any kind the good seed is sown, whether in season or out of season. All outgoing ships are supplied with religious literature, magazines, Testaments, and in some cases with other necessities, such as comfort-bags and so forth. Very few, if

any, leave port without a parting visit, and this good-bye of sympathy is highly appreciated by all on board.

We are receiving some encouraging letters from sailors and others who have been converted and helped in some way by our Gospel yacht. The following is part of a letter I received from a man who has gone to a distant land. He says: "But some way I have a longing way down in my heart to look around on the walls of the "Fleetwing" at those beautiful mottoes. One is up by the clock, 'What would Jesus Do?' Besides, there are many others which applied to different men and women. I don't believe any man can say he was not benefited by attending services on the "Fleetwing" if he went for the purpose of receiving good."

Here is another extract from an old sailor who has plowed the sea since he was a small boy; he is now about fifty years of age: "I now take my pen in hand to tell you all about it. I have told the Lord and asked His forgiveness, and glory to His name He has washed my sins away; but I have got to watch and pray. God bless the day that I first saw you and the Gospel yacht "Fleetwing," and especially the night I saw both you and your wife. Oh, Mr. Jones, I am happy. I am only sorry that I had not found the Saviour before I did, because I have been a very wicked sinner. I want you to remember me in your prayers always." I have many other similar extracts from those who have gone from us and are now rejoicing in Jesus Christ as their Saviour.

Regular preaching services are held five times a week. These, as a rule, are well attended, and many have testified to the benefits which they have derived from them. When the weather is at all favorable the lands-people from

the neighborhood also come and join in our worship, and some of these have again and again spoken of the blessings which they have received through our fellowship. One evening in the week is given to social exercises, such as music and recitations.

It is impossible to calculate the amount of good accomplished during the past months, because the audiences are so transitory. But every now and then we hear of some fruit that abides. Only the other day a brother missionary told us that he had come in contact with a young sailor, whom he had been the means of leading to Christ. The lad told him, he said, that the Chaplain of the "Fleetwing" had spoken to him about his soul, and that had made him more willing to accept the mercy of God when it was again presented to him. Two men, father and son, who have been saved

through our meetings, were recently examined for baptism by the Tabernacle Baptist Church of Brooklyn; and as the church is satisfied with the genuineness of their conversion, they are to be buried with Christ in baptism on the first Sunday in April. There is a class—the canalboat people—who appreciate our labors even more than the regular seamen do. These people are cut off, by distance and otherwise, from the regular means of grace in our churches; and so are very thankful that the yacht is located in their midst. The chaplain and his wife are always most welcome visitors in their cabins, but especially in times of sickness or other distress. When anything out of the ordinary happens they are always sure to be sent for, and their kindly sympathy has been felt in these humble homes over and over again.

Eric Basin, Brooklyn.





THIS district, especially the State of Pennsylvania, presents some interesting features which are worthy of note. The original settlers were the Quakers in the east, the Germans in the eastern central, and the Scotch-Irish west of the Alleghanies. Starting at Philadelphia as a centre, the Friends largely predominated, and their moulding influence on manners, customs and modes of thought is still apparent, notwithstanding their greatly diminished numbers. The Germans, with their keen relish for good land, are found largely in Berks, Lebanon, Lancaster, Dauphin and the counties southward to the Maryland border. They have preserved their type to such an extent that what is known as Pennsylvania Dutch is still in common use among them. This class largely pre-empted the choice land of the State. In all this section the Lutheran, the German Reformed and other affiliated religious bodies have their stronghold. Here, too, the Church of God had a membership in 1890 of 4,778, and the Dunkards of 9,827. These churches having a German origin, have appealed more successfully to the masses of the people than we have been able to do. The Scotch Presbyterians are strong in wealth and numbers in the western part of the State.

Beginning with Pike County on the New York border and drawing an irregular line west-southwest, including Carbon, Schuylkill, Snyder, Mifflin,

Bradford and Summerset to the Maryland line; and on the east-southeast, taking in Monroe, Northampton, Lehigh, Berks, Lancaster and York to Maryland, we have 21 counties with a population in 1900 of 1,366,859, and a Baptist church membership of 4,176, or one Baptist to 327 of the population. In this group of counties there are six without a Baptist church, three with only one each, and five with only two. Thus it will be seen that in these counties; containing some of our largest towns and the richest lands, our Baptist cause is very weak, and unable to make any commanding impression on the community. Starting from the south, we have the cities of York, Lancaster, Harrisburg, Allentown and Reading. In the latter our cause is well represented and aggressive. At the capital, our two churches have, until a comparatively recent date, received aid from our State Mission Society. The forces have been so strong in other directions as to absorb a large proportion of our membership that has moved hither.

We marshal, however, a goodly number in sections—Philadelphia on the east, Scranton on the northeast, and Williamsport and Lewisburg about the centre. Starting from Philadelphia, we have but two or three strong churches for 350 miles, until Pittsburg is reached. Our forces in the western end are well organized, especially with Pittsburg as a centre. In the northern

group of counties, from Wayne to Erie. of one hundred churches there are but nine with more than two hundred members each. On the Maryland border there are six counties with only four Baptist churches.

This general survey of the field is not without its lesson as to the work of the District Secretary. The bulk of our receipts must come from the eastern, northern-central and western sections. Special effort has been made through these years to bring all the churches into active and intelligent support of the Society. A gratifying advance has been made, though not all that could be desired. The number of churches contributing to Home Missions is as large as to any other missionary organization. The work of the office has steadily increased in the way of correspondence, in the enlarged acquaintance with the field, and in the supply of literature. Our custom is to send out to all the churches in the early part of our financial year a statement of the work accomplished and the condition of the treasury at the close of the preceding year. Under the wheel plan, all the churches are addressed by letter at the opening of each period with a statement of such facts as are pertinent at the time. About six weeks before the close of our year all the churches that have not up to that time sent in their offerings are reminded of the date at which we close our books, and urged to see to it that their offerings are forwarded in time to be included in our annual statement. By sermons

and lectures, with map and lantern, earnest effort is made to deepen the interest of our people in the various departments of work we have in hand. Care has been taken also to awaken the interest of Sunday schools and young people's societies. Not a little time and care are demanded in looking after legacies left to the Society. The large influx of foreigners in our great centres in the coal regions on the north-east and in the southwest coke and iron sections, presents many points of solicitude. Not a little attention and time have been required to foster the beginnings of religious effort among them. This whole subject is full of promise and ought to be more liberally supported. The work of the District Secretary is not supplemented by returned missionaries constantly on the field. We are frequently appealed to for such help, but with the exception of Rev. A. B. Rudd from Porto Rico and Dr. Moseley from Cuba, there has been no such aid. It would be unjust not to acknowledge the very efficient help of the late Mrs. William Scott, who was always welcomed by the churches and associations and urged the cause of her race with great tact and power. On the whole, a District Secretary has little spare time, and to keep in touch with all these varied interests, taxes one's strength to the uttermost. Some of our special representatives have been very helpful. The active sympathy of the pastors and church membership has been an abiding source of encouragement.



FIELD SECRETARY'S OUTLOOK

A SECOND VISIT TO GRANVILLE

IT was a hearty welcome that awaited Dr. Woelfkin and the Field Secretary upon their return to Granville, Ohio, Feb. 15-16. It seemed fitting and desirable to make the visit to confirm the faith of new disciples, and to deepen and make permanent the good work begun. An incident at the closing service will long live in memory. All who had accepted Christ as their Savior and had enlisted in His service, during or since the former meetings, were invited to come to the front while the congregation sang the stirring hymn. "The Son of God goes forth to war." And they came, filing down all the aisles, until there were gathered about us perhaps thirty—nearly all students—who thus declared that they responded to the call of the great Captain of salvation, and were ready to "follow in his train." It was an inspiring sight, this dedication to Christ and his service of young life, full of promise and potency; and there was a thrill of gladness in all hearts, and a suggestion of moisture in many an eye.

AN EXAMPLE TO OTHERS

The Baptists of Pittsburgh and vicinity know how to "get together." Individualism has not gone to seed in isolation. Pastors are not so absorbed in their own immediate fields as to lose sight of common interests. There is a sense of fellowship. The range of vision and sympathy is not bounded by the horizon of a "parochial" success. This sense of fellowship and of breadth of interest finds special expression in an Annual Conference. This Conference is planned on the broad, inclusive scale having place for all our common denominational interests. The details are carefully planned by a joint committee representing these interests. The sessions, Feb. 18-20, were held in the Fourth Avenue Church, Pittsburgh. Among the speakers were Drs. Mabie

and Mason of the Missionary Union; Chivers and Palmer of the Home Mission Society; Neil of the Publication Society; Geistweit of the Baptist Young People's Union; Drs. Evans and Stephens representing educational work, and Dr. Woelfkin, the great work of evangelism. The sessions at the centre were supplemented by days of meeting at outlying points. Dr. Woelfkin was assigned to service at Washington and Waynesburgh; and your Secretary at Greensburgh and Connellsville. In addition to the new interest thus awakened in our common denominational agencies for the extension of the kingdom, such conferences bring home to the individual worker a new sense of relation to the larger, the world-wide interests of the kingdom. It makes much difference to the worker, toiling in lowly place, amid conditions that seem very limited, to realize that his life and work are articulated to the large, far-reaching activities of the kingdom. And the work of our great societies would surely advance with swifter stride if, all over the land, pastors and laymen met together now and then to consider these larger phases of Christian service.

THE STORY OF THE WELSH REVIVAL

A feature of outstanding interest in the Conference held in the Lexington Avenue Church, Chicago, Feb. 25-28, was a service conducted by three young Welshmen, who as eye-witnesses of the great revival in Wales, and participants in its joy and power, could tell of what they themselves had seen and heard and felt. One of them, the leader of the band, is a young preacher—a preacher, too, who has in him large elements of power, insight as well as emotion, a clear head as well as a warm heart, and withal the gift of utterance. The "burr" of a Welsh accent, and traces of the intonations which mark the delivery of the Welsh preacher, gave added effectiveness to

his address. He dealt, at the outset, with the criticism of the present revival which has been made in some quarters and which charges it with excessive emotionalism, and predicts for it, therefore, only temporary results. He admitted, readily and gladly, that there had been a deep stirring of the emotions. Why should there not be? Religion surely has its passional side. An unemotional Celt, too, would be an anomaly. Yet, as compared with former great awakenings in the land of Wales, the present movement has been one of quiet power, singularly free from volcanic outbreaks of emotion or signs of hysteria. Despite the violent emotionalism of those earlier movements, too, it ought not to be forgotten that the leaders in those movements found Wales morally corrupt, and "preached it clean." We could stand a flood tide of emotion in this land, if thereby the moral sewers could be flushed, and human hearts and lives cleansed. A little "extravagance" might be pardoned, if only it were accompanied by such ethical results as mark the Welsh revival. Very striking was the message of the young preacher, as he spoke of the secret and the significance of this movement. It was not a sudden eruption: it had been preceded by years of prayer and earnest longing on the part of God's people. It was the outcome of vision, new vision, personal vision of the Lord—"the exalted, regnant Christ." This led to contrition, confession, cleansing, consecration. The second member of the band, a young lawyer, spoke of the "ethical" results of the revival, as seen in transformed lives and communities, and gave a vivid portrayal of scenes witnessed down in the depths of coal mines. The other member of the trio sang some of the hymns which have figured so largely in the movement. Another son of Wales was called to the platform, and the quartette sang the now famous hymn, "Dwlch idds"—"Thanks be to Him." As they sang, one realized in faint measure what its uplifting effect would be when sung by a large company of worshippers in a

mood of joyful spiritual exaltation. There was one item that gave to this meeting an added touch of personal interest. One of the visitors came from the old home of the Field Secretary, and had his membership in the old home church.

All the sessions of the Conference were marked by deep spiritual power. There was a pervading sense of the Divine presence. The time proved to be an opportune one. It had been preceded by a period of vigorous, almost stormy, theological discussion. Charges of heresy were rife. There was a lining up of forces on either side. The air was still electric, and there was strong tension of feeling. The Conference turned thought and feeling, for the time at least, into another channel, and theological discussion gave place to longing for a deeper spiritual experience. Men went back to their fields sweetened in temper, and with new impulse to service.

A TYPICAL WESTERN CITY

Kansas City, Mo., is a typical hustling, enterprising, aggressive western city. A glance at the map will show its vantage ground in geographical position. It is the natural distributing point for a vast area of rich and rapidly developing territory. Lines of railroad stretch out in almost interminable network in every direction. First impressions are by no means favorable. The visitor who stands for the first time in the congested, utterly inadequate railroad station has a sense of discomfort, bordering on disgust. On a recent day, ten thousand persons, according to report, passed through that station on home-seekers' excursions. It was a motley crowd that elbowed and jostled its way through the building, yet it represented the men and women who face the hard conditions of pioneer life, subdue the wilderness, and lay the foundations of empire. The old depot will soon be a thing of the past. Plans are under way for the erection of a four-million-dollar structure in more convenient location. A far larger sum will be expended in freight terminals to ac-

commodate the rapidly growing traffic. Everywhere there are signs of growth, in business centres and residence districts. A ride through the latter is a continuous surprise. Mansions that speak of wealth and luxury are multiplying. Whole districts are filling up with homes of comfort and competence. With wise foresight, tracts of land are being reserved and beautified to form part of a far-reaching park and boulevard system. Kansas City Baptists partake of the spirit of their city. There are eighteen or twenty churches, most of them favorably located. From the beginnings of the city there have been some far-seeing men, who, as they watched its growth, have seized upon strategic points, planting mission schools which have developed into churches. It was a pleasure to meet the pastors and representative members at the Evangelistic Conference held in the Westport Baptist Church, March 8-11. The pastor, Rev. Claude Kelly, had planned wisely and thoroughly. The church was generous in its hospitality. The attendance was large and the meetings were marked by sustained interest and spiritual power. No less than one hundred and twenty ministers were present at one or more of the services. Dr. Woelfkin was ably sustained in his conduct of the meetings by Rev. Jas. A. Francis, D.D., State Evangelist for New York, whose clear and fresh expositions of Scripture, incisive utterance and intense earnestness, made a profound impression.

WILLIAM JEWELL COLLEGE

A visit was made, March 21, to William Jewell College, Liberty, Mo.,—an institution of which Missouri Baptists are justly proud. There are enrolled upon its register at present over one hundred and fifty young men who have in view the work of the ministry. Class exercises were suspended for the day, that all the students might attend the special services at the College Chapel in the morning, and at the Baptist Church in the afternoon. Liberty is one college town in which Baptists have a clear lead, and in which the work of college and church is

mutually supplementary. President Greene and faculty are the pastor's most helpful co-workers, and Pastor Eberhardt, in turn, carries upon his heart the welfare of the student body. There is perhaps no man whom Missouri Baptists hold in higher honor and esteem than President John P. Greene, D. D., and he is well worthy. A visit was made by the Field Secretary to the new Theological Seminary in Kansas City, Kansas, where President Crannell and his associates are seeking to lay the foundations of a new school of the prophets. There are some thirty students in attendance, who gave to their visitor an interested hearing.

MISCELLANEOUS

During intervals between these appointments—though the latter were so close as hardly to admit of intervals—the Field Secretary had a conference with Committee on Anniversaries in Dayton, O., and made preliminary arrangements for some special evangelistic services in connection with the anniversaries; attended a meeting of the Board of Trustees of Roger Williams University, Nashville, Tenn., to consider plans affecting the future of that institution, timing the visit so as to include some of the gracious and inspiring sessions of the Student Volunteer Convention; had an interview in St. Louis, with the Superintendent of Baptist City Missions in that city; made a flying visit to Rochester, N. Y., where he addressed the Genesee Baptist Ministers' Conference on "The Italian in America," and the students of the Theological Seminary on "Here and There on Home Mission Fields;" spent a day at the Evangelistic Conference held in Ottawa, Kan., by Drs. Woelfkin and Francis; and halted for a day in Chicago, where he is writing these lines "en route" to Ann Arbor, Mich., where he is under appointment to make three addresses to students. A busy month!

E. E. Chivers.

HOME MISSION ILLUSTRATIONS FOR THE SUNDAY SCHOOL

A Simple Illustration from Life for the Teacher's Use

LESSON FOR APRIL 1

Doers of the word.—Before the home missionary visited Guzman Arriba, in Porto Rico, the district was noted for stealing and gambling, and was very undesirable as a place of residence. There was a regular band of thieves, as lawless and powerful as Robin Hood and his merry men of old. But when the gospel was preached and converts were made, a little Baptist church was organized. A few months later the missionary wrote that stealing had ceased, one of the oldtime thieves had been baptized, cock-fighting had been given up, and the mountainous region had been transformed. All because the people had become not hearers only, but doers of the word.

LESSON FOR APRIL 8

Keeping the Sabbath.—Those who love and reverence the sabbath will keep it holy in the true spirit. A missionary in the far northern part of Minnesota, where it is bitterly cold in winter, says that he has members who drive in from four to eight miles to the Sunday services with the temperature at times from fifteen to twenty-five below zero. The Indian converts as a rule are very faithful in their attendance upon the Sunday services, and careful to keep the day different from other days.

LESSON FOR APRIL 15

Spiritual resurrection.—Conversion is a miracle as much as was the healing of a servant or raising the widow's son. Sam Roberts, out in Arizona, saloon-keeper, gambler, desperado, was spiritually dead. Jesus touched him, and

new life came. He stopped gambling, swearing, drinking, all his bad habits, and became a praying, earnest, honest, faithful Christian. Now he is a deacon and a power for good. A missionary's preaching of Jesus and appeal to the sinners to seek the Savior was the way in which Jesus came to this lost soul and gave it life.

LESSON FOR APRIL 22

The sinner's friend.—A sailor was converted in the meetings in the cabin of the Home Mission Society's Gospel Yacht, the "Fleetwing." From a foreign port he wrote to the missionary: "I have told the Lord and asked His forgiveness, and glory to His name He has washed my sins away; but I have got to watch and pray. God bless the day that I first saw you and the 'Fleetwing.' I am happy. I am only sorry I had not found the Savior before I did, because I have been a very wicked sinner."

LESSON FOR APRIL 29

Bringing forth fruit.—Dr. Woelfkin and Dr. Chivers, who are holding evangelistic conferences as a part of the Home Mission Society's work, held some meetings in Granville, Ohio, where Denison University is located. One night, at the close of a service, when the question was asked, whether anyone wanted to confess Christ as Master, one of the leading students, a senior, a manly fellow, stood up and said, "I want to confess Christ." Student after student followed, until the college leaders in athletics and studies, more than forty of them, had taken the same manly stand. It was seed sown in good ground.





Home Missions among Foreigners in America

TOPIC FOR THE YOUNG PEOPLE'S MISSIONARY MEETING, APRIL 29

Send to the American Baptist Home Mission Society, 312 Fourth Ave., New York, six cents in stamps for material, from which an admirable program can be made up. We have studies of the Slavs in America, of the Italians, and of other nationalities, including our Home Mission work among these peoples. There are also some exceedingly interesting incidents that will add to the program. Our new Home Mission hymns can be used effectively. Four of them have been printed in leaflet form. Get a supply, so that every member of the Society can have one. They cost but two cents a copy, and can be used in the meetings many times. In applying, it will be only necessary to ask for material relating to the meeting of April 29, and the package containing all the material will be forwarded, including sample copy of the hymns.

This is a much better way than to issue a formal program. It leaves something to the missionary committee or leader of the meeting. Originality in preparation is far better than merely following what some one else has prepared.

Chinese Missions in New York

IN Greater New York there are about twenty missions to the Chinese, mostly in connection with Sunday schools of various churches. Baptists have the largest number, and probably the one best equipped is the "Morning Star" mission in the heart of Chinatown.

On Sunday evening, March 4th, occurred the second annual rally of these missions, at the Tompkins Avenue Methodist Church, Brooklyn, when fourteen organizations, six from Manhattan and eight from Brooklyn, were represented by an aggregate attendance of about 200. Addresses were made by the Corresponding Secretary of the Baptist Home Mission Society, by Rev. Fung Yuet Mow, Dr. F. F. Tong and Mr. Guy Maine, with singing in English and in Chinese.* At the roll-call, groups from the several missions responded by rising and singing a verse of a hymn or reciting some passage of Scripture. The capable and devoted President of the Union is Miss Grace M. Barker, who has built up a large Chinese school in the Baptist Temple, Brooklyn. A large congregation of friends of the work filled the house. Probably no other city in the United States can show so large and successful a work, mostly unsupported by missionary organizations, as this in New York City. Certainly New York and San Francisco, on opposite sides of the Continent, lead all others in this respect.

A Chance to Help

We believe the South Carolina Industrial Home for Destitute Colored Children, which is directed by Rev. Richard Carroll, is a worthy institution, doing a needed work. It is near Columbia, and the children have the benefit of farm life. If any kind friends have old clothes for boys and girls, from two to fifteen years, they will be gratefully received. The fifty children cared for require clothing in most cases, and clothes will wear out, even in South Carolina. Address the Industrial Home at Columbia.

THE PERSONAL NOTE

OUR DENOMINATION and Christian scholarship suffer loss in the death of Prof. Elias H. Johnson, of Crozer Seminary, who for many years held the chair of Theology. As a teacher, man of wide culture, and of ideas, lover of music and art, friend and helper, he was known and esteemed. His influence has been marked upon the students who have been led by him to think for themselves; for he believed in independent thinking. Who will take his place? We do not seem to be training men for theological chairs in these days. Dr. Johnson was always a leading spirit in the Baptist Congress. Hymnology was a subject to which he gave much time. The books he has left all show his sanity and clearness of thought, and will perpetuate his influence.

A MOVE of denominational interest is that of Dr. T. J. Villers from the First Church of Indianapolis to the Peddie Memorial of Newark. We are glad to have Dr. Villers for a neighbor and do not doubt Peddie Memorial needs a strong leader; but it is greatly to be regretted that Indiana has to lose one who seemed in every way suited to lead not only the strong church at the capital, but the denomination in the State. It is a pity that Dr. Villers cannot quadruple himself.

DR. JOHN CLIFFORD, who has been called by admirers the "uncrowned king of England," though king is the last thing he would aspire to be, has been banqueted by the Free Church members, who recognize that his services did much to promote the election of a reform Parliament. Dr. Clifford is certainly one of England's foremost citizens, and his influence is, perhaps, second to that of no man in the kingdom. Dr. W. Robertson Nicol, himself no small man, pronounces Dr. Clifford the undisputed leader of the Nonconformists in the twentieth century. This is honor enough for the English Baptists.

DR. HENRY M. KING, pastor of the historic First Church in Providence, has resigned, and will retire from active ministerial service, after forty-five years of pastoral usefulness. He has the rare record of but three pastorates—Dudley Street in Boston, twenty years; Emmanuel in Albany, fifteen years, and then Providence. Historical studies have claimed conspicuous place in his interest, and Baptist history affords a field for his energies now that he will be free from the pastoral pressure. Dr. King will continue to reside in Providence.

REV. CHARLES H. RUST may have the title of District Secretary of the Publication Society, but it is as an evangelist that he will be known and that his highest service will be ren-

dered. He is constantly engaged in revival work, for which he is admirably qualified. He has written up his Chapel Car experiences in a most readable way, and the volume is one of the best issued in many a day by the Publication Society.

DR. CHARLES KEEVIL, who goes from the Second Avenue Church in New York to the First Church in Trenton, N. J., has done a most excellent work in the metropolis in the past four years. He had a difficult problem to solve, but under his leadership the church has made progress. He conducted an open-air campaign in the summer, with four out-door meetings weekly, two in English and two in Italian. The work has been enlarged until the gospel is now preached in five languages—English, Chinese, Italian, Hungarian and Greek. Second Avenue is the natural point for a polygot work and a center of evangelistic effort among foreign peoples, and we trust this work may be greatly developed.

We congratulate the officers of the Missionary Union on getting into their handsome and commodious new quarters in the Ford Building in Boston. They now have light, air and outlook, and are literally set on a hill. Across the way from the State House, it is to be hoped their influence may be felt even by the legislators, who, in Massachusetts as elsewhere, need all possible Christian environment.

A Valuable Series

Charities and The Commons is publishing a most interesting and original series of articles on "Slav Emigration at its Source" by Emily Greene Balch. The second instalment is on Bohemian emigration, and is profusely illustrated by photographs secured by Prof. Balch during her year's absence from Wellesley College, a year spent in the peasant villages of Austria-Hungary. Miss Balch's articles will be published later in book form and will furnish one of the first painstaking inquiries into the sources and results of Slav emigration. In view of the fact that 275,693 immigrants from Austria-Hungary came to the United States last year, the articles have peculiar significance. *Charities and The Commons* has been published under its dual name since November first last, when a combination was effected between *Charities*, of New York, and *The Commons*, of Chicago, by which the circulations, aims, purposes and editorial forces of the two magazines were merged into one strong weekly magazine of national scope and influence in the field of philanthropy and social advance.

NOTES FROM THE FIELD

****The Humboldt Park Swedish Baptist Church, Chicago, has had a revival. Since January more than twenty have been converted, and the whole church life has been quickened. The first prayer meeting of the year was on a very stormy night. Only eleven men came out to the meeting, and there was neither organist nor song leader. But two of the eleven were converted that night, and the revival began right there. Rev. L. J. Olson is the pastor.**

****At Billings, Montana, the church held special meetings during January, with much interest. Eight were baptized, five of them young men. A young men's club has been organized, with prime object to get and cultivate the power of soul winning. "Every member is a praying Christian," says the pastor. They are a great help in the after-meetings on Sunday evening. Of ten received by letter six were young men, and men make up half of the evening congregations. The Baptist Young People's Union has an average attendance of thirty. The field is a fine one for work, and live work is being done.**

****An Italian service is held on Sunday morning and evening and another on Wednesday evening in the vestry of the First Baptist Church, of Hartford, Conn. The church is doing a special missionary work in reaching after this foreign element, which is accessible to gospel influences. Rev. Harold Pattison is the pastor. This is the spiritual home of that honored layman, lover of every good cause and liberal friend of the Home Mission Society, ex-Governor Howard.**

****The pastor at Sedan, Kan., held meetings for sixteen days in a school-house four miles from town, and there were thirty-one conversions. More than twenty have united with the church, and a weekly meeting is now held at this mission point. Rev. J. N. Kidd has found much to encourage him in his work.**

****Meetings at Fredericktown, Mo., which grew out of the Evangelistic Conference in St. Louis, resulted in twenty-two additions to the church. Reports like this come from many places. The pastors have been stirred by the spirit of the conferences to renewed zeal, which has told upon their churches.**

****Lincoln, Kansas, has 1,400 people, and is the county seat; it lies in the hills bordering the Saline River valley, is on the Union Pacific, and is attractive and aggressive, with good schools, one college, and seven churches—Baptist, Methodist, Free Methodist, Presbyterian, New Light, Christian and Catholic. Rev. Sherman Moore is our missionary pastor, and is now able to give full time to Lincoln, with**

an outstation supply every other Sunday afternoon. This is one of the places certainly sufficiently churched, but our interests are growing and the outlook is encouraging.

****A report from Laporte, Minn., says there are now four meeting houses in a district where three years ago there was none; while six Sunday-schools meet regularly, with an average attendance of 150. Two meeting houses were dedicated last year. This is the result of the efficient and self-sacrificing service of our missionary, Rev. J. G. Wirth. In these little communities the church means everything. It is the only center of life that is healthful and morally uplifting.**

Two Instances of Saving Grace

Evangelist Missionary St. James, whose work is among the French in New England, sends these two instances of recent conversion, illustrations of what is constantly occurring in his work:

A lady who lived in the same house with us for several months in Worcester, lately sent for me to call on her. After a few moments' pleasant conversation she said, "I really believed that if I talked with a Protestant minister I should be lost, but when I saw the way you lived and acted I changed my mind. I have now lost my confidence in the Church of Rome, and I want you to tell me what to do. I cannot go there any more, and my husband feels the same way. Must I be an unbeliever, or is there any hope for me? I then pointed out to her that those who left the Romish Church became for a time unbelievers, and that the real danger was to stay that way, unless rescued by the gospel. Her joy was unbounded when I told her that I would give her a Testament, and would mark it to guide her in the way of salvation. Now the joy is complete in her own heart, for she understands the words of Jesus as to salvation. Mrs. St. James helped her to understand it. Her great anxiety now is her husband's salvation.

Another instance in New Bedford. A bright young man through misconduct became alienated from his wife. She lived in Pennsylvania, he in Massachusetts. He was converted last January. Since then he has sought out his wife, and they are united and happy. Pastor Phelan of Immanuel Church is of great help to them. Both these families, I think, like many others of the French, will find themselves better suited in an American church than in a French mission. But we rejoice that the work is done, and to Him who is the author and finisher of every good and perfect thing be all the praise.

Woman's Baptist Home Mission Society of Michigan

President, MRS. W. A. MOORE;
 Corr. Sec'y, MRS. A. J. FOX;
 Record'g Sec'y, MRS. F. K. RUMSEY;
 Treasurer, MRS. E. C. MURPHY, Detroit.

The February Board meeting was well attended and reports from missionaries were very interesting and encouraging. Three special items were planned and we trust will be carried out this year. 1. A new Mite-Box Secretary, whose duty will be to see that each woman, if possible, each circle at all events, shall be supplied with our mite-boxes. 2. Special attention will be given the Junior and Young People's work, strenuous efforts being put forth to win the young, and early imbue their minds and hearts with a missionary spirit. 3. We are asking for and shall raise \$1,000 from Michigan for our Training School in Chicago.

Our Field Secretary, Miss Karnell, reports an increase in interest far exceeding last year's, also in contributions. New societies are being organized in many smaller towns. The seed sowing will continue, and who can estimate what harvest the whitened fields shall bring to us through the Woman's Work. Though our president, Mrs. W. A. Moore, has had hands and heart full the past few months, she has stood loyally at the helm, giving out the same loving, conscientious word for each one that has marked her successful service for the Master so many years. Thus are we led, "In His Steps."

FLORENCE K. RUMSEY, Secretary.

A Typical Mexican Town

General Superintendent Rairden has been in Mexico, and has this to say about our work in Aguascalientes, where the work is developing under new leadership:

Leaving Jaurez, on the Mexican Central Railway, February 9th, we arrived, after some delay, at Aguascalientes, in the early morning of Sunday, the 11th instant. This is probably as typical a Mexican town as any on our usual lines of travel. Here Rev. W. H. Sloan and wife, who for twenty-five years have wrought so faithfully and efficiently in the City of Mexico, and throughout the Republic, have just taken over the work. The new chapel and property, costing about \$6,000, and dedicated within the past year, shows evidence of splendid consecration on the part of the church, and the former as well as present missionaries. There has been an increase of more than 50 per cent. in membership within the last sixty days, and there is a splendid spirit of revival in the Church. On Sunday and Monday nights, when the writer had the privilege of speaking, there were a number of requests for prayer, and two or more gave good evidence of conversion and applied for membership in the little church; and from the evidence I secured there is a very large future for this church. Mr. Sloan is pushing the evangelistic features of the work, and will not only take care of the church of which he is Pastor, but will do evangelistic work in the regions beyond.

HOME MISSION APPOINTMENTS, MARCH, 1906

- CALIFORNIA.
 Rev. W. C. Driver, Evangelist, California and Nevada.
- CALIFORNIA—NORTH.
 Rev. Madison Slaughter, Porterville.
- CALIFORNIA—SOUTH.
 Rev. A. M. Petty, General Missionary.
 E. H. Emmettas, Evangelist.
 E. A. Hayden, Newport Beach.
 W. W. Huff, Hemet.
 G. N. Gardner, Huntington Beach.
- ARIZONA.
 Rev. J. C. Burkholder, Yuma and vicinity.
- ILLINOIS.
 Rev. Carl O. Dahlen, Swedish Conference.
- INDIAN TERRITORY.
 Rev. T. G. Keith, Muskogee.
 W. B. Toney, Weleetka.
 J. W. Bell, Banner Association.
 H. M. Bennett, Comanche.
 T. F. Coe, Webbers Falls.
 J. H. Crain, Antlers, Garven and Grant.
 A. L. Duncan, Checotah.
 J. M. Green, Province.
 E. H. Harper, Savanna.
 W. M. Hays, Delaware Association.
 G. W. Jefferson, Hickory and Midland.
 I. A. Ogle, Ravia.
 Richard Peterson, Haileyville.
 G. L. Phelps, Okemah and Wetumka.
 C. M. Powell, Afton.
 F. M. Setser, Illinois River Association.
- W. H. Walker, Refuge.
 William Crawford, District Missionary.
- KANSAS.
 Rev. A. D. Phelps, Latham and vicinity.
- MICHIGAN.
 Rev. R. F. Killgore, Evangelist.
- MINNESOTA.
 Rev. George Warner, Frazee.
- NEBRASKA.
 Rev. Jerome Campbell, Maxwell.
- NEW MEXICO.
 Rev. Y. F. Barnett, Avis and Weed.
 Milton Reese, Tucumcari.
- NEW YORK.
 Rev. Leopold Cohn, Jews, Brooklyn.
- OREGON.
 Rev. W. B. Pope, General Missionary.
 T. S. Dulin, Baker City.
- SOUTH DAKOTA.
 Rev. N. P. Wik, Athol, Millard and Orleans.
- WASHINGTON—EAST.
 Rev. B. C. Cook, Cle Elum.
 L. E. Henderson, Cottonwood, Idaho.
 T. J. Collins, Ritzville.
- WASHINGTON—WEST.
 Rev. Martin Carlson, Swedes, Hoquiam.
- GERMANS.
 Rev. Martin Domke, Salem, So. Dak.
 Henry Sellhorn, Indianapolis, Ind.
- The following teachers were appointed:
 Mather School, Beaufort, S. C.—Miss Abbie A. Smith.
 Mexico City, Mexico—Mrs. Natalia R. de Stephens.

Haverhill, Est. of John D. Newcomb	25 00	Brooklyn:	S. S.	2 45
Seekonk, Est. of Andrew N. Medbery	500 00	Memorial Ch.	Pittston, Luzerne Ave. Ch.	13 50
RHODE ISLAND, \$281.48.		Pilgrim Ch.	Sunbury, First Ch.	13 33
Providence, First Ch.	90 46	E. D. First Ch.	McKeesport, Fifth Ave. Ch.	6 34
Union Ch.	52 90	Berlin Ch.	Upland Ch.	77 64
Elizabeth B. Welch ..	100 00	North Chester Ch.	Pittsburg, Chatham St. Ch.	5 00
*Bapt. Conference ..	10 00	Baldwinsville Ch.	Shady Ave. Ch.	71 25
LEGACIES.		Friendship, Ch.	Brown Ch.	5 18
Providence, Est. of H. Jackson, D.D.	28 12	Flatbush, Lenox Rd. Ch.	Homer City, Peter Stahl and wife	7 00
CONNECTICUT, \$1,499.77.		Yonkers, James B. Colgate, deceased	Charlestown Ch.	8 00
Waterbury Ch.	5 00	Mahopac Falls, Rev. W. F. Bastien	Holidaysburg Ch.	16 00
Bridgeport, Wm. A. Grip-pin	500 00	Mrs. W. F. Bastien ..	Port Matilda Ch.	3 45
Rockville, Mr. and Mrs. Wm. Butler	150 00	Hamilton, Second Ch.	Norristown, Calvary Ch.	28 20
*E. G. Butler	30 00	New Rochelle, Mrs. S. M. McMaster	Sewickley Ch.	11 50
Bridgeport, Stratfield Ch.	5 10	Pulaski Ch.	Montgomeryville Ch.	2 50
Andover Ch.	8 00	Naples, Women's Soc.	Slateron Ch.	6 05
Bozrah Ch.	13 78	Stephentown, First Ch.	Balligomingo Ch.	4 05
Hartford, Asylum Ave. Ch.	132 19	Westville Ch.	Dawson Ch.	3 50
A Friend	1 00	B. Y. P. U.	Philipsburg Ch.	35 00
South Ch.	27 00	Potsdam Ch.	Harrison Ch.	5 00
Rockville Ch.	12 28	*Oneonta Ch.	Hillsville, Zoar Ch.	45 00
Mystic, Union Ch.	82 35	*Jamaica, First Ch.	Lewistown Ch.	1 00
Groton First Ch.	12 00	LEGACIES.		
Stafford Ch.	10 09	Yonkers, Est. of Sarah G. Hastings	Harlansburg, Unity Ch.	15 48
Lyme Ch.	5 00	Fairport, Est. of Jane A. Howe	Corry Ch.	3 46
*Bridgeport, Wm. A. Grip-pin	500 00	NEW JERSEY, \$932 01.		
LEGACIES.		Frenchtown Ch.	Wilmington, Bethany Ch.	20 00
Est. of Polly Browning, per Second Waterford Ch.	6 00	Glenwood Ch.	Delaware State Mis. So.	150 00
NEW YORK, \$17,156.22.		Holmdel Ch.	DISTRICT OF COLUMBIA, \$99.55.	
Williamsville, Randall Mem'l Ch.	10 00	Newark, Mt. Pleasant Ch.	Washington, First Ch.	9 55
Three Mile Bay Ch.	16 45	Lyons Farms Ch.	WEST VIRGINIA, \$107.13.	
Fairport, First Ch.	32 50	Mt. Pleasant Ch.	Ona, Antioch Ch.	3 42
B. Y. P. U.	10 00	Arlington, Swedish Ch.	Ina, Antioch Ch.	3 42
S. S.	10 00	Westfield Ch.	Central City Ch.	9 46
Belfast, First Ch.	7 00	Mrs. L. A. Lightfoot ..	Pratt, Old Kanawha Ch.	14 00
Frankfort Ch.	1 25	Milburn, Mrs. C. R. Vincent	Mt. Lookout, Mt. Pleasant Ch.	1 55
Central Sq. Ch.	5 00	Paterson, French S. S.	Germania Mission	2 75
Nunda, First Ch.	13 85	Bayonne, First Ch.	Snowden, Beech Grove ..	4 00
S. S.	2 75	South Amboy Ch.	Charlestown, Virginia Ave. Ch.	27 53
West Park, Rev. J. J. Allen	5 00	Collingswood Ch.	S. S.	7 67
Rochester, Park Ave. Ch.	306 03	Princeton Ch.	Martha, Elmwood Ch.	2 50
Petersburg S. S.	8 00	Flemington Ch.	Lecta, Standing Stone Ch.	7 00
Watertown, Calvary Ch.	15 00	S. S.	Milton, Goodhope Ch.	94
Hornellsville, South Side Ch.	9 00	Haddonfield S. S.	S. S.	80
Gowanda, A Friend	1 00	Trenton, First Ch.	Springdale, Big Sewell ..	2 56
New Rochelle, Salem S. S.	40 00	Grace S. S.	Parkersburg, O. J. Stout & Co.	17 95
Homer Ch.	63 38	Old Bridge Ch.	Gates, Oak Grove Ch.	5 00
Salem Ch.	6 00	Paterson, French Mission	NORTH CAROLINA, \$171.00.	
B. Y. P. U.	2 00	Freehold, First S. S.	*Collected per J. A. Whitted 171 00	
Nassau, First Ch.	2 50	Bloomfield, First Ch.	FLORIDA, \$333.33.	
Alps, Ruby M. Coon	5 00	*D. G. Garabrant	*De Land, J. B. Stetson 333 33	
Fannie E. Coon	5 00	PENNSYLVANIA, \$1,001.52.		
Lottie J. Coon	2 00	Washington, First Ch.	TEXAS, \$199.50.	
Warsaw, First Ch.	38 14	Jeannette, First Ch.	LEGACIES.	
Scotia Ch.	27 82	Pittsburgh, Bond 513 ..	Dallas, Est. of Eliza McCoy 199 50	
Albany, Tabernacle Ch.	47 00	Philadelphia:	OHIO, \$400.16.	
Emmanuel Ch.	100 00	Immanuel Ch.	Columbus, Russell St. B. Y. P. U.	
Catskill, First Ch.	15 37	S. S.	Chesterville Ch.	
Fredonia Ch.	72 25	North Philadelphia Ch.	Springfield, First Ch.	
Albany, Calvary Ch.	181 22	Olivet Ch.	Middletown, First Ch.	
Calvary S. S.	47 55	Second S. S.	Marietta, First Ch.	
New York City:		Falls of Schuylkill Ch.	Granville, First Ch.	
Central Park Ch.	8 00	New Tabernacle Ch.	Urbana First Ch.	
Williamsbridge Immanuel Ch.	10 00	Chester Ave. Ch.	East Cleveland First Ch.	
A Friend	200 00	Oak Lane Ch.	B. Y. P. U.	
Ascension Ch.	10 00	Mrs. Chas. E. Milner ..	Coshocton Ch.	
Mrs. A. S. Quinton ..	4 50	West Jackson Ch.	Youngstown, Himrod Ave. Ch.	
Mem'l Bapt. Ch. of Christ	500 00	Ebensburg Ch.	Ch.	
Mt. Morris Ch.	25 00	Grafton, First Ch.	*Granville, Dennison Univ. *Ch.	
Morning Star Mission	11 21	Turtle Point Ch.	*Cleveland, Euclid Ave. Ch.	
Amity Ch.	7 41	Jackson Summit Ch.	*For C. E. F., Dayton, Women's Society	
Contributed	5410 00	Gelatt Ch.	6 00	
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For C. E. F., Contributed	1000 00	Ch.	Marcellus Ch.	
		Westover Ch.	7 85	
		Ansonville, Zion Ch.		
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Wisconsin State Con.	1467 92			

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Home Missn. Monthly...	516 91	La Grange, Tex., Ebenezer Bapt. Ch.	3 05	Athens, Ga., Bro. G. T. Morse	25
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For Hearne Academy:		Winterville, Ga., Rev. W. F. Barnette	1 00	Raleigh, N. C., S. S. Con.	68 00
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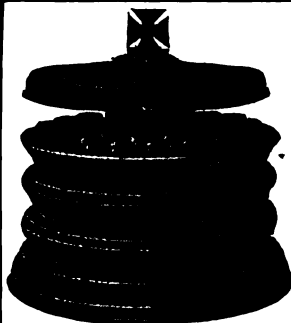
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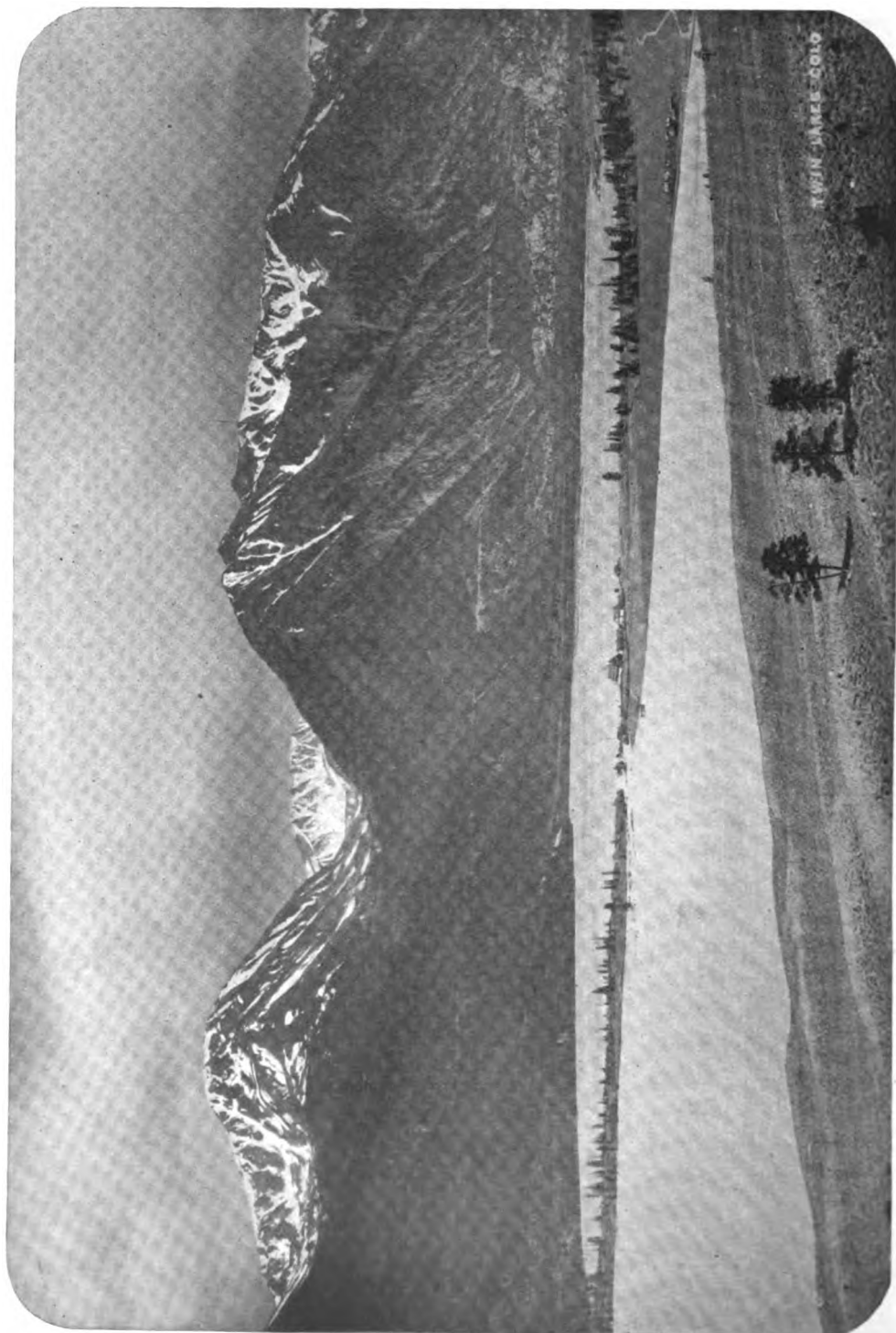


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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVIII

MAY 1906

No. 5

“THE OUTSTRETCHED HAND”



HAVE read of a singular vision that forever opened the heart of one woman to benevolence. She was a Christian and a church member, but she had always regarded the collection plate—especially when passed for the missionary offerings—as a nuisance which she would gladly escape if possible. But this could not be done, and she generally eased her conscience and preserved her respectability in the eyes of others by dropping something—never very much—quietly upon the plate. Her husband, though not a professor of religion, was a man of generous impulses, and often wondered why his wife, who professed to love Christ and his cause, should be so niggardly in her contributions. He used, indeed, to supplement her gifts occasionally by much larger ones, though he said nothing about it.

One Sunday morning they started together for church, and the husband reminded his wife that it was the day for the Home Mission offering. She told him she knew it, and she had brought fifty cents for the purpose—that was enough for one. He suggested that this was too little for so great a cause, which meant so much to our own land; but she said it was all she meant to give. These societies were always begging for money. Her husband said no more, but thought much.

The preacher preached his sermon and made his appeal, all of which had a very sedative and soporific effect upon the sister. The needs might be all that he said, but her fifty-cent purpose was unchanged. At length he ceased, and while the plates were being passed the organ was sending forth low sweet soothing strains of music. Ere the seat of the sister was reached she had lost consciousness in a light doze. She dreamed rapidly. She thought she saw the church officer coming towards her pew with a plate for a collection. The sensation was a disagreeable one. She wished that she might escape such annoyances. But still the man and the plate were drawing nearer. At last her own pew was reached. She looked into the face of the man. Lo, it was a countenance which she had never seen before. It was the face of the Son of God, the Lord of Glory. She glanced from that marvellous face to the extended plate. It was no longer a plate; it was the outstretched hand of the Saviour whom she had often said she loved, and as she gazed upon that hand she saw the print of the nail and blood trickling. She started up in terror, to find the plate was near her pew. She eagerly asked her husband to give her all the money he had, and made an offering of it to her Lord. And ever after that the collection plate was the outstretched and pierced hand of the loving Lord.

Let it be that to us. It is Christ who asks us to give; it is Christ's cause to which we give. The offering must be worthy of Him who gave Himself for us.



Spelman and Endowment



HERE was one regret experienced in reading the report of the twenty-fifth anniversary at Spelman Seminary. Not long before we had been hearing of the great week at Tuskegee, with the great array of notables, the eulogies of Booker Washington and his work, and the munificent gift by a single legatee of more than \$600,000 toward the large endowment sought. We had rejoiced in the success of Tuskegee, and in the remarkable accomplishment of its president. The more one institution does the more all will have chance and spirit to do. And in this feeling we read of Spelman's quarter-century of noble service and of the unique character of this school for girls. We read on, with the assurance that before the end was reached there would come the thrilling announcement of at least \$250,000 toward the endowment which Miss Giles longs to see raised before her task is ended. But while there was everything else—enthusiasm, eulogy, exercises of the highest order—we looked in vain for a significant gift, something worthy of the occasion and the institution.

Spelman ought to be endowed, that its future may be secured. The same thing is true of all our schools for the colored people. They have done and are doing work of the first importance to American civilization. They are second to no agency in the uplifting of the negroes. With suitable endowments, the cost of their maintenance would be removed from the Home Mission Society, which finds imperative demands in other directions, especially in the work among foreign peoples, but is unable to under-

take further burdens. We commend this matter of endowment to some of our great-hearted and keen-witted laymen who are making their wills. There is vast satisfaction in making the gift while alive to share the enjoyment of the benefited. A half million for endowment would send such a thrill of gladness through faculties and students as would double the efficiency of the institutions. Who will be the first philanthropist to test it?



What Ought to be Done

THE Baptists of the North ought to take a forward step of a positive and striking character in the matter of evangelizing the vast foreign element that is every week growing vaster. The hope of America lies in the success of this work. At present the immigrants are coming in by the hundreds of thousands. A high record day at Ellis Island the past month totaled 11,346 men, women and children—two-thirds of them men, and more than two-thirds of them unskilled laborers—admitted into this country at a single inspection. A million and a quarter, the officials tell us, is the prospect for the year ending with June, 1906. More than three-fourths of the whole, moreover, come from countries utterly unfamiliar with the Anglo-Saxon ideas, to say nothing of the American ideals. They have had no contact with a civilization similar to our own, as the Irish, English and Welsh had, and as the Germans and Scandinavians had, in a degree. All this increases the difficulty of Americanization, which must take place if our ideals are to abide and our national character remain true to its genesis and past.

This is why we plead for a vast advance movement along the lines of missionary effort, both in the great cities where the immigrants mass in large numbers, and throughout the country wherever they are distributed. We ought to engage in this work on a scale commensurate with the vital importance and the size of it. Nothing else will avail. There has been a foreign work—just as much of a work as the resources would allow; but it has been pitiful when compared with the situation. One might as well try to sweep back the Atlantic with a broom, or kill off all the mosquitoes with a quart of kerosene scattered on the Hackensack meadows, as to evangelize whole masses of newcomers with a score or so of little missions and here and there a missionary to the Italians or Slovaks or Bohemians or Hungarians. Take all the Protestant denominations together, and their work for the foreigners does not make up a list that any one of the denominations would feel proud to exhibit as its own. The Baptists should take a lead, and a great one. It may seem preposterous, and perhaps it is, but the truth remains that we ought to raise and expend a million dollars a year for the next ten years in this work. That would only be a start. As the number of native missionaries grew the work would multiply.

The foreign element is approachable. Our small work has proved that sufficiently. The old religious ties are not only weakened by the Atlantic voyage, but often broken altogether. In some nationalities this tie is strong, in most of them not very binding. The great bulk of the new immigration is Roman or Greek Catholic. Thousands of these nominal church members drift into open infidelity or schools of atheism, or else into nothingism. Their former church does not secure them, and Protestantism does not convert them to the gospel. It is a question whether their new condition is better or worse, religiously, than

it was in the old country. We should remove that question by surrounding them with gospel influences, training ministers and teachers for them, establishing for them such Christian philanthropies and institutions as will make it impossible for them to escape the Americanizing and evangelizing environment.

There is a magnificent opportunity, an opportunity to fire the heart of the men who have means to carry out whatever they devise. The Baptists should have, in the heart of the East Side where are gathered a dozen little nationalities, not simply one great establishment of distinctively religious and educational character like that in London, of which we give a picture on another page, but at least three such institutions, costing anywhere from a million to a million and a half each, and sustained in a business-like way. We ought to have a training school for missionary workers, where a dozen different races should be represented by students for the missionary ministry in the home fields. We ought to be working for to-day and for the future. The Home Mission Society should be asked to lead forward in this, the greatest task of the twentieth century, and the money in plenty should be forthcoming. There is nothing sentimental or impracticable about these suggestions. They are made in the face of study of facts that will by and by startle patriotic and Christian people, however blind and deaf to the facts they may be at present. We shall no longer say that God is sending all these foreigners here, for it is easy to make assertions of that kind, and lay upon providence what belongs in large measure to other and quite different agencies—as the transportation companies whose agents spread their nets all over Europe to deceive the unwary and secure commissions, and the employers of cheap labor who disregard the laws to swell dividends. But we still shall say that immigrants, however brought or

inspired to come, afford an opportunity of unparalleled character and magnitude. Once here, we must deal with them as salvable material to hand. What will the Baptists do to meet this grave responsibility? Who will give the first million dollars, in a single gift, to build the first great Baptist headquarters for foreign work in the metropolis of America?



Superintendent of Education

At a meeting of the Executive Board on Monday, April 16th, President George Sale, of Atlanta Baptist College, was unanimously appointed Superintendent of the Society's educational work, beginning June 1st, 1906. For sixteen years President Sale has administered the affairs of the College with eminent ability; has won for himself a large place in the esteem of leading brethren both of the white and the colored Baptists of the South; is on the best relations with those in charge of affairs at Spelman Seminary, and has been a thoughtful student of the problems connected with our work for the colored people. Hence he brings to his task the ripe experience and observation of many years, with an insight into conditions and a matured judgment that, in the estimation of his friends, constitute an exceptional equipment at the outset for the service to which he has been called.

The magnitude of this department of the Society's operations, its great importance, the multitude of questions to be considered in the management of it, often requiring the presence on the field of a representative of the Society who is thoroughly conversant with the whole situation, and the absolute impossibility, so far as those in charge of administration at the Rooms are concerned, of devoting necessary time and attention to these matters, imperatively demand the services of a superintendent of the work.

Dr. MacVicar's retirement and death left a vacancy that is now filled by one of his former pupils, and one also whom he selected for the presidency of Atlanta

Baptist College. President Sale turns aside from an attractive offer in educational work in Canada to engage in this larger sphere of service under the auspices of the Society.



Editorial Whens

When a minister constantly preaches to his people what they should not do, and rarely tells them what they should, I expect to find them doing what they should not.

When a man tells me that he wouldn't do such a mean act as Brother Blank was guilty of, I keep my eye on him to see.

When a merchant advertises that HE always gives honest measure, I deal with somebody else. Honesty that has to be advertised may well be suspected.

When a man protests that he is innocent of an act before he has been charged with it, "methinks he doth protest" too soon, if not "too much."

When a man tells me that he believes Shakespeare has done the world as much good as the Bible, I do not know how well he is acquainted with Shakespeare, but I do know he must be vastly ignorant of the Bible.

When a man adopts abuse instead of argument for the advocacy of a cause, I am sorry for the cause and suspicious of the advocate.

When the deacons of a church are to be found in the vestibule before and after service, welcoming strangers and smiling everybody into good spirits, I congratulate the pastor, and should like to belong to that church.

When a pessimist tells me that everything is going to the dogs, I do not need to see in what direction he is traveling.

When a poor woman who has not the means to support herself and children says she has to pay ten dollars for prayers for the repose of her sister's soul in Purgatory, I feel that somebody is practicing an imposition on ignorance and poverty which is no better, morally, than highway robbery.

NOTE AND COMMENT



THIS is Anniversary month, and before it is over a large number of Baptist delegates and visitors will know what an enterprising and attractive city Dayton, Ohio, is. We tell something in advance about the character of the town and the history of the Baptists through the kindness of Dr. Colby, who knows if any man does. There is one criticism to be passed upon his interesting article—that he has said nothing about one individual who for the past thirty-five years has been a noteworthy factor in the life of Dayton; a leader in his own strong church not only, but in all that made for the best interests of Dayton. We shall make amends for this defect, which is due entirely to the modesty of Dr. Colby, by stating that he is the man referred to—a citizen beloved and honored. Few men have such length of beneficent service in church and community, and we express for his fellow-townsmen our appreciation of the character and work of the *pastor emeritus* of the First Church of Dayton, where the Anniversary meetings are to be held. Read his article, and you will plan to go, if you have not already done so.

¶ The letter "D" begins many significant words. Doubled up, it forms an attachment which more than one minister would like to write after his name. This year it stands in the missionary vocabulary for the discouraging and disparaging and dreaded word "Debt." Not so large a Debt as was feared, thanks to the rallying of the friends of the great cause at home and abroad, but any Debt is a deterrent and a depressing thing. This word and fact must be banished from the missionary dictionary. We must make our "D. D.'s" mean Deathless Determination to this end. For next year, let us change the letters, and inscribe on our benevolent banners in church, young people's societies, Sunday schools and junior bands, "Increased Income." And a Ready Recipe—still sticking steadfastly to "alliteration's artful aid"—is Generous Giving.

¶ Some of our friends, who are always saying nice things about THE MONTHLY, inquire how we can keep it up, presumably meaning the interesting matter. Well, we don't keep it up. Our workers who tell of their work do that for us, and the only

trouble the poor editor has is to find that his pages are full when the proofs would fill almost as many more. That is the regular rule. What to leave out to best advantage is the problem, not how to get live and thrilling matter to put in. The work makes its own appeal. If only we can bring this heroic, self-sacrificing, essential work close to our Baptist people the end desired will be accomplished. There is no lack of money when the needs are known. Lack of interest comes from lack of information. By the way, are you a subscriber for THE MONTHLY? Of course? One question more, then. Did you ever show a copy to a non-subscriber and suggest that, from your own experience, the investment was a paying one? You see, we want to make the 25,000 mark before the summer wanes.

¶ From the reports of the past four months, the immigration of the year 1906 promises to exceed the high rate of 1905 (1,026,000) by 250,000. On a single day within the past month the arrivals at Ellis Island numbered 11,346. The proportion from the south and east of Europe remains about as for the past three years—nearly 70 per cent. There is considerable discussion as to more stringent laws, additions to the excluded list, raising of the head-tax, inspection boards in the foreign countries, and so on; but the only fact that means definite results of one kind or another is the fact that the stream is steadily flowing this way. It is a fact of tremendous import to Christian America.

¶ We are glad to state, in this connection, that this great national and international subject of immigration is to be brought before the young people as the home mission study class course for the coming year. Our Home Mission Boards, working with the Missionary Movement, will issue the new text-book, "Aliens or Americans?" in time for the autumn classes, and it is hoped that thousands and tens of thousands of young American Christians may be brought to understand just what the present situation means to America and the world. The rising generation will find the problem more acute as the years pass, and it will require understanding of the times, and a mighty rallying of all the Protestant forces, to solve it in the right way. A capital book on the same subject for the Juniors is now in press. If only widespread attention can

be fixed upon this peaceful invasion, a great point will be gained.

¶ Editor Merriam, of the *Watchman*, has been good enough to make a report for our readers of the anniversary exercises at Spelman. Since we could not be there and see and hear for ourself, we are glad to have the picture drawn for us by one who entered into the spirit of the occasion so fully. Spelman is a great school, pre-eminently a Christian school, a training-place for womanly character. The students are taught many things—to cook and sew and nurse and set type and know books—all sorts of things useful and educational; but they are taught also the essential thing, how to live, and from Whom alone the lessons of true living are to be learned. There are many good teachers at Spelman, but the aim from the first days, as Miss Giles could tell you, has been to magnify the Great Teacher, and to make Him known as Saviour and Friend. That is the secret of Spelman.

¶ We are not much given to telling of the good things that are in store for our readers, but it is due our friends in Washington, who have had share in helping us prepare a special Puget Sound number, to say that the June issue will do for the western part of the great State of Washington what a former number did for Oregon. All Baptists will be interested in the developing work in this great home mission field. It is good to feel the touch of missionary enthusiasm in these "firing line" men, who are worthy of all honor because honor of men is not what they are after. Look out for the June MONTHLY.

¶ Not often enough does the minister's wife have recognition. We are for this reason—as well as for others, incidental to knowing one minister's wife somewhat thoroughly—glad to get the graceful and merited tribute published on another page. Considering what the ministers are with such wives, one can only conjecture what they would be without them. Surely the missionary pastor's wife will have a rich reward. Mr. Fagenstrom, who is a Sunday-school missionary of the Publication Society, has his eyes open, and we hope he will see other interesting things for our readers.

¶ We have taken pride in our advertising, and have made known our steady purpose—to advertise only legitimate and reliable wares. This means the rejection of much

advertising that would pay well financially, including the entire list of patent medicines and cure-alls, speculative investments and get-rich-quick allurements. THE MONTHLY formerly published one "medical" advertisement. Investigation led to its refusal when the contract expired. Lately we have received a number of complaints concerning a series of seed advertisements which appeared in one issue. Without being able to determine just what is the matter, we have been led to this determination—to accept no advertisement which offers to send anything in return for a sum of money or stamps, large or small, unless we are so sure of the reliability of the house making the offer that we are ready to make good any losses that might occur. In the present issue, an offer of a free sample is made. We have as much confidence in this company and its products as we have in the First National Bank, and no reader need distrust the offer because it is free. As far as merely human effort can accomplish it, we mean to establish and keep the confidence of our readers that when they see anything advertised in THE MONTHLY they can feel sure of its reliability. And we thank the friends who have sent us their experiences.

¶ The postponement of the General Convention of the Baptists of North America seemed necessary owing to the impossibility of so arranging dates and program as to secure a full representation from both North and South. It is not easy always to have places of meeting—as last year at Kansas City and St. Louis—which make a joint gathering possible. Societies have to be governed by various reasons of locality and proper covering of the field. This year there were many difficulties that will not exist next year. The decision was a wise one, and the only one, indeed, that would make for the success of the General Convention.

¶ The Home Mission Society will receive contributions for the relief of members of our churches in California who have suffered from the recent earthquake and fire, and will attend to the distribution of this fund. Now is the time to show Christian sympathy, and we may well do something for our needy brethren, aside from gifts to the general funds. There will be need for a long time. The Society will also make inquiry concerning the losses of church property, and appeal to our churches for a special offering to aid the stricken churches in rebuilding.



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LEYSIAN MISSION—WESLEYAN CENTRE OF WORK IN LONDON

THE OPEN CHURCH

WE call the attention of pastors to a volume recently published by the Revell Company, entitled "The Open Church." It tells of the great work which the Wesleyan Methodists of England originated and are carrying on in London, in the slum and tenement districts. The story is full of instruction, and has a wider bearing than upon Christian work in the great cities. If it were limited to this, however, the subject ought to have the attention of pastors generally. The problems of city evangelization must concern every American Christian, no matter where his work lies. The country and city are bound up together, and to an extent that we often fail to realize.

What impresses us most in the reading of this account of achievement is the splendid scale upon which the work was based by that masterful leader, Hugh Price Hughes, who drove himself into an early

grave, but made his sacrifice tell for the good of humanity. This far-sighted man absolutely refused to take up the work unless his denomination was prepared to drop its prejudices against new forms of service, put aside its conservatism, and do something that should make the submerged masses really feel that the church meant business. At last he got his support, and established an enterprise that shows to all cities, and to the Christians of means in them, how the thing can be done. New York needs such a Christian work as much as London does. So do Boston and Chicago and all our large centres of population. The church must in this way go to the masses if they are to be reclaimed and redeemed, and the plague-spots of the cities be abolished.

Such work means money—millions of it. Yes, but the millions put by Andrew Carnegie into libraries, if invested in part only in this work, would have done more

for the welfare of the Republic than any other possible form of investment in human values. Some day our rich men will see it. This book will help them see it. Get it, pastor, then call the attention of the right men in your churches to it; for this book appeals to business men. We have been too small in our views of city missions; too childish in our demands upon men of large affairs, who like really big things but have no time for penny ones. If only some one of our

Baptist multi-millionaires would give the Home Mission Society a million dollars to plant a great evangelizing agency in the midst of the downtown foreign population of New York, that would mean something not only to New York but to the country and American Protestantism and all the future of the nation. We shall wake up to work on this large scale some day; and there will be no saving of the city until we do. As the city is, so is the nation.

HAIL! STARS AND STRIPES!

NATIONAL ANTHEM

Words and Music by R. E. DEREEP

Maestoso.

sfz

1. Hail! Stars and Stripes! our Stand-ard, we sa-lute thee; Em-blem of
 2. Hail! fair Co-lum-bia! Free-men rise to greet thee! Star of the
 3. Hail! blest Re-pub-lic! May the God of Na-tions O'er thee ex-

cres - cen -

Freedom, Justice, Right and Peace. Long mayst thou wave to show the path of
 West! a Bea-con; bright-ly shine, Till Time shall end may foeman ne'er de-
 -tend His all-pro-TECT-ing Hand. God bless our Flag throughout all gener-

do.

Du - ty; Guide Rea-son's will and bid all dis - cord cease.
 - feat thee; Strong in the Might that maketh Right di - vine.
 - a - tions; Hail! thou be - lov - ed Ban - ner of our [Omit.....] Land.

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THE BAPTISTS OF DAYTON

A CHAPTER OF HISTORY

By Henry F. Colby, D.D.

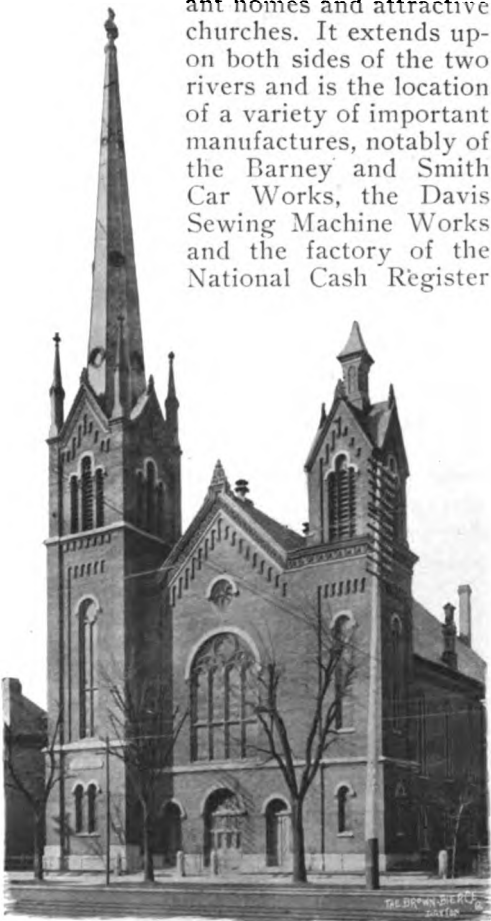
AS the Northern Baptist Anniversaries meet, May 16-22, in Dayton, Ohio, and especially as this is the first time that city has been selected as the place of gathering, many will be glad to know something about it and about the Baptist interests in that region.

Dayton was settled 110 years ago, at the junction of the Great Miami and Mad rivers, about sixty miles north of Cincinnati. It is now a city of nearly 100,000 people, with broad streets, pleasant homes and attractive churches. It extends upon both sides of the two rivers and is the location of a variety of important manufactures, notably of the Barney and Smith Car Works, the Davis Sewing Machine Works and the factory of the National Cash Register

Company. Each of these gives employment to thousands of people. The last named alone has about 5,000 upon its pay-roll and is known far and wide



HENRY F. COLBY, D.D.
FOR THIRTY-FIVE YEARS PASTOR OF THE FIRST CHURCH,
DAYTON: HIS ONLY CHARGE



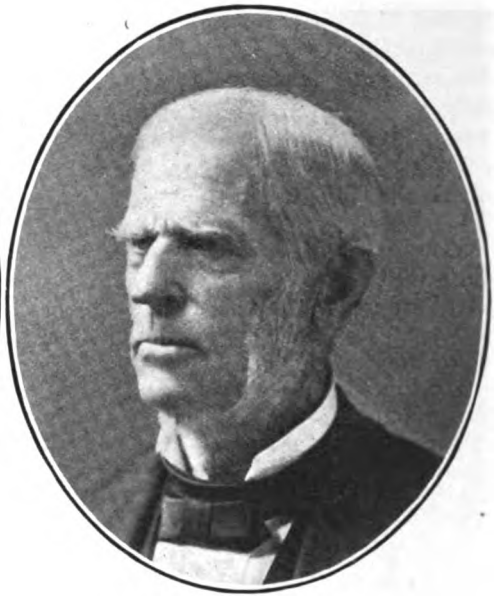
FIRST BAPTIST CHURCH OF DAYTON

as a model establishment, not only for its splendid plant but particularly for its generous and thoughtful welfare-work among its employees.

On the border of the city is the Central Branch of the National Asylum for Disabled Volunteer Soldiers, having a beautiful park, extensive and substantial buildings and nearly 5,000 veterans as its inmates. It is the largest Soldiers' Home in the world. Dayton is also in the midst of a rich agricultural country. It is an important railroad point, easily reached by the Pennsylvania, Big Four and C. H. and D. systems. Electric lines also diverge from it in every direction, connecting it with points as distant as Co-



E. E. BARNEY



EBENEZER THRESHER

lumbus, Detroit and Indianapolis. The intelligence of its people is witnessed to by its beautiful High School and Public Library. A remarkably large proportion of its citizens own their own homes. It is an ideal city for a convention. It has excellent hotels, all within five squares of the Union Station and close to the First Baptist Church, in which the day meetings will be held. The Victoria Theater, directly across the Street, has been engaged for the evening services. The street-car service is excellent, but it will not be necessary to traverse great distances. There will be less to distract attention from the meeting than in the largest cities and the Anniversaries will be more of an event for the people themselves. Almost every denomination of Christians is represented in Dayton; of one, the United Brethren, it is the headquarters.

The beginnings of Baptist history in southern Ohio and in Dayton are of peculiar interest. After the Revolutionary War Americans began to think more of the development of their own land. Several of the Eastern States owned rights of domain in the great region

northwest of the Ohio River, but in 1783 they were induced to cede these claims to the United States. This was a great step toward that unity of interests which is now a recognized principle of our national life. By the famous act of 1787 the region referred to was constituted "The Northwest Territory," and to it were secured three things of the greatest importance, namely: complete religious toleration, a generous provision for public schools, and the perpetual exclusion from it of human slavery. Out of this territory were formed, somewhat later, the States of Ohio, Indiana, Illinois, Michigan and Wisconsin. But from 1787 the privileges secured to it of freedom and intelligence made it exactly the kind of country for Baptists to enter with joy and hope.

Accordingly, we are not surprised to find that two years after the second permanent settlement in the Northwest Territory, which was at Columbia, within the present limits of the city of Cincinnati, the first church in all the territory was organized at that point; and that the church was a Baptist one. It was organized by Rev. Stephen Gano, who had come West to visit his father, Rev. John

Gano. The father had been pastor of the First Baptist Church in New York City and a noted chaplain in the revolutionary army. He had come West late in his life and had settled at what is now Maysville, Ky. The son had been a surgeon in the army and had passed through many thrilling experiences before entering upon the Baptist ministry. After he had organized the church at Columbia and had returned to the East he was for thirty-five years the strong and influential pastor of the First Baptist Church in Providence, R. I. In the course of his ministry in Providence he baptized a young student in Brown University named Jonathan Going, who became widely known as pastor at Worcester, Mass., but whose work was not restricted

to New England; for, after a journey to the West, he became one of the founders of the American Baptist Home Mission Society and also one of the earliest presidents of Denison University at Granville, Ohio. Dr. Going's grave is to be found in the little cemetery on the hill back of the college campus in that town. His name is one that our denomination will ever cherish as that of a far-seeing and earnest leader. Following down the chain of personal influence another generation we may add, that it was through Jonathan Going, when he was pastor at Worcester, Mass., that a young man from Connecticut, named Ebenezer Thresher, was encouraged to enter the ministry. To the latter New England Baptists may refer as to the first Secre-



THIRD STREET LOOKING EAST



MAIN STREET LOOKING NORTH

tary of the Northern Baptist Education Society and the advocate before the churches of the needs of Newton Theological Institution in the days of its infancy and struggles. His health failing, he sought a different climate, moved to southern Ohio, settled in Dayton, became a business man, established, in partnership with Mr. E. E. Barney, the Dayton Car Works, and then, true to his early educational advocacy, became known to Ohio Baptists not only as a leader in the Dayton church, but as the generous friend of all Baptist interests and especially of Denison University. When Ebenezer

Thresher was still advocating the cause of Newton Theological Institution before Boston churches he interested in the cause a young merchant, Gardner Colby, whose name was afterward connected with that institution and also with Colby University in Maine. And it is a son of Gardner Colby who became Ebenezer Thresher's pastor during the closing years of the latter's life in Dayton and who has ministered to the church there for thirty-five years.

The tracing of this interesting chain of personal influences has caused us to anticipate. The first church in Ohio,

already referred to, was established in 1790. Dayton was settled by persons who came up from Cincinnati in 1795. The First Baptist Church in Dayton began its history in 1824. It was for a time a growing and prosperous body for those days of simple and pioneer life. But soon it passed into years of storm and stress which greatly tried its faith and its endurance. It had part in two great controversies fraught with intense feeling. The first of these was the "Campbellite" controversy. This was in 1829. Alexander Campbell insisted that four things were necessary to salvation, namely: repentance, faith, confession and baptism, the last no less than the others being in his view necessary to make a person a Christian. He taught that to say "I believe in the Lord Jesus Christ," without further definition, is creed enough for admission to church membership, and that all written articles of faith are unwarrantable invention subversive of the unity of Christ's church. These views, sometimes exaggerated and emphatically pressed, captivated many. The discussion became very excited. Churches were rent assunder. In some cases whole churches went over to the new ideas. It was long before peace was restored, two denominations existing where before there was one. The church in Dayton was one of those which were broken into pieces. The majority of the members followed the pastor in adopting the new doctrines, but a minority of eight or nine remained faithful to Baptist principles, insisting that baptism is the confession of the spiritual life and not the occasion of its beginning. The courts decided that, the Baptist polity being congregational, the majority should take the church property. So the little minority met upon the porch of a house and resolved that they would "keep the stand of the First Baptist Church of Dayton."

They persisted bravely and had begun to acquire a little strength as a church when, in 1835, arose the second great controversy, the intense "Anti-mission Conflict." Many of the pioneer Baptists were extreme Calvinists. They made much of the divine sovereignty, but too

little of God's calls for man's service and of the light which comes from the development of His providence. Accordingly, when the foreign missionary movement started, and when the Sunday school idea began to enthuse many Christian hearts, there was strong opposition. Especially were the conservative fathers opposed to all missionary and other societies outside of the local church. They regarded these as merely human devices that could not have the divine blessing. But the Baptist churches in Cincinnati, Dayton, Lebanon and Middletown had adopted the progressive views. The excitement of the discussion reached its height at the meeting of the Miami Association in that year when the churches named were excluded from fellowship on account of their alleged errors. It seemed to many at the time a hard blow. But the supposed heretics were confident that they had the truth on their side and they continued to prosper and grow. To-day, while the Old School or Anti-mission Baptists in Ohio are but a small, scattered and feeble body, the "Missionary" Baptists number about 75,000. They stand strongly for world-wide evangelization. The Dayton churches have always been large givers to both the home and foreign field.

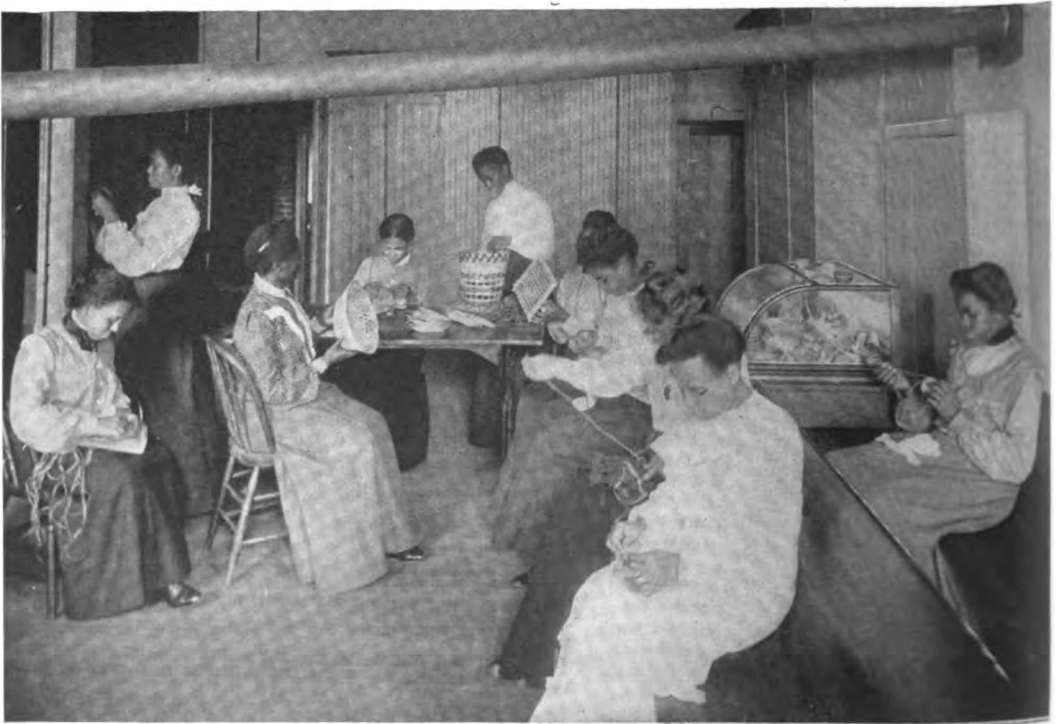
The interest in education has kept pace with the interest in missions. In the affairs of Denison University, especially, Dayton Baptists have taken a lively and most generous participation. This was largely owing at first to the leadership to three noble men: to Samson Talbot, a graduate of Newton, who was pastor in Dayton from 1856 to 1863 and who became afterward the scholarly president of the University; to Ebenezer Thresher, who came to Dayton in 1845 and who consecrated his time, thought and money to building up that seat of learning; and to Eliam E. Barney, his partner in business, who was a graduate of Union College, N. Y., under the famous Dr. Nott, and who had taught a little while at Granville. Mr. Barney, notwithstanding strong attractions to do otherwise, had joined his lot on coming

to Dayton with the comparatively feeble Baptist church. Denison University, as well as all the interests of the denomination, enjoyed the benefits of his devotion and prosperity. Indeed, a large proportion of the increments of Denison's endowment and facilities has come from the gifts of Dayton people.

As the years have gone by many pastors have ministered to the original church and to the ten other Baptist congregations now in the city. It would be pleasant to speak more fully of J. L. Moore, Samuel Foljambe, Samson Talbot, Dr. H. Harvey, Frederick Clatworthy and W. F. Taylor among the deceased, and of E. H. Lounsbury, J. W. Icenarger, U. S. Davis and others among the living. The longest pastorate has been that of Henry F. Colby at the First Church.

This was extended to thirty-five years, Dayton being the only location of his ministry. Early in that time the Linden Avenue church was formed, and it has now had a prosperous history of thirty-three years. In the number of the churches are the flourishing German church and two colored. All the Baptist places of worship are well distributed throughout the city. At the First church Dr. Colby was compelled by ill health to relinquish his pastorate in January, 1903. For the past two years Rev. Howard P. Whidden, formerly of Canada, has been the pastor and under his earnest leadership the body continues to prosper. All the Baptist Churches in Dayton work together in harmony and unite in a most cordial invitation to the Anniversaries.

Dayton, Ohio.



A SEWING CLASS AT SPELMAN



FRIENDSHIP CHURCH, ATLANTA, WHERE SPELMAN SEMINARY STARTED LIFE IN THE BASEMENT



MISS PACKARD AND MISS GILES, FOUNDERS OF SPELMAN SEMINARY

THE TWENTY-FIFTH ANNIVERSARY OF SPELMAN SEMINARY

By E. F. Merriam, D. D.

"THERE is no better school in any country for any people," said Hon. J. L. M. Curry concerning Spelman, and his words are reëchoed by Dr. Wallace Buttrick, his successor in the administration of the Peabody and Slater Funds. The sentiment finds a ready response from those who enjoyed the privilege of attending the celebration of the twenty-fifth anniversary of the Seminary, April 6-11. The exercises were of extraordinary interest, elevation and ability, and made a deep impression on the large company of visitors from the North.

A NORTHERN PARTY

Upon the special invitation of the Home Mission Society, a party of ladies and gentlemen left New York at noon on April 5 in a special car for Atlanta. On the way and at Atlanta they were joined by others. Among the members of the party were Col. Edward H. Haskell and Mrs. Haskell, Mrs. G. S. Harwood and Mr. G. Fred Harwood, of Newton, Mass., Norman Fox, D.D., of New York, Rev. Franklin G. McKeever, of New London, Conn., Mr. George W. Coleman, of Boston and Mrs. Coleman, President of the Woman's American Baptist Home Mission Society, Rev. A.

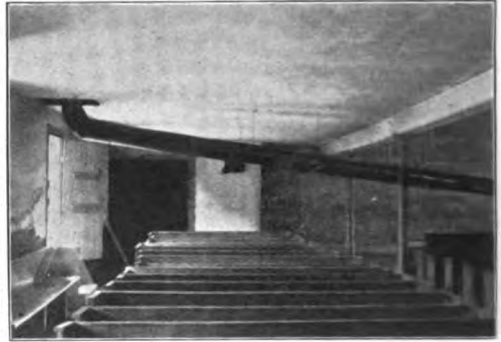
E. Reynolds, of Cambridge, Mass., and Mrs. Reynolds, Corresponding Secretary of the Woman's American Baptist Home Mission Society, Edgar O. Silver and Mrs. Silver and Mrs. L. H. Brumbaugh, of Orange, N. J., D. G. Garrabrant, of Bloomfield, N. J., E. M. Thresher and W. D. Chamberlin, of Dayton, O., President Emory W. Hunt, of Denison University, Granville O., Rev. G. O. King and Mrs. King, of Fredonia, N. Y., Thomas O. Conant, LL.D., Editor of the *Examiner*, Mr. J. S. Dickerson, of the *Standard*, G. W. Lasher, D.D., of the *Journal and Messenger*, Rev. C. H. Irving, of Detroit, representing the *Christian Herald*, E. F. Merriam, of the *Watchman*, Rev. F. T. Hazlewood, D.D. and Rev. E. B. Palmer, D.D., District Secretaries of the Home Mission Society for New England and Pennsylvania. The party from New York and the East reached Atlanta about six o'clock on Friday evening.

THE OPENING SERVICE

First in the long series of interesting and well-arranged exercises came "Greetings" on Friday evening. These were extended by Hon. Wm. B. Merritt, State School Commissioner; Prof. M. L. Brittain, Superintendent of Fulton County



OLD HOSPITAL AND BARRACKS



BASEMENT WHERE SPELMAN BEGAN WORK

Schools; Mrs. Alice B. Coleman, President of the W. A. B. H. M. Society; Prof. Jos. A. Booker, President of Arkansas Baptist College; Prof. Wm. B. Matthews, Principal of Houston St. School, Atlanta; Rev. Myron W. Adams, Dean of Atlanta University, Atlanta; Prof. John Hope, Atlanta Baptist College, Atlanta. Letters were read from Prof. W. H. Crogman, President of Clark University, Atlanta, and Prof. J. W. E. Bowen, D.D., of Gammon Theological Seminary, Atlanta. Views illustrating the progress of the material equipment of the school from the beginning in the basement of Friendship Baptist Church to the present magnificent plant were thrown on the screen. The Seminary now has nine large brick buildings on a fine campus of twenty acres, and an equipment rivaled by few schools for girls.

THE GRADUATE AT WORK

On Saturday afternoon the especial subject was "The Spelman Graduate at Work in the World." It was presented by the following speakers: As a Teacher—Prof. M. W. Reddick, Principal of Americus Institute, Americus, Ga.; As a Church Worker—Rev. D. D. Crawford, Atlanta, Ga.; As a Pastor's Wife—Rev. J. H. Gadson, Tuskegee, Ala.; As a Helper in Every Good Work—Prof. J. E. Brown, President of Walker Institute, Augusta, Ga. An exceedingly interesting feature of the service was the presentation of several who were students in the school at the beginnings in the "basement days." Their quaint and sensible remarks were very touching.

THE ALUMNÆ ASSOCIATION

On Saturday evening came a public



GILES HALL



MACVICAR HOSPITAL



PACKARD HALL



THE NURSES' HOME

meeting of the Alumnæ Association under the presidency of Miss C. A. Howard. A fine musical portion of the program was supplied by members of the Association. Miss C. J. White gave a history of the Alumnæ, Miss T. M. House presented the Outlook. There was an original poem by Mrs. A. B. Murden, and addresses were made by Mrs. M. W. Reddick and Miss E. B. De Lany, formerly a missionary in Africa.

ANNIVERSARY SERMON

The anniversary sermon on Sunday afternoon from I Peter 4:10, by President Hunt was an able, forceful and fearless presentation of the duty of Christians to impart to others of the same and in the same measure they had received. This duty extends to religious, social and political life. The service was participated in by Rev. A. T. Spalding, D.D., of Atlanta, President George Sale, of Atlanta Baptist College, Dr. G. W.

Lasher, of Cincinnati and Rev. John White, D.D., of Atlanta.

CONGRATULATORY ADDRESSES

On Sunday evening there were addresses by E. M. Thresher, of Dayton, O., Col. Edward H. Haskell, of Newton Centre, Mass., Editors Conant, Dickerson, Lasher and Merriam and by Wallace Buttrick, D.D., Secretary of the General Education Board. All were congratulatory and complimentary to the Seminary. Dr. Buttrick particularly analyzed the sources of the power and success of the Seminary, and clearly indicated his high appreciation of the great work it is doing. He quoted Dr. Curry's remark, given above, and said he heartily endorsed this encomium. He found explanation of the fact in the spirit and character of the founders, Miss Packard and Miss Giles, in the performance and stability of the teaching force, and in the ideals and aims of the school. Under the second head



ROCKEFELLER HALL



MOREHOUSE HALL



PROCESSION ON COMMENCEMENT DAY



MISS GILES AND REYNOLDS COTTAGE

he gave these facts: Different number of persons on faculty, 212; present number of faculty, 48; number of teachers in service now who have served over 10 years, 14; in service 20-25 years, 5; in service 13-20 years, 5; in service 10-13 years, 4; average number of years of service, present faculty, 7. This is a remarkable showing.

As to ideals and aims, he said it was the elevation of the womanhood of a race. The school is essentially a home; students are assimilated to the home ideal; they are mothered. He alluded to the thoroughness of the course of instruction, and the standard for promotion and graduation. Above all was the emphasis upon the significance and dignity of the domestic life as the highest function of womanhood. His conclusion was that Spelman deserves more of the denomination. This has opportunity to be a blessing to the school, enabling it to work the plant to its capacity. On the other hand, Spelman affords a greater blessing to the denomination as an opportunity for effective service of mankind and the fulfilling of the highest function of organized religious life.

CLASS DAY

Monday was the great day of the feast. The visitors enjoyed an opportunity of seeing the girls at work in the classrooms and training departments. Better work is done in no girl's school in the world. In the afternoon came the always-popular "Class Day," to which this year were added the graduating exercises, anticipating the close of the school on May

16. There were songs and essays of a high order of merit. But the feature of the afternoon was an interpretation from "The White Shield," by S. M. Gardenshire. This story is founded on the Acta Thekla, a story of the time of the Apostle Paul. Great dramatic power was shown by the girls in the presentation of this affecting story of early Christian times and martyrdom, and the exercise reflected high credit on the teacher of elocution, Miss Mae B. Peckham. The graduates this year number 33; one in the College Department, 18 in the High School Department, 5 in the Teachers' Professional Department, 3 in the Christian Workers' Department, 4 in the Nurse Training Department, and 20 in the Music Department. The character of all these exercises by the graduating girls was of the first order.

A STATESMANLIKE ADDRESS

Monday evening brought a high intellectual treat. The address of Professor S. C. Mitchell, D.D., of Richmond College, Va., on "Five Factors in the Negro Problem," was the fullest, frankest, wisest and most fearless presentation of the subject the writer has heard. It was broad and statesmanlike in its views, and dealt with the situation with knowledge and sympathy to which no exception could be taken. The problem of the South must be worked out by the moral and educational rather than social and political forces. In the nature of the negro is a basis for the highest moral development. The negro must be educated, the poor white must be educated, the



MORGAN HALL



SIDE VIEW OF NURSES' HOME

colleges must be democratized. No day since Appomattox would be so fateful for the South as the day that should see the taxes for the education divided according to the amount paid by each race. The South owes it not only to the negro, but to itself and the world to educate the race. The two races are admirably adapted to get on together. "I want to see the two races advance along parallel lines." Dr. Mitchell's impressive address was followed by an eloquent, witty and perfectly unreportable address by Mrs. Mary Church Terrall, of Washington, on "Why I am an Optimist."

It was an evening of great inspiration. Dr. Morehouse, who had presided at all the meetings, let the accumulated enthusiasm of the people break loose. The Spelman girls gave their school yells, and the Atlanta College boys yelled back. But the height of excitement was reached when the girls gave a special yell for Dr. Morehouse. That was too much for the presiding officer, and we did just as we liked.

TESTIMONIES TO BE PROUD OF

Tuesday morning was given to outside testimony. Pastors of Baptist churches told of what Spelman is doing for the people. Dr. W. J. White, Editor of the *Georgia Baptist*, presided and gave a résumé of his connection with Spelman, of which he has been a friend and active supporter from the very beginning. One of the best things said was by Rev. E. R. Carter, D.D., the present pastor of Friendship Church, in the basement of which the school was started. He said

that the ignorant preachers are afraid to preach in churches of which Spelman girls are members. The girls are compelling the preacher to get an education. The need of an endowment for Spelman was urged by Rev. E. P. Johnson of Atlanta, and others. Rev. P. J. Bryant, D.D., of Atlanta, reminded us that Spelman had a greater work to do in the future than it had done in the past. Rev. W. W. Landrum, D.D., pastor of the First Baptist Church of Atlanta, which in a few weeks will enter the most elegant house of worship in the South, was introduced as an active trustee and one whose father formed and pastored a negro church. Dr. Landrum made a strong plea for the prevalence of the idea of the oneness of the race, by blood and in Christ. Rev. W. G. Johnson, D.D., of Atlanta, in closing spoke strong words of appreciation of Spelman and its work.

THE CLOSING TRIBUTES

The closing exercise of a very remarkable series of services came on Tuesday afternoon. As Dr. Morehouse had been called away, Miss Giles presided. The speakers of the afternoon were Mrs. Mary C. Reynolds, Secretary of the Woman's American Baptist Home Mission Society, Professor J. B. Simpson, of Virginia Union University, Richmond, Va., and President George Sale, D.D., of Atlanta Baptist College. Mrs. Reynolds said her Society had always put from one-quarter to one-third of the money contributed to its treasury into Spelman Seminary. Seventeen of the forty-eight



TWO VIEWS OF SEMINARY CAMPUS

teachers and workers are supported by that Society. She pleaded with the girls to offer their lives for the helping of others. Prof. Simpson made some exceedingly practical suggestions to the students as to the lines of work to which they might best devote their future lives. "Responsibility is measured by opportunity." Miss Giles expressed her appreciation of the presence of visitors and alumnae and announced two prizes of \$500 each, income of which is to be given to the students most proficient in Scripture recitation. She then called on Dr. George Sale for the closing words. He paid high tribute to Miss Giles and also to Miss Lucy H. Upton, Dean, and Miss Mary J. Packard, Secretary, who for years have been the president's most faithful helpers.

A HIGH GRADE THROUGHOUT

Space cannot be taken for a full description of these inspiring anniversary exercises. The delightful singing of the seven hundred girls, especially in the peculiar and charming melodies of the negro race; the temperate, and with the exception of one forenoon, pleasant weather; the hospitality of the Seminary and the corps of noble Christian teachers; the moving memories of other days; the presence of the President, Miss Harriet E. Giles, who was one of the two heroic founders, Miss Sophia B. Packard the other; the spacious and elegant grounds adorned with the verdure and flowers of the springtime; the noble buildings

erected chiefly through the generosity of Mr. and Mrs. John D. Rockefeller; as well as the varied and brilliant services, and the genial and friendly atmosphere of the school, all conspired to the inspiration of an occasion which those who were permitted to be present cannot soon forget.

ATLANTA BAPTIST COLLEGE

Almost adjoining the grounds of Spelman Seminary is the fine campus of Atlanta Baptist College. The college work of the Seminary is done in the classes of the college, the young women joining the young men in the recitation rooms, and some of the teachers of Spelman sharing in the teaching of the college. The report of President George Sale gives an enrolment of 204. Four academies are affiliated with the college. The Divinity School has 45 students. The college has three brick buildings, one of which is named for Father Quarles, who first welcomed Misses Packard and Giles to his church to open a school. The college needs a building for its Divinity School, and the Seminary needs a large endowment. On Monday morning a large company of visitors at the Spelman anniversaries attended chapel services at the college and remarks to the students were made by Dr. E. B. Palmer, of Philadelphia, Dr. Norman Fox, of New York, Mr. W. D. Chamberlin, of Dayton, O., and Mr. D. G. Garrabrant, of Bloomfield, N. J.

The Coming of the Nations

A HOME MISSION HYMN

BY C. W. AND F. T. HAZLEWOOD

(Sung to the Austrian Hymn.)

God is sending now the peoples
 By the millions to our shores;
 They are coming from all nations,
 They are knocking at our doors.
 Shall we send the Gospel message
 To the souls across the seas,
 And neglect the heathen with us
 Who have needs as great as these?

Many ships that seek our harbors
 Bring to us benighted souls,
 Who are seeking our loved nation
 Just to gain sin-darkened goals.
 O, my brothers! there is danger
 In the coming of the tide,
 If we rise and toil not quickly
 That God's presence still abide.

Some there are who seek our nation
 Not for sordid pelf or gain;
 They have felt the hope of freedom
 From oppression's galling chain.
 Come then, brothers, let us greet them
 With the Gospel that sets free,
 Wins allegiance unto Jesus,
 To Him only bows the knee.

It is God who in past ages
 Hath controlled the tides of men;
 And our God, in His high heaven
 Hath control to-day as then.
 It is God who calls His children
 With command both loud and clear;
 "Haste, Oh haste, my faithful workers,
 I have sent the heathen here!"

Dr. Lathrop's Funeral

The funeral of the Rev. Dr. Edward Lathrop took place on Saturday, April 7th, at the Madison Avenue Church at 10 A. M. In the absence of Dr. Tupper the services were conducted by Dr. H. M. Sanders, who was Dr. Lathrop's pastor for ten years in this church. Among those who took part in the services were Dr. G. E. Merrill, President of Colgate University; Dr. J. F. Elder, Dr. Leighton Williams and Rev. Alex. Turnbull. Dr. Sanders gave an eloquent tribute of personal affection, and a discriminating estimate of Dr. Lathrop's character, his rare gifts as preacher and pastor and his long career in the ministry, both at the Tabernacle Church in this city and

at Stamford, Conn. He justly said that one of the most useful parts of Dr. Lathrop's work was the twenty years of faithful and singularly judicious general service since he relinquished the active duties of the pastorate.

Rev. Alexander Turnbull, in the absence from New York of Dr. Morehouse, spoke on behalf of the Home Mission Society. He read the warmly appreciative resolutions passed by the Board at the time of Dr. Lathrop's resignation, after an official connection with the Society of nearly fifty years. This was published in the November MONTHLY, 1905, with an excellent portrait. Following this with a brief but comprehensive address, Mr. Turnbull referred to Dr. Lathrop's continued and ever increasing interest in the cause of missions, his manifest pleasure in the service he so faithfully rendered, and the uniformly gracious personality which made him eminently a lovable man.

Dr. Merrill's address was a well-deserved recognition of Dr. Lathrop's lifelong interest in the educational work of our denomination. He referred especially to his long and always helpful association with Colgate University as chairman of its Board of Trustees, and mentioned also his similar relation with the Vassar College Board, of which he was the last surviving charter member. The closing prayer was offered by Dr. J. F. Elder. The burial was in Greenwood Cemetery.

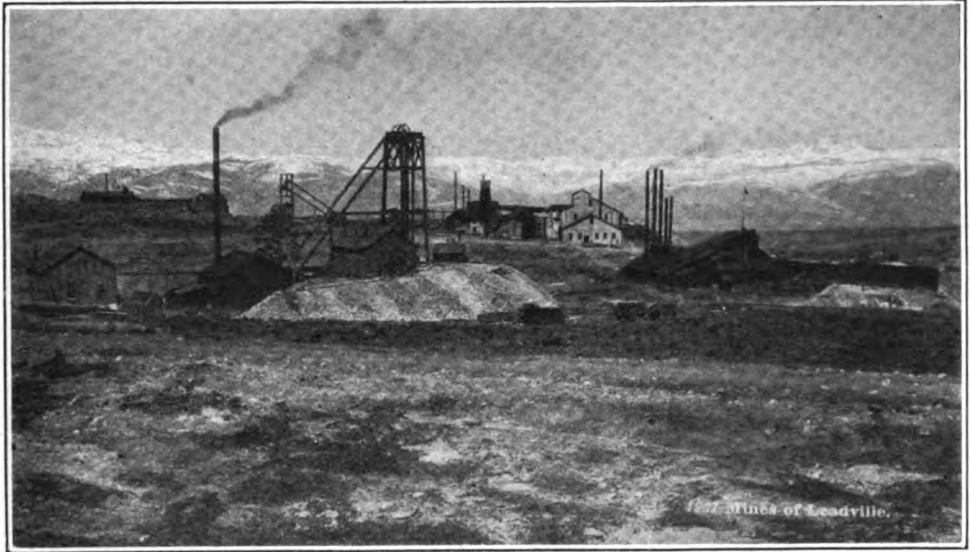
Daniel L. Wilcox

At a meeting of the Board on April 16th, the following minute was unanimously adopted and ordered to be spread upon the records:

The Executive Board of the American Baptist Home Mission Society records with profound sorrow the death, on April 7th, of Mr. D. L. Wilcox, who for about six years had been a faithful and efficient member of this body, and by his unflinching courtesy and conscientious devotion to duty had endeared himself to his associates, whose sincere sympathy is hereby extended to his afflicted family in their unspeakable bereavement.



LEADVILLE, COLORADO; MT. MASSIVE IN THE DISTANCE.



ON THE BACKBONE OF THE CONTINENT

By Rev. J. H. Franklin



EARLY half a century ago two bold prospectors ventured far beyond the snow-covered range which lies to the west of Pike's Peak, and plunged into unexplored parks and ravines of the Rocky Mountains.

Day after day, through cañon and over crag, where trails had never been blazed, these frontiersmen led their pack animals. Their quest for gold led them to altitudes at which the dwarfed pine, in its struggle for existence, at last gives up the battle for life, and allows the mountains to lift bare, stony heads toward the stars. They wandered almost to the foot of the glacier whose drippings feed the tiny silver thread which widens into the Arkansas. In an unnamed draw between the mountains their search was rewarded, and the elated discoverer exclaimed, "Jack, I've got California in my pan." From that day to this the ravine has been known as "California Gulch."

The news of the discovery of gold traveled as if by "wireless." Soon thou-

sands of prairie schooners were hurrying across the plains, sailing under this strange device: "Pike's Peak or Bust." The gold fever was raging. Adventurers with no conception of the hardships of the journey attempted to cross the plains, and soon the trails were "punctuated at every mile with graves."

Tradition has it that the first sermon preached in California Gulch was by an itinerant, who was ordered away from the diggings by certain rough characters of the camp. The young minister refused to leave. Daredevil Dick championed his cause, and at the hour announced for the service laid his revolvers on the improvised pulpit, waved defiance at the troublemakers, assured the preacher of his sympathy and support, and charged the speaker to give his hearers the hottest imaginable.

The California Gulch excitement subsided, to be followed twenty years later by a wild rush to the same region. Fabulous quantities of silver had been found in vast deposits of lead, and Leadville sprang up almost by magic. Every means of conveyance was used to reach the new

camp. Many walked, if they did not run. The multitudes pressed on, lured by dreams of Leadville. America had never seen anything like it. Soon engineers had surveyed zigzag paths over the ranges, and tracks of steel were clinging to precipices whose crage had been reserved for the mountain sheep. Capitalists, prospectors, adventurers, desperadoes, untrained laborers, skilled mechanics and others were drawn by the same magnet. Silver was worth \$1.00 per ounce, and Carbonate Hill was burdened with it. The dance hall, saloon and gambler's joint flourished. We shall likely never see another Leadville. "Seventy-niners" still glory in those halcyon days, and deplore the piping times of business solidity. Memories of the old days bind the "seventy-niners" to Leadville. If you ever lived there you know what I mean. If you ever found the heart and life of those generous free-hearted people, you know how the old timer is unwilling to leave the "camp" until he is called to "go over the range," and his body finds its resting place amid the boulders and twisted pines.

"Parson" Tom Uzzell, a Methodist, seems to have been the first evangelical minister to stake off a claim for a church building in Leadville. To hold the claim it was necessary to show himself the best man. Soon the Baptists organized a church, being helped by the Home Mission Society in the support of a pastor and in the erection of a house of worship. Earnest ministers, supported by earnest people, gave themselves to the task of caring for the spiritual needs of the great multitudes. In the mad rush for gold it was extremely difficult to lead many to consider the question of laying up treasures in Heaven! Tides of humanity flowed through the city in the clouds. Many graves were made, for the tents and shacks were the strong allies of pneumonia in the seasons when the Cloud City was in the grip of ice and snow.

No easy work for "sky pilots" and spiritual "prospectors" in those days. Their congregations were processions. Results could not be shown in statistics. Thousands of lives, drifting with the current, without chart or compass, caught



INTERIOR OF THE FIRST BAPTIST CHURCH



THE HIGH SCHOOL

a glimpse of a light which marked the entrance to the harbor. Many came into the Kingdom, but moved on to give their help to work elsewhere.

But the little Baptist church of Leadville has grown, and has been a power for righteousness. The members were not willing to receive help from the Home Mission Society very long. They were unwilling to use the money which should go to weaker churches. Two years in succession, and not in boom days either, that miningcamp church gave over \$4.00 per resident member for missions. In scores of mining towns in the West the Home Mission Society is at work today. Still there are many camps with no evangelical church, which are calling for help. When will our strong churches hear the appeals and enable the Society to support missionaries in these destitute communities?

But Leadville is no longer the rough camp of '79. Attractive homes, handsome school buildings, neat houses of worship, and large business blocks oc-

cupy the slopes between the mountain ranges. One may find a delightful inner social circle of cultured people with regard for the amenities of life.

Rev. B. P. Richardson is the enthusiastic young pastor of the Leadville Baptist church. In love with his work? Almost as much as I was, on the same field seven years ago. How delightful are the memories of the old days! Long trips over the range to small camps where no minister resided. Contact with the prospectors from the hills. Street services. House crowded on Sunday evenings with people of every belief, and some with no belief. The grandeur of the hills. The big hearted people. Such opportunities for service.

Richardson is the most *eminent* Baptist minister in the world. He is over 10,000 feet above sea level. Some day he is likely to do what the world will call a larger work. But will it be a better work? I wonder if it will be one whit sweeter.

Colorado Springs, Colo.

The Mission of a Testament

An Incident for the Junior Meeting

By REV. C. R. OSBACK

LABORING as missionary pastor in the hill country of Boyd County, northwestern part of Nebraska, and partly supported by the Home Mission Society, I wish to relate the following incident, showing what one single New Testament can do.

Having received an invitation to attend a Thanksgiving day exercise in the school house, given by the school children, I was very glad to go, knowing I would have the privilege of saying a few words to the children about the Saviour. As the Publication Society had kindly donated some Bibles and Testaments for free distribution among the poor (and almost all are poor here), I put one Bible and one Testament in my pocket, having conceived of a plan to use them. Speaking to the children in school, I asked who of them could repeat three Bible verses from memory, promising a present to the one that could. No one could do it, and I had to come down to one verse. A boy of fourteen rose and repeated 1 Cor. 10:31, and received the Bible for doing it. Saying I had another present, I asked if there was another one that could repeat a Bible verse. There was a long suspense—all were trying their brains to the utmost. Finally a bright-faced, blue-eyed boy of nine years rose and said he knew a verse, but it was the shortest in the Bible. He recited: "Jesus wept"—and received the New Testament.

This boy came from an humble home among the hills where ten souls were dwelling. Of course the boy felt he was a hero and read his Testament to everyone. No one from that home had attended church service for ever so long, but the boy's delight aroused their interest and they came to church. Hardly a month passed before three were converted from that home, baptized and added to the church—all through that one Testament, and the boy's interest. Who can describe the mission of one Testament? Who can tell what a boy with a Testament may be?



SHAW HALL, FACULTY AND STUDENTS



MEDICAL BUILDING

GRADUATION AT SHAW UNIVERSITY

THE Graduation Exercises of the Leonard Schools of Medicine and Pharmacy and the Department of Law of Shaw University at Raleigh, N. C., occurred on April 12. On Wednesday evening, the 11th, the Shaw Choral Society gave a Musical Recital in the College Chapel. The chief numbers were the Symphonie Pathetique by the cele-

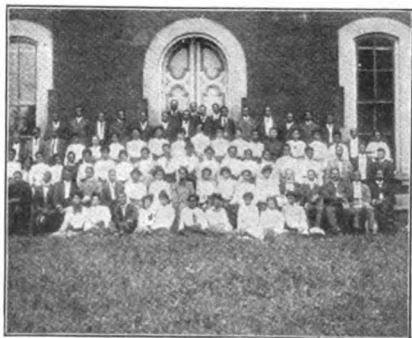
brated Russian composer, Tchaikowsky, Weber's Concert Stueck and Millard's Mass in G, rendered by the chorus of the Society. The piano playing of Miss Celia L. Jeffreys, the tenor of Mr. Christian, the well-trained chorus singing under the direction of Mrs. E. A. Johnson, were the features of the Recital. At the close the students favored the visitors with some of the grand old melodies of the negro race. The Society also furnished music for the commencement exercises on Thursday.

A little before 10 o'clock the long procession formed in front of the President's house and proceeded to the chapel. The invocation was by Dr. W. L. Taylor, of Richmond, Va. The address by President John H. Harris, D.D., of Bucknell University, was an exceedingly clear, pertinent and forceful presentation of the subject, "Work as a Divine Ordinance." The awarding of diplomas and conferring of degrees was gracefully performed by Edgar O. Silver, Esq., of New York, a member of the Board of Trustees of the Home Mission Society. President Meserve, after one of his wise and practical addresses to the graduating class, awarded the various prizes.

The graduating classes in Medicine numbered 33, and the class in Pharmacy 13, representing 11 States, British Guiana and the West Indies. These are the largest classes to go out from these departments in the history of the College. The honorary degree of Doctor of Di-



A GRADUATING CLASS IN MEDICINE



A GROUP OF TEACHERS AND STUDENTS



A GROUP OF SHAW STUDENTS, ELIZABETH CITY, N. C.



ESTEY HALL

vinity was conferred on Rev. A. W. Thomas, of Zanesville, O., and Rev. S. H. Witherspoon, of Charlotte, N. C.

A large number of visitors from the North were present at the commencement, including quite a company who had come from the twenty-fifth anniversary of Spelman. Shaw observes its twenty-fifth anniversary next year. At the close of the regular commencement exercises, President Meserve called on Dr. Morehouse, who brought the greetings of the American Baptist Home Mission Society, and pleasantly expressed his own deep interest in the college. Dr. McKee, Dean of the Medical School, expressed the satisfaction of himself and his associates on the faculty of ten, all leading white physicians of the city, in the work of the school. He stated that, so far as he knew, not a graduate had disgraced his *alma mater*. Those holding medical diplomas from Shaw are freely called in consultation with white physicians, and are by them accorded all the courtesies of the profession. Other addresses were made by Dr. Gallinger, of Greensboro, N. C., a graduate of the school, formerly Surgeon and Major on the staff of the Third U. S. Infantry during the war with Spain; also by Hon. Isaac E. Smith, of Newtown, N. C., a successful banker, and a recent donor of a large amount for the purposes of negro education.

In the afternoon the baseball nine of

Shaw played the final game of a series in which the Kittrell College boys won by a score of 10 to 8. In the evening President and Mrs. Meserve tendered a pleasant reception to the visitors and the members of the College Faculty, so closing a very successful and enjoyable series of exercises. The enrolment of the University this year is 510, and plans are already drawn and adopted for a new and enlarged Industrial Building.

AN ATLANTA POSTSCRIPT

A very pleasant feature of the stay of the Baptist visitors from the North in Atlanta was the luncheon at the Piedmont Hotel given by "The Ten." This is a literary and social club of Baptist ministers and laymen, and they invited the brethren of the North to meet with them. Several other of the Baptist pastors of the city were also present. The gathering disclosed the fact that the best men of the South and of the North are at one in their attitude toward what is popularly called "The Problem of the South." Despite the lurid newspaper accounts of racial antagonisms and conflicts, the right-minded men of all sections and all races are working out the solution on the basis of righteousness and peace, and it is the universal testimony of those who are acquainted with the situation that no institution in the South is doing more to solve the negro problem than Spelman Seminary in its work of elevating the womanhood of the race.

E. F. M.





THE MISSIONARY PASTOR'S WIFE— A TRIBUTE

By Ernest Fagenstrom



AMONG the company of home mission workers, who are preaching Christ with both zeal and knowledge, in the frontier communities of our country, there is one class that deserves special mention.

They make no reports, receive no salaries, and their heroic and self-sacrificing service receives scant recognition. Much credit is due to our missionary pastors, but the power of their ministry is greatly increased by the unheralded ministry of their wives. Many of these noble women have come from homes of refinement and culture. They have left the comforts and friendships of their earlier life. Without a word of complaint they have cast in their lot where the conditions demand sacrifice for themselves and their children. Generally the pastor's home is among the humblest. The furnishings are plain, not to say wanting in many necessities. But while it is plain, it is popular. The missionary pastor's report is incomplete to a fault, for frequently the labors of his wife are as abundant and as varied as those of her husband. I hope the statistics of heaven are more complete and accurate than ours.

Let us be definite and cite from some observations made on a field recently visited. The town is located in northern

Minnesota, with a possible population of 100. There are two stores and, remarkable for this new country, no saloon. The little church was built last fall. Although unplastered the building has been in use all winter. The membership of the church is 18. The people of the community, while they are rough as to exterior, are big-hearted and cordial. The parsonage is a plain house, partly finished, and directly across the street from the dance-hall. There was a dance one night during our stay and we heard every call until about four o'clock in the morning, as distinctly as if we had been among the participants. The nearest doctor is 15 miles away. It naturally follows that this pastor's wife is a doctor's substitute. Through the kindness of a city church she has been supplied with a case of homeopathic remedies. There is scarcely a day that she is not called out, sometimes many miles away from home, to attend some one that is sick. One night we were aroused five times by calls to attend the sick. Of these, three were cases of croup, one of which died before morning. During the day there was rarely a time that some one was not in quest of the pastor's wife. Here came a woman in great distress. Her little boy in a fit of madness had devoured a small flag. This was a case of voracious patriotism. Before she got through he surrendered the colors. A

scrutiny of the questions as propounded through any one day, would satisfy you that this woman is capable of filling the chair of household economics in any well established school. When it is not sickness, it is how to cook, or bake, or sew, or how to adjust difficulties that are constantly arising in these new communities. Of course, the parsonage is the mecca of the children of the town. At meal time there are generally one or more extra places set at the table for the guests who rarely fail to come in. We chanced to see the sleigh of a family that lives many miles away stop at the door. A few moments after the woman had entered the parsonage to make a little visit, we saw the pastor's wife come out with several immense slices of bread and syrup. That was her way of preaching a practical sermon to the big hungry boy that was holding the team.

This town is in the timber district. There are many accidents and fatalities at the camps. It has happened on several occasions that this good woman has been called to scenes that would make strong men shrink. Not long ago she had to supervise the laying out of the bodies of three people who had been drowned in the lake. In the dark of the night she led the way through the woods while the men carrying the bodies followed her lead. Besides all this, which is only a bare suggestion of what this good woman does, she ministers with motherly devotion to five sons. She is also the efficient superintendent of the

Sunday school. This school, by the way, enrolls practically every child that is available in the community.

This woman is not alone in her class. All through this north country we find her kind. It is easy to labor when your work is applauded. These noble workers, shall they be without their reward? Surely not. We are satisfied that their reward will be more abundant. Let their more favored sisters in the large city churches keep in touch with them. They need missionary barrels and boxes, but they also need the sympathy of a sincere friendship. It would do the sisters of the more favored community a great deal of good to adopt one of these missionary helpers. An intimate correspondence would cheer the far-away sister in her lonely moments, and also give opportunity to learn her needs, not only for her own family, but for the community to which she ministers. It would do these sisters good to get acquainted with her by way of the throne of grace. This is the tribute of love by one who is often the guest in the humble homes of these pastors. With no less appreciation for the missionary pastor, I want to reserve a niche in the temple of Christian heroism for the woman who shares her life with him, who transfigures sorrow into joy, and always sees the golden lining in her cloud. Here Mr. Carnegie will find worthy subjects for his hero fund, with this distinction, that they will not announce themselves, they must be found.



A WOMAN'S NOBLE WORK

A LETTER FROM MRS. MARY C. TROYER—ONE LADY WHO READ IT, GAVE \$500 FOR THIS SCHOOL WORK—WHO WILL JOIN HER IN AIDING THIS MOVEMENT?

DEAR DR. MOREHOUSE:

Vacation is over and our school has reopened. We are full, full. The girls in my room are sitting as close together as we can place the chairs. I am writing this surrounded by about 30 girls working vigorously, making all sorts of articles, according to their several abilities. For the most part they attend well to their work, but you can readily see that it is very difficult to have so many in a room less than 9 by 20 feet. Fortunately we have the best of ventilation. We were rejoiced to have all our girls return with the exception of a few who moved to other parts, and their places were immediately filled, and still we have a waiting list; while many have told us that in the year to come they wish to enter.

All this in spite of the fact that the Catholic priest in his church on the last Sunday of the old year ordered his people to remove their children from our school, as they were hearing things they ought not to hear. You know I read a good long Bible lesson every morning, and try to make clear to them its teaching. He promised them further that he would start a school just like ours, only better, as of course it would leave out the objectionable feature of teaching the Word. Is not this the best possible endorsement of our school, and the acknowledgment that it fills a large place in the minds of this people, and is supplying a long-felt want. How could we measure the results of such a work, if we could have it properly housed and equipped, and were thus able to receive those waiting and those who desire to come from surrounding parts?

Just now this is the burden of our prayer, that the Lord will interest some

in the special educational needs of Porto Rico, which are vastly different problems from those of the schools at home. On account of the dire poverty of the people the great masses are without educational advantages and always will be, unless there be some way provided by which they will be able at least partly to earn their way. Many bright young people are denied the privilege of a high-school education for this same reason, as there are but two high schools on the Island; situated at the two extremes, they give but meagre advantages to any but the few who are able to be kept in school by their parents, leaving the vast majority without the privileges of the high-school.

Many in the school are becoming interested in the Gospel; some have already made profession of faith, and are certainly faithful in their attendance. There are about 18 from the school and church who for some weeks have been attending our services at an out-station, which means a walk of 8 miles. *Could you get better service from Christians at home?* To meet this desire for usefulness on the part of our people, we have opened a Sunday school in the suburbs, and last Sunday—our first Sunday—over 100 were present. We also have a growing, home Sunday school, to which our children invite neighboring children. This gives us three Sunday schools and an evening service for the Lord's Day.

We are pleased to note your interest in our school, and trust that through you, others may have the fire kindled in their hearts.

Yours for service,

MARY C. TROYER.

Coamo, Porto Rico.

HOME MISSION ILLUSTRATIONS FOR THE SUNDAY SCHOOL

LESSON FOR MAY 6

Sowing the tares.—One of our missionaries among the Bohemians tells of the sad sowing of tares by the atheists and infidel societies which have schools to teach the children that there is no God and that religion is of no value. The results can already be seen in the children, who have no regard for law and think only of their own selfish plans. The statistics of crime reveal some of the harvest. To bring the gospel influences to bear upon these people, young and old, is the only way to prevent a terrible harvest in the future.

LESSON FOR MAY 13

Casting out the demon.—"Many years I have been bad man, very bad: I hear missionary tell of devil, how he get in heart and make men hate and kill and do heap bad. Devil in my heart, keep me bad; hate white man. Bimeby missionary tell of Jesus how he take devil out. Me ask Him, take devil out my heart. Jesus take him out, and now I no hate white man, no hate anybody; now I try to be good and walk in Jesus Road, and it make me happy." That is the testimony of casting out the demon, as it comes from the converted Indian, who has found the joy of salvation and the peace of the man out of whom the evil spirit has been taken.

LESSON FOR MAY 20

Faithful unto death.—John was put to death because he bore witness which Herodias, wicked woman, did not like. The martyr spirit is not dead. If persecution to-day does not mean death very often, it does mean in many cases ostracism from family, and a persecution almost as bitter as death. One of our converts from Catholicism was thrust out of her home by her parents, and left wholly to her own resources for a living. The priest threatened her, and told her

she was eternally lost. All her Catholic friends turned their backs upon her, and she found it difficult to get employment, because she was slandered. But for Christian friends she would have it difficult to get a living, simply because, in free America in the twentieth century, in the State of Illinois, she had persisted in believing in Jesus as her Savior, and in uniting with a Protestant church. She was faithful, however, and showed the John-spirit.

LESSON FOR MAY 27

The living Bread.—A young Italian was converted in one of our Missions in New England. He said, in describing his change of heart and life, that he had long felt a spiritual thirst and could not satisfy it, and he had known soul hunger many years, but did not find in his religion any food. But when he came to know Jesus, he found the spring of living water and thirsted no more without satisfaction; and Jesus had given him the living bread, which if a man eat he shall nevermore hunger. Now his soul was fed with the bread of life, and he was happy and contented. That was a beautiful testimony. That is what Jesus does for all who, spiritually hungry, take Him as the living bread.

¶ A missionary pastor in Indian Territory writes: "In our press we have greatly missed the usual box of clothing. We got a small barrel containing only two quilts and a piece of gingham that we could use, but we were thankful for those." We should like to know who sent that barrel, so that we could commend the reading of that mission box story, "The Black Satin Dress." Through the sickness of a child this pastor was burdened with debt. What a blessing a real Christian missionary barrel, such as sent by so many of our good women, would have been to him and his!

JACOB'S SERMON



AD a good sermon, Jacob?" my wife asked me last night, when I came home from church. "Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you."

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob. I do believe you slept all the time."

"Indeed I didn't. I never was so wide awake."

"What was the subject then?"

"As near as I can remember, it was me."

"You! Jacob Gay!"

"Yes, ma'am. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No. He didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, surely? Those woman's right folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the post-office and at her aunt's, when I was there at work. She is pleasant-spoken, and a nice, pretty girl. We were talking about the meetings. You know there's quite a reformation going on. She was

speaking of this one, and that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and with a little pink blush on her cheek, and the tears just starting:

"'Oh, Mr. Gay, some of us were saying at the prayer-meeting, last night, that we did so want you to be a Christian.'

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life.

"'Why, bless your soul,' I said, 'my child, I have been a member of the church forty years.'

"My tears came then, and I guess my cheeks would have been redder than hers, if they warn't so tanned.

"'Do excuse me, Mr. Gay,' she said. 'Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or Sabbath-school, and I never noticed you at communion. I'm sorry I've hurt your feelings.'

"'Tut, tut, child,' I answered. 'No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meeting or Sunday-school because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it.'

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man. I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"

*This was published many years ago in the Golden Rule. We do not know the author. It carries an effective moral.—Ed.

A PAGE TO READ THROUGH

A Chance for a Philanthropist

BY PRINCIPAL M. W. REDDICK

Americus Institute is one of the most needy as well as one of the most deserving secondary institutions in the South. Space forbids my giving evidence of its worth. We refer any who would like to know of its value to the following persons: Miss H. E. Giles, Spelman Seminary, Atlanta, Ga.; Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.; Rev. Geo. Sale, Atlanta Baptist College, Atlanta, Ga.; Wallace Buttrick, D. D., 54 William St., New York; and H. L. Morehouse, D. D., 312 Fourth Ave., New York.

The needs of the school are pressing, and keenly felt by trustees and faculty. The amount of money necessary to satisfy these needs is not so large, as money is now counted; but the lack of it causes such a leakage in the machinery that the effect is enormous. Five thousand seven hundred and fifty dollars would place our work in a fairly good condition. And this is sadly needed to save the constant waste of life energy and soul power. We have eight well-prepared teachers who are forced daily to see much of the best energies of their lives lost, just for want of the above-mentioned money.

At present, our entire boarding department is taken by our girls, while the boys are forced to board in private families; we have not enough class rooms, there being more teachers than class rooms; our campus is without fencing; and we are forced to use our dining room for ironing.

With the above amount of money, we would erect an eighteen-room dormitory, add four class rooms, put up a small building for a laundry, and fence our campus.

We do not ask that the whole amount be given; we covet the pleasure of raising a part of it among our people. If two friends would offer each one-third of the amount, we should gladly undertake to raise the other third. Or, if two cannot be found, and one should offer one-half of it if we raise the other half, we would try that.

There is not a place or school in the South, as I see it, where a little money would yield so great returns as in Americus Institute.

NOTE.—This school has made a splendid record, and the principal does not overstate its worth or needs. A Christian of means who wants a paying investment has here a rare opportunity.—ED.

Another Church Becomes Self-Supporting

These are the letters that make glad the Society that has planted and fostered, and now sees the fruitage. Our German churches are strong in the spirit of independence, and grateful for assistance given. As soon as they are able to stand alone, they do so. Here is an illustration:

To the American Baptist Home Mission Society:

DEAR BRETHREN: The First German Baptist Church of St. Paul, Minn., in a regular business meeting on February 20, 1906, passed the following resolution: "Since, by the grace of God, we were able to pay off \$5,000 of our church debt, we believe that we are strong enough to become self-supporting. We express our heartiest thanks to the American Baptist Home Mission Society, the kind help of which we thankfully acknowledge, and shall always remember the kind support we have had from said Society.

J. F. DESLER, Clerk.

Leaf from an Evangelist's Note Book

Rev. C. C. Young, who is a missionary evangelist, has been holding some meetings at Douglass, Ariz., with Pastor T. F. McCourtney. He sends a leaf from his experience which will be of interest. We see through the evangelist's eyes some incidents of his work:

"Some features especially impressed me. Most of the people joined the church in the usual way, but some striking things happened in old-fashioned way.

One man, reared in New York, at a Sunday morning service, as I was about to dismiss the audience, came rushing down the aisle (no singing) saying, "I turn, I turn."

Another man, a German, who had not been in a church for fifteen years, was caught in the flood-tide the second week and kept there.

One woman of high intelligence was rooted out of her night and blight by that song "Only Trust Him," where it says, "Don't reject Him." I was watching her and she dropped her book and came forward.

Another woman in the last service was won in the interval of an invitation song as I exhorted on the fidelity of Daniel's prayer—"his windows open toward Jerusalem."

In the singing we had piano, violin, trombone and cornet—all were helpful. Everything about the meeting was modern except the work of the Holy Spirit, and His strength was old-time and native."

A CHURCH EDIFICE PAGE

The Church at Stigler

This attractive house of worship is built of white lime brick, the erection of it was made possible by the aid of the Home Mission Society. The Church Edifice Department made



CHURCH AT STIGLER, I. T., PASTOR REV. J. M. WILEY

a loan of \$400 and a gift of \$300, which enabled the church to see its way to the accomplishment of its purpose. This is peculiarly a churchly edifice, worthy of imitation. There is no extra expense about it, but the lines are good, the light is ample, and the whole effect pleasing.

A Brave Band of Church Builders

Who would not like to encourage a little church with such determination to have a church home as that displayed by the Baptist church of Manette, out in Washington. The church organized with 17 members, eight of them males, but only one of them a "full grown man," according to the report of our energetic general missionary, Rev. L. W. Terry. Manette is a new town just across from Bremerton (the Government Navy Yard), and is growing considerably. There is no other meeting house in the place, with its 500 or more people, except this new Baptist house, although the Methodists are holding an appointment in the place. The few Baptists had no sooner organized than they felt that they must have a place to meet in, and with faith and energy they set about it. Contrary to all expectations, except on the part of a few, they have managed to get a building up and nearly completed. This they could not have done had not the one man, who fortunately is a carpenter, refused to take two other contracts for work, and put all of his own time for some seven weeks upon the meeting house. His wages were figured into the subscriptions, and through his sacrificing service the church has a home approaching completion.

At this juncture, when the little band had exhausted its resources, a small gift and small loan were asked from the Church Edifice Department of the Home Mission Society, in order that the work might be finished and the house be furnished for use. The application was made only after "all the money in sight in the place" had been secured, and we believe our readers will agree with the general missionary that "we must recognize such heroic faith and such splendid energy."

The Needy Fields

D. E. BAKER, Missionary of the Corvallis Baptist Association, Oregon, has more calls from "school houses" to come over and help them, than he can possibly answer. He says they need more men and more money. Some of the little churches are struggling to build houses of worship; others are trying to pay off indebtedness incurred in recent building; while still others are trying to pay pastors; and destitute places are clamoring for some one to come and teach them.

A Neat Church Property

The church at Weiser, Idaho, is happy in the possession of a house of worship and parsonage, as shown in the illustration. The pastor, Rev. W. K. Moon, is to be seen against the white background of the meeting house. Such an equipment makes effective and enduring church work possible. We wish it were the custom for all of our churches to have parsonages. Nothing tends more to



CHURCH AT WEISER, IDAHO

prolonged and successful and contented pastorates than a neat parsonage. And, although many do not agree with us in this, we believe the ideal place for the parsonage is next door to the church, so that when one finds the meeting house he finds the parson's house as well.



ON THE FIRING LINE

A Missionary Tour

REV. W. H. BOWLER, laboring in Idaho, writes: "I have just returned from a seven weeks' trip among the mountains and away from the railroad. On the trip I have travelled about 200 miles by regular stage and about 250 miles by private rigs, and with the exception of about twelve miles, I was in a deep snow-country going over snow most of the time from two to four feet deep. On one division of the stage line, which is over a high mountain where the snow gets very deep, the mail carrier has a saddle-horse for himself and the mail and leads another one for the convenience of passengers. I happened to be the only one going over the line that day, so had the use of the saddle horse at fifteen cents a mile. On the west side of the mountain the snow was so soft that the horse broke off the trail almost constantly and I had to walk and drive the horse; but the fifteen cents a mile rate went on just the same. And somehow, as I came over that mountain I thought of the many people I had heard complaining while riding in a comfortable railroad coach at only three cents a mile! I started on the trip as the most stormy season of the winter began; and day after day rode in open sleighs through snow storms and blizzards, and yet, on the whole, the trip has been an enjoyable one. We met with a hearty welcome everywhere, finding many hungry souls who were anxious for the gospel; and in spite of stormy weather and bad roads we had large meetings; at one town, gamblers, drinking men and non-church goers attended in large numbers every night. At Centre we found a few Baptists, and as there had been several conversions during the revival and all wanted a church we organized a little church there before leaving. This gives us two churches in Long Valley. As this valley is sixty miles long and thickly settled, we should have other churches planted there soon. I rejoice in the privilege of making

such missionary journeys, and am glad to have a part in the glorious work of preaching the gospel and planting churches in these distitute but rapidly-growing sections of Idaho."

Pioneering in New Mexico

Rev. H. Q. Morton writes: "I am the only Baptist pastor in Union County, a very large county in the northeast corner of the Territory. Our two churches, at Clayton in the northern part of the county, and at Logan in the southern part, are located 118 miles apart, requiring 24 hours to go from one to the other on account of poor connections. The expense for the round trip, including railroad fare and hotel bill, is \$5. From Logan

I usually go on horseback to a country place called Bryantine, twenty miles west over the unbroken prairies; here I preach to the people who gather in some one of the neighboring houses. We hope to build a meeting house here as well as at Logan—where we worship in a school-house. Logan should have a man for all-time service, as should Clayton also, where we are building a house of worship which we hope to dedicate in June. I do as much visiting as possible, but cannot cover the field."

Pioneering in Idaho

Rev. F. M. Burtch says: "This field, Hailey and vicinity, in Idaho, gives one ample opportunity to live 'the strenuous life,' for to fill an appointment at Soldier and return, one must travel by sled seventy miles over a veritable wilderness of snow, and the two services per month at Bellevue require twelve miles of travel each time, generally on foot. Many a man, however, is toiling infinitely harder as he serves mammon than is required to serve the King in this West. Surely we cannot yet count ourselves heroes."

Enduring Persecution

PETTY PERSECUTIONS and unpleasantness because of religious belief are still characteristic of some communities in this day of religious freedom; though as a rule violence is not attempted, the stinging word is frequent. Some of our German converts have been tried in the latter way. Rev. William A. Raebel, of Michigan, writes:

"Entering my field June 1, 1904, I was to supply two churches thirty-five miles apart, each having two stations. My heart sank at the thought of doing justice to all; but although the field was scattered and my work trying, the Lord has richly blessed us. In Beaver, a church with a membership of only 41, a revival broke out in the first year of my ministry, and 34 were converted. But our rejoicing was the provocation of the German Lutheran clergy. From their pulpits and by their house-visits, they denounced and scorned the Baptist sect. Many of our converts struggled hard, even suffering punishment. A number were persuaded by arguments to return to the Lutheran church; but we baptized 24. From the Gladwin field we received 16; making 40 baptisms."

Progress Under Difficulties

CONDON, OREGON, has been struggling through a siege of diphtheria, yet read what tidings come from the church there. The pastor, Rev. J. W. Mount, writes:

"We have not had a preaching service for a month on account of diphtheria, yet we have added 10 members to the church this quarter, and contributed for all purposes \$247.36. I think this is good for a church of poor people with only seven male members—two of these are preachers. We have put in electric lights in church and parsonage, built a baptistry, put water in the parsonage, and fenced two of our four lots. We have 7 persons approved for baptism, who were to have been baptized the next Sunday after the diphtheria broke out; several have sent for letters. Condon is the best field I have ever labored upon."

A Quaint Report

REV. BLAS CHAVEZ, a Mexican, laboring among his brethren of New Mexico, sends in a three months' report of service which is quaintly expressed, modeled perhaps on some of Paul's epistles. The translation is literal:

"In the midst of labors and sufferings, I press forward as a faithful worker of Jesus Christ, propagating the Good News of Salvation in every place. (II Tim., 2:3.) Now, brethren, my evangelical work for the last

three months is as follows: religious meetings held by rail 200 miles to visit a family at Grant's Station and presented to them a copy of the Word of God, and also some New Testaments among the people. I have baptized and prayer services conducted, 163; pastoral visits made, 34; sermons preached, 57; total attendance at these services, 1,681 persons; pages of tracts distributed, 2,245. I have traveled four persons who gave good evidence of repentance and faith in our Lord Jesus Christ. In this and other places there are many fanatical barbarians, but with the help of God I shall fight on each day, combating the reign of error and fanaticism among the people. Here in Albuquerque we are greatly hindered for the lack of a meeting-house in which to worship God. I am in good health, and I believe that with the help of the Lord, the work entrusted to our care, will, during the new year, be much better prospered."

A Progressive Church

THE OLIVET BAPTIST CHURCH, of Chicago, the largest of the many Negro Baptist churches of that city, was organized in 1853. The present pastor, Rev. E. J. Fisher, tells us that in 1892 the congregation, longing for a new house of worship, sold the old place and bought a lot costing \$13,000, paying \$8,000 down. Thus handicapped with a mortgage, they contracted for a new edifice to cost \$43,000. Money was gathered much more slowly than they anticipated, and the work dragged; not until 1897 were they able to use the basement of the church for worship; five years more passed, and they were forced to sell the church for the debt of \$28,000. It was in this dark hour that Mr. Fisher accepted their call to become their pastor. He entered on his labors in January, 1903; after three years' labor he summarizes his work as follows: "The property has been bought back, and the debt reduced to \$8,500; besides this, the church edifice has been completed at a cost of \$14,000 of which \$11,000 has been paid; we are in our own church now, complete—except the towers which we hope to erect in the spring at an additional cost of \$500. It will be only a short time, we think, when Olivet will take her place among the leading Baptist churches of this country." For the help we have been able to extend through our Church Edifice Department they are very grateful, Mr. Fisher writing: "We are indeed thankful for the invaluable aid rendered by the City Mission Society and the American Baptist Home Mission Society. These two Societies have secretaries, Drs. Manning and Thomas, who are continually looking out for the interests of the Baptists. They are the right men in the right place. May both they and the Societies they represent live long to do much good among the people."

The Personal Note

VISITS BY REPRESENTATIVES of the American Baptist Home Mission Society are much appreciated events at our Negro schools. The following extract is taken from a letter dated Keysville Mission Industrial School, Va.: "Although the 27th of February was one of the most disagreeable days of winter, and we shivered from the cold snow which crept into every crevice, we were warm with anticipation of a visit from Rev. Mr. Turnbull, Assistant Secretary of the Home Mission Society. On his arrival he was taken to the Normal Department by Principal W. H. Hayes during the recitation of the class in history, and after listening a while, addressed us—giving some valuable information on the study and research of American history. 'Put your beads on the string,' has become the watchword of that class. Later in the day, the school assembled and listened to his instructive talk on "A Purpose in Life," and in the evening the school and outside friends were addressed on Biblical research. We certainly had a rare treat. We hope he will come and visit us again."

The new president of Indian University at Bacone, Indian Territory, is Prof. W. C. Farmer, a native of Iowa, a graduate of Central University at Pella, and for three years past superintendent of public schools in that Iowa town. As a teacher and administrator Prof. Farmer has been unusually successful, and it

is believed he will carry on the important work at Bacone most effectively. His heart is in the work, and he brings to it a spirit that will tell upon the student body. The Society is fortunate in securing his services.

Among the Books

Baptist Annals of Oregon, by Rev. C. H. Mattoon. Published by the Oregon Baptist Convention. This volume, first of two, makes for Baptist history, and reflects great praise upon the author for his painstaking work. He has done for Oregon what some patient investigator ought to do for every State, East and West, so that the future Baptist historian may have the necessary material at command. We shall give a more extended review of this volume at a later date.

The Moral Dignity of Baptism, by Rev. J. M. Frost, D.D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn. PP. 282, price 90 cents, postpaid. As the Author states, this is the outgrowth of years of thought on the subject. The title of the book is the topic of a general discourse on the subject; the succeeding chapters being an amplification of the divisions, with other material germane to the subject. It emphasizes in an effective way one aspect of the subject that has been too much overlooked, and gives the ordinance a commanding place in the believer's life and in the churches of Christ. It is a timely treatment of the subject.

DONATIONS OF CLOTHING, ETC.

Rhode Island, Woonsocket, Mrs. Hiram F. Thayer, 1 bbl. to Indian Territory.....	\$10 00	District of Columbia, Washington, Ladies of First Ch., 1 box to Oklahoma.....	200 00
Connecticut, New Haven, Ladies of First Baptist Ch., 1 bbl. to Virginia, 1 bbl. to South Carolina.....	48 64	Indiana, Indianapolis, Women's Missionary Soc. of First ch., 2 bbls. to Kansas.....	138 10
New York, Greenwich, Woman's Home Mission Society, 1 box to Wyoming.....	48 70	Ohio, Dayton, Women's Home Mission Soc. of First Ch., 1 box to North Dakota, 1 box to New Mexico, 1 box to Indian Territory, 1 box to Georgia, 1 box to Michigan.....	610 35
Buffalo, Ladies of Delaware Ave. Ch., 2 bbls. and 1 box to Indian Territory.....	204 66	Total to April 15, 1906.....	\$1,300 54
Pennsylvania, Oak Lane, Women's Mission Circle, 1 box to Oklahoma.....	40 00	Previously Reported.....	4,319 56
			\$5,620 10

BAPTISMS

Rev. L. I. Thayer, Buckeye and Fowler, Ariz.....	10	Rev. Philip Graif, Marysville, Wash.....	6
Rev. Vicent Lomonte, Italian, Camden, N. J.....	5	Rev. G. C. Peck, Rosedale, Kans.....	7
Rev. Nels N. Morten, Swedish, Warren, Pa.....	6	Rev. E. B. Johnson, Selene, Riga and Sawyer, N. D.....	11
Rev. E. C. Ramette, French, Woonsocket and vicinity, R. I.....	10	Rev. Vaclav Kralicek, Bohemian, Chicago, Ill.....	5
Rev. John Oliver, First Church, St. Cloud, Mich.....	13	Rev. C. W. Finwall, Norwegian, Logan Square Ch., Chicago, Ill.....	12
Rev. R. C. Penney, General Missionary, Del.....	8	Rev. C. R. Welden, Peru, Neb.....	10
Rev. C. W. C. Ericson, Wakeeney and Collyer, Kans.....	5	Rev. E. P. Farnham, Superintendent Mission, Brooklyn and Long Island, N. Y.....	10
Rev. G. I. Cardellicchio, Italian, Albany, N. Y.....	6	Rev. Fung Yuet Mow, Chinese, New York, N. Y.....	7
Rev. W. W. Conner, Niles, O.....	100	Rev. L. H. Steinhoff, Northwestern Minnesota.....	17
Rev. J. A. Fridell, Swedish, Strandburg, S. D.....	10	Rev. W. H. Gibson, La Grande, Ore.....	14
Rev. R. G. Pierson, Moundsville, W. Va.....	27	Rev. J. H. Howard, Lakeview, Ore.....	43
Rev. J. R. Rairden, District Missionary, Kansas.....	11	Rev. C. R. Lamar, Harrisburg, Ore.....	6
Rev. O. C. Wieden, Swedish, Wilmington, Del.....	5	Rev. E. A. Leonard St. John's Ch., Portland, Ore.....	7
Rev. W. L. Andrews, Mt. Pleasant, Kans.....	13	Rev. W. C. Sale, Heppner and Ione, Ore.....	18
Rev. C. T. Hollowell, Dist. Miss'y, Southern Minn.....	6	Rev. A. L. Black, Calvary Ch., Portland, Ore.....	6
Rev. E. H. Rasmussen, Kasson, Minn.....	7	Rev. C. H. Ferrell, Rogue River Association, Ore.....	6
Rev. Edmond Clark, Farnham, Neb.....	17	Rev. J. W. Mount, First Ch., Condon, Ore.....	6
Rev. E. J. Nordlander, Swedish, McKeesport, Pa.....	21	Rev. Lewis Selfo, First Italian Ch., Buffalo, N. Y.....	5
Rev. C. H. Pack, Parsons and Hambleton, W. Va.....	8	Rev. George Warner, France, Minn.....	5
Rev. Alfred Goodwin, Neenah, Wis.....	7	Rev. John Bentzien, City Miss'y, Portland, Ore.....	13
Rev. P. O. Jensen, Washington Island, Wis.....	9	Rev. A. B. Rudd, General Missionary, Southern Porto Rico.....	38
Rev. E. L. Myrland, General Missionary, Danish and Norwegian, Wis.....	6		

Rev. Eugenio Alvarado, Yauco and Guanica, Porto Rico.....	25	Rev. S. E. Ewing, Euclid Ave. Ch., St. Louis, Mo....	7
Rev. Ramon V. Lopez, Ponce, Porto Rico.....	8	Rev. A. B. Thomas, Purcell, Indian Territory.....	25
Rev. Gabriel de Santiago, Coamo, Porto Rico.....	6	Rev. H. W. Vodra, Rio Piedras and vicinity, Porto Rico.....	57
Rev. Francisco Gonzales, Manzanillo, Cuba.....	21	Rev. L. E. Troyer, Coamo and Barros, Porto Rico.....	10
Rev. D. J. Evans, West Park Ch., St. Louis, Mo....	10		

HOME MISSION APPOINTMENTS, APRIL, 1906

- ALASKA.**
 Rev. G. S. Clevenger, Copper Center and Vicinity.
 J. F. Eaker, Seward.
- ARIZONA.**
 Rev. Columbus Wardlaw, Safford.
- CALIFORNIA.**
 Rev. Ko Chow, Chinese, San Francisco.
 Milo P. Smith, San Francisco.
 Fred A. Houston, Tulare.
 Ronald McKillop, Chino.
 Samuel A. Webster, El Monte.
- COLORADO.**
 Rev. Mell B. Milne, Victor.
 Dwight C. Townsend, Cedaredge.
- CONNECTICUT.**
 Rev. O. C. Wieden, New Haven, Swedish.
- DELAWARE.**
 Rev. H. J. Marshall, Dover.
 Henry Clay Jones, Wilmington.
 Herman Litorin, Swedish, Wilmington.
 Carter Ashton Jenkins, New Castle.
- INDIAN TERRITORY.**
 Rev. James Franklin Young, Kiowa.
- ILLINOIS.**
 Rev. Clark S. Thomas, Chicago.
 C. Fred Wahlberg, Kewanee, Swedish.
- KANSAS.**
 Rev. Wesley A. Cain, Caldwell.
 Isaac W. Bailey, Wilmore.
 Josiah Nicholas Kidd, Sedan.
 James E. Watson, Derby.
 Samuel R. Williams, Oswego.
 Francis M. Morris, Cowly.
 Claude J. Spiers, Yates Center.
 Arthur D. Phelps, Latham.
- MINNESOTA.**
 Rev. Alexander McG. Stewart, Granite Falls.
 Gustaf Nygren, Royalton and Rush City, Swedish.
 August Ekstrom, St. Paul, Swedish.
 John Lindgren, Minnesota, Finnish.
 N. Nelson, Minneapolis, Swedish.
- MISSOURI.**
 Rev. Oscar Olive Green, St. Louis.
- MONTANA.**
 Rev. T. L. Lewis, Missoula.
- NEW JERSEY.**
 Rev. Bruno Bruni, Passaic, Italian.
- NEW YORK.**
 Rev. Antonio Mangano, Brooklyn, Italian.
 Fung Yuet Mow, New York City, Chinese.
 Edwin Pickett Farnham, Brooklyn and Long Island.
 Andrew P. Hanson, Jamestown, Swedish.
- NORTH DAKOTA.**
 Rev. Wm. H. Walker, Langdon.
- OHIO.**
 Rev. M. Vegh, Cleveland, Hungarian.
- OKLAHOMA TERRITORY.**
 Rev. H. R. Morris, Mountain View.
 Samuel N. Wilson, Mt. Carmel.
 Hilary G. Phillips, Crescent.
 J. C. Burckle, Asher.
 John C. Crabtree, Ames.
 Jefferson Crawford, Sumner.
 F. J. Crawford, Payne.
 Thomas H. Dabney and wife, Evangelists.
 John O. Guthrie, Cleveland.
 F. F. Harman, Caddo.
 M. R. Harmon, Temple.
 A. W. Ihde, Ponca City.
 Van Kretzinger, Woods.
 Leonard L. Kyle, Yale.
 Geo. W. Porter, Tonkawa.
 James M. Purse, Glencoe.
 George W. Smith, Oklahoma City.
 George E. Stretch, Kingfisher.
 W. A. Turnage, Altus.
- SOUTH DAKOTA.**
 Rev. Frederic Richardson, Lead.
 Gideon Nylander, Sioux Falls, Swedish.
- VERMONT.**
 Rev. Ariel B. Bellondi, Barre, Italian.
- WASHINGTON.**
 Rev. Edgar H. Wiman, Reardan.
 Presley Stuart Combs, Burton.
- WEST VIRGINIA.**
 Rev. Raymond G. Pierson, Moundsville.
 R. D. W. Meadows, Huntington.
 Chas. F. Ramsbottom, Richwood.
- WISCONSIN.**
 Rev. Frederic Willis Fayer, Rhinelander.
- WYOMING.**
 Rev. William Wilber, Evangelist.
- EVANGELISTS.**
 Rev. James A. Francis, New York.
 N. T. Hafer, Vermont.
 A. W. Runyan, Wisconsin.
- SUPERINTENDENTS OF MISSIONS.**
 Rev. N. B. Rairden, Trans-Mississippi Division.
 O. A. Williams, Upper-Mississippi Division.
 C. A. Wooddy, D.D., Pacific Coast Division.
- DISTRICT SECRETARIES.**
 Rev. W. A. Elliott, South Western District.
 S. C. Fulmer, Wabash District.
 E. H. E. Jameson, Lake District.
 Samuel McBride, New York District.
 E. B. Palmer, Philadelphia District.
 D. D. Proper, Central District.
 John S. Stump, Kanawha District.
 J. B. Thomas, D.D., Chicago District.
 F. T. Hazlewood, D.D., New England District.
- CUBA.**
 Rev. H. R. Moseley, El Cristo.
 Jose Ripoll, Santiago.
 Luis Uriquia, Santiago Mission.
 Vicente Tuzzio, San Luis Mission.
 Jose Escandell, El Cristo.
 A. L. Story, Bayamo.
 Pedro Delofeu, Bayamo Mission.
 Francisco Gonzales, Manzanillo Mission.
 Rafael Delgado, Manzanillo Mission.
 Julio Nogal, Manzanillo Mission.
 J. Gonzales Perez, Tunas Mission.
 Francisco Llopiz, Cascorra.
 D. A. Wilson, Camaguey.
 L. M. Brovo, Camaguey Mission.
 Pablo Valdes, Ciego de Avila.
 Juan Belda, Nipe Mission.
 A. B. Howell, Guantanamo.
- PORTO RICO.**
 Rev. Edgar L. Humphrey, Cayey.
 Camelo Diaz, Caguas.
 Alfonso Quinones, Cayey and Barracks.
 Antero Rivera, Guarabo.
 Ramon Ramirez, San Lorenzo.
 Hermogenes Quiles, Cayey.
 Primitivo Quiles, Cidra.
 H. W. Vodra, Rio Piedras.
 Francisco Marchan, San Juan.
 Jenaro Marchan, Rio Grande.
 Gerardo Davila, Rio Piedras.
 A. B. Rudd, General Missionary.
 Gabriel de Santiago, Barros.
 Angel Acevedo, Coamo.
 Elpidio de Mier, General Evangelist.
 Ramon Velez Lopez, Ponce.
 Dionisio Hernandez, La Playa.
 Eugenio Alvarado, Yauco.
 Dario Ruiz Martinez, Adjuntas.
 L. E. Troyer, Coamo.
- MEXICO.**
 Rev. Teofilo Barocio, Mexico City.
 J. R. Castillo, Monterrey.
 A. R. Cavazos, Sabinos Hidalgo.
 J. D. de Leon, Lampazos.
 Refugio Garza, Santa Rosa.
 M. E. Guajardo, Montemorelos and El Porvenir.
 S. S. Huse, San Luis Potosi.
 J. F. Kimball, New Laredo.
 W. H. Sloan, Aguas Calientes.
 Alejandro Trevino, Monterrey and vicinity.
 Fernando Trevino, Pueblo.
 Ernesto Barocio, Linares.

FINANCIAL STATEMENT FOR MARCH, 1906

RECEIPTS

Contributions for General Purposes.....	\$155,627 64
Legacies " " " ".....	13,615 22
Contributions Specifically Designated.....	18,595 18
for Church Edifice Gift Fund.....	27,990 06

\$215,828 10

Income Accounts for General Fund.....	\$14,644 33
" " " Church Edifice Gift Fund.....	3,060 11
" " " " " Loan Fund.....	194 79
Miscellaneous.....	18,936 72

\$252,664 05

DISBURSEMENTS

For General Purposes.....	\$91,255 02
" Special " as designated.....	10,794 62
From Church Edifice Gift Fund.....	8,848 38
" " " " " Loan Fund.....	6,477 70
Miscellaneous.....	6,557 43

\$123,934 05

CONTRIBUTIONS AND LEGACIES FOR MARCH

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, \$1,597.58		NEW HAMPSHIRE, \$601.97	
Bethel, C. C. Garey.....	1 00	East Corinth Ch.....	2 71
Portland, Free St. Ch.....	143 16	Rev. Sewall Brown.....	5 00
South West Harbor, Mrs. A. W. Clark.....	25 00	Topsham Ch.....	23 71
Bangor, M. Gidding.....	100 00	Bangor, Second Ch.....	34 44
Ellsworth, First Ch.....	1 00	First Ch.....	15 00
Hancock Ch.....	3 00	Jay Ch.....	7 00
Portland, Central Sq. Ch.....	7 01	Brunswick Ch.....	6 35
Free St. S. S.....	13 81	Corinna, Mrs. E. M. Winchester.....	1 00
Lebanon, North Berwick.....	4 00	Rumford Falls, First Ch.....	15 10
Woodford's, Mrs. S. Gross.....	1 00	Caribou, First Ch.....	33 44
Norridgewock, First Ch.....	1 00	S. S.....	2 30
Rumford Falls, First Ch.....	12 04	Y. P. S.....	4 17
Bath, First Ch.....	5 39	Winter Harbor Ch.....	5 00
Saco, First Ch.....	6 00	Atlantic Swan's Island Ch.....	3 00
Wayne, Y. P. S. C. E.....	2 00	Biddeford, First Ch.....	8 10
Oldtown, First Ch.....	10 00	North Berwick Ch.....	2 00
Hudson Ch.....	10 00	Y. P. S.....	3 50
Lee Ch.....	10 00	Paris Hill, First Ch.....	6 50
South Waterloo Ch.....	10 00	Y. P. S.....	2 25
South Waterboro.....	7 50	East Sumner, W. H. Bowney.....	7 60
Sidney Ch.....	10 00	Bixton Center Ch.....	10 50
Owl's Head Ch. and S. S.....	5 14	S. S.....	5 50
Soco Main St., Y. P. S.....	2 50	Cambridge, Mrs. J. W. Cole.....	1 00
Rockland, Algira Crie.....	5 00	Houlton, First Ch.....	21 00
Foxcroft, People's Ch.....	1 50	S. S.....	20 00
Oakland Ch.....	4 50	Y. P. S. C. E.....	20 00
Ash Point Ch.....	4 00	Jr. C. E.....	6 00
Westbrook, Y. P. S.....	2 50	Turner Ch.....	5 00
Saco, First S. S.....	5 00	Calais, Second Ch.....	61 86
Hallowell Ch.....	5 65	Tenants Harbor Ch.....	5 25
Friendship Ch.....	8 00	Blue Hill Ch.....	2 06
Warren Ch.....	23 85	North Sedgwick Ch.....	2 30
Y. P. S.....	2 00	Manset Ch.....	2 15
Wayne Ch.....	3 00	East Bluehill Ch.....	80
Springvale Ch.....	15 61	Ellsworth, First Ch.....	5 00
S. S.....	2 53	North Vassalboro Ch.....	3 25
Leeds Ch.....	5 00	Sanford, First Ch.....	50 00
Cherryfield Ch.....	3 00	Skowhegan, First Ch.....	16 65
Portland, First Ch.....	3 28	Lewiston, First Ch.....	75 58
Fort Fairfield Ch.....	10 00	Rockland, First Ch.....	40 00
St. George, First Ch.....	5 00	Fairfield, First Ch.....	41 60
Cary Ch.....	1 50	Y. P. S.....	1 88
South Aroostook Ch.....	3 00	Waterville, Dr. and Mrs. C. L. White.....	15 00
Augusta, First Ch.....	20 00	First Ch.....	65 34
Livermore, First Ch.....	4 00	Millinocket Ch.....	6 42
Buckfield, First Ch.....	6 25	Y. P. S.....	4 40
Camden, Chestnut St. Ch.....	6 12	Skowhegan, Mrs. Helen S. Coburn.....	100 00
Yarmouth, First Ch.....	26 50	Louise H. Coburn.....	100 00
Brewer Ch.....	8 40		
S. S.....	4 01		
Y. P. S.....	3 00		
Mission Circle.....	5 66		
		Ellsworth, Mrs. Isaac N. Avery.....	1 00
		Monson Ch.....	2 75
		Milo Ch.....	10 88
		Dover and Foxcroft.....	3 67
		Dexter Ch.....	2 57
		Hartland Ch.....	1 41
		Keene, First Ch.....	13 64
		*Meredith, First Ch.....	5 00
		Concord, Pleasant St. Rev. and Mrs. O. C. Sargent.....	5 00
		Rumney, Y. P. U.....	0 00
		Ch.....	8 05
		Newton, First Ch.....	8 00
		Newport, Y. P. U.....	3 00
		Goshen, Y. P. U.....	3 20
		Claremont, First Ch.....	3 43
		Dover, Central Ch.....	20 00
		Wilton, Mrs. C. Sheldon.....	5 00
		Nashua, Crown Hill Ch.....	22 00
		Fitzwilliam, First Ch.....	5 30
		Bradford, First Ch.....	20 00
		Hinsdale, First Ch.....	6 00
		Franklin Falls, First Ch.....	30 50
		Newport, First Ch.....	30 50
		Keene, First Ch.....	4 79
		Salem Depot Ch.....	2 00
		Manchester Peoples' Ch.....	26 32
		Claremont, First Ch.....	10 43
		Nashua, First Ch.....	30 00
		Meredith, First Ch.....	30 00
		Plaistow, First Ch.....	37 18
		Troy, Ch.....	11 25
		Y. P. S.....	3 80
		West Derry Ch.....	20 00
		So. Lyndeboro Ch.....	0 00
		Penacook, First Ch.....	8 93
		Manchester, Merrimack St. Ch.....	48 00
		First Ch.....	25 03
		Antrim Ch.....	32 72
		Plymouth, First Ch.....	1 25
		Lebanon, First Ch.....	22 80
		Y. P. S.....	2 80
		Exeter, First Ch.....	40 55
		Y. P. S.....	4 45
		Fitzwilliam, S. S. Stone.....	25 00
		Laconia, First Ch.....	4 45
		LEGACY.	
		Swanzy, Estate of John A. Hamblett.....	27 59

VERMONT \$2,015.82

South Newfane, Rev. J. A. Swart	50 00
Cochester S. S.	11 00
Saxton's River, M. P. Barry	25 00
Windsor Ch.	9 20
East Hubbardston Ch.	19 75
*Collected per W. A. Davidson	46 80
Brattleboro, Mrs. Levi K. Fuller	20 00
East Bethel, J. C. Greene	2 50
Essex, First Ch.	3 22
First S. S.	5 20
West Rupert, Women's Soc.	3 00
Brandon Ch.	12 50
Whiting Ch.	3 00
West Cornwall Ch.	3 00
Townshend Ch.	2 75
S. S.	3 50
Derby Ch.	5 35
North Bennington	15 00
St. Johnsbury, First Ch.	35 07
Bennington, Emma West Yale	50 00
Baptist Convention	25 00
Fairfax Ch.	13 35
Montgomery Center Ch.	5 50
Richford Ch.	12 00
Georgia Plain Ch.	14 00
Panton Ch.	7 75
Essex, First Ch.	3 57
Grafton Ch.	13 75
Brattleboro Ch.	48 06
S. S.	13 00
Rutland, First Ch.	55 00
Burlington, First Ch.	15 86
Bellows Falls, First Ch.	22 10
Cavendish Ch.	12 75
Manchester Center Ch.	20 00
Cavendish S. S.	3 25
Stamford Ch.	12 00
Passumpsic Ch.	10 55
S. S.	4 00
South Londonderry Ch.	2 82
S. S.	77
Johnson S. S.	4 20
West Rupert, Lucy A. Sherman	1 00
Brattleboro, First Ch.	18 50
LEGACIES.	
Windsor, Estate of J. P. Skinner	8 80
Chester, Estate of Persis Baldwin	1341 50

MASSACHUSETTS, \$18,684.70

West Boylston, First Ch.	14 54
Enfield, Maria B. Edwards	1 00
*State Missionary Society	20 16
Lynn, Hy. A. Pevear	250 00
Worcester French Mission	5 63
Somerville, S. W. Cutler	75 00
B. Y. P. U.	8 00
Chelmsford, Central Y. P. S.	1 75
Edgartown, First Ch.	5 85
Fall River, First Ch.	100 00
Rockland, First Ch.	17 55
Medford, First Ch.	100 67
S. S.	32 00
Andover, First Ch.	10 00
Lynn, Washington St. Ch.	15 00
First Ch.	50 00
Attleboro, First Ch.	10 70
Winthrop, First Ch.	32 60
West Newton, First Ch.	60 00
Springfield, Highlands Ch.	25 14
Framingham, First Ch.	44 00
Dighton, First Ch.	4 50
S. S.	1 50
Mattapan Ch.	15 40
Cambridge, First Ch.	800 00
Melrose, First Ch.	50 23
Fall River, Third Y. P. S.	2 50
Springfield, A Friend.	5 00
Mattapan, First Ch.	7 25
Medfield, First Ch.	10 00
Fishdale, First Ch.	8 00
Salem, Central Ch.	45 55
Cambridge, Broadway Ch.	39 47

Boston:	
W. B. Stacy and wife	10 00
First Ch.	11 00
Tremont Temple	1 00
Mary L. Wilbur	5 00
Ella D. McLaurin	5 00
First Ch.	75 00
First Ch.	1,000 00
Haverhill, First Ch.	40 00
Fall River, F. C. Camfield	25 00
West Royalston Ch.	2 78
Allston, Grafton Ch.	10 08
Attleboro, First Y. P. S.	
C. E.	3 76
Allston, Brighton Ave. Ch.	39 00
Weston, First Ch.	5 00
Worcester, First Swd. Ch.	10 00
Rowe Ch.	2 80
Hyde Park, First Ch.	2 00
*West Newton S. S.	26 83
Lexington Ch.	11 72
Webster, First Ch.	20 00
Brewster Ch.	5 00
Worcester, Lincoln Sq.	20 54
East Brookfield, Friends	2 00
Newton Centre, First Ch.	10 00
Framingham, First Y. P. S.	5 00
Hamden Ch.	41 00
Springfield, Highland Ch.	14 00
Glendale, Everett Ch.	1 25
Dorchester, Rev. J. W. Brigham	10 00
Mrs. H. H. Gunn	15 00
Vineyard Haven, First Ch.	41 50
Russell Ch.	4 10
Rockland, F. L.	10 00
Weymouth, First Ch.	20 48
North Adams, First Ch.	194 17
West Bridgewater, Ch.	11 00
Fayville Ch.	5 20
Waltham, A Friend.	2 95
Carver Ch.	5 00
West Medford Ch.	55 00
S. S.	6 50
Dedham, Second Ch.	11 00
Mattapan Y. P. S.	15 00
Dorchester, Stoughton St.	
Y. P. S. C. E.	6 50
Blaney Memorial S. S.	10 00
Boston, First Ch.	140 00
Waltham, First Ch.	1 00
Orange S. S.	2 16
Boston, Tremont Temple S. S.	10 00
A Friend	1 00
Cheshire, Rev. Dwight Spencer, D.D.	105 00
Lowell, First Ch.	200 00
Millbury, First Church.	11 11
Still River Ch.	15 05
Brockton, First Ch.	62 65
North Scituate, First Ch.	20 00
Ashland Ch.	10 00
Framingham, First Ch.	25 00
S. S.	10 00
Salem, A Friend	10 00
Franklin, First Women's Soc.	5 00
Athol, First Ch.	8 25
Mattapan	4 60
Braintree, First Ch.	13 30
Cambridge, Immanuel Ch.	7 08
North Abington, First Ch.	3 50
Reading, First Ch.	12 34
S. S.	4 46
Chelsea, Mrs. P. R. Mason	5 00
Worcester, Pleasant St. Ch.	54 84
Gloucester, Mrs. Susan E. Nonson	100 00
Haverhill, First Ch.	35 75
Beverly, First Ch.	18 00
Colrain, Second Ch.	2 10
Maplewood, First Ch.	24 28
Colrain, First Ch.	8 05
Foxboro, First Ch.	9 30
Cambridge, Inman Sq. Ch.	5 75
S. S.	1 75
Wautucket, First Ch.	10 00
Somerville, Union Ch.	20 18
Swampscott, Bethany Ch.	17 50
Worcester, Dewey St. Ch.	8 20
South Ch.	9 45
Springfield, First Ch.	28 84

Bellingham Ch.	2 00
North Grafton Y. P. S.	6 00
Worcester, Lincoln Sq. Ch.	10 40
Raynham S. S.	8 64
A Centenarian's Offering	1,000 00
Winchendon, First Ch.	41 35
Grafton, First Ch.	20 00
Gay Head Ch.	1 00
Haverhill, Portland St. Ch.	96 25
Weymouth, First Ch.	5 00
North Attleboro, First Ch.	8 06
Newton, Immanuel Ch.	407 71
Raynham Ch.	14 13
B. Y. P. U.	3 87
Worcester, Lincoln Sq. Ch.	10 35
Clinton, First Ch.	80 02
Y. P. S.	9 05
Amesbury, Market St. Ch.	52 00
Marlboro, First Ch.	58 95
Y. P. S.	6 50
Ware, Miss L. A. Tucker	2 50
Brockton, North Ch.	23 97
Hanover Ch.	60 00
North Billerica	5 00
Avon Ch.	4 00
Jamaica Plain, Center St. Ch.	33 97
East Milton Ch.	35 00
North Oxford, First Ch.	14 00
Bridgewater, First Ch.	25 00
Lawrence, Second Ch.	60 00
Lynn, East Ch.	17 80
Fitchburg, French Ch.	3 00
Leominster, French Ch.	2 20
Gardner, French Ch.	2 50
West Townsend Ch.	2 00
Cambridge, North Ave. Ch.	91 50
Dorchester, Blaney Memorial Ch.	20 00
Winchester, First Ch.	12 70
Westminster Ch.	18 69
Chelmsford, Central Ch.	10 00
Worcester, First Ch.	158 90
Lee, First Ch.	4 00
Needham, First Ch.	57 45
Gloucester, Chapel St. Ch.	7 39
Salem, Miss R. B. Plummer	1 00
Lynn, Washington St. Ch.	5 00
Salem, First Ch.	250 00
Chelsea, First Ch.	140 23
East Boston, Central Sq. Ch.	43 00
Randolph, First Ch.	50 84
Winchendon, First Ch.	10 00
Worcester, Dewey St. Ch.	6 25
Cambridge, Old Cambridge Ch.	54 40
Somerville, First Ch.	42 82
Wolloston, First Ch.	110 86
Rockland, First Y. P. S.	9 00
Chicopee Falls, First Ch.	2 77
Westboro, First Ch.	10 75
Dorchester, Immanuel Ch.	8 11
Hanover, North Ch.	10 00
S. S.	10 00
Springfield, State St. Ch.	60 16
Charlestown, Bunker Hill Ch.	3 55
East Boston, Central Sq. Ch.	7 00
Arlington, First Ch.	121 88
S. S.	15 00
Revere, First Ch.	12 00
Medford, First Y. P. S.	10 00
Arlington Y. P. S.	12 00
Watertown, First Ch.	200 00
Fitchburg, First Ch.	54 00
South Hanson Ch.	12 46
Newton Immanuel Ch.	10 00
Boston:	
First Ch.	500 00
A Friend	10 00
Warren Ave. Ch.	40 03
Tremont Temple Ch.	475 00
South Ch.	20 00
Bowdoin Sq. B. Y. P. U.	10 00
First Ch.	400 82
Peabody, First Ch.	8 00
Agawam, First Ch.	16 10
S. S.	5 00
Chelsea Ch.	1 00
*New Bedford, Immanuel Ch.	4 30
*State Missionary Society	29 10

For C. E. F. Lynn, Hy. A. Pevear.....	250 00	Quaker Hill, Second Ch.....	6 00	Oswego, West Ch.....	22 95
LEGACIES.		Danielson, I. G. Tefft.....	5 00	Yonkers, Warburton Ave. Ch.....	1,264 43
Billeric, Estate of Emily Farwell.....	60 29	East Cornwall Ch.....	2 00	Riverdale S. S.....	6 79
Brookline, Estate of Margaret Adams.....	2,152 95	Bristol Ch.....	66 00	Schenectady, First Ch.....	39 55
Boston, Estate of Daniel S. Ford.....	5,833 34	North Stonington, First Ch.....	7 00	Ludlowville Ch.....	10 00
Southbridge, Estate of J. Edwards.....	22 00	Hartford, A Friend.....	1 00	Nunda, First Ch.....	5 00
Woburn, Estate of Peter Fiske.....	255 87	South Norwalk Ch.....	100 00	Attica, First Ch.....	14 50
RHODE ISLAND, \$1,720.25		Thompson, Central Ch.....	2 59	First Y. P. S. C. E.....	9 50
Providence:		Torrington, Calvary Ch.....	5 69	Adams Village Ch.....	5 00
A Friend.....	50 00	South Windsor Ch.....	6 00	Y. P. S. C. E.....	5 00
Italian Ch.....	3 50	B. Y. P. U.....	5 00	Shenandoah, Bethel Ch.....	12 00
Italian S. S.....	3 02	North Stonington, First Ch.....	5 00	LEGACIES.	
A Friend.....	3 00	For C. E. F. Groton, Estate of Ebenezer Morgan.....	1,000 00	First Ch.....	580 10
First Ch.....	93 00	New Britain, Estate of Harry Ward.....	25 00	Parsells Ave. Ch.....	8 13
Roger Williams Ch.....	33 60	NEW YORK, \$118,298.30		Second Ch.....	215 90
Fourth S. S.....	16 50	Albion, Wm. F. Barker.....	10 00	Park Ave. Ch.....	93 52
First Y. P. S.....	10 88	Busti Ch.....	23 87	Elbridge Ch.....	2 00
Pearl St. Ch.....	53 64	Elba Ch.....	22 00	Schenectady Tabernacle.....	8 00
Calvary S. S.....	25 00	West Portland Ch.....	13 00	Greenwich, Women's Soc.....	10 00
First S. S.....	17 56	Etna, Abner Morrill.....	5 00	Jay Ch.....	8 00
Stewart St. S. S.....	20 62	Greenport, First Ch.....	138 25	Barker, R. W. Noble.....	40 00
Warren, First Ch.....	106 27	Wellsburg Ch.....	12 60	Schenectady, First S. S.....	35 00
Bristol, First Ch.....	0 17	Canandaigua Ch.....	35 55	Lebanon Ch.....	9 14
A Friend.....	30 00	Amenia Ch.....	30 50	Parma, First Ch.....	48 00
Woonsocket, French Miss'n	15 00	S. S.....	2 30	Fort Ann Village Ch.....	24 75
Newport, Central Ch.....	34 91	C. E. S.....	2 00	Richville Ch.....	2 50
Oak Lawn Ch.....	22 00	Poughkeepsie, Ch. of Christ.	75 00	Cassayuna, Lakeville Ch.....	11 50
Pawtucket, Woodlawn Ch.....	30 00	Binghamton, Conklin Ave. C. E. S.....	7 50	Alps, Mrs. T. E. Saxby.....	5 00
Pleasant View Ch.....	10 00	Jamestown, First Ch.....	82 63	Keesville, First Ch.....	7 80
Wichford, First Ch.....	50 00	First S. S.....	11 12	Wellsville, B. Y. P. U.....	5 00
S. S.....	10 00	Jamaica, First Ch.....	9 00	Hancock S. S.....	10 00
Perryville Ch.....	9 50	Andover, First Ch.....	9 75	Lima S. S.....	5 00
Westerly, Calvary Ch.....	20 00	First S. S.....	8 32	Batavia, First Ch.....	44 42
Pawtucket, Thos. A. Hall.....	5 00	La Grange Ch.....	35 00	Castle, First Ch.....	33 40
Rhode Island.....	20 00	S. S.....	4 02	S. S.....	5 00
Providence, W. R. A.....	10 00	Y. P. S.....	2 05	Fordham, Creston Ave. C. E.....	5 00
Stewart St. Ch.....	33 50	Newfane Ch.....	4 64	Walesville Ch.....	5 00
Newport, Second Ch.....	11 00	S. S.....	2 50	Edwards, First Ch.....	20 00
East Providence Ch.....	15 14	Buffalo, Michigan St. Ch.....	1 34	Oneida, Emma Beekman.....	5 00
Narragansett Ch.....	5 00	Elmira, First Ch.....	50 00	Steamburg, M. Louisa Stevens.....	2 00
Jamestown, Central Ch.....	11 00	First S. S.....	25 00	Jamestown, Swedish Ch.....	5 28
East Greenwich, First Ch.....	8 80	Unionville Ch.....	3 00	Ontario Centre, Ladies' Soc.....	5 00
Pawtucket, First Ch.....	86 50	Mechanicville, Memorial Ch.....	13 25	South Trenton Ch.....	7 80
Providence:		Glens Falls Ch.....	45 35	S. S.....	1 60
Broadway Mission Circle.....	0 50	Frankfort Ch.....	8 70	Lestershire, First Ch.....	18 00
Jennie E. W. Howell.....	1 00	Hamburgh Ch.....	6 50	Oswego, A Friend.....	20 00
Cranston St. Ch.....	260 72	Randallville S. S.....	9 50	Rhinebeck Ch.....	86 60
Broadway Ch.....	43 70	Ballston Spa Ch.....	20 00	Clinton Ch.....	5 00
First Ch.....	73 83	Wellsburg S. S.....	1 45	Troy, First Ch.....	104 73
Jefferson St. Ch.....	20 00	Rushford, First Ch.....	5 17	Treadwell Ch.....	8 20
Jamestown, Central Ch.....	75 00	Wilson, First Ch.....	5 60	Belleville Ch.....	32 00
Newport, Second Ch.....	18 70	Dundee Ch.....	28 68	Syracuse, Immanuel S. S.....	5 00
Natick, Second Ch.....	10 00	Vestal Center, Women's Soc.....	5 00	Westville, B. Y. P. U.....	1 50
Hope Valley, First Ch.....	42 00	Cincinnati, C. E. S.....	2 50	Buffalo, Edith M. Culver.....	5 00
Wakefield, First Ch.....	10 00	Cohoes, First Ch.....	63 25	Menton Falls, Spencer Fisher.....	5 00
Bristol, First S. S.....	3 88	Orleans Ch.....	7 00	Hamilton, First Ch.....	34 50
Lonsdale, First Ch.....	25 53	Hermitage, Y. P. S.....	1 40	Poughkeepsie, C. G. Amber.....	5 00
LEGACY		Buffalo, First Ch.....	120 47	Lakeville S. S.....	2 17
East Greenwich, Estate of Lydia A. Crandell.....	500 00	Hermitage Ch.....	6 65	Oyster Bay Ch.....	16 50
CONNECTICUT, \$2,760.63		Nicholville, Anna Day Harrison.....	2 00	Gilbertsville Ch.....	13 50
New Haven:		Fredonia, Mrs. H. Spink.....	60 00	*Rochester, First Ch.....	100 00
Martha W. R. Wayland.....	1,000 00	Harriet A. Walker.....	1 00	*Cooperstown, First Ch.....	34 37
Howard Ave.....	5 00	Sandy Creek Ch.....	10 00	*Babylon Ch.....	2 83
Italian Ch.....	10 00	Leesville Ch.....	11 16	Clifton Springs Ch.....	13 25
Hartford, Rev. G. M. Stone, D. D.....	50 00	Interlaken, Emily F. Barry.....	5 00	Howard Ch.....	5 00
New Britain, First Ch.....	160 41	Whitehall, First Ch.....	14 10	Philadelphia Ch.....	13 10
Danielson, Mrs. H. N. Clemons.....	1 00	Hannibal Ch.....	302 60	Carmel, Mt. Carmel Ch.....	38 33
Moosup, Plainfield Union.....	37 00	B. Y. P. U.....	10 55	S. S.....	5 00
Shelton, First Ch.....	4 25	Albany, Emmanuel S. S.....	6 50	C. E. S.....	4 00
Hartford, Memorial Ch.....	10 75	Rhinebeck Ch.....	10 00	Penn Yan, First Y. P. S. C. E.....	5 00
A Friend.....	1 00	S. S.....	8 00	A Friend.....	5 00
East Lyme Ch.....	5 00	Rushville Ch.....	10 00	Batavia, Byron F. Huntley.....	2,000 00
New Britain, Swedish Ch.....	2 14	Homor S. S.....	5 00	Preston Hollow.....	20 00
Deep River Ch.....	36 26	Ch.....	5 00	Fredonia, First S. S.....	17 00
New Britain, Elim Swedish Ch.....	1 75	Dorloo, Seward Valley Ch.....	3 00	Prattsburg Ch.....	6 10
Montwese Ch.....	5 72	Albany, First Ch.....	21 51	Randalsville Ch.....	48 23
New Britain, First Ch.....	15 00	Thorn Hill, First Marcellus Ch.....	10 51	Canistota Ch.....	15 00
E. M. Wooster.....	20 00	S. S.....	6 51	Newport, First Ch.....	25 00
Meriden, First Ch.....	131 43	Auburn, Immanuel Ch.....	14 42	Ovid Center Ch.....	3 40
Hartford, Olivet Ch.....	10 00	Smyrna Ch.....	1 35	Troy, Second Ch.....	56 02
Jewett City Ch.....	22 64	Greenwich Ch.....	112 00	Ballston Spa Ch.....	10 00
		Auburn, First Ch.....	28 00	Carlton Ch.....	11 00
				Cuba Ch.....	101 75
				Springfield Center Ch.....	12 00
				Cannonsville Ch.....	13 25
				Hancock Ch.....	47 74
				Carthage, First Ch.....	32 00
				Manlius Ch.....	1 00

North Moreland Ch.....	5 00	Nicetown Ch.....	20 05	Grace, Little Creek Ch.....	4 16
Westchester, Goshen Ch.....	14 00	So. Broad St. Ch.....	6 75	Leon Ch.....	17 02
Arel, E. J. and K. Quinton	4 00	S. S.....	6 55	S. S.....	3 08
Slatington Ch.....	10 00	Whitehall Ch.....	7 00	Parsons Ch.....	11 50
Ridley Park Ch.....	20 37	Fiftieth Ch.....	21 32	Hambleton Ch.....	5 00
New Castle Ch.....	88 15	Mrs. S. A. Trevor, in		Davis Mission.....	2 60
Eaton Ch.....	3 50	memory of Dr. M. R.		Meckley, Mt. Tabor.....	10 35
Homestead Ch.....	23 34	Trevor.....	500 00	Scott Depot, Mt. Vernon	
Erie, First Ch.....	31 07	Woodland Ave. Ch.....	3 37	Ch.....	5 00
Ambrose Ch.....	6 30	Roxborough S. S.....	45 00	Seldom Seen S. S.....	1 50
Norristown, First S. S.....	10 00	Miss Mila Smith.....	5 00	Leachtown, J. W. Deem and	
Bellevue, First Ch.....	8 89	Memorial Ch.....	1 00	wife.....	2 44
Sykesville, Bethel S. S.....	1 45	Tioga Temple.....	1 00	Kanawha Ch.....	1 68
Media Ch.....	2 60	North Frankford Ch.....	9 40	Logan S. S.....	2 00
Franklin, Union Ch.....	5 50	Mt. Vernon Ch.....	10 00	Stumptown, Miss Laura	
Williamsport, Erie Ave. Ch.	9 50	First Ch.....	500 03	Stump.....	1 00
Danville, A. J. Still.....	2 00	Epiphany Ch.....	118 86	Mt. Lookout, Mt. Pleasant	
Freeport.....	2 50	Fifth Ch. and S. S.....	111 75	Ch.....	5 60
Williamsport, First Ch.....	45 55	Dr. Scott.....	10 00	Hurricane Ch.....	11 20
Colwyn Ch.....	5 00	Mrs. Darnell.....	3 00	Parkersburg Ch.....	101 45
Centerville Ch.....	5 00	Allegheny Ave. C. E. S.....	10 00	S. S.....	1 50
Elizabeth Ch.....	5 00	Calvary B. Y. P. U.....	10 00	Chester S. S.....	2 00
Elwood City Ch.....	8 71	*Am. Bapt. Pub. Society... 100 00		Hico, Sundry Road Ch.....	2 25
Lancaster, Olivet S. S.....	5 41	*For C. E. F., Washington,			
Washington, Broad St. Ch.	5 00	M. C. Treat.....	1,500 00		
Gerwyn Ch.....	5 00			LEGACY.	
Wellsboro, First Ch.....	40 00			Simpson, Estate of A. J.	
Millsburg Ch.....	22 50	Philadelphia, Estate of Jose		McDonald.....	100 00
Pittsburg, Beth Eden.....	21 72	phine M. King.....	1,000 00		
Swedish Mission.....	3 00			TENNESSEE, \$5.	
4th Ave. Ch., Special.....	400 00	DELAWARE, \$471.31.		Nashville, Miss A. M. Rob-	
Lorenz Ave. Ch.....	8 00	Dover, H. J. Marshall.....	3 00	erts.....	5 00
Mt. Washington, B. Y. P. U	6 33	New Castle Ch.....	4 00		
North East, Elizabeth Grif-		Wilmingon, Second C. E. S.	5 00	NORTH CAROLINA, \$445.42.	
fin.....	5 00	Second Ch.....	110 50	*Collected per J. A. Whitted	
South New Milford Ch.....	2 00	S. S.....	20 00	Southern Pines, Esther E.	
Franklin, First Ch.....	530 13	Bethany Ch.....	28 81	Edwards.....	25 00
Clarion, First Y. P. S.....	4 00	Delaware, Baptist Conven-		*Collected per J. A. Whitted	215 32
E. J. H.....	5 00	tion.....	300 00		
Allegheny, C. L. Kelly.....	5 00	MARYLAND, \$10.00.		ALABAMA, \$1.00	
Lewistown, B. Y. P. U.....	1 50	Baltimore, Mrs. A. I. Man-		Selma, S. T. Clanton.....	1 00
New Kensington Ch.....	12 00	ning.....	10 00	MISSISSIPPI, \$719.39.	
Tioga Ch.....	3 00	DIS. OF COLUMBIA, \$752.23.		Jackson, W. H. Palmer.....	5 00
So. Wheeling Ch.....	10 00	Washington:		Adams Co., Catherine	
Kane, Swedish Ch.....	3 00	First Ch.....	10 20	White.....	714 39
Erie, E. 6th St. Ch.....	4 33	Temple.....	47 50	LOUISIANA, \$2.00.	
Shenandoah, Welsh Ch.....	24 00	Brookland B. Y. P. U.....	5 00	Lake Arthur, G. W. Wil-	
Wayne, First Ch.....	3 00	Calvary Ch.....	30 00	liams.....	2 00
Reedsburg, Zion Ch.....	5 00	Calvary Ch.....	250 00	TEXAS, \$13.00.	
Limestone, Greenville Ch.	5 00	Grace Ch.....	34 00	Dallas, C. C. Newton.....	10 00
Mahoning Ch.....	5 00	East Washington Hgts.	18 00	May C. Hamilton.....	2 00
Bald Eagle Ch.....	7 00	Grace S. S.....	25 00	Emma L. Miller.....	1 00
Hammond Ch.....	3 50	Metropolitan Ch.....	21 36		
Linesville Ch.....	12 15	Calvary Ch.....	250 00	OHIO, \$1,825.39.	
Lincolnton Ch.....	1 75	First Ch.....	20 91	Granville, Dennison Univ.	
Windsor Ch.....	8 75	Kendell Ch.....	34 26	Y. W. C. A.....	26 00
Carbondale, E. M. Peck... 5 00				Isleta, Mrs. R. S. McCol-	
Norristown, First Ch.....	66 52	VIRGINIA, \$100.00.		lum.....	5 00
Franklin, Mrs. A. S. Miller	150 00	*Richmond, Miss Mary A.		Greenville, Women's Circle.	6 54
Uniontown, Great Bethel		Tefft.....	100 00	Ashland, Anne Thomson... 50	
S. S.....	10 00	WEST VIRGINIA, \$626.62.		Springfield, Women's Soc... 3 33	
Northumberland Ch.....	6 40	Milton Ch.....	10 00	Cincinnati:	
Lewistown, Calvin Greene.. 50 00		Garnet, Mt. Olivet Ch..... 10 35		Walnut Hills Ch.....	131 98
Lake Ch.....	2 75	Milton, Ball Gap Ch..... 2 50		Grace E. Woods.....	2 00
New Brighton Ch.....	10 25	Hartley, Straight Creek Ch. 4 75		Mt. Auburn Ch.....	20 03
Transfer Ch.....	15 93	Reedy, Good Hope Ch..... 1 15		Hyde Park Ch.....	2 80
East Nautmeal Ch.....	9 00	Ona, Mud River Ch..... 4 76		Norwood Ch.....	15 40
Crooked Creek Ch.....	4 00	Willowdale Ch..... 3 50		*Dayton, Linden Ave.	
Warren, Swedish Ch.....	20 00	Ravenswood Ch..... 28 20		Women's Soc.....	50 00
Sayre Ch.....	10 04	S. S.....	3 61	Urbana, First Ch.....	12 00
S. S.....	2 50	Gethrie, Oakwood Ch..... 5 00		Toledo, Ashland Ave. S. S. 50 00	
B. Y. P. U.....	1 75	Two Mile Grove Ch..... 2 05		Isleta, G. P. Kime.....	8 00
Lewisburg, Mrs. P. M. Wat-		Huntington, 20th St. Ch... 100 82		Cleveland, Euclid Ave.,	
rous.....	5 00	S. S.....	26 95	Women's Soc.....	100 00
Parsons, Welsh Ch.....	6 00	Romney, Mrs. C. W. Haines 7 00		Perrysville Ch.....	10 00
Philadelphia:		Lazarville S. S.....	5 00	Jefferson Ch.....	31 60
Lehigh Ave. Ch.....	6 50	Clarksburg Ch.....	5 00	Washport Ch.....	2 00
Passyunk Ch.....	10 80	Romney Mission.....	5 00	Richmond Center Ch..... 1 25	
New Tabernacle Ch.....	42 20	Lewisburg, Wm. Masters... 5 00		West Union Ch.....	5 00
Lower Dublin Ch.....	10 00	Logan Ch.....	5 00	Londonville Ch.....	22 85
Second Ch.....	118 00	Grace, Rev. and Mrs. J. N.		S. S.....	3 52
First Chinese Ch.....	5 50	Fox.....	5 00	B. Y. P. U.....	1 00
Tioga Temple C. E. S..... 6 25		Ravenswood.....	5 00	Galion Ch.....	4 40
Bethlehem C. E. S.....	15 00	Duncan, Mt. Olive Ch..... 2 00		Painesville S. S.....	7 50
Second Germantown		Williamstown Ch.....	5 20	Zanesville Fair Oakes..... 11 32	
Ch.....	78 87	Winfield Ch.....	3 85	Dayton, Memorial Ch..... 4 00	
Memorial Ch.....	185 86	Charlestown Ch.....	37 30	Radnor Ch.....	34 70
Chester Ave. Ch.....	5 00	Poca Ch.....	10 00	Vermillion Ch.....	8 15
*Miss Maude Hancock..... 2 00		S. S.....	2 00	McConnellsville Ch..... 7 50	
*Chester Ave., Hope		Alderson, J. G. Alderson... 10 00		Old Cambridge Ch..... 15 00	
Band Y. P. C. S.....	10 00	Keifer, Beaver Creek Ch..... 10 00		Ashtabula Ch.....	30 30
*So. Broad St. Y. P. S... 10 00		Graydon, Lower Loup		Euclid Ch.....	10 60
Blockley Ch.....	31 73	Creek Ch.....	8 40	Newark Ch.....	21 30
		Elkins, Rev. Amos Robinson 5 00		Shelby Ch.....	3 00
				Perry Ch.....	3 00

Alton, State St. S. S.	8 38	Austin Ch.	112 90	Martinsville Ch.	2 70
Champaign S. S.	6 00	Memorial Ch.	1 20	Crab Orchard Ch.	5 00
Pittsfield Ch.	5 87	North Shore Ch.	31 25	Robinson Ch.	2 55
Fairmont S. S.	5 00	Covenant B. Y. P. U.	5 00	Jerseyville Ch.	25 00
Granite City Ch.	12 80	Shiloh Ch.	5 00	Harrisburg, Mrs. H. E. Willis	1 00
Nokomis Ch.	11 00	Immanuel Ch.	71 00	Pickneville S. S.	25 00
Walkerville Ch.	1 00	Galilee Ch.	10 00	Du Quoin Ch.	100 00
Hickory Grove Ch.	5 15	Western Ave. Ch.	25 00	Mt. Vernon, First Ch.	52 50
Delhi, Mrs. M. C. Stelle.	5 00	*Evangelistic Comm.	83 85	Pana, B. Y. P. U.	5 00
Blue Point Ch.	3 00	Finnish Ch.	5 00	Litchfield Ch.	13 00
Ridgway Ch.	1 50	Humboldt Park, Swed-		Girard, Mrs. M. J. Enslow.	5 00
Paris, Women's Soc.	5 00	ish Ch.	4 65	For C. E. F., Kewanee Ch.	13 83
Quincy, First Ch.	100 00	Pilgrim Temple.	2 00	Yorkville S. S.	5 65
Kewanee Ch.	53 80	Dr. Cooley.	3 00	Sparkland Ch.	1 35
Carthage Ch.	7 00	First Bohemian Ch.	20 00	LEGACY.	
Wilton Center Ch.	5 00	Salem, Swedish Ch.	8 63	Horace, Estate of P. M.	
Osceola Ch.	17 00	Logan Sq. Ch.	10 51	Tucker.	50 00
B. Y. P. U.	3 00	B. Y. P. U.	13 31	WISCONSIN, \$3,078.94.	
Monmouth Ch.	31 12	Austin Ave., B. Y. P. U.	5 00	Janesville, Mary L. Halt-	
Blandinsville Ch.	12 08	Lake View, Swedish Ch	15 45	man.	5 00
B. Y. P. U.	3 00	Bethel.	3 75	Waukeaha, First Ch.	44 42
Jrs.	3 25	Rev. Geo. A. Cressy.	10 00	Whitehall Ch.	6 48
Raritan Ch.	10 00	Covenant S. S.	19 00	Lampson Ch.	2 00
Kaneville, J. A. Pink.	7 50	Fourth Swedish Ch.	7 50	Kilbourn, S. J. Freeman.	10 00
Carthage, B. Y. P. U.	2 00	Evanston S. S.	50 00	Milwaukee, First Ch.	2 50
Minonk, Mrs. R. Wallace.	10 00	Hyde Park Ch.	168 78	Barron Ch.	10 20
Juliet, First B. Y. P. U.	2 80	First Swedish Ch.	16 00	Berlin S. S.	6 20
Farmington, B. Y. P. U.	3 25	Second Ch.	1 00	Washington Ch.	20 25
*Kewanee Ch.	13 83	Mrs. A. J. Sayers.	70 50	Columbus, J. I. Merriman	
Freeport Ch.	2 75	First Ch.	5 00	and wife.	10 00
Bloomington, First B. Y.		Heights, Swedish Ch.	6 80	Weyauwega Ch.	5 00
P. U.	30 76	Austin Ave. Ch.	66 00	Clinton Ch.	1 00
Mendota Ch.	12 50	Calvary Ch.	18 65	Platteville, Geo. Millman.	2 00
W. W. Alexander.	5 00	Auburn Park Ch.	46 75	Juda Ch.	1 25
Highland Park Ch.	3 75	Toulon Ch.	5 00	Appleton, B. Y. P. U.	2 50
Ottawa, A Friend.	250 00	Delavan Ch.	5 00	Cassville S. S.	1 50
Andalusia S. S.	1 00	Dundee, B. Y. P. U.	3 00	Baraboo S. S.	1 00
Ottawa Ch.	8 35	Streator, B. Y. P. U.	1 00	Warrens Ch.	3 04
Loda, E. M. Hungerford.	53 32	Barrington, B. Y. P. U.	7 25	S. S.	45 45
Charlestown, Rev. J. H.		Bradford Ch. and S. S.	2 90	W. A. Barber.	100 00
Davis.	5 00	Galesburg, Swedish Ch.	5 50	Frank G. Warren.	50 00
Lacon S. S.	1 52	Monmouth, Swedish Ch.	3 00	Almond and Buena Vista Ch	5 00
Stillman Valley Ch.	16 95	Danvers S. S.	10 00	Necedah Ch.	2 25
Joliet, Eastern Ave. B. Y.		Blandinsville, B. Y. P. U.	1 50	Milwaukee, First Ch.	891 15
P. U.	2 50	Alton, Friends.	5 00	S. S.	3 25
Rochelle Ch.	2 25	Bushnell, B. Y. P. U.	5 00	Tabernacle.	36 25
Buda Ch.	15 00	Canton, Eugene A. Spear.	5 00	Superior, Swedish Ch.	32 00
S. S.	2 07	Joliet, First S. S.	5 00	Camp Douglas, Danish and	
Ottawa S. S.	20 00	Maywood S. S.	1 08	Norwegian Ch.	3 60
Oak Park Ch.	20 00	Sycamore, Swedish Ch.	33 50	Hillsdale Ch.	2 50
Berwick, B. P. Matteson.	5 00	Tiskilwa Ch.	4 45	Albany Ch.	5 00
Mrs. Emma Sheldon.	5 00	Barrington Ch.	2 00	Eau Claire, First Ch.	20 60
Rev. R. B. Favoright.	3 00	Normal Ch.	5 00	Milwaukee, Scand. Ch.	2 25
J. Kirby.	14 40	Havana S. S.	5 00	Claim River Valley, Swed-	
Berwick Ch.	2 00	Mason City Ch.	2 00	ish Ch.	1 30
B. Y. P. U.	5 00	S. S.	11 28	Ashland Swedish Ch.	5 29
Kankakee, B. Y. P. U.	23 30	Jrs.	3 00	Pewaukee, B. Y. P. U.	2 00
Moline, Swedish Ch.	8 00	Rockton Ch.	5 25	Kendall S. S.	1 27
Rockford, Swedish Ch.	10 00	Pekin, B. Y. P. U.	11 46	Portage S. S.	5 08
Evanston, Swedish Ch.	10 00	Woodstock S. S.	10 00	Saxeville S. S.	1 75
*Joliet, Swedish Ch., Ladies'		Deer Park Ch.	16 65	Union Grove Ch.	2 10
Soc.	16 00	Bethel Ch.	3 00	Thorpe Ch.	1 00
Gilman Ch.	7 75	B. Y. P. U.	50 00	Mondovi Ch.	17 00
Hoopeston Ch.	40 00	Batavia Ch.	67 50	Bunyan, Swedish Ch.	3 15
Monmouth Ch.	75 00	Danvers, B. Y. P. U.	17 00	Waupaca, Danish Ch.	5 00
B. Y. P. U.	5 00	Canton Ch.	5 00	Fox Lake, B. Y. P. U.	2 00
Lewis Duke.	50 00	Kankakee Ch.	5 00	Barron, Danish Ch.	4 12
Bloomington Ch.	62 50	Orion Ch.	3 35	Fond du Lac, Mrs. O. F.	
Fairbury Ch.	38 80	Ceresl Springs, Mrs. Josie	3 00	Lewis.	10 00
S. S.	2 00	Herrin Ch.	3 00	Whitehall, U. L. Sweet.	2 00
B. Y. P. U.	5 00	Island Grove Ch.	5 00	Greenwood, B. Y. P. U.	2 31
Berwyn, Swedish Ch.	5 00	Horace, Miss Dora Tucker.	3 32	Milwaukee, Garfield Ave.	38 25
Razetta Ch.	25 00	Chrisman S. S.	13 14	Menominee, B. Y. P. U.	1 50
Galva Ch.	22 40	Prairie Grove Ch.	3 50	Darien Ch.	7 83
Normal, B. Y. P. U.	3 00	Timewell Ch.	21 10	Union Grove, Danish S. S.	1 75
McLean Ch.	4 10	Louisville Ch.	123 03	Kenosha Ch.	12 15
Chicago:		Urbana Ch.	15 44	Oshkosh, First Ch.	28 53
Normal Park Ch.	35 00	Alton, First Ch.	35 30	River Falls Ch.	32 13
Calvary Ch.	26 00	Alton S. S.	50 00	S. S.	5 71
Messiah Ch.	34 70	Winchester Ch.	3 25	Eau Claire, Bethel Ch.	14 87
Harriet E. Gallup.	5 00	Marion Ch.	5 00	Princeton, Swedish Ch.	1 40
Western Ave. Ch.	5 00	Griggsville Ch.	3 00	Racine, Dan.-Nor. Ch.	15 50
Immanuel Bohemian		Westfield Ch.	7 25	Waukeaha, B. Y. P. U.	3 92
Y. P. S.	1 00	Virden Ch.	5 00	Lake Geneva.	20 00
Fourth Ch.	69 39	Sidell S. S.	4 60	Afton Ch. and S. S.	6 75
Centennial Ch.	27 15	Arthur, Mrs. A. Ellars.	12 60	Lake Nebagamon, Swedish	
West Pullman Ch.	5 00	Springfield, South 7th St.	2 00	Ch.	21 00
First Fruits Ch.	20 00	Ch.	1 00	Milwaukee, Two Friends.	103 00
Elim, Swedish Ch.	15 50	Waverly Ch.	2 00	Green Bav. First Ch.	20 34
S. S.	3 50	S. S.	1 00	S. S.	2 00
Tabernacle Swedish Ch	4 75	B. Y. P. U.	5 00	Mission.	50
Pilgrim Temple Ch.	50 00	Jrs.			
Second Ch.	106 33	Mrs. Kate R. Smith.			

Ada, First Ch.....	32 00
Second Ch.....	8 00
Ryan Ch.....	6 00
Marlow Ch.....	5 85
Purcell Ch.....	5 00
Davis Ch.....	2 50
Durant Ch.....	40 00
Antlers Ch.....	2 50
Afton Ch.....	1 30
Coalgate Ch.....	10 00
Ardmore, First Ch.....	25 00
Bacone, Indian Univ.....	60 00
Ch.....	1 10
Roff Ch.....	5 00
Atoka Ch.....	3 50
Midland Ch.....	2 00
Macedonia Ch.....	1 00
Hickory Ch.....	5 00
Madill Ch.....	10 00
Pryor Creek Ch.....	7 50
Stillwell Ch.....	5 00
Chichasha Ch.....	20 00
Sallisaw Ch.....	5 00
Stillwell, R. A. Snell.....	2 50
Henryetta Ch.....	10 00

OKLAHOMA, \$555.69.

Northwestern Assn.....	5 00
Anadarko, Mrs. Wilkin.....	5 00
Mountain View, Rainy.....	
Mountain Ch.....	
Oklahoma City, Geo. B. Johnson and family.....	40 00
Hinton Ch.....	3 00
Earlsboro Ch.....	2 00
Watonga, Second Cheyenne Ch.....	15
S. S.....	2 45
Noble Ch.....	2 55
Waynoka Ch.....	2 50
Persimmon, Indian Ch.....	65
Dill, South Burns Ch.....	2 00
Shawnee Ch.....	28 70
Haskew Ch.....	2 35
Persimmon, Bethel Ch.....	1 51
Reed Ch.....	10 00
Carmen Ch.....	5 00
Hennessey Ch.....	12 50
Woodward Ch.....	28 75
S. S.....	1 95
Eldorado Ch.....	75
Martha Ch.....	7 60
Plain View Ch.....	4 50
Oklahoma City Ch.....	77 50
Tampa, Plain View Ch.....	2 50
Maud Ch.....	1 00
O'Keene, Dover Ch.....	2 60
Hobart, Lawrence Unity Ch.....	2 50
Moore Ch.....	2 58
Watonga, Second Cheyenne Ch.....	4 25
Newkirk, Ladies' Soc.....	7 00
Ames Ch.....	7 60
South Persimmon Ch.....	1 04
Stockholm Ch.....	83
Waurika Ch.....	2 50
Cordell Ch.....	15 00
May Ch.....	1 03
Greer Co., Orion Ch.....	2 62
Hollis Ch.....	18 50
Norman Ch.....	20 00
Bellemont, Arlington Ch.....	2 20
Deer Creek.....	2 20
Watonga Ch.....	3 00
Foss Ch.....	5 00
Cleveland Ch.....	5 00
Tyrone, J. M. Newman.....	2 50
Mountain Park Ch.....	10 00
Bliss, Ceres Ch.....	2 50
Ralston, Yale Ch.....	1 50
First Ch.....	6 00
Siboney Ch.....	3 00
Sickles Ch.....	5 00
Bridgeport Ch.....	1 25
Hunter Ch.....	6 00
Geary Ch.....	15 00
Rocky Salem Ch.....	15 04
Wellston Ch.....	4 15
Lawton, First Ch.....	16 20
Ames Ch.....	2 42
Texola Ch.....	13 00
Walter Ch.....	6 00
Ladies' Society.....	3 00

Stillwater, First Ch.....	12 50
Altus Ch.....	5 00
Apache, Boise Ch.....	2 50
Anadarko, Fair View Ch.....	1 25
Frederick Ch.....	23 00
Prairie View Ch.....	1 25
Kilby Ch.....	1 25
Evergreen Valley Ch.....	1 05
Waurika Ch.....	4 55
Headrick Ch.....	7 00
Asher Ch.....	3 50
Apache Ch.....	5 21
Hinton, J. S. King.....	5 00
Edmond, First Ch.....	10 20
Pond Creek, Mt. Zion Ch.....	2 61
Tyrone Ch.....	1 00

KANSAS, \$4,262.86.

Caldwell Ch.....	7 00
S. S.....	2 21
Horace Ch.....	1 50
Latham Ch.....	5 00
Wayside Ch.....	2 00
Sabetha Ch.....	10 00
Clay Center, Uniondale Ch.....	3 75
Swedish Ch.....	1 00
Altamont Ch.....	16 41
Connway Springs Ch.....	6 20
Augusta Central Ch.....	5 00
Hackney Ch.....	8 02
Topeka, Swedish S. S.....	4 00
Geuda Springs S. S.....	50
Medicine Lodge Ch.....	64 00
Gardner Ch.....	2 00
Coffeyville Ch.....	33 78
Fairview Ch.....	4 00
S. S.....	1 00
North Topeka Jrs.....	5 00
Chanute Ch.....	23 77
El Dorado S. S.....	11 35
Arkansas City, Calvary Ch.....	6 60
Augusta Ch.....	0 19
S. S.....	4 67
B. Y. P. U.....	1 40
Cherryville Ch.....	14 62
Leon, Little Walnut Ch.....	2 34
Chetopa Ch.....	7 00
Sabetha, Mrs. M. L. Black.....	3 00
Mrs. Brook.....	3 00
Clearwater Ch.....	7 71
El Dorado Ch.....	16 85
Fredonia Ch.....	2 50
Patterson, Friendship Ch.....	5 00
Argonia Ch.....	3 00
Sedan Ch.....	16 50
S. S.....	1 50
Wichita, West Side Ch.....	33 44
Weir City Ch.....	17 00
Roxbury Ch.....	2 70
*Winfield, First Ch.....	75 00
Fairview S. S.....	5 30
Arkansas City, B. Y. P. U.....	1 05
Enterprise, Swedish Ch.....	1 46
Nickerson Ch.....	7 45
Belpre Ch.....	0 23
Coffeyville Ch.....	4 00
Latham Ch.....	14 23
Burden, Joel Dyer.....	25 00
*Winfield S. S.....	12 00
Lyons Ch.....	5 00
S. S.....	5 50
Edna Ch.....	10 00
Dodge City Ch.....	2 75
Fairport Ch.....	3 00
Osborne, Bristow Ch.....	4 00
Earleton, Pleasant Valley.....	1 25
Columbus Ch.....	2 65
S. S.....	61
Ladies' Society.....	1 47
Leonardsville, Swedish Ch.....	2 30
Oswego Ch.....	5 00
Parsons Ch.....	60 75
S. S.....	4 00
B. Y. P. U.....	1 25
Weir City, Calvary Ch.....	10 00
Derby Ch.....	84
S. S.....	16
Green Ch.....	3 50
Blue Rapids, Elm Creek.....	2 50
Norton Ch.....	16 50
S. S.....	1 50
Belleville, Eli Haskett.....	5 00

South Haven Ch.....	2 70
Hiawatha Ch.....	51 02
Gaylord Ch.....	4 20
Highlands, J. B. Thomas.....	5 00
Concordia Ch.....	26 00
Leon Ch.....	2 00
Palmyra Ch.....	3 00
*Winfield, First Ch.....	53 26
Chanute, Swedish Ch.....	5 00
*Wichita, First Ch.....	170 11
First S. S.....	15 36
First B. Y. P. U.....	7 70
First Jrs.....	5 00
Hutchinson, 1st Ave. Ch.....	2 85
Dexter Ch.....	10 14
Marion Ch.....	7 00
Blue Rapids Ch.....	7 50
Bellaire, Oak Creek Ch.....	5 65

FOR STATE CONVENTION.

Collected per E. B. Meredith.....	464 54
J. R. Rairden.....	85 77
J. H. Van Leu.....	132 50
Kansas State Convention.....	2,500 00

NEBRASKA, \$2,180.94.

Friend Ch.....	5 00
S. S.....	1 00
Tecumseh Ch.....	10 00
Lewiston Ch.....	0 00
Osceola, Swedish Ch.....	7 00
Anoka, A Friend.....	50 00
Wayne, Levi Kimball.....	10 00
Fremont Ch.....	1 00
Valley, First Swedish Ch.....	10 00
Crab Orchard S. S.....	12 55
Winden, Liberty Ch.....	5 40
Glenville Ch.....	34 07
Fairbury Ch.....	12 00
Peru Ch.....	16 00
S. S.....	8 00
Juniaata Ch.....	4 35
Fairburg Ch.....	2 60
Wahoo S. S.....	3 70
Adams, Bethel Ch.....	1 75
Alliance Ch.....	8 75
Beatrice Ch.....	10 35
Cedar Rapids Ch.....	11 57
East Lincoln Ch.....	20 85
Liberty, Good Hope Ch.....	1 00
McCook Ch.....	11 00
Stromsberg, Swedish Ch.....	25 00
Alliance S. S.....	1 00
York, B. Y. P. U.....	1 00
Hastings Ch.....	28 05
S. S.....	4 89
Creighton Ch.....	10 00
Omaha, Calvary, J. F. Carpenter.....	100 00
J. W. Carpenter.....	100 00
Mr. and Mrs. N. B. Rairden.....	100 00
Tecumseh Ch.....	4 00
Exeter Ch.....	1 00
Tobias S. S.....	3 25
Stella Ch.....	5 20
*Omaha, Baptist Convention.....	86 70

LEGACY.

Oakland, Estate of Mrs. C. Erickson.....	46 55
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FOR STATE CONVENTION.

Collected per T. L. Smith.....	38 00
Nebraska State Convention.....	1,359 36

NORTH DAKOTA, \$93.41.

Kenmare, Scand. Ch.....	3 15
Donnybrook, Dan.-Nor. Ch.....	0 15
Minot, First Ch.....	11 75
Langdon, First Ch.....	26 81
Grafton, First Ch.....	3 72
S. S.....	1 28
Beaulieu, First Ch.....	10 50
Bismarck, First Ch.....	5 50
First S. S.....	1 80
Jamestown, First Ch.....	8 00
Crystal, First Ch.....	50
Ludden, First Ch.....	3 00
Ellendale, First Ch.....	6 00
Baldwin, Wilton Swedish Ch.....	2 00
For C. E. F., Bismarck, First Ch.....	3 25

SOUTH DAKOTA, \$1,423.18.

White Rock Ch.....	1 50
Brookings, First Ch.....	25 00
Centerville, First S. S.....	2 10
Clark, First Ch.....	3 00
Montrose, First Ch.....	9 61
Dell Rapids, Scand. Ch.....	8 60
Strandburg, Swedish Ch.....	2 00
Vermillion, Bethel Swd. Ch.....	2 50
Spirit Mound Ch.....	5 00
Big Springs, Swedish Ch.....	76 26
Goodwin, First Ch.....	6 55
Huron, First Ch.....	21 45
Bradley, First Ch.....	18 00
Parker, First Ch.....	10 00
Watertown, First Ch.....	23 85
Aberdeen, First Ch.....	10 35
Deadwood, First Ch.....	65 00
Vilas, Mrs. Diana Guth- ridge.....	10 00
*Collected per Wm. H. Hubbard.....	132 41

FOR STATE CONVENTION.

South Dakota State Con- vention.....	1,000 00
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MONTANA, \$1,95.96.

Anaconda, First Ch.....	22 00
Billings, First Ch.....	34 46
Kalispell, W. G. Evans.....	5 00
Lodge Grass, First Crow Ind. Ch.....	41 00
Great Falls, Swedish Ch.....	5 00
Dillon Ch.....	13 50
Montana State Convention.....	75 00

WYOMING, \$66.75.

Meteeuse Ch.....	4 00
S. S.....	3 00
Burlington Ch.....	1 25
FOR STATE CONVENTION. Collected per J. M. Jones.....	25 00
FOR STATE CONVENTION. Collected per Bruce Kinney.....	33 50

COLORADO, \$1,177.89.

Alamosa Ch.....	6 40
B. Y. P. U.....	5 60
Denver, Bethel S. S.....	2 50
First Ch.....	71 15
Galilee Ch.....	13 55
Berthoud Ch.....	7 00
Fort Collins.....	45 20
Eaton Ch.....	18 15
B. Y. P. U.....	1 86
Palisades S. S.....	3 83
Rocky Ford Ch.....	5 00
Denver, Bethel Ch.....	14 06
Beth Eden.....	9 60
North Side.....	4 80
Longmont Ch.....	25 10
Denver, S. H. St. John.....	2 00
Mt. Olivet S. S.....	4 00
Bethel Ch.....	1 20
Broadway Ch.....	35 00
Zion Ch.....	14 95
Capitol Hill Ch.....	42 00
Detta, Dr. A. H. Stockham.....	50 00
S. S.....	15 00
Pueblo, First Ch.....	10 25
Chrono, D. G. Delano.....	1 00
Greeley Ch.....	56 50
Golden Ch.....	6 25
La Vita Ch.....	9 40
C. L. Martin.....	5 00
Loveland Ch.....	75 73
Colorado Springs, Mt. Olivet Ch.....	6 00
S. S.....	1 50
Tabernacle.....	8 61
Denver, Judson Memorial B. Y. P. U.....	15 00
Ch.....	25 80
Boulder Ch.....	66 50
Salida Ch.....	68 00
J. A. Shaw.....	10 00
Fort Collins Ch.....	31 86
S. S.....	10 36
Loveland Ch.....	15 56
Delta Ch.....	26 00
Arvada Ch.....	3 00

Ault Ch.....	10 50
S. S.....	2 56
Pueblo, Lake Ave. Ch.....	3 00
Monte Vista Ch.....	14 29

FOR STATE CONVENTION.

State Convention.....	300 00
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NEW MEXICO, \$1,000.90.

Quay Ch.....	2 65
Crozier, Rev. R. B. Wright.....	5 00
Edith R. Wright.....	5 00
Las Vegas Ch.....	7 70
Texico Ch.....	11 00
Presnal Ch.....	8 00
Aztec Ch.....	8 00
Portales, Unity Ch.....	9 50
Roswell, Mexican Ch.....	2 50
Portales, First Ch.....	7 30
Elida, Plainview Ch.....	3 00
Hawkeye Ch.....	1 00
Langhton, Lemuel Ch.....	10 00
Clayton Ch.....	15 00
Quay Ch.....	9 75

FOR STATE CONVENTION.

Lincoln Association.....	150 00
Collected per G. H. Brewer.....	730 50
Y. F. Barnett.....	15 00

ARIZONA, \$420.65.

Phoenix, Second C. h.....	2 00
Bisbee Ch.....	20 00
Glendale Ch.....	2 00
Waco Ch.....	10 00
Temple Ch.....	1 00
Prescott, B. Y. P. U.....	7 00
Aultman, Middle Verde Ch.....	15 00
Phoenix Ch.....	58 00
Clifton Ch.....	5 00
Phoenix, B. Y. P. U.....	20 85
Buckeye Ch.....	9 15
B. Y. P. U.....	3 00
Palo Verde Ch.....	4 10
Salt River Ch.....	4 00

FOR STATE CONVENTION.

Collected per G. H. Brewer.....	254 55
J. B. Bell.....	5 00

NEVADA, \$17.50.

Sparks Ch.....	17 50
Springville, Women's Soc.....	2 00
Provo Ch.....	15 00
Ogden Ch.....	47 50
S. S.....	10 00
B. Y. P. U.....	13 50
Salt Lake City, East Side Ch.....	40 00

FOR STATE CONVENTION.

Collected per Bruce Kinney.....	9 50
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IDAHO, \$311.96.

Swiston Ch.....	15 00
Twin Falls Ch.....	3 50
Harrison Ch.....	11 25
Weiser Ch.....	9 50
Idaho Falls Ch.....	25 00
Boise Valley Ch.....	8 50
FOR STATE CONVENTION. Southern State Convention.....	230 21

CALIFORNIA, \$4,122.33.

Salinas Ch.....	39 52
San Francisco, Bethel Ch.....	10 00
Hamilton Sq. Ch.....	73 00
Stockton, First Ch.....	52 00
Oakland, 23d Ave. Ch.....	8 35
Point Richmond Ch.....	10 00
Dixon Ch.....	10 00
Thermal Ch.....	2 50
Bekeley Evangel Ch.....	40 00
North Oakland, Colored Ch.....	50 00
Oakland, Chinese Mission.....	18 00
Corona Ch.....	67 10
B. Y. P. U.....	3 00
Los Angeles, Memorial Ch.....	50 00
Hanford Ch.....	12 10
Sonora Ch.....	4 00
San Pedro Ch.....	9 50
Ocean Park Ch.....	20 00
Nookland Ch.....	17 05
Los Angeles, Orchard Ave. Ch.....	37 00

Colton Ch.....	15 00
Alameda Ch.....	6 50
Los Angeles, Temple.....	250 00
Kingsburg Ch.....	5 80
Auburn Ch.....	10 00
Stockton, Second Ch.....	4 00
San Jose, Antioch Ch.....	3 00
Paso Robles Ch.....	6 00
Ceres Ch.....	11 00
Oakland, S. H. Clough.....	2 00
Redding Ch.....	12 75
Salinas Ch.....	1 00
Oakland, First Ch.....	25 92
Caspar Ch.....	7 50
Carpinteria Ch.....	13 75
Sacramento, Emmanuel Ch.....	40 55
Hanford, Second Ch.....	2 00
Willows Ch.....	17 25
Bakersfield, First Ch.....	7 00
Goleta Ch.....	3 00
Oakland, Golden Gate Ch.....	13 25
Willits Ch.....	3 35
St. Helena Ch.....	1 50
South Pasadena Ch.....	8 00
Oakland, 10th Ave. Ch.....	15 00
Rivera Ch.....	10 35
Los Angeles, First Ch.....	235 10
Hueneme Ch.....	7 15
Fresno, First Ch.....	24 15
First C. E.....	10 00
Corning, F. Arbenz.....	2 00
Alhambia Ch.....	10 00
Pasadena, First Ch.....	117 65
Armona Ch.....	10 00
Oakland, Beth Eden Ch.....	2 00
Calvary Ch.....	40 00

FOR STATE CONVENTION.

Southern California State Convention.....	1,203 19
General Convention of Cal- ifornia.....	1,482 00

OREGON, \$1,651.90.

Dallas Ch.....	6 75
Portland, Second German S. S.....	2 00
Second Ch.....	8 00
Pleasant Home.....	8 70
Gresham Ch.....	5 30
Sellwood Ch.....	6 00
Cowallis Ch.....	5 00
La Grande, First Ch.....	9 00
B. Y. P. U.....	2 60
Lakeview Ch.....	5 00
Athena Ch.....	8 00
Albany Ch.....	21 63
Riddle Ch.....	5 35
Brownsville Ch.....	10 75
Amity Ch.....	15 00
Baker City, First Ch.....	20 00
Heppner Ch.....	6 00
St. Johns Ch.....	5 00
McMinnville Ch.....	5 00
Portland, Second Ger. Ch.....	5 00
Ione Ch.....	5 00
Mayville Ch.....	2 25
Fossil Ch.....	6 40
Yankton Ch.....	5 60
Hillsboro Ch.....	3 30
Warren Ch.....	1 30
Carlton Ch.....	10 00
Montavilla, Grace Ch.....	13 00
Portland, Central Ch.....	33 91
Sellwood, B. Y. P. U.....	1 50
Condon Ch.....	3 00
S. S.....	2 06
Merlin Ch.....	6 00
Selma Ch.....	2 00
*McMinnville, Collected per H. W. Jones.....	115 50

FOR STATE CONVENTION.

Collected per D. E. Baker.....	100 00
Oregon State Convention.....	1,175 00

WASHINGTON, \$944.28.

Spokane, Grace Ch.....	13 20
South Tacoma Ch.....	16 00
Harrington Ch.....	21 00
Tacoma, First Ch.....	111 32
Charleston Ch.....	5 00
Davenport Ch.....	10 80
Tacoma, 6th Ave. Ch.....	31 15
Chehalis Ch.....	95

BAPTIST HOME MISSION MONTHLY

Shelton Ch.....	1 00	WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY,	Atlanta, Ga., Spelman Graduates.....	1 00	
Tacoma, Immanuel Ch.....	8 00	\$7,716.41	Maine, Former Spelman Teacher.....	10 00	
Davenport Ch.....	2 00	TOTAL, \$212,676.31	Haverhill, Mass., Miss Nina C. McNeill.....	25 00	
Waterville Ch.....	32 00	Home Mission Monthly....	736 52	Jamaica Plain, Mass., Mrs. Eugene N. Foss.....	100 00
Reardon Ch.....	3 70	ANNUITY FUND:	Pepperell, Mass., Mrs. Chas. Crosby.....	1 00	
Garfield Ch.....	20 00	Essex, Vt., W. E. Huntley..	1,000 00	Salem, Mass., Mr. Joseph Price.....	50 00
Spokane, Liberty Park Ch..	10 00	Sunderland, Vt., Mrs. A. M. Haley.....	500 00	Whitman, Mass., H. M. Circle, First Bapt. Ch.....	5 00
Tacoma, Scandinavian Ch..	17 80	Phoenixville, Pa., A. B. Still.....	100 00	Brooklyn, N. Y., Mrs. P. S. Evans.....	5 00
Shelton, L. L. Hunter.....	5 00	PERMANENT TRUST FUND:		Hempstead, L. I., N. Y., Miss Nellie F. Munger...	5 00
Puyallup Ch.....	12 50	Fayetteville, N. Y., Estate of Fidelia D. Eaton.....	350 00	New York, N. Y., Miss Margaret Aitken.....	35 00
Tacoma, 6th Ave. Ch.....	8 06	East Orange, N. J., Estate of John J. Jones.....	50,000 00	Troy, N. Y., Mrs. L. E. Gurley.....	10 00
Latah Ch.....	13 50	DONATIONS RECEIVED AT INSTITUTIONS.		Loraine, Ohio, Miss Katherine Rowley.....	2 00
Olympia Ch.....	8 65	For Benedict College:		Aiken, S. C., Miss Sallie L. D. Adams.....	1 00
Jr. Union.....	1 00	J. E. Washington, Pelzer, S. C., Enoree River Assn.	21 00	Aiken, S. C., Union No. 1, Rocky River Assn.....	6 00
Seattle, Chinese Ch.....	18 50	J. O. Allen, Greenville, S. C., Enoree Union.....	54 00	Atlanta, Ga., C. E. Register & Co.....	2 85
Wilbur Ch.....	3 00	J. A. Pinson, Greenville, S. C., Enoree S. S. Con.....	77 00	Atlanta, Ga., A Spelman Teacher.....	2 85
Sherman Ch.....	2 50	H. C. Anderson, Anderson, S. C., Rocky River, Assn..	34 30	Boston, Mass., D. J. Brown.....	5 00
Almira Ch.....	10 85	For Houston Academy:		Boston, Mass., W. A. B. H. M. Society.....	63 45
Seattle, Swedish Ch.....	25 00	Belton, Tex., Mrs. Hattie Kelton.....	1 00	Greenfield, Mass., Miss Ella A. Wise.....	2 00
E. J. Erickson.....	25 00	Belton, Tex., Magnolia Bap. Ch.....	11 00	Salem, Mass., Edwin N. Peabody.....	10 00
Spangle Ch.....	2 00	La Grange, Tex., Ebenezer S. S.....	2 00	Salem, Mass., Mrs. Stephen H. Phillips.....	10 00
Seattle, University Pl. Ch..	14 00	Texarkana, Tex., Mrs. E. E. Peterson.....	1 00	Southbridge, Mass., Woman's Missionary Circle... ..	25 00
La Conner, Bethesda.....	106 00	For Indian University:		Springfield, Mass., Mrs. Anna S. Leonard.....	25 00
Spokane, First Ch.....	18 00	Wilburton, I. T., J. G. Masters.....	15 00	Chokio, Minn., Mrs. A. D. Cadwell.....	5 00
Seattle, Japanese Ch.....	30 00	Tulsa, I. T., Ladies' Aid Soc..	5 00	New York, N. Y., Mrs. Robert Harris.....	10 00
Wenatchee Ch.....	50 00	For Shaw University:		Wilmington, Ohio, Mrs. C. C. Nichols.....	50 00
Preston, Swedish Ch.....	17 60	Hampden, Mass., Mrs. A. S. Leonard.....	100 00	Wilmington, Ohio, Friends, Anderson, S. C., Rocky River Assn.....	6 00
North Yakima Ch.....	48 30	New Bern, N. C., East Assn.	3 45	For Virginia Union Univ.: Anderson, S. C., Convention of Anderson.....	3 98
*Tacoma, Collected per A. D. Carpenter.....	66 11	Raleigh, N. C., S. S. Con....	10 00		
*First Ch.....	52 19	Raleigh, N. C., State Con....	6 50		
FOR STATE CONVENTION.		Raleigh, N. C., Wake Assn..	3 50		
North West Convention, per L. W. Terry.....	151 11	Raleigh, N. C., Rowan Assn.	15 00		
CANADA, \$1.50.		Anderson S. C., Anderson Co., S. S. Con.....	2 65		
Ontario, Windsor, Delia Curtis.....	150 00	Anderson, S. C., Rocky River Asso.....	2 45		
MEXICO, \$87.50.		For Spelman Seminary:			
Monterey, First Ch.....	50 00	Atlanta, Ga., W. W. Anderson & Son.....	1 58		
Nuevo Leon Association...	25 00	Atlanta, Ga., Spelman Teachers.....	19 25		
Linares, A. E. Martinez.....	3 00				
Ch.....	6 50				
Sabinas Ch.....	3 00				
CUBA, \$354.60.					
Santiago Ch.....	320 60				
S. S.....	25 00				
PORTO RICO, \$1.66.					
Medina Alta Ch.....	1 66				
GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES, \$2,710.50.					
WOMEN'S BAPTIST HOME MISSION SOCIETY, \$440.00					
WOMAN'S BAPTIST HOME MISSION SOCIETY, \$250.00					

Headquarters of the Society :

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.

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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. Send for our annuity plan.

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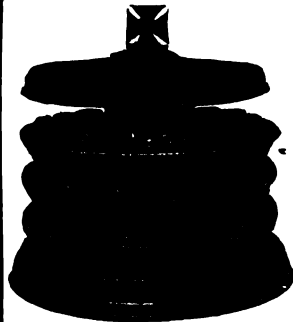
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REMEMBER CALIFORNIA DAY, JUNE 17

PUBLISHED BY THE AMERICAN
BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE. NEW YORK CITY

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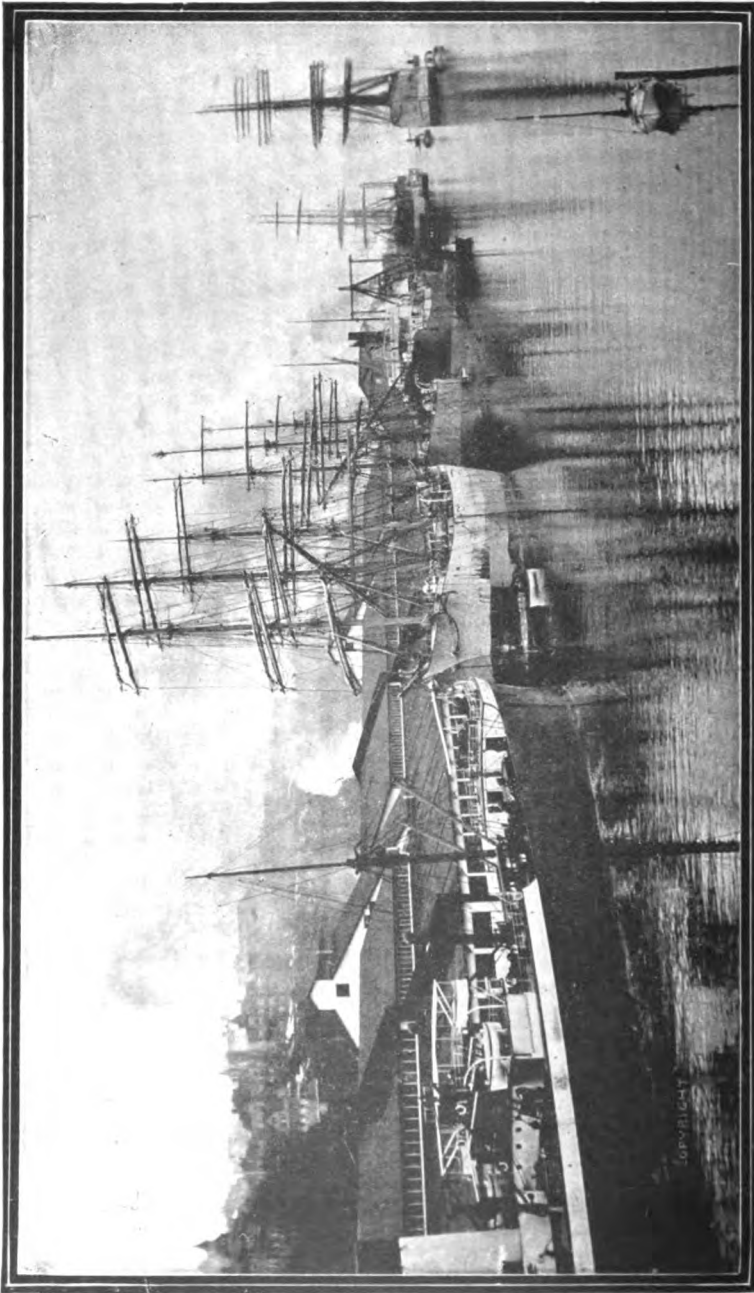


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THE BAPTIST HOME MISSION MONTHLY

VOL. XXVIII

JUNE 1906

No. 6

CALIFORNIA'S NEED—NOW FOR A QUICK AND CHRISTIAN RESPONSE

The San Francisco Spirit as seen in a Street Motto:
"Work morning, noon and night. Make San Francisco the Wonder of the World. A Million by 1915."



It was well that right of way was given to the relief of our stricken California churches in the Home Mission meetings at Dayton. All the Societies heartily united in seconding the appeal. Now for an immediate and generous and adequate response from the Baptists everywhere.

Doctor Chivers showed how resources have been annihilated. Aside from the losses to buildings are those of business. There was not only the blotting out of homes, but the sources of income are shut off. The members of our Baptist churches are today unable to contribute as they have been wont to do.

This is true of over two-thirds of the families in the First Church in San Francisco. It is true also of members in Oakland and other places. One leading member, who contributed \$5,000 for the building of the now ruined Oakland Church, had put \$80,000 into refurbishing apartment houses and there was no chance to get insurance. Everything was lost, and he could not now give a dollar to anything.

At Palo Alto the pastor said: "We did not suffer much damage from earthquake, but how shall we maintain our church? Our leading contributor had her income from San Francisco apartment houses. These are destroyed and her income cut off. This is true in a degree of all of us."

We must rally to their relief. Give, give, give.



The Meetings at Dayton



WHILE we shall reserve the report of the anniversaries until next month, it may be said now that the meetings at Dayton were of the most interesting and profitable character. The attendance was remarkably well sustained at all sessions, even on Saturday, and despite excessive heat on several days. There was a notable absence of platform froth, and the dignity and straightforwardness of the addresses commended them to all hearers. Great themes were largely treated. The Home Mission Society did the only right thing to do in giving first attention to the needs of our brethren and sisters in California. We believe our churches everywhere will respond, and if the response be general, even though no one church gives to the straining point, the amount needed will be raised, and that without detracting a dollar from the missionary offerings of the year.

As Dr. Morehouse remarked at one of the sessions, in moving a vote of thanks to the gracious hosts, the smaller cities are the best for anniversaries. There is not only absence of distractions to a degree, but a sense of nearness and sociability, and an atmosphere of welcome not apt to be found or felt in the great centres. Certainly Dayton will be remembered with pleasure. The local committee was made up of strong laymen, who saw that nothing was left undone to promote the comfort of the visitors, and they were seconded by the pastor, Rev. Mr. Whidden, who gave unceasing attention to hospitality. The press was generous in giving space, and altogether our Baptist constituency has not in many years had a more attractive place of gathering.

A Year of Expansion

THE report of the Executive Board, submitted at Dayton by Secretary Morehouse, shows expansion of operations on every hand. As it states at the outset, a supreme cause for gratitude is the large number of conversions reported, as the result in part of the distinctive evangelistic efforts of the past year. The grand total of receipts for all purposes was \$805,403.57, or \$121,351.46 more than for the previous year, and more than in any previous year of the Society's history. This does not indicate a falling off of interest in the work of home missions on the part of our people. One of the most encouraging facts, indeed, is the slight increase of contributions from the churches, which were \$12,986 in excess of the previous year. At the same time, the total of \$134,129 is painfully inadequate to the Society's needs, and painfully disproportionate to the denominational resources. The truth is that our mission enterprises fail to enlist the contributions if not the interest of a very large number of the members of the churches. If ever the day shall dawn when eight-tenths of the Baptists on the church rolls shall contribute something to home and foreign missions—just something—there will be such a forward movement as we now long to see but scarcely dare hope for. The few who give largely and liberally cannot make up for the multitude—for that is not too strong a word—who do not give at all. But of course it is of no use to appeal to that class here—they never read **THE MONTHLY**.

How the needs keep ahead of efforts made to meet them is shown interestingly by the statement that in the West, during the year, 72 mission churches

have become self-supporting. But in the same time 104 new points have been occupied, while the general missionaries are pressing the claims of about 150 new fields that ought to be entered upon at once, if new settlements are to have the gospel during their formative period. The development of the West is truly remarkable, and unless we seize upon the new centres of power now, the loss will be difficult to make good later. Many will be glad to know that we are going to do something more in Alaska. The man has been found, and soon there will be a new mission in the City of Seward, on Resurrection Bay, which promises to be the commercial centre of the region.



The Puget Sound Baptists

WE give a large part of this number of THE MONTHLY to the western section of the great State of Washington. Some months ago we had the pleasure of making known the work in Oregon, and the vigorous type of Baptist pioneers at work in that coast empire. In the Puget Sound district we find much the same conditions, and the same sturdy type of workers. This is magnificent home mission territory. There is no harder work anywhere, but none that pays better in results to those who are not seeking easy places or ready praises, but to help establish the kingdom of God in the great West. Our general missionary, Rev. L. W. Terry, is wide awake to the needs of his vast field, and inspires the missionary pastors with zeal and persistence like his own. He tells us of the conditions, and we can get some idea of the needs and possibilities. He is justly proud of the pastors of the State, and we owe it to his persuasion that our readers can see the pictures of so many of them. It is good to look into the faces of those pioneer preachers who are still in service, although the gray period has fallen upon the head.

This is the day of tremendous development in western Washington. Seattle

and Tacoma are in the centre of the whirl of progress. And this is not a "boom" period in the sense of a high speculative fever, running everything up with certainty of a heavy fall by and by. The growth is not forced and unnatural. There is substance behind the advance. Washington is appealing to men of all classes. Only the other day we had an illustration of the attraction of this distant land—distant, that is, to those who find the centre of the universe in or near New York or Chicago. A New York professional man who has had a strenuous and successful life and accumulated some property, recently announced his real estate for sale, and began preparations to abandon his professional pursuit. Asked what he meant to do, he said he was going out to Washington, a hundred miles or so from Seattle, to enjoy himself on a farm. It was learned that he was in earnest; that he had sent a son to Washington two or three years ago prospecting, and the young man had bought a farm and liked the life so well that now the father had bought another farm and was going to rest his overwearied nerves by a rural life. No native Washingtonian could tell more wonderful stories concerning the productiveness and size and marvels of the State than can this cosmopolite, who is going West at nearly sixty to grow young with the country. He will not leave his church letter in his trunk, either, as so many do who go from the East.

All honor to the Washington workers. Many of them know what it is to labor in comparatively isolated places, where they are deprived of ministerial association for the most part. We want to make THE MONTHLY a welcome visitor in their homes, bringing them something of the larger life and fellowship. We hope this presentation of their field to the larger Baptist world may not only be encouraging to them, but the means of interesting some who will see to it that the means be not lacking to prosecute

the work of home missions as vigorously as Mr. Terry would like to see it pushed.



A Washington Pastor

To show what kind of workers are engaged in the home field, here is a leaf from the life of one of them which we give as an illustration of the leadings of Providence:

"My early life was lived in eastern Kansas. I was baptized by Dr. Russell H. Conwell in Philadelphia on Easter Day, 1892, along with over a hundred other joyous ones. I was educated at Amherst College and Colgate University. During seven years of pastoral work in the East, I had the deep conviction that God would some day lead me to the far

West; and I had a burning desire to come in response to the call of God. Before coming, I was pastor of the rather large First Church, Connellsville, Pa., which has a finer church building than any of our denomination in this section. It is nearly five months since I came to this little discouraged church. The work is opening very hopefully. Quite a company of young people are gathering about us, and a few seem already to have been converted."

That is the call, as clear as ever missionary received to any field; and that is the response. Smaller church, smaller salary, smaller chance for comfort, but larger place in point of need, larger influence in a forming civilization, and larger blessing in the consciousness of duty done.

NOTES BY CORRESPONDING SECRETARY

The officers and the Executive Board of the Society acted with celerity in obtaining information and formulating plans for the benefit of our stricken churches in California.

Rev. J. F. Eaker, missionary to Seward, Alaska, expects to sail from Seattle, May 24th, arriving at Seward, via the outside route, May 29th. Seward is on Resurrection Bay, about 180 miles northeasterly from Kodiak and Wood Island, while Copper Centre, our other mission station, is about the same distance beyond, to the northeast.

At last an excellent site for our mission in San Juan, Porto Rico, has been secured at a cost of \$10,500. It has a fine frontage on San Francisco Plaza, near the centre of the City. The Roman Catholic ecclesiastics are greatly distressed because we have this excellent site, almost across the square from one of their churches. But we do not propose to hide our light in some out-of-the-way place in that important city. The reconstruction of the building will be attended with considerable expense and

it is hoped will be accomplished early in the fall when a strong man will be wanted for the work there.

In a recent visit to Hartshorn Memorial College, Richmond, Va., it was a gratification to find President L. B. Tefft recovering, though slowly, from his long illness and to be able for the first time this year to meet the assembled school in the chapel. Long and efficient has been his service for the education of the colored people. May he be spared for many years more.

It has been decided to sell the Roger Williams University property for residential purposes, and plans are well advanced for putting it on the market on or before June 1st. It will be known as the "University Heights" addition to Nashville. After most careful consideration this has been deemed the wisest course to pursue, with promise of larger returns than if sold otherwise. A new and excellent location of nearly thirty acres has been secured a few blocks easterly at about one-fifteenth the amount that will doubtless be derived from the sale of the old property.

NOTE AND COMMENT

¶ When Oregon lost the services of Rev. W. B. Riley as general missionary and secretary of the State Convention—and a great loss it was, although McMinnville College felt that she had a legitimate claim upon his talents—it was necessary to secure one of the ablest men to fill the place, and a requisition was made upon Colorado. That State had a man who was known to bring things to pass, and in due time the call was given to Rev. W. B. Pope to leave the mountains and valleys of Colorado for the Pacific Coast. The change has been made, not at all to the liking of the Colorado Baptists. We congratulate Oregon and suppose "Sammy Kidd" has moved westward also.

¶ Among those welcomed at the Anniversaries were Missionaries Humphrey and Wilson, from Porto Rico and Cuba respectively. They had good news to tell of the evangelizing work in the two islands. After seven years of labor the work is established on a sound and steady basis. It has always been conducted with a view to permanent results rather than immediate and attractive statistics. But there are new churches building and new converts coming all the time, and it is cheering to learn how the gospel is received.

¶ General Missionary Terry, who writes concerning West Washington for us, must have had to do some of it on the cars, for he travelled 15,578 miles in the service of home missions last year. Anything to do? He preached and spoke 222 times, visited 197 churches, dedicated 9 churches, organized 4, and made 1,514 religious calls. This in addition to correspondence and the thousand details of administration. Has a general missionary an easy life? Ask Mr. Terry, and be sure to enclose stamp for reply.

¶ The best anniversary sermon in years, was a very general verdict concerning the anniversary sermon at Dayton by Dr. W. C. Bitting, who lately went from New York to St. Louis. It was a model in its exegetical and logical treatment of a great theme, and those who heard it will go forward with an enlarged conception of that gift of life which Jesus came to bestow upon the world.

¶ Brother Ripoll, one of our native preachers in Cuba, was at Dayton with Missionary Wilson of Camaguey. He is

deeply interested in learning English, and has made a good beginning. He represents the talented type of convert that means much for the evangelization of his people.

¶ The space required for the San Francisco Relief Movement crowds some matter out of this issue, but the cause justifies whatever is necessary to bring the matter vividly and strongly before our people. Let every reader of *THE MONTHLY* resolve to give something to this good cause, and make the offerings on California Day, June 17th, worthy of the denomination. Let us not fail to meet the emergency test.

¶ A tremendous object lesson in social betterment is the unique establishment at Dayton of the National Cash Registry Company. A half day spent there furnished many illustrations to the preacher and layman alike. And there are many things there in the way of organization and instruction and thoughtful attention to the needs of others that the churches might well take as examples of how to minister. System like that, with a place for every worker and every worker in place, to the last man or woman of the six thousand, would make the church of Christ irresistible.

¶ When people think they can get along without the religious newspapers and magazines, and gain all the necessary news from the daily newspapers, suppose, if they happen to be interested in our denominational meetings—as one illustration—they scan their daily papers to see what is done when our great national gatherings are held. The Associated Press is a wonderful machine for collecting news, but religious news has a hard time of it in comparison with other lines. If there is a heresy trial or some kind of a controversy, perhaps a paragraph gets in, but there is nothing exciting about a great movement for relief, or the union of two denominations, or a review of significant world agencies. It was amusing to note that when a platform broke down and a number of Presbyterian delegates to their General Assembly were injured, there was a full account of it; but as for the great questions discussed before that and other notable religious bodies one would hunt in vain. The religious press never had a more important mission than now, when the secular press is so essentially secular.



RUINED FIRST CHURCH IN OAKLAND CAL.

THE APPEAL FOR CALIFORNIA

Right of way was given to California relief at the Home Mission Society's Annual Meeting in Dayton. At the first session, Friday evening, May 18th, the prepared program was set aside, and the situation and needs of the Baptists of California were set forth by Dr. Chivers, Dr. Woelfkin, Dr. Hill, of Oakland, Dr. Sunderland, of San Francisco, and Rev. Mr. Burlingame, new pastor of the First Church in San Francisco. Vivid pictures of the desolation were given, and the destruction of resources

was made clear by Dr. Chivers, who said in many cases it was not curtailment of resources but annihilation of them.

Dr. Morehouse presented the following appeal, and moved its adoption. Secretary Rowland, of the Publication Society, heartily seconded the motion. Later the Missionary Union ratified the action and offered all public coöperation. Now it is for the churches to respond and make an ample offering on "California Day."

Following is the appeal which tells the story of need:

STATEMENT AND APPEAL

The magnitude of the disaster to our Baptist churches in California, by earthquake and fire, is appalling. FIVE CHURCH EDIFICES ARE IN RUINS AND TWELVE OTHERS ARE SERIOUSLY INJURED. Damage by earthquake is not covered by insurance. In other cases the insurance, even if paid is but a fraction of the sum required for re-building. Many churches have been so seriously crippled in their resources that the support of their pastors will be difficult and the rebuilding of their houses of worship, without generous aid, an impossibility.

ESTIMATE OF NEED—ONE HUNDRED AND SEVENTY-FIVE THOUSAND DOLLARS

Careful and conservative estimates made by representatives of the American Baptist Home Mission Society, of the Baptist Convention for Northern California, together with brethren of San Francisco, Oakland, and other cities, after personal investigation, show that \$175,000 is needed from other sources for the reestablishment of our stricken churches there. This is less than several other denominations are asking for similar purposes. In the new San Francisco especially, we should put our cause on a better basis than ever before.

HELP QUICKLY

This amount is need QUICKLY, in order that the work of reconstruction may begin and be carried to completion before winter. By the first of July our brethren should know approximately on what they can rely from the denomination. THE URGENCY OF THIS APPEAL CAN HARDLY BE OVERSTATED. This emer-

gency call should have the right of way over all ordinary matters.

CALIFORNIA DAY, JUNE 17TH

We therefore recommend that all our CHURCHES, SUNDAY-SCHOOLS, YOUNG PEOPLE'S SOCIETIES and WOMEN'S SOCIETIES in our churches make concerted and generous offerings on SUNDAY, JUNE 17th, for the benefit of our afflicted churches in California. The united effort of all is required to meet the needs of the hour.

We appeal to Ministers' Conferences to take immediate action in favor of this effort. We appeal to PASTORS, DEACONS and TRUSTEES of our CHURCHES to have a special offering on that date; and we ask SUNDAY-SCHOOL SUPERINTENDENTS to give their schools the privilege of sharing in this work of relief.

WHERE TO SEND OFFERINGS

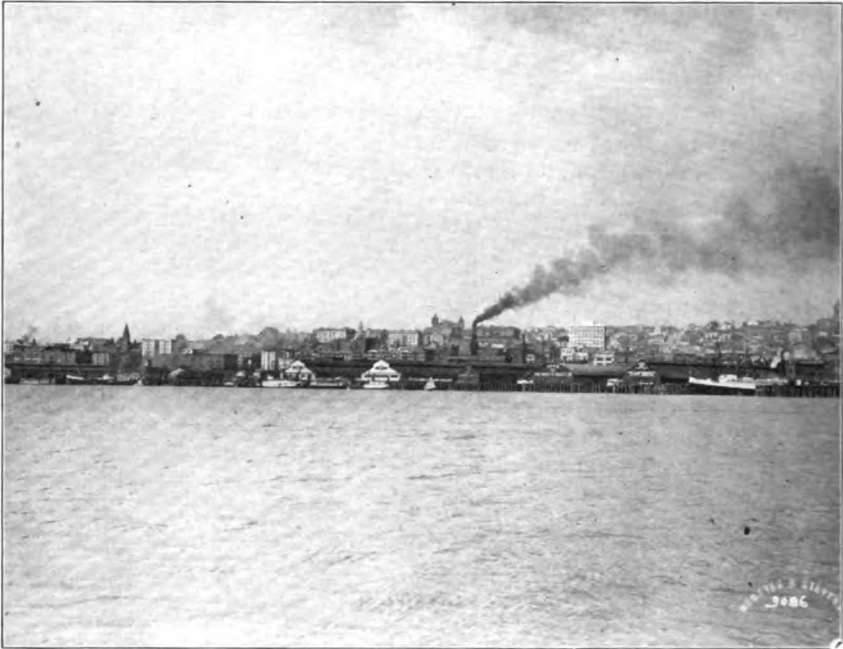
Offerings in the Eastern States and the Central West should be sent to the American Baptist Home Mission Society, of New York City, so far as practicable, through its district secretaries, and on the Pacific coast to the committee in California on relief for our Baptist churches. The application of amounts received will be made in accordance with an arrangement between the Executive Board of the society and the California Committee.

REMEMBER CALIFORNIA DAY

June 17, and give quickly and liberally for the sake of Him who said: "Inasmuch as ye did unto these my brethren, ye did it unto Me."

ADOPTED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY, WITH THE HEARTY CONCURRENCE OF REPRESENTATIVES OF OTHER SOCIETIES AT DAYTON, O., MAY 18, 1906.

SEE TO IT THAT AN OFFERING IS MADE BY YOUR CHURCH, YOUR SUNDAY-SCHOOL, YOUR YOUNG PEOPLE'S SOCIETY AND THE JUNIORS.
LET ALL HAVE A SHARE IN THIS WORK.



SEATTLE FROM THE WATER FRONT

OUR INVESTMENT IN WESTERN WASHINGTON

By Rev. L. Walton Terry

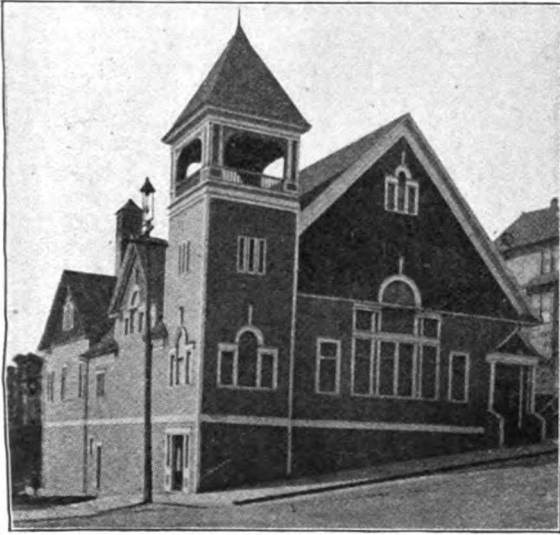
General Missionary of the Home Mission Society for Western Washington

IN the early days when the old Union Pacific spanned the continent in quest of the "gateway" to the Orient, it was innocently supposed that the only one had been discovered, and San Francisco has stood as the fitting monument of such discovery. But when Henry Villard, of railroad fame, with his wonderful commercial instinct, struck out from the Minnesota and Dakota wheat fields, with the true instinct of a honey bee seeking oriental clover fields, he made a bee line for Puget Sound, and when his competitors began to figure, they found that Seattle gave a "short cut" to Hong Kong and Japan of 1250 miles over the southern route. As it became apparent to James Hill and eastern capitalists what such a significant fact would mean in the near future,

money and men began to pour into the Sound country as the *new gateway* to the markets of the Pacific World.

Instead of the old spirit of sectional strife that retarded material interests, and embarrassed denominational progress, the new lesson of solidarity of interests has been learned, and to-day San Francisco, Portland, Tacoma and Seattle meet in a friendly way to discuss modern methods to develop the magnificent resources of the whole coast as one field. The Pacific Coast is awakening to a self-consciousness of her future greatness, as an important actor in world wide problems that must be fought out and settled upon the expanse of our western sea.

It is therefore no surprising thing that our Baptist denomination feels the



FIRST BAPTIST CHURCH, TACOMA

mighty stirrings of this unconscious effort to "get together," and the Pacific Coast Conference at Portland is the logical result of such potent influences. With our cosmopolitan ingredients, made up of our eastern brethren's contribution of their best in brains and heart, with the incentive of strategic location, and climatic stimulus, we ought to realize a higher type of civilization here than has thus far been manifested, and we propose to leave no feasible plan untried to attain this desirable end.

A SHORT HISTORY

It will be interesting to trace the part that Puget Sound Baptists are to play in the religious awakening of this great section of our body politic. This history is simply a recital of the interest manifested by our American Baptist Home Mission Society in sending men and means with wise foresight to lay broad and deep foundations in this great empire. The Northwest Baptist Convention was organized September 3, 1888, at the First Baptist Church, Seattle, comprising Western Washington and British Columbia, and having at this date 1,200 Baptists enrolled. Noble men wrought in those early days in the persons of Rev. J. Sunderland, Rev. A. B. Banks, and Rev. D. D. Proper, who truly repre-

sented the pioneer and missionary zeal of our grand Home Mission Society. During the service of Rev. D. D. Proper, Western Washington set up housekeeping for herself, British Columbia having become a separate convention field, and Rev. William E. Randall followed with five years of splendid foundation laying which prepared the way for the phenomenal growth of the past four years.

CHURCH EDIFICE BUILDING

As an illustration of the progress in all departments, let us state that during the past three and one-half years, 26 new church edifices have been erected, valued at \$117,450; 12 churches have been repaired to the extent of \$7,600, and six parsonages erected, costing \$8,400. This property has been secured through the encouragement of only \$4,700 in gifts, and \$3,550



CHURCH AT CENTRALIA

THREE VETERANS IN MISSIONARY SERVICE IN WASHINGTON



REV. C. D. SPENCER

REV. J. M. HASKELL

REV. J. CAIRNS

in loans from our church edifice department.

During the past year, nine churches have been dedicated at a cost of \$63,300, having received only \$1,350 in gifts, and \$1,150 in loans. Again, let us state it in this way: In 1900 there was denominational property in our convention field of \$144,000; to-day it has increased to \$335,000, an increase of nearly \$200,000, or 132 per cent, and there is a mortgage indebtedness of less than \$45,000 upon this property. Surely here is a wise investment of Home Mission funds.

EXAMPLE OF GIVING

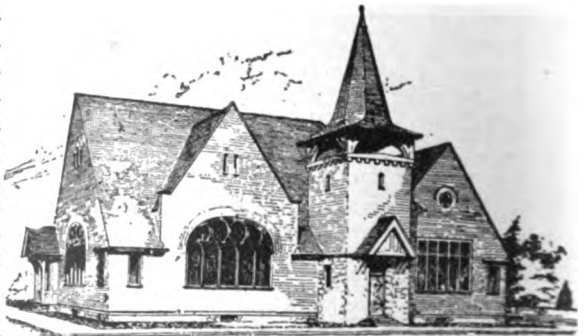
It ought to be an encouragement to the eastern brethren who have invested in our Western Washington work, to understand the spirit and methods with which our Christian beneficences are prosecuted. In order to show the character of our people and the methods employed, Dr. Charles A. Cook, Superintendent of Christian beneficence, has presented a tabulated statement to show that the Puget Sound section has surpassed all other convention fields in the Home Mission territory, for the year 1904, in the *per capita* amounts raised for different purposes. As individual comparisons are odious, let the matter be presented in a general way. Four states are selected immediately west of Chicago, and the three best Convention fields in the Pac-

ific division, as a basis for comparison and the general average amount contributed *per capita* for the four items that reveal the real character of church vitality and enterprise are here recorded:

	For. Miss.	Conv.	All Benev.	All Purposes.
Middle West.....	\$.22	\$.28	\$1.22	\$7.78
Pacific West.....	.30	.39	1.12	11.02
W. Washington.....	.52½	.82	2.08	18.54

The comparison thus show nwill be a great surprise to some who do not know the spirit of enterprise and consecration of the laymen who are bringing things to pass in this strategic field.

The record is all the more wonderful when we consider that this is a new country, and nearly all public utilities, such as street-car franchises, electric light and water power plants, banks and



SIXTH AVENUE CHURCH, TACOMA

business and office blocks are owned by eastern capitalists, and of course the earnings of these enterprises, in the form of dividends and interest, pour back into the eastern states. Most of our young business men started five to eight years ago practically without capital, and yet they are lining up for our spiritual campaigns and coming into touch with our denominational interests in such a practical way that it gives a hopeful outlook for the future.

SPIRITUAL RESULTS

As might be expected, God's benediction has descended upon such consecration of temporal means, and during the past year 642 willing converts have been baptized. This was 150 more than the year before, and that year's record was 51 per cent. better than the previous year. There were added to our churches last year 1,467, making a net gain of 871, and bringing our total membership up to 6,904 on June 1, 1905. During the



REV. JOHN M. DEAN
PASTOR TABERNACLE CHURCH, SEATTLE



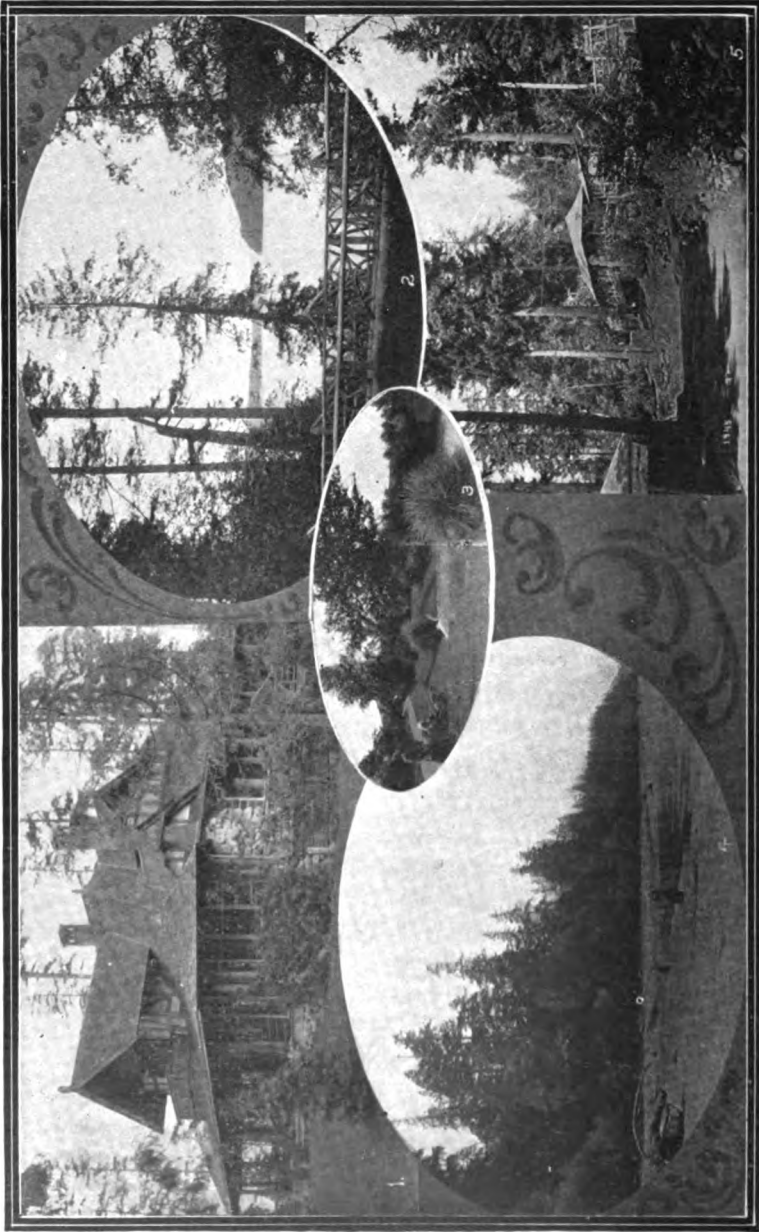
CENTRAL CHURCH OLYMPIA

past five years, the population of Washington has increased 47 per cent., but our Baptist increase during the same period has been 77½ per cent.

Surely this demonstrates the wisdom of investing denominational money in this fruitful field. Where can we find a better return for the money invested?

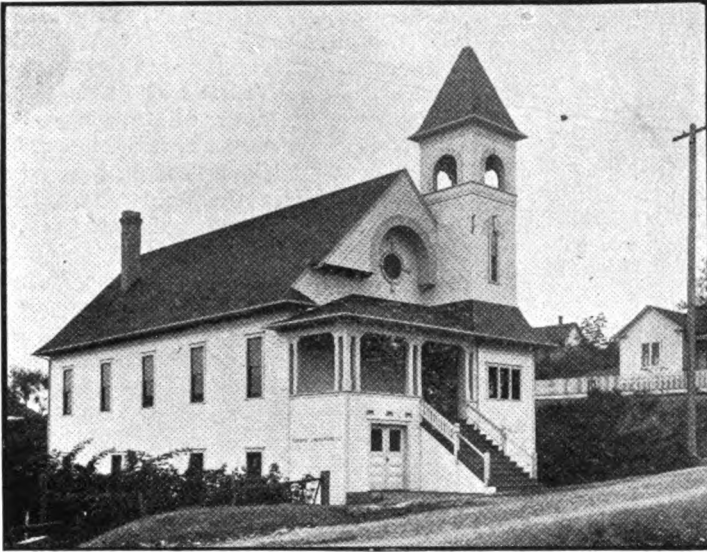
SELF-SUPPORT

There are at present 91 church organizations. Of these three are Negro, and four German churches that are not associated with the Convention except in a formal way. There are eleven organizations too weak to have a regular pastor, and 43 churches received aid last year in co-



1—Superintendent Robert's Lodge at Point Defiance Park. 2—Puget Sound from Point Defiance Park
 3—Glimpse in Wright Park. 4—Beach at Point Defiance. 5—Spanaway Park.

VIEWS IN TACOMA'S PARKS



FIRST CHURCH, ARLINGTON (DEDICATED JULY 29, '05. COST \$3,600)

operation with the Home Mission Society. To get an idea of the wonderful advance already experienced, study this statement: Eight years ago there were but four self-supporting churches in this whole Convention field (in Seattle the First, North and Tabernacle churches, and the First church, Tacoma); to-day, there are 31 churches having full time service without aid from the mission funds, and 22 of these churches are of high order in self-support.

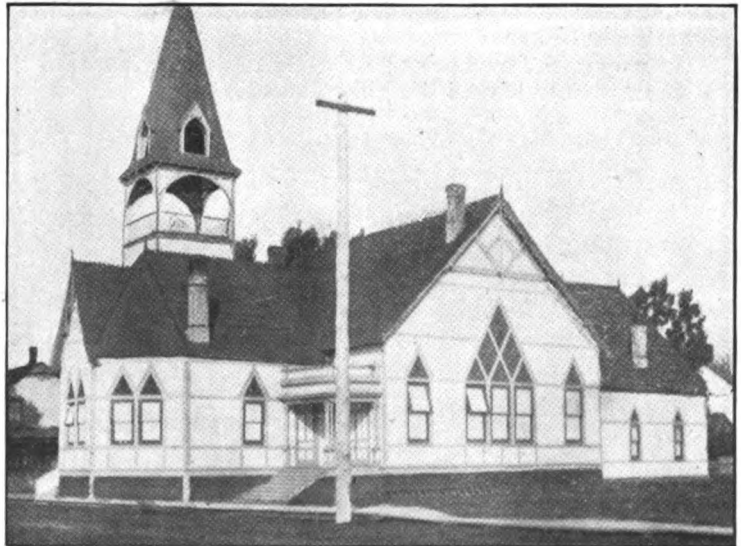
NEW PROBLEMS

The rapid growth of our centres of population is becoming our despair in religious matters. Equipment, once adequate for present needs, has become antiquated in the midst of cosmopolitan environments: how secure greatly enlarged salaries; how build new edifices with modern architecture and equipment

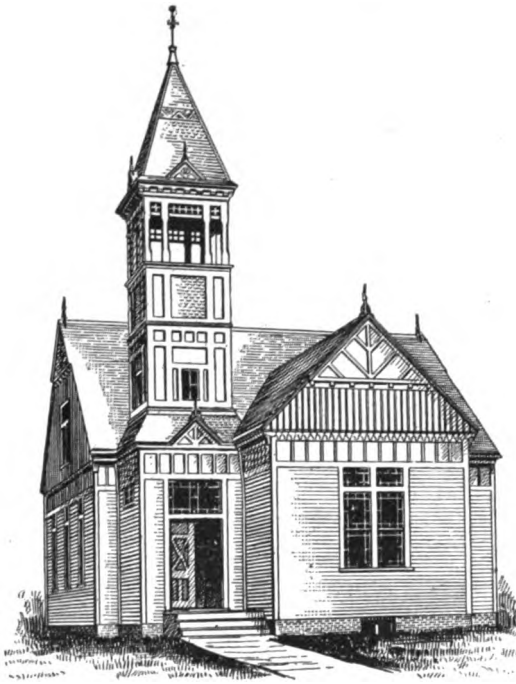
in harmony with the rapid strides in material progress; how meet the increasing demands for mission stations where soon strong Baptist churches ought to be located. Such are some of the problems that demand solution.

Remember that the new-comer from the East does not often arrive with missionary intentions, but rather with mercenary and self-centred motives. His stay, he says, is problematical, and he

intends to build a *home*, not a *church edifice*, yet if he does not find a comfortable church home and as eloquent a pastor as he left in the East, the chances are that he will be lost to the denomination for many a day. It is "now or never" in the matter of securing strategic locations in what is destined to be the populous cities on Puget Sound.



FIRST BAPTIST CHURCH OF PUYALLUP



FIRST BAPTIST CHURCH, VANCOUVER

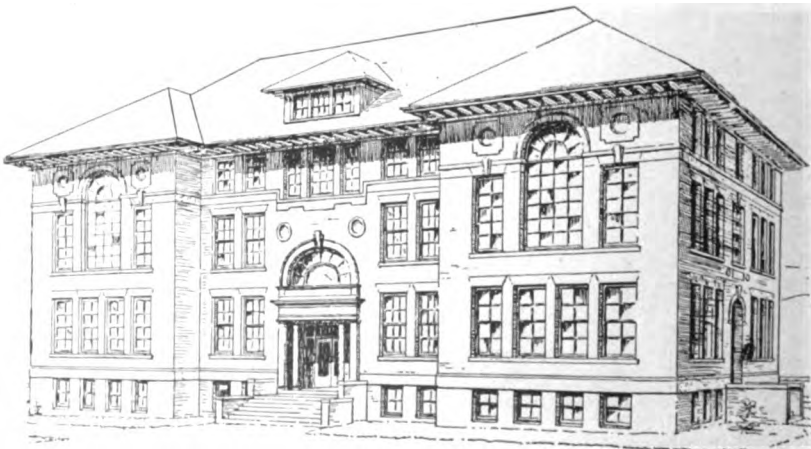
A SOUND VIEW

We appeal to the Home Mission Society in the light of the mistakes made in eastern cities to help us prove what can be done by wise forethought. Invest an adequate sum of money now, and rejoice in the near future as the wisdom of the investment becomes apparent. Just one illustration: A few years ago the Home Mission Society loaned the First Church,

Seattle, \$3,000 to save a fraction of its old real estate, and build on the inside lot a house then supposed to be adequate for at least 20 years. To-day, by the phenomenal growth of the city, the church is crowded out of its location, but the 75 foot lot is worth from \$45,000 to \$60,000, and if another \$3,000 could have been loaned at that early day, to save the corner lot, we would have a denominational property worth \$100,000 to-day. A few weeks ago it was necessary to go back at least twelve blocks and pay \$24,000 cash for a 100 foot lot that might have been purchased for from \$2,500 to \$5,000 three years ago. Will it not pay for the Home Mission Society to help purchase the balance of this half block for \$15,000, and thus secure a Baptist headquarters for the future, in what is destined to be the very heart of one of the greatest cities in the country? What would it mean to the denomination, if we could have secured such a location in the early days of New York, Chicago, or any of our great centres, and followed it up by systematic church planting, carried forward along safe and sane lines of procedure? The above remarks are as true of Tacoma, Everett, Bellingham and Gray's Harbor as of Seattle, though in modified form.

BUMPER AREA

This Pacific Coast might be called the "Bumper Area" interposed between the other parts of the United States and the awakening Orient. Here these two con-



ADELPHIA HALL, FIRST BUILDING OF ADELPHIA COLLEGE, SEATTLE

tending civilizations meet; here must be the final contest. The Joss house confronts the Christian temple; the systems of Buddha and Confucius find earnest worshippers side by side with those who follow the lowly Nazarene. Here is the opportunity of the centuries. Here we directly face and touch two-thirds of the world's inhabitants. Why not decide to meet Japan and China right here on the shores of the Pacific? Why not convert, instruct, inspire and return to their own land these forerunners sent of God, it may be for this very purpose?

PRESENT DESTITUTION

Our limited space forbids even the mention of the great Alaskan field that must be reached by way of Puget Sound. Though we have such a grand corps of workers, and though their efficiency is more pronounced to-day than perhaps it has ever been in the history of our work, we are touching but the fringe of the great outlying district even in Western Washington. It is simply impossible to keep pace with the ever increasing missionary opportunities. Out of nineteen counties in Western Washington, there



CORWIN S. SHANK
PRESIDENT STATE CONVENTION

are still five counties without a single ordained Baptist minister or organization, and there are six other counties with but one organization in each county, and but three settled pastors at this time. Think of eleven counties with but three Baptist pastors! On the other hand, there are four pastorless fields where edifices have just been completed, and they are clamoring for missionary aid. After such heroic endeavor, how can their plea be denied? But as yet, through lack of adequate funds, it has been impossible to enter and possess these fields. About \$5,000 of requests have had to be refused this year.

THE FUTURE

Five great trans-continental railroads are buying terminal facilities in Seattle, Tacoma and Everett, and millions of money are being invested, making kaleidoscopic changes in the maps of these cities by the developments of the past two months. The prodigal water-power supply from the twenty living glaciers of Mt. Ranier, the loftiest snow-crowned peak in the United States, is but thirty-five miles from Tacoma, to say nothing of the power plants at Snoqualmie Falls, and those being installed at Monte



DR. MYRON W. HAYNES
PASTOR FIRST CHURCH, SEATTLE



REV. HERBERT JUDSON WHITE
PASTOR FIRST BAPTIST CHURCH, TACOMA



REV. J. SHERMAN WALLACE
PASTOR SIXTH AVE. CHURCH, TACOMA



REV. I
CITY MI

SOME OF THE MEN WHO PASS IN WESTERN WASHINGTON



REV. H. S. BLACK
PASTOR AT CENTRALIA

INVESTMENT IN MANHOOD
PAYS ROYAL RETURNS



REV. WM. E. RANDALL
PASTOR FIRST CHURCH, EVERETT



REV.



D. E. TAYLOR
SEMINARY, SEATTLE



REV. L. L. CLOYD
PASTOR AT ABERDEEN



REV. W. G. JONES
PASTOR AT SECOND CHURCH, SEATTLE

ARE BRINGING THINGS TO BUILDING UP A CHRISTIAN STATE

THESE ARE HEROES IN THE
HOME FIELD



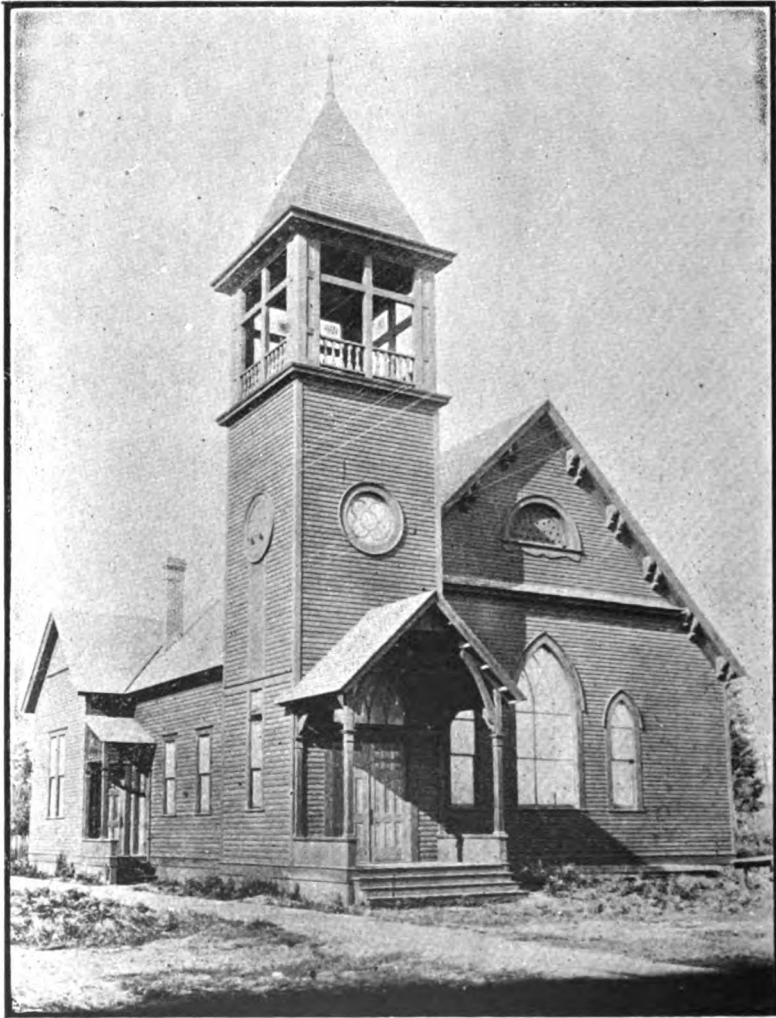
W. TERRY
COMA



REV. J. FRANKLIN DAY
PASTOR FIRST CHURCH, PUYALLUP



REV. MAYNARD R. THOMPSON
PASTOR SECOND CHURCH, BELLINGHAM



MARYSVILLE BAPTIST CHURCH

Cristo and at the foot of Mt. Baker will furnish power sufficient for all the projected lines of electric roads, and make Puget Sound the manufacturing centre of the great Pacific Northwest. We forbear to speak of the natural resources of great forests, mines rich in coal, and seas swarming with fish, but how we wish you could take a flying trip and look down upon this Sound country as we see it, with climate, sky and sea vying with each other to make a perfect home land.

Beautiful for situation; a great empire awakening to conscious life. Look with prophetic eye. Millions will inhabit these evergreen shores, where, in the summer time, we have skies as blue as those of Italy, scenery rivaling that of Switzerland, and fruitfulness to the very limit of God's bounty.

Surely here is a land where we can invest of our very best, in men and money, and reap golden harvests for God and humanity.

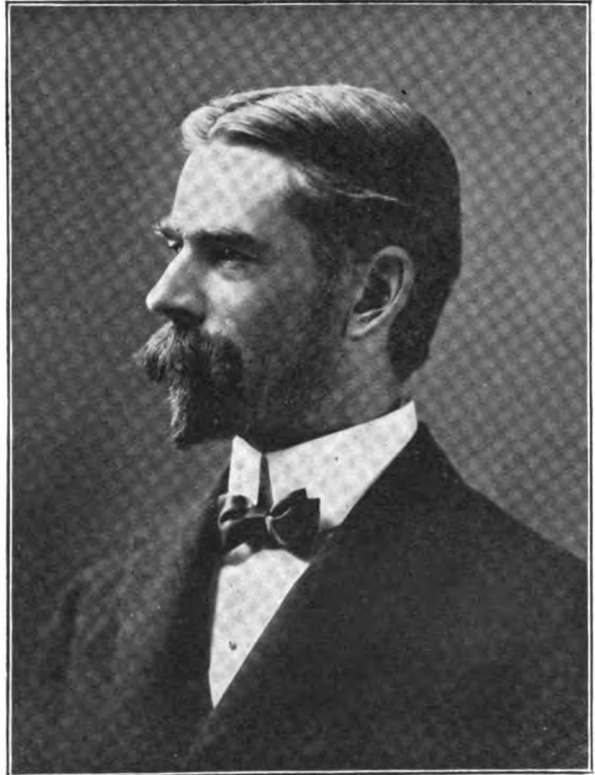
¶ A letter from the Cheyenne Mission of Watonga, says: "I enclose with this a draft for \$9, which is an offering for

in proportion to means as the Christian Indians, none of our missionary societies would understand the meaning of that hateful word "DEBT."

¶ In the opinion of Rev. D. W. Hulburt, general missionary of Wisconsin, the "time is coming when churches will study missions in the name of church, as well



REV. PHILIP GRAIF
PASTOR AT MARYSVILLE



REV. A. D. CARPENTER
CONVENTION EVANGELIST



REV. J. J. TICKNER
PASTOR, FIRST CHURCH, ARLINGTON

Home Missions from the First Cheyenne Baptist Church of Kingfisher. There are many things in the Indian work to encourage us this year, and we are very thankful to our Heavenly Father for answering our prayers." Let us say that if the white Christians gave as liberally

as in the name of fractions of the church. A number of our churches are meeting with very gratifying success in this movement." We are sure this is the right way. When it shall be the rule, the missionary cause will make a great advance.

¶ District Secretary, Rev. D. D. Proper, D.D., of Des Moines, Iowa, met with a serious accident at Grundy Centre, Iowa, May 5th, which dislocated his hip and which will probably incapacitate him for travel for some time to come. He will have the sympathy of a host of friends in his affliction.



REV. ROBT. YEATMAN, PASTOR AT VANCOUVER

THE CHURCH EDIFICE SIDE OF IT

How It Was Done

BY REV. L. WALTON TERRY

A little company of seven wanted to organize a Baptist church at Mannette. This is a new town situated on a prominence overlooking a slender arm of Puget Sound, Washington, that separates it from Bremerton, the United States navy yard. There was not a church edifice or a church organization in the town, but these Baptists determined to organize a Sunday school and have preaching in the school house.

Rev. D. W. Townsend, of the Gospel Boat, "Mamie Beal," visited them frequently, and some Seattle pastors made friendly visits until it was determined to build a house of worship. But how could it be done with only three men in the organization? The people decided it could not be done, and many were the pleasantries dropped when the Sunday



NEW TABERNACLE CHURCH, SEATTLE



ISSAQUAH BAPTIST CHURCH, ISSAQUAH

school superintendent declared that the Baptists should have a church edifice if he had to build it alone.

The Lord opened the way by the partial gift of a location, and after a season of prayer, the leaders ordered foundation material, and, true to his word, Brother

Gallotte began on that foundation *alone*. People stopped to inquire what he was doing. "Building a Baptist church" was the answer. They could not let him work alone when they found that he, being a carpenter and dependent upon his wages, had refused two fine contracts, "because," said he, "I have a contract to build the Baptist church."

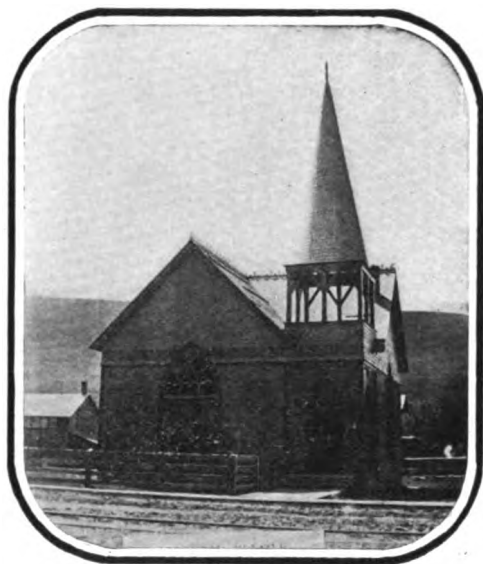
From day to day a few neighbors gave a day or two in raising the outline, and enclosing the house. There this brother was found week after week, utilizing all donations of money and labor turned towards the edifice by the Lord. The Gospel Boat towed a barge from Seattle with the lumber, which two brothers signed a note at the bank to secure.

The progress of the work reminds one vividly of Nehemiah building the walls; they were few in numbers and poor, but they "had a mind to work," and on went the work to a successful consummation.

On February 11th, 1906, we



ORIGINAL TABERNACLE CHURCH MEETING HOUSE, SEATTLE



BAPTIST CHURCH AT POMEROY

dedicated a beautiful property costing \$2,001.33, with neat pews, wood work in modern "dull finish," hand polished, rostrum neatly carpeted, a fine furnace, an acetylene gas plant in the basement, and a 900 lb. bell in the beautiful tower!

The Home Mission Edifice Fund furnished a \$100 gift, and behold the result! The superintendent gave \$400 in labor, including \$60 of cash. Walter Walls, a young man lately converted, put in the furnace, working at night after his day's toil for one month, and many nights until midnight and even until one o'clock in the morning. You will not be surprised when I tell you that he gave the last \$10 raised by the General Missionary on the day of dedication to completely free the church of debt, having already given \$160 in cash and donated labor.

I must name one other brother whose name is surely written in Heaven, Brother Wilson, who though he has been without work for some time (on account of what is called a "boycott" at the

Navy Yard), borrowed \$50 and gave \$70 in work. He lives in a little "shack" himself. Other young men distinguished themselves. No sacrifice was counted too much, and the successful issue was correspondingly great. After working for two weeks until midnight, these veteran church builders were displeased at what they called "our eulogy" of their efforts at the dedication service, for, said they, "we have only done our duty."

Rev. James Cairns of Seattle, a veteran of 82 years, with other Seattle pastors assisted the General Missionary to dedicate this veritable workshop to the service of the Lord. With such an example before us, who could not build Baptist churches?



SWEDISH CHURCH, TACOMA



INDIAN HOP PICKERS IN WESTERN WASHINGTON

A TRIP TO THE PACIFIC COAST

By the Field Secretary



DENVER, COL., March 21-22; Salt Lake City, Utah, March 24-25; Butte, Mont., March 26-27; Boise, Idaho, March 29-30; Spokane, Wash., April 1-4; North Yakima, Wash., April 5; Seattle, Wash., April 8-11; Tacoma, Wash., April 12-13; Portland, Ore., April 15-18. This list of appointments, with three sessions daily, represents a campaign sufficiently strenuous to test the endurance of a veteran. Add to this a varied correspondence which with remorseless persistency goes before to await one's coming and follows in the wake to disturb one's rest; add to this again visits to mission stations, inspection of church sites, conferences with pastors and committees who desire aid from the mother society in carrying out their plans, with social visits and interchange of fellowship, and it will be evident that the trip to the Pacific Coast has been no holiday excursion, and the office of the Field Secretary no sinecure. To attempt anything like a detailed ac-

count of these busy days would be to exceed the space at disposal in the MONTHLY. A few general observations must suffice.

IMPRESSIONS OF THE CONFERENCES

A gratifying feature in this series of Evangelistic Conferences has been the large attendance of pastors. They came from far and near, travelling in some instances over two hundred miles. At Salt Lake City, all the Baptist pastors and missionary workers in the State were present, with one exception, and in that single case the worker was engaged in special services. Only two or three of the little band of pastors in Idaho were absent from the Conference in Boise. The attendance in Butte, Mont., and in Spokane, Wash., was surprisingly large. It is difficult for dwellers in the more thickly settled East, where pastors' conferences and opportunities for fellowship are so common, to realize the conditions of isolation under which some of their brethren in more sparsely settled sections carry on their work. Such work

demands heroism, patience, faith, sacrifice. The hunger for fellowship manifested was in some instances pathetic. These conditions added to the power and impressiveness and beneficent results of the Conferences. The brethren came together in a spirit of expectancy and receptiveness. Atmosphere counts for much in such gatherings. It furnishes the medium of spiritual blessing. Good listening adds vastly to the impression made by a message, and is a source of untold inspiration to the messenger. There was no impatient snapping of watches, or restless looking at the hands of a clock. Blessings scheduled for twenty minutes past nine are sometimes lost because of the inexorable demand which closes the meeting promptly at nine. The brethren were willing to give time and to wait; and they carried away blessing. It was unspeakable privilege to be the bearers to them of messages of cheer and inspiration.

Another gratifying feature of the Conferences was the evident appreciation and approval of the nature and scope and methods of the plans of evangelism outlined in our "Forward Movement."

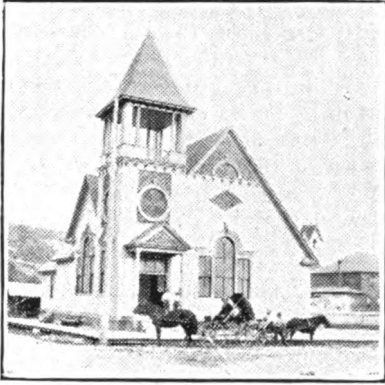
No part of our country has suffered more from unworthy exponents and questionable methods of evangelism than the far West. Churches have been preyed upon by adventurers; doubtful and more than doubtful expedients have been resorted to; high pressure methods have been pursued; communities have been blazed and burned over; earnest and faithful pastors have been made heart-sick. A plan of evangelism which seeks primarily to strengthen the hands of the pastor as he pursues normal methods of work, and to inspire him to do the work of an evangelist, while it attempts to quicken the spirit of evangelism in the membership of the churches by pointing both to the perennial sources of spiritual power available for all in Christ, is here doubly welcome. We are sure that brethren who had become in a measure discouraged and depressed were heartened for fresh endeavor, and that impulses were communicated which will work themselves out in healthful and helpful ministry



A GIANT TREE WITH PICNIC FLOOR

EXPANSION OF THE WEST

Each succeeding stage of the long journey only deepened the impression of the rapid growth of the West. The development is simply phenomenal. Country



SWEDISH CHURCH, MT. VERNON, WASH.

and city alike are advancing by leaps and bounds. Vast stretches of once desert plain covered with sage-brush are being transformed by processes of irrigation, as in Idaho, into fertile lands. Thriving villages and towns are springing up, and settlers' homes in vases of alfalfa and wheat-fields and orchards are peopling the solitudes. A town like Nampa on the bosom of the plain, or a city like Boise, with its fine hotels and business blocks, and homes of comfort and wealth, and spacious school buildings and modern improvements is a surprise to one who is unfamiliar with the region.

The fertile lands of the Yakima valley, with its immense acreage of fruitful orchards, are a revelation of the productivity of nature, and offer rich returns for labor and investment. It is not strange that men should flock thither from sections of the country where climate is rigorous, and where tillage of the soil is carried on under hard and exacting conditions, with uncertain returns. Still more phenomenal is the growth of such cities as Spokane, or Seattle, or Tacoma. The development of the resources of the country, agricultural and mineral, is going on at a rapid pace. The growing trade with Alaska and the rapidly ex-

tending commercial relations with the Orient have already yielded rich returns, and are opening up possibilities hitherto undreamed of. Great railroad systems are struggling for positions of vantage and are expending millions in the purchase of sites and construction of lines and terminals. Values are appreciating; everywhere there is the throb of life and enterprise and the expression of indomitable faith in the future. As yet this development, though vast and rapid, is only in its initial stages. The foundations of mighty empires are being laid.

DIFFICULTIES IN RELIGIOUS WORK

This rapid development, with its opportunities for the acquisition of wealth, operates as a source of difficulty in religious work. Men are absorbed in the pursuit of gain. They have come out into this new country to better their fortunes. Everything else is, in large measure, subordinated to this. The vast majority of the new-comers are



BAPTIST CHAPEL AND PARSONAGE AT SNOHOMISH, WASH.

Bought by the help of the Home Mission Society, from the Catholic Sisters, who built it for a Catholic Hospital.

struggling for a foothold. Those who have money for investment are eager for quick returns. They are consumed by the fever of speculation which spreads like a contagion. Men who were mindful of religious obligations in their old home, or who were kept within bounds by conventional restraints, lose

their sense of obligation. Their membership is left behind, or their letters lie in their trunks. They do not care to assume burdens, or they are uncertain as to the length of their stay, and do not take up church relations. Larger opportunities for gain may offer in some newer town. They are here to-day and gone to-morrow. If they enter into church relations, they bring with them the ideas and customs which obtained in the former church home, and the task of the pastor in fusing diverse elements into a homogeneous whole becomes a difficult one. Yet there are men and women of faith and fervor, of conscience and consecration, who are seeking first the kindgom of God, and who are examples to believers. They are the hope of the new West.

NEED OF HOME MISSION EFFORT

The conditions named make home mission effort an imperative and urgent necessity. The faithful ones are deserving of encouragement and help. The rapidity of the process of development out-reaches their resources. The time will come when they can assume their own burdens, and contribute materially to the evangelization of other regions which are destitute or are becoming peopled by alien populations. The present is the time for the laying of foundations, for the gosselling of communities which are in the making, and are forming character and habits, and for establishing Christianity in new centres. Investment of time and effort and money now will yield large returns.

A TIME OF CHURCH BUILDING

In nearly all the centres visited, church edifices are being planned, or are in process of erection. The first Church in Salt Lake City has purchased a lot in the business centre and hopes to erect thereon a needed building that shall be worthy of the denomination and furnished with adequate facilities for work. Ogden must either renovate and enlarge or put up a new structure.

The church at Butte has outgrown its old and inadequate building and

is planning a new one. Anaconda, after years of struggle and depression, is seeing brighter days, and hopes to complete and furnish its house. Nampa has just dedicated a neat and commodious edifice. A vacant lot, adjoining its present handsome chapel, with foundations laid, bears mute but eloquent witness to the pressing need of the First Church, Spokane. Grace Church in the same city, is erecting a handsome brick building, while Union Park is making heroic effort to supplant its present rude shed by a commodious frame house. North Yakima has plans under way and a goodly subscription secured. The First Church, Seattle,

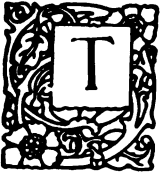


NORTH YAKIMA CHURCH

under the leadership of Dr. M. W. Haynes, has secured a lot in a most eligible location and is setting out to erect one of the finest houses on the Coast. The Tabernacle Church is considering plans for a modest house costing from \$8,000 to \$10,000. A new chapel is in process of construction by the City Mission Society. Tacoma must soon undertake two or three new buildings. All this means burden-bearing and sacrificial giving. The returns will come at a later day.

HONORABLE JAMES L. HOWARD

By Henry L. Morehouse, D.D.



THE death of Hon. James L. Howard, May 1st, 1906, removes from our Baptist brotherhood a man who for more than sixty years had been actively interested in its affairs, and one who was most highly esteemed and universally loved. He was born in Windsor, Vermont, January 19, 1818, and reached the ripe age of almost four score years and ten. His father was a Baptist minister, well and widely known in New England and in New York, having been pastor for several years of the First Baptist Church of Brooklyn, N. Y., directly after the organization of the American Baptist Home Mission Society. Mr. Howard removed to Hartford in 1838, and became a member of the First Baptist Church in 1841, continuing therein with great devotion to its interests until his death. Memorial services were held in the First Baptist Church of Hartford, May 13, 1907, when the varied services which Mr. Howard rendered to his day and generation were presented in a series of addresses. Prayer was offered by Rev. George M. Stone, D. D., of the Asylum Avenue Baptist Church; Gov. Henry Roberts spoke of Mr. Howard in public life; Dr. H. L. Morehouse spoke of Mr. Howard and our Denominational Societies; Hon. C. O. Spencer spoke of Mr. Howard and the State Convention work; Dr. Edward Judson spoke of Mr. Howard as a personal friend, and Rev. Harold Pattison, his pastor, spoke of Mr. Howard as a member of the First Baptist Church. A large and deeply interested congregation was present. It is impossible to give even a synopsis of these addresses. Most high tributes were paid to his excellences of character; his high standing in business circles; his public spirit as a citizen; his Christian devotion to the church and to the missionary and educational activities of the

denomination. He was Lieutenant-Governor of the State of Connecticut, and held numerous other positions of honor and trust. For a long time he was President of the Connecticut Baptist Convention, and the founder of the Baptist Social Union which became a very efficient auxiliary of the Convention. From 1873 to 1877 he was President of the American Baptist Publication Society, presiding at its Jubilee meeting in 1873; was President of the American Baptist Home Mission Society from 1883 to 1885, presiding also at its memorable Jubilee meeting in New York in 1882; was for years a member of the Board of Managers of the American Baptist Missionary Union; was for about 12 years a member of the Board and Chairman of the Executive Committee of the American Baptist Education Society, and was a member of the Board of Trustees of several educational institutions.

He was a man whom his brethren delighted to honor, and whom honors could not puff up nor spoil. We were justly proud of him as our representative wherever he went. He contributed to the self-respecting spirit of the denomination, and to the respect in which it was held by others. It was a distinct and noticeable loss to us when he could no longer attend our annual convocations as to him also it was a great deprivation. Our denominational life was enriched by him. Though he was engaged in large business enterprises he felt that he had a higher mission than merely to make money; that he, as well as preachers of the Gospel had a call to the ministry in personal co-operation with the progressive Christian forces of his day and generation. He brought to bear upon the problems connected with our great missionary enterprises his eminent business sagacity, his sound judgment, and his long experience, and was frequently appointed on special committees for the consideration of important matters.

He was a superb presiding officer, not so much because of his skill as a parliamentarian as because of his dignified and gracious bearing, his fine tact, and the play of humor that served as a lubricant against friction. His noble personal presence and radiant countenance attracted general attention, while his geniality and courtesy, added to his sterling virtues, won for him troops of friends everywhere.

It is sometimes said that "corporations have no souls." But this was never true of an organization with which he was identified. There was a wealth of loving kindness in his nature that was lavished upon others as freely and as naturally as rays of light are flung off from the sun. He was a cheerful and generous giver to all our denominational enterprises.

His life consisted not in the abundance of things possessed, but in identification and fellowship with those who were in the front of the advancing hosts of the

church militant. In 1890 he wrote thus: "Is life worth living? If one's life can be marked by causing such a movement reaching forward so indefinitely into the future in its effects, the question is easily answered." Corresponding to this were his words at the Jubilee meeting of the Home Mission Society in 1892, words which now, at the close of a most useful life have added emphasis: "Let us gather inspiration as we listen, and so inspired do our duty, as our fathers did theirs, that when another fifty years shall have passed, and another gathering be had, in which but few of us can hope to participate, our successors may honor us, as we honor those who, having finished their work, have entered into their rest."

In honoring him who was so large a factor in our denominational activities, we render supreme honor to Christ, who gave him the crown of Christian manliness, and made him the nobleman that he was in the kingdom of God.

THE CALIFORNIA EARTHQUAKE

THE Executive Board of the American Baptist Home Mission Society expresses its profound sympathy for our brethren in California in their personal losses, and for the churches that have sustained great injury to their houses of worship, as well as otherwise, and for the Baptist Convention of Northern California in its crippled condition for the prosecution of our mission work.

The Board approves of the special appeal made by the representatives of Northern California and of this Society for \$175,000 to aid the churches in rebuilding their houses of worship, and maintaining their pastors for the coming year.

The Board will also continue to pay salaries of missionaries in Northern California in full until the close of the Convention year, when such extra appropriation shall be made for the benefit of the Convention as circumstances shall require.

It was voted that the Field Secretary of the Society, the Superintendent of Missions for the Pacific Coast, the District Secretaries of the Society, and such other brethren as may be associated with them in the effort, be instructed to devote special attention during May and June to the work of obtaining contributions for the benefit of our afflicted Baptist churches in California; and that only the traveling and incidental expenses connected therewith be chargeable to the Relief Fund.

That funds contributed for the relief of individual sufferers be paid to the Baptist Relief Committee of San Francisco and vicinity, and that funds contributed for the repair and re-erection of houses of worship be applied as that Committee shall direct upon the approval also of the Corresponding and Field Secretaries of the Society and the Superintendent of Missions for the Pacific Coast.

ITALIAN BAPTIST CONVENTION

By Rev. James M. Bruce

THE Eighth Annual Convention of the Italian churches and pastors met at the Bethel Church, Boston, on May 8, 9 and 10. Nearly all the pastors were present. The attendance was larger and the interest was declared to be greater than at any previous convention. The Rev. Angelo Peruzzi presided at all the sessions, serving for the second consecutive year as President of the Convention. He is the patriarch among the Italian Baptist pastors in this country, but is still vigorous and full of zeal in the work. He is a Garibaldi veteran and for forty years, in Italy and in this country, has been active in the ministry of the Gospel.

The meetings of the Convention were marked by a general spirit of harmony and earnestness. With the utmost freedom of discussion and with some differences of opinion there was as a rule either final concurrence after wholesome debate or a reasonable suspension of judgment, or friendliness in disagreement. Addresses were made in English by the Rev. Dr. Eaton, of the Massachusetts State Missionary Association, the Rev. Mr. Merry of the Boston City Mission Society and by the pastor of the Bethel Church. Several carefully prepared papers were presented by different Italian pastors and two excellent sermons were preached. The extemporaneous speaking was animated and to the point, comparing favorably with the average of talk in such gatherings. One could not fail to get the impression of a body of devoted and diligent men, doing in a spirit of consecration and self-sacrifice what is for the most part hard pioneer labor in the great field among their fellow countrymen in the land.

The delegates were entertained most hospitably by the Boston Church. Each day an ample and inviting dinner was served, at which between twenty and thirty guests sat down and all were comfortably lodged, all the sessions were practically useful and profitable, as well

as pleasant, and the Convention closed with a hearty feeling of satisfaction on the part of those who had been present. It was decided to hold the next meeting of the Convention in Brooklyn with the First Italian Baptist Church, of which the Rev. Antonio Mangano is pastor. The Rev. G. Boccaccio, of Mt. Vernon, was elected President for the ensuing year and the Rev. L. Scelfo, of Buffalo, Secretary.

When Paul reasoned of temperance, righteousness and judgment to come, I note that Felix trembled; and when good ministers to-day reason about the same subjects bad men tremble still.

Italian Advance in Brooklyn

It has been arranged by the Home Mission Society, with the consent of the Massachusetts State Convention, to transfer the Rev. Carmine Pagano from Springfield to Brooklyn, where he will be the associate of the Rev. Antonio Mangano. Since the appointment of a general superintendent of missions among the foreigners Mr. Mangano has been to a great extent relieved of the oversight of the Italian work. This has enabled him to give his time and strength more fully to his important field in Brooklyn. His church has received many additions, and opportunities for expansion in the way of branch stations are opening. A vigorous tent work, better equipped and on a somewhat larger scale than that of last year, will be carried on during the summer. The church has felt throughout the winter the benefits of last summer's tent campaign. There is every encouragement to expect even larger results this year. With the help of Mr. Pagano in Brooklyn Mr. Mangano will be able to give in the Italian work at large occasional assistance in the way of evangelistic service, for which he has peculiar qualification. Whatever he can do in that direction will be of great value, although of course the claims of his growing church in Brooklyn will take precedence of all other calls. Meanwhile, his co-operation and counsel are constantly sought and highly prized in the general interests of our missions among the Italians. In that department he will always have a special place, from which he cannot be spared, even though he may have preferred to relinquish its more formal official responsibilities.



Evangelism and Revivals

AT NEENAH, Wis., Rev. A. Goodwin, pastor, writes: "There were seven adults received by baptism and two by letter and experience; while several more are standing near and will soon follow."

AT KASSON, Minn., Rev. E. H. Rasmussen, pastor: "We have baptized seven during the quarter; I expect to baptize three others before the first of April."

AT MAYSVILLE, Wash., Rev. Philip Graif, pastor: "We greatly rejoice in God's blessing upon our evangelistic campaign, resulting in six baptisms, also four more candidates that have been approved for immersion; and ten or twelve more (all young peoples who will be baptized as soon as their pedo-baptist parents will grant their consent. Within the last two months our church membership has been doubled by a net gain of 18; and instead of a little handful of worshippers, our ordinary Sunday evening audience has steadily grown until now it is large enough to fill the house. Having given evangelism its rightful pre-eminence of interest, we will now open a vigorous financial campaign, with the hope of clearing off the building debt. Our people are greeting the future with a song and thankfulness, and feeling the impetus and glow of a new consecration and growing power."

FROM BEMIDJI, Minn., Rev. T. Broomfield, pastor: "At the beginning of the year I took train to Blackduck, 35 miles away, and then drove 15 miles in the woods to perform a marriage ceremony for one of our members. Wedding at 8 p. m., then amusements and refreshments. About 30 present, and at midnight I preached a sermon; also the two nights following. The third night we had a touch of the Welsh revival. I returned and spent last week there, from Monday to Saturday. As a result, about 20 professed conversion. It is a Swedish settlement, but a Methodist American is superintendent of the Sunday-school. The settlers there have had no preaching during the five years of their residence, except one sermon by a Norwegian Lutheran. I never felt more power I think in meetings. Six young people of one family professed conversion. Father and mother are godly Lutherans,

but willingly testified. The father said his 'mouth was poor in English,' but, putting his hand on his heart, said 'there is something growing in here.' Their four children and son-in-law and daughter-in-law all testified. The most touching incident of all was two little boys who testified, and when their father was being spoken to and refused saying, 'not to-night,' wept as if their little hearts would break."

A GREAT meeting was held at Michigan University, Ann Arbor, in March. Dr. Chivers writes: "The spacious University Hall, which seats about 2,500 people, was almost entirely filled. It was an inspiration to face such an audience. The Guild movement has succeeded admirably under the leadership of Dr. Behan. The third story of the Guild is now to be finished off, and when this is done the rental from the rooms will cover all the running expenses of the house."

On a recent Sunday evening, reports Missionary Pastor Samuel Batchelor, of Coopers-town, N. Dak., fifteen persons rose for prayers, among them several young men. A number of young people have expressed a desire to be baptized. "The hope of this church is very largely in the young people," adds the pastor. The same is true of many a church.

A Chance to Help

HOUSTON ACADEMY, Houston, Texas, one of the schools aided by the Society, yet under the management of the Negroes, with its enrollment of 170 (30 more than last year) is so crowded that a new three-story building has been erected at a cost of \$4,000. On the first floor are dining-room, kitchen, pantry and sewing-room; on the second floor, chapel, reading-room and office; and on the third floor a science laboratory and six large classrooms. A year's work has been added to the academic course, so that students doing the full work will be amply prepared for college. Industrial work receives attention. A steam generator has been placed in the laundry, and it is proposed to fit up a steam laundry. The greatest need just now is a better library. Some kind friend could do great good by donating books. Who will help?

News from Alaska

COPPER CENTRE, Alaska, has not been enjoying a mild winter; indeed, it has been colder than usual; during January the thermometer going as low as 74 degrees below zero, necessitating the omission of two Sunday services. At other times Rev. G. S. Clevenger mentions large and attentive audiences. Of the difficulties of his work he gives a hint, saying:

"It requires a great deal of thought to present our religious conceptions so that the Indians can grasp them. Last week one of their old and respected men died. We went and assisted in the burial and tried to give them comfort, for the family were sincere mourners. Whenever a death occurs among them, they have many questions about a future life. If asked what they think, the reply usually is, 'Me no savey. Methink may be so all gone.' Yesterday I tried to get the thought of immortality into their minds. I took off my coat and laid it on the table and said, 'Me cache coat on the table. Me go without coat. You cache body in the ground; body all the same as coat. You can cache it, but the thinker go look see God.' They caught the idea and laughed out heartily. Then I took a small boy and said, 'By and by he will become a man. He will know more.' I took Chief Ewan and said, 'When he little boy he no savey much, but now higher savey.' I said, 'When one go look see God at first not savey much, but by and by he higher savey.' Again they laughed. I knew they had caught the idea of progression. Then I talked about their learning all they could here, that they should progress on and on. The children as a rule learn rapidly

in school. Many of them now read and write. They add and subtract and some are working at multiplication table. This is naturally a bright people—brighter than the Metlaklahs of which you hear so much."

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From New York via Southern Pacific elegant passenger ships, leaving every Wednesday at noon; these ships are elegantly appointed with every convenience for the comfort and safety of the passenger. The trip to New Orleans is made in five days, reaching New Orleans Monday morning. This route is noted for its fast time, superb service and excellent cuisine. At New Orleans the train is boarded and the journey West is begun. Traversing a country of continual scenic surprises—sugar plantations, cotton-fields, rice-fields of Louisiana and oil-fields of southwest Texas, thence through historic Houston and San Antonio, and on to the road of a thousand wonders from Los Angeles to Portland, reaching Santa Barbara, with its charm of idling luxury, Paso Robles, with its famed hot mud springs, Del Monte, famous for its golf links and its salmon fishing, Santa Cruz with its stretches of sandy beach, San Jose and Mt. Hamilton with its big Lick telescope, and Mt. Shasta with its famous sparkling Shasta water. All of this seen from the windows of the latest dining, sleeping and observation cars, with clean motive power, oil burning locomotives. Inquire of any Southern Pacific Agent, or L. H. Nutting, G. E. P. A., 349 Broadway, New York.

FINANCIAL STATEMENT FOR APRIL, 1906

RECEIPTS

Contributions for General Purposes.....	\$8,855 58
Legacies " " " ".....	344 07
Contributions Specifically Designated.....	1,180 63
" " " " for Church Edifice Gift Fund.....	288 06
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	\$10,668 34
Income Accounts for General Fund.....	1,193 20
" " " " Church Edifice Gift Fund.....	850 60
" " " " " Loan Fund.....	213 86
Miscellaneous.....	508 15

DISBURSEMENTS

For General Purposes.....	\$17,493 95
" Special " as designated.....	6,093 58
From Church Edifice Gift Fund.....	16,713 71
" " " " " Loan Fund.....	3,903 63
Miscellaneous.....	2,842 95
	<hr/>
	\$47,047 82

CONTRIBUTIONS AND LEGACIES FOR APRIL

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, \$15.65.					
Presque Isle, First Ch.....	\$8 93	Mount Morris Ch.....	15 00	Turtle Creek Ch.....	22 34
Y. P. S.....	1 79	Williamsbridge, Immanuel Ch.....	10 00	Springboro Ch.....	3 00
Kennebunk Village Ch.....	3 93	Brooklyn, Wm. Urban.....	5 00	Warren Ch.....	37 56
North Vassalboro, P. Priest..	1 00	Greenwood Ch.....	81 47	Erie, Calvary Ch.....	128 80
NEW HAMPSHIRE, \$20.43.		E. D. First German Ladies' Soc.....	5 00	Hawley Ch.....	5 00
South Hampton Ch.....	1 88	*First Ch. in Pierrepont St.....	356 00	Narberth, Ch. of Evangel.....	26 42
Durham, Mr. and Mrs. C. A. Read.....	12 00	Sumner Ave. S. S.....	15 41	Oxford, First Ch.....	3 00
East Jaffrey, First Ch.....	6 55	*T. J. Whitaker.....	10 00	Womesson, Bethany Ch.....	4 00
VERMONT, \$122.92.		Utica, New Hartford Ch.....	5 88	Washington, Allison Ave. Ch.....	15 00
Burlington, First Ch.....	2 00	Buffalo, Reid Memorial Ch.....	16 60	Ridgway Ch.....	6 00
Jericho Ch.....	5 00	York S. S.....	5 00	Crafton Ch.....	6 25
Saxton's River, First Ch.....	31 52	Richville Ch.....	1 00	Meadville Ch.....	4 30
*Burlington, First Ch.....	84 40	Eden, John F. Horton and Family.....	25 00	West Chester, Olivet Ch.....	10 00
MASSACHUSETTS, \$891.44.		Binghamton, First Ch.....	58 57	White Hall Ch.....	8 80
Lynn, Swedish Ch.....	2 00	West Middlebury S. S.....	3 50	Greenburg Ch.....	8 62
*Newton Center, Alice Taylor Potter.....	50 00	Newark, First Ch.....	21 62	Turbotville Ch.....	5 00
Saxonville, Mrs. R. Dawson.....	3 00	Croton Falls Ch.....	49 66	Edinboro S. S.....	4 00
West Newton, Mrs. M. L. Bacon.....	10 00	Mahopac Ch.....	40 58	Pittsville Ch.....	30 58
Cambridge, L. P. Soule.....	10 00	Elbridge Ch.....	1 00	Pittsburg, Union Ch.....	28 85
Springfield, Park Ave. Mem'l Ch.....	4 73	Marathon, Geo. J. Scovey.....	1 50	Hazleton Ch.....	10 00
Holyoke, First Ch.....	38 26	Oswego, First Ch.....	15 92	Kittanning Ch.....	5 27
Salem, First Ch.....	100 00	Mt. Morris Ch.....	19 00	Butler Ch.....	3 14
Holden Ch.....	16 00	*Binghamton, First Ch.....	22 75	Bellevue Ch.....	8 55
Pittsfield Y. P. S.....	16 00	*Rockville Center Ch.....	1 00	Chadds Ford Ch.....	5 75
Milford, Pine St. Ch.....	2 98	Waterford, First Ch.....	25 00	Freeland, Bethel S. S.....	5 00
Lowell, Worthen St. Ch.....	24 94	Jamestown, First Ch.....	4 00	McKeesport, First Ch.....	34 87
Boston, First Ch.....	25 00	Port Chester, First Ch.....	20 00	Montgomery Ch.....	8 00
Rock Ch.....	1 80	East Potentkill Ch.....	1 00	Pittsburgh, Johnson Ave. Ch.....	2 00
Orange, First Ch.....	13 00	*Babylon, First Ch.....	18 00	Warren First Ch.....	4 50
Lynn, Mrs. A. M. Pickford.....	150 00	Ogden Ch.....	20 90	Wayne, First Ch.....	5 00
Newton, Immanuel Ch.....	5 00	*Albany, Emmanuel.....	50 00	Pittston, Luzern Ave. Ch.....	13 68
Turner's Falls Ch.....	5 75	Troy, Fifth Ave. S. S.....	50 00	Mt. Washington Ch.....	8 50
West Acton Ch.....	20 27	*For C. E. F., Olean Ch.....	25 00	Lower Merion S. S.....	14 87
Newton Center, First Ch.....	263 57	*For C. E. F., Albion, Wm. E. Barker.....	10 00	Norristown, First Y. P. S.....	3 00
Lynn, East Ch.....	3 46	LEGACIES.		Huntingdon Ch.....	10 00
Hudson, First Ch.....	12 37	Locke, Est. of Mrs. L. P. Weeks.....	294 07	Pittsburg, Fourth Ave. Ch.....	392 23
Lawrence, First Ch.....	47 49	NEW JERSEY, \$221.12.		*Philadelphia, Tioga Temple Y. P. S.....	6 25
Melrose, First S. S.....	7 52	Caldwell, Mrs. H. Steelman.....	2 00	*Germantown, First Ch.....	5 00
Needham, First Ch.....	2 75	Westfield S. S.....	20 00	Claysville, Pleasant Grove Ch.....	10 00
Gardner, First Ch.....	30 55	Jersey City, Bergen Ch.....	80 31	Dansville Ch.....	32 31
Globe Village, M. Jane Lyon.....	25 00	George's Road Ch.....	7 10	*Oak Lane Ch.....	90 00
RHODE ISLAND, \$53.96.		Hightstown Ch.....	2 40	For C. E. F., Pittsburg Fourth Ave. Ch.....	98 06
Providence, Pearl St. S. S.....	20 00	Central Ch.....	9 28		
Fourth Ch.....	11 25	Florence Ch.....	16 36		
Mt. Pleasant Ch.....	7 71	Cape May, First Ch.....	5 67		
Hope Valley, Y. P. S.....	10 00	Allaway Ch.....	7 50		
Lonsdale, B. Y. P. U.....	5 00	Marlton Ch.....	16 75		
CONNECTICUT, \$401.26.		*Jersey City, North Ch.....	34 75		
Hartford, Miss Edith M. Howard.....	250 00	*Upper Freehold Ch.....	14 00		
Stamford, First Ch.....	5 05	*For C. E. F., Newark, Italian Ch.....	5 00		
South Norwalk, First Mission Banksville, First Mission.....	2 50	PENNSYLVANIA, \$1,446.03.			
A Friend.....	15 00	Pittsburg, Fourth Ave. Ladies' Society.....	50 00		
New Haven, Grand Ave. Ch.....	13 25	Philadelphia, Tacony Ch.....	17 97		
*Norwich, Third Ch.....	9 83	Tacony S. S.....	5 08		
*Eastford Ch.....	10 00	Gethsamene Ch.....	96 34		
*Rockville Ch.....	13 85	Richmond Ch.....	2 80		
*Stamford, First Ch.....	26 66	Tioga Temple.....	16 66		
*Meriden, Main St. Ch.....	35 67	Frankford Ave. S. S.....	13 17		
*Niantic S. S.....	17 00	Logan Ch.....	4 00		
NEW YORK, \$1,403.43.		Epiphany Ch.....	1 00		
New York City, Madison Ave. Ch.....	35 00	Cold Point Ch.....	75 00		
Mariners Temple, C. E. S.....	8 00	Vincent Ch.....	14 75		
Lexington Ave. Y. P. S.....	20 00	Doylestown, First Ch.....	7 16		
Tremont Y. P. S.....	5 00	Memorial Ch.....	5 00		
Tremont Ch.....	25 00	Malvern Ch.....	27 62		
		Kane Ch.....	13 60		
		Muncy Ch.....	26 78		
		Trevorton, Miss Raker's Class.....	1 25		
		Downingtown Ch.....	8 60		

MISSISSIPPI, \$5.00.
 Florence, A. C. Morris..... 5 00

OHIO, \$561.72.

Dayton Ass'n., Young Women's Society.....	3 00
Jackson, Mrs. M. E. Griffiths.....	9 65
Wellston, First Ch.....	11 00
Westerville Ch.....	1 30
Mt. Zion Ch.....	17 45
Alexandria Ch.....	3 61
Sugar Creek Ch.....	74 22
Cincinnati, Ninth St. Ch.....	31 30
Immanuel Ch.....	10 25
Center Valley Ch.....	6 00
Elyria S. S.....	1 00
Lima, First Ch.....	3 50
Fultonham Ch.....	6 85
Good Hope Ch.....	18 85
Wilmington Ch.....	35 81
Byesville Ch.....	12 00
St. Mary's Ch.....	12 00
Medina Ch.....	12 25
Franklin Ch.....	10 48
Geneva Ch.....	5 00
Sandusky Ch.....	2 50
St. Paris Women's Circle.....	2 50
Madison Ch.....	5 00
Toledo, Rev. Jesse Boswell.....	2 70
Oakfield Ch.....	123 00
Cleveland East End Ch.....	7 00
Dayton, Memorial Ch.....	2 56
Antiquity Ch.....	2 38
Avon Ch.....	14 00
Chillicothe Ch.....	2 76
Salem Ch.....	15 71
Warren Ch.....	75 59
Toledo, Ashland Ave. Ch.....	5 00
Dresden, Rev. and Mrs. Naiff.....	15 00
Toledo, William Sheridan.....	15 00

MICHIGAN, \$284.84.

Brown City Ch.....	3 75
Three Rivers Ch.....	35 00
Onondaga Ch.....	1 25
Adrian, First Ch.....	44 86
River Rouge Ch.....	28 03
Bronson Ch.....	7 00
Ewart Ch.....	9 00
Athens Ch.....	2 55
Brooklyn Ch.....	5 50
S. S.....	1 84
Prairieville Ch.....	3 10
Hickory Corners Ch.....	3 70
Richmond Ch.....	1 00
Iron Mountain Ch.....	4 01
S. S.....	99
Detroit, First Ch.....	114 22
Howell Ch.....	12 00
*Ewart Ch.....	7 04

INDIANA, \$97.93.

Southport Ch.....	6 00
Campbellsburgh Ch.....	9 25
Livonia Ch.....	9 00
Hicks Ch.....	3 00
Lost River Ch.....	6 00
Mt. Olive, First Ch.....	4 50
Bicknell S. S.....	1 48
Evansville, Calvary Ch.....	21 45
J. Y. Cabaniss.....	5 00
Elkhart Ch.....	5 21
Mitchell Ch.....	10 61
Mrs. W. A. Burton.....	5 00
Fredonia Ch.....	2 00
Aikman's Creek Ch.....	2 00
Enon Ch.....	3 31
Spice Valley Ch.....	4 12

ILLINOIS, \$426.06.

Baker's Prairie Ch.....	4 25
Carlinville Ch.....	4 01
Upper Alton Ch.....	70 05
B. Y. P. U.....	5 00
Mt. Zion Ch.....	5 00
Hurricane Ch.....	2 80
Bourbon Ch.....	2 85
Jonesboro Ch.....	8 25
Alton, Cherry St. Ch.....	2 75
S. S.....	5 00
Bethel Ch.....	2 00

Jacksonville, A Friend.....	50
Urbana S. S.....	7 53
Prairie Grove Ch.....	3 35
Winchester Ch.....	1 00
S. S.....	5 00
Arcola Ch.....	18 56
Tolona Ch.....	5 00
Roodhouse Ch.....	5 75
Palermo Ch.....	8 40
Pisgah Ch.....	17 31
M. Elizabeth Wood.....	5 00
*Springfield, So. Seventh St.....	12 50
B. Y. P. U.....	1 00
Urbana, M. D. L. Sellers.....	1 00
Chicago, Humboldt Park German Y. P. S.....	5 00
Fourth Ch.....	5 00
Covenant Ch.....	5 00
Calvary Ch.....	11 50
Clinton B. Y. P. U.....	2 00
Juniors.....	2 00
Minonk Ch.....	15 00
Oak Park S. S.....	25 00
Thompson Ch.....	5 05
Barrington, B. Y. P. U.....	1 00
Oak Park, German Y. P. S.....	23 55
Morris, Swedish Ch.....	6 00
Elgin S. S.....	17 00
Rozetta Ch.....	2 00
Rock Island Ch.....	10 50
Watertown Ch.....	5 05
Berwick Ch.....	1 00
Walnut Ch.....	4 16
De Kalb B. Y. P. U.....	5 00
Waukegan Swedish Ch.....	3 15
Chicago Heights S. S.....	1 80
Moline Ch.....	31 12
*Urbana, First Ch.....	36 32

WISCONSIN, \$127.22.

Hale, Mission Class.....	2 67
Spooner Ch.....	3 70
Barrow Ch.....	1 50
Ripon Ch.....	15 00
Elkhorn Ch.....	21 75
Millard Ch.....	1 25
Monroe Ch.....	10 75
Union Ch.....	9 00
Nominee Ch.....	2 00
Silver Lake Ch.....	2 00
Berlin, B. Y. P. U.....	1 50
Darien Ch.....	21 00
Stoughton Ch.....	15 00
Prentice, Women's Society.....	5 00
Walworth Ch.....	12 00
Sheel Lake Ch.....	3 10

MINNESOTA, \$215.06.

Detroit, First Ch.....	35 63
St. Paul, First Ch.....	2 00
Hebron Ch.....	50
Dan. Norwegian Ch.....	6 92
Mizpah Ch.....	5 00
Minneapolis, Calvary Ch.....	7 42
Kasson, First Ch.....	1 00
West Duluth, Finnish Ch.....	6 59

LEGACIES.

For C. E. F., St. Paul, Estate of Mary F. McClurg.....	100 00
St. Paul, Estate of Mary F. McClurg.....	50 00

IOWA, \$354.92.

Waterloo, Robert Williams.....	43 64
Woodward Ch.....	4 00
Cedar Rapids, Calvary Ch.....	2 85
Devon Ch.....	3 35
Central City, Jordan's Grove S. S.....	8 78
Osage Ch.....	32 20
Emerson S. S.....	66
Climbing Hill Ch.....	1 00
Corwith Ch.....	2 17
Indianola Ch.....	6 90
Lohrville Ch.....	5 00
Lansing, Village Creek S. S.....	15 00
Gruddy Center Ch.....	11 75
Iowa Falls Ch.....	31 75
Rockwell City S. S.....	1 00
Swaledale Ch.....	35 00
Eldora Ch.....	11 00
Storm Lake, B. Y. P. U.....	40

Brayton, Oakfield Danish Ch.....	4 75
Perry B. Y. P. U.....	2 50
Monroe Ch.....	26 00
Cedar Rapids, First Ch.....	105 22

INDIAN TERRITORY, \$14.20.

Purcell, W. B. Crocker.....	1 00
Poteau Ch.....	8 20
Durant Ch.....	5 00

OKLAHOMA, \$69.00.

Rusk Ch.....	\$1 50
Templeton Ch.....	1 00
Port Ch.....	4 00
Lukon Ch.....	12 50
For C. E. F., Oklahoma City, First Ch.....	50 00

KANSAS, \$102.28.

Rosedale Ch.....	8 00
Galena Ch.....	20 00
Genda Springs, Pleasant Vale Ch.....	2 10
Sabetha, S. J. Miner.....	10 00
Wellington Ch.....	13 00
Oxford Ch.....	7 00
Clifton, Riverdale Ch.....	2 65
Clyde Ch.....	4 31
Whiting Ch.....	11 20
Jewell Ch.....	19 47
Vicksburg Ch.....	4 55

NEBRASKA, \$1,229.84.

Hartington Ch.....	11 35
Cook, Mt. Zion Ch.....	3 00
Giltner, Salem Ch.....	1 50
Springview Ch.....	4 00
Pawnee Ch.....	39 00
Auburn Ch.....	7 00
Lincoln, First S. S.....	1 27

FOR STATE CONVENTION.

Nebraska State Convention.....	1162 72
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NORTH DAKOTA, \$189.50.

White Earth, Bethel Ch.....	10 00
Deapolis, Swedish Ch.....	5 50
Cooperstown, First Ch.....	14 00
Calva, John McClellan.....	10 00

FOR STATE CONVENTION.

North Dakota State Convention.....	150 00
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SOUTH DAKOTA, \$29.61.

Arlington, First Ch.....	10 00
Willow Lake, Miss May P. Denning.....	20
Mitchell, First Ch.....	17 00
Spencer, Pearl Ch.....	2 41

MONTANA, \$10.00.

Lodge Grass, First Crow Indian Ch.....	10 00
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COLORADO, \$91.75.

Monte Vista, First Women's Society.....	10 00
Fort Collins Juniors.....	10 00
Denver, Galilee S. S.....	10 00
Colorado City B. Y. P. U.....	5 00
Ch.....	17 70
Steamboat Springs Ch.....	9 05
Pueblo, First Ch.....	15 00
Denver First C. E. S.....	5 00
*Denver First Ch.....	10 00

ARIZONA, \$35.20.

Mesa Ch.....	35 20
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NEW MEXICO, \$21.50.

Albuquerque Ch.....	21 50
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CALIFORNIA, \$177.90.

East Oakland, Mrs. N. P. Haskell.....	15 00
Wright, Florence E. Beecher.....	2 00
Santa Cruz Ch.....	5 00
Santa Barbara Ch.....	98 60
Oakland, 23d Ave. Ch.....	16 70

Los Angeles, Central Ch.	34 60	Providence, R. I., Laura Bix- by, Miss. Soc.	100 00	Philadelphia, Pa., Ephraim Smith	10 00
B. Y. P. U.	5 00	H. M. C., Va., Miss Mary A. Tefft	400 00	For Spelman Seminary:	
Gilroy, Geo. Benson	1 00				
WASHINGTON, \$42.45.					
Seattle, Immanuel Ch.	20 00	For Hearne Academy:			
Hartline Ch.	7 00	Palatine, Tex., Rev. T. W. Daily	10 00	Los Angeles, Cal., Mrs. Har- riet A. Copp	5 00
Portland, Swedish Ch.	6 50	Marshall, Tex., Mamie C. Jones	5 00	Wallingford, Conn., Miss Mary A. Blakeslee	5 00
S. S.	5 45	L. A. Brigance, Navasota, Foreign Mission Con.	5 26	Tallahassee, Fla., Mrs. Emma J. Carr	1 00
Van Couver Ch.	3 50	For Houston Academy:			
WOMAN'S AM. BAPT HOME MISSION SOCI- ETY 74 99					
WOMEN'S BAPT HOME MISSION SOCIETY. 220 00					
TOTAL \$10,367 29					
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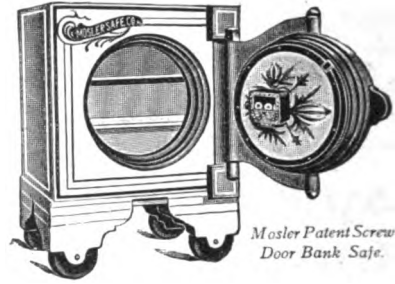
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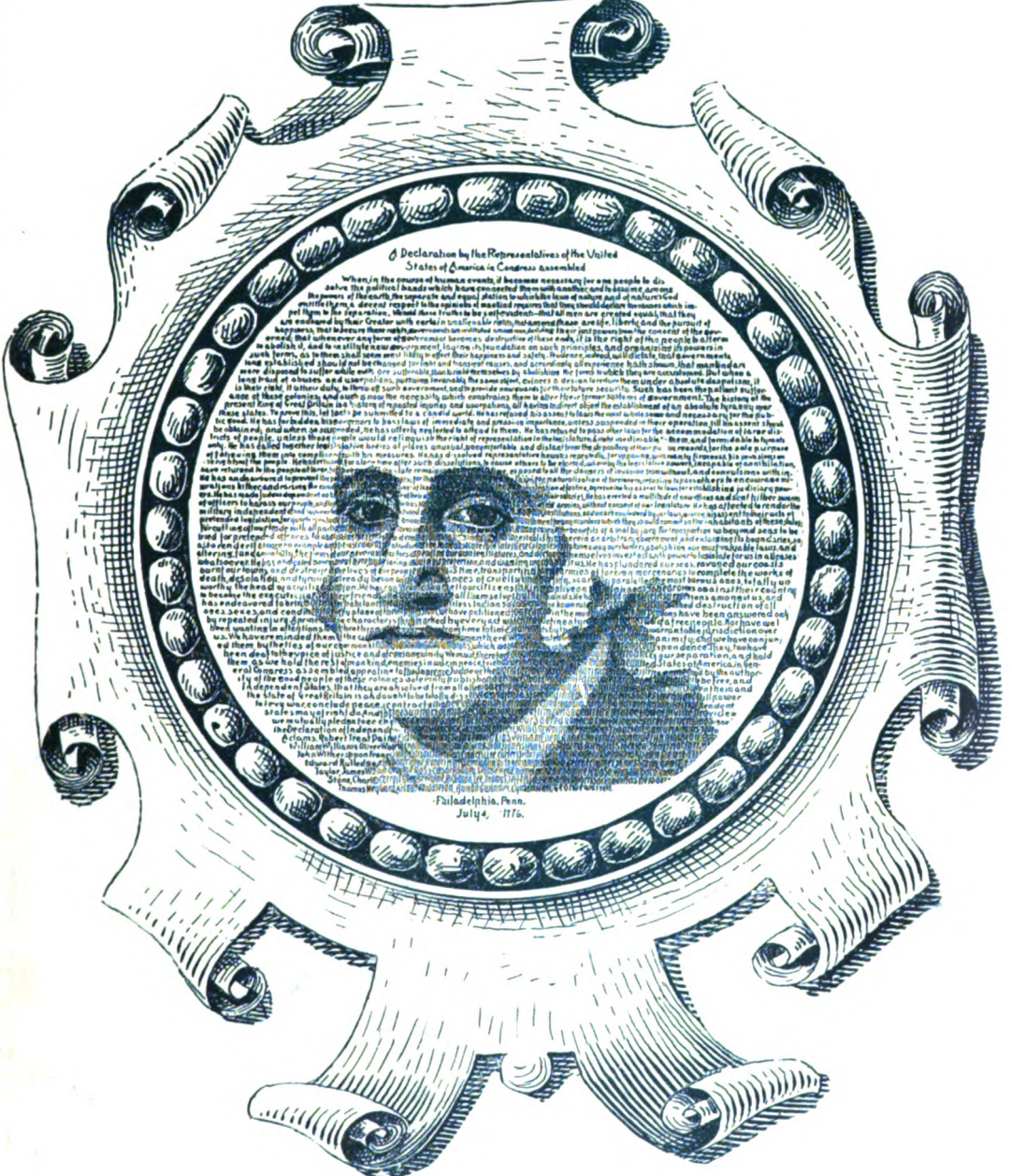
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This is a study of the life of John M. Peck, as found in the volume, "Heroes of the Cross in America."

2 FOREIGN MISSIONS AT HOME.

By Rev. Joel S. Ives.

3 THE UNEVANGELIZED IN AMERICA.

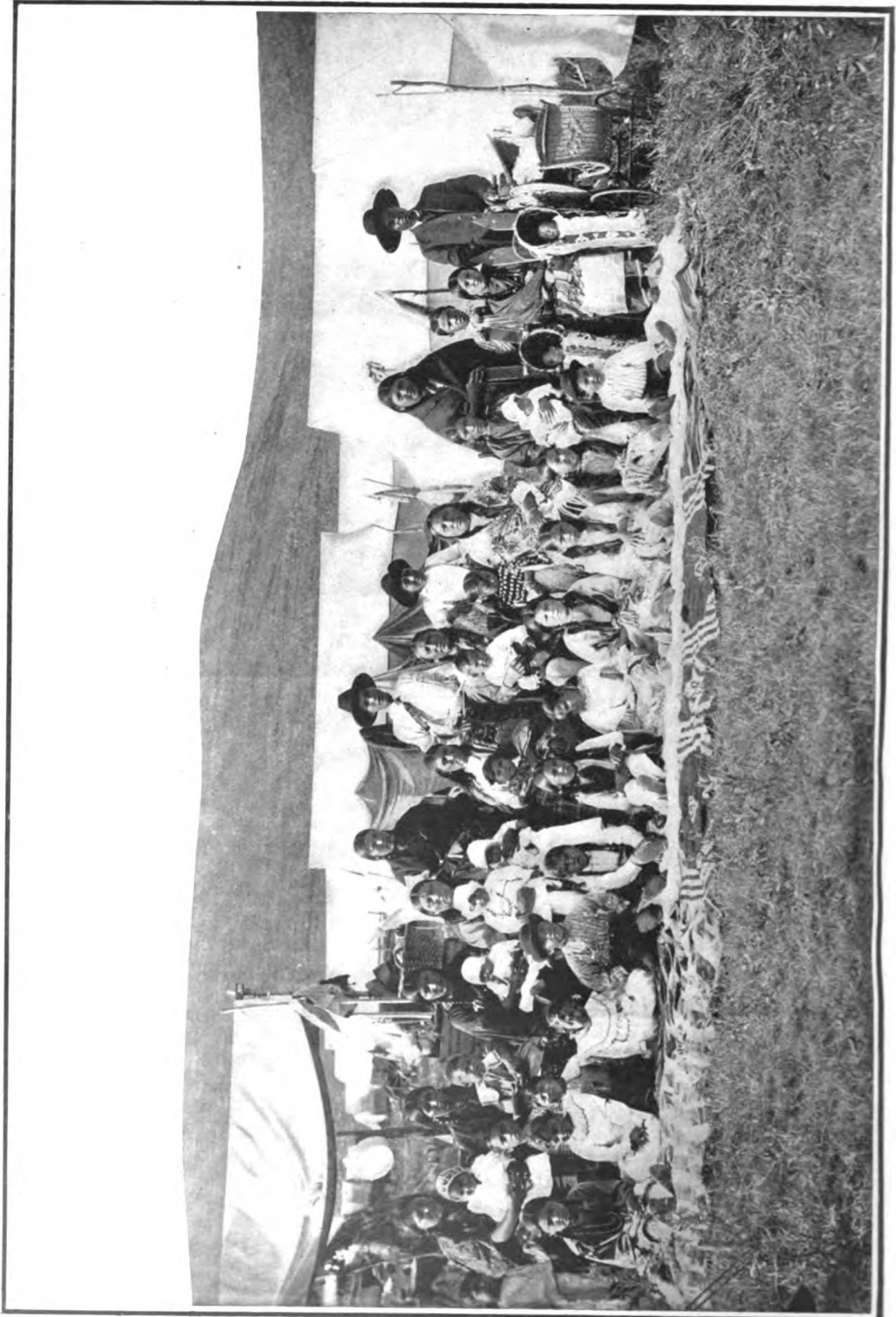
By Parker C. Palmer.

THE ANNUAL REPORT

of the American Baptist Home Mission Society. We will gladly send you a copy for 10 cents in postage.

For this HOME MISSION LITERATURE, send stamps either to the American Baptist Home Mission Society, 312 Fourth Ave., New York, or to your District Secretary.

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AN ENCAMPMENT GROUP AT THE INDIAN ASSOCIATION, BUREAU OF INDIAN AFFAIRS, WASHINGTON, D. C.

THE BAPTIST HOME MISSION MONTHLY

VOL. XXVIII

DECEMBER 1906

No. 12

STATEMENT EXTRAORDINARY



THE seventy-fifth anniversary of the organization of the American Baptist Home Mission Society will occur in May, 1907. It will be an occasion of unusual interest and importance. It should be unclouded by any shadow of debt. It should be an inspiration for larger undertakings.

It is deemed fitting, as well as necessary, therefore, that the denomination be asked to signalize this event by **AN INCREASE OF SEVENTY-FIVE THOUSAND DOLLARS** in offerings for Home Missions, before the close of the fiscal year, March 31st, 1907. Let it be made in the spirit of Thanksgiving for what has been accomplished during this period, and as a token of generous support for the future.

Every Church, every Sunday School, every Young People's Society, indeed all members of our Churches, are asked to have a part in this, according to their ability and as God has prospered them.

The need of this is great and urgent. The indebtedness of the Society, November 1st, was \$210,000, of which \$46,000 was brought over from previous years. Also, receipts from legacies and annuitants deceased are much less than those of last year. The financial condition is of deep concern to the Executive Board. Immediate or adequate retrenchment is impossible. Advance rather than retreat is the call of the hour.

It is hoped that the seventy-five thousand dollars asked for, in addition to the usual receipts for the rest of the year, will enable the Society to close this seventy-fifth year of its history with gratitude and renewed confidence in God and His people and with fresh courage for its ever increasing tasks.

By order of the Executive Board.

HENRY L. MOREHOUSE,
Corresponding Secretary.

E. E. CHIVERS,
Field Secretary.



The Christmas Gift



THE original Christmas gift to the world was a Person. God gave his only begotten Son. Christ came as the Father's gift—the greatest and most blessed and the most far-reaching in its effects—beyond comparison or conception. This gift was a giving of self. God gave Himself. Jesus Christ gave Himself. And this self-giving is the best Christmas gift that we can make—to our family, our neighbors, our church, our community, our country, the world. This is the giving that the world needs. This is the giving that alone can extend the kingdom of God at home and abroad.

Christianity is personality. The Christian is the follower of a person—Jesus Christ. He is the representative of that supreme Personality, and more than that, in some degree the expression of it. As a loyal follower, the disciple must consecrate his personality to unselfish service even as the Master did. It is good that the emphasis is being laid so strongly to-day upon personal obligation, personal duty, personal responsibility. Money gifts are essential, but they can never take the place of self-giving, nor can they meet the gospel requirements. He who gives himself, in the Christ spirit, will give of his means. He who gives what he is will not fail to give what he has.

As the thought of what Christmas means comes over you, may that thought inspire to the seeking out of new ways in which during the coming year the power of a Christianized personality may be used more effectively. Have you ever really given yourself to missions? Study the need, the fields, the opportunities,

your own possibilities and powers in the light of the Christ gift, and then answer that question. Self-giving is Christ-living.



"On the Trail of the Immigrant"

NOT in a long time have we read a more interesting volume than Professor Edward A. Steiner's "On the Trail of the Immigrant." Two things combine to make the book valuable. The author is an immigrant, who a quarter of a century ago came over in the steerage; hence he knows all about it by personal experience, and has made the voyage repeatedly in order to study immigration at first hand and observe the immigrant in his old environment across the sea, on the way hither and in the new environment. Secondly, he is an earnest and far-sighted Christian worker, with an intense longing to bring our Christian churches to realize the meaning of immigration and their own vital relation to it. More than this, Professor Steiner has a nimble wit and a facile expression, and knows how to say what he wants to say so that the reader will want to read it. No element is lacking to ensure your attention if once you begin in his company. Take this paragraph as a sample of the suggestiveness of the moralizing—for this volume has not been written without a dominant purpose:

"What a people we might be, if we would appropriate all that the Jew brings of spiritual vision and cut down his business ardor and craftiness by our own emphasis of the nobler gifts; if we would receive the Slav's virgin strength and plant upon it all that we of older civilization have learned to hold pre-

cious; if we would emulate the German's thoughtfulness and thoroughness and not imitate and encourage him in the trade of lager beer and the use of it. What a nation we should be if we would take the Hungarian's devotion to his native land and make it burn with just such a true fire upon the altar of this



PROF. EDWARD A. STEINER

country; and finally, if we would mingle all the virtues that the nations bring us with the seriousness and loftiness of the Scandinavian's mind and heart—if we did this through one generation, in one city of our country, we would bring the kingdom of God down upon the earth. Nor is this all a pious wish or simply a flow of rhetoric: we shall have to do that—cultivate in one another the best gifts—or we shall reap a harvest of the worst.”

After giving us a picture of the steerage drawn from life—of the steerage which he rightly says ought to be abolished, and must be abolished, as indeed it will be when American public opinion rises high enough above dollars to re-

gard decency and our own self-respect and safety—the reader is introduced to the German, Scandinavian, Jewish, Slavic and Italian immigrants, who are treated with discrimination and always with sympathy. It may be said at once that the author's sympathies are wholly with the newcomers, and his view is altogether optimistic. We think he sometimes sees only one side of the picture—at least he draws only one side. But his contention is right that the great problem lies on this side the Atlantic, and is not so much in the character of the immigrant as in the kind of environment in which he is put. He shows conclusively how rapid the Americanizing process is, and how it partakes of the character of the surroundings—good or bad. The foreigners are not naturally criminal; if then crime is on the increase among them in this country, investigate the conditions and causes. Permit a tenement iniquity and of course the foreigner who practically must go into these nests of greed and graft and corruption will not be apt to turn out a model Christian citizen. As well expect religion and ethics to spring from Tammany politics.

Our American shortcomings and inequalities and injustices and hollow professions come in for straight treatment. Anything that will awaken our people to a sense of what must be done, whether directly to evangelize the aliens, or indirectly to evangelize ourselves so that we may be fit to evangelize others, is to be welcomed. Put this volume in your American patriotic library, as the work of an expert who has earned the right to speak and who speaks right from the shoulder, but from the heart as well. We wish Professor Steiner, whose portrait we give through the courtesy of the Revell Company, might be called to lead in a great downtown work among the foreigners—a work for which his acquaintance with five or more languages, in addition to his experience, admirably fits him.



NOTE AND COMMENT

☞ It might not be unacceptable if you were to make some friend a Christmas gift of a year's subscription to *THE HOME MISSION MONTHLY*. It will be worth having and reading in the year 1907, unless all prognostications in the editorial rooms fail. Our spiritual weather prophet forecasts stirring times, and surely there ought to be a stir in our Baptist churches.

☞ Prayer will be answered, says *The Watchman*, but not always in the way we have in mind when we pray. As a recent speaker remarked, we have been praying that the Lord would open the doors so that the gospel might be sent to people in foreign lands, and He has opened them but in the way we did not mean. He has turned the foreigners in a host in on us, and we can preach the gospel to them without leaving home.

☞ When Prof. J. H. Mason, of Rochester Seminary, was pastor at Batavia, N. Y., he published a church paper in which he used to put such suggestive questions and answers as this:

"In a church, say of 300 members, how many regular givers ought to be found? There might be a variety of answers to this question, but if you are careful to do your part you will have done what you can toward making it 300."

☞ A most interesting work has been started in New York's East Side foreign colony by the Educational Alliance. This philanthropic organization has opened schools for immigrants, and on a recent day it is reported that a thousand immigrant children attended the classes. While the curriculum is the same as the public schools, the children will be taught in their native language first, then in English. The object is to familiarize them with the customs of the country and the public school methods preparatory to their going to the city schools. The present outlook is that the Alliance will not be

able to accommodate all applicants. Fathers and mothers of these children can be educated in the same way if they wish, and the Alliance has opened an evening school on the same lines. Superintendent David Blaustein says the Alliance hopes to develop this work so as to take care of the entire foreign element of the overflow of the New York public schools. Nothing is more characteristic of the foreign population, or more hopeful, than the common desire for education.

☞ We commend to our readers the stirring article by Mr. Phelps on "The West and the Nation." He puts things effectively, and makes his points stick. There is plenty of room for the new patriotism which he calls for.

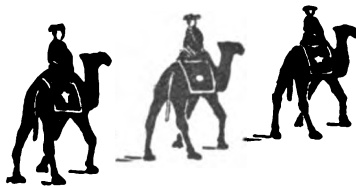
☞ We are fond of tracing the links in missions. How strangely Providence weaves the strands together, so that they cannot be untwined. Reading the history of our wonderful work among the Germans and Swedes in this country, there came out vividly the linking of the home and foreign work. See how it was in the Swedish work: The Swedish sailor Schroeder hears a sermon in New Orleans, gives his heart to Christ, sails back to New York and is baptized in the East River, becoming a member of Mariners' Temple. That was in 1844. The next year he visits his native land, full of missionary zeal. He tells his friend Nilson, a colporter among seamen, of his new faith, and Nilson studies the New Testament, comes to see the truth, and goes away to Hamburg to be baptized by the German Oncken. Then the Swede encounters persecution and finally becomes an exile, going to America as a refugee; and in this, our land, he gathers some Swedes about him here and there, and by his missionary tours plants the seeds whence spring churches by and by. In the old country the truth has spread, and behold there are

forty thousand Baptists, while in this country the gospel has been at work also, and the Scandinavian churches count their membership around the thirty thousand mark. A Swede converted in America started the Baptist work in Sweden; and a Swede converted in Sweden through the influence of the Swede converted in America was the means under God of starting the Baptist work among the Swedish-Americans. That Swedish sailor, by the way, long known and honored as Captain Schroeder, is still living, at the ripe age of eighty-seven years. If every American Baptist were to read his story of his life and of the growth of the Swedish Baptists in this country, the result would be a new impetus to the home mission work. No romance can surpass in interest such narratives of fact.

¶ Then take the German work in its beginnings. Young Barnas Sears, a theological student, goes to Germany to study under the eminent teachers there, away back in 1834, when it was not so common as now to finish one's course of study abroad. He talks of his faith with fellow students and new-found friends, and by and by seven of them are brought to believe as he does concerning the teaching of God's Word, and they desire to be baptized. Picture that scene, as at midnight, in order to escape the persecution and interference that would take place otherwise, the little band gathers on the banks of the river Elbe, and one after another confesses Christ by baptism. Next day these seven believers were organized into the first Baptist Church Germany ever had. One of the seven was the great Dr. Oncken, as he was to become, the loved apostle of the Baptists in Germany. Thus, a young American introduced our doctrines into Germany, and from that beginning there are now approaching 150 churches, with probably thirty-five thousand members. Now, take the German work in America, and see how strangely God prepared the servant who was to baptize, for the first time, Germans on our soil. A young Bavarian named Konrad Fleisch-

mann was converted in Geneva when he was nineteen, and united with an independent evangelical church. By his own searching of the Scriptures he became a Baptist in conviction, and knowing nothing of the Baptists, for there were none there, he settled as pastor of a small Separatist church. He was a correspondent of George Müller, the man of faith and founder of the Orphan's Home at Bristol, and this good man urged him to go to America and labor among the Germans who were emigrating thither. With a faith like Müller's the young Bavarian left the Old World to follow the Divine guidance in the New. It was in 1839 that he began his missionary efforts in New York, New Jersey, and Pennsylvania. He began with no organization behind him, reaching his countrymen as best he could. In Newark after some months of labor he baptized three persons on confession of faith, and these were the first Germans baptized by a German pastor in America. Two years later in a revival in Pennsylvania he baptized more than two hundred converts, and for a quarter of a century he was a leader in the German work. In the face of such leadings who can question the power that is behind these strange disposings of human life.

¶ We have frequently referred to the tracts printed by Rev. G. Aubin, our French missionary in Providence. To indicate their influence he sends this note: "A well-known French Catholic funeral director paid me a visit. After having made quite a long review of the religious question, he told me that the other day twelve Catholic men had gathered in his shop. All of them had read some of my tracts, and, in going over the ground covered by these pamphlets they declared that their contents were true. Only one made objections. I was glad when I heard this statement. Is not this a sure sign of progress? Have I not good reasons for being so optimistic in my views concerning this work? We are advancing. A new day is coming."





Let Us Haste to Bethlehem

George A. Audaley

Charles Vincent

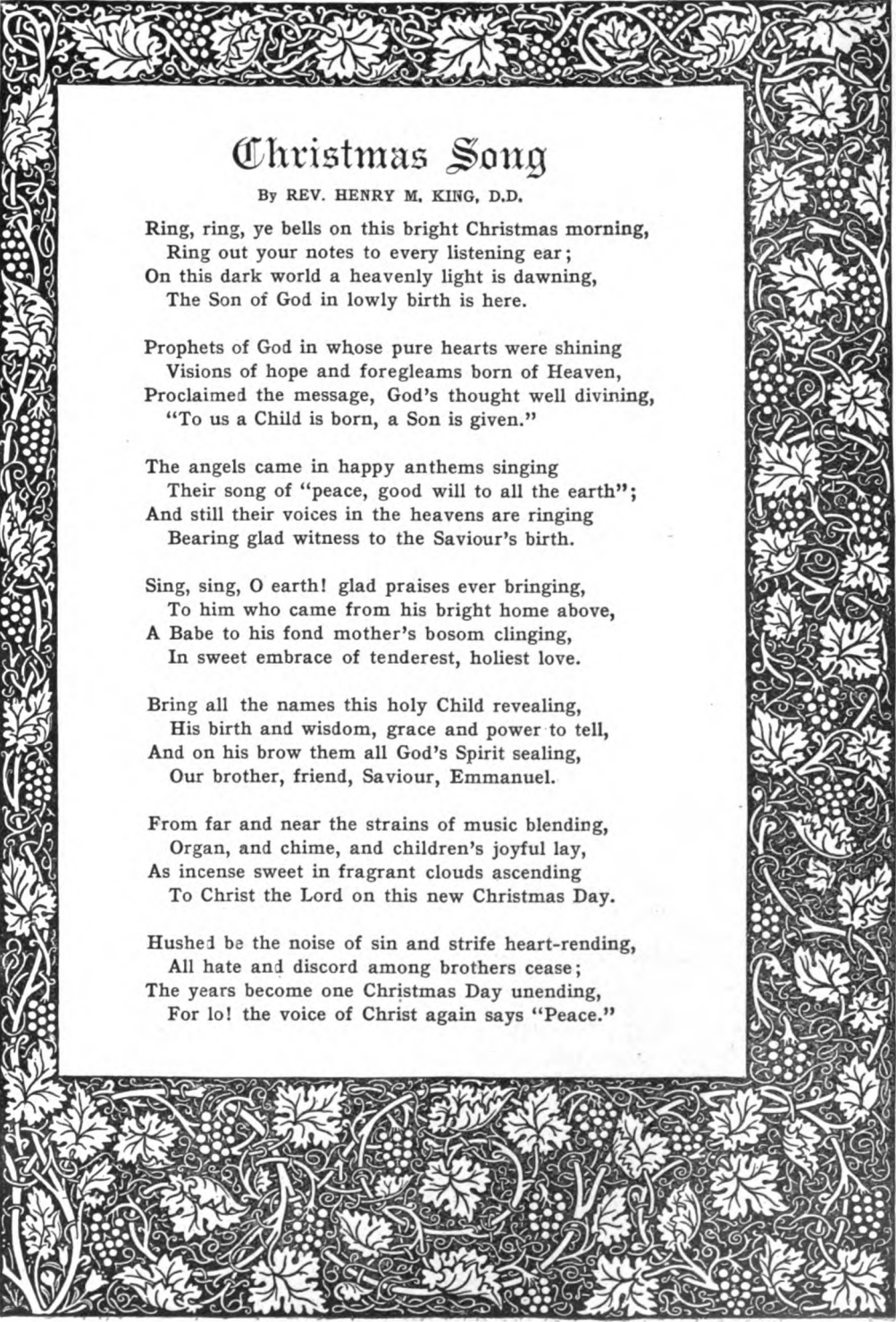
mf

1. Let us haste to Beth - le - hem On this blessed Christmas morn ; Let us seek the
 2. Per - fect man! E - ter - nal God! Ruler of the boundless skies, There a weak and
 3. Without speech, yet Counsellor; In a man - ger, yet a King; Nat - u - ral, yet
 4. Glo - ry to the Fa - ther be; Glo - ry to the Bless - ed Son; Glo - ry to the

f

man - ger's side, Where the Son of Man was born. Hail! All hail! . Em - man - u - el.
 low - ly child—Myster - y of mys - ter - ies! Hail! All hail! . Em - man - u - el.
 Wonder - ful; Let our glad hosan - nas ring, Hail! All hail! . Em - man - u - el.
 Ho - ly Ghost; Glory to the Three in One, Throughout all E - ter - ni - ty.

From "The Praise Book," used by courtesy of the United Society of Christian Endeavor



Christmas Song

By REV. HENRY M. KING, D.D.

Ring, ring, ye bells on this bright Christmas morning,
Ring out your notes to every listening ear;
On this dark world a heavenly light is dawning,
The Son of God in lowly birth is here.

Prophets of God in whose pure hearts were shining
Visions of hope and foregleams born of Heaven,
Proclaimed the message, God's thought well divining,
"To us a Child is born, a Son is given."

The angels came in happy anthems singing
Their song of "peace, good will to all the earth";
And still their voices in the heavens are ringing
Bearing glad witness to the Saviour's birth.

Sing, sing, O earth! glad praises ever bringing,
To him who came from his bright home above,
A Babe to his fond mother's bosom clinging,
In sweet embrace of tenderest, holiest love.

Bring all the names this holy Child revealing,
His birth and wisdom, grace and power to tell,
And on his brow them all God's Spirit sealing,
Our brother, friend, Saviour, Emmanuel.

From far and near the strains of music blending,
Organ, and chime, and children's joyful lay,
As incense sweet in fragrant clouds ascending
To Christ the Lord on this new Christmas Day.

Hushed be the noise of sin and strife heart-rending,
All hate and discord among brothers cease;
The years become one Christmas Day unending,
For lo! the voice of Christ again says "Peace."



CORRESPONDING SECRETARY'S NOTES

THE pledge by Mr. John D. Rockefeller of \$75,000 to the American Baptist Home Mission Society, on the basis of one dollar for every dollar contributed by others for the purpose of rebuilding our Baptist church edifices in California, is another characteristic act of generosity on his part that is highly appreciated by the denomination, and that imparts new hope and courage to our brethren in California. It will be remembered that Mr. Rockefeller also gave \$100,000 immediately after the great disaster for the relief of the temporal needs of the people.

The response of those who have not yet contributed for this purpose should be quick and generous, for a considerable sum must yet be secured to obtain the whole of this pledge. The amount received by the Home Mission Society to November 15th was \$47,000, and by the Baptist Relief Committee of California, \$16,300; or a total of \$63,300. The whole \$183,000 originally asked for is needed; but at all events \$150,000 *must* be secured. Let it be done before January, for after that the Society's urgent claims must have right of way.

* * *

It was feared that the financial losses of Baptists in Northern California in consequence of the earthquake and fire would so seriously impair the resources of the Convention that the Society would be required to remit a very large sum due to it by the Convention for missionary work under the plan of co-operation. Happily, however, under the able leadership of Rev. C. W. Brinstad, the Baptists of Northern California have quit themselves like men in this matter by providing for the larger part of the obli-

gation. When it became evident that they were doing their best and yet could not do all that was required, they received with enthusiasm at the Convention in November a telegram from the Corresponding Secretary of the Society that he would recommend to the Board a concession of \$1,000 when the balance should be provided for, and they quickly met the conditions. Remember that this was done when the Society itself has a debt of over \$200,000. But to give heart to a struggling body in a crisis like that is worth more than a thousand dollars; and we believe that the denomination will express its approval of such action by generous offerings to the Society. We are sure, also, that it will appear that our brethren in California are not "lying down on the denomination," but are heroically addressing themselves to the difficult tasks before them and so are most worthy of help.

Already the work of rebuilding in California has begun; \$12,000 having been appropriated to the First Baptist Church of Oakland, to enable it to rebuild the lecture room, which it is expected to occupy about the holidays.

* * *

A training school for workers among our foreign populations is greatly needed. This refers to others than the Germans and Scandinavians, for whom theological schools have been established at Rochester, N. Y., and at Morgan Park, Illinois. At the recent meeting of the Baptist State Convention of Pennsylvania a committee was appointed to confer with other committees of the Philadelphia Baptist City Mission Society and of Crozer Theological Seminary in regard to the establishment of

such a school. The subject has been considered also by representatives of Newton Theological Institution, and has engaged the attention likewise of representatives of Hamilton Theological Seminary. May something materialize soon!

* * *

The new school for girls, under the direction of Mrs. L. E. Troyer, at Coamo, Porto Rico, has opened most auspiciously, leading families of the city, including the mayor's, being among its patrons. Remarkable blessings have attended this enterprise, and it may be that larger things will be required.

* * *

The voluntary retirement of Rev. E. B. Meredith, D.D., as General Missionary for Kansas, after a long period of service, was justly recognized by the State Convention in terms of high appreciation of his services. Dr. Meredith had many perplexing matters with which to deal at the beginning of his work, but by his patience, self-control, tact,

kindness and sagacity, he accomplished a great work for the denomination in the State.

* * *

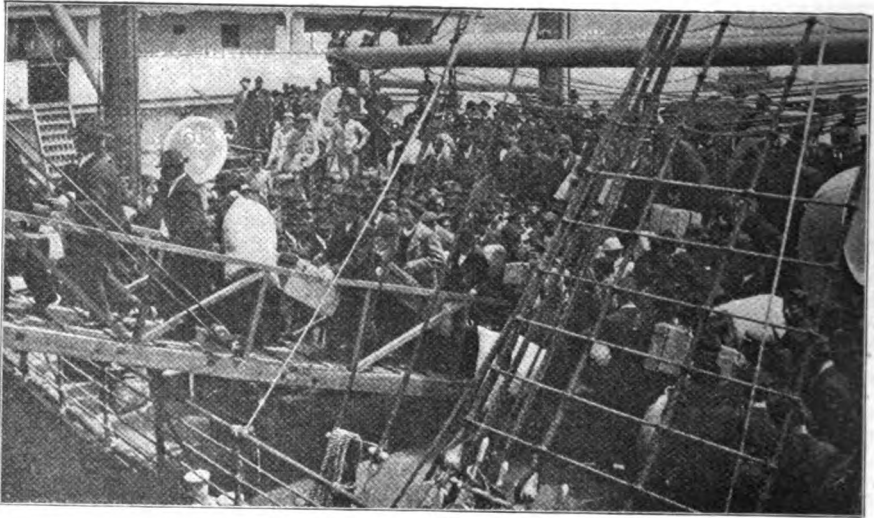
It is gratifying to announce that Dr. N. B. Rairden has quite recovered from his serious attack of typhoid fever, and was able to attend, with Dr. Chivers, the important meetings at Shawnee, Oklahoma, when the Union of the Baptist Conventions of Oklahoma and Indian Territories was happily effected. It will become a great Convention for a great State.

* * *

The righteous decision of the Supreme Court of the United States to the effect that white men who married Cherokee women, since 1875, have no right to share in the Indian funds derived from sale of lands or otherwise, is a set-back for many who evidently married dusky maidens more for money in expectation than for love. The case involved the claims of between 2,000 and 3,000 whites to share in the distribution of the lands



SECRETARY MOREHOUSE AT HIS DESK IN THE ROOMS IN NEW YORK



IMMIGRANTS ARRIVING AT BALTIMORE
By courtesy of "Our Home Field"

and funds of the Cherokee nation because of marriage with members of the tribe. Those who acquired citizenship by marriage before 1875 have equal interests with the Indians, but these are comparatively few. There are over four million acres of land and the tribal funds held by the General Government are large. In this case, therefore, the white man did not outwit the Indian.

* * *

The twenty-fifth anniversary of the founding of Bishop College, Marshall, Texas, was celebrated November 1st and 2d. Mrs. C. C. Bishop, whose initial gift made the school possible, was remembered, as also Mr. J. D. Rockefeller, who has given liberally for new buildings. The prospects of the institution, under President Chaffee's administration, were never brighter than now.

* * *

In October the Corresponding Secretary attended the annual meetings of the Baptist Conventions of the States of Rhode Island, Connecticut, New Hampshire and New York; delivering an address at the three New England Conventions upon the immigrant problem as affecting the civilization and the religious life of New England. There is

a great awakening of the Baptists in these and other New England States in regard to their duty toward these peoples, and it is gratifying to note the heartiness with which the representatives of the State Conventions are addressing themselves to this problem in co-operation with the American Baptist Home Mission Society, which for a long period carried the work almost single-handed. The total expenditures by the Society and the Conventions for this work in New England are about \$30,000, of which the Society pays somewhat more than one-half. There are now 59 mission churches or stations among these peoples, and it is estimated that there are about 7,500 members in these churches and in American churches, with which many have become identified. Taking those of foreign birth and their descendants who are now Baptists, it would be found that probably they constitute about one in twelve of our entire constituency in New England. It is becoming a serious question, however, whether this old power-house of Protestantism is to be possessed and run in the interests of Romanism, which has made remarkable gains there in the last generation.



TEN YEARS AMONG THE KIWAS

By Rev. H. H. Clouse

A REVIEW OF A DECADE OF EFFECTIVE WORK
BY THE MISSIONARY PASTOR AT RAINY
MOUNTAIN—DEVELOPING A GIVING CHURCH

THERE may be hours in the day of life's activities when a retrospect may be written in humility; the individual giving all the glory to God for the way in which He has led him. And his review may be helpful to other laborers in the Master's kingdom. For we are all workers together with God, and while we sow, to Him belongeth the harvest. We have reached the hilltop of our first decade in mission work among the Kiowa Indians. What hath God wrought through the use of these instruments of clay?

EARLY CONDITIONS

Mission work in an Indian tribe is material, intellectual and spiritual. As we look back to the beginning of our work, we are not able to say that we built on no man's or woman's foundation, for we have done both. At Rainy Mountain others had labored, and we entered into their labors—Rev. G. W. Hicks and wife, Sisters Reeside, Ballew and Julia Given; the last-named being Miss Reeside's faithful interpreter. These had wrought nobly in planting the mission. The mission farm had been fenced and a part broken. A house of three rooms had been built, besides a barn and a small chapel. The material for these improvements had to be conveyed

fifty and a hundred miles; through streams, over sand-hills and around mountainsides; traveling by day over Indian trails, camping at night in the wilds.

These workers had won the confidence of many in the tribe. The gospel had been preached in tent and tepee; and this many times amid hardship. Gotebo, Bigtree, Ombok and others had entered the new life. A church had been organized and had grown in membership until it numbered 57. The women were organized in a mission circle.

ADVANCEMENT

Labor is one of the essentials of success. Apply yourself and permit God to work through you, is a good motto, and there is inspiration in it. The farm has been developed and improved, and made to yield a small annual income. This is used in repairs and improvements. The chapel has been enlarged and refinished. A house has been built, in which the congregation eat their noon meal. A large permanent shingle-roofed arbor has been built, in which to hold camp-meetings and associations. A large outdoor baptistry has been constructed, a memorial to Miss Reeside's sister. The parsonage has been enlarged, remodeled and beautified. Add to this, barn enlarged, new

well and windmill improvement, a house and barn built for a tenant who will further develop the farm, and you have a record of much labor, when you consider that the larger part of this material was drawn fifty miles from the railroad through the wilds of the West, and this done by the missionary and his Indians. The work of making plans, estimates and contracts, and seeing that the contractors keep their contract, has taken much time and mental force.

The church has grown from 57 members to 263. During these years, 64 went from us to organize the Saddle Mountain church; God's nobility. These in part we influenced, molded, baptized and taught. The blood of the mother is in the child before it makes a home for itself. No missionary among the Indians, in speaking of his work, can say, "This is all my work," and in that sentence tell the truth. Under Sister Crawford's administration the Saddle Mountain church is growing in members and in efficiency. Twenty-seven went from the mother church to help in the organization of the Red Rock church, six miles west of Anadarko. This church is united with Elk Creek, under the pastoral care of Rev. G. W. Hicks, and is making excellent progress. To the mother church this separation from her children was educational and heart enlarging. But some did not see the importance of the new way. Among the Indians, when a new family is formed they live with the old people. And some thought it should be that way with churches.

AN ENLARGED MENTAL HORIZON

This people, before the coming of Christianity, lived in a narrow environment. The small area of country over which they had roamed, the Indian tribes with which they had come in contact, in friendly or war-like relations, the traveler, soldier and cow-boy—these they knew in many a sad experience. A few had been to Washington and had seen the Great Father. There were a few of the young people who had been East for training. To the old people the world was flat. God was their father and the

earth their mother. And when they smoke the brown stone pipe, the first draft of smoke is blown up toward God, and the second down to the earth—as an oblation to their gods. For lack of



REV. HOWARD H. CLOUSE

knowledge their homes were rude and barren of comforts. Their minds were a wilderness of superstitions.

Through the years we have thought to enlarge their mental world and sweep away their superstitions, by the statement of historical facts in conversations, by descriptions of personal scenes and experiences, by world-wide illustrations, by making plain some of the simpler laws of God. This was the only way to help the old people, for they are not able to read. For nine years on Sunday evenings I have spoken to the Kiowa children in the Government school at Rainy Mountain, seven and one-half miles from the Mission. This work, together with their studies, the faithful and intelligent influence of their teachers, and their Sunday-school, has led the younger generation into a larger world. This year we have formed a Young



LUCIUS, MOKEEN AND AMOS, KIOWA INDIANS, MEMBERS OF THE SADDLE MOUNTAIN CHURCH, OKLAHOMA

People's Club, for the physical, mental and spiritual development of the young men and women who have closed their school days. Through the kindness of our Publication Society in a grant of books, the foundation for a circulating library has been laid. Some are now subscribers and readers of weekly papers. These lines of work we shall try to enlarge, and with the blessing of God, in a

few years this will be an intelligent people.

BENEVOLENCE

Believing that no church can grow and reach its highest efficiency without a systematic, benevolent plan, we organized the Twelve Moqn Plan. Which is to pledge to Jesus on His Birthday the amount they will give during the year

to send the Jesus Road to the other tribes. We have preached and set the example of giving one-tenth; declared a missionary gospel, and given missionary news and facts—weaving them into discourses, emphasizing the divine plan for saving a lost world. All do not like the truth of giving a tenth to Jesus. The Indian heart is the same as the white man's. Once when I had preached on robbing God, some called a small council and thought it would be a good road to get a new minister. The plan died in its conception, and the truth has been marching on. As a result of this education, example and exercise, this church in the decade has given to The Home Mission Society \$1,116.57; to the Woman's Home Mission Society \$678.78; to Foreign Missions, \$136. For other objects, home improvements, camp meetings, church expenses, etc., \$2,875.65. The members living at Saddle Mountain have always given to the work, but not through this church.

GROWTH IN GRACE

This has been according to the divine evolution, first the blade, then the stock, then the full corn in the ear. The church is like a corn-field, there are weak stocks, strong and very strong; according to the exercise of faith and application to service. They that give themselves to spiritual interests, feeding on the Word, are strong. They that run in the race, throwing aside the weights, are gaining the crown. Gotebo, in speaking of his growth, said: "In the beginning of the work, when Miss Reeside was here, I was like a tree that had grown up and the top branched out on one side. Since Mr. Clouse came, I have grown out into a full-rounded tree." Through these years there has been precious harmony: no strife, contentions or feuds. No divisions between pastor and people. Many times they have said: "We love our pastor. You are our chief, and if you say this is a good road, we will do what



BICKLER BOYIDDLE
BRUCE SAN-TE-O

MRS. OLIVE BOYIDDLE
REV. H. H. CLOUSE

EDWARD TOG-E-DO
MRS. H. H. CLOUSE

INDIANS WHO WENT WITH THE MISSIONARIES TO THE BAPTIST UNION CONVENTION AT OMAHA

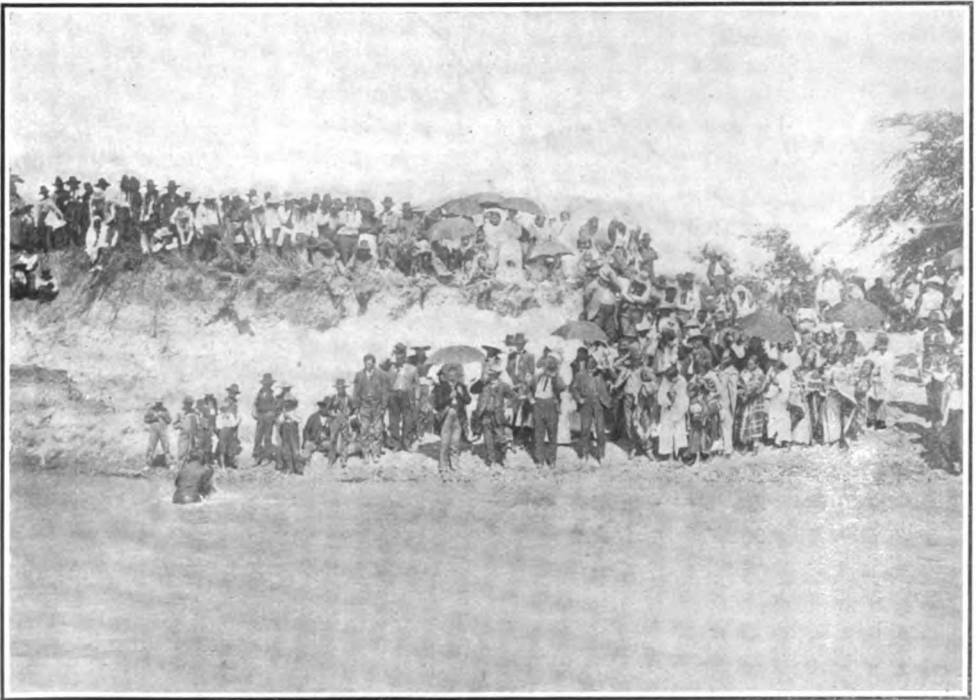
you say." Men have always been their chiefs. I exhibited a picture of Queen Victoria to one of my leading men and told him of her position. He scornfully said: "What is the matter of the white people have a woman chief? Indian have man chief. White people way behind Indian."

Many have been the indications of the divine presence in revival power. As many as 40 have come forward for baptism at one time. One hundred and fifty have been present at a sunrise prayer-meeting in the days of a camp meeting. On the anniversary of our Saviour's birth, from three to four hundred are in camp at the mother church.

SUMMARY OF LABORS

Miles traveled in hack and wagon, 20,000; calls, 1,200; prayer meetings, 600; sermons preached, 1,060; baptized, 211; buried, 108 (For these I made many of the coffins and fed the mourners.); married, 47 (For this I received no fees.); words of advice and council, ad-infinitum.

The work of this mission could never have reached its present attainment had it not been for the many kind words of helpfulness, gifts and prayers coming from those who love our Lord and the souls of the Indians. What I have written is but a description of the harvest of your seed sowing. May you not become weary in holding the mission rope.



MISSIONARY KING, BAPTIZING GRACE, WIFE OF BIRD CHIEF, ARAPAHOE



HIS DYING REGRETS

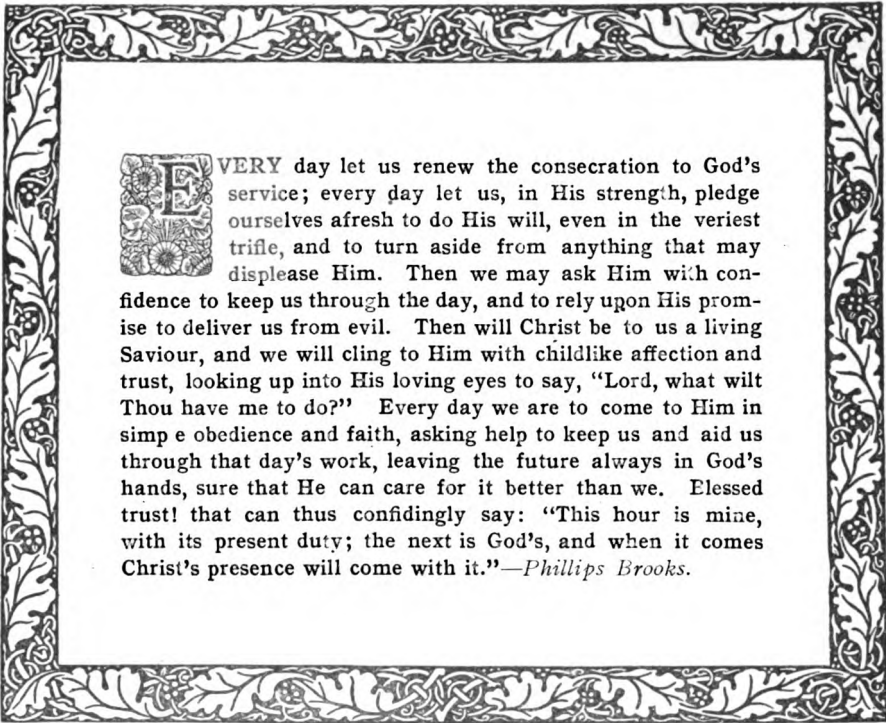
IN one of the Southern weekly papers printed by the colored people, we find the following editorial, which carries a plain moral, and one of wider application than the treatment of a single race:

"While in the city of Atlanta a few days ago we had occasion to hear an address which was delivered by one of the most distinguished white Baptist ministers in the country, who is also pastor of one of the leading churches in Atlanta. Early in the same day on which the address was delivered the minister received an urgent message by telephone from the daughter of a dying man who requested the presence of the pastor in order to converse finally with him before his decease. The pastor went and found the sick man perfectly conscious though approaching the end of this life. The dying man assured the pastor of his sense of the forgiveness of his sins and of his acceptance with the Lord Jesus Christ. He felt confident that after death he would be at rest and so was prepared to go. He took occasion in his conversation to express to his pastor his regrets for whatever failures had characterized his life. We shall reproduce one confession made to his pastor, as perfectly as our memory will permit, just as it was related in our hearing by the minister in question:

Among the regrets of my life I particularly regret, as I approach the end, that during

my life I did not treat the colored people better. I have not been as kind to them as I should have been. When I was a young man I read a book written by one 'Ariel,' the purport of which was to show that the Negro's origin was different to that of the white man. The reading of that book colored my views relative to the Negroes and powerfully influenced my treatment of them. But now I seem to see heaven itself and can hear the redeemed, and I tell you the souls of many black people are up there. If I could only live my life over again I would treat the colored people better than I have done during my life, and I would do all I could to lead every one of them to Jesus Christ.

"The relation of this pathetic incident by a Southern Baptist minister on the very day that it occurred touched many hearts and moved many to tears. We do not believe this instance solitary with the dying. We believe that this experience is more common than we are accustomed to suppose. We have heard of white lynchers who in their dying moments had to face the poor Negro whose blood was upon their hands. As sure as there is a righteous God, and as sure as men are endowed with consciences, so sure will men have to account with regrets to God for the oppression of the poor, who were also made in the image of God. Who can describe the keenness of the regret a soul must experience in the presence of death when all the past is reviewed with all of its neglected opportunities for blessing its fellowman?"



EVERY day let us renew the consecration to God's service; every day let us, in His strength, pledge ourselves afresh to do His will, even in the veriest trifle, and to turn aside from anything that may displease Him. Then we may ask Him with confidence to keep us through the day, and to rely upon His promise to deliver us from evil. Then will Christ be to us a living Saviour, and we will cling to Him with childlike affection and trust, looking up into His loving eyes to say, "Lord, what wilt Thou have me to do?" Every day we are to come to Him in simple obedience and faith, asking help to keep us and aid us through that day's work, leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust! that can thus confidently say: "This hour is mine, with its present duty; the next is God's, and when it comes Christ's presence will come with it."—*Phillips Brooks.*

A NEGRO'S PLEA

HEREWITH we give an extract from a letter written by one of the leaders of the Negro Baptists of the South, who, however, does not desire the publication of his name. It is a voluntary utterance, and undoubtedly expresses the views of multitudes of the thoughtful people of his race; and so is commended to the thoughtful consideration of all who have an interest in the intellectual and spiritual elevation of the Negroes in our country:

"I write to express it as my opinion that the work of the Society is needed as much now among the colored people as it ever was and trust that it will be continued and enlarged. Many of us have an ambition to do great things for our race ourselves—indeed, I am proud of what we have been able to do—but candidly, we are by no means prepared for our white brother at the North to withdraw his sympathy and help. We are not on our feet. Present political conditions render our

future extremely hazardous unless we can be assured of the same kind of help from the same source in the future as in the past. We are growing rapidly, but not grown.

"And now permit me to say that you should not be daunted by anything spoken or written by members of the race in their zeal; for we are facing conditions now that are perhaps as grave as any since the slaves were emancipated. Remember that we are the wounded and bleeding, and the Home Mission Society and other similar agencies the Good Samaritan. We cannot, as a whole, write the prescription for our case, and I believe that it is God's will that Northern beneficence toward the Negro be continued yet an indefinite period.

"This is a confidential letter which I have written simply because its sentiment continued restless in my bosom, and I felt that it would give relief to relate that sentiment to you, knowing you to be a true and tried friend of the 'child race in America.' God bless you in the great work you are doing."



THE NEW ENVIRONMENT

The Remarkable Story of a Young Jewish Immigrant

A MOST interesting description of the change in views, religious and otherwise, that comes to the alien by reason of his new environment, is given by Phillip Davis, in the *Outlook*. Nothing could show more strikingly the downward trend of the city experiences and the opportunity to bring the gospel into such lives. The narrative, which has the appearance of autobiography, is entitled, "Making Americans of Russian Jews." We condense some parts of it, as follows:

When I came to America, at the age of fifteen, I was fully equipped with a prayer-book, phylacteries, a "four-corners," promising forelocks—with everything, in short, to indicate my strict orthodox training, and to insure its preservation in the "New Wanton World," as America is often styled in Russia. I remember distinctly how cynically my older brother, who brought me here, smiled when he saw me armed with this religious ammunition, ready to go to the synagogue.

"All right," he said, while packing his lunch-box; "if you want to go to a synagogue, I'll take you there. It is on my

way to the shop, anyhow. But I doubt whether you will keep this up very long," he added, wistfully.

"How is that?" I asked. "Don't the Jews go to the synagogue here and dann (pray) daily, as they do at home?"

"At home," he said, "Jews are idlers. Here in America they are hard, busy workers. They have no time to pray."

"Could that be possible?" I asked myself. If so, it meant that here in America it is possible for a Jewish young man to disregard the most sacred object which a father could bestow on his children in the hope that by their constant use the religion of his forefathers might be preserved. It meant further that in America one may become so occupied as to cease to worship at all, since traditionally no Jew may worship without his phylacteries, etc. At that time I was sure this was impossible. Not finding work, for some time I could take in even more than three daily services, if need be. At last I got work in one of the old-time sweat shops of New York. From the instant I entered the shop my religious interest began to decline. In a year it was practically nil. I ceased go-

ing to the synagogue, and in after years never entered it but twice a year, at the anniversary of my mother's death and during the Day of Atonement.

My brother's prediction had come true. My whole life had suffered the same decline as my religious life. I had no real life in me, because my work consumed it all. I was a victim of the task system and sweat shop. I worked from early morn till late at night, Saturdays and Sundays included, for almost five years straight. I was as one asleep, until one morning in my sixth year I woke up a full-fledged workman, and emerged from a long bitter struggle a conqueror, master of myself again, possessor of a little sum of money, a free and independent workman. Here was the crucial test: Was I, who had at last regained possession of myself, about to revert to my former religious habits, the inheritance of so many generations? I now had the time. Was I ready to return to my prayer-book and phylacteries? Evidently my brother was right, for I did not even then. I seemed to have relaxed altogether. I went wild after pleasure, amusement, fun. I was trying to make up for lost time. I struggled to look "sportish." I smoked cigarettes; in short, I was after things, not ideas, whether religious or any other.

Presently I began to shift. My ignorance of English shamed me. The night-school now loomed up before me. I entered it in good earnest. Later I joined the settlement (Hull House, Chicago). Now I plunged into an intellectual struggle, and this again barred out completely any religious activity. From the moment I entered the night-school I thought practically nothing of religion until I left the University of Chicago, at the end of my sophomore year, and entered Harvard in 1901. In Harvard men like Dr. Edward Everett Hale, Professor Palmer, and others began to attract me to Appleton Chapel. What interested me particularly in their stirring sermons was *the great stress they all laid on the Bible*, and the inspiration they drew from it.

As a child I studied the Bible so long that I knew a great many portions of it

by heart. I was educated to look on the Bible as the peculiar property of the Jewish people. It never occurred to me until then that Christians used it at all: and here is this self-same Bible, "our Bible," the inspiration of the greatest preachers in this country, while we, its heirs, have forgotten, rejected it. I say *we*, for having had my attention called to it, it struck me with the force of a new discovery how little the Bible is used among all the Jewish people. Among my acquaintances the Bible was the rarest of books. I knew hundreds of homes that had Shakespeare, Tolstoi, Hugo and Emerson, but I could not find one in a hundred that had a Bible. I also discovered that all my acquaintances were too busy to go to the synagogue. Thus I stumbled on the fact that all my acquaintances had drifted away, like myself, from religion. After graduating, I had opportunity to learn how general this was, making an extensive tour of the large cities. I learned how universally the Jewish workers neglected the Bible, broke the Sabbath, violated the dietary laws, missed the services, minced the prayers, and deserted the synagogue. As such the synagogue, once the safe place where Jewish life was lived in common, has lost its meaning to the American Jewish workman. East Side reformers all say the Jewish workingmen have abandoned the synagogue. "We all admit the fact," said Dr. Blaustein, "and there is nothing more to say but to admit it." Further, these reformers attribute this evil result largely to the poisonous influence of the Jewish socialist press, which makes the ignorant immigrant believe he has been victimized by the synagogue. On the other side, the workingmen say they have abandoned the synagogue because it is the most retrogressive of all churches in America, and with never a good word for labor. As compared with the Christian church, say these leaders, the Jewish synagogue is a dead institution.

The liberal free-thinkers are catching the young Jewish workmen, and the workmen are the influential Jews of tomorrow. America has transformed the religious life of the Jews. How? By

affording opportunity to work, and making work respectable, so that it does not involve social ostracism, as in Russia. Then the untrammelled religious freedom of America surprises the Jew, and brings on a reaction against his religion, with its exactions. Enlightenment comes through a thousand channels: education, the press, the lecture hall, the library, the settlement, but above all, through the great humanitarian movements for industrial and social betterment, in which they enter with something of the enthusiasm of the ancient prophets. The

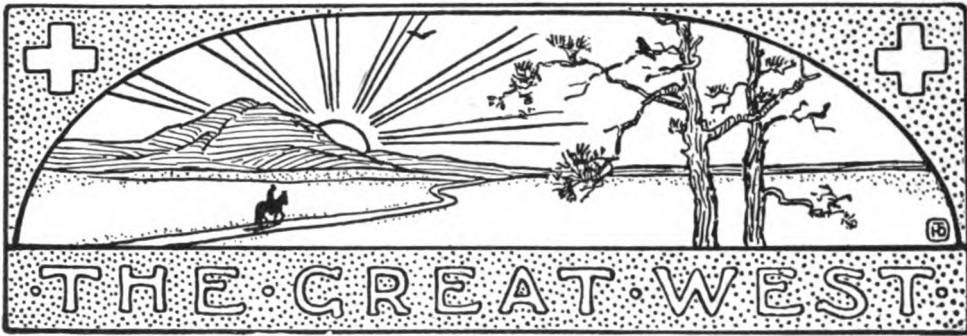
change on the whole has improved the moral qualities of the Jew, refined his character, and brought out such elements as intellect, honor, dignity, a high regard for labor, an even higher regard for social justice.

That is the significant story. This changed Jew is not easily to be won to Christianity, but he offers a fair chance of approach to a religion that is real and practical, that recognizes the fatherhood of God and the brotherhood of man. And there are thousands like him.

What shall we do for them?



MARKET DAY IN THE EAST SIDE GHETTO, NEW YORK



THE WEST AND THE NATION

By Arthur S. Phelps



THE call of the hour is for a new patriotism. The new patriotism is unselfish devotion to our nation's best interests. Selfishness is treason. The true patriot says not, "I will fight for my country, right or wrong"; but, "I will so live that my country may be right." An English writer, during his nation's war with the Boers, wrote: "We stand at the parting of the ways, and have to decide whether patriotism or goodness shall be supreme." Gunsaulus says in *Monk and Knight*: "True statesmanship consists in finding out which way God is going, and getting things out of the way for Him." Brotherhood is patriotism, a national brotherhood under the stars and stripes, of East, West, North and South. To establish this brotherhood, the American Baptist Home Mission Society was founded.

THE PROBLEMS OF MATERIALISM AND INDOLENCE

To this brotherhood of the West with the nation self-mastery is essential. We must solve our own problems, in order to help others with theirs. The mightiest problems we have to face in this great West are materialism in things substantial, and indolence in things spiritual. Materialism has its root in money,

and money is a necessity. We feel like the man who said, "If money is the root of all evil, give us plenty of root!" Money is the only possible answer to the prayer, "Give us this day our daily bread." Whether by combination or individual initiative, money in the mass makes great enterprises possible. Yet money is a dangerous thing. An eminent evangelist asked a millionaire how many wealthy men of his acquaintance had been helped in the development of character by the acquisition of money. He thought carefully and replied, "Not one." Then he was asked how many in his judgment had been hindered in the development of character by the acquirement and possession of large means, and he answered, "Nineteen out of every twenty." A materialistic spirit breeds covetousness. Beecher said to young men: "Greed of money is like fire; the more fuel it has, the better it burns." Like the hearth fire in Bunyan's house of the interpreter, on which pail after pail of water produced no impression, because it was continually fed with oil from behind, so devout resolution fails to quench the materialism of a life into which is ever being poured the passionate love of gold. Money is the root of crime. It was the real cause of the French Revolution, and of slavery in the United States. Said Theodore Parker at the baptism of a negro in 1850:

"Thy name is slave; I baptize thee in the name of the gold eagle, the silver dollar and the copper cent." The love of money is the great corrupting agency of the Pacific Coast. It pollutes the government, warps the press, debases business, adulterates society, enslaves the individual and threatens the church. It makes the soul of a man a narrow thing, like the dollar he chases. We become like what we worship. It is as corrupting to the poor as to the rich. The thirst for gain is the bane of our body politic. A traveler in Mexico told me that they are very fond of the organ there, and will have an organ in the home, even if there is no stove. One day, when a young girl was playing, a serpent crept out from under the instrument and stung her with its poison fangs. So in the melody of a life on this fair coast, there lurks the deadly fang of a consuming greed, and a life which begins with the strains of heaven's music falls under the serpent's tooth.

A SAINT'S REST

We face also indolence in things spiritual. This balmy climate is against us. The nights are so cool that they are delightful to sleep in, and the days are so warm that it's hard to keep awake. Church members come out here to rest, and prove their devotion to the dear old church in the East by indifference to all others. Nothing but a heart on fire will bring these backsliders to a sense of their falseness to God. "By ceaseless action all that is, subsists." In one of my father's books he speaks of a strange custom he witnessed in Munich. It seems that in the cemetery there they are so fearful of burying some one that is not dead, that they leave the coffin open for some days unburied, and place a bell in the hands of the corpse; so that, if it should be only a case of suspended animation, and the corpse should revive, he should ring the bell and attract attention. I thought when I read of that custom, it might be a good thing to introduce into our churches, to go up to one of these back sliders and just place a bell in his hand, and say: "There! if you ever come to, ring that bell!"

LET THE FOREIGNERS COME

Thus facing our own problem, we shall be able to meet the debt of service which we owe to the dependent ones in our great nation. This service is thrust upon us. The nations of the earth are here. Neither deportation nor restricted immigration will solve the problem. A million souls arrived last year. To say they are not welcome is easy, but no solution. These immigrants are pouring in on us, and we must do something with them. In the name of Christianity I say, let them come. Many of them are angels unawares. Now, Adam wouldn't have been called a desirable immigrant. A modern bureau wouldn't take him. He hadn't a trunk, nor even a necktie to his name. But on the whole he has proved a useful citizen. Abraham and Joshua were immigrants. And when you come to think of it, what are we doing here? Not even a squaw invited us. The Pilgrim Fathers who, as one has said, "fell upon their knees, and then upon the aborigines," were anarchists of the worst type, from the natives' point of view. An Irishman, after looking elsewhere for a job, applied to the keeper of a menagerie. He said he had nothing; but that the lion had just died, and if Pat wanted to wear his skin and appear at the show, he would pay him handsomely. Pat said he would as "lief do that as onything else." The proprietor said: "Ladies and gentlemen, here is a most ferocious beast; and that you may know how absolutely fierce he is, I will now turn into his cage the Bengal tiger." When that animal was let in, Pat shrank in terror to the farthest corner of the cage, and when the striped monster drew nearer, he cried in beseeching tones: "Shpare me! Shpare me!" The tiger rose upon his hind legs, and said, "Don't be afraid, Pat; Oi'm an Irishman mesilf!"

EDUCATE AND EVANGELIZE

The best thing we can do with our brother immigrants, then, is to help the Home Mission Society to give them an education. This is the conspicuous need. Ignorance, from the boy that "didn't know it was loaded," to the inexperi-

enced pilot on the great ship, is the menace of society. "Ignorance," says George Eliot, "may not be so damnable as humbug, but when it prescribes pills it may happen to do more harm." Evangelization solves the immigration problem. The school and church are the twin solution of the negro problem. Drive out darkness with light. Educate him above the plane of crime, and you have at once relieved the state of a burden, and prepared for it a public servant. Teach him to use tools, and he will drop weapons. A wise system of education will give the negro a future. Mignet says in his *French Revolution*: "Persevering mediocrity is more powerful than wavering genius." We will help them to toil upward through the night.

WHAT THE HOME MISSION SOCIETY DOES

There is the service of evangelism. This work strongly appeals to me. I have been in every State and Territory of the Union but two, and seen the needs. We will exert the best work for the deepest need. Our Society finds the men on the plains, whose rough life no other agency touches. It goes to the mining camp. I preached one Sunday in a mining town in the Rocky Mountains, forty-six miles from the railroad, and when a man spoke to his children about the Bible, those boys wanted to know when they were to start. They thought it was an animal to ride. A woman with daughters over twenty years of age had never attended a preaching service but once before, nor her family. This Society is building chapels for these exiles. I saw a barn-raising once in Michigan where the neighbors for miles around fell to and put up a barn where carpenters and contractors were scarce. So, through the Church Edifice Fund, Baptists rally around the weak churches and build houses of worship by their combined contributions.

THE SOUL SAVING WORK

We are reaching the Indians. It is the last thing we can do for them. It is like sending your old driving horse to pasture instead of shooting him. "What

shall be done with the full-blooded Indian?" some sociologist asked. And the answer came: "Send a full-blooded Christian after him." They are responding to this treatment. What but the grace of the Lord Jesus Christ would have led a tribe of Indians, like those of the Dakotas, to send missionaries of salvation to their old enemies, the Crows? Our own want of zeal is rebuked by such a spirit as this. But there are other dark-skinned races among us, whose deep ignorance, and deeper sin, appeal to us with a piteous cry louder than the words they might frame, did they know their need of the gospel. The Society has only entered as yet upon the border of the great work to be done among the thousands of Mexicans crowding into the Southwest, Mexicans who have a zeal for God, but not according to knowledge, a zeal which leads the poor *penitentes*, as they are called, to ascend the hill—a very Golgotha of suffering—scourging the tender skin, and even crucifying the body in some cases, in a blind devotion to Him who would be the Saviour, not the enemy of the body. It should not be necessary here to appeal in the name of the Oriental, whose almond eyes and long queue are so familiar a sight on all our streets; for the Chinese, with a reticence of mind which no American can fathom, and yet a heart so sensitive to love and hate, that he never fails to show his gratitude for the one, nor his memory of the other. We cannot now speak of our new charge, the inhabitants of the Isles of the Sea, of Cuba and Porto Rico, whose population are looking to us with mute appeal, like a founding left at our nation's door.

A PULL AT THE PURSE

What is the substance of it? DOWN WITH YOUR MONEY! If they pull on your heart strings, they pull on your purse strings. Some of you do not like to admit that you are superstitious. I have seen people rise from the wedding table because the guests numbered thirteen. Have you ever noticed how unlucky a thing is the American "quarter"? Here are thirteen stars above the figure of the eagle. In his beak you will see a

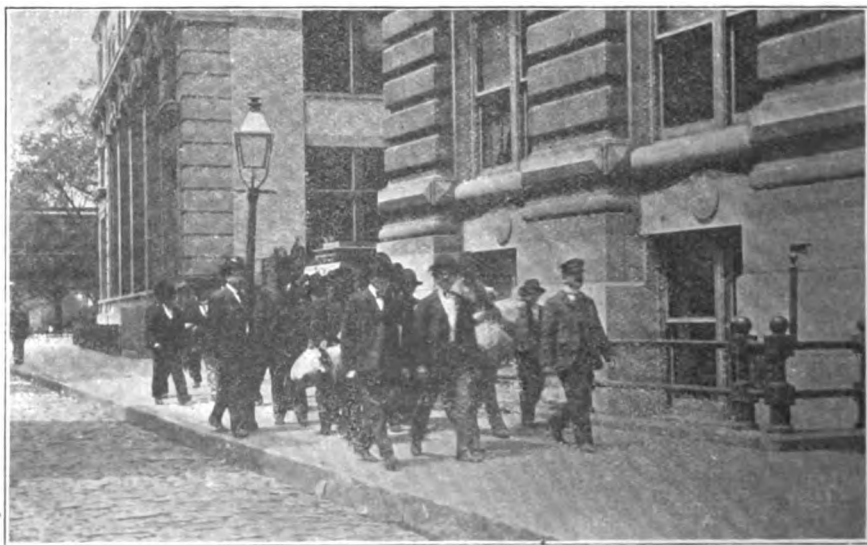
pennant, on which there is a Latin inscription; it contains thirteen letters. In the center is a shield; it bears exactly thirteen stripes and thirteen vertical bars. In either wing of the bird of freedom you will count thirteen feathers, and thirteen more in his tail. In one claw he bears a bundle of thirteen arrows, while in the other is the palm branch of victory on which are thirteen leaves. At the bottom of this fateful coin are the words, "Quarter Dollar," which contain thirteen letters. *Will you risk your fate with such a coin in your pockets?* Remember that a dollar is just four times as dangerous, and throw both into the Home Mission treasury! This great Society is dependent upon individuals for its support. A father at family worship, one morning, prayed earnestly for the poor neighbor in the next block, that his dire need might be met. When he rose from his knees his practical son remarked, "Father, if I had as much corn in my barn as you have, I'd answer that prayer myself!"

MAKING SAVED MEN

But this great cause demands more than money—it calls for life. With an

honest hatred for all that is low, and a burning passion for all that is true; with the fire of Almighty God burning in your soul, and the message of the Holy Ghost upon your lips; with the eyes of your fellowmen upon you, and a great cloud of witnesses above you, take your stand by the pierced side of the son of God as a winner of men. "Make me a man!" cried a king to his courtiers. A great sculptor went away, and after many months returned with a statue of marvelous perfection. It seemed almost ready to stride from the pedestal. But the king said: "It is cold. Make me a man!" And a great painter withdrew to a lonely studio, and after a month returned to the king and spread before him on the canvas a figure that seemed almost to breathe. "It cannot speak," said the king. "Make me a man!" And one of the humblest of his courtiers who heard him speak went to the slums of a great city, drew a man from the gutter, took him into his own home, clothed, fed and inspired him with a noble manhood like his own, and bringing him to the king, said, "Here is a man whom God made, and I have found!"

Los Angeles, California.



ITALIAN IMMIGRANTS ENTERING NEW YORK UNDER ESCORT

OUR SPANISH-SPEAKING NEIGHBORS

NATIONAL BAPTIST CONVENTION OF MEXICO

By Geo. H. Brewer

SAN LUIS POTOSI, one of the mission fields of the American Baptist Home Mission Society, was the place selected for the fifth annual session of the National Baptist Convention of Mexico. About forty messengers and visitors were present from all parts of the Republic. The meeting was among the best ever held and indicated beyond all doubt that Baptist work in Mexico is growing.

This annual meeting is patterned somewhat after our Baptist Anniversaries in the States, and is in effect the anniversary meeting of the several Baptist organizations in Mexico, viz.: The Convention proper, representing the churches and workers of both northern and southern boards, the Mexico Baptist Publication Society, and the Baptist Young People's Union of Mexico.

There were well-prepared programs for each of these societies, and the meetings were all on a high spiritual plane. The central theme of the Convention was "The Place and Power of Christian Doctrines." Rev. Theofilo Barocio, pastor of the Baptist Church in Mexico City, was elected president, and Rev. A. R. Cavazas, of Nuevo Leon, secretary. During the sessions of the Convention there were many papers presented, some of them worthy of preservation, setting forth the distinctive doctrines for which Baptists have always stood.

Rev. Alejandro Treviño, Rev. W. H. Sloan, Rev. Frank Marrs, Mr. Josue Valdez, Rev. F. Uriegas and others gave addresses and read papers of great merit, some of which will be published in pamphlet form.

The statistical report prepared and



OUR MISSION PREMISES, SAN LUIS POTOSI



MISSION PREMISES, AGUASCALIENTES

read by Miss Susan E. Jones, a missionary teacher at Toluca, gave the following interesting facts: There are now 60 Baptist churches in Mexico, with an approximate membership of 2,150. Six new churches were organized during the year. The value of church property is given as \$270,000, and school property, \$80,000. During the year 240 persons were baptized, making a net increase in membership of over ten per cent. While the central thought of the meeting hinged around our great doctrines, yet the missionary spirit ran high—in fact, sound doctrine and Christian missions go together, one is the expression of the other. The San Luis Convention will go down in history as the time when the

first serious attempt was made to evangelize the pure blood Indians of Mexico. An organization was formed to be known as the Baptist Missionary Board of Mexico, and a fund of \$1,000 was raised with which to begin the work. The writer was astonished to learn that there are five million Indians of unmixed blood, half of whom do not speak the Spanish language, living in Mexico. No evangelical denomination has ever attempted any work among this multitude. The Mexicans themselves have taken the initiative. The new Board has for its first president Rev. Teofilo Barocio, and associated with him are Rev. J. G. Chastain, of Guadalajara, and Rev. Fernando Uriegas, of Puebla.

WANTED: CHAPEL FOR THE APACHES

THE Apaches in Oklahoma Territory have been famous as Indian warriors. They have been regarded as a very hard field for Christian effort; but within the last year, largely through the efforts of Rev. G. W. Hicks, missionary among the Kiowas of Elk Creek, they have undergone a great change in their attitude toward Christianity and a large number have recently been baptized. At

a recent meeting which was held among them, when several of the Kiowa Christians accompanied him to testify of their own Christian experiences, fourteen gave themselves to Christ; twelve of these being Apaches, one a Sioux Indian and one a Kiowa. The Apache chief professed faith in Christ, and expects soon to be baptized.

A chapel is very greatly needed for this new mission. Mr. Hicks writes that the Apache chief has given land enough for a site near his own house, only a few yards from the beautiful Cache Creek. So anxious is Mr. Hicks for this chapel that he makes a personal pledge for himself and his wife of \$100, which they can ill afford to do. The Apache Christians themselves have pledged \$110 for this purpose, which is an evidence of the genuineness of their conversion, and of their disposition to help themselves. The sum of \$800 more is required. The Church Edifice Gift Fund of the Home Mission Society is so low it seems impracticable to make so large an appropriation for this chapel; but if some one would give us \$500 the Society would undertake to put the enterprise through. WHO WILL DO IT?



CHIEF LEFT HAND, ARAPAHOE

EVANGELIZING THE FOREIGNERS

By G. R. Robbins, D.D.

I HAVE just read with pleasure and profit THE HOME MISSION MONTHLY for this month. Good. I thought you might like to know we are solving in a little way foreign mission work on the home field, and believe it is possible for most every church willing to pay the price. God is sending the foreigners to our land over a million now a year, and why not Christianize them. If the gospel can save them on the foreign field, why not on the home. A little over a year ago we began working for the Roumanians, and during the past year have received eighteen plus two gone away. Each Sunday they come two hours ahead of time for preaching services, and study, sing, pray. They seldom drop the eyes during the hour and a half of worship and preaching. They sit on the front seats, following closely the service. In the evening they are present again

in a body, seventeen strong. Sometimes they sing. They said at the start they wanted to hear "Good English." We also had present last Sabbath four Persians and one Egyptian, and we have four converted Jews. I tell you the gospel is the power of God unto the salvation of these foreigners. Give them the best seats in the house of worship. We have about as handsome a temple as can be found in Ohio, and we give them first seats. They prize this. You can't reach many foreigners in little missions on by streets. They have been accustomed to great cathedrals in foreign lands, and in their hearts they look with disdain upon your little mission buildings. By the way, the best way to reach the poor is not by tents or missions, but by large and beautiful churches. I know what I am talking about, having watched carefully in this city for eighteen years.



AN ITALIAN IMMIGRANT'S HOME IN THE SOUTHERN COTTON FIELD—A TYPE OF THE FOREIGNER IN THE SOUTH—FROM "THE ITALIAN IN AMERICA"



HAVE YOU ORGANIZED YET FOR MISSION STUDY? HOW IS THE TIME TO GET UNDER WAY, AND THE HOME MISSION TEXT-BOOK IS THE ONE TO BEGIN WITH THIS YEAR. NO CLASS CAN FAIL TO BE PROFITED AND GRIPPED BY THE FACTS PACKED INTO THE VOLUME, "ALIENS OR AMERICANS?" SEND TO THE HOME MISSION SOCIETY, 312 FOURTH AVENUE, NEW YORK, SIXTY CENTS FOR A COPY, POSTPAID.

KEYNOTE SENTENCES FROM "ALIENS OR AMERICANS?"

Alien assimilation depends largely upon American attitude.

Why should not law be held in contempt by the immigrant who is introduced into America through its violation?

"You do not have to go far back in the family line of any of us to find an immigrant. Scratch an American and you find a foreigner."

Nothing is so perilous in a democracy as ignorance and indifference. It is far better for men to disagree thoughtfully than to agree thoughtlessly.

A nation has the inalienable right to protect itself against foreign invasion; and it does not matter whether the invasion be armed or under the guise of immigration.

"What we need is not more bars to keep foreigners out, but more laborers to work with them and teach them how to gather the harvest of American and Christian liberty."

The Germans have Germanized us more than we have Americanized them.

No race has a monopoly of either virtue or vice.

Open-mindedness toward the gospel is the vestibule to conversion.

Immigration is a marvelous opportunity for a Christian nation awake; but an unarmed invasion signifying destruction to the ideals and institutions of a free and nominally Christian nation asleep.

Alien accessibility is home mission possibility.

The alien knows as little about American ideas as Americans know about him.

Thrift is commendable, but not when it is exercised at the expense of decent living.

Our public schools are the sluiceways into Americanism.

In order to gain their Sunday pleasure-outings, several millions of people of all races keep other millions hard at work on the day of rest.

Sabbath-breaking and progress-making never go together.

We build a Chinese wall of exclusiveness around ourselves, our churches and our communities, and then blame the foreigner for not forcing his way within.

Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe.

Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading knowledge of the truth among his kindred and tribe.

The manner in which American Christianity deals with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad.

The most potential factor in assimilation is not legislation or education, but evangelization.

THE HOPE MISSION SEWING SCHOOL A CHRISTMAS STORY

By Lucy G. Whitwell

I

THE CHRISTMAS BOX

"Just the thing!" and Rosalie clapped her hands.

"Do you suppose she'll let us?" Beatrice asked anxiously.

"Well, let's ask her, anyway," Mary ventured.

"Of course, she will." The chorus came from Seddie and Florence and Hilda and three or four others.

The sewing school of Hope Mission was to meet this afternoon as it had been doing every Saturday afternoon for several weeks. Marian Powers, the pastor's wife, was in charge of the work, with Josephine Johnson, Janie Davenport and a few others to help. As is usual in such schools part of the time was devoted to a missionary program. While the girls were taught to sew to help themselves, Marian Powers believed very firmly in her husband's motto, "God helps them that help—*one another*," and she and her corps of teachers were striving to thrill the children with missionary enthusiasm.

Evidently they had succeeded, for Mrs. Powers' class in the corner was in a state of half-suppressed excitement. Hazel Jones had joined the other girls half an hour before school time and announced that she had a plan.

The Hope Mission children were nothing if not curious, and there was one immediate response, "Tell us, tell us quick!" After many interruptions the plan was unfolded. Hazel had been doing some thinking since the last meeting and decided that it would be fine fun for them to send a missionary box and sur-

prise somebody "way out west," as she put it. "And it must be just for the *children* we do it," she added. "Not grown folks at all, but just for the children." The impression it made we have seen, and when a few minutes later Marion Powers appeared in the doorway there was a shout of, "There she is now!" and the class bore down upon her.

"Oh, Mrs. Powers, we've got the loveliest plan!"

"Yes, Hazel thought of it, but we all want to help."

"Can we do it?"

"Will you let us?" and so they went on, until Marian laughingly exclaimed "Why, girls, do stop for just one minute and let me find out what it is all about. Lily! you tell me."

Lily, quiet and timid always, but fired with a great interest, told the plans very simply while the others fairly bit their lips lest they, in their excitement, should interrupt, for Mrs. Powers wouldn't like that.

"Why, girls, that's a beautiful plan," she said when Lily had finished, and they wondered why there were tears in her eyes. "The whole school shall help, and I know just the family, too. The father's name is John Winters. He's a great friend of Mr. Powers; he's the one who married us. He lives at a mission station 'way out west.' He has his orphan niece with him, and they have two little girls—Libbie, who is six and Jeanie, who is four, and then there's a dear little baby just a few weeks old. They've called him Wallace, for Mr. Powers."

So that is how it came about that the Hope Mission Sewing School planned to send a Christmas box to the missionary's children at Brockville. Carefully they

had cut and basted and stitched when learning to sew for themselves, but infinitely more careful were they now that they were sewing Christmas presents for somebody *else*. With the help of the teacher, many garments were made and the kindness of the parents, poor though they were, helped to swell the contributions.

On the eventful afternoon of the packing the children were out in full force. Many a one carried a treasured toy carefully wrapped up, others brought pennies hoarded from their little store. One merchant of the neighborhood, touched by the earnestness of the children, sent a little note to Mrs. Powers saying he would provide shoes for the box, while another sent candy and nuts, and a third sent bonnets. How the children clapped when this became known and gave three cheers for the kind-hearted merchants. Just as they were in the midst of their packing a stranger entered the place, and with him he had a camera. After a few words with the teachers, and a few jottings on his card, he asked if he might not take their picture.

"I've been looking for a picture of Christmas joys," he said, "and this is the best I've found yet."

And would you believe it, on Monday morning their picture was in the paper and the whole story of their doings.

"Just as if we were fine children from the avenue," Hazel said, "when we're just common children from Hope Mission;" yet in *that* fact the sweetness lay.

As Christmas eve settled down, the Hope Mission children thought much of their missionary children "way out west." They wondered if that precious box had arrived—and indeed it had.

II

"MERRY, MERRY CHRISTMAS"

Libbie and Jeanie, the missionary's little girls, had just been tucked into their snug little bed. Ruth, the cousin, was reading to herself, and Mrs. Winters was singing a lullaby to baby Wallace, when the sound of cheery whistling was heard outside, and an instant later Rev.

John Winters was rolling something heavy over the kitchen floor. Baby Wallace was hurried into his crib, and Ruth and Mrs. Winters were on hand to see the meaning of this unwonted disturbance.

"A Christmas box—a Christmas box! Oh, Uncle John, who sent it?" asked Ruth.

"Just a moment, girlie, and we'll know; but surely we mustn't unpack it until morning, when our little girls can share it too."

Just inside the cover, in large letters, they read:

"A MERRY, MERRY CHRISTMAS to Ruth and Libbie, Jeanie and Baby Wallace."

In spite of their curiosity they would go no farther that night, but as soon as breakfast was over next morning the investigation began. First of all they read the letter from the Mission children, wishing them best wishes, sending their love, hoping they would enjoy the gifts, and bidding them, if there were more than they needed, to "pass them along." The children's joy knew no bounds as gift after gift was unpacked; even Baby Wallace gurgled with delight. Mr. Winters was kept busy handing things out, and Mrs. Winters was kept busy restraining the happy tears which rushed unbidden to her eyes.

At last the unpacking was finished save for two envelopes on the very bottom. One was a long letter from Rev. Wallace Powers and his wife telling of the children's "labor of love"; the other held two shining gold pieces "for Rev. and Mrs. Winters, from one who is deeply touched by the work of the Mission children."

III

AN UNEXPECTED RESULT

We might stop here but the best is yet to come.

Among those who saw the picture of the Hope Mission children and read of their missionary box was Cyrus Greene, a wealthy man of the town. It was he who sent the gold pieces found in the

Christmas box. So delighted and touched was he with the children's devotion that he wrote to Mrs. Powers, and at the next meeting of the sewing school she read this invitation to them:

"Mr. Cyrus Greene, 2550 Granville Ave., requests the presence to the Hope Mission sewing school scholars at his home on New Year's Day from 4 to 6."

Can you imagine the excitement this created, what applause it called for, what questions? Needless to say every child was in place at the appointed hour, in her "best bib and tucker," and marched proudly to 2550 Granville Avenue and straight through the yard (where heretofore it had been thought a rare treat to peep) to the front door. There stood a servant to open the door, and at the head of the stairs was Mr. Greene himself, inviting them to come up and lay off their wraps. Then he showed them through his wonderful art gallery, his beautiful conservatory, and his queer treasure room containing curios from every land under the sun. After these wonderful trips he at last led them to his magnificent dining hall where the richest and greatest of the city had met. It was veritably a fairy land, with its shining lanterns, its garlands of holly and mistletoe, its table sparkling with silver and cut glass, and loaded with all the dainties one's mind could conjure up. Mr. Greene led Mr. and Mrs. Powers to the head of the table, himself taking the foot, and ranging the teachers and children on either side. The blessing was asked, and then they fell upon the feast of good things as only children can, especially children to whom these things were an untried field.

With much laughter and joy the feast went on, and when it drew near its close, Mrs. Powers rose and in her pretty, quiet way thanked Mr. Greene for the pleasant evening he had given them, to which the children added a hearty, "Indeed we do!"

"But," she said, "before we leave I have something still better for you. I want to read a letter from 'way out west,' which came to-day, and let you see how much you have done 'for Jesus'

sake,' and how you have led some poor souls to a greater feast than was spread for us to-night."

"The letter was sent to me by Mrs. Winters, and she says, 'Read as much as you like to the sewing-school children,' and I think I'll read it *all*, if you think you'll have patience to listen."

"Of course we will! Of course we will!" they echoed. So she began and read this remarkable letter.

IV

A REMARKABLE LETTER

DEAR MRS. POWERS:

I can't tell you how delighted we all were with the box sent us by the children of Hope Mission. They must indeed love Jesus to be willing to work for Him like that. Ruth, Libbie, Jeanie and even Baby Wallace seemed delighted with everything, and Mr. Winters and I were made so happy by their love and thoughtfulness. There were more things than we needed, and as the note said, "Pass them on," I want to tell you how we did it.

There are lots of poor forlorn people out here, but I think the poorest, most forlorn, are the McDonalds, who came here a few weeks ago. The father, Jack McDonald, earns good wages in the mines, but as soon as pay-day comes round he drops into the saloon, "The Roaring Lion," and goes on an indefinite spree, seldom going home until his money is all spent. His wife is a quiet little woman, but she seems to have had such a life with Jack that she has lost all hope, all ambition, and their home is a sight. Jack will pay no rent, so they live in a deserted old shack down by the railroad track. Window panes are missing and the openings stuffed with old rags; doors are off their hinges, and the little furniture within is poor and worn indeed. They have four children about the age of ours, half-fed, unkempt, half-clothed. We have tried to get the children to come to Sunday-school, but they always say they have nothing to wear. We have talked to the mother, but she, poor creature, seems to have given up

trying and simply lets things go as they will. Mr. Winters has tried to help the father, but he only swears and goes at his drink harder than ever. We have prayed much for them, but up to Christmas Day saw no results. On Christmas morning, after opening our Christmas box, Ruth thought it would be great fun to have a party that evening and share our good things. I at once thought of the McDonalds and spoke of them. Mr. Winters hitched the horse up to the bobsleigh and went down after them. I cautioned him to take no refusal, but to bring them all home with him. In less than an hour he returned with Mrs. McDonald and the four children. Mr. McDonald was not with them. The night before had been pay-day and he had not come home, but the wife had left a note at "The Roaring Lion" for him to come up. We doubted if he would get there, but she seemed sure he'd "be coming for supper," and he did, as you'll see later. (I've wondered what she said in that note.)

Meantime we gathered the shivering children before the blazing fireplace, and our children showed their presents from the Christmas box. The children's delight knew no bounds and when they had finished I said: "Now there are things just like that for you," and I laid aside half of all that was sent, as we had agreed to do.

Mrs. McDonald's eyes filled with tears and she said, "Sure, ma'am, and, you don't mean it." I assured her that I did, and that I thought it would be nice to see our "bairns" all fixed up in their new clothes. She agreed very readily and asked for the wash-basin. The McDonaids had been washed after a fashion that day, but entirely out of keeping with their new finery, so their mother proceeded to administer a thorough scrubbing. It took time, to be sure, but after a while they were all clean and sweet, and oh, what a change it was!

"Aren't they fine-looking bairns?" she said, with the first bit of enthusiasm I ever saw her manifest. Then I saw her look in the glass at herself.

"Mrs. Winters, you always look so charming. Maybe if I did up my hair

like that I wouldn't look quite so peaked, but I don't know how!"

I volunteered to arrange it for her and it did make quite a difference. Then I presented her with a dressing sack and apron from the things my sister sent me. She quickly donned them and you would scarcely have believed she was the same woman who had entered our house a little while before.

"Sure, I feel as tho' I was getting ready to set for my portrait," she exclaimed.

"The very thing," I replied. "We'll have Mr. Winters take a flashlight of us after supper."

Soon twilight was upon us, so after lighting the lamps and supplying our guests with books to look at, Ruth and I hastened to get supper ready. We arranged places for eleven, though only ten were in the house. I thought it almost foolish to put on the eleventh plate, so sure was I that Mr. McDonald would not come.

"Fie, fie," Mr. Winters said, "where is your faith, little woman?" and the eleventh plate was placed on the table.

We were all gathered at the table, a happy company, and Mr. Winters was about to ask the blessing when a loud knock sounded on the kitchen door. Mr. Winters answered and Jack McDonald stumbled in.

"Where's my family?" he demanded angrily. "Shan't have 'em hanging out at the parson's. Where are they, I say?"

"Right here, Mr. McDonald," and Mr. Winters ushered him in.

He stopped, blinded by the light; then brushing his bleared eyes, peered around.

"Mighty fine place, this," he muttered. "Looks like me mither's used to."

"Come, there's a place at the table for you," and Mr. Winters took his arm and led him to where we were seated.

Again he rubbed his bleared eyes and surveyed the group at the table.

"Sure and it's my own eyes I can scarcely believe!" he exclaimed. "My own bairns! My! how decent and sweet they look." Then he fell into wondering silence. Mr. Winters asked the blessing, and Mr. McDonald surprised us all by adding a hearty "Amen."

The rest of us began our supper, and how those little McDonalds did eat—ate as only children could who had seen no such hearty meals within their recollection. Mrs. McDonald was kept busy waiting on herself and them, and seemed to enjoy it all. Our children were delighted with this Christmas party. Mr. McDonald alone was silent and ate nothing. Noticing this, I passed him a plate of warm biscuits and urged him to eat. He took one and ate it, saying between bites, "Sure, I can hardly eat for delight, lookin' at everything so clean and pleasant like."

Supper finished, we gathered around the organ and sang. We began with "My Country, 'tis of thee," and sang one patriotic song after another. Mr. McDonald has a really good voice. We coaxed him to sing some songs of the old country. He agreed to if Mrs. McDonald would help him, and together they sang song after song of their home-land. The little woman's face grew really beautiful as she sang in a strange, wavering voice, and the hard lines in the man's face softened under the power of song. When they had finished Ruth wanted to sing "Home, Sweet Home." But she had not gone far when Jack McDonald broke down.

"Don't, don't!" he pleaded. We guessed he was thinking of the days long gone by when he was a clean, pure man, with his bonny bride in the home-land, and we hushed Ruth's song.

Mr. Winters pushed an open hymn-book before me on the organ and whispered, "Sing." It was that dear old Scottish song, "My Ain Countrie." I love it and I sang it as tenderly as I knew how. Everything was quiet until I got half through the second verse.

"My sins hae been many, and my sarrows hae been sair,
But there they'll never vex me, nor be remembered mair,
For His bluid has made me white, and His han' shall dry my e'e,
When He brings me home at last to my ain countrie."

I was interrupted by violent sobbing and a cry of "Parson, Parson!" Mr.

Winters was at Jack's side in a moment, his hand on the man's shoulder asking, "What is it, man?" I took Ruth and the other children to the kitchen and bade them play there. Coming back to our little parlor I found the three grown folks on their knees. I dropped quietly beside them. Of the blessings of that prayer meeting I cannot tell you, but Jack McDonald rose from his knees a thoroughly sobered man and took up the glad song:

"My sins hae been many, and my sarrows hae been sair,
But there they'll never vex me, nor be remembered mair,
For His bluid has made me white, and His han' shall dry my e'e,
When He brings me home at last to my ain countrie."

And it was the most beautiful singing I ever heard. The wife laughed, and cried, and vowed never again to wander from the Saviour she followed in her home across the sea. When the children came trooping back again, Jack McDonald snatched his little two-year-old, kissed it and placed it lovingly in its mother's arm. He was humming all the while and I caught words like this:

"Like a bairn to his mither, a wee birdie to its nest
I would fain be gangin' noo, unto my Saviour's breast,
For He gathers in His bosom witless, worthless lambs like me
And carries them Himself to His ain countrie."

Oh, what a happy family the McDonalds were as they trudged home that night over the snow and under the starlit sky. So different from the ones that came in the afternoon to share the Hope Mission Christmas Box. (I wonder if we could have had such a blessed Christmas party if it had not been for that Christmas box.) Jack McDonald went out that night a singing evangelist, and as they passed the "Roaring Lion" saloon I could hear his voice ring out loud and clear:

"God gie His grace to ilka one wha listens noo'
to me
That we may gang in gladness to oor ain countrie."

We began revival meetings the next night and Jack was on hand. He had stopped at the "Roaring Lion" on the way, and his chums of former days were many of them persuaded to follow their former leader to church. It begins to look as though the "Roaring Lion" would have to go out of business. God grant it may! And the McDonald family? We shall arrange to have them moved into the cottage next the parsonage, where everything will be clean and sweet.

Well, I certainly have written enough, but I did want you to know all about the good that box did. I'll let you know, from time to time, about things in Brock-

ville generally and the McDonalds in particular.

Yours in the Master's work,
MARGARET WINTERS.

* * * * *

Mrs. Powers laid the letter beside her plate, and the intense silence which had lasted during the reading was broken by Mr. Powers saying heartily, "Three cheers for the Brockville 'Winters!'"

"And three for the McDonalds," added Mrs. Powers.

"And three more for the Hope Mission Sewing School and its Christmas Box," added Cyrus Greene. "And may there be many more!"



THE PRESIDENT'S TRIBUTE TO HOME MISSIONS

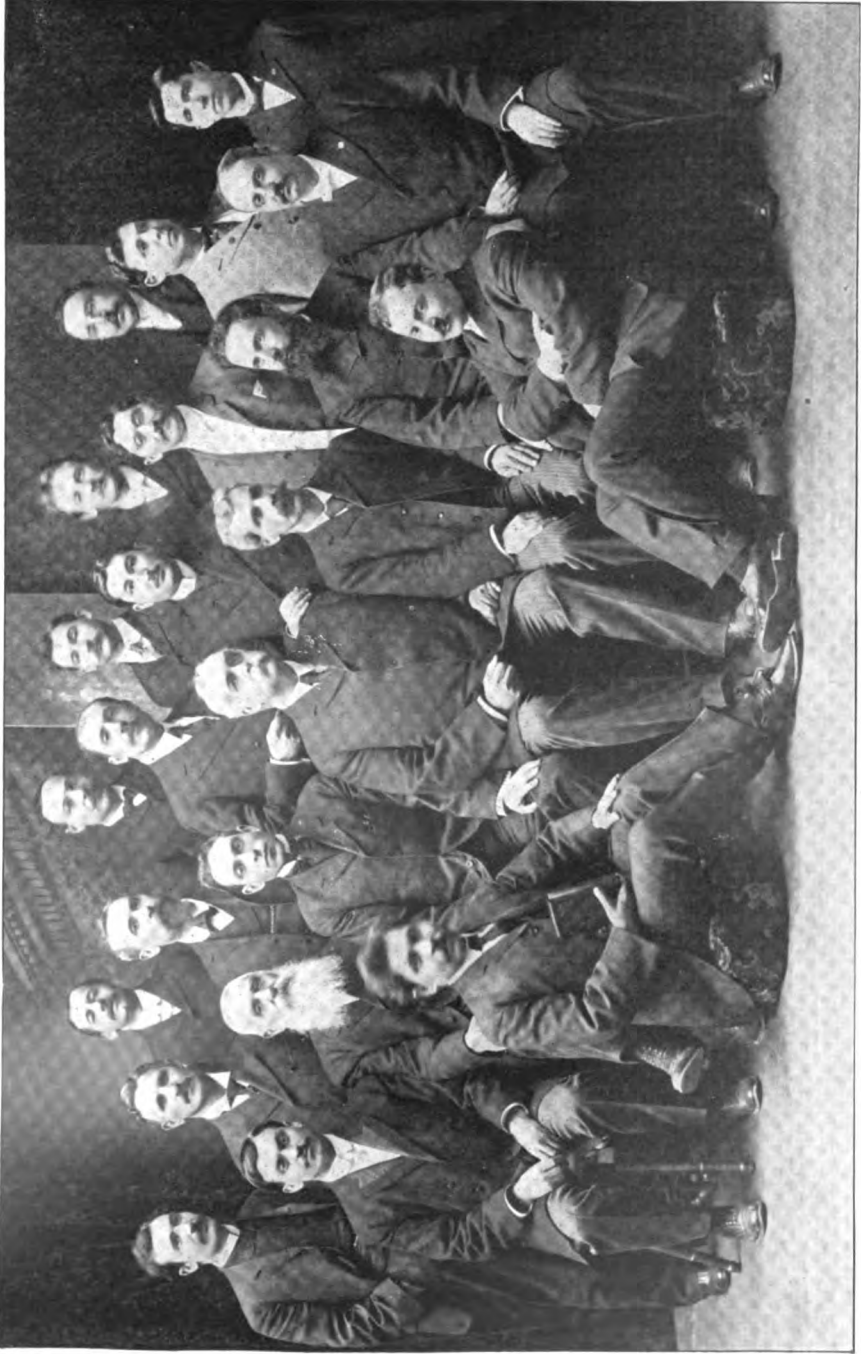
IN one of his public addresses President Roosevelt paid this striking tribute to the work of the home missionary: "It is such missionary work that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it, the conquest of this continent would have had little but an animal side. Because of it, deep beneath and through the national character there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend."

Commenting upon this utterance, *The Outlook* says: "That this is a sound view, no one who has studied historically the forces which have produced the United States can deny. The home missionary, who to many people is hardly other than a man with a wife and several children, somewhere out West, to whom a barrel full of odds and ends is sent, and from whom is received a letter full of gratitude and accounts of prayer meetings, is in reality one of the most

dominant agents in the making of history that the world has ever known. Compared with the settlement and civilization of Europe, the spread of civilization over the territory which now comprises the United States has been startling in its swiftness. No armies ever achieved so thorough or so speedy a triumph as the American pioneers did. And among the pioneers none were more courageous, none were more steadfast, and none more in earnest, or, on the whole, more successful in attaining their purposes, than the men who went not for the sake of extracting wealth from the soil, but for the sake of establishing righteousness in the new communities. In the midst of greed, or what at best may be called the spirit of acquisitiveness, they injected the spirit that seeks not to get but to give, the saving spirit of service, the leaven of the Nation."

These utterances, full of truth, are worthy the thoughtful attention of our Christian people.

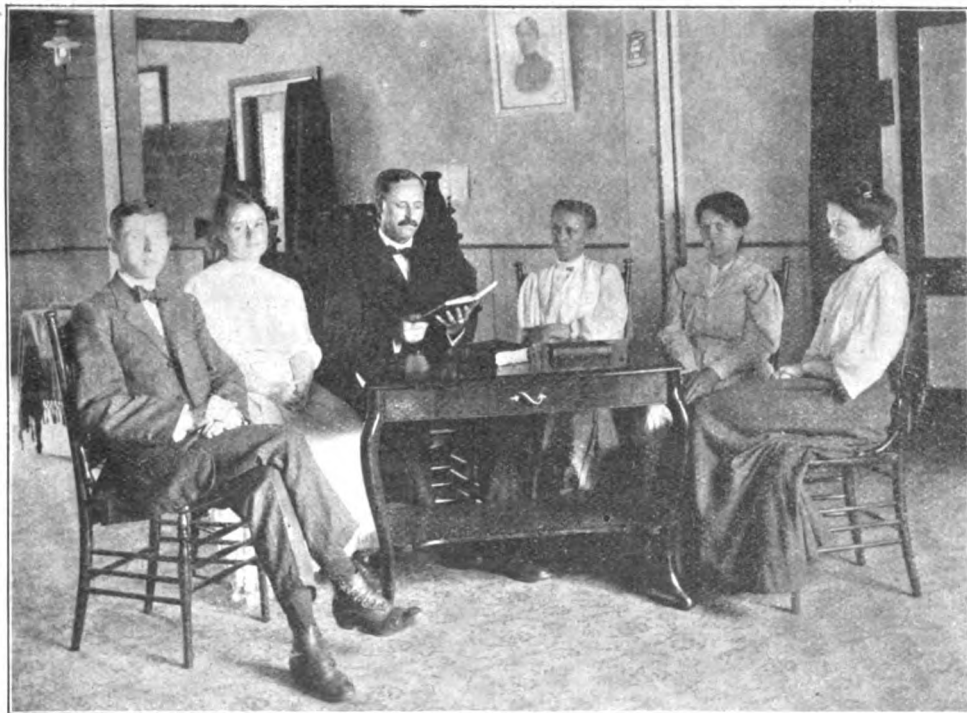




GROUP OF ITALIAN MISSIONARIES, WITH SUPERINTENDENT JAMES M. BRUCE IN CENTER



MISSIONARY MANGANO AND HIS ITALIAN SUMMER SCHOOL IN BROOKLYN



A MISSION STUDY CLASS AT WORK

We give herewith a picture of a Mission Study Class, led by Rev. H. Clay Poland, pastor of the church at Belmont, N. Y. The entire class numbered twelve. Of the work the pastor says: "Being the first class, they were not very enthusiastic for the organization of such a class, anticipated a rather dry and uninteresting time. In this they were all happily disappointed. As pastor, I think I could not have done a better service for my young people and the future of our church and the kingdom of God than in the organization and supervision of this class. It seemed to me that I could feel their minds expand and the deepening of their devotion to our Lord and His cause in the world. Never in the history of our church have so many of our young people had a part in the offerings of the church for missions as in the past year." We should be glad to hear from other pastors along this line. We hope the class at Belmont will take up "Aliens or Americans?" this winter. If any think the subject of immigration is dry, they will be "happily disappointed" if they study it.

Improving an Opportunity

A MINISTER from a western city, on the return voyage from Europe, was sitting one morning on the deck with a company of friends. As the bells sounded for eleven o'clock, a cultured lady of the party rose and excused herself on the ground of an engagement. He noted that she passed down to the steerage deck, and his curiosity was aroused. The next day, at the same hour, she left the company with the same excuse, and was not seen again until dinner time. This became a daily occurrence, until the last day of the voyage, which had been prolonged by head winds. When the bells struck, the lady did not leave, and there was a look of sadness on her face. He ventured to ask what the strange engagement was that had called her away so regularly, and she told him her story.

Watching the steerage passengers as they boarded the steamship, the lady saw an aged woman, evidently an invalid,

brought on board in a wheel chair. Something in the sweet and patient face attracted her, and as she thought of the many lonely hours the invalid would probably pass in the trying conditions of the steerage, she resolved to go down and see if she could be of service, perhaps by reading a little while each day. She found that the invalid was an Italian and knew no English; she was alone, on her way to join her sons in America, who had sent for her. The lady knew very little Italian, but made up her mind to learn at least enough to speak some words of comfort and sympathy. She managed to find an Italian Testament and a lesson book, and began her studies. The next day the invalid's face beamed with delight as she heard herself saluted in Italian, and a new bond of sympathy was at once established. Then there began an exchange of languages, each acting as teacher and pupil. The lady read a verse in the Italian Testament, then in the English, and soon taught the Italian to repeat the verse, "For God so loved the world." Each day the lessons continued, with ever growing interest to both. Suddenly the invalid grew worse, and in a few hours she passed away. Her body was buried at sea, and the lady was the only first-class passenger who knew of the circumstance. But, as she told the minister, she had the unspeakable satisfaction of having been able, in those few days, not only to cheer the heart of a lonely woman, but to learn enough Italian to make known to her the love of Jesus; and she saw her die with firm faith in him as her Saviour. It was, said the lady, the most beautiful and blessed experience of her life.

"That," said the minister, "was the example of unselfish Christian service that put me to shame. What thought had I given to the immigrants packed in the steerage? This woman had been a ministering angel, and had led a soul to life, while the rest of us had followed only our own pleasure."

If the alien women among the incoming millions are evangelized, it will be done by American women who are filled with this Christlike spirit of personal service.

(This beautiful illustration of personal service forms the preface to the new Home Mission book, "The Incoming Millions," written with especial reference to woman's work for immigrant women.—Ed.)

A Strenuous Life

THIS glimpse into the stirring and sterling character of one of the genuine home missionaries is given our readers by District Secretary J. B. Thomas, of Chicago. Consider well the work such a man is doing, the physical endurance and spiritual heroism involved, and the ministry he brings to hundreds otherwise destitute of gospel privileges. A "walking blessing" is this "good minister of Jesus Christ." Here is the paragraph:

"I thought you would be interested to learn what a strenuous life some of our pioneer missionaries lead. I visited last week northwestern Wisconsin and among others I visited a missionary, a noble man of God, who was raised in our First Baptist Church here in Chicago and has been used to city life a good part of these years. He has put the strenuousness of the city life into his pioneer missionary work. His field is twenty miles long by twenty-five miles wide and includes ten preaching stations. At some one of these stations he is apt to be preaching each night of the week. We have been hearing a good deal lately about the walking delegate, but this man is a walking missionary in very deed. He generally walks from forty to fifty miles a week, and if he hears of a Baptist family settling anywhere in the two counties in which he is working he goes at once to find them out and to form their acquaintance and does not hesitate any more to walk twenty or thirty miles to get into touch with them than does the city pastor to walk a few blocks. With all he gets more time for work in his study than you would think possible. He is a good preacher and a good man. He has a beautiful family of four children, who are second to none in the public schools."



FIELD SECRETARY'S OUTLOOK

THE omission of the Field Secretary's notes from recent issues of the MONTHLY does not mean that he has been on a vacation. The pages of THE MONTHLY have been crowded; and the Field Secretary has been so busy doing things that there has been little time for recording them. From July 1 to date he has traveled 21,617 miles.

HOME MISSION STUDY CLASSES

Special attention was given during the summer and early fall to the promotion of Home Mission studies among our young people, and the services of the Field Secretary were in pressing demand for the conduct of Home Mission Study Classes at institutes held under the direction of the Young People's Missionary Movement. After the Summer Conferences at Lake Geneva, Wis., and Silver Bay, Lake George, N. Y.—each extending through seven days, came City Institutes of three days' duration in Dayton, O., Newark, N. J., Boston, Mass., and Troy, N. Y. These Institutes aim at the inspiring and training of leaders, who in turn organize and conduct in their several churches Mission Study Classes. An outgrowth of the great Student Volunteer Movement it seeks to develop an intelligent missionary interest on the part of the larger constituency of young people in our churches to the end that they may support workers abroad and at home, and engage in personal service. The text-book on Home Missions furnished for use during the coming year is the admirable volume written by our Editorial Secretary, entitled "Aliens or Americans?" There is perhaps no question confronting our churches to-day more important and far-reaching than that presented by the tremendous influx of foreign-speaking peoples. This question is treated in an orderly, comprehensive, thoughtful and stimulating way in Dr. Grose's book. The volume ought to be in every pastor's hand, and would furnish material for helpful sermons. It ought to be used as a text-book for study in every Young People's Society. Men's Clubs would find in it abundant material for profitable discussions. No one can read it without getting a new sense of the gravity and sweep of the problem, and of personal responsibility in relation to it.

STATE CONVENTIONS AND ASSOCIATIONS

Addresses on Home Mission work were delivered at the Vermont, Iowa, Illinois, Ohio, and Oklahoma Conventions; the Miami, O., and Worcester, Mass., Associations; the Hiawatha, O., and Lewisburgh, Pa., Summer Conferences; the Baptist Young People's Union of Cleveland, O., the Pastors' Conferences of Boston, Mass., and Toledo, O. At the Ohio Convention prominence was given to the duty of evangelizing our foreign-speaking people, and a forward movement was

inaugurated. Dr. H. T. Stilwell, pastor of the First Church, Cleveland, O., presented a careful and comprehensive statement of immigration into the State of Ohio. The exhibit was a striking and significant one, and came to many of the hearers as a revelation, showing a large and increasing immigration into Ohio, whose dimensions had been realized by but few. The total influx from 1900-1905, inclusive, reached the number of 232,503. The influx for 1905 included 9,847 from the Teutonic race; 21,140 from the Slavic race; 6,629 of Levantine stock; 8,193 Magyars; and 3,742 from other nationalities. It fell to the lot of the Field Secretary to enforce the obligation which rested upon Ohio Baptists in view of such conditions.

At the rally of the Baptist young people of Cleveland, pledges amounting to nearly \$300.00 were made for the support of a Hungarian missionary, and the establishment of a second Hungarian mission in that city. A feature of interest in the meeting was the singing of hymns in their native tongue by the choir—over 20 in number—of the First Hungarian mission. At the meeting of the Miami Association in the Lincoln Park Church, Cincinnati, O., hymns were sung by a company of Roumanians, of whom 18 or more have been received into the membership of that church, and are among the most faithful. The Gospel message is given to them by one of the deacons who speaks German, and whose words in turn are interpreted by some of the Roumanian brethren who understand that tongue.

A WEDDING IN OKLAHOMA

On Friday morning, November 9, there was a wedding ceremony in Shawnee, Okla. The contracting parties were the Baptist Convention of Oklahoma Territory and the Baptist Convention of Indian Territory. They had been acquainted with each other, and had lived as neighbors for many years. A year ago Oklahoma proposed marriage. The Indian maiden was shy and coy, and pleaded delay. She was not quite sure that conditions were ripe. She preferred to wait until the house of State, which Oklahoma was building for her, was complete. At Shawnee proposals were renewed and accepted. After due consideration the bride sent messengers to announce that she was ready. The bridegroom sent messengers back to express his gladness. The next morning there was a wedding procession. Oklahoma Baptists formed a line, and marched, two by two, from the meeting house in which they had assembled. Indian Territory Baptists, standing in line at another meeting-house, awaited their coming. As the lines touched, Oklahoma and Indian Territory paired off, and together they marched in glad procession—about 700 of them—to the Opera House, where hymns of fellowship were sung and addresses of congratulations and good

counsel were delivered. The two became one, and began their house-keeping.

The sessions of the new Oklahoma Baptist State Convention extended into the following Monday—November 12. All financial obligations of both parties had been met, and there was a balance in the common treasury of fully \$1,000. The former President of the Oklahoma Convention and the former Secretary of the Indian Territory Convention were elected to fill corresponding offices in the new body. A Board of Managers, representing equally both of the contracting bodies, was elected. The plan of co-operation in missionary work, heretofore happily carried on with the American Baptist Home Mission Society and the Home Board of the Southern Baptist Convention, was adopted for the new organization. A recommendation that offerings for Home and Foreign Missions be equally divided between Northern and Southern Boards was unanimously passed. A commission was appointed to consider the educational situation and needs of Baptists in the new State, to formulate a comprehensive plan, and to report at the next annual meeting. That meeting is to be held in Ardmore, November, 1907, at the urgent solicitation of friends of the bride, who thought it most fitting that a visit be then paid to the new wife's relations.

The joint sessions were marked by harmony and good-will and earnest purpose. The new Convention has a constituency of 50,000 Baptists, generous, enthusiastic, and determined, not only to keep pace with the phenomenal developments of the new State, but also to make it predominantly a Baptist State. Their generosity is evidenced by the fact that during the sessions of the Convention pledges were made of over \$1,830 for the Baptist Orphans' Home in Oklahoma City, over \$300 for the support of students in the Southern Baptist Theological Seminary, \$200 for the same object in the Kansas City Theological Seminary, \$536 toward arrears of teachers' salaries in Blackwell College, Okla., and nearly \$730 for the support of students in Indian University. This, too, notwithstanding the fact that special effort had just been made in the churches to secure large offerings for State Missions, amounting during the year to \$12,500. The work of the American Baptist Home Mission Society and of the Southern Home Mission Board in this new country has borne abundant fruit.

A SILVER ANNIVERSARY

That was a noble Christian utterance of that "prince in Israel," Nathan Bishop, Esq., in which, as he thought of the condition and needs of the freedmen, and the duty of American Baptists in relation thereto, he said: "I have been blamed for giving so many thousand dollars for the benefit of colored men. But I expect to stand side by side with these men in the day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting."

Bishop College, Marshall, Texas—one of the most flourishing of the schools for negroes sustained by our Home Mission Society—is the outcome of the spirit of that utterance. It was the expressed purpose of Mr. Bishop to give \$10,000 for the founding of a school for negro Baptists in Texas. He did not live to carry out his intention; but his beneficent purpose was carried out by his good wife.

The twenty-fifth anniversary of the founding of the institution was observed November 1-2. Rev. J. B. Thomas, D.D., of Chicago, Dr. George Sale, our Educational Superintendent, and the Field Secretary, represented the Home Mission Society. Letters of greeting from Dr. Morehouse, Mrs. Bishop, and other friends of the school, white and colored, were read. Rev. A. R. Griggs, D.D., of Texas, gave some interesting facts concerning the early history of the school, and on behalf of his race, expressed appreciation of its worth and its work. Fitting tribute was paid to the memory of Nathan Bishop, and appreciative resolutions were drafted and sent to "the elect lady," Mrs. Bishop, who still lives to rejoice in the fruitage of her beneficences. The Mayor of the city gave a brave, true message on the benefits of education to the negro. The school rejoices in the services of an efficient, devoted faculty, white and colored, under the leadership of President Chaffee, whose name was received with cheers by the students. All the visitors were welcomed with hearty college yells. Testimony was borne to the beneficent work of the school in the development of character, the training of leaders, and the improvement of home and social life. The present student body, bright and alert, promised fully to sustain the reputation and influence of the College.

A JUBILEE

On the tenth of November, 1856, the first Dano-Norwegian Baptist Church in this country was organized in Raymond, Wis., through the labors of Rev. Lewis Yorgensen. This hardy, pioneer preacher, himself converted under the preaching of a Baptist missionary in Denmark, was instrumental in the organizing of nine Baptist churches. In the spring of 1863 we find him at the head of a band of four families from the church at Raymond, traveling with their ox-teams and braving the hardships of a long journey as far west as Freeborn County, Minnesota, where they settled near Clark's Grove. In a few months there was another exodus from Raymond, and together they formed the Clark's Grove Church, now the strongest Danish Baptist Church in America, and a mother of churches.

To-day the Dano-Norwegian Baptists number about 6,000, and their churches dot the Northwest. The fiftieth anniversary of the founding of their first church was held in Albert Lea, Minn., November 15-18. Dano-Norwegian pastors from all parts of the country—from New York City to Oregon—were present to participate in the Jubilee,

which was celebrated with greetings and conference and song. Our Home Mission Society, which from the first has fostered the work, aiding in the support of missionaries and the erection of church buildings was represented by Rev. O. A. Williams, D.D., of Minneapolis, and the Field Secretary. It was an inspiring sight—that company of about 700 Scandinavians—gathered in the Opera House, their strong, earnest faces lighted up with the joy of religious devotion. There was no room for question as to the desirability of such immigrants as these. They are near of kin to the founders of this country. Their fathers sighted its shores before the coming of Columbus. They come of a sturdy stock—a hardy, industrious, thrifty people—just the kind of people to subdue a land. Intelligent, law-abiding, Protestant, too—easily assimilated to the country of their adoption. The infusion of such a strain of blood gives added strength and virility. Once won to a simple, pure Christianity and to our Baptist faith, they stand firm; with convictions that are not simply skin-dip, but rooted in the inmost nature; with evangelistic fervor, seeking to win others; and with a spirit that is generous and sacrificing. The fruits of our mission work among them are not to be measured simply by the membership of their churches. Many of them are valuable members of our English-speaking churches. A member of the First Church (American) in Albert Lea, whose new house of worship, costing \$20,000, was dedicated, free from debt, on November 11th, said that such a result could not have been accomplished but for the help of the Danish brethren in that church. Our Home Mission Society has made a good investment in its work among that people. The religious life of the Northwest is enriched and strengthened by it.

These gatherings, with incidental service in Kansas City, Omaha, Minneapolis and Chicago have filled the weeks since the last report.



Notes from the Field

Rev. W. C. King, the new Secretary of the South Dakota Baptist Convention, is issuing a "Forward Movement" Bulletin which cannot fail to exert an influence upon the work. He knows how to use printer's ink, as his little paper *The Black Hills Baptist* showed. From the latest Bulletin we learn that Baptist headquarters have been opened in Sioux Falls, where a welcome awaits his constituency. A special fund of \$1,000 is being raised for evangelism. Rev. W. Lindstrom has become missionary for the Black Hills.

Rev. D. F. Rittenhouse, pastor of the church at Morgan Hill, reports a rare sight, when representatives of three generations were led into the baptismal waters together. They

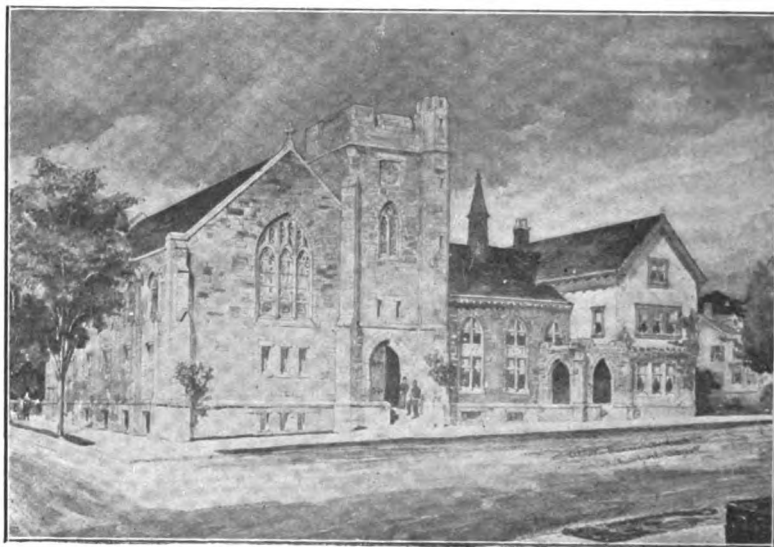
were the wife, daughter and granddaughter of an aged man, for many years a preacher of the gospel. The little girl led the way.

Rev. George H. Brewer, general missionary in New Mexico and Arizona, says the work in New Mexico has become so large that he is compelled to keep going from field to field in order to keep up with the times. Eastern New Mexico especially is coming to the front, by reason of the tremendous influx of homeseekers. At one town, Tucumari, an average of 250 families per week are settling on land in the adjacent country. This means a real live missionary problem. "We are handicapped here, as everywhere else, I presume, by the poverty of these new settlers who can do so little for themselves for the first few years and need and must have so much done for them."

This is the kind of work our missionaries are called upon to do on the frontier: "My heart goes out over the field, and I wish I could fill many more places than I do. I have pastored four churches, with one for one-half time, and filled irregularly five outstations. The churches are small, but doing what they can to carry on the work. I have preached during the year 215 sermons, delivered 34 addresses, traveled 3,373 miles, received by letter 20, baptized 29, gave away 63 Bibles and Testaments, also 3,385 pages of tracts, and made 421 religious visits, wrote 135 letters concerning the work, wrote 19 articles for religious papers, preached three funeral sermons, married two couples. The work is very promising for another year." That will do for a year of solid work, as rendered by Rev. D. E. Baker, of the Umpqua Association in Oregon.

The General Missionary Society of the German Baptist churches contributed \$1,000 toward the California Fund for the re-establishment of our Baptist churches which suffered the loss of their property by earthquake and fire. This is a generous donation.

Under the live administration of the Seattle Baptist Union, with the efficient secretary, Rev. Fred E. Taylor, things are moving in the city of remarkable development. At the recent annual meeting of the Union more than 200 representatives from almost every Baptist church in the city sat about the tables—such a gathering as the Baptists in Seattle never had before. The reports showed two Sunday-schools organized, one reorganized, two lots bought, one chapel built, and \$2,300 raised, besides the missionary's salary. Five missions have been organized during the year, and Mr. Ellis, the assistant city missionary, raises his own salary and much more from his fields. The business laymen of Seattle have taken hold of this work with the same spirit that is making their city a commercial marvel.



DESIGN OF COMPLETED HOUSE FOR CRESTON AVENUE CHURCH

CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

Rev. HOWARD WAYNE SMITH, Philadelphia, Chairman; R. E. MANNING, D.D., Chicago, Vice-Chairman;
 Rev. W. B. C. MERRY, Ford Building, Boston, Secretary and Treasurer; Rev. CHARLES H. SEARS, 162 Second Avenue, New York, Editorial Secretary.

City Mission Symposium

This page is open, for the next two or three months, to a symposium on problems relating to City Missions. City Mission Workers and others are invited to contribute to the discussion of the following practical questions:

A. QUESTIONS RELATING TO WORK AMONG FOREIGNERS

1. Is it wise to encourage a small congregation of foreigners, say of ten or fifteen Italians, to organize a church, or is it better to keep such a congregation as a branch or mission of an English-speaking church? If such a mission is established, by the Home Mission Society or by a City Mission Society, the services not being held in connection with any local church, what is the next plan to follow?

2. How is a trained ministry for the foreign-speaking peoples to be secured? (a) How train English pastors for the particular work? (b) How train the foreign converts, particularly those who do not know English, or those who because of age or family responsibilities cannot be persuaded to take a long course of training in one of our theological schools. Please mention training schools, Baptist or otherwise, for the peoples of the various nationalities. Such a list will be drafted and will be available for all who are interested.

B. QUESTIONS RELATING TO OUR AMERICAN MISSION CHURCHES

1. What means have you found successful in reaching the churchless masses? What books are particularly suggestive?

2. Should the properties of such churches be held by a missionary society, Home Mission or City Mission, or by the local church?

3. Should disbursements for the work in such churches be made directly by the churches, or should the missionary society administer all funds?

C. QUESTIONS RELATING TO CHURCH EXTENSION

1. In the large cities, should one Society conduct both the City Mission work and Church Extension, or would the interest of each be better advanced by two Societies?

2. Should the Missionary Society take a mortgage for the total amount of assistance rendered and require the church as it is established to pay back the same amount in annual payment?

Please contribute of your thought and experience to the solution of these and other problems.

Send all communications to the Editorial Secretary of the City Mission Association, whose address is given above.



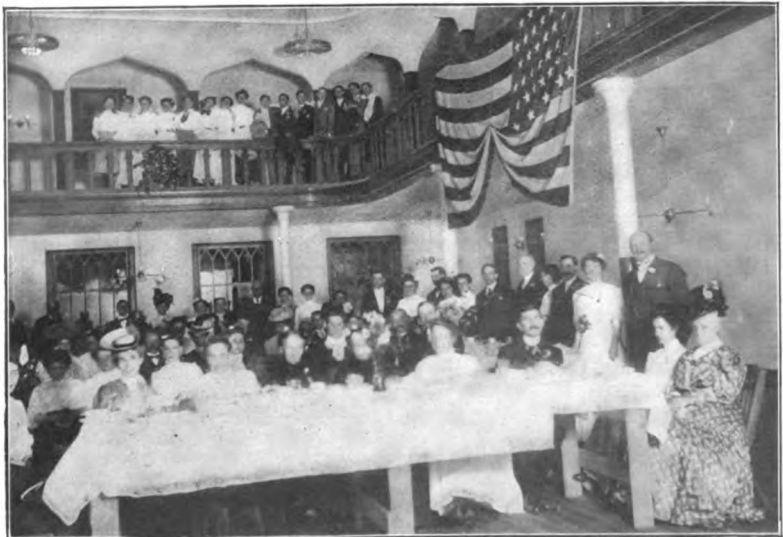
Church Extension in New York

The New York City Mission Society is giving much attention to church extension, taking strategic points and establishing churches that have large future promise. Foremost among these new churches is the Creston Avenue Church, which absorbed the old Beth-Eden Church of Fordham. There has been a wonderful development in The Bronx, and Fordham is sharing in the general building up. The Creston Avenue Church is located at the intersection of Fordham Road, Creston Avenue and 189th Street, a short distance from Jerome Avenue on the west, and a block from the new boulevard on the east. While the territory adjacent is only beginning to settle thickly, it will not be long before there will be thousands of people gathered about this center. The church has a fine corner lot, with room for a model building, including parish house. We give a picture of the entire structure as designed. The portion which has been built, and which was dedicated in October with appropriate services, is shown in a second cut, while a third gives an idea of the interior. This is a model Sunday-school room, and will for

some years serve the growing church for its auditorium as well. It is light, commodious, and well ventilated. If such a Baptist church had been in existence in Fordham twenty years ago, we should have held many Baptist families which are now found in churches of other denominations. This movement owes its progress mainly to the faithful service of Rev. Chas. H. Sears, who put the work on a solid basis before accepting his present position as Secretary of the City Mission Society. He still gives much thought and time to the enterprise. The church is missionary and takes deep interest in an Italian Mission in The Bronx, whose workers come from its membership. The property up to date has cost about \$41,000, including

the lot, and is worth at least \$55,000. It is not risking much to say that the land will be worth \$100,000 within a decade. There is a mortgage of \$10,000 upon the site, but none upon the church.

If the parish house could be built it would put the church in position to meet the needs of this rapidly growing community. On dedication Sunday Mr. Henry C. Conger gave \$1,000 toward the building fund, and other friends aided generously. The members of the church, in proportion to their means, are giving most liberally, both for the support of the church and for the denominational benevolences.





Concerning the Indians

☐ We hope all our readers will take time to read the record of a decade's work among the Kiowa Indians, as given by the devoted missionary, Rev. H. H. Clouse. We are glad he has told the story in sufficient detail to let us see something of a missionary's life. But who can realize the isolation of this good man and his wife, living month after month without white association, without the advantages which libraries and companionships and modern civilization supply to the most of us. There is joy and compensation—yes, but the many are willing to miss this and take their comfort and enjoyment along other lines which call for less personal sacrifice. The Rainy Mountain church contains some noble evidences of Christianity. It has been a model missionary church, and has set an example for many of our white churches to follow.

☐ We are able to give the "talk" of Deacon Gotebo, by the way, after the missionary's return from a brief vacation, showing the spirit of faithfulness. This "talk" was given in meeting: "I am going to tell what we did the four Sundays and four Wednesdays while Mr. Clouse was away. While you were gone I never get discouraged about what we talk. We do good work while you were gone. We all pull together for Wednesday meetings. We bake and never think we poor. Some make the quilt tops. I don't know when they bring them, but they are done. Because you learn us, it is just like one doctor teach another doctor, when he is gone so we do just as well." How many members of our white churches could make a better summer showing than that, if they were as honest? What a season our churches would have this winter if the members would say, "We all pull together for the midweek prayer meeting."

☐ Let us add another testimony for inspiration. This time it is Deacon Hobay who "talks": "What Gotebo and Saneco say is true. We work honestly and good. I want to tell what one young man did. He planted

cotton and prayed for harvest, and promised one-tenth to God for Pawdletay's church." That is practical and to the point, and then the old chief went on to tell how interested the Indians were in helping build a meeting-house for their sister church. One thing is sure—the gospel which the Indians receive is through and through a missionary gospel, and they live up to it in a way to stimulate some whose blood is whiter.

Concerning "Aliens or Americans?"

If wise counsels prevail, there will be no general movement of the colored people towards the North. We cannot think of anything more likely to be detrimental to the negroes than such a migration. Neither the climate nor the environment are favorable, and the race problem that has to be settled in the North, along with the labor problems, will keep the Northern people busy without the injection of any other large element. We are far from believing that there is less race prejudice in the North than in the South, or that the colored people would more easily secure justice and fair treatment in one section than in another. We are selfish enough to want to have a chance to evangelize and civilize the alien hosts sweeping in upon us before we have any further difficulties with which to grapple.

PASTOR AT GRANVILLE, O.

I desire to express to you my sense of obligation for the usefulness of your work on *Aliens or Americans?* It is of great and national value—peculiarly so to all who believe in the Home Mission work. I have just made a sermon out of it and enjoyed it greatly.

MINNEAPOLIS, MINN., October 26, 1906.

Permit me to say that I regard this as one of the very best contributions we have in Home Missions Literature, and I believe it is going to accomplish much good. I recommended it in Missouri to those who wanted to acquaint themselves with our problems.

Yours fraternally,

O. A. WILLIAMS.

A Model for the Money

Rev. Bruce Kinney, General Missionary for Utah and Wyoming, says that the meeting-house at Meeteetse, Wyoming, which was recently dedicated with appropriate services, represents an outlay of about \$2,500. It is built of white sandstone and has elegant oak



NEW MEETING HOUSE AT MEETEETSE, WYO.

pews, furnished by the ladies of the town, which would grace any city church. The building has been used about two years, but was not dedicated until it could be given to the Lord free from debt—even the loan from the Home Mission Society having been paid in full. There is no other religious organization within a radius of 35 miles in any direction. Rev. J. O. Gould is the aggressive pastor here and at Burlington. Assisted by Evangelist Wilber, these fields have had considerable growth and are in a more hopeful condition than ever. The building at Meeteetse, though perhaps not the largest, is no doubt the finest church plant in the Big Horn Basin. The Big Horn Association was held with the Burlington church. The attendance from outside points was scarcely over a dozen, but a splendid spirit prevailed, plans for aggressive work were laid, and best of all, there were five definite conversions.

Home Mission Aid Appreciated by the People

The Pastor at El Monte, Cal., Rev. Samuel A. Webster, reports that the old historic church has taken on new life, having received ten members this year, and purchased a site for a new house of worship. The Sunday-school has doubled in membership, and has a cradle roll of 19, a home department of 30. The aid of the Home Mission Society is greatly appreciated by this people.

Woman's Baptist Home Mission Society of Michigan

Co-Operating with the State Mission Committee, American Baptist Home Mission Society, New York, and the Women's Baptist Home Mission Society, Chicago.
President, Mrs. William A. Moore; *Corresponding Secretary*, Mrs. A. J. Fox, 63 Alfred Street, Detroit; *Treasurer*, Mrs. E. C. Murphy.

THE thirty-third annual meeting of the Woman's Baptist Home Mission Society of Michigan was held in Saginaw, in connection with the State Convention. The executive report of the Society gave evidence of growth along all lines of work. All the reports were encouraging. The treasurer reported receipts for the year \$4,507.19; disbursements \$5,186.65, leaving a small deficit of \$279.46, owing to neglect of secretaries to send their contributions promptly. More literature has been called for than in previous years, and the Industrial Schools are greatly increasing the interest in Missions. The ten-minute addresses of our missionaries among the Germans, French, Finns, Norwegians, and reports of the extensive work being carried on in the Upper Peninsula, were most interesting. Rev. A. K. Scott, at Iron Mountain, is doing a grand work, and at present is planning for a new house of worship at this point.

On Wednesday morning a worker's conference was held of the Home and Foreign societies, when many valuable suggestions were given for future work. At the opening session of the Convention Mrs. C. R. Henderson, of Chicago, represented this Society in an able address, "Responsibility Educates."

Our Box and Supply Committee have sent goods to needy missionaries valued at \$1,703.68 during the year. A brief memorial service was held for Mrs. M. H. Gay, who had been an efficient member of this Board for over twenty years. This was led by Mrs. M. E. Walker, of Marynette, assisted by Mrs. M. E. D. Trowbridge, of New York City. Both tributes were impressively given. Mrs. Trowbridge came from New York expressly to attend this annual meeting, where she ever receives a most cordial greeting by Michigan Baptists. Mrs. W. A. Moore, our president, we are able to report as decidedly better, having been confined to her home for three months by illness. Our first Board meeting for 1906-7 was held October 23d. Standing committees were appointed and missionaries chosen who shall represent our work and we are now ready to buckle on the armor of faith, assume personal responsibility, and we hope gather in abundant harvest from the whitened fields for the Master. One point was specially noticeable throughout the Convention, the great need of enlisting the young, the children, for the future in missions. "We cannot begin too early, and instead of feeling anything will do for children, they should have the best."

FLORENCE K. RUMSEY, Rec. Sec'y.



The Masculine in Religion, by Carl Delos Case, Ph.D. It would be difficult to find 120 pages more closely packed with matter worthy the attention of men than this little volume by the pastor of the Hanson Place Church in Brooklyn. Every minister should have it and consider carefully the points so clearly made regarding the feminine as opposed to the masculine in religion. In a word, Dr. Case believes that one great reason why men are not in our churches in larger numbers is due to the fact that Christianity has been so largely feminized. A feature of his treatment is the wide inquiry made among the men of three different parishes as to why there are more women than men in the church, is the person of Christ attractive to men, what kind of sermons men like, and what they would suggest to draw men. The gist of the answers constitutes an appeal for a masculine religion and a masculine church service. What this means the author sets forth impressively. The chapter titles are suggestive of the treatment: The Problem Stated, The Feminine Note in Modern Society, Evidences of a Feminine Christianity, The Mental Sexual Differences, The Modern versus the Biblical Religious Type, Some Pre-suppositions of Sex in Religion, Men and the Church, Men and the Lodge, Men and Business, The Manliness of Christ. Later we shall quote some passages from this timely work. Now we advise not only ministers but our laymen to get the book. Put it into the hands of men in the men's classes. There is red blood in it. (Am. Baptist Publication Society, 50 cents.).

The Self-Effacement of Malachi Joseph, by Everett T. Tomlinson. We are glad to learn that Dr. Tomlinson has turned his story-telling gift to the home mission field, and that this volume is the first of a series in which various phases of the missionary effort will be set forth. Malachi Joseph Pitt discloses the process of self-elimination which many a young theologian has to pass through before he becomes a real minister of the gospel, living for the cause rather than for himself and the loaves and fishes of prominent place and large salary. The story takes us into the country village, with its church problems; and these are not surpassed by those of any city environment. The conditions are drawn true to life, although, of course, the story works out wondrously well and more rapidly and just as one would have it than is apt to be the case

in real life. Aside from that, the truth that shines out clear is this—that there are hundreds of places like Acton in America to-day, and an imperative need of ministers who will, through self-effacement like that of Malachi Joseph, do a heroic and manly work like his. Malachi Joseph presents a true and needed type. (The Griffith and Rowland Press, \$1.)

On the Trail of the Immigrant, by Edward A. Steiner. A book that will be read with absorbing interest from first page to last. The author has no such word as "dry" or "dull" in his vocabulary. He knows his subject at first hand, has positive Christian convictions, sees the best in the immigrant, and yet does not paint him invariably perfect. He has a vein of humor, a lively wit, an alert observation. Go with him into the steerage and you will join him in the declaration that it ought to be abolished. Follow with him into the districts where the immigrants throng in our cities and you will perceive what American Protestantism has to do to abolish the slums and make decent life possible. Get this book, if you love America and want to be in position to deal intelligently with the gravest questions now before our people. (Fleming H. Revell Co. \$1.50.)

The Promotion, by John M. Dean. The dedication of this book certainly incites one's interest: "To that Seattle Church which took offerings for Home and Foreign Missions fifteen minutes after organization this story is affectionately dedicated." That record indicates something about the author's energetic personality that makes reading of what follows natural. The story has the merit of making the situation in the Philippines real, and along the lines of missionary effort it is suggestive. The style is terse and lively, and the transforming power of the gospel is shown both in Lieutenant Heart and the one-time murderous Domingo. The hard work which the Catholic friars make for Protestant missionaries is also shown, and the book is admirable for the Sunday-school library and use in missionary meetings. It has the heart touch in it, and the real ring of a religion that means something every hour of the day. The "out" about it is the manner in which the American missionary treats the lieutenant, who deserves something better. This is too melodramatic for the rest of the work. This Seattle pastor is right in thinking that the "greatness and essential heroism of missions" ought to be more recognized in literature, as

indeed it should be even in our Christian church membership. (Griffith and Rowland Press. 75 cents net.)

THE ADULT CLASS:

The first number of which will be issued by the American Baptist Publication Society in January, 1907, but which will be ready for distribution in December, 1906, will be a first-class, large and complete periodical of sixty-four pages, especially adapted for use by leaders and teachers of organized adult classes. A considerable part of the periodical will be given to discussion of matters pertaining to the work of organized adult classes. Articles from leaders of such classes will be a constant feature. A variety of methods, affording choice of material in teaching, class discussions, plans of work, etc., will appear in each number. It is believed that this new periodical will be an indispensable help to all teachers and leaders of organized adult Bible classes.

Home Mission Pictures

If you want to decorate your Sunday-school room or chapel with suitable pictures, nothing could be more appropriate than our Home Mission pictures. They are beautifully printed in photographic brown on rich India tint paper, 6¾ x 10 inches, ready for framing. The price is only 15 cents postpaid for a set of sixteen different views. If you have a mission-study class in your church the pictures are almost indispensable. Send for a set.

French Work in Lowell, Mass

Missionary Isaac LaFleur, reporting the work among the French in Lowell, says there has been progress all along the line. Several hundred Roman Catholics have listened to the simple story of the cross. The prayer meetings are largely attended, and the Sunday-school has increased twenty per cent., so that it is one of the largest mission schools in New England. Three new families just from Canada will unite with the church. Never was the Mission so strong spiritually or financially as now. He shows how Americanization is taking place: "If it were not for the fact that we are continually losing some of our best element in the great American churches, our chapels would not be large enough, and many of our missions would be able to pay the price of independence. As it is, our missions are continually feeding the American churches. I am not alarmed about it, however. It tends to Americanize our people more and more. That which is a loss to us is gain to Protestantism at large. Our children are fast becoming American to the extent of losing their language and national affiliations. Some of us feel that it is a tremendous loss to our French work, but we have no means to stop it. We of foreign parentage believe that the English language is better adapted for all conditions in life. It is easily learned by all. The public schools, the facility of the language—these are mighty factors with which the great majority of foreign peoples will be Americanized, and, as I believe, evangelized." This is testimony from a French worker who loves his own language and people, but realizes that the sooner they become American Protestants the better for America and themselves.

BAPTISMS

Rev. J. R. Perez, Tunas, Cuba..... 9
 Rev. Vincent Tuzzio, San Luis, Cuba..... 19
 Rev. Jose Ripoll, Santiago, Cuba..... 12
 Rev. G. L. Phelps, Creek Indians, I. T..... 15
 Rev. L. E. Troyer, Coamo, Porto Rico..... 11
 Rev. A. L. Story, Bayamo, Cuba..... 7
 Rev. A. B. Howell, Guantanamo, Cuba..... 9
 Rev. Madison Slaughter, Portersville, Calif..... 10
 Rev. C. O. Dahlen, Swedish Conf., Ill..... 5
 Rev. Matts Esselstrom, Finns, Worcester, Mass. 6
 Rev. B. C. Cook, Cle Elum, Wash..... 6
 Rev. G. W. Hicks, Kiowas Elk Creek, Anadarko, O. T..... 26
 Rev. R. G. Adams, Dist. Miss'y, Colored, Va... 13
 Rev. Wm. Cousins, Dist. Miss'y, Colored, Va... 80
 Rev. J. H. Crain, Antlers, Garven and Grant, I. T..... 16
 Rev. J. R. Hall, Mt. Olive, I. T..... 11
 Rev. G. W. Jefferson, Hickory and Midland, I. T..... 42
 Rev. B. F. King, Minco and Tuttle, I. T..... 65
 Rev. J. A. Ogle, Ravia, I. T..... 16
 Rev. L. F. Patterson, Heavener, I. T..... 24
 Rev. W. M. Wood, Middleton, I. T..... 7
 Rev. J. F. Young, Kiowa, I. T..... 19
 Rev. F. L. King, Arapahoe Indians, I. T..... 8
 Rev. F. J. Crawford, Ingalls and Oak Grove, O. T..... 11

Rev. Jefferson Crawford, Sumner and Coyle, O. T..... 13
 Rev. T. H. Dabney, Evangelistic Work, O. T..... 21
 Rev. S. M. Edwards, Lake Creek and Hopewell, O. T..... 20
 Rev. L. L. Kyle, Ralston and Yale, O. T..... 6
 Rev. F. J. McReynolds, Granite, O. T..... 18
 Rev. Albert Maddox, Hooker, Okla..... 15
 Rev. J. A. Matthews, Concord Asscc., Okla..... 8
 Rev. N. E. Mitchell, Apache, Okla..... 5
 Rev. R. A. Rushing, Faxon, Okla..... 27
 Rev. A. J. Shelton, Deer Creek and Arlington, O. T..... 10
 Rev. W. F. Harris, Waurika, Okla..... 29
 Rev. S. M. Brownlee, Nebo, I. T..... 29
 Rev. W. H. Conwill, Willis and Elm Grove, I. T. 20
 Rev. John Crain, Boswell Kemp and Albany, I. T..... 12
 Rev. D. S. Cromer, Pilgrims Rest, I. T..... 19
 Rev. W. R. Edwards, Spring Hill, I. T..... 11
 Rev. J. M. Foster, Center and Allen, I. T..... 27
 Rev. James Grove, Coalgate, I. T..... 5
 Rev. J. M. Green, Province, I. T..... 13
 Rev. J. M. B. Gresham, Muldrow, I. T..... 23
 Rev. W. M. Hays, Delaware Asso., I. T..... 48
 Rev. M. D. Hendricks, Krebs, I. T..... 21
 Rev. A. J. Hanson, Bokoshe, I. T..... 9
 Rev. W. P. Holland, Wapaunca, I. T..... 14

Rev. J. W. Hulsey, Wilburton, I. T.	5	Rev. G. I. Cardellicchio, Italians, Boston and vicinity, Mass.	6
Rev. Jackson James, Choctaw and Chicksaw Indians, I. T.	6	Rev. R. C. Farmer, Greer County Asso., O. T.	36
Rev. H. T. Jones, Catoosa, I. T.	7	Rev. J. W. Hembree, Hollis, Okla.	24
Rev. R. T. McBrown, Francis and Antioch, I. T.	23	Rev. W. D. James, Pawhuska, O. T.	7
Rev. J. A. McCullough, New Hope, I. T.	6	Rev. J. S. King, Mt. Scott Church, Okla.	22
Rev. J. W. Rankin, Chicksaw Asso., I. T.	12	Rev. H. R. Morris, Mt. View, Okla.	6
Rev. J. B. Reaves, Byars, I. T.	25	Rev. S. N. Wilson, Mt. Carmel, Okla.	6
Rev. W. A. Robberson, Fort Towson, Spencer-ville and Long Creek, I. T.	6	Rev. W. B. Crocker, Paoli, I. T.	11
Rev. F. M. Setser, Ill. River Asso., I. T.	18	Rev. I. C. Atchley, Henryetta, I. T.	27
Rev. J. W. Tension, Mannsville and Kingston, I. T.	9	Rev. E. D. Cameron, Sulphur, I. T.	11
Rev. R. A. Tuell, Stilwell and vicinity, I. T.	24	Rev. H. H. George, Mt. Pleasant, Mt. Carmel and Sasakwa, I. T.	17
Rev. E. H. White, Yuba, I. T.	5	Rev. W. P. Hill, Coweta and Beggs, I. T.	12
Rev. J. M. Wiley, Stigler, I. T.	5	Rev. T. J. Davis, New Harmony Church, Day, O. T.	12
		Rev. J. A. Scott, General Evangelist, Okla.	102

HOME MISSION APPOINTMENTS, NOVEMBER 1906

ARIZONA.

Eugene Keene, Middle Verde.

COLORADO.

E. O. Butler, Alamosa.
 E. C. Long, Denver, Mt. Olivet Ch.
 F. A. Conners, Del Norte
 A. E. Crane, Florence.
 A. J. Emerson, Walsenburg.
 J. K. George, Cedaredge.
 J. G. Jeantet, Alamosa, Mexicans.
 J. T. Jenkins, Holyoke.
 M. B. Milne, Victor.
 W. F. Ripley, General Missionary.
 G. E. Stretch, Louisville.
 J. N. Studley, Ault.
 Santiago Valdez, Mexican people, San Luis Valley.
 R. M. Von Miller, Germans, Denver and La Salle.
 C. N. Wester, Lake Avenue Ch., Pueblo.
 W. H. Whittier, Fort Morgan.

CONNECTICUT.

B. F. Benoit, French, Putnam and vicinity.
 J. E. Klingberg, Swedes, New Britain.
 Antonio Roca, Italian, Hartford.
 N. E. Valerins, Swedes, Hartford.

DELAWARE.

William Stewart, Colporteur and Evangelist.

IDAHO—SOUTH.

H. E. Ryder, Nampa.

MAINE

I. B. Le Claire, French, Biddeford and Saco.

KANSAS.

M. R. Holt, Hill City.
 E. B. Mcredith, General Missionary.
 Ray Banks, Council Grove.
 T. E. Ennis, Larned.
 John Melmaker, Great Bend.
 G. C. Peck, Rosedale.
 A. B. Roberts, Smith Center.
 J. S. Umberger, Jewell City.
 I. W. Bailey, Wilmore.
 J. P. Blackledge, Holton.
 I. H. Clemons, Russell.
 S. S. Hageman, Abilene.
 J. A. H. Rosendahl, Swedish Conference.
 C. J. Spiers, Yates Center and vicinity.
 Eric Spong, Swedes, Enterprise.
 J. H. Van Leu, General Missionary, Colored.

MEXICO.

Santiago Valero, Linares.

MICHIGAN.

W. P. Behan, Ann Arbor Baptist Guild.
 L. J. Anderson, General Missionary, Danes.
 G. A. Johnson, Swedes, Menominee.
 J. P. Sundquist, Swedes, Bay City.

MINNESOTA.

D. B. Livingstone, Hebron Ch., St. Paul.
 John Bergquist, McIntosh and Lengby.
 R. L. Palmerton, Spring Valley.
 J. E. Alramson, Sleepy Eye.
 A. C. Amundsen, Nevis and White Oak.
 R. T. Anderson, Danes, Alden.
 E. M. Atwood, Little Falls.
 W. J. Bell, Sherburne.
 C. E. Bergfolk, Swedes, Comfort.

J. P. Bergstrom, Danes and Norwegians, Walworth.

Emanuel Bjorkquist, Swedish Conference.

Hans Blomgren, Swedes, Aitkin and Deerwood.

Thomas Broomfield, Bemidji.

N. L. Christiansen, District Missionary, Danes and Norwegians.

A. J. Dahlstrom, Bethany Swede Ch., St. Anthony Park.

I. H. Darnell, Worthington.

August Ekstrom, Swedes, St. Paul.

C. B. Elliott, Breckenridge.

I. N. English, Osage and Ponsford.

J. J. Fors, Finnish Ebenezer Ch., West Duluth.

H. E. Fuller, International Falls.

E. A. Gilmore, Blooming Prairie.

C. T. Hallowell, District Missionary, Southern Minn.

John Hallstrom, Swedes, Brunswick.

Richard Hamer, Ogilvie.

N. J. Hilton, Philadelphia Ch., St. Paul.

A. J. Hoag, West Duluth.

Bertinius Jacobson, Danes and Norwegians, Tyler.

J. H. Jappinen, First Finnish Ch., Duluth.

J. S. Kinzie, Faribault.

C. F. Lindberg, Scandinavians, Mankato.

O. S. Lindberg, Swedes, Red Wing.

John McFarlane, St. James.

H. R. McKee, Parkers Prairie.

Nels Nelson, Bethel Swedish Ch., Minneapolis.

Harold, Nielson, Swedes, Sandy Lake and Cloquet.

Gustaf Nygren, Swedes, Rush City and Roylton.

John Oliver, St. Cloud.

L. E. Peterson, Swedes, Eveleth.

E. R. Pope, General Missionary.

E. H. Rasmussen, Kasson.

Andrew Sisell, Swedes, St. Francis and vicinity.

L. H. Steinhoff, District Missionary, Northwest.

Oscar Svedberg, Swedes, Virginia.

George Warner, Frazee.

J. G. Wirth, La Porte.

W. E. Wrapp, Battle Lake.

NEBRASKA.

F. W. Benjamin, Norfolk.

U. G. Miller, Wymore.

Bror Fritzell, Swedes, South Omaha.

G. A. Barker, Chambers.

S. E. Bishop, Dickens.

F. E. Gray, Randolph.

Paul Hallin, District Missionary, Swedes.

E. L. Harcastle, Shelton.

E. E. Hatch, Lorton.

A. F. Howell, West Blue Ch., McCool Junction

C. J. Johnson, Swedes, Osceola.

C. I. Pope, General Missionary.

C. R. Weldon, Peru.

H. S. Wold, Loup City.

E. L. Wright, Tobias.

NEW JERSEY.

A. H. Bergeen, Swedes, Jersey City.

NEW MEXICO.

W. A. Nicholas, Silver City.

J. W. Campbell, Estancia and vicinity.

W. C. Grant, District Missionary, East.

R. T. Harris, Logan and vicinity.

B. C. Miller, Carlsbad.

W. A. Rowe, Santa Rosa.

G. R. Varney, Alamogordo.

NEW YORK.

Wilhelm Kohler, Swedish Conference.
Ludwig Adamus, Poles, Buffalo.
E. O. Smith, Maple Street Ch., Buffalo.

OREGON.

J. C. Austin, Hillsboro.
D. E. Baker, Elmira and Harrisburg.
John Bentzien, City Missionary, Portland.
A. L. Black, Calvary Ch., Portland.
C. H. Davis, Dallas.
W. H. Gibson, La Grande.
O. L. Hoen, District Missionary, Danes and Norwegians.
G. A. Learn, City Missionary, Portland.
E. A. Leonard, St. Johns.
J. A. Pettit, West Willamette Association.
W. B. Pope, General Missionary.
L. K. Robinson, Elgin.
J. W. Smith, Mt. Olivet Ch., Colored, Portland.

PENNSYLVANIA.

L. L. Zboray, Foreigners, Lackawanna and Wyoming Valleys.

RHODE ISLAND.

Gideon Aubin, French, Providence.
E. C. Ramette, French, Woonsocket.
R. N. Galassi, Italians, Marietta Street Mission, Providence.
M. C. Marseglia, Italians, Dean Street Mission, Providence.
Eric Hallden, Swedes, Providence.

TEXAS.

A. R. Griggs, General Missionary, Colored.

SOUTH DAKOTA.

C. V. Anderson, Scandinavian, Lily.
W. E. Adams, Montrose.
J. W. Allen, Wagner.
C. H. Bolvig, Scandinavian Conference.
C. G. Flanagan, Arlington.
J. A. Fridell, Swedes, Strandburg.
F. E. Hudson, Huron.
F. S. A. Jensen, Elk Point and Burbank.
A. C. Keene, Elkton.
W. C. King, General Missionary.
C. R. McLaird, Egan.
Samuel McMinis, Bradley.
G. B. Newcomb, Lead.
Gideon Nylander, Swedes, Sioux Falls.
A. A. Ohrn, Norwegian, Berton.
E. V. Pierce, Ipswich.
E. A. Schlaman, Hill City and Keystone.
M. R. Sheldon, Rapid City.
Lawrence Thompson, Danes, Spring Valley and Turkey Valley.

UTAH.

J. F. Eaker, Garfield.
T. R. Schenck, Moab.

VIRGINIA.

D. N. Vassar, General Missionary, Colored.
R. G. Adams, District Missionary, South, Colored.
Wm. Cousins, District Missionary, East, Colored.

WASHINGTON—EAST.

T. F. Graham, Sand Point, Idaho.
M. E. Bollen, Freeman and Enon.
J. M. Hupp, Evangelistic Work.

WASHINGTON—WEST.

J. O. Coleman, Elna.
G. N. Annes, Fern Hill.
Charles Asplund, Swedes, Bellingham.
Truman Bishop, Ballard.
Martin Carlson, Swedes, Hoquiam.
L. L. Cloyd, Immanuel Ch., Tacoma.
H. P. Cochrane, Shelton and vicinity.
P. S. Combs, Burton.
C. F. Eisenmenger, Issaquah.
Harry Ferguson, Davis Memorial Ch., Mt. Vernon.
Philip Graff, Marysville.
A. E. Greene, Arlington.
J. O. Heath, Sumas.
O. M. Kihl, Norewegian-Danish Ch., Seattle.
J. R. Larson, Norwegian-Danish Ch., Bellingham.
J. E. Maley, Brush Prairie and Yacolt.
S. E. Milan, North Bend and Fall City.
J. A. Nelson, Olivet Ch., Tacoma.
Mark Noble, Camas.
P. J. Orr, Sumner.
C. L. Percy, Port Townsend.
C. G. Scott, Swedes, Everett.
Andrew Schwartz, Swedes, Mt. Vernon.
L. W. Terry, General Missionary.

M. R. Thompson, Second Ch., Bellingham.
N. J. Thornquist, Swedish Ch., Bellingham.
F. E. Volck, Blaine.
J. P. Yarboro, Randle and Salkum.

WISCONSIN.

C. J. Galpin, Superintendent of University Guild, Madison.
H. H. Allen, Shell Lake.
C. A. Anderson, Swedes, Kenosha.
C. H. Bancroft, Grace Ch., Milwaukee.
Paul Brown, Lancaster.
F. O. Carlson, District Missionary, Swedes, Northwest.
N. F. Clark, District Missionary.
Frank Cooksley, Mondovi.
J. J. Enge, Wild Rose.
Gust. Engstrom, Swedes, Lund.
F. W. Fayer, Rhinelander.
U. E. Gibson, Almond.
Alfred Goodwin, Union Ch., Neenah.
D. W. Hulburt, General Missionary.
P. O. Jensen, Washington Island Ch., Detroit Harbor.
Andrew Larson, District Missionary, Swedes.
Olof Lind, Swedes, Lake Nebagamon.
E. L. Myrland, District Missionary, Norwegians and Danes.
A. L. Putnam, Grand Rapids.
Axel Wall, Swedes, Superior.

WYOMING.

W. M. Faux, Bethany Ch., Sheridan.
G. T. Gibson, Gillette and vicinity.
J. O. Gould, Metetece.
W. R. Howell, Basin.
J. M. Jones, Shell.

GERMANS.

John Leber, Linton, North Dakota.

EVANGELISTS.

A. D. Carpenter, Washington—West.
E. A. Howard, South Dakota.

The Following Teachers Were Appointed:

SPELMAN SEMINARY, ATLANTA, GA.
Lucy Z. Reynolds, Mary E. Nelson, Inez Northrop.
ARKANSAS BAPTIST COLLEGE, LITTLE ROCK, ARK.

Frances A. Hill.
WATERS NORMAL INSTITUTE, WINTON, N. C.
Addie L. Hall.

SANTIAGO, CUBA.

Miss Maggie Howell.

PONCE, PORTO RICO.

Mrs. Janie P. Duggan, Alice A. Shorey.
WICHITA BAPTIST MISSION, ANADARKO, O. T.
Mrs. N. A. Wilkin.
ATLANTA BAPTIST COLLEGE, ATLANTA, GA.
Mrs. Grace Walsmann, Ida J. Rivers.
BISHOP COLLEGE, MARSHALL, TEX.
Alice G. Haskell.

SHAW UNIVERSITY, RALEIGH, N. C.

Alice W. Arnold, Annie M. Eldridge.
WESTERN COLLEGE, MACON, Mo.
Pres. J. H. Garnett; Arthur A. Hill, M. Frances Lewis.

COLEMAN ACADEMY, GIBSLAND, GA.

Prin. O. L. Coleman; J. D. Stewart, Maggie Jones, Laura White, Myra Gray.

AMERICUS INSTITUTE, AMERICUS, GA.

Prin. M. W. Reddick, Miss L. E. Washington, Hannah A. Reddick, M. L. Armstrong, Mamie L. Strong, Johnie L. Fowler.

KEYSVILLE MISSION INDUSTRIAL SCHOOL, KEYSVILLE, Va.

Prin. W. H. Haycs.

TIDEWATER ACADEMY, EASTERN SHORE, VA.
Prin. Geo. E. Read, Mrs. Mary L. Kirby, Lilly S. Hawkins.

HALIFAX INSTITUTE, HOUSTON, VA.

Maggie Wilson.

NORTHERN NECK ACADEMY, IVONDALE, VA.
Lucy J. Rich, Rev. J. W. Tynes.

Felt, Etta M. Graham, Harriet M. Sanders, Edith Prin. Sarah E. Owen, Lizzie R. Kinsman, May L. Felt, Etta M. Graham, Harriet M. Sanders, Edith F. Hannaford, Ruth E. Brearley, Eva M. Nix, Queen Victoria Priestster.

FINANCIAL STATEMENT FOR OCTOBER, 1906

RECEIPTS.	
Contributions for General Purposes.....	\$24,296 12
Legacies,.....	961 90
Contributions Specifically Designated.....	674 34
" for Church Edifice Gift Fund.....	5,383 85
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Income Accounts for General Fund.....	\$31,316 21
" " " Church Edifice Gift Fund.....	\$4,899 62
" " " " " Loan Fund.....	1,056 60
" " " " " " Loan Fund.....	2,188 07
Miscellaneous	13,638 73
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\$53,099 23	
DISBURSEMENTS.	
For General Purposes.....	\$53,527 44
" Special " as designated.....	8,679 98
From Church Edifice Gift Fund.....	9,863 49
" " " " " Loan Fund.....	516 10
Miscellaneous	11,861 29
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\$84,448 30	

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, \$161.04.		LEGACIES.	
North Windsor Ch.....	\$1 00	Cambridge, Immanuel Ch.....	5 00
Blue Hill Ch.....	5 75	Petersham Ch.....	10 00
North Sedgwick Ch.....	1 54	Worcester, South.....	2 30
Manset Ch.....	1 38	Athol, First Ch.....	9 00
Surry Ch.....	4 50	Carver Ch.....	2 50
Brooklin Ch.....	2 05	Avon Ch.....	2 65
Oxford Ass'n.....	76 00	Gloucester, Chapel St.....	6 47
So. Berwick, First Ch.....	25 00	New Bedford, North Ch.....	3 00
Waterville, First S. S.....	4 13	New Marlboro Ch.....	7 00
Camden, Chestnut St. Ch.....	8 00	Brockton, First Ch.....	56 63
West Gardiner Ch.....	3 47	Newton Center, First Ch.....	406 00
Biddeford, First Ch.....	1 07	Springfield, Italian Mission.....	10 00
Presque Isle Ch.....	2 68	Amesbury, Market St. Ch.....	25 00
Presque Isle S. S.....	22 47	North Egremont Ch.....	8 00
Jefferson, First Ch.....	2 00	Worcester, First Ch.....	176 38
*Fairfield John L. Clash.....	2 00	Chicapee Falls, First Ch.....	13 59
 		Andover, First Ch.....	102 70
NEW HAMPSHIRE, \$44.96.		Pittsfield, First Ch.....	101 00
Antrim, First Ch.....	19 50	Palmer, First Ch.....	4 82
South Hampton Ch.....	1 12	Leominster Ch.....	40 69
Claremont, First Ch.....	17 34	North Bellingham Ch.....	4 00
Bap't Convention.....	7 00	Cambridge, A Friend.....	5 00
 		Colrain, First Ch.....	3 00
VERMONT, \$39.20.		Winchester, First Ch.....	8 65
Brattleboro, Mrs. Jennie C. Smith.....	2 00	Grafton, First Ch.....	2 00
West Halifax Ch.....	2 00	*Worcester, Pleasant St S. S.....	25 00
Fair Haven Ch.....	16 39	West Acton Ch.....	15 57
*Vergennes, Collected per W. T. Hafer.....	18 81	West Boyston, First Ch.....	12 75
 		Cambridge, Old Cambridge Ch.....	97 87
MASSACHUSETTS, \$1,939.68.		Swansea Ch.....	2 00
Chester, Harlow Loveland.....	5 00	South Hanson Ch.....	14 20
Westboro, First Ch.....	90 37	Springfield, Park Ave. Ch.....	3 93
North Abington, First Ch.....	8 75	Bolton Ch.....	8 20
Milbury S. S.....	2 00	West Bridgewater Ch.....	1 00
Salem Central Ch.....	13 26	Cummington Ch.....	10 25
Chelmsford, First Ch.....	7 00	Lowell, Worthen St. Ch.....	23 28
Jamaica Plain Ch.....	15 00	Boston, Ruggles St. Lettish Ch.....	7 50
Wakefield, First Ch.....	48 39	Worcester, Lincoln Sq. Ch.....	17 76
Worcester, Dewey St. Ch.....	4 63	Southbridge, Central Ch.....	146 67
Newton Center, Mrs. A. M. Pickford.....	150 00	Frammingham, First Ch.....	30 05
Weston, First Ch.....	23 63	Collected per A. St. James.....	24 14
Brockton, North Ch.....	3 65	Quincy, Swedish Ch.....	5 00
 		Monson, Italian Ch.....	5 25
 		For C. E. F. Southbridge Central Ch.....	10 00
 		Suffield, Estate of Jonathan Edwards.....	22 00
 		Billerica, Estate of Emily Farwell.....	60 29
 		RHODE ISLAND, \$38.73.	
 		Providence, Fourth Ch.....	9 41
 		First Ch.....	29 32
 		CONNECTICUT, \$795.83.	
 		Suffield, Samuel N. Reid.....	10 00
 		Stratford Ch.....	53 79
 		Deep River Ch.....	53 79
 		Clinton Ch.....	2 50
 		Mansfield, Center Ch.....	1 00
 		Hartford, A Friend.....	106 05
 		Ansonia, First Ch.....	10 00
 		Norwalk, First Ch.....	25 00
 		Danbury, Second Ch.....	27 10
 		Waterbury, First Ch.....	65 16
 		Stonington, First Ch.....	350 00
 		Hartford, First Ch.....	41 22
 		Putnam, First Ch.....	29 50
 		Hartford South Ch.....	11 3 00
 		New London, Italian Mission.....	5 55
 		South Norwalk Ch.....	8 15
 		Wilmington Ch Legacies.....	43 31
 		Putnam, Estate of Joanna Barrett.....	43 31
 		NEW YORK, \$2,674.00	
 		Banksville Ch.....	10 50
 		North Hector Ch.....	21 25
 		Sodus Center, Wayne S. S.....	1 00
 		Earlville, First Ch.....	17 12
 		West Windfield Ch.....	15 00
 		Castile, B. Y. P. U.....	4 61
 		Batavia, First Ch.....	43 20
 		Clyde Y. P. S.....	2 00
 		Marion Ch.....	9 50
 		Addison Ch.....	4 25
 		West Walworth S. S.....	5 00
 		Auburn S. S.....	16 70
 		Warwick, Calvary Ch.....	19 00
 		Benton Ch.....	3 02

Mattawan Pilgrim Ch.....	18 02
Holley Ch.....	5 00
Georgetown C. E. S.....	3 00
Fenne Ch.....	1 61
Buffalo, Parkside Ch.....	35 00
Buffalo, Hunt Ave. Ch.....	6 88
Troy, Sixth Avenue Ch.....	11 20
Vernon Ch.....	3 50
Valley Falls, First Ch.....	9 21
Union Springs Ch.....	9 50
Ticonderoga, First Ch.....	59 34
East Marion First Ch.....	103 05
Buffalo, Lafayette Ch.....	50 00
Cortland, First Ch.....	32 93
Lebanon Ch.....	4 75
Albany, First Ch.....	21 38
Rochester, First German Ch.....	4 00
Oxford Ch.....	41 00
Brooklyn:	
Stephen Hubbard.....	5 00
Washington Avenue Ch.....	100 00
Pilgrim Ch.....	12 50
Bedford Heights.....	17 99
A Friend.....	2 00
New York:	
Frank R Chambers.....	150 00
Creston Avenue S. S.....	8 00
Calvary Ch.....	54 41
A Friend.....	5 00
Alexander Ave. Ch.....	500 00
Mount Morris Ch.....	20 00
Morning Star Mission.....	18 35
New Berlin Ch.....	15 00
Lima Ch.....	15 00
Tully, Fir Ch.....	5 00
Mechanicville Ch.....	8 65
Rochester, Niagara St. Ch.....	14 30
Huntington Ch.....	10 00
Woodhull C. E. S.....	5 00
Akin, First Ch.....	5 00
Stormville, Beekman Ch.....	10 00
Shelburne Ch.....	9 01
Coventry Ch.....	1 00
Baldwinsville Ch.....	12 14
Buffalo, Glenwood Ave. Ch.....	2 51
Delavan Ave.....	8 00
Michigan Street Church.....	1 00
Vale Center Ch.....	5 00
Eden, B. Y. P. U.....	3 00
Arcade Ch.....	19 35
Holland S. S.....	4 82
Strykerville Ch.....	4 40
East Aurora, First Ch.....	14 68
Canandaigua, Red Corners Ch.....	18 20
West Henrietta Ch.....	18 55
Chili Ch.....	12 73
Clifton S. S.....	15 44
Hamlin Ch.....	16 50
East Henrietta Ch.....	4 00
Ogden S. S.....	14 00
Parma, First Ch.....	2 00
Penfield Ch.....	12 00
Rochester, Parsells Avenue Ch.....	9 02
Bronson Avenue Ch.....	10 00
Sloansville Ch.....	4 60
Brewster, Mrs. C. B. Whitney.....	1 00
Flat Creek Ch.....	5 90
New Rochelle, Salem S. S.....	30 00
Sennett Ch.....	6 28
Hoosick Falls, First Ch.....	11 98
Waterloo, C. E. S.....	2 50
Waterloo Ch.....	6 00
Binghamton Ch.....	34 10
Binghamton, Jr., C. E. S.....	5 17
Kingston, Wurts Street C.....	174 90
Binghamton, Calvary Y. P. S.....	2 50
Cohoes, First Ch.....	46 00
Rockville Center Ch.....	6 74
Montour Falls, Spencer Fiske.....	5 00
Troy, Fifth Avenue Ch.....	67 29
Madison Ch.....	22 37
*Schenectady, Emmanuel B. Y. P. U.....	3 24
Homer Ch.....	25 00
Penn Yan Ch.....	1 87
*Albany, First B. Y. P. U.....	7 39
Gilbertsville, Hepzibah Musson.....	15 00

LEGACIES.

Port Byron, Estate of Helen Mosehouse.....	150 00
Cortland, Estate of Emmet A. Fish.....	250 00

NEW JERSEY, \$766.10.

Bloomfield, First Ch.....	128 26
Paterson, A Friend.....	1 00
Hackensack, First Ch.....	130 00
Bayonne, First Ch.....	8 80
Newton Ch.....	23 40
West Hoboken Ch.....	10 00
Plainfield, Park Avenue Ch.....	31 79
Newport.....	7 00
Haddonfield Ch.....	44 77
Camden, Grace Ch.....	19 40
Camden, Tabernacle Ch.....	3 00
Trenton, Shiloh Ch.....	2 00
Cohansey Ch.....	7 05
Pleasantville Ch.....	10 00
Rutherford S. S.....	10 00
Hackensack, Calvary Ch.....	60 00

LEGACIES.

Elizabeth, Estate of James S. Ladd.....	269 63
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PENNSYLVANIA, \$707.26.

Washington, First Ch.....	34 25
Bradnock, Swissvale Ch.....	1 50
Philadelphia, Tenth Ch.....	36 87
Tenth S. S.....	9 60
First Lettish Ch.....	10 77
Grace Temple Ch.....	28 00
Holmesburg Ch.....	7 50
Logan Ch.....	5 50
North Frankford Ch.....	8 54
Germantown Second Ch.....	3 25
Third Ch.....	1 50
Logan, Y. P. S.....	10 00
Trinity, Y. P. S.....	5 00
Carnegie Ch.....	23 27
Springfield Ch.....	2 50
Warrensburg Ch.....	32 25
Rose Valley Ch.....	1 00
Jackson Ch.....	1 00
Oil City S. S.....	5 00
Wayland Ch.....	3 75
Easton S. S.....	5 00
Saltito Ch.....	3 34
Picture Rocks S. S.....	1 70
Pittsburg, Union Ch.....	24 00
Meadville Ch.....	3 39
Berwick Ch.....	4 30
Claysville Ch.....	3 00
Conshohocken Ch.....	11 36
Central Union Ch.....	1 00
Niunette Ch.....	1 50
Altoona, C. E. S.....	2 00
Brush Valley, Two Friends.....	2 10
Pindleton, Bethel Ch.....	4 80
Huntingdon Ch.....	7 00
Homestead Ch.....	26 06
Marcus Hook Ch.....	35 00
East Mahoning Ch.....	8 10
Chester, First Ch.....	70 00
Providence Ch.....	11 46
Monroe Ch.....	3 84
Fairview Ch.....	2 00
Girardville Ch.....	10 87
McKeesport, First Ch.....	30 09
North Wales Ch.....	10 00
Hollidaysburg, Jr., C. E.....	3 00
Homerswood Ch.....	25 00
Norristown, Olivet Ch.....	18 28
Pittston, Luzerne Avenue Ch.....	18 00
Kittanning Ch.....	3 75
Narberth Ch. of Evangel.....	28 87
Elizabeth Ch.....	7 29
Monessen, Bethany Ch.....	3 00
Phoenixville S. S.....	9 33
Covington Ch.....	2 50
Warpe, Central Ch.....	40 86
Morris, First Ch.....	2 00
Morris, Immanuel.....	1 00
York, First Ch.....	5 00
Greensburg Ch.....	6 46

Danville S. S.....	2 06
Grafton, First Ch.....	12 50
Johnstown Ch.....	10 00

DELAWARE, \$130.00

Wilmington, Eighth Street Ch.....	5 00
State Mission Society.....	125 00

MARYLAND, \$5.00.

Chevy Chase, Women's Society.....	5 00
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DISTRICT OF COLUMBIA, \$7.07.

Washington, First Ch.....	7 07
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WEST VIRGINIA, \$93.89.

Homing Falls Ch.....	5 00
Raven's Eye, Minnie Belle Ch.....	2 53
Williamson, Guy Randolph.....	1 00
Newark Ch.....	1 00
Silverton, Sand Creek Ch.....	1 54
Effie, Women's Society.....	88
Mountain View Ch.....	1 50
Godfrey, Crane Creek Ch.....	1 25
Green Spring Ch.....	1 00
Dennis, Mountain Creek Ch.....	2 50
Herdson, Spruce Grove Ch.....	35
Richardson, Cedar Grove Ch.....	2 45
Terra Alta Ch.....	6 00
Sioato, Cobbs Creek Ch.....	8 00
Danville Ch.....	5 25
Griffithsville, Eden Ch.....	4 13
Garrett's Bend, Elizabeth Ch.....	3 90
Priestly, Forks of Coal Ch.....	2 67
Tango, Joe's Creek Ch.....	2 00
Bernie, Liberty Ch.....	1 00
St. Alban's, New Hope Ch.....	2 00
Turtle Creek, Olive Branch Ch.....	14 85
Peytona Ch.....	1 75
Pleasant Hill Ch.....	1 82
Griffithsville, Sand Fork Ch.....	1 00
Bellington, James M. Ferrell.....	9 50
Doddhill, Rush Run Ch.....	2 45
Moundsville Ch.....	6 00
Scott family.....	4 40
Ruth, Ada Ch.....	1 17

NORTH CAROLINA, \$300.50.

*Raleigh, Collected per J. A. Whitted.....	300 50
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SOUTH CAROLINA, \$35.70.

Collected per R. F. Lee.....	35 70
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GEORGIA, \$62.97.

Atlanta, Collected per G. A. Goodwin.....	46 01
Collected, per C. C. Smith.....	16 96

MISSISSIPPI, \$4.75.

Collected per W. H. Palmer.....	4 75
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OHIO, \$748.88.

Youngstown, Swedish Ch.....	5 00
Cleveland, Cedar Avenue Ch.....	39 38
Cincinnati, First Ch.....	15 00
Toledo, Ashland Avenue Y. P. S.....	25 00
Rossmoyne, Mt. Carmel Ch.....	50
West Branch Ch.....	1 00
Salem Ch.....	14 63
Pleasant View Ch.....	4 80
White Eye's Plains Ch.....	7 00
Harmony Ch.....	1 25
St. Paris, Women's Circle.....	10 00
Pimberton Ch.....	2 00
B. Y. P. U.....	2 75
Reed Ch.....	2 00
Lock Ch.....	4 07
Ohio Ass'n.....	16 03
Ironton Ch.....	51 40
Pleasant Valley S. S.....	4 00
Jeffersonville, Mrs. Claring.....	2 50
Findley Ch.....	8 50
Union Valley Ch.....	2 85
Norton Ch.....	3 50

Harpster Ch.....	2 15
Peebles, Mrs. F. E. Presgraves	2 00
Bethel Ch.....	25 00
New Vienna S. S.....	7 50
Stryker Ch.....	4 00
Toledo, Ashland Avenue Ch.....	76 77
S. S.....	25 00
Byrn, Zion Ch.....	2 50
Bucyrus Ch.....	5 16
Harrison Ch.....	4 15
Granville Ch.....	44 70
Kingsville Ch.....	14 38
Clyde Ch.....	4 00
Dayton, First Ch.....	175 91
Zanesville, Market Street Ch.....	29 20
Cambridge Ch.....	7 91
Warren Ch.....	15 19
Kingsville S. S.....	1 41
Lima Ch.....	18 10
Springfield, First Ch.....	15 69
Blessed Hope Ch., Women's Society.....	3 00
Dayton, First Women's Soc.	1 00
North Women's Soc.....	6 00
William Street Women's Soc.....	10 00
Spring Creek Women's Soc.	7 00
Piqua, First Women's Soc.....	5 00
Troy, First Women's Soc.....	13 00

MICHIGAN \$383.64.

Edmore, Danish-Nor. Ch.....	2 50
Kolkaska, First Ch.....	6 35
Port Austin Ch.....	1 00
Rankin Ch.....	5 00
Hadley Ch.....	2 22
Grand Blanc Ch.....	8 00
Bear Lake, Danish Ch.....	3 90
Walled Lake S. S.....	3 74
Prescott Ch.....	1 00
Curtis, First Ch.....	1 10
Oscoda, Indian Ch.....	50
Fairview Ch.....	4 00
Detroit, Hudson Ave. Ch.....	20 00
South Haven, B. Y. P. U.....	3 50
St. John's Ch.....	7 75
Detroit, W. G. Dickie.....	1 00
Keystone, Mrs. R. J. Monroe.	1 00
Bengal, Riley Ch.....	1 85
Shepardsville Ch.....	1 40
Densport Harbor Ch.....	5 87
Flushing Ch.....	20 00
North Flushing Ch.....	6 00
Greenville Ch.....	24 25
Macomb Ch.....	1 00
St. Louis Ch.....	4 55
Atlas Ch.....	5 00
Alpena Ch.....	40 00
Le Roy Ch.....	1 00
Pittsford, Mrs. Wm. Lickley.	1 00
Kalamazoo, First Ch.....	2 50
Ionia Ch.....	50
Flushing, Mrs. Thomas.....	5 00
Belding Ch.....	60 00
Carson City Ch.....	2 60
Portland Ch.....	18 73
Palo Ch.....	32 42
A Friend.....	25 00
Ensley Ch.....	3 06
Middleville Ch.....	3 85
Rockford Ch.....	2 50
Mrs. Franklin.....	1 00
A Friend.....	25
Bad Axe Ch.....	1 45
Fenton Ch.....	31 41
*Grand Rapids Ch.....	8 83

INDIANA, \$772.04.

A Friend.....	20
Mt. Pleasant Ch., Central Ass'n.....	4 00
Underwood Ch.....	1 00
Rising Sun Ch.....	1 00
Graham Ch.....	2 68
Mt. Pleasant Ch., Madison Ass'n.....	1 37
Spring Branch Ch.....	1 00
Patriot Ch.....	2 56
Fredonia Ch.....	50

Fayetteville Ch.....	1 61
Prairie Greek, Second Ch.....	3 70
Friendly Grove Ch.....	1 75
Center Hill Ch.....	1 95
Indianapolis, First Ch.....	42 00
Emmanuel Ch.....	19 10
River Avenue Ch.....	16 20
Bluff Avenue Ch.....	2 25
S. S.....	1 00
Churchman Avenue Ch.....	1 65
Garden Ch.....	10 55
J. H. Van Deman.....	20 00
Lebanon Ch.....	55 00
Rev. Oren A. Cook.....	5 00
Kendallville Ch.....	7 70
Brooksbury Ch.....	90
New Bethel Ch.....	12 00
Wolcottville Ch.....	10 00
Thorn Creek Ch.....	2 90
Peru, First Ch.....	307 38
Hope Ch.....	17 21
St. Louis Crossing Ch.....	8 32
Sharon Ch., Flat Rock Ass'n.	4 66
Mentone Ch.....	5 00
Roann, R. G. Arnold.....	1 00
Dunkirk Ch.....	13 85
B. Y. P. U.....	2 15
Lima Ch.....	5 25
Lima S. S.....	1 50
*S. S.....	1 50
Elkhardt Ch.....	22 00
S. S.....	3 00
Middle Fork, B. Y. P. U.....	1 00
Owasco Ch.....	1 30
Forest Ch.....	2 00
Beaver City Ch.....	1 50
Prairie Vine Ch.....	1 00
New Market Ch.....	2 20
New Hope Ch.....	2 55
Stilesville Ch.....	2 85
Amity Ch.....	5 00
Muncie, Seventeenth Street Ch	15 00
Elwood Ch.....	19 50
S. S.....	5 00
Women's Circle.....	5 00
Jrs.....	1 00
Pleasant Lake Ch.....	5 00
Greenwood Ch.....	16 35
Olitic Ch.....	1 00
Lebanon Ch., Friendship Ass'n	1 48
Tobinsport, J. D. Cockrell.....	5 00
Switz City Ch.....	2 20
Eureka, First Danish Ch.....	50
Cambridge City Ch.....	1 50
Union Ch.....	3 75
Judson Ch.....	2 57
Columbia City Ch.....	4 00
Terre Haute, Greenwood B. Y. P. U.....	1 00
Bluffton Ch.....	32 70
Center Ch.....	1 00
Hammond S. S.....	7 00
Collected per D. A. Wilson.....	3 40

ILLINOIS, \$809.11.

Dixon Ch.....	30 00
Elgin, First Ch.....	100 00
Ottawa Ch.....	6 77
Atlanta Ch.....	5 50
Glasford Ch.....	2 50
Chenoa Ch.....	1 00
Lexington Ch.....	4 50
Aurora, Claim St.....	30 00
Ravenswood Ch.....	9 00
Waukegan, First Ch.....	24 15
Chicago, W. L. Templeton.....	15 00
Bethel Ch.....	50
Centennial Ch.....	21 47
Humboldt Park Ch.....	9 00
Lexington Avenue Ch.....	38 17
Camp Ground Ch.....	1 50
Tamarva Ch.....	8 00
Bloom Ch.....	4 88
Indian Prairie Ch.....	1 00
Azotus Ch.....	2 00
Vianna, Rev. A. W. Carlton.....	1 00
Friends.....	3 55
Quincy, Mrs. M. J. Adams.....	1 50
Sorento, Rev. Benj. Long.....	50
Staunton S. S.....	2 00
Ellis Grove Ch.....	20 00

Marissa Ch.....	11 25
Fairview Ch.....	3 43
Waukegan Ch.....	3 00
Holts Prairie Ch.....	8 30
Highland, Mrs. Adeline Estoppey.....	5 00
Jacksonville, Mrs. John T. Sample.....	5 00
Alton, First S. S.....	12 33
Mt. Sterling Ch.....	2 10
Oak Grove Ch.....	1 00
Cross Roads Ch.....	1 00
Macedonia Ch.....	2 75
Antroik Ch.....	1 73
Jerseyville, Mrs. Jane Randolph.....	5 00
New Haven Ch.....	1 00
A Friend.....	46
Rileyville Ch.....	75
New Salem Ch.....	1 00
Harrisburg, McKinley Avenue Ch.....	1 00
Bethany Ch.....	12 10
Urbana Ch.....	9 21
Saline County Ass'n.....	12 05
Quincy, Vernon Street Ch.....	60 00
Metropolis Ch.....	5 50
Benton, Mrs. W. W. Adams.....	5 00
Smith Grove Ch.....	5 14
Hopewell Ch.....	1 50
Union Center Ch.....	1 25
Tennessee Bend Ch.....	1 00
Broughton Ch.....	2 00
New Hope Ch.....	1 44
New Salem Ch.....	1 00
Dahlkren Ch.....	4 00
Pleasant Grove Ch.....	9 25
Rockland Ch.....	17 10
Deer Creek, B. Y. P. U.....	1 00
Mt. Carroll Ch.....	55 00
S. S.....	10 00
B. Y. P. U.....	10 00
Chicago, Millard Street Ch.....	23 00
Covenant Ch.....	10 00
Englewood Ch.....	134 58
First Swedish Ch.....	3 42
*Mrs. G. M. Walker.....	5 00

WISCONSIN, \$122.36.

Cumberland, Mrs. Wm. Argan.....	1 40
Berlin S. S.....	9 31
Eureka, First Danish Ch.....	4 75
Omro Ch.....	10 55
Saxeville Ch.....	9 00
Beaver Dam Ch.....	26 45
Shell Lake Ch.....	1 00
New Lisbon Ch.....	3 50
Evansville Ch.....	28 00
Stoughton Ch.....	10 00
Waupaca Ch.....	7 75
Ladysmith Ch.....	65
Fox Lake Ch.....	10 00

MINNESOTA, \$2,012.40.

Brainerd, Swedish Ch.....	4 00
Maynard, Leenthrop Swedish Ch.....	3 45
Brooklyn Center, Rev. A. D. Williams.....	5 00

FOR STATE CONVENTION
Minnesota State Convention 2,000 00

IOWA, \$315.85.

Malvern Ch.....	29 50
Keota Ch.....	11 00
Jesup Ch.....	3 00
Washington, R. Y. P. U.....	1 50
Westchester Ch.....	20 05
New Haven Ch.....	6 75
Humboldt S. S.....	5 30
Wellman, Prairie Flower Ch.....	6 00
S. S.....	5 00
B. Y. P. U.....	2 25
Juniors.....	6 00
Harlan, Danish S. S.....	3 00
Iowa Falls Ch.....	2 75
Leon Ch.....	5 00

Renwick S. S.	4 10
Akron Ch.	6 03
Atlantic Ch.	15 00
Clinton Ch.	57 45
De Witt Ch.	3 00
South Ottumwa S. S.	4 67
Humestown Ch.	7 05
S. S.	2 20
Cambria Ch.	2 50
Derby, May Ch.	4 25
Waterloo, Robert Williams.	100 00
*Lamont, B. Y. P. U.	3 50

MISSOURI, \$657.14.

Board of General Home and Foreign Missions.	657 14
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INDIAN TERRITORY, \$16.65.

Hurleyville Ch.	3 50
Hartshorne Ch.	11 65
Sulphur.	1 50

OKLAHOMA, \$28.80.

Rainy, Mountain Kroma Ch.	20 00
Glencoe Ch.	3 00
Hinton, Salem Ch.	5 80

KANSAS, \$1,073.05.

Nicodemus, Old Pt. Pleasant Ch.	1 00
Phelps, Mt. Pleasant Ch.	25
Collyer Ch.	1 10
Dexter, Prairie Ridge Ch.	1 55
Clough Valley Ch.	3 00
Dresden Ch.	2 45
Argentine, Junior Union.	1 00
Garden City Ch.	5 00
Ottawa, Tarry Creek Ch.	8 36
Leavenworth Ch.	19 86
McLouth Ch.	5 00
Pleasant Valley Ch.	4 10
Harper Ch.	3 00
Chicaskia Ch.	50
Atchison, Jordan's Creek Ch.	5 00
Cummings Ch.	1 00
Baileyville Ch.	7 50
Milton Ch.	3 30
Wathena Ch.	2 00
Sabetha Ch.	6 00
Newton Ch.	54 00
Bancroft Ch.	1 30
Troy Ch.	2 20
Yates Center Ch.	95
Wakefield, Vinton Ch.	3 00
Pratt Ch.	10 00
Lenora, Bethlehem Ch.	1 20

FOR STATE CONVENTION.

Per J. R. Rairden.	264 04
E. B. Meredith.	503 89
J. H. Van Len.	151 50

NEBRASKA, \$1,200.22.

Surprise, Bethesda, B.Y.P.U. S. S.	2 50
S. S.	2 00
Columbus Ch.	6 70
Wilsonville Ch.	10 00
Phillips Ch.	5 00
Holdrege Ch.	15 00
S. S.	7 00
Omaha, Mt. Olivet Ch.	4 00
S. S.	2 00
Friend Ch.	9 40
Lincoln, First S. S.	4 14
Archer, Prairie Creek S. S.	2 10
Chapman Ch.	11 85
Meade, Swedish Ch.	2 40
Omaha, First Ch.	56 25
Shelton Ch.	7 60
Bluff Center Ch.	6 45

FOR STATE CONVENTION.

Nebraska State Convention.	1,045 83
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NORTH DAKOTA, \$15.00.

Kenmare, Scandinavian Ch.	10 00
Donnybrook, Swedish Ch.	5 00

SOUTH DAKOTA, \$10.60.

Willow Lake, Mrs. M. P. Denning.	1 00
Sioux Falls, Swedish Ch.	7 10
Elk Point, First Ch.	2 50

MONTANA, \$291.93.

Corvallis Ch.	2 30
Darby Ch.	2 00
Livingstone Ch.	22 05

FOR STATE CONVENTION.

Montana State Convention.	265 58
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COLORADO, \$2,892.80.

Denver, Capitol Hill Ch.	2 20
Colorado Springs, Mrs. F. G. Wright.	166 66
Denver, Bethel S. S.	4 48
Sterling Ch.	31 30
S. S.	4 70
Arvada S. S.	3 44

LEGACIES.

Colorado Springs, Estate of Miss F. G. Wright.	166 67
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FOR STATE CONVENTION.

Colorado State Convention.	2,500 00
Collected per J. F. Hardy.	10 00
J. G. Jeantet.	3 35

ARIZONA, \$44.83.

*Douglas, Collected per C. C. Young.	44 83
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IDAHO, \$268.72.

First Association.	4 45
St. Anthony Ch.	8 85

FOR STATE CONVENTION.

Idaho State Convention.	255 42
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CALIFORNIA, \$664.02.

Chino Ch.	20 00
Camarillo Ch.	25 00
Salinas Ch.	43 00
East Los Angeles Ch.	24 55
Palo Alto Ch.	13 00
Huntington Park Ch.	5 50
Ontario Ch.	77 00
Waterford Ch.	2 00
Pasadena Ch.	183 81
Oakland, Twenty-third Avenue Ch.	71 00
Glendale Ch.	14 00
El Monte Ch.	1 65
Otay Ch.	7 50

FOR STATE CONVENTION.

General Convention, per G. P. Williams.	37 50
J. L. Allen.	138 51

OREGON, \$1,574.47.

The Dalles Ch.	8 10
Elmira Ch.	5 00
Cresswell Ch.	1 00
Shaw, H. H. Tompkins.	2 00
Portland, Grace Ch.	10 75
Olive Ch.	3 34
Portland, Swedish Ch.	7 10
Heppner Ch.	3 00

FOR STATE CONVENTION.

Oregon State Convention.	1,534 18
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WASHINGTON, \$2,364.26.

Chehalis Ch.	10 55
S. S.	2 50
Camas Ch.	3 56
Everett, Swedish Ch.	5 00
Seattle, Temple.	183 23
Marysville Ch.	10 00
Centralia Ch.	20 00
Sumas Ch.	20 00
Bellingham, 2d Ch.	11 75
Charleston Ch.	2 00
Cedarhome, Swedish Ch.	12 00
Preston, Swedish Ch.	15 00
Delta, Swedish Ch.	10 00
Seattle, C. J. Erickson.	25 00
Clarkston Ch.	5 00
Tacoma, Collected per A. D. Carpenter.	28 67

FOR STATE CONVENTION.

Northwest State Convention.	2,000 00
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GEN'L MISS'Y SOCIETY OF GERMAN BAPTIST CHURCHES.

WOMAN'S BAPT. HOME MISSION SOCIETY OF MICHIGAN.	250 00
WOMEN'S BAPT. HOME MISSION SOCIETY.	220 00
WOMAN'S AM.BAP. HOME MISSION SOCIETY.	1,215 41

For CALIFORNIA CHURCH BUILDING FUND.

	5,245.40
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MAINE, \$114.91.

Ellsworth Ch.	1 50
Skowhegan, Mrs. Helen S. Coburn.	50 00
Louise H. Coburn.	50 00
Lamoine Ch.	4 15
Oakland, First Ch.	9 26

NEW HAMPSHIRE, \$38.50.

Antrim, Rev. Wm. Hurlin.	20 00
Concord, Pleasant St Ch.	18 50

MASSACHUSETTS, \$342.36.

Boston, Elm Hill Ch.	3 50
Tremont Temple.	200 00
Westboro Ch.	76 25
West Somerville S. S.	40 00
Brockton, North Ch.	11 11
Worcester, First Ch.	1 50
Chelmsford, Central Ch.	10 00

RHODE ISLAND, \$159.87.

Providence, Broadway Ch.	7 35
Cranston Street Ch.	148 27
Natick, First Ch.	4 25

NEW YORK, \$920.17.

Rochester, Park Avenue Ch.	130 72
Troy, Willis Memorial Ch.	17 91
Brooklyn, First Ch.	133 92
New York City, Creston Avenue Ch.	27 05
Calvary Ch.	20 45
Alexander Avenue Ch.	510 00
Holly Ch.	5 00
Buffalo, Mrs. M. B. Culver.	5 00
Y. P. S. Assn.	31 42
Oaklyn Ch.	5 00
Hoosick Ch.	1 30
Amenia Ch.	3 30
Binghamton, Mrs. L. A. Curtis.	10 00
Conklin Avenue Ch.	18 10
Ogdensburg, Ladies' Society.	1 00

NEW JERSEY, \$483.00.

Keopt Ch.	8 90
East Orange, First S. S.	35 00
North Orange Ch.	370 00

Plainfield, Park Avenue Ch.	10 60	Janesville Ch.	42 00	Nashville, Tenn., Rev. J. M. Froest.	13 00
Flemington Ch.	25 00	New Lisbon Ch.	1 00	Ocatgon, Ala., Wm. Dorsey Assn.	2 50
Moorestown, First Ch.	33 50			Ozark, Ala., Troy-Ozark Assn.	12 53
PENNSYLVANIA, \$1,371.88.		MINNESOTA, \$108.25.		Prairie, Ala., Ministers' Class.	5 00
Philadelphia, Grace Temple Ch.	204 25	Minneapolis, Trinity Ch.	104 25	Sehua, Ala., Printing Office.	33 75
Tioga Temple Ch.	18 74	Olivet Ch.	4 00	Tabernacle B. C.	2 00
First Lettish Ch.	21 42	MISSOURI, \$2.00.		Hauling Trunks.	3 15
Conshohocken Ch.	29 50	St. Louis, Compton Heights Ch.	2 00	Tuscaloosa, Ala., First Baptist Ch.	4 57
Mahony City Ch.	3 00	NORTH DAKOTA, \$26.25.		Ministers' Class.	3 00
Chester, First Ch.	50 00	Lisbon, First Ch.	6 50	Tyler, Ala., East Dallas Assn.	15 00
Potterbrook, Union S. S.	5 00	Langdon, First Ch.	19 75	Waugh, Ala., First Baptist Ch.	10 00
Beakleyville Ch.	2 00	CALIFORNIA, \$23.00.		Waverly, Ala., Ebenezer Assn.	4 16
Pittsburgh, Fourth Avenue Ch.	1,026 85	Huntington, Park Ch.	23 00	HOUSTON ACADEMY.	
York, First Ch.	11 12	WASHINGTON, \$56.30.		Palestine, Texas, Zion Hill W. M. S. Dist. Conv.	2 50
WEST VIRGINIA, \$10.00.		Olympia, Center Ch.	56 30	Clarksville, Texas, Zion Dist. W. M. S. Conv.	4 00
Clarksburg, Y. P. S.	10 00	GEN'L MISS'Y SOCIETY OF GERMAN BAPTIST CHURCHES.		Big Sandy, Texas, Mt. Sinai Bapt. Ch.	1 00
OHIO, \$61.32.		Total.		S. S.	1 25
Cleveland, First Ch.	29 81	31,104 28		Longview, Texas, Women's Bapt. State Conv.	15 00
Columbus, Tenth Avenue Ch.	29 51	Home Mission Monthly.		Houston, Texas, Nazarene Bapt. Ch.	8 25
Hayesville, H. Armstrong.	2 00	376 98		W. H. Jermany.	25 75
INDIANA, \$156.97.		DONATIONS RECEIVED AT INSTITUTIONS FOR ALABAMA UNIV.		MATHER INDUSTRIAL SCHOOL.	
La Porte Ch.	38 91	Berlin, Ala., Rev. H. Ford.	1 00	Lowell, Mass., Mrs. C. A. Tibbetts.	20 00
Peru Ch.	58 27	Brundidge, Ala., Salem Enterprise.	10 00	Southwest Harbor, Me., Mrs. A. W. Clark.	10 00
Indianapolis, First Ch.	13 65	Calhoun, Ala., Ala. Dist. S. S. Conv.	30 00	Springfield, Mass., Friends Germantown, Pa., Miss E. C. Adams.	9 00
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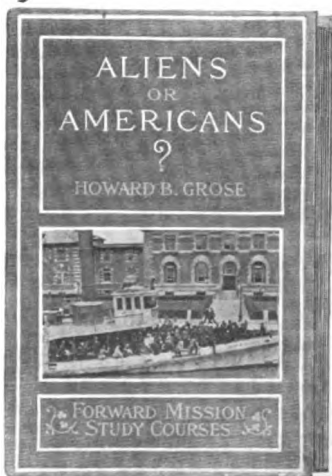
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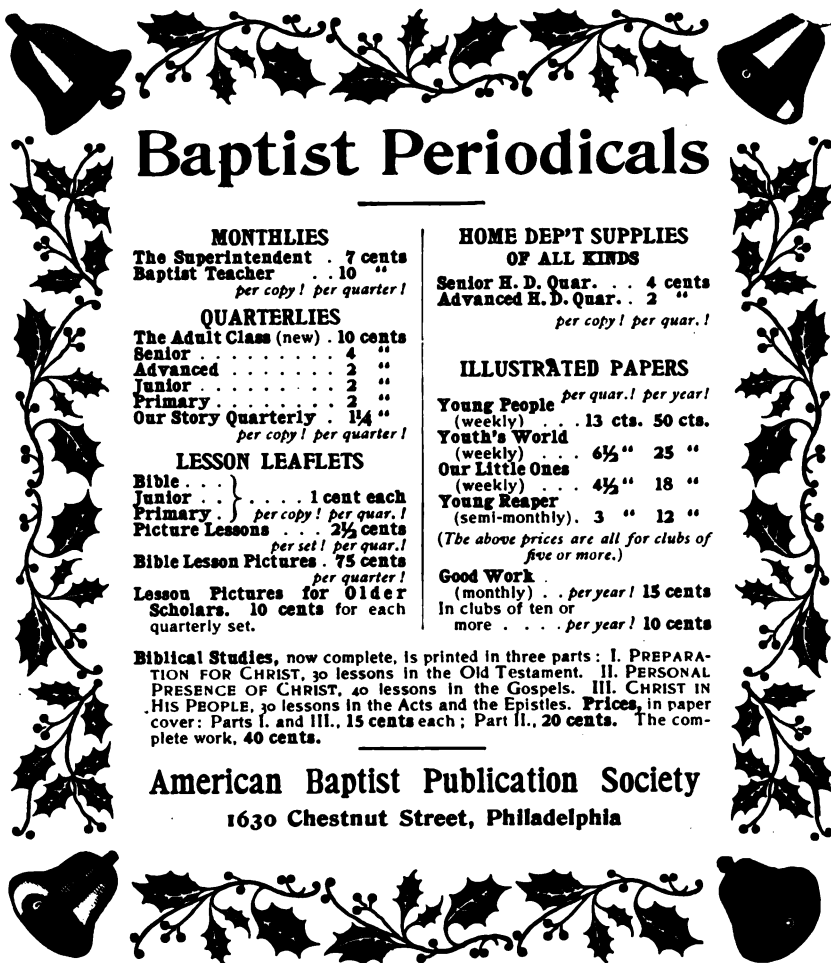
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